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**American Board of Missions to the Jews, Inc.**

27 THROOP AVENUE

Station A, Box 10

BROOKLYN, N. Y.

## THE CHOSEN PEOPLE

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

Ps. 121: 4.



JOSEPH HOFFMAN COHN, Editor  
Station A, Box 10  
Brooklyn, N. Y.

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# American Board of Missions to the Jews, Inc.

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Continuing the Williamsburg Mission to the Jews

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## THE CHOSEN PEOPLE

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**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 Secretaries.** The work of evangelizing the Jew is further being accomplished by Field Secretaries 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.

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to about \$200,000 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. 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.

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JOSEPH HOFFMAN COHN  
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## Salutation

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

*Dearly beloved Friends:*

"And an highway shall be there—and a way". This is the refreshing assurance given by the Lord Jehovah in Isaiah 35:8, to an Israel in the deepest slough of despondency and punishment. Indeed, the entire chapter scintillates with the brilliant sheen of the day of Israel's national redemption. The picture is of the fields, the flowers, the mighty cedars of Lebanon, the hills of Carmel, the valleys of Sharon; one can almost hear the peaceful and peace-giving tones of the shepherd's flute as he sits in happy calm upon one of the hills of Judea and sends out his melodies of miraculous restoration. And as the pilgrim makes his way through this Edenic land of millennial bliss, gazing upon wonder after wonder, suddenly there appears before him a highway! And not only is there the highway of Israel's deliverance; but there is also a way. "And it shall be called the way of holiness." And so there you have the whole story of Israel's ultimate glory. First, a highway of deliverance, and second, a way of living, a way of holiness, a standard set up through a redeemed Israel, by which the nations of the earth shall learn how to live so as to please God.

We think of these things as we gaze now with sinking hearts upon the unhappy lot of Israel actually facing extermination. Hitler has made the threat that if the Allies should show the slightest sign of winning the war, he would destroy every Jew in his power in Germany and in the captured countries. And the poor Jew is caught in a trap from which there seems no escape. From his heart of hearts he must now turn to the heavens above and in agonized cry plead with God, "Oh that Thou wouldst rend the heavens and come to save us!"

"AND THE LORD MY GOD SHALL COME"

And in very truth this is what God has promised ultimately to do. This is the thing described in Zechariah 14, when He will come from the heavens, and His feet shall stand upon the Mount of Olives. What a shaking and what a world confusion that will be! And if you look back, you will discover that this has been the experience of Israel from the earliest days of her beginnings. The most fitting brief description that we can think of that would adequately picture the history of the Jews, is to be found in just two words—Disputed Passage. From that historic hour when God stood in the Garden of Eden and told the serpent, that arch enemy of all mankind, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15), Satan himself has stood at every crossroad of God's unfolding redemptive program and has hurled defiance at God, "Thou shalt not pass!"

Look for instance into the black days of Egyptian bondage. Here we have one of the early pivotal tests involving this principle of Disputed Passage. The one message with which God sent Moses to Pharaoh, was, "Let my people go!" And to this imperial command from Jehovah, the insolent Pharaoh sent back the challenge, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go!" (Ex. 5:2). And so the issues

were joined, Pharaoh contemptuously sneering at God, and God persisting in His demand, "Let my people go!" Ten plagues were visited upon Pharaoh, his household, his nation, ten frightful lashings from God. The last one was death, which brought havoc into the home of every Egyptian in the land. Then at last was the cry heard at midnight, and the power of God was revealed. The children of Israel poured out of Egypt, propelled by a power not their own; and in the midst of the din and wail of Egyptian confusion, we hear the cry from Pharaoh himself, "Rise up and get you forth from among my people . . . take your flocks, and your herds . . . and be gone!" The Egyptians themselves in wild panic "were urgent upon the people, that they might send them out of the land in haste; for they said, 'We be all dead men.'"

"SHALL WE DIE IN THE WILDERNESS?"

And so Israel went, and they surely were a mixed multitude, a horde of slaves, unschooled, untrained in civil procedures, undisciplined in regimentation, each man pulling in his own direction. Suddenly this motley throng came before the mighty waters of the Red Sea, and their hearts sank within them. So soon and so hopelessly had they lost their faith in God's powers of redemption that they turned with accusing dismay against Moses and said to him in deep and sarcastic cynicism, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" But Moses, the man of faith, stood his ground, and told them, "Fear ye not, stand still and see the salvation of the Lord!" And soon Israel is to see the very thing that Isaiah speaks of, that which is going to happen once for all in the end of time, they are going to see a highway, a highway suddenly appearing from nowhere, a highway of God's miraculous deliverance.

The command came from God, "Speak unto the children of Israel, that they go forward!" Yes, Israel, go forward right in the face of the swelling tides of the Red Sea, go forward to what looks like a watery grave, go forward to death, because there were no graves in Egypt! But, *Go Forward!* And here we may be sure that the old serpent from the Garden of Eden stood ground and disputed passage with God—"They shall not pass!"

But Israel went forward, and as they went forward, the waters of the Red Sea rolled up their sides and made solid walls like walls of concrete in a viaduct; the floor of the Red Sea dried up like the Desert of Sahara, and Israel walked across dry-shod! *There shall be an highway!*

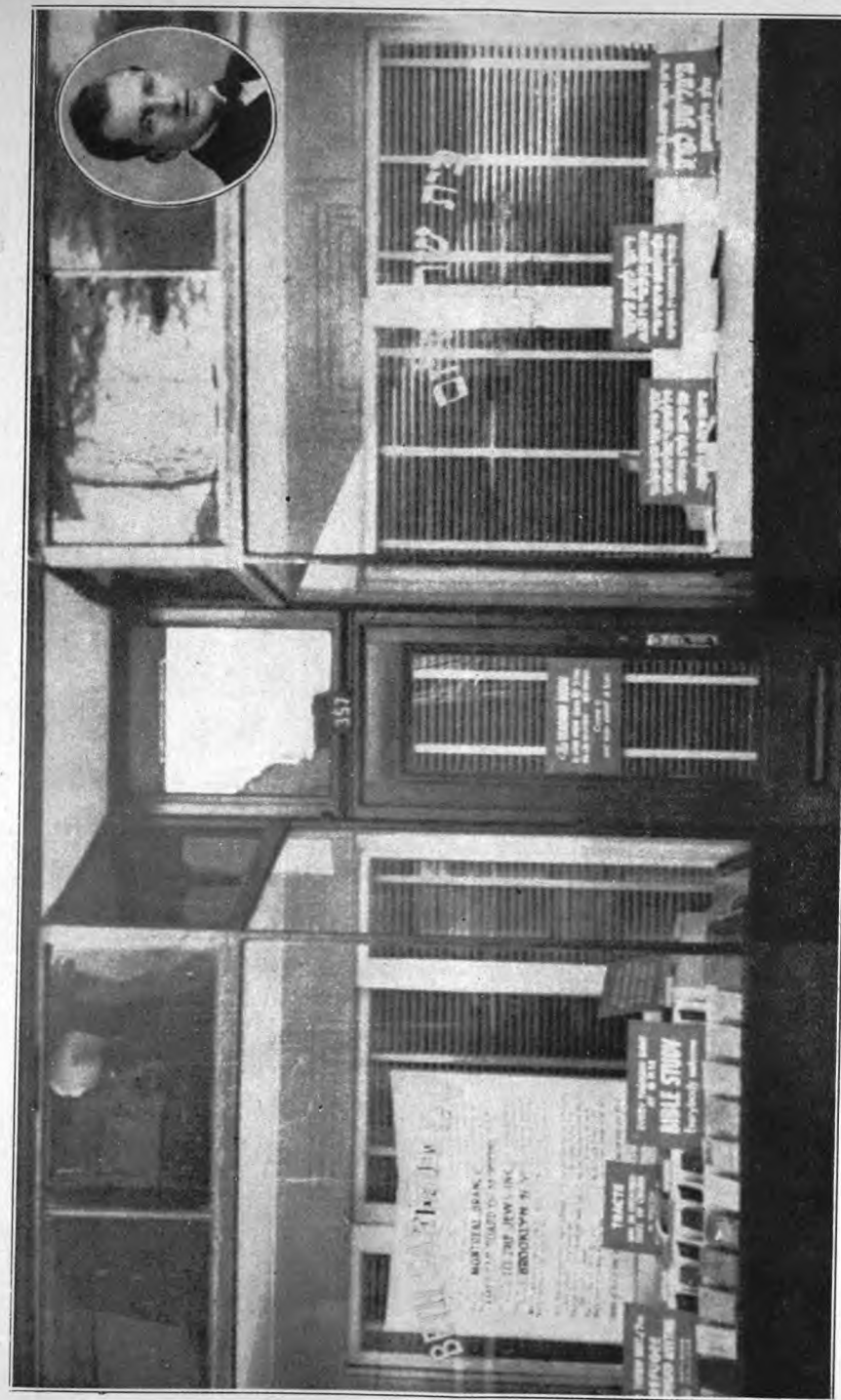
"THEN SHALL YOU SHOUT!"

And now look at it again. We stand this time at Jericho. Jericho was entrenched behind a wall, a high wall, a wall of stone and cement as only those Orientals knew how to build; and Jericho shut itself behind the "safe" barrier of her wall; once more Satan stood at the crossroads and raised unholy fists of defiance against God, "They shall not pass!"

And now instead of the militant command, "Go forward", the strategy announced was "Ye shall not . . . make any noise . . . neither shall any word proceed out of your mouth until the day I bid you shout; then shall you shout!" (Joshua 6:10). And at long last came the seventh day, the priests blew with the trumpets, Joshua sent out word to the people, "Shout! for the Lord hath given you the city." The people shouted with a great shout and the wall fell down flat; and Israel took the city. Once more was vindicated the sure promise of God and once more Israel enjoyed a pre-view of that wonderful bliss in store for them. "There shall be an highway."

"I WILL PAY 10,000 TALENTS!"

Another picture, and this will be enough. It is the magnificent, luxurious court of Ahasuerus, the voluptuous arena of Persian culture. Haman had arisen, a sort of ancient prelude to the modern Hitler. To the king's court he hied himself, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore, it is not for the king's profit to suffer them. . . . Let it be written that they may be destroyed; and I will pay ten thousand of talents of silver . . . to bring it into the king's



Photograph of our newest Branch Mission, 357 Laurier Avenue, West, Montreal, Canada. The glare of the sun somewhat detracts from the full beauty of the picture. Inset, Karl Goldberg. See pages 8-10.



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(I Cor. 14:8)

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treasures." (Esther 3:8,9). These Jews were different from the licentious citizens of the 127 provinces of the Kingdom of Persia; the wanton orgies of Shushan nights were something alien to Judaic morals and customs; the obscenities of the worship of Baal and Moloch and Ashteroth, only produced nausea to the hated Hebrew stomachs. The despised Jew Mordecai refused to bow in worshipful obeisance to the haughty Haman. And so destruction was the way out. And now again the Jehovah of the solemn covenant of Abraham, Isaac and Jacob is mindful of his oath-bound promises; and soon again was Israel to be witness to a rehearsal of that deliverance. But now the command was not to "Go Forward". It was not to "shout"; it was, "Stand for your life, destroy, slay, cause to perish, all the power of the people and province that would assault you, and take the spoil of them for prey." See Esther 8:11. And then follows the electrifying record, "The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on such as sought their hurt, and no man could withstand them, for the fear of them fell upon all people" (Esther 9:2). More than that, and astonishing to read, as we learn that all the "rulers of the provinces, the deputies, the officers of the king, *helped the Jews*." Esther 9:3.

And now these isolated samples of Jewish history must form the background for the heartening promise of Isaiah 35:8, "There shall be an highway!"

## HISTORY REPEATS ITSELF

Israel today is going through such a night of horror as she has not faced in all her dark history of over four thousand years. But out of this night of world insanity God has promised a daybreak for the Jews that will outshine in splendor the most brilliant scene that the human mind can imagine.

If you have noticed in recent months, the discussions presented by world statesmen, economists, students of history, having to do with the present war and its outcome, almost invariably contain somewhere in their writings either the blunt statement, or the expressed hope, that one of the important outcomes of the present global war will be that the Jewish problem will be solved, that Israel must have her land of Palestine, that the Jews must have a place which they can call their home. And the Jews themselves are frantically knocking upon the doors of the nations with the fervent appeal that the Jewish problem shall have priority whenever the nations assemble around the peace table. "Remember me," is their cry.

But whatever settlement the nations will make, it will be discovered ultimately that the Jewish problem has not been solved. That solution can only come when the Jew is once more right with God, when he once more becomes articulate with God's purposes and requirements. The Word of God tells us that when the Jews do begin to assemble back to their land, they will trust all too hopefully and innocently upon the assurances of the world nations. They will still fail to keep in mind that their safety rests in God, and not in horses, chariots, and the armaments of the world nations.

And so Israel will gather back, will begin to sink new roots into the ground, and, alas, will rest serenely in their trust that these nations will keep their promises to defend against attacks. It will be in the midst of this era of false peace, false security, that the savage hordes of the king of the north, the great beast of Gog, and Magog, will come down through the valleys and mountains of the Caucasus, armies huge and mighty, horses and horsemen, with all sorts of armor, a great company with bucklers and shields and swords. This is the army that will make a desperate and final assault upon the city of God and upon the people who are still beloved for the fathers' sakes.

In that blackest of Israel's history, blacker than the horror through which Israel is today passing, although the human mind cannot grasp such horror, Israel will flee to the valley of Jehosaphat for shelter. They will see the enemy approaching, and they will realize with growing consternation and terror that they are hopelessly surrounded and outnumbered. They will be locked in, with no way of escape. It will be in that day that the prophesy of Zechariah 12:10-12 will be fulfilled:—

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look

upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart."

In that day Israel will see and bless the Fountain that shall be opened to the house of David. And in the midst of their horrible agony, suddenly will be fulfilled the promise of which we have been writing about in these pages, "There shall be an highway!" For God Himself will break through the heavens and come down to bring deliverance to the people who are facing extermination. The same God who told the forefathers of Israel to plunge blindly into the Red Sea, the same God who was lurking in the shadows in the days of Haman and Mordecai, that God will now appear in all His resplendent glory, *and there shall be an highway!* This will be the climax of all prophetic fulfillments; for this the whole creation groaneth. Out of this will come world peace and a millennium of prosperity free from sin.

#### THE NEW ORDER

And there shall be also, "a way, and it shall be called the way of holiness." All of which means that after the highway for Israel's deliverance shall have been made manifest, there will follow next the way of living; the economic problems of the world will be solved, political problems will be no more, the problems of crime will just not exist, the problems of taxes will pass away. First there is the Highway of God's deliverance; then comes the practical working out of His deliverance in the human relationships of man to man. If, for instance, the supernatural Christ should have sway in the hearts of all America, from the White House down to the meanest little hut, all problems of poverty, of politics, of economics would be solved overnight. But this is not to be until God Himself shall establish that era of millennial bliss.

#### SATAN FIGHTS AGAINST TIME

The devil knows the things that we have been telling you about in this letter, even better than you and we know them. And as the age draws rapidly to its hectic close, Satan is busier than ever in a desperate thrust at God and His declared purposes. And he has taken possession body and soul of Hitler, so that, energized by Satan himself, he dares to stand astride this topsy-turvy world and raise his blood-drenched violence against God, hurling blasphemous epithets at the very God Who allows him to exist for the time being so that His righteousness and justice shall be made manifest in this brute. This is the Hitler who shouts the challenge to God, "There shall be no Zion!" "That shall never be! I will first destroy every Jew on this earth!" And so here are the issues joined, Adolph Hitler is at death grips with God. Who do you think, dear child of God, will win? All of God's prophetic program is centered upon the Jews; the vindication of God's promises can come only through a restored Israel, with the Lord Jesus Christ ruling in Jerusalem. God's center is Jerusalem, God's future hopes are upon Palestine, God's ruling dynasty upon this earth is to be a redeemed, a born again, a supernaturally, divinely energized Jewish nation. Where is your center? What is your hope? Do you not see how deeply rooted in the soil of God's holy covenants is this Jewish Mission undertaking? And is it not a marvel that the organization of Christendom seems blind as a bat as to what overwhelming earth-shaking events are taking place, and what are their meanings? What tragic pathos is it to see these blinded dreamers babble about a "new order," a "just peace," a "reconstruction of the social order!" Nero fiddles while Rome burns. Oh that we could do to these blind leaders what militant old Nehemiah did; he tells us, "I testified against them, and said . . . I will lay hands on you . . . I cursed them, I plucked off their hair!"

#### "THESE HAPPENED FOR ENSAMPLES"

But he who has become a child of God through the precious blood shed at Calvary, has also in this blessed example of God's faithfulness, the personal

#### FROM OUR BOOK ROOM

##### TRACTS FOR JEWS

We have them. They are brief, to the point, and attractively titled. They are written from a background of over forty years of experience in reaching the Jew with the Gospel. The subjects grip the Jew with curiosity. For the most part they are written by Jews for Jews, and with a God-given native understanding of the Jewish mind. They treat with the difficulties the Jew finds by way of the stumbling block mentioned in 1st Cor. 1:23, such as the Trinity, the Virgin Birth, the Atonement. Here is the list:

##### BY REV. LEOPOLD COHN, D.D.

To Both the Houses of Israel, Yiddish-English parallel	.....\$0.05
A Dialogue, Yiddish-English parallel	..... .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

##### WHAT EVERY JEW SHOULD KNOW:

1. What is a Christian? By J. H. Cohn, English or Yiddish	..... .02
2. Was Abraham a Jew? By J. H. Cohn, English or Yiddish	..... .02
3. Don't Go to Jerusalem, By J. H. Cohn, English only	..... .02
4. Son, Remember, By J. H. Cohn, Yiddish or English	..... .02
5. How Many Times Have You Been Born? By Rev. Coulson Shep- herd, English or Yiddish	..... .02
6. A Modern Jew Looks at Jesus, By Rev. H. Einspruch, D.D. English only	..... .01
7. "Doctoring a Doctor", By J. H. Cohn, English only	..... .02
8. An Open Letter to a Rabbi, By Rev. L. Abramowitch, English only	..... .05
9. Thirty-three Prophecies Ful- filled in One Day, By Rev. Charles Bauer, English only	..... .05
10. An Astonishing Yom Kippur Prayer, English only	..... .05
11. Do Christians Worship Three Gods? English or Yiddish	..... .05
12. Let's Hang the Hamans! By J. H. Cohn	..... .05
13. The Meaning of the Jewish Holy Days, English only	..... .10
14. Behold, the Virgin, By Leopold Cohn, English only	..... .05
15. Daniel's Seventy Weeks — What Do They Mean?	..... .05

These tracts are available to friends of Israel at prices close to, or even below, printing costs. We would gladly, as the Lord would enable us, send unlimited supplies free of all charge, were it not that we wish to avoid waste in unwise distribution.

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TO THE JEWS, Inc.  
27 Throop Avenue, Brooklyn, N. Y.

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Dear Friends:

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

Name.....

Address.....

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



world to chaos. will be the first two to be turned into the lake of fire. Satan will be bound for a thousand years. The wicked who have accepted the mark of the Beast will be locked in Hades. Rev. 20:1-6. God has a plan to which end He is working, and as soon as the Rapture takes place, the pendulum of the prophetic clock will be swung in motion, and God's program will be consummated. The Lord Jesus Christ is appointed by God, to rule until every enemy is placed under His feet. 1 Cor. 15:25. Subtle forces are at work seeking to deny the scriptural teaching of the Rapture, and God's prophesied program for Israel. It is indeed a pleasure to reaffirm our faith in these great dispensational truths.

God give us grace to faithfully and uncompromisingly go forward in our God-given task of evangelism and preparing the Saints for the Rapture, and not to forget our responsibility to give our testimony to the Jew and his vital part after the Rapture. And it may be wise, to so prepare and arrange our work, that the Jew can carry on his part after the Rapture takes place. God give us wisdom and spiritual discernment to carry on faithfully till He calls us home, or the Rapture takes place.

### THE CONGRESS BOOK READY

In just a few more days, we will be able to mail out the book.

It is a beautiful piece of work. Your patience in waiting so long is now fully rewarded. The book is entitled "The Sure Word of Prophecy", and contains the report of most of the addresses given at the New York Congress on Prophecy held in Calvary Baptist Church, New York City, November 1st to 8th, 1942. We have gone far beyond the original plan for 224 pages. The first proofs showed up with 304 pages, and once more we had to drive ourselves into the unwellcome task of cutting down and cutting down and cutting down.

Dr. John W. Bradbury, Editor of the Watchman-Examiner, assumed full responsibility for the editing, re-

vising, and shortening of the addresses.

The contents form a majestic tribute to the supremacy of the Lord Jesus Christ. From the advance notice in the spring catalogue just put out by the Fleming H. Revell Co. we copy a descriptive paragraph:—

The Prophecy Congress held recently in New York attracted nation-wide interest because of the importance of its theme and the galaxy of speakers that contributed to its success. The many addresses here assembled show remarkable care in handling the Scriptures and faithful interpretation of prophetic truth. This report therefore makes a distinct contribution to the religious thought and needs of these confusing times, invaluable to all devoted Christians.

Addresses included are by Dr. William Ward Ayer, Dr. Charles H. Stevens, Dr. L. Sale-Harrison, Dr. I. L. Yearby, Dr. C. Gordon Brownville, Dr. Albert J. Lindsey, Jr., Dr. W. H. Rogers, Dr. B. B. Sutcliffe, Dr. John W. Bradbury, Rev. Adam B. Hunter, Dr. Louis S. Bauman, Dr. Howard W. Ferrin, Rev. Herman B. Centz, Rev. A. B. Machlin, Dr. Harris H. Gregg, Dr. Harry A. Ironside, Rev. W. M. Robertson, Dr. R. L. Powell, Dr. Lewis Sperry Chafer, Rev. Dean S. Bedford, Dr. W. E. Pietsch, Dr. John F. Walvoord, Dr. Henry E. Burke, Dr. Charles L. Feinberg, Dr. Albert G. Johnson, Dr. J. Hoffman Cohn, Dr. Donald J. MacKay and Dr. J. Palmer Muntz.

The price of the book is \$1.75 per copy, but send your orders quickly. Buy them by the dozen, by the 100, and make this one of the supreme missionary objectives of the current year, that every pastor, every Christian worker, every seminary, every college shall have a copy. It is truly a text book on Eschatology.

In lots of 50 or more, cash with the order, we are making our own contribution by cutting the price down to \$50.00, that is \$1.00 a copy.

assurance, "There shall be an highway!" All of the Old Testament experiences are examples for the blessing and encouragement of the child of God in the Body of Christ. We too have a right to claim some of these promises experimentally, each for himself. And here is the application:—have you never found yourself hedged in, a great burden on your heart, a threat of misfortune that would crush you completely? Have you never been like the boy who got lost in the forest, and for the life of him could not find his way out? Desperately he rushed hither and thither, slowly the twilight was settling down, and he knew in his soul that if darkness came he would be devoured by wild beasts with no one to learn of what happened to him. Then as he was desperately dashing to and fro, and in terror began to shriek for help, suddenly before him opened the vista of an unlimited horizon, a setting sun, and there on yonder hill was his own home! *There was a highway!* Has not every child of God been through some such experience, and that more than once? And did not every such child finally experience the miracle of God's crisis deliverance, and suddenly *there was a highway?* A noted multi-millionaire, a merchant prince of Chicago, now with the Lord a good many years, told me once of the most desperate and epoch-making experience of his life. He was coming across from Scotland, returning from one of his business trips, when his ship was wrecked in mid-ocean. For two days, forty-eight long harrowing and soul-wracking hours, he tossed about with others in a small life boat. His tongue was parched within him, his body was covered with salt, he could hardly move a muscle. In these desperate hours he turned to God, and vowed to Him, "If ever Thou wilt grant me deliverance, I consecrate all my life, all my possessions, all my earnings to Thee!" At long last an ocean liner hove in sight, and these feeble men waved frantically for rescue. Every second was like an hour, but at last the ship stopped, sent out a life boat, and brought in these broken and half dead men. The merchant prince stopped as he paced up and down in his office and looking at me with tears trickling down his cheeks, said, "The memory of those days has lived with me through all the years of my life; God did deliver me and I have tried my best to serve Him to the end of my days!"

And so every child of God has the sure promise that for each one of us personally God will make a highway. And when at last at the end of our days, if the Lord has not come, we reach those shores of that unescapable river, and we cross to that land from whence no man returneth, may it be true that each of us shall find that because we have been born again and redeemed by the blood which flowed from Calvary's hill, we too shall find a highway; for us too the Lord shall have a way; for we shall be with Him for an endless eternity. The words of Tennyson express in beautiful language what I am trying to say,

"For though from out our bourne of time and place,  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

The only objection I have to these lines is the rather uncertain and wistful "I hope." To the child of God who has been born again there is no such thing as "I hope". It is a sure, a positive and an unquestioned, "I know!" The assertion of Paul must ever go unimpeached and unchallenged: "I know whom I have believeth, and am persuaded that He is able to keep that which I have committed unto Him against that day!"

And so, beloved friends, here is the highway both for Israel and for the child of God. May we both delight in it, and thank God for it, and may we remember always that God wants us to co-labor with Him in Israel's behalf; to gather out the remnant, to indoctrinate those who are still with us, until that day shall come when His redemptive climax shall have been reached and to Israel there shall indeed be fulfilled the blessed promise, "An highway shall be there."

Ever faithfully yours in Israel's behalf,

*J. Hoffman Cohn*

## Incidents In The Work

### A NEW WORK IN MONTREAL

Our Canadian friends will rejoice with us. You have stayed with us loyally through the hurdles of adverse exchange rates, and you have been writing us over and over again, "I simply cannot stop helping your Mission, even though my money will shrink so heavily when it crosses the United States border line." Other friends would write us, "Please do something that will enable us to keep on helping you without such a heavy loss on our funds."

And so the Hamilton, Ontario, Branch was opened and Hamilton became our headquarters for Canada. Pastor Donald J. MacKay, of the Philpott Tabernacle, and Mr. W. Jones of the Bible House, both rallied behind us and gave of their time freely as they undertook the responsibility of Honorary Treasurer and Acting Treasurer in our behalf. And soon our Canadian friends began to send their gifts directly to Hamilton, and the Lord has blessed marvelously the new program in the Dominion. A few weeks ago Pastor MacKay responded to the call of the United States Army forces and accepted an appointment as Chaplain. So we not only thank him for all that he has done for us, but our prayers will follow him as he now goes into so strategic a service for the Lord. We know also that the readers of The Chosen People will remember him in earnest, believing prayer as he faces new experiences, new trials, new hardships. Pastor MacKay indeed has long before this proven himself a valiant soldier of the Lord Jesus Christ and has learned to endure hardship for the Lord's sake.

This leaves the burden of the work in the capable and consecrated care of Brother W. Jones, to whom we are indebted for faithful administration of the affairs of the Mission in Canada.

#### THE CALL FOR HELP

Then came the Macedonian cry from Montreal, "Come over and help us!" Pastor Stanley Stock of the Madison Baptist Church, a graduate of the Dallas Theological Seminary, and a warm friend of Israel for a number of years past, had been experiencing a profound

conviction given to Him by the Holy Spirit, that something should be done by way of giving the Gospel to the Jews in Montreal on an aggressive evangelistic basis; and now he appealed to us to undertake with him the establishing of a work in Montreal that would be honoring to the Lord Jesus Christ, that would not compromise, that would be aggressive in bringing the Gospel into the hearts and the homes of the thousands of Jews in the city of Montreal and its environs.

Just to show how the Lord plans things out ahead of time, we had been supporting a Jewish Christian student in the Toronto Bible College. His name was Karl Goldberg, and he was a refugee from Vienna; he had found the Lord Jesus Christ as his Saviour back in Vienna, in the very Mission with which we were affiliated, and where our own Mr. Emanuel Lichtenstein was a collaborer under our support. In a later issue we hope to give you the full story of Karl's conversion, for it is a heartening testimony of how the Lord led a boy still in his teens out of a Jewish home of opulence to find salvation through His Only Begotten Son. But just now we mention Karl Goldberg because this is the boy who finally reached Toronto as a refugee, having been brought there by generous Christian friends in Canada, who, although never having seen him, yet believed it was God's will for them to assure responsibility in bringing him over.

This is the boy whom we then undertook to support while he was finishing his Bible training at the Toronto Bible College. And strangely enough, such was the working out of God's predestined program that, just as Karl was finishing his course in Toronto, the call came to us from Pastor Stanley Stock in Montreal. And so here was a boy ready for the Lord's work and a field open for him white unto the harvest.

#### WE BEGIN TO BUILD

And so in Montreal we established Karl Goldberg as a missionary. A central committee was formed under the leadership of Pastor Stock, and after much prayer, the work was un-

### THE TWO WITNESSES

Let us examine Rev. 11:3-14. Here we find God has two witnesses in addition to the 144,000. Undoubtedly, they will have world influence through their testimony. God's special favor and protection rests upon them. I personally believe that they represent Moses and Elijah, the Law and the Prophets. Whether they will be the incarnation of Moses and Elijah, I cannot say definitely, but the testimony of these two patriarchs will have a contributing part in world events after the rapture. God has positively scheduled world recovery through the Jew, political, religious and economical. There can be no permanent world peace until the Jew is back in the land of Palestine, and the Lord Jesus Christ occupies the Throne of David. World events are focused on the Jew, and his vital part in bringing about world peace on a permanent basis is scheduled after the rapture. Many of the 144,000 as well as their converts will be martyred during the Tribulation period. This group of faithful saints will have part in the first resurrection, and will be given places of honor and blessing in the millennial kingdom. Rev. 20:4.

#### GOD HAS NOT PERMANENTLY SET ASIDE ISRAEL

Israel has been temporarily set aside, and a dateless parenthesis has been ushered in which we now call the 'dispensation of grace.' During this period, God is dealing with both Jew and Gentile alike, and offering free and eternal salvation to 'whoever' will accept it. We must not confuse God's dealing with the Jew in this dispensation and the scheduled program which God has prophetically foretold that the Jew will play after the rapture. If we are not clear in our thinking here, we are in danger of becoming confused in God's entire program for Israel. "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." The cup of iniquity of Gentile wickedness is rapidly being filled, and it will reach its climax of wickedness during the Tribulation period. This is the fullness of the Gentiles. Satan's extreme wrath will be concentrated on Israel after the Rapture, particularly the last half of the seventieth week of Daniel. Anti-Semitism will have reached its

climax. The true character of the Anti-Christ will be manifested. During the first half of the seventieth week of Daniel, he acts as an hypocritical friend of Israel; but as the Tribulation period progresses, his true character as a Jew hater is manifest; and he will have the full co-operation of the false prophet in his diabolical conduct. As the Tribulation comes to its closing days, the human outlook for the Jews will appear the darkest in their history. At this psychological moment, the Lord Jesus Christ, their Messiah and King, will appear in answer to their prayer of repentance and invitation to become their Deliverer. Zechariah 14. Hosea 6. When the Lord Jesus Christ returns to Palestine to occupy the Throne of David, to become the King of Israel and Ruler of the world, He will fulfill His promises to Abraham, Isaac and Jacob. The twelve apostles will become His Cabinet in world rulership. Matthew 19:27-30. The Bride of Christ will not be a subject of the King, but a co-ruler with the King; and probably the faithful Jews who have been saved by grace in this dispensation, and have suffered much for their Lord, will be given places of unusual authority in the millennial kingdom. Let us never forget that every Christian in this dispensation is on civil service examination for the millennial kingdom. And only those who pass the grade at the Judgment Seat of Christ will be given authority in rulership. 2 Cor. 5:10; 1 Cor. 3:9-15. Our salvation is a free gift, but our rewards are contingent upon faithful obedience to the revealed Word of God.

#### THE MEEK SHALL INHERIT THE EARTH

The nation that has been the object of Satan's wrath, and God's discipline, will become the ruling nation of the world. World peace will be ushered in on a just and righteous basis through Israel when their Messiah and King, Lord Jesus, shall occupy the Throne of David. God has definitely scheduled a thousand years of peace on earth, and goodwill to men. The sermon on the mount is the constitution of the millennial kingdom. There will be a just distribution of all natural resources. The curse will be removed. The Beast and False Prophet who have been guilty of bringing the



## The Jew After The Rapture

An address delivered by Dr. W. E. Pietsch, of Waterloo, Iowa, at the New York Congress on Prophecy held at Calvary Baptist Church, New York City, November 1-8, 1942.



DR. PIETSCH

"BLINDNESS in part is happened to Israel, until the fullness of the Gentiles be come in." Romans 11:25. We believe the Scriptures definitely teach that the Church, the body of Christ, was inaugurated at Pentecost, and will be completed at the Rapture. All Jews and Gentiles that are saved during this period, constitute the Body and Bride of Christ. 1 Thess. 4:13-18. 1 Cor. 15:51-58. As we are rapidly approaching the glorious event of the Rapture, we should be giving serious and prayerful consideration to the place God has given the Jew after the Rapture. Undoubtedly, a great deal of the faithful missionary work that is now being done in the evangelizing of the Jew will bear its largest fruitage after the Rapture. We should be giving a clear, definite message of grace to the Jew today, and to be definitely opposed to any anti-semitic movement. A true pre-millennialist, scripturally taught, will incorporate in his program a definite plan of evangelizing the Jew, and will support financially an established, accredited Jewish mission. God has clearly revealed in His Word the vital part the Jew will have in evangelizing the world after the Rapture. The Jew in seven years will accomplish more in world evangelism than the church has done in nineteen centuries.

### SEALING THE 144,000

Let us carefully read Revelation, chapter 7. Here we have God informing us that after the rapture, there will be commissioned an angel whose responsibility will be to seal one hundred and forty-four thousand Israelites, of each of the tribes, excepting Dan. Undoubtedly, Dan is reaping the punishment for his wilful sin of introducing idolatry, and deliberately

refusing to act upon God's revealed truth which was obligatory to the entire twelve tribes. These 144,000 converted Israelites will be God's special missionary society to evangelize the world. As the result of their faithful preaching, a great multitude which no man could number, of all nations and kindreds and people, are saved, which become the constituency of the millennial kingdom of a thousand years of peace on earth under the rulership of the Messiah, the Lord Jesus Christ. The greatest revival which has ever been known in history will be in progress during the tribulation period. The very horrors of this dreadful time will be an assistance to bring about this revival. It will take the Tribulation and all of its horrors to bring both Jews and Gentiles to their senses. World evangelism will be entrusted to the Jew during the tribulation. However, we must not forget, that those who have deliberately and wilfully rejected Christ in the day of grace, will not be included in this revival. They will become candidates for the mark of the beast. See John 3:36 and 2 Thess. 2:8-12. It behooves us to be faithful in warning our unsaved loved ones to accept Christ as Savior now, and not hold out any hope for them to be saved during the tribulation period. Someone may ask "Who are the ones who are saved?" Many Jews and heathen, and those who did not deliberately reject Christ during the day of grace.

Anti-Semitism will be the unpardonable sin during the tribulation period, and the rising tide of anti-Semitism in this dispensation is having its withering effect on evangelical Christendom. It is a deadly disease, and brings about spiritual paralysis. We should shun it and have no fellowship with those who even tolerate it. Note Matthew 25:31-46. Here our Lord Jesus Christ will bring Armageddon to its close, and gather in the converts that have been saved through the Jewish revival after the rapture. The martyred saints will be resurrected. Rev. 20:4.

undertaken. Several visits were made by your General Secretary and finally a suitable hall was selected and rented. Even the choosing of this hall seemed to be ordered of God; for every other building with whose owner we were negotiating, was deliberately refused to us. In one case, while the owner was willing to rent, the Outremont City Council refused to give us permission to open a hall for the preaching of the Gospel of the Lord Jesus Christ to the Jews. As is well known, Montreal is a strongly entrenched Roman Catholic city.

At last came the day of opening and dedication, and at this point I think it may be best to have our beloved brother, Rev. Stanley Stock, the pastor of the Madison Baptist Church, and the chairman of our Montreal Committee, give the story. So, here it is, from his own pen:—

"On the evening of October 15th, 1942, there was assembled a very happy company in the City of Montreal, Que., Canada. About seventy friends of Israel had gathered in a spacious store at 357 Laurier Ave. W., to celebrate the opening of a new branch of our Canadian work. This marked the culmination of the hopes and prayers of a number of faithful believers that something might be done toward the evangelization of the upwards of 80,000 Jews of this great metropolis. Now, at last, we were to witness the official opening of the work by Rev. J. Hoffman Cohn, our beloved General Secretary.

"In all the events leading up to this happy occasion we were impressed that the leading of God's Spirit was very evident. The few who had felt burdened had witnessed the gradual unfolding of God's plan in a remarkable way. Many months before, against apparently insuperable obstacles, prayers had been offered that God would direct us in His wisdom. Weekly prayer services were held in a central part of the city. After consultation with friends we were led to write to our honoured General Secretary. The sympathetic reception with which we were met told us that we were moving along the line of God's direction. A visit from Mr. Cohn to Montreal was attended with such blessing in his public ministry at Madison Baptist Church that further proof was given of God's will concerning the starting of a work in this city.

At the suggestion of Mr. Cohn the Committee through its chairman approached our dear brother Mr. Karl Goldberg, who was then about to complete his work at Toronto Bible College. We found in him a young man of charming personality as well as a devout and consecrated Christian. Again we were impressed that "This thing was of God." After prayer, arrangements were made for Mr. Goldberg to come to Montreal in April after his graduation.

### WE MAKE A SURVEY

"A thorough survey of the city by our missionary was undertaken to determine the most suitable place in which to locate. Again the guidance of God was very manifest. Our present mission premises impressed us all as ideal, but permission was refused by the Bank which owns the building. Slightly crestfallen, but assured that God would over-rule, we continued in prayer. Discovering a less suitable store removed by some two or three blocks from the present location, we felt led to test the Will of God concerning it. It was necessary to present our case personally before the Outremont City Council. Distinct opposition to the idea was immediately manifest in the council and permission was refused. Then, as so often happens in answer to prayer, a sudden change of attitude was shown by the Bank and a remark made to Mr. Goldberg by the manager led us to believe that they might reconsider their decision. The Chairman of the Committee presented our case to him, and after several days the Bank consented to lease the premises to us.

"By the Grace of God we have secured a large well-equipped, heated store at the heart of the middle class Jewish section of the City. We are in the City of Montreal and but two blocks removed from the border of Outremont, a suburb with 6,000 Hebrew inhabitants. Since we are but two doors removed from an important crosstown intersection, the advertising value of our store front is excellent. All this we have secured at a very reasonable rental, less than many middle class people are paying for rent of their homes in Montreal.

### A COMMODIOUS HALL

"As we looked around us on the happy evening, we remembered with

thanksgiving that God had supplied Christian friends for our brother Karl, who in glad co-operation with him had performed the necessary alterations at a cost to us of material only. We have been able, then, to subdivide the large store so that we have a good sized office and prayer room and adjoining that a very necessary kitchen which together occupy the rear ten feet of the store. Directly in front of these is our meeting room proper for public services, curtained off from the front of the store at about fifteen feet leaving that amount of space for a reading room which is screened from the curious eyes of the passer-by by Venetian Blinds. The windows are attractively furnished with signs of invitation, a Hebrew, a Yiddish and a German Bible are open at impressive passages, and tracts with titles calculated to arrest the attention of those who pass, are carefully laid out so they can be read by the one looking in.

"Hundreds of Jewish homes have been visited by Mr. Goldberg, and tracts have been left. We are now beginning to reap spiritual results from the faithful sowing. One refined Hebrew lady was attracted by the prospect of learning to read and write English which she already speaks well. A Christian lady, a school teacher in a city school has undertaken this work and this receptive Jewess is learning the 53d chapter of Isaiah by heart that she may accept and love the Lord Jesus, Who is so beautifully depicted therein. A Jewish man, in great trouble came into the store and after long conversation was presented with a New Testament. He told Mr. Goldberg that he reads it constantly, even on the street car, to his great comfort of heart. A young man of nineteen was much impressed by a visit of our missionary and desired Mr. Goldberg to visit his young men's club at the Synagogue and lead in a friendly debate afterward. These are but drops which are beginning to fall, of the blessings which we believe will in the future come in showers."

#### "SIR, WE WOULD SEE JESUS"

(A brief report from Rev. Emil D. Gruen, our Field Evangelist for the State of Iowa.)

In these days, when their very foundations seem to be slipping away

from them, the above request is becoming the desire of many a Jewish heart. We would see Jesus; not the nominal Christianity of the day, nor the professing Christians. No, these cannot answer the seeking of the thirsty Jewish soul. But rather the living faith of Him Who came to seek and to save that which is lost. The spirit of Him Who said, love your enemies, do well unto them that hate you. Harried and hunted, permitted not even to rest their weary heads, the Jews today are finding it more and more difficult to find surcease from the pain in their own religion. The old bulwark, the law, which was able to keep them united in times of persecution in the past, has become so futile that it can no longer offer hope to the hopeless. Judaism is a dying religion, so cry their leaders, and in that cry is sounded the death knell of the Jew's attempt to find the comfort for his suffering in the law and ritual. This is a truth which has become more and more real to us in the manifold experiences which have been ours as we have come into touch with our Jewish brethren here in the mid-west.

It is the experience of our missionary here in Des Moines, Mrs. Juroe. Daily, as she makes her visits among the Jews of this city, she finds these seeking souls. They want to know about this Jesus, they want literature, tracts and New Testaments, that they might read about Him Who offers comfort to the comfortless. Mrs. Juroe tells us of this woman, who asked one question after the other, who cried bitterly as she spoke of the longing in her heart for peace of soul. Or that elderly Jew, living on the east side of our city, who wanted to assure himself that what we were saying about the Messiah is really true. He gladly received the Shepherd of Israel, our paper for Jews. He loves to read it. The messages herein, some of them written in his own language, bring peace to his heart. Then there was the woman who wanted a comforting companion while she went to the cemetery. Mrs. Juroe took her, all the while speaking of Him Who promised that "he who believeth on me shall never die". Glorious opportunities in this city to show them Jesus—their Messiah.

This is also our experience as we travel throughout the state in our

of the connection between the other world and this, and the mode in which the departed may communicate with those here, to venture on any decided statement, especially as we take into account the unique circumstances of the occasion."

The statement is implicit that these bodies came out of their tombs after the Lord's resurrection. This fact gives to us personally the suggestion that they must have had their spiritual bodies, because it has been accepted generally by Bible scholars that these resurrected saints went up into the heavens together with the Lord Jesus Christ, and so we think we are justified in the assumption that the Lord accomplished their redemption during the time that He went down into Hades after the death on Calvary, and before the resurrection of His body from the grave. This may be the fulfillment of the first fruits mentioned in such a connection as Lev. 23:10-12. That is the single sheaf of wave offering evidently consisting of the Lord Jesus Christ and with Him, a bundle or a sheaf composed of those resurrected ones. See 1st Cor. 15:20-23. This is one of those situations in Scripture where we must keep silence in the presence of things unknown to us, and perhaps not understood by us,

but certainly revealed to us by the Holy Spirit through His Word.

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Question. *How will people be saved at the end of the dispensation of grace, in the Kingdom age? Will the Holy Spirit work as he does now during the great tribulation?*—Mr. P. H. S.

Answer. Manifestly the Holy Spirit is to be taken up when the Church is taken up, since the work of the Holy Spirit is only confined to the present age and so long as the Church is here upon the earth. The Kingdom age, or millennium, will consist of the one thousand years of rule under the rod of iron. Zechariah tells us that the nations in that age will go up to Jerusalem three times a year to worship God, and that if any nation shall fail to do this, God will bring punishment upon such nations; there will be the plague, there will be the punishment of Egypt, etc. However, there will also be impressive longevity in the millennial age, so that even a sinner will be counted an infant if he dies before he is 100 years old. Salvation in the sense that we now understand it, that is into the Church, through faith in the Lord Jesus Christ, will not be the same sort of salvation in the millennium.

#### SUMMARY OF CONTRIBUTIONS FROM JANUARY 1st TO JANUARY 31st, 1943

Covering Receipt Numbers A89101 to A91144; B93669 to B96186

General .....	\$28,496.74
The Chosen People .....	361.50
The Shepherd of Israel .....	117.00
Children .....	87.45
Dispensary .....	23.75
Poor Fund .....	481.04
Philadelphia Branch .....	610.69
Pittsburgh Branch .....	445.75
Columbus Branch .....	262.03
Buffalo Branch .....	256.00
Los Angeles Branch .....	1,128.61
Seattle Branch .....	177.00
Hewes Street Account .....	45.00
European and Refugee .....	1,139.66
Literature Fund .....	265.85
Education Fund .....	30.50
American Translation of Yiddish New Testament .....	97.00
Congress Book .....	221.75

Total ..... \$34,247.32

Received at our Canadian office, 39 King William Street, Hamilton, Ont., Canada, from January 1st to January 28th, 1943, covering receipt numbers 2511 to 2635..... \$1,062.50



## Questions and Answers

Question. *When is England to release the Mandate according to Prophecy? Is the answer found in Isa. 60:8,9. "Surely the isles shall wait for me?" Does that mean until Jesus comes?—E. W. P.*

Answer. We do not know that we quite understand your question. We suppose that Great Britain will hold on to the Mandate for Palestine up to the actual struggle of the Armageddon war. The prophecy of Isa. 60:8, 9 has reference to the return of scattered Israel back to the land of Palestine, in the days of Palestine's millennial blessing. This will be what we understand in the prophecies as the second return, or the double return of Israel; the first return is in the present generation, in unbelief, but the plenary return will be after the appearance of the Lord Jesus Christ on the Mount of Olives, see Zech. 14:4, at which time He will destroy those nations that have come to do battle against Jerusalem. At that time the Lord will set up the Throne of David, Israel as a nation will have undergone the experience of the new birth, and Jerusalem will be a praise in the earth.

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Question. *While studying Gen. 3:15 and thinking about the virgin birth of Jesus Christ, the question has arisen, "Do we have the right to believe that the Lord Jesus Christ was supernaturally formed and nourished in the body of Mary, without blood of Mary flowing in Body of Jesus Christ, using Heb. 10:5 as basis for thought?" Will you kindly give me your thought on this.—B. M. R.*

Answer. Our good friend and brother, Dr. Arthur I Brown who certainly is a qualified authority on things medical and scientific has given the lie direct to the fantastic claim that you have transmitted to us. This falsehood is of recent invention, produced in the land of the Nazis, where so many other lies have originated; it was eagerly seized upon in this country by the Jew haters who already had been busily engaged in spreading vile falsehoods again this people who had no way of hitting back. Surely no one can read such Scripture verses as John 4:9 or John 4:22, or Heb. 7:14,

without realizing the absurdity and the Satan-inspired origin of this wicked and shameful libel. To make it a little more convenient for our readers we will quote the above verses right now in this column:—"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." "Ye worship ye know not what; we know what we worship; for salvation is of the Jews." "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

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Question. *As a Bible teacher the following questions come before me many times. In Matt. 27:52, 53, it says the saints arose after Jesus gave up the ghost and went into the holy city and appeared unto many. Did these men arise in their natural bodies and go into the city or did they have their spiritual bodies?—Mr. T. G.*

Answer. We have never seen nor indeed have we ourselves arrived at a satisfactory answer to your question. Alfred Edersheim, the great Hebrew Christian scholar, has the following comment to make:—"In the earthquake the rocks were rent, and their tombs opened. This, as Christ descended into Hades. And when He ascended on the third day, it was with victorious saints who had left those graves open. To many in the Holy City on that ever-memorable first day, and in the week that followed, appeared the bodies of many of those saints who had fallen on sleep in the sweet hope of that which had now become reality." May we quote a further paragraph from the same profound and highly respected scholar and exegete:—"I dare not express myself dogmatically on the precise import of St. Matt. 27:52, 53. Does it mean that they were actually clothed with the Resurrection-body, or with the body which they had formerly borne, or that many saints from out Hades appeared to those who loved them, and with them had waited for the Kingdom, in the forms which they had known? We know too little

field evangelistic ministry. It was our experience during the three-day Bible conference we held in P. There are three Jews in the community, and they all attended our services. Sunday evening they came, walked right into the auditorium and took their seats. They sat all through the service, attentively listening to the word of God. The next day the pastor and I visited them and found Mr. S. quite willing to talk. Many questions were asked, and in answering them we had an opportunity to witness concerning the Lord Jesus Christ. When we left we gave him a copy of the Shepherd and our set of tracts entitled, "What Every Jew Should Know". He promised to read them. Then there was Mr. L.; twice he attended our services and he would have come oftener, but his work kept him away. We visited with him concerning Christ. He knows and admits that Christ is the only way, yet is not quite ready to make a public confession. Yet he is anxious to know more—he wants to see Jesus.

### A RABBI BEWILDERED

"Can Jesus change life?" This was the question Rabbi G. asked me as we sat together in my room in S. On the previous day we had three services and he had attended the afternoon meeting. We had not had an opportunity to speak to him there, so called him the next day and arranged to meet him at noon. All afternoon we were together, talking about conditions in Jewry, recognizing the fact that Judaism is a dying religion. In the frankness of the discussion, he made some startling admissions. Yet not startling, when we realize the great seeking of the Jewish heart. "If following Christ does offer the way of life, I would rather see my Jewish brethren, who are wandering hopelessly in spiritual darkness, accept that way than to continue wandering. We have had only fifty years of religious emancipation, perhaps in time we will come to the place where you are now in regard to Jesus". We showed him how Christ is the only answer to the seeking heart; that the Messiah Who suffered, as foretold in Isaiah 53, is Israel's only hope. That only as the Sin Offering covered their sins could they find peace. Of course he would not admit nor accept all we stated; he could not, and continue as

Rabbi. Yet he admitted that if the Jews could only see Christ as He really is, He might answer some questions of their seeking heart. As we parted, he squeezed my hands: "Good luck in what you are doing", were his parting words. Ours was the prayer that God might take away the scales from his eyes, that he might truly see Jesus.

While we were in C. for a Bible conference, we had a wonderful opportunity to witness to Mr. H. He is the leading Jew of that community. Twice we visited him in his office, trying, by our testimony, to bring some hope for peace and eternity to this old man. He is 84 years old, all alone, with nothing but his possessions and his memories, and they are not happy ones. Our ministry to him impressed the other members of the Jewish group greatly. They attended the services in the Baptist Church, and the pastor now has an open door into each of these homes. Some time after we left, Mr. H. told the pastor that he must bring me back next year and that he, Mr. H., would be willing to pay half my expenses. He wants to hear more about Jesus.

"We would see Jesus". Why not? Is He not the only answer to the problems of life and death? Is He not the only way that leads from darkness to light? "I am the way, the truth, and the life; no man cometh unto the Father but by me".

Where shall they see Him? They cannot see Him in the so-called Christian nations who are immersed in the deadliest of hatreds. They cannot see Him in the lives of so-called Christians whose expressions are the vile mouthings of anti-Semitism. No, a thousand times no. Darkness and light cannot travel together, neither can love and hate. Where can they see Him? In the words and actions of those who truly love the Lord, who are confessing, not professing Christians.

"Sir, we would see Jesus", and you, dear reader, can make that possible to the suffering, seeking Jew. You can make it possible by the testimony of your life, by your sacrificial co-laboring with us as we preach to them the Gospel of Peace. We covet your prayers, that the Lord might give us wisdom and strength as we bring the great Comforter to these, His brethren, who are comfortless.

## Jewish Notes

IN Warsaw, for example, the Jews are literally walled up in Ghettos, over-crowded and decimated with disease. Germans in the city receive full rations, Poles half rations and Jews only one-fourth. If they leave the ghetto without a permit it means death.

Jews from conquered lands and from Germany itself were sent in great numbers to Lublin, in Poland, a poor district unable to support any large population. At last, overcrowding caused such terrible epidemics that the German governor is reported to have protested, because he believed it would be impossible to prevent the epidemics from spreading.—*Jewish Missionary Intelligence*, London.

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A lesson for Polish anti-Semites comes from Palestine, where 2,000 non-Jewish Poles have arrived after many tribulations in Rumania, Hungary, Greece, and Turkey. They were apprehensive as to how the Jews would treat them, in fact some feared "Jewish vengeance." These have been completely cured of anti-Semitism by the kindness of the Palestine Jews, who have rendered the Poles every assistance possible, both in Jerusalem and Tel Aviv.—*The Scattered Nation*.

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Sometimes, in spite of this, some particularly infamous brutality calls for mention as, for instance, that reported by the American Friends of Polish Democracy who tell us that 30 Jewish children, whose only crime was that they tried to escape from the sufferings of the Jewish ghetto in Warsaw, were drowned by Nazi policemen in flooded marl-pits. It may be doubtful indeed whether the fate of these poor children is worse than it would have been if they had remained in the ghetto. The chief problem seems to be what will the state of Europe be after the War is over if dehumanized ruffians like those the Hitler regime is breeding as rapidly as it can remain to defile society and fill the world with their offspring.

It makes our blood run cold with horror to think that even in this country we have those whose attitude towards the Jews is obviously closely akin to the Nazi pattern.

A note in the Jewish Chronicle tells us of a letter purporting to come from a Mr. Robinson, of 45, Bede Terrace, Hebburn, which appeared in the Shields Gazette. It contained a libelous onslaught on the Jews, stating that in nine cases out of ten the Black-marketeers convicted bore what appeared to be Jewish names.

The Rev. M. Landau made enquiries and found that in the first place there is no such address in Hebburn, and in the second that a similar letter appeared in the Northern Echo of Darlington. Further in the South Shields itself, where there have been several convictions for Black Market offences, there was not a single Jewish conviction.

This is a typically Nazi method, and it horrifies us to find it in vogue in England.

The police, it is said, are now enquiring into the identity of "Mr. Robinson." — *Jewish Missionary Intelligence*, of London England.

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Lisbon, Portugal, Oct. 15 (*Jewish Tel. Agency*). Twenty thousand Jews who were deported from France arrived in Bessarabia in a terrible state. Even the Roumanian and German officials who waited for them at the railway station at Chishinav, were amazed, according to a reliable report which has arrived from Bucharest. The newly arrived victims were sent right away to Trans-Nistria, which is the Roumanian occupied territory in the Ukraine.

The officials who awaited the train with the deported Jews could not believe their own eyes, when they saw the condition of the men, women and children, who were driven for two weeks in sealed freight cars. When the cars were opened, they revealed a terrible Gehenna. In some of the cars, half of the victims were dead. The corpses were already rotting and they fell out when the doors were opened. Those victims, who were still alive were starved, frightened out of their wits and sick from travelling with the corpses for such a long time. Many of them were in a dying condition.

One of the victims related, that they were arrested in the middle of the

night, taken to the railway station and shipped in sealed wagons, bearing the inscription, "Explosive War Material—On the way to Russia."—*The Jewish Morgen Journal*.

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Fundamentally, we in this Society do stand for a rather unpopular view, that is, that the Gospel should be preached to the Jew. Not many Christians would say, "No," but there are very few who would say, "Yes," and really mean it. I always rejoice to stand on this kind of platform in order to register my own personal conviction on the subject. If it is conceded that the Jew, because of his special position in revelation, is not a proper person for evangelism, then the whole missionary cause is gone. If it is held that the Jew, because he has the Old Testament, and believes in God, does not need to be introduced to the fulness of the Gospel, then there is little case for missions to the Moslems, and I can see very little case either for missions to those who are well versed in the higher Hinduism. I welcome the existence of the Missions to the Jews because it supplies the theological acid test. People who do not really believe that there is an imperative behind the preaching of the Gospel to the Jews seem to me to have surrendered something which is vital to the Christian faith.—*The Bishop of Worcester, in an address at the Anniversary Meetings, Church Mission to the Jews, London*.

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Secondly, I wish to say that I believe a denial of our evangelistic duty to the Jew is a subtle form of anti-Semitism. That may seem a rather paradoxical thing to say, because I know very well that many of those who are sincerely anxious to destroy anti-Semitism and to promote the greatest possible amount of common action in the social field, are convinced that Jewish missions are a barrier to that kind of confidence. I need not go into that further. In America there has come about what is called the Goodwill Movement, and it has created difficulties for the missions to the Jew. Nevertheless, if you think it through, the reason for anti-Semitism is the insistence that the Jew is somewhat different, and you do not like him to be different; and therefore, you persecute him, and you tell

stories about him, and when he comes into your road you move your house. All that rests upon a dislike of the particularity of the Jew. What more serious thing can there be than the tacit acceptance of the view that, unlike the rest of the human race, the Jew is not to be regarded as a suitable person to whom the Gospel should be preached. On the contrary, I believe that a really sound evangelical attitude towards the Jew is a safeguard against anti-Semitism. Anti-Semitism can easily receive a surprising amount of support from the refusal to take the Jew within the orbit of Christianity, and to bring to bear the Gospel upon him.—*Dr. W. Paton, in Jewish Missionary Intelligence*.

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The United States today joined other United Nations governments in condemning Germany's "bestial policy of cold-blooded extermination" of the Jews and in pledging that those responsible shall not escape retribution.

In announcing the move the State Department said reports from Europe indicated that German authorities passing beyond the stage of ordinary persecution, are now carrying into effect Hitler's intention to exterminate the Jewish people in Europe.

The announcement described Poland as "the principal Nazi slaughter house," where ghettos established by the Germans now are being systematically emptied of all Jews except workers available to the war industries.

"None of those taken away are ever heard of again," it added. "The able-bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions."

Associated with the United States in the joint action were the Belgian, Czechoslovak, Greek, Luxembourg, Netherlands, Norwegian, Polish, Soviet, United Kingdom and Yugoslav governments and the French National (fighting French) Committee.

Attention recently was called to the German extermination campaign by Rabbi Stephen M. Wise, who issued a statement charging that the Germans not only systematically slaughtered Jews but utilized the corpses in the manufacture of soaps, fats and other products.—*The New York Sun*.