Charles Feinberg:

While matters were waiting, He began to use a typewriter he had bought in Switzerland. He found that he could type with one finger, the middle finger of his right hand. When that finger, that middle finger refused to serve him as sometimes happened. He would take a small stick in his fist and punch the keys with that. In the summer of 1887, He started on one of the most amazing literary undertakings of all time. He began with a revision Of the Mandarin Old Testament. Hammering with one finger that soon had a callus on the tip, The English equivalents of the Chinese characters. At first five or six hours a day. Then eight hours, Sometimes nine hours, He worked away at the task. In a little over a year, the revision was done. Then he went on to translate the entire bible from the original languages into the easy Wen Li, or the current form of the book Language of China. Six years were spent on the first draft of the easy Wen Li Bible. He said it was missionary work to which God had called him. He said I regard it as the most important work of my missionary career. Easy Wen Li could be understood by the literate people all over China. It's also used in Korea, Kuching [sp] China, Annam [sp], Tonking [sp], and somewhat in Japan. It was the language of literature among one fourth of the human race. Shereshchewski spoke 13 languages, He read twenty, and had at his command between nine and ten thousand Chinese characters.

He finished the easy Wen Li Bible in December, 1894. He appealed to his board of missions to send him back to China so he could have assistance In Chinese scribes to improve
and to polish the style and in changing the Romanized text into Chinese characters. By August 1895 he was sent back to China to finish his work. The American Bible Society published it in 1902. The demand for it was so great that the entire edition was sold out before it came from the press. When he died on October 16, 1906, he had completed also reference Bibles in Mandarin and easy Wen Li.

In characterizing Shereshchewski’s final work President Arthur Lloyd, president of St. Paul's College in Tokyo wrote, "I very much doubt whether the world has seen any other instance of so great a work accomplished under so great difficulties". Think of it, typing out a Bible with one finger. It's called the one Finger Bible. His faithful wife died in 1909, 3 years After His home going. For nearly twenty five years, she would get up any hour of the night when he couldn't sleep and she would read to him. One cross marks the graves of both. Christian friends, in all seriousness, in all earnestness, in all honesty, Is missionary work among Jews worthwhile? Does it have value for world mission? Let the life of this great missionary warrior Answer. The life of Bishop Samuel Isaac Joseph Shereshchewski, the Bishop of Shanghai. A Jewish convert from Russia from Lithuania. A Glazier. May God thrust up many more.

And now yet another One of the Hebrew Christian testimonies, a modern missionary pioneer. On Manhattan Island Stands the headquarters building of the American Board of Missions to the Jews incorporated. It's the largest missionary organization of its kind in the United States of America. Has a very Great Importance for me because in its Pittsburgh branch, In Pittsburgh, Pennsylvania I myself came to know the Lord Jesus Christ as my messiah and savior in the fall of 1930. But here on Manhattan Island you will find the headquarters building of the American Board of Missions to the Jews also known as Beth Sar Shalom. It is the largest missionary organization of its kind in the United States and may well be at this time in the entire
world. The work is the outgrowth of the faith, and vision, and trials, heartaches of Dr. Leopold Cohn, missionary pioneer. He was the messenger of God to the Jews of America in the period beginning with the early 90's of the last century and reaching to our day. In his story are reflected as in a mirror the highest hopes, the deepest despairs of his generation. In a day when thousands of Jews were crossing the ocean to seek after fortune in the New World, He came to America on a quest after truth, the truth of the Messiah. And in finding the desire of his own soul, he opened the way for the spiritual rebirth of many in Israel among whom, as I've indicated, is your speaker now.

Life began for Leopold Cohn in the little town of Berezna, it's the eastern part of Hungary. At the age of seven He suffered the loss of both parents in the same year and was left to shift for himself. In those days of trial he learned to trust God wholeheartedly. After his confirmation at 13, he determined to become a rabbi and a leader of his people. At the age of 18 he was graduated from the Talmudic academies with high scholarship and with ample commendations as a teacher. After he had been ordained as a rabbi, he contracted a very happy marriage. And in the custom of the time he went to live in his wife's parental home so that he could devote himself to her studies in rabbinical learning. Through the years of study and training he had dwelt long on the problems of the exile of Israel and the great hope of his people in the Messiah. He now gave himself to earnest prayer and study hoping to find the solution to these problems. Orthodox Jews On Mondays and Thursdays not only pray, but they fast and many of them have special prayers, Times of soul and heart searching concerning the destruction of the temple and the matter of the return of Israel to their own land and to God's favor. Well Morning after morning he would repeat the words of the creed and they are the words from the great Middle Ages philosopher Maimonides, he would repeat these words of the Creed, "I
believe with a perfect faith in the coming of the Messiah. And though he tarry yet will I wait
daily for his coming". His desire for the fulfilment of this promise grew greater with the passing
days.

Soon he began to rise in the midnight watches and sit on the ground to mourn the
destruction of the temple and to beseech God to send the Messiah soon. He kept asking himself,
"Why does the Messiah tarry? When will he come?" One day he found a statement in the
Talmud, the rabbinical studies Of the Jewish rabbis, He found the statement the world will stand.
Six thousand years. There will be 2000 years of confusion, 2000 years under the law, and 2000
years of the time of the Messiah. The commentators noted that after the second 2000 years the
messiah would come and destroy the wicked. His problem became more difficult than ever.
Now, for according to these words, the Messiah should have long since come. But Israel was still
in exile as was evident on every hand. He dared not believe at that time for Messiah's coming
had passed, and Messiah had not come After all. He would not allow himself to think such
thoughts. He determined to make a new study of the prophecies. Perhaps he had forgotten
something, overlooked something and he did so with fear, a great fear for the prophets had been
forbidden in this respect. In fact, the rabbis had made this statement, "Cursed are the bones of
him who calculates the time of the end".

But with irresistible longing, Cohn began the study of the book of Daniel. When he came
to the ninth Chapter, The light began to dawn on him. From the 24th verse of the chapter He
began to read it as he had never read this passage before. And it came as it were alive before him
as he read, And of course he read in the original Hebrew, "70 weeks are determined upon thy
people and upon thy holy city to finish the transgression and to make an end of sins and to make
reconciliation for iniquity and to bring in Everlasting Righteousness and to seal up the vision and
prophecy and to anoint the most holy." Can you imagine how every one of these words burned themselves, every one of them burned themselves into his heart and mind? Know Therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem under the Messiah the prince, shall be seven weeks and three score and two weeks. The streets shall be built again and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off and shall have nothing. And the people of the prince that shall come shall destroy the city and the sanctuary. And the end of it shall be with a flood. And unto the end of the war, Desolations are determined and he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease. And for the over-spreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate or the desolator.

So from the 24th verse of the chapter, he deduced that the coming of Messiah should have taken place between 400 and 500 years after the time of Daniel the prophet. Now he began to doubt the pronouncements of the Talmud in such matters. He was in a desperate struggle now. Should he believe God's clear, unmistakable word or should he shut the eyes to the truth and go on as he always had? Well it was the season of the Feast of Dedication, Hanukkah, and according to his custom, it was in the winter of the year, he planned to preach on the meaning of the Feast of Dedication. Hardly knowing it, he allowed some of his doubts on the Talmud to escape his lips. Whispers in the congregation soon rose to an uproar. Petty persecutions followed that made his life miserable and his ministry almost impossible. Now he had never seen a New Testament. It never occurred to him. To look for help there. He decided to seek advice from a fellow rabbi in a distant town, a man his senior by many years. He felt he could find help there. They had been friends for a long time. When Cohn had hardly finished the unburdening of his
troubled soul that Rabbi began to lash him with his tongue and pour out on him a steady stream of insult. He declared that Cohn reminded him of those who claim that the messiah has already come. He warned him that he would ultimately wind up in disgrace among the apostates in America if he did not cease from his ways. Disappointed and crushed. Rabbi Cohn left the man he had so respected for so long. But a new idea began to form in his mind, America. The land of freedom. Yes there he would continue his studies.

So March 1892 found Rabbi Cohn in The City of New York, warmly welcomed among his countrymen who had known him from Hungary. On a Saturday soon after he arrived, he went out for the customary Sabbath afternoon stroll. He was meditating of course on the subject so near to his heart, meditating on the subject of the Messiah. As he was passing by a church located in one of the ghetto streets, his attention was attracted to a sign. It was written in Hebrew and announced meetings for Jews. He thought that was strange. A church with a cross on it? And yet a meeting place for Jews? A passing friend saw him and warned him that apostate Jews were in that church who taught that the Messiah had already come. He wondered if they were the ones referred to by the rabbi in Hungary. When he felt he was not seen, wasn't observed, He made his way back to the church. He was dumbfounded to see the speaker on the platform bareheaded as well as the congregation. Well that was the height of sacrilege in a Jewish synagogue. On the way out he thought he ought to register his protest with a custodian and tell him why he was leaving. He was told he would be welcome at any time to a private interview with the minister at his home. Well the next Monday, Rabbi Cohen made his way to the Minister's address. He was impressed by the fact that the minister was a Christian Jew and not only that, he was a learned Talmudist and a descendant of a well-known rabbinical family. He explained to his new friend his quest for the Messiah.
At the end of the interview, the minister had seen that Cohen was entirely unaware of the contents of the New Testament. It was a closed book to him, he had never seen it, and He had never read it. He gave him then, a Hebrew copy of the New Testament. When his eyes fell on the first verse, the book of the generation Of Jesus Christ, The son of David, the son of Abraham. When his eyes fell on that first verse, the reaction beggars description. Cohn felt all his trials, all his separations were soon to bear fruit and to receive the reward. He ran as fast as he could to his room. He locked the door and he began to study. He began reading at eleven o'clock in the morning. And it ended at 1:00. A.M., after midnight. He didn't understand it all but he could see that Messiah had come at just the time foretold by Daniel the prophet. Well his joy was boundless. When he tried the next morning to share his discovery with a rabbi friend, He was rudely awakened. That Rabbi snatched the New Testament from his hands, declared it was the product of the abominable apostates. That the Messiah it spoke of was Jesus of the Gentiles, and he threw the book to the floor and trampled it underfoot as an unclean thing. Cohn wondered, if the messiah of Israel was the Jesus whom the Gentiles worshipped, why to believe that would be plain idolatry. He began to study the Bible all over again and the picture of the suffering Messiah in Isaiah 53 began to grip him. Those marvelous words, "Surely he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him and by his stripes we are healed. All we like sheep have gone astray. We've turned everyone to his own way and the Lord hath laid upon him the iniquity of us all". Who among his own generation considered that he was cut off from the land of the living for the transgression of my people to whom the stroke was due? Oh how that gripped him. What if Jesus and the Messiah were the same person? Could he love the one that he had hated so long before? He prayed, He fasted, and his eyes fell on Malachi 3. He found there that as he had never, never seen it before that it is
stated that Messiah has already come. The messiah, the lord whom ye seek shall suddenly come to his temple. Yes, "Send my message, prepare the way before me and the lord whom you seek shall suddenly come to his temple. Even the messenger of the Covenant whom you delight in, behold he shall come saith the Lord of Hosts", Malachi 3:1.

He saw that Messiah had already come, he fell down and worshipped. He determined to serve the redeemer No matter what the cost. Joy unspeakable filled his soul. He became a new creature in the Messiah. He knew the meaning of, "If any man be in Christ, he is a new creation. Old things have passed away. Behold all things have become new". Well he began to preach that Jesus is the true messiah of Israel. His friends were amused. They said the poor man is mentally confused, he is unbalanced, is unbalanced in his mind because of the long separation from his family. Soon they branded him a traitor and they began to persecute him bitterly. Some of them thought it would be a pious deed to remove him from the world and to his dying day, he bore marks of the persecution, the physical harm that was done to him. When his countrymen wrote his wife of his apostasy, all correspondence between them was stopped. The Jews of New York were so aroused that his life was in definite danger. Friends in his new faith Made arrangements, and he was secretly helped to flee to Scotland. In Edinburgh, Scotland. He lived and studied among friends who were among his closest friends.

When the time came for his baptism, Gloomy doubts and forebodings beset him. He knew it meant the cutting off with all things dear to him before. This may not mean the same for Gentile believers, they may not have that same reaction but it certainly is among our Jewish believers, it means cutting off of all the ties, cutting all the bridges behind one. He knew it meant the cutting off with everything dear to him before. Position, family, friends, everything. Dr. Andrew A. Bonner, that great saint of God of Scotland wrote him, "My people and I were
praying for you at our service this morning", he was strengthened through the prayers of God's people. At that time of decision at the time of his reception of Christian baptism. In time God reunited him with his family and they too embraced the faith that was his.

In 1893, he returned to New York with his family. His one passion now was to preach the Messiah to his brethren. He opened a little mission in the Brownsville section of Brooklyn, A very well-known area fully populated with very orthodox Jews. The Brownsville mission to the Jews was in the Brownsville section of Brooklyn. The Jews opposed him, oh on every side. The Christians were so slow in rallying hear him. His life was in danger many times. His wife's jewelry had to be sold to pay the mission rent. The children were sent more than once to school just half fed. In the course of his ministrations, we’ve indicated he suffered physical persecution that he carried to the day of his death. But God honored the word, God gave him marvelous trophies of his grace which are in this land and in other lands. In 1930 Wheaton College in Wheaton Illinois conferred on him The Honorary Degree of Doctor of Divinity. He passed to his eternal reward Seven years later on December 19, 1937. Even in his lifetime He saw the work which was so humbly begun. In the last century He saw it reach out till it has, to this hour, literally girdled the globe. The servant of God is gone but the work lives on to this hour. He being dead, yet speaketh.

In many ways he was as a father to this speaker for it was at his hands. That I received Christian baptism in Brooklyn New York. God has but one way of salvation. Neither is there salvation in any other for there is no other name under heaven given among men whereby we must be saved. Friend, Our Lord Jesus said, "I am the way, the truth, and the life; no man cometh unto the father But By me. There is only one way to heaven, only one way to be pleasing to God. That's to receive the work that messiah, the savior, the Redeemer has done for us. We deserve
death, He took that death on him, and we are now free. He invites you to believe him. He invites you, yes to receive His eternal salvation. But it is of the greatest importance my dear friend that you do it now. This is not one of those matters that can be put off, that can be taken at leisure. That can be pushed away into some corner for a more convenient season. It is not done that way. This is the accepted time. "Behold now is the accepted time, behold now is the day of salvation". Trust him friend. Trust Jesus as your savior, Jew or gentile, in any land. Jew or gentile can enter into eternal life through faith in this blessed one.

Our God and our father, we dare not remain Untouched, unmoved as we hear of these different workings of thine in different lives in these testimonies. It's not so important who these individuals are but thy spirit has rocked so marvelously through the word, through personal testimony, through experience. Oh the various ways the spirit of God has of convicting, but all to lead to the one door. Christ said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." We thank thee that we can give our souls, a hearty amen, to that Blessed truth. Lord, make these testimonies, these messages Vital and real. May there be much, much fruitage. In the eternal day because of those who have heard these messages and have heeded it by receiving Christ. So that in that coming glorious day our Lord Jesus shall see of the travail of his soul and be satisfied. What an accrual, what a blessed Return On his investment at Calvary. Grant it our father for he is worthy. In his precious name we pray with Thanksgiving. Amen.