

"facts . . .
safely locked
in the inner
recesses of
my soul"



"It never dawned on me that the fragmentary memoirs I have been giving you would make such a tremendous pull upon the heartstrings of our devoted family of friends.

"Our friends have become more deeply attached to us than ever before, as they have been made vicarious sufferers with us in the persecutions and trials that have been our lot through fifty-nine years of heartache, and sweat and devotion.

"I had kept these facts safely locked in the inner recesses of my soul through all these years of struggle. I had thought that these experiences would never see the light of day. But now it appears that the Lord has let me unburden my heart and soul to you." — *Joseph Hoffman Cohn*, in *"I Have Fought a Good Fight."*

Order your copy now. The price is only \$3.00 postpaid; over 300 pages, illustrated. Just say, "Here is \$3.00. Please send me your book, 'I Have Fought a Good Fight.'" Money back if you're not satisfied.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72d Street

New York 23, N. Y.

SIXTIETH YEAR

VOL. LIX

APRIL, 1954

No. 7

THE CHOSEN PEOPLE

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



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 1954 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 KACAN
Honorary Director

Paris, France

REV. HENRI VINCENT
Honorary Director

Jerusalem, Israel

MRS. 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 Training 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)

THE CHOSEN PEOPLE

Subscription Price
\$1 per annum



Appears monthly
October to May Inclusive

Vol. LIX

APRIL, 1954

No. 7

Salutation

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

DEARLY BELOVED FRIENDS:

"The Lord is risen indeed!" Once more it is resurrection time, and our hearts thrill with joy as we peer into the empty tomb and rejoice in the certainty of our faith.

Modern unbelief has focused its propaganda against two important foundational doctrines, the virgin birth of our Lord and His bodily resurrection from the dead. Yet, even in the midst of blatant infidelity, our Lord maintains a testimony. "We no longer believe in the miraculous birth of Christ," says the modernist. But even surrounded by the commercial travesty of a worldly Christmastide, a hungering soul can hear God's truth proclaimed in the carol:

Late in time behold Him come,
Offspring of a virgin's womb.
Veiled in flesh the God-head see,
Hail th' incarnate Deity!

And so also in all the paganism of Easter (the word Easter does not occur in the original Scriptures) the enemy of the gospel proclaims, "Belief in the bodily resurrection is out of date." But even in the same service his soloist sings, "I Know That My Redeemer Liveth."

There is a beautiful connection between the birth and resurrection of our Lord Jesus Christ. The history of His life upon earth begins with one miracle; it closes with another. The one casts its light upon the other. Since He is what the gospels represent Him to be, He must have been born of a virgin, and He must have risen from the dead. If we can prove the facts of His birth to be true, then we can believe the certainty of His resurrection. If we can demonstrate beyond any reasonable doubt that His resurrection is a reality, then we may also be assured that His miraculous birth is true. From the very nature of things, the facts concerning the birth of our Lord are incapable of strict historical proof. On the other hand, His resurrection is demonstrable on the grounds of impeccable historical evidence. Edersheim states the case succinctly: "The keystone is given to the arch; the miraculous Birth becomes almost a necessary postulate, and Jesus is the Christ in the full sense of the gospels."

THE FOUNDATION OF OUR CHRISTIAN FAITH

The resurrection of the Lord Jesus Christ from the dead lies at the very foundation of our Christian faith. "If Christ be not risen," argues the Apostle

Paul, "then is our preaching vain, and your faith is also vain." The converse is also true; since the Lord Jesus Christ actually rose from the dead, then He is the Son of God, and the authority of our most holy faith is firmly established.

Even the adversaries of our Christian faith concede the credibility of the gospel historians. Credible historical evidence is the testimony of eye witnesses or well-informed contemporaries. These witnesses must be able to withstand impeachment as to their veracity. Certainly the testimony of the gospel writers is worthy historical evidence. Their testimony that the Lord Jesus Christ actually died on the cross when Pontius Pilate was governor of Judea is clear and direct. Numerous minute details concerning His seizure, His public trial, and His crucifixion are precisely specified. Individuals are named, places are mentioned, conversations are recorded. The crucifixion was a public event, occurring in the daytime at a solemn festival (when multitudes were assembled from all over the world). Our Lord hung for six hours upon the Cross. A Roman soldier pierced his side with his spear, and the blood and water which flowed from that wound are incontestable proofs that death had already occurred. To these *natural* proofs of death, we can add the *official* testimony of a completely disinterested Roman centurion. To his testimony we may add the actions of the Roman soldiers who, seeing that he was dead already, broke not his legs. There can be absolutely no vestige of doubt concerning this cardinal fact—the Lord Jesus Christ actually *died* for us on Calvary.

Upon these same grounds there can be no valid reason for doubting that the body of our Lord was buried on the evening of the same day on which it was taken from the Cross, in the private sepulchre of Joseph of Arimathea. A great stone was rolled to the mouth of the sepulchre; this stone was carefully sealed by the chief priests and Pharisees. At the request of these bitter enemies of the Lord, a guard of Roman soldiers was placed around the tomb for the one specific purpose of preventing the removal of the body. How zealously the chief priests and Pharisees labored to yield no possible opportunity for the stealing of the body! How unwittingly they provided for all a most convincing proof that our Lord Jesus Christ arose from the dead!

THE MYSTERY OF THE EMPTY TOMB

In spite of all of these carefully planned precautions, on the first day of the next week the tomb was empty! Neither the soldiers who were on guard, nor the chief priests, nor the Pharisees could ever produce the body of the Christ. No force was used against the soldiers; no means of persuasion were tried to induce them to remove the body nor to permit others to do so.

But what happened to the body of our Lord? The more we ponder this question, the more its answer offers the horns of a dilemma. Either the disciples of the Lord Jesus Christ stole the body away, or the Lord Jesus Christ actually rose from the dead. In order to avoid the tremendous decision which history and logic together must force, the enemies of the gospel have offered other alternatives, but neither "the swoon theory," nor "the vision-hypothesis," nor any other machination of man's mind can stand the acid test of critical historical investigation. The explanations referred to sound well, but they are not in accord with the facts of the case.

The enemies of our Lord recognized this dilemma and frantically grasped and publicized their version:

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day (Matt. 28:11-15).

"Say ye, His disciples came by night." Who were these "disciples" who would thus plot against the combined power of the Roman legions and the Jewish Sanhedrin? Read the facts and you will observe how utterly impossible it was for them to steal the body of the Lord. They were a divided group of eleven timid, disheartened, disillusioned men. Even Peter, their leader, had been cowed by a girl. They knew that a Roman guard had been placed around the sealed sepulchre. They were in such abject fear of being apprehended and put to death that they voluntarily confined themselves to a chamber, "for fear of the Jews." Could this handful of men, even under the most favorable of circumstances, successfully oppose the armed might of Rome?

Observe their lack of opportunity. "His disciples came by *night*." It was night, but there was no darkness. It was at Passover, the time of the full moon. Days and nights were of equal length; and when the sun set, the moon rose! Jerusalem was full to overflowing, for on such occasions more than a million people slept outdoors in its environs. The tomb was just outside the city. Just as our Lord and His disciples had slept in the open air, so many other Jews were sleeping near the tomb. A whisper, a misstep, any noise, would immediately awaken these people and alert the guard. The disciples of the Lord Jesus Christ had no possible opportunity to steal His body away.

ROMAN SOLDIERS ON WATCH DID NOT SLEEP

"And stole Him away while we slept." Roman soldiers just did not sleep on their watch. They were well-trained and disciplined. Death was the punishment for such defection. The watch was not long, never exceeding four hours. Would *any* Roman soldier under such circumstances have *dared* to fall asleep? To answer our own question mildly, it is quite unlikely.

But the question here is not the possibility of one man's sleeping. We are told that the entire guard slept. Just how large that guard was we do not know for certain. Pilate told the chief priests to make the tomb as secure as they needed. We know for a fact that the Roman army never took anything for granted. Every contingency was planned for so that this guard was large enough to handle any possible rebellion by the disciples and the other numerous friends of our Lord. And now we are told that this guard *all* slept.

And not only did they all sleep, but they all slept at the same time!

Just for the sake of argument, let us grant for the moment that every member of the guard was asleep at the same time. Let us imagine the eleven disciples arrived by stealth; they were very, very quiet. There was no sound at all. They came to the tomb. They saw the Roman seal; they broke it, but still with no sound. At last the seal was broken, but now there was another problem. There was a great stone in the mouth of the sepulchre. So they plied their crowbars and moved this huge boulder. Crowbars are metal; stones are very heavy, but metal met stone; the enormous stone was rolled away, but so silently that not one of the guard awoke! And then the body was re-

moved, but still there was no sound. The disciples disappeared to meet again at their rendezvous. But what happened to the body? It was buried, but still no one woke.

We are expected to believe that the guards slept; that they all slept; that they all slept at once, and that they all slept so soundly that even the noises of opening the tomb and removing the body of our Lord did not waken one of them! How gullible are we supposed to be?

WHY WERE NO ARRESTS MADE?

Why weren't the disciples arrested for stealing the body? Fifty days after the death of our Lord Jesus Christ they appeared in the city of Jerusalem. There they boldly proclaimed that they had seen Him risen from the dead, and that after He had repeatedly appeared to them, He ascended into heaven. Why didn't the Sanhedrin arrest them and make them confess? Why were the disciples not confronted with the guard? The chief priests were ready by any means, including force, threats, and persecution, to compel the apostles not to preach in the Name of the Lord Jesus Christ. But the disciples were never accused of having stolen the body of their Master while the watch slept. On that charge they dared not proceed. They knew the facts of the case; they knew the report of the guard.

"Say ye, His disciples came by night, and stole him away while we slept." Once more Satan has overstepped himself; he has proposed an absurd alternative. The message of the empty tomb is not the message of scheming disciples. It is the message of our risen Lord and Savior, Jesus Christ.

How thankful we can be that our Lord has not left us without manifest infallible proofs of His resurrection! The message of the empty tomb is wonderful to meditate upon, but the most marvelous proof of the resurrection is not to be found in the textbooks of history. The most effective arguments about the resurrection are living arguments, the transformed lives that our risen Lord has made. "You hath he quickened, who were dead in trespasses and sins." The resurrection of our Lord is more than an argument; it is an experience duplicated in the life of each born-again Christian. Only a living Christ can forgive sins; only a living Christ can transform lives, motivate character, and give direction to living.

How our hearts are thrilled as we hear the testimonies of our brethren! They know what suffering is, yet because of the certainty of the resurrection, they know "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Only a risen Christ can give peace in the midst of our present-day chaos. Ask these people how they know that the Lord Jesus Christ lives, and they will answer in the words of the hymn:

You ask me how I know He lives?
He lives within my heart.

To them it is not only the message of the empty tomb, it is the message of a filled heart.

As we rejoice together in our Lord's victory over death, there is sorrow in the midst of our rejoicing. Our brethren according to the flesh do not have this wonderful anchor of hope for the future. May we be faithful in proclaiming to them our ever-living Lord Jesus Christ so that they, too, may come to experience Him in their lives.

Incidents In The Work

"BY ALL MEANS SAVE SOME"

This is the answer given by our Brother Harry Burgen, our Missionary in Philadelphia, to those who ask him, "How do you win souls to Christ?"

AS I look back through the years of labor in this part of the Lord's vineyard, the Philadelphia area, my heart is filled with thanksgiving, joy, and praise to God our Father and our precious Lord Jesus Christ. I thank God, our Father, for my own personal knowledge of sins forgiven through the blood of Christ, and for the privilege of proclaiming the good news of salvation to the natural children of Abraham and to the "other sheep." Again and again we bless the Lord for the evidence that our labors have not been in vain in Him.

Often we are asked by interested Christian friends, "What means do you use in winning Jews to Christ?" Our answer is usually the same, "By all means save some." (1 Cor. 9:22). By prayer, by love, by kindness, through God's help, we endeavor to open doors for gospel witness. Blessed be the Name of the Lord, for it has pleased Him to use our humble efforts to reach many for Christ.

Our Philadelphia branch of the Mission is open daily from 10:00 a.m. until 5:00 p.m., except Sunday. Monday evening is our weekly gathering for prayer, testimony, and ministry of the Word. Many are reached through the window ministry. We also visit extensively and use the mail. Because of lack of space in THE CHOSEN PEOPLE, we may not report all that we should like to share with our dear Christian friends, who pray with us that Israel may be saved.

We want to mention one of God's choicest blessings on the window ministry. Many have been reached through the window display, and some have confessed their faith in the Lord Jesus Christ. One of these is

"M. S." We do not mention his name because he is employed by unbelieving Jews who might deny him work if they knew of his faith in Christ.

As soon as a new issue of THE SHEPHERD OF ISRAEL reaches us, it is placed on the glass of our large window. It is read by many. It is our joy, upon seeing anyone reading either THE SHEPHERD OF ISRAEL or the poem, "The Jew," to go out and offer him a copy of what he is reading and a gospel tract. In most cases, I am happy to say, the reading matter is thankfully received.

DO YOU GET PAID FOR IT?

One day, late in the afternoon, I noticed a man reading THE SHEPHERD OF ISRAEL. I dashed out and offered him a copy. He took it rather reluctantly and with suspicion. As I was about to enter the Mission, he called me back and said, "May I ask you a question?" In reply I told him I should be glad to answer if I could, "But I do not undertake to answer every question as there are many things that I do not know. What is your question?"

"What I want to know," he continued, "is whether you really believe in Jesus or are you doing this because you get paid for it?"

Calling him by his name, "Mr. S.," I said, "no matter what answer I give, you may still have doubts in your mind as to whether I am telling the truth or not. But I want to tell you this, that if my two brothers could hear you say that their brother Harry believes in Christ because he gets paid for it, they would certainly disagree with you. They are both unbelievers. One is older and one is

younger than I am. They are living out in Minnesota. They know that I did not lack money or friends or anything else that this world could give. But I know now that I was lost and undone and needed to be saved from my sin and have a new life. This I found in the Lord Jesus Christ of Whom it is written in our Old Testament Scriptures. No, Mr. 'S' I said, "there is not enough money in the world to buy me. I am bought with something more precious than money—the blood of Christ. I never cease thanking God upon my knees for all He has done and is doing for me, my blessed Saviour, the Lord Jesus Christ."

I am happy to report that shortly after this "M.S." received the Lord Jesus Christ as his own personal Saviour. Please unite with us in prayer on his behalf, that he may grow in grace and in the knowledge of the Lord Jesus Christ.

Witnessing to Jews in Eastern Canada

Even though he is blind, REV. ALEXANDER MARKS continues to be one of our most effective workers. He frequently visits all of the Jews in the towns where he preaches. Here he reports of the Lord's blessings in Eastern Canada.

IT has been my privilege, during the past seven years to spend some of my time in Eastern Canada. I have preached in different churches and have contacted Jews with the gospel whenever possible.

I work out from our Canadian headquarters in Hamilton, Ontario, where our offices are located in the Bible House at 39 King William Street. The Bible House has given over part of its show window to Jewish evangelism. Mr. Harry Wilson is the man who is responsible for changing window displays. He is doing a wonderful piece of work in present-

ing a gospel witness to the Jewish people, and Jews are invited into the Bible House to ask for tracts. During the course of a year, quite a number have asked for our poem-tract, "The Jew."

Our Jewish gospel monthly, THE SHEPHERD OF ISRAEL, is being widely distributed to Jewish homes and stores by a devoted missionary worker. Through the distribution of this paper each month, very many Jewish families are kept in touch with the gospel.

One day, when visiting a Jewish restaurant in Hamilton, I was asked this question by the owner, "Who is responsible for sending me THE SHEPHERD OF ISRAEL?" This afforded me the opportunity of making plain God's plan of salvation to this Jewish man.

In my itinerant work I have found that, from time to time, Jews will come to hear me preach the gospel in the various churches. For instance, there is a Jewish man who lives in Halifax, who would never come to hear me speak in that city for fear of his relatives. But when I preach about two hundred miles from Halifax, and that same man is in town, he will come to hear the message and will express his interest in the gospel. The pastor tells me that this Jewish man visits his church whenever he is in town.

It has also been a joy, during the past year, to help our branch Mission in Montreal. We praise the Lord for the Jewish people that visit our Mission there. Many of these are displaced persons from Europe.

As I moved farther eastward toward St. John, I realized that there is no mission station in the Maritimes. However, there are many Jews in these provinces who receive the gospel message each month through THE SHEPHERD OF ISRAEL.

While traveling from Montreal to St. John, I was talking to a Jewish fur dealer about the Lord. After a

lengthy conversation, this businessman told me that he had been getting THE SHEPHERD OF ISRAEL, but he did not know who sent it to him. I then told him of a dear friend of our Mission who has a fur store in St. John. It was he who gave us the name of this Jewish businessman.

I do appreciate the help that our honorary treasurer for Canada, Mr. Jones, has given me. He has co-operated with me and has been a real source of help and encouragement.

In one city I preached in a church just opposite a synagogue. One evening before the service there was a group of Hebrews outside the synagogue and I began to witness to them concerning the Lord Jesus Christ. One Jew asked me, "Do you know whom you are talking to?" I answered, "Yes, I am talking to you." He replied, "You are talking to a Rabbi."

So we had a lengthy discussion concerning Messianic prophecies. Our group was soon joined by a second Rabbi, who said he believed parts of the Old Testament were legendary.

I found these Jews very much interested, but as I had to leave them in order to preach, I sent the Rabbi one of our tracts, "Do Christians Worship 3 Gods?" and followed this with another in a few weeks, "An Open Letter to a Rabbi."

* * * *

Contributions	\$ 26,322.19
Interest Earned	331.76

Total Income	\$ 26,653.95
--------------------	--------------

Salaries of Mission Workers	\$3,785.00
Food Parcels to Europe and Israel	3,999.18
Broadcasting	4,317.67
Conference Work Expenses	4,881.36
Montreal Operating Costs	2,936.89
Shepherd Of Israel	220.00
Administration Expenses	3,045.94
	\$ 23,186.04

Surplus	\$ 3,467.91
---------------	-------------

In addition to the above, through the generosity and kindness of friends who have sent gifts to our Hamilton office, we have been able to send hundreds of food parcels and bundles of used clothing to needy Jewish people overseas.

I Will Guide Thee With Mine Eye — Psalm 32:8

Our faithful brother, Mr. WILLIAM JONES, submits the following financial statement of our Canadian work. Out of a busy life operating the Hamilton Tract and Book Depository, BROTHER JONES gives of his time and talent to oversee the affairs of our Mission in Canada.

TWO years ago, when Dr. Cohn and I were in Israel, we were entertained by a very wealthy sheik. As we sat at the table, I noticed how quickly the many servants waited on the guests without one word of command being given by their master. I was so intrigued that I watched the servants and our host carefully, and I discovered that these servants were watching their master's eye as they worked; and all went smoothly. I thought of the marginal reading of Psalm 32:8, "I will counsel thee, mine eye shall be upon thee."

Let us then, beloved, keep our eye upon the Lord, looking for His counsel and putting it to use, realizing that His eye is upon us.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Briefly, may I present our eleventh annual financial statement for the year ending December 31, 1953:

Meet Your Workers

HARRY J. BURGEN

WHEN the Divine Sower went forth to sow, a seed blown by a heavenly wind dropped into an obscure little town called Malat in Lithuania, a tiny country of 3 million people which was an independent Republic until it was swallowed by the Union of Soviet Socialist Republics in 1940. During the German occupation in World War II the Jewish population of nearly 200,000 was practically exterminated.

But so is the kingdom of God, "as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Explanations of these miracles of grace are not on the level of human comprehension. The seed sown by the Divine Sower lodged in the spiritual composition of a child born in 1893, where it lay dormant for 20 years, then in the person of our dear brother, Harry Jacob Burgen, it began to sprout, "first the blade, then the ear, after that the full corn in the ear," and thereafter, from 1913 until the present hour, "God gave the increase," in a life of singular productivity in the kingdom of God.

Brooklyn is a long way from Lithuania which is on the Baltic Sea opposite Sweden and adjoining Russia, Poland, and East Germany. How did Harry Burgen find his way to Leopold Cohn in Brooklyn and the American Board of Missions to the Jews across 3,000 miles of ocean? And how did it come to pass that he, a Jew, brought up by a pious and God-fearing father and mother who saw to it that he and his brothers and sisters attended Hebrew school and synagogue services, was enabled by God's grace to cast off his old nature and be born a new creature in Christ?



Brother Burgen

When Harry was about 17, his older brother, who had gone to America some years before, sent for him. He lived in Brooklyn and Harry joined him there in 1910.

He found employment in a pipe factory in Brooklyn. A Jewish young fellow with whom he worked invited him to attend a meeting at the Williamsburg Mission to the Jews conducted by Leopold Cohn. He went, and there he heard and saw things which amazed him—a Jew, a former rabbi, preaching that Jesus Christ is the Jew's Messiah, and Jewish people believing and accepting what he proclaimed. The glorious news of the Gospel of Salvation drew him to meeting after meeting. But doubts began to assail him as he listened to the arguments of unbelieving friends, a group of young Jews who called themselves the "Builders of Israel." He was prevailed upon to join them in a campaign of persecution against the Mission, disturbing the meetings by

talking and laughing, and sometimes walking out in a body; destroying gospel literature; annoying other believers by sneering and yelling at them; and heckling the speakers. Then one evening young Burgen was ordered out of the Mission. Overcome with shame and remorse, he stayed away for six weeks. Unable to stay away any longer, he slipped into the Mission one evening and, taking a seat in an obscure corner, listened with a hungry heart to the wondrous story of the Son of God who came to seek and to save that which was lost. Once more he began to attend the meetings regularly, this time in the spirit of prayer and supplication, meanwhile searching the Scriptures in Hebrew and Yiddish and comparing them with what he heard preached at the Mission and what he read in the tracts written by Leopold Cohn, until that which was said of the preacher in Goldsmith's *Deserted Village* was true also of Leopold Cohn and Harry Burgen,

Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.

At this time young Burgen was living at his uncle's home. Reports that he was attending meetings at the Mission reached the uncle, who met him as he was coming home from work one Saturday afternoon. He told Harry he must either stop going to the Mission or move out and stay away from the neighborhood. Without the slightest hesitation Harry moved that same afternoon into the home of a Jewish family some blocks away. This he felt was a sort of test of his faith since he was now a child of God, born again from above, a new creature in Christ Jesus. His public confession in his blessed Lord and Saviour was made at the Mission on October 20, 1913, and in company with two other young Jewish believers, he was baptized by Leopold Cohn.

About three months after his baptism young Burgen gave up his factory job and decided to prepare himself for service as a missionary to the Jews. Upon the advice and with the help of the Mission he was sent to the Practical Bible Training School, Bible School Park, New York, where he remained for over two years.

The record of this period was marked by severe testing. Space on these pages does not permit the telling of this story in detail. Returning to Brooklyn he became a fellow worker with Leopold Cohn and Joseph Cohn, in Brooklyn, in Atlantic City, in Philadelphia, where he is now missionary in charge of the Philadelphia Branch at 717 Walnut Street. In 1921 Brother Burgen was married to Miss Rebecca Young, a Christian Jewess. The result of this union was four children, a son and three daughters, one of whom died at the age of six. Two of the children are married, Ralph and Helen, and each has three children, a total of six grand children.

"But unto every one of us is given grace according to the measure of the gift of Christ." And when He gave gifts unto men, what was Harry Burgen's gift? In his nearly 35 years of missionary work among the Jews, the testimony of many witnesses as to the nature of Harry Burgen's unique gift is his God-given ability to speak to the wayfaring man wherever he finds him—the postman on his route, the milkman on his rounds, the passerby who lingers for a moment before the Mission window, the loiterer at the crossroads of life, the discouraged one, the doubter, the sick and imprisoned and the forgotten one. Among the precious gifts of God to men, all have their place and function—apostles, prophets, evangelists, pastors and teachers—but the gift of the personal witness, how precious it is and how much to be desired by those who have it not!

Jewish Notes

Missionary Work in Israel

By CHARLES KALISKY

IT has always been the policy of this Mission to keep our beloved friends up-to-date on Missionary work among the Jews everywhere, and give a true, factual account of what is being done, and what can be done. We have never hidden anything, however unpleasant it may be, for we believe that you have the right to know the truth. There are those who seek to capitalize on the creation of the State of Israel, and the impression seems to be prevalent that the work is now the most productive of results in any mission field, particularly among the Jews.

Wherever I go on speaking engagements and friends learn that I have lived and worked for over fifteen years in the Holy Land, I am asked to tell them something about the preaching of the Gospel in Israel today. This interest stems particularly from the fact that a number of missionary papers give accounts of the work there which seem to indicate that the missionary never had an easier time, and that the Jews in Israel are simply hungering for the Truth. I wish it were so, and that I could say "amen" to all of this, but, unfortunately, things are not so simple. What is merely a hungering after the material things of life is mistaken for a desire to listen to the gospel but, nevertheless, these reports have led quite a number of missionaries to go to Israel, only to find that the soil is just as barren there among the Jews as it is among the Jews in Brooklyn, in Coney Island, in Whitechapel, in Paris, or anywhere else in the world.

MANY MISSIONARIES—LITTLE WORK DONE

It is difficult to assess the actual

number of missionaries working in Israel today. At a very conservative estimate, and excluding the Roman Catholics, the number must be between one hundred and fifty and two hundred, at least one-third of whom are stationed in Jerusalem. These missionaries come mainly from Europe and the United States, and represent missionary societies, churches and sects. Quite a number of them get their support from groups of friends—"faith" missions.

In various parts of the country, there is a certain amount of institutional work carried on; but this mostly goes back to the days of British administration in the country. Practically no institutional work has been started since the foundation of the State of Israel. The Church of England, which has a bishopric in Jerusalem, and the Church of Scotland have institutional work. There is also a Children's Home in Haifa, a very nice mission station in Beersheba, and a school and clinic in Jaffa. But the main focal point of all missionary effort seems to be in Jerusalem. Indeed, in this city the missionaries are so numerous that they form a kind of special colony of their own; and one of the streets, named "The Street of the Prophets," is called derisively by the Jews, "The Street of the Missionaries."

MORE MISSIONARIES IN JERUSALEM THAN IN NEW YORK

The present population of Jerusalem is about 160,000. The Jewish population of New York is about 2,250,000, yet there are more missionaries in Jerusalem than in New York! A very generous estimate placed the number of missionaries

working among the Jews in New York at from thirty-six to forty, while in Jerusalem there must be at least this same number! That means that in Jerusalem there is approximately one missionary for every 11,000 persons, while in New York there is one missionary for every 64,000 Jews. On one occasion the Hebrew press pointed out that there are more missionaries per head of the population in Jerusalem than there are doctors!

It is not difficult to understand why so many missionaries are to be found in Jerusalem. There is something sensational and attractive in reports from "our own worker in Jerusalem" in missionary magazines; while the work in New York is more commonplace, and does not have the same propaganda value.

Tel Aviv, the largest town in Israel, with a population of over 300,000 has about four missionaries. But Tel Aviv is a modern town that has no Biblical significance, nor does it look so well in a report as does Jerusalem, and the Jews there do not feel so tolerant towards Christianity as they do in Jerusalem. In addition, within the last year at least twelve new missionaries have called to see me in New York while on their way to answer the call to preach the gospel to the lost sheep of the house of Israel—in Jerusalem!

Quite recently I was speaking in a church in Pennsylvania, when a dear brother who had visited Israel not long ago spoke to me. I asked him what he thought about missionary work in Jerusalem and he said, "The missionaries seem to be treading on each others' toes; there are far too many of them."

MOST MISSIONARIES NOT PROPERLY EQUIPPED

Missionary work among the Jews requires special training. The Jewish people are proud of their heritage of the Word of God; their long record

of persecution and suffering for their faith; or merely because they are Jews. It is not enough simply to have a desire or a feeling that the Lord is leading for one to pack up and settle in Israel and then expect to see souls won for the Lord. Jews have a long, bloodstained history of anti-Semitism and hatred at the hands of those who called themselves Christians, and the average Jew does not understand the difference between Christian and Gentile. To him, anybody who is not a Jew is a Christian. Consequently, if he is polite he will listen attentively to all the non-Jewish missionary has to say to him, but he does not believe a word of it. Otherwise, why have so many Jews been massacred in the Name of Christ? They feel, too, that they were worshipping the One God when all other nations of the earth were bowing down to heathen idols. Can these people teach them something about God?

I mention this to show that there is a need of special training for missionaries to Israel, and very few of those I met in Israel had had any at all. It is necessary to learn something about their books, their traditions and form of worship and, in particular, their language. I have met those who have been laboring for years among the Jews in the Holy Land, and yet they can scarcely say more than the greeting, "Shalom," when one speaks to them in Hebrew. There are also those who learned the language but forgot other things. Dr. Cohn reported a sad example of this after his last visit to Israel in 1952. A very earnest young man, who had thoroughly mastered the Hebrew tongue, started a farm on which he wanted to settle some Jews and win them for Christ, and he actually bred pigs there! We hardly think that pig-breeding on a mission farm is the best inducement to bring Jews to Christ!

The need has long been felt for properly instructed missionaries

among the Jews. In order to supply this need, as far as we can, we are maintaining the Jewish Missionary Training Institute, founded by Dr. Joseph Hoffman Cohn, at the Leopold Cohn Memorial Building, our Mission headquarters, in New York City. Here modern and Biblical Hebrew is taught, and there are courses dealing with Jewish history, literature, theology and customs, the history of Hebrew Christianity, the missionary approach to the Jews, etc. The faculty of the Institute is presided over by Dr. Henry J. Heydt, who is giving us the benefit of his extensive and valuable experience as a Bible teacher. The lecturing staff consists of the Messrs. Parker, Fuchs, Gruen and Kalisky, all of whom are Hebrew Christians and can, therefore, readily understand the problems a Jew faces. Among our students there are some who are actually engaged in missionary work among the Jews and take our courses as a means of helping them in their work. It is our prayer that the Lord will make our Institute increasingly a place where missionaries to the Jews are prepared for their ministry, whether it be in New York, Israel, or any other place where the Lord may send them.

RESULTS OF MISSIONARY EFFORTS

One consequence of the concentration of missionaries in Jerusalem is that as soon as the news is circulated that any individual Jew has shown an inquiring spirit, they overwhelm him, and they even do more harm than good. Such is the well-known case of a Bulgarian Rabbi.

A few years ago this Rabbi, while serving a community of Bulgarian Jews in Jaffa, was attracted to the Lord. As soon as this news got around, without waiting for him to be properly taught, and assuming that this "attraction" meant that he was a saved man, he was taken in hand by a number of different groups and

generally made a fuss of. The writer met him on several occasions and tried to ascertain just where he stood on the fundamentals of our faith. It was quite clear that his approach to Christ was very much like that of the American Jew, Sholem Asch, of whom we wrote last month. This Bulgarian Rabbi in Israel, however, admired Christ as a great man and a great Jew, and he loved Him for His teachings. At the time I last spoke to him of Christ, it was quite clear that the dear man had no personal faith in the Saviour, nor did he accept the deity of the Lord Jesus Christ. But he was already unteachable. Missionaries had made him into a teacher—and who teaches the teacher? Now he is being paraded, through missionary magazines, as a trophy of grace, and his testimony is being used as a means of inducing Christians to help the work of evangelizing the Jews! It is our constant prayer that this dear man will be saved in spite of everything.

FALSE REPORTS OF REVIVAL

But this is not an isolated case. Reports have been made that there is a revival among the Jews of Israel. Again I can say that I wish it were so, but in all the fifteen years we lived and worked in Palestine and Israel I did not see the slightest change in the Jew's attitude to Christ. The cross is still a stumbling block and stone of offense; and if there appears to be a greater desire to listen to the things concerning Christ, we must look for the motive. In Israel today it is not difficult to find. There is great economic distress there, and many of the Jews who do listen to the missionaries are mainly concerned with the food parcels they receive and the extent of any other assistance they may get. Indeed, this practice has reached such proportions that Jewish authorities accuse the missionaries of exploiting the distress of the people. From a report only recently re-

ceived it appears that the Israeli Government is now considering the enactment of special legislation which will make it illegal for missionaries to give gifts of food, material or any other forms of help as an inducement to Jews to come to meetings or to "change their religion."

THE SPIRIT OF INQUIRY LACKING

Of course we are glad that even by these means Jews hear the gospel, although we are sorry for their plight. But it is unfair to the Jews themselves, and to supporters of missionary work among them, to give the impression that there is a great movement among the Jews to seek the Lord. I wish I could say that there is, but the fact is that there is no more spirit of inquiry among them than there has been in the past, or there is in any other place where there are communities of Jews.

It is a duty of those who love the Lord to alleviate suffering and distress wherever they find it as much as they can, and particularly among His chosen people. Our blessed Lord Himself taught us this lesson in a very practical manner. He fed the five thousand by the Sea of Galilee unstintedly and unreservedly, yet not one of the five thousand followed him (John 6:67). They came only for material help—and He gave it unconditionally. We must send material help to Israel. As far as we can, we endeavor to help Jewish believers, but we know that others are helped, too. We are sure that those of our friends who send us the monies for this purpose will be blessed; for the Lord will say to them in that Day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SOME RESULTS OBSERVABLE

We would fail in our duty, however, if we left you with the impression that there are no results at all from the work in Israel. It is obvious that with such a high concen-

tration of missionaries in the Holy Land there will be some results wherever the Word of God is preached. Unfortunately, however, because so many of these missionaries are untrained, the results are not what they should be, but there are Hebrew Christians who have found Christ there. Not many—certainly not the thousands that some of the missionary magazines would have you believe. But the Lord has His salt everywhere, and in Israel the Holy Spirit is working in the hearts of those who hear and understand the gospel, and souls are born again.

We have recently got in touch with a remarkable Hebrew Christian movement in Haifa, an indigenous Jewish Christian church. A small number of Jewish believers, none of whom is engaged wholly as a missionary, meet together weekly in what they call their "Hebrew Christian Synagogue," and they worship in Hebrew. Their leader is a "Rabbi," and they publish a paper for Hebrew Christians.

Since writing the above the Israeli press has published the report of a special parliamentary sub-committee which was appointed to investigate and make recommendations regarding the problem of missionary activity in Israel.

This report recommends the enactment of a law making it an offence to attempt "conversion" through the distribution of material benefits; that parents sending their children to missionary schools be prosecuted; that the educational authorities refuse to recognize missionary schools; and that converts be compelled to publish an announcement of their conversion.

It seems doubtful whether such a law will be enacted but it is certain that before long, the missionary in Israel will find less freedom of action than hitherto; and one certain result is that only those who are doing a spiritual work, not attended by inducements, will be able to carry on.

Studies In Zechariah

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

CHAPTER XIV — Instalment 14

THE LAST SIEGE OF JERUSALEM
THE final chapter of this important prophetic book opens as did chapter 12 with the last invasion of Jerusalem by the nations of the earth. The time setting in both chapters is the same. Some have claimed that this chapter surpasses all the others in Zechariah in obscurity, and have thought the passage defies historical explanation. On the other hand, the prophecy has been assigned to the invasion of Jerusalem by Nebuchadnezzar in 586 B.C. or to the siege of the city by Titus in 70 A.D. with his Roman legions. Suffice it to say, every feature of this invasion differentiates it from the two just mentioned. We have before us the picture of the Battle of Armageddon. It is a day peculiarly the Lord's when Jerusalem's spoil will be divided in the midst of the capital. The day is so designated because in it God means to vindicate His justice and destroy the wicked. It is the day of the Lord as in the prophecies of Joel, Zephaniah, Malachi, and elsewhere. Jerusalem is addressed and informed of the sad tidings of preliminary defeat. The enemy, secure and confident in their conquest, will divide the city's spoil in the midst of her. The prophet has described the result of the siege; now he sets forth the fact and occasion of it. The Lord says He will gather all nations against Jerusalem to battle. This is the universal confederacy of the armies of the nations described in Psalm 2, Joel 3, Ezekiel 38 and 39, Revelation 16 and 19. In verse 2 Jerusalem is the object of God's judgment, as she is the object of blessing in verses 9 to 11 and 16 to 21. As

an outcome of the invasion the city is captured, the houses are plundered of all spoil, and the women are violated. A deportation takes place, but a remnant of the people continues on in the beleaguered city. The alignment of the nations at this time is clearly set forth in the prophetic Scriptures. There will be an alliance of the northern powers (Ezekiel 38 and 39); a union of the nations in the south of Europe (the revived Roman Empire of Daniel 2 and 7, and Revelation 13 and 17); the king of the north (Daniel 11); and an entente of the kings of the east or sunrising (Revelation 16). And the initial stages of the conflict will witness the success of the arms of the enemies of Israel.

THE RETURN OF MESSIAH

But where Israel is concerned, God is vitally interested. Then in Israel's plight the great Champion of Israel, the Lord Messiah, goes forth, as kings go forth to battle, Himself to fight against those nations, as He fought in many a battle before this time. See II Samuel 11:1 and Isaiah 26:21. The Lord is indeed a Man of war. Exodus 15:3. This is not a description of the providences that overthrew the Roman Empire; it is a prediction of the visible interposition of the Messiah on behalf of His people in their last conflict of their age. The feet of Messiah, pierced for the salvation of sinners, shall stand in that day on the Mount of Olives, which is eastward of the city. This prophecy cannot be relegated to the sphere of beautiful poetic description. There is no reason why it cannot be taken literally. Just as the Red Sea was ac-

tually divided for the rescue of the children of Israel, so now the Mount of Olives is cleft asunder for their escape from the enemy. In 2 Samuel 15:30 the mountain is called "the ascent of Olives." The place of His departure is the place of His return. Acts 1:11. The scene of the agony will witness the display of His glory. The Mount of Olives will be divided east and west; part of it will move northward, and part will remove southward, causing a great valley. Because of the judgments in progress in Jerusalem the besieged ones will flee through the valley made by the cleaving of the Mount of Olives. It is an avenue of escape, not a place of refuge. The way of deliverance will reach to Azel, a site probably near the east side of the city. The flight is likened to that of the people when the earthquake took place in the days of Uzziah, king of Judah. This must have been an unusually severe disturbance, for two centuries had already passed since its occurrence, yet it is set forth here for comparison. Amos 1:1. Then the gaze of the prophet is directed to the Messiah Himself, coming with His holy ones who are both angels and redeemed humanity. His heart is so filled with the vision that he changes to direct address. Isaiah 25:9. For the constituency of this company see Matthew 24:30, 31 (angels) and redeemed men (1 Corinthians 15:23; 1 Thessalonians 3:13; 4:14). Thank God, He that promised to come will come and with great power and glory.

CHANGES IN NATURE

With the coming of the Lord there will be drastic changes in the phenomena of nature. At the time of day there will not be light; the lights of heaven will become congealed or coagulated, thus making darkness. The luminaries of heaven will suffer change. It will be a unique, extraordinary day, the only one of its kind.

Only the Lord will know its essential character. It will not be the normal day, for the prophet has just stated that the light will be absent. Neither will it be the usual night, for at evening time there will be an unusual light. At that time living waters will go forth from Jerusalem toward the Dead Sea and the Mediterranean, thus making fertile and prosperous the whole land. Jerusalem is one of the most arid cities in the world; some think "Zion" means a dry place. But in that day of blessing, when Messiah is returned to His people, living waters will refresh the land. Waters are a symbol in Scripture of purification, spiritual life, and refreshment. The supply will be constant, in summer and winter, not suffering the drying up of usual bodies of water by the heat of summer. Compare Ezekiel 47:1; Joel 3:18; and Revelation 22:1, 2. Spiritual power and blessing ever attend the presence of the Messiah of God.

THE REIGN OF MESSIAH

When the Son of David sits on the throne of His father David, the Lord will be King over all the earth; the unity and glory of the Lord will be recognized universally. He alone will be worshipped throughout the universe. See Isaiah 54:5; Daniel 2:44; and Revelation 11:15. All the land of Palestine will be made like the Arabah to allow the living waters free passage. The Arabah or plain of the Jordan runs from the Sea of Tiberias to the Elanitic gulf of the Red Sea. Then the prophet gives the exact geographical locations of the changes. Geba is the modern Jeba, six miles northeast of Jerusalem. Rimmon is about 35 miles southwest of Jerusalem. Jerusalem itself will be lifted up (Micah 4:1) and dwell securely in her place from Benjamin's gate in the north wall of the city to the first gate, whose location is uncertain though some think it is the old gate, on to the cor-

ner gate in the northwest corner of the city; from the tower of Hananeel, near the northeast corner of the wall near the gate of Benjamin, to the winepresses of the king, probably southwest of the city near the king's gardens and the pool of Siloam, the city will be rebuilt as in former days. The city will be repopulated and the curse will be removed because there will be no more sin. Then will the inhabitants of Jerusalem dwell without fear or alarm. How different from the distressing and tense conditions of our own day.

THE DOOM OF THE INVADERS

With verse 12 we return to the theme with which the chapter began, namely, the conflict of the last days against Jerusalem. There were details not touched upon there. The Lord will give victory at that time by sending a supernatural plague against the forces of the enemy. The flesh of their bodies will fall away by consumption; their eyes will melt away in their sockets; and their tongues will dissolve in their mouths. It will be a living death. In addition to personal bodily suffering of the severest kind they will be overtaken by supernatural confusion: a tumult from the Lord will send every man raging against his fellow-soldier and neighbor. The forces of the enemy will destroy themselves by internal warfare. Ezekiel 38:21. In the first phase of the conflict the tide of war went against the people of Jerusalem (verse 1), but Israel will win the second and final phase of the battle. All the surrounding country will rally to the defense of the capital against the common foe. The loss of the enemy will be great in lives and in their possessions. Oriental armies carried large amounts of gold and silver with them on their march. 2 Chronicles 20:25. Apparel is often mentioned in lists of spoil, because it was an important item of wealth in the East. Note Judges 5:30 and 2 Kings 7:15.

The plague mentioned in verse 12 is touched upon again to indicate that it will fall upon the horse, mule, camel, ass, and all the beasts in the camp of the enemy. Even the animals of the invading forces will not be exempt from the visitation of God in wrath upon them (12:4).

THE FEAST OF TABERNACLES

When the smoke of the conflict has cleared and the remnant of the nations is delivered, the godly among the Gentiles will go up annually to worship the King, the Lord of Hosts, in Jerusalem and to celebrate the Feast of Tabernacles. The nations will go up representatively, for even all Israel never went up to the feasts to the last man. Leviticus 23:33-44 and Deuteronomy 16:13-17. The Feast of Tabernacles is the feast of the millennial age. It was the feast of ingathering and rest, of joy, praise, and thanksgiving. Exodus 23:16. The other two annual feasts, Passover and Pentecost, are not mentioned, because their antitypes have been fulfilled. The Feast of Tabernacles was celebrated on the return of Israel from exile. See Nehemiah 8:14-18. It is preeminently the feast of joy after the ingathering of the harvest. Compare Revelation 7:9. When the millennial day dawns, all other feasts will have been fulfilled by their antitypes. Now the Feast of Tabernacles finds its antitype. If any of the families of the earth refuse to go up to Jerusalem to worship the King, then rain will be withheld from their land as punishment. Much has been made of the supposed difficulty in the coming of the nations to Jerusalem. It is declared to be a physical impossibility. But, as we have seen already, the passage does not require that every person in every nation go to the feast annually. It will be carried out representatively. Verses 17-19 presuppose that there will be disobedience even in that age. The reason

can be found in such a passage as Psalm 66:3 where it is noted that some will give feigned obedience (literally, lie) to the all-powerful King Messiah. The withholding of rain would prevent a harvest in the following year. In the case of Egypt the threat would have no force, so the prophet declares its punishment. Egypt is not dependent on rain but the annual overflow of the Nile, hence they may think themselves exempt. But the Lord will have His punishment for them; He will bring upon them the plague, not necessarily the plague mentioned in verse 12. No one will be able to defy then, any more than in any other age or era, the plain command of God and do it with impunity.

"HOLY UNTO THE LORD"

While disobedience outside Israel will be visited with judgment, the Lord's people will be righteous. All will be pervaded with holiness, the great goal and objective of all God's dealings with Israel, the Church, or any individual heart at any time. How holiness will pervade every department of life and every duty is indicated in the last two verses of this great book of prophecy. The people of God will know in that day the universal holiness which has been the ideal of God for Israel through the centuries. Compare Exodus 19:6: "a holy nation." Even the bells of the horses, used for ornament, will be inscribed with the very words which were engraved upon the tiara of the high-priest in Israel, "Holy unto the Lord." Horses, usually employed for warfare, will now be dedicated to the Lord and His glory. The pots in the temple were considered the basest objects in the Sanctuary, but in the day of Messiah's reign they will be of equal sanctity with the bowls before the altar which caught the blood of the victims for sprinkling before the Lord. Where holiness prevails, ceremonial sanctity is unnecessary. The last verse

of the book states the same truth from another angle. If all the vessels of the sanctuary will be on the same plane of holiness because of universal cleansing, even the ordinary pot throughout the nation will be equally dedicated to the Lord. The vessels of the private homes will be as suitable as those of the temple for the service of the Lord's house. In that day there will be no more a Canaanite in the house of the Lord. The name stands for the Phoenicians of the north of Canaan, who were the most noted mariners and merchants of the ancient world. They were known for their ungodly ways, and represent here an unholy and ungodly person. See Hosea 12:7. It is the negative way of stating that all will be holy.

HOLINESS IN ISRAEL

The prophet closes on the note of holiness; he began with a word of repentance. Beloved friend, God wants more than all else that holiness be found in every Jewish heart. This is possible only through the sacrifice of the Messiah, the Holy One of Israel, on the Cross of Calvary to satisfy the holiness of the infinitely holy God. Faith in the Savior makes any Jew holy in the sight of our loving and righteous God. Let us lend every effort to proclaim to them the way of eternal life in Christ.

The preceding article is the 14th instalment of "Studies in Zechariah," by Dr. Feinberg, and concludes the series on this book which has been running in THE CHOSEN PEOPLE.

The complete series is contained in the book, "Zechariah: Israel's Comfort and Glory," containing 160 pages, price \$2.50. One unique feature of this exposition is that the book contains a self-teaching quiz at the end of each chapter.

"Zechariah" is the concluding volume in the series of five on "The Major Messages of the Minor Prophets."

Questions and Answers

Question: *What is the meaning of the word "Selah" after many verses in the Psalms?*

Answer: There is no unanimity of agreement in the interpretation of this word. We prefer to take the expression as a musical term, corresponding to the large "Z" that we have in our musical compositions. And that means a rest. It is as though the Lord were telling us, "Stop a moment." A noted Bible teacher for whom we always had great respect used to put it this way, "Think of that!" which would imply that the statement that had just been made was of such a nature as to call for the reader to go over it again and give it more serious thought. The Psalms are musical compositions, and are sung in the synagogues to the present day. And the headline to each Psalm often gives instructions to the choir leader. For instance, just as an example, take Psalm 46, and we have the instructions here, "A song from Alamo." This has reference to the choir in the Temple, which was composed entirely of virgins. So the word "Selah" can be accepted as a musical pause. This is the nearest we can come to approximating the meaning of the word.

* * * *

Question: *How long was our Lord's body in the grave? Was He crucified on a Wednesday? Or on a Friday? Did not our Lord say that He would be three days and three nights in the heart of the earth, and did He not mean that literally and that He was in the grave 72 hours?*

Answer: The expression "three days and three nights" is an Old Testament idiom carried over into the New Testament, and means not necessarily three whole days and three whole nights, but in round numbers a period of about three days. In Mat-

thew 12:40 Jesus refers to Jonah, and Jonah 1:17 reads, "And Jonah was in the belly of the fish three days and three nights." Exactly the same expression occurs in 1 Samuel 30:12-14 and in Esther 4:16. There is every reason to believe from the context of these passages that the period of time referred to does not mean literally three whole days and three whole nights but simply the third day, as in Esther 5:1, "Now it came to pass on the third day."

According to Jewish law, part of the day stands for the whole; for "if a day has been once entered in, even for a few minutes, the whole 24 hours were reckoned to the person who had so entered on the day." If a child is born in the last hour or even in the last few minutes of a day it is counted as a whole day of the period of the time within which he must be circumcised. Thus legally, according to Jewish reckoning, the crucifixion and burial of our Lord having taken place before the sixteenth Nisan actually commenced, He may be said to have been in the grave "three days and three nights," viz., Friday, to which legally belonged the night of what we shall call Thursday; Saturday, consisting of the night of Friday and the day of Saturday; and Sunday, to which belonged the night of Saturday and the very early morn of Sunday. To give a better picture to the eye, we tabulate as follows:

Thursday Night and Friday—First Night and Day

Friday Night and Saturday—Second Night and Day

Saturday Night and Sunday—Third Night and Day

There must also be considered the facts of the type and the antitype. Probably the most important type of Christ in the Old Testament is the

We Sustain A Heavy Loss



Keith Leroy Brooks, D.D.

WITH a heartfelt sense of loss, we announce the Homegoing of our beloved Honorary Treasurer for the Pacific Coast, Dr. Keith Leroy Brooks. This noble soldier of the cross was called to be with the Lord on his sixty-seventh birthday, February 23, 1954. He was a deep student of the Word, an able expositor, teacher, and writer. He founded PROPHECY magazine and edited it for twenty-five years.

He was a warm personal friend of Joseph Hoffman Cohn. When the fires of persecution burned most fiercely, it was the faithfulness of Keith L. Brooks that turned the tide. The American Board of Missions to the Jews will always be grateful for the determinate steadfastness of this loyal and able defender of the faith. Said Dr. Cohn in his autobiography, "I Have Fought a Good Fight", "We will never be able to repay Dr. Brooks for what he did in those days to defend your Mission and enable it to stand before the public in its true position."

His name is now inscribed in our Cloud of Witnesses.

Passover, instituted upon Israel's last night in Egypt. This was Friday night. The type must be true to the antitype or it is not a type: Israel went out of Egypt on the Sabbath day. See Deut. 5:15. If we say Christ was not crucified on Friday we have discredited the Bible record of the type.

The question here presented has been more fully dealt with in our booklet, "A Passover Trilogy," chapter 3, entitled, "Three Days and Three Nights"; price 50¢.

* * * *

Question: *Please explain Job 19:26.*

Answer: It refers to the resurrection. The original is as follows: "after I awake, this will be destroyed, and from my flesh shall I see God." Paraphrasing: "When I awake in the resurrection, this flesh will have been long destroyed and transformed into a new kind of body from which I can enjoy the presence of God." "And they shall see his face" (Rev. 22:4). Job learned from Enoch who prophesied (Jude 14, 15) of the future when Christ will come again and every eye shall see Him. This blessed hope caused Job to consider those severe trials as "light affliction, which . . . worketh for us as a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

* * * *

Question: *Will you please explain how Lazarus was raised before the resurrection of Christ?*

Answer: The term resurrection signifies rising to everlasting life—"some to everlasting life" (Dan. 12:2). The raising of Lazarus, the daughter of Jairus, and others, was only a momentary event for they all died again. The Lord Jesus Christ arose from the dead to live forever. This is the real resurrection in the sense of Dan. 12; the Lord Jesus is therefore "the firstfruits of them that slept" (1 Cor. 15:20).

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.

FROM OUR BOOK ROOM TRACTS FOR JEWS

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:

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. So, Remember, English or Yiddish. ....	.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
26. Will They Psychoanalyze God? English only. ....	.05
MISCELLANEOUS	
Of Whom Does Isaiah 53 Speak? Yiddish only. ....	.05

1954

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

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 _____

454

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

FROM OUR BOOK ROOM

FOR CHRISTIANS

NEW PUBLICATIONS

I have Fought a Good Fight—
The Story of Jewish Mission
Pioneering in America. By
Joseph Hoffman Cohn. Dr.
Cohn's memoirs as published
serially in The Chosen Peo-
ple. Over 300 pages.....\$3.00

The Land and The People, or
The State of Israel and the
Prophetic Word. By Joseph
Hoffman Cohn. The last tract
written by Dr. Cohn.05

Studies in Jewish Evangelism. By
Henry J. Heydt, Th.D. 237 pages..\$2.50

The Book of Revelation in Plain Lan-
guage. By Dr. W. H. Rogers. 2.00

"I Have Loved Jacob". By Joseph
Hoffman Cohn. 100 pages. 1.50

Hosea — God's Love For Israel. By
Chas. L. Feinberg, Th.D., Ph.D... 2.00

Joel, Amos and Obadiah. By Chas. L.
Feinberg, Th.D., Ph.D. 130 pages.. 2.00

Jonah, Micah and Nahum. By Chas.
L. Feinberg, Th.D., Ph.D..... 2.00

Habakkuk, Zephaniah, Haggai and
Malachi. By Chas. L. Feinberg,
Th.D., Ph.D. 150 pages..... 2.00

Zechariah: Israel's Comfort and
Glory. By Chas. L. Feinberg, Th.D.,
Ph.D. 160 pages. 2.50

Types, Psalms and Prophecies. By
the late David Baron. 370 pages... 3.00

"Beginning At Jerusalem." By Jo-
seph Hoffman Cohn. 253 pages... 2.50

The Sure Word of Prophecy. Ad-
dresses delivered at the N. Y. Con-
gress on Prophecy 1942. 318 pages 2.00

Light For the World's Darkness.
Addresses delivered at the Second
New York Congress on Prophecy,
1943. 246 pages, cloth 2.00

Prophecy Speaks, abridged reports
of 1948 Summer's End Conference. 1.00

The Chosen People Question Box... 2.00

How to Reach the Jew for Christ,
by Rev. Daniel Fuchs. 116 pages.. 1.00

When Jews Face Christ. The life
stories of 12 world famous Jewish
believers in the Lord Jesus Christ.. 1.25

God's Plan for the Jew, by John
Wilkinson, a condensed edition of
"Israel My Glory," paper, 124 pages 1.50

A Modern Missionary to an Ancient
People, by Leopold Cohn, D.D. The
thrilling autobiography of the
founder of the American Board of
Missions to the Jews50

Israel's Inalienable Possessions, by
the late David Baron; American
Edition. 55 pages50

It Was "Just As Good" But the Pa-
tient Died, by Dr. Chas. H. Stevens
..... .05

The Lengthened Shadow of Leopold
Cohn, the story of the American
Board of Missions to the Jews.05

How Near is the Kingdom? By Dr.
Arthur Petrie.05

Of the Jews. By Dr. Arthur Petrie. .05

Was Jesus Born a Jew? A devastat-
ing answer to the errors of the
new "blood chemistry" fantasies.. .05

The Last Broadcast, a vivid por-
trayal of the End-Time.05

By Joseph Hoffman Cohn:—

Will the Church Escape the Trib-
ulation?50

A Passover Trilogy50

Is There a Gentile Church?..... .50

"Storehouse Tithing"—is it of the
Lord or of Man?10

To the Wild Olive Tree05

A Tomorrow for the Jews..... .05

It was Necessary05

To the Jew First05

Contrary to Nature05

Has the Church Robbed the Jews? .05

What Has the Jew Ever Done For
the Gentile?05

Why Did Christ Curse the Fig Tree? .05

Reaching the Jew in Your Neigh-
borhood05

Communism a Counterfeit — Karl
Marx Deceived Himself.05

Will the Anti-Christ be a Jew?.... .05

The Man from Petra.05

The Revised Standard Version—A
Sad Travesty05

The Fly in the A-Millennial Oint-
ment.05

So You Believe in the Rapture?.... .02

The Fulness of the Gentiles05

Pre- or Post-Millennialism. Does it
Matter? by the late Dr. Frank
Weston.05

Jews Are Being Saved. By Rev. Emil
D. Gruen.05

What Next in Palestine? Can the
Dry Bones Live? by Rev. Emil D.
Gruen.05

Isaac and Ishmael, 20th Century Ver-
sion, by Dr. Charles L. Feinberg.. .10

What It Has Cost the Church to
Withhold Christ from the Jews,
by Rev. Chas. H. Stevens, D.D.... .05

Why Did God Choose the Jews? By
Rev. Elias Zimmerman..... .05

Jewish Missionary Program, Collec-
tion Taken At Meeting, or 1.00

Jewish Mission Mite Box..... .05

E
R
E
H
I
T
D
C

Send orders to

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

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 Mr. Pretlove as he takes over the helm of the Mission. The tasks are many, but our Lord is all-sufficient.

PRAY for your Board of Directors. They earnestly desire the prayers of the Lord's people for the leading of the Lord in important decisions they must make.

PRAY for our new Color-Film, "I Found My Messiah," which is now being shown in the churches. This motion picture not only effectively teaches the need for Jewish evangelism, it also preaches the gospel. Pray that Jews and Gentiles may be saved through its presentation.

PRAY for Rev. Emanuel Lichtenstein in Buenos Aires. He faithfully witnesses for the Lord Jesus Christ in an exceedingly difficult field.

PRAY for our Summer Camp. Plans are now being made to take our children to a new camp in New Preston, Connecticut. Each year our Summer Camp has resulted in souls being saved and young Jewish Christian lives being dedicated to our Lord's service. Pray that this may be our experience this summer.

PRAY for our Students-In-Training. Several of them are undergoing testings at the present time. Pray that our Lord may use these testings as the basis for a blessed future ministry.

PRAISE THE LORD for the Cottage Prayer Meetings and Bible Classes that are springing up in the metropolitan New York area. Several of our converts have opened their homes and started classes in order to reach the Jews in their neighborhoods. This has been spontaneous on the part of the Jewish believers.

PRAISE THE LORD for our Window Display. The Purim presentation was very effective. Crowds frequently gathered, and many people came in for literature.

PRAISE THE LORD for Miss Susdorff. At eighty-six years of age she has successfully recovered from a toe amputation and is once more attending the classes.

PRAISE THE LORD for our Book Ministry. Dr. Cohn's two last publications have been well received and have proved to be a real blessing.

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	9:30 a. 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.
WIBG	Philadelphia, Pa.	Sunday	8:30 a. m.	990 K. C.
WPIT	Pittsburgh, Pa.	Sunday	9:45 a. m.	730 K. C.
KXL	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
KFB I	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Windsor, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKSF	Cornwall, Ont.	Sunday	9:45 a. m.	1230 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.
CJNB	North Battleford, Sask.	Sunday	9:30 a. m.	1460 K. C.
CKTB	St. Catherines, Ont.	Saturday	8:30 a. m.	620 K. C.
CKOX	Woodstock, Ont.	Sunday	9:00 a. m.	1340 K. C.

(Continued from inside front cover)

BOARD OF DIRECTORS

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

ADVISORY COUNCIL

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., Minneapolis, Minn.; 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.
JOSEPH HOFFMAN COHN, D. D.		KEITH L. BROOKS, D. D.

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

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, Ore.	REV. E. LICHTENSTEIN, Buenos Aires, S. A.
MISS ELEANOR L. BULLOCK	DR. HARRY A. MARKO, Texas
HARRY J. BURGEN, Philadelphia	REV. ALEXANDER MARKS
ELIAS DEN AREND, Mus. D., Itinerant	MRS. WM. L. MCCLENAHAN, Jerusalem
MME. DIERBACH-GARTENBERG, Lyons, France	REV. S. C. MILLS, Columbus, Ohio
MISS URSULA FLATOW, Paris	MRS. A. MUNRO, Calgary (Honorary)
MRS. ANNA FRANK	REV. SYDNEY L. PARKER
REV. ANDRE FRANKL, Paris	Mlle. MARIE SALOMON, Paris
REV. DANIEL FUCHS	REV. BERNHARD SCHATKIN
MISS HELEN GRABER, Los Angeles	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. SUSSORFF (Honorary)
REV. ASHTON HOLDEN, Montreal	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