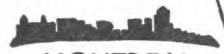


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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Fifty-fourth Year

VOL. LIII

JANUARY, 1948

No. 4

THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, Editor

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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 Jew 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") and in Cuba ("The Message of the Christian Jew") with South America in prospect. Stations are being added as funds permit. List sent on request. Pray for this far-reaching ministry. Gifts for this department should be specified "For Radio Fund."

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$250,000 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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Salutation

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

Dearly beloved friends:

"Give me three hundred Hebrew Christians and I'll give you 15,000,000 converted Arabs!" So said none other than that highly honored, deeply beloved missionary hero and statesman, Samuel Zwemer. And since Dr. Zwemer spent a lifetime of labor right in the midst of the raw elements of Arab and Jew, and saw for himself the potentialities of the hypothesis he laid down, his testimony surely has validity, for he surely ought to know.

Fifty-three years ago, under the unquestioned leading of God Himself, my dear father of sainted memory, nailed his flag to the masthead of his ship of destiny; and with the determination that only a martyr knows, he made up his mind that he would never lower that flag as long as God gave him life and strength. If the ship was to sink, he would go down with the ship, but the flag would still be on the mast! What was on the flag? Just four words—"To the Jew first!"

THE GIANTS OF YESTERYEAR

There were enemy giants in those days. Men who ought to have known better arose to pester his every waking hour. Hate, ridicule, envy, sinful intrigue, these were the mile-posts that marked the path he trod. What fury Satan must have spued out, as he heard this clear far-sounding and fearless wilderness cry into the darkness and ignorance of the Christendom of that day, "This is the way, walk ye in it!" Many ecclesiastical giants arose, with D.D., and LL.D., and many other kinds of D's after their names; and they poured out their vials of wrath, and abuse, and even vilification. But there was one D. which they lacked—it was the Dictum, "Thus saith the Lord."

"THE SONS OF STRANGERS"

You must forgive us. It has been a long, hard battle, with plenty of blood and sweat and tears. It still is. But there does come once in a while a glow of peace, and joy and satisfaction, the sort that comes to you when after a long hard struggle you see justice come out on top. And we have seen just this, and it has made us glad, with a holy, peaceful sort of gladness. We think of the promise to Israel in the day of restored glory in Isaiah 60: where we read, "The sons of them that afflicted thee shall come bending unto thee." For indeed, recent world-crashing cataclysms have

shaken the scales off the eyes of at least some church leaders, so that they have been shocked into a new discovery—the Church has forgotten the Jew!

Crass indeed must be the mind and heart of any one professing the name of Christian who does not see in the present desperate hour of Israel's agony, and of the disintegration of the visible church, God's yearning piercing cry to His Church—"To the Jew first!" And to our sorrow, we must admit that there still are such blinded bigots. But to the man in the pew, the Holy Spirit gives discernment. And this explains the revolt being witnessed in so many of our churches today. For, tragedy of tragedies, Jew-hate has planted its satanic fester in the very heart of our churches. Even in some well-known Bible Schools this terrifying evil has taken hold. Do not wonder, therefore, if these institutions will sooner or later complain of financial straits, of spiritual emaciation. It is a terrible thing to fall in the clutches of an outraged God. And, sure as night follows day, God will write ICHABOD large across the pages of their scrolls, and He will "overturn, and overturn, and overturn." Is it any surprise, then that God did His best, many years ago, to prevent the catastrophe now threatening our pathway, by writing into the very warp and woof of His sacred instructions to His Church, "to the Jew first?" How we wish we could stand on some mountain top, and fairly shriek to a confused, dizzy and comatose Church, "Awake thou that sleepest!"

"IN THE MOUTH OF TWO WITNESSES"

But we diverted. We started to say that for over fifty years we have been dinning into your ears the reiterated slogan, "To the Jew first." And each year we have devoted our January issue to that consecrated task. But this time we are going to let others talk, just to show that there are other voices in the wilderness which find themselves attuned to ours, and who see, with us, the danger signals along the way. We started out this letter by quoting our good friend and brother, Dr. Samuel Zwemer. We now will let him speak again. This time, from his own book, "Into All the World." From chapters VII and VIII we take:

It is in Luke's Gospel (24:27) and again in the Acts that we have the striking emphasis on Jerusalem as the point of departure for evangelism. "Repentance and remission of sins," said Jesus to these disciples, should be preached in His Name, "among all nations, *beginning at Jerusalem.*"

When we recall the place, the occasion and the speaker, the words are the more remarkable. The Saviour after His resurrection identified Himself by His voice to Mary, by the breaking of the bread to the two who went to Emmaus, by His scars to the ten disciples; and a week later to doubting Thomas. But in these brief words recorded by Luke He identified Himself by the use of the word *Jerusalem*. No one but Jesus would have said it. No one, but Jesus could have said it, after His rejection, His suffering and bitter death on Calvary. It links close to the words, "Father forgive them; for they know not what they do"—"*Beginning at Jerusalem.*" And in uttering these words Christ laid down a great missionary principle to which we desire to call attention, a principle which obtained in apostolic missions and has ever since been valid, although often forgotten.

Peter had no doubt after Pentecost that the Jews in Jerusalem were the very ones who crucified Christ; and yet they could receive pardon. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Today there are Christians who are opposed to "proselyting" our Jewish neighbors. In the beginning it was not

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IF EACH ONE GETS ONE

CRY Aloud! Spare Not! Lift Up Thy Voice Like a Trumpet! The cauldron of Jew hate seethes and

bubbles more than ever in world history. No libel is too tawdry, no falsehood too base, for these servants of Satan to stoop to, in their frenzied assaults upon the people through whom God must still work out His world destinies.

Shall you not be one of God's remembrancers mentioned in Isaiah 62:6, who will never keep quiet, who will never take rest, until Jerusalem shall indeed be a praise in the earth? We constantly receive letters from people telling us, "I first learned about your work from a friend who gave me a copy of THE CHOSEN PEOPLE."

If each friend would win at least one new friend, we would double our circulation; and think what that would mean for our testimony! For we do indeed have a tragically transcendent message to give to the world in this catastrophic hour.

How you can help: 1. Subscribe for a friend to receive the THE CHOSEN PEOPLE for one year, at a cost of 50 cents. 2. Send us a list of names of your friends, 10, 20, 50, 100. With each name, send 10 cents. We will then mail each one a sample copy of THE CHOSEN PEOPLE. 3. Send to us for a supply of assorted tracts, leaflets, a few copies of THE CHOSEN PEOPLE; ask for our "One Dollar Assortment of Enlightenment", and see what you'll get. You'll be surprised. Then, when the package does reach you put the material to work at once! Give them here, give them there, give them anywhere but *give* them! And remember, "They that did the King's business, helped the Jews." Esther 9:3. And "The King's business required haste." I Samuel 21:8.

What say you?

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so. Paul's epistles to the Romans and the Galatians are logic on fire to prove that the Jews need Christ as much as the Gentiles need Him.

Mark Antony's great oration over Caesar's mantle pales into insignificance beside Peter's eloquence through the Holy Spirit: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up ... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:23, 24, 36). It was the first mass movement in missions—three thousand souls in one day! Peter must have recalled the gentle reproof of Jesus, "Simon, lovest thou me? ... feed my lambs ... shepherd my sheep" (John 21:15, 16).

The Wailing Wall outside the gates is proof of how every Jew loves Jerusalem. Its very stones awaken memories of the ancient glory. Here thousands of pious Jews press their cheeks to the wall and mingle their tears on Sabbath day—a sight once seen never to be forgotten. We read that Jesus wept over the city. He knew its streets and loved its children. Through the Via Dolorosa He went to His trial and scourging and Cross.

Christ's face was turned for three agonizing hours toward the Holy City before darkness veiled the scene. "Father, forgive them..." "Repentance and remission of sins...beginning at Jerusalem."

Now let us turn to the application of these words and the universality and perpetuity of this command as a missionary principle. "Jesus Christ (is) the same yesterday, and today, and forever." The same reasons that put Jerusalem first for the apostles put it first for us.

* * * *

We must add another fact when we think of Paul's challenge, "To the Jew first." The ingathering has already begun.

AN IMPOSING CLOUD OF WITNESSES

If we look into their long past history, truly God has given us a record of what the Gospel was as the power of salvation among the Jews. The first fourteen Bishops of the Jerusalem Church were all converted Jews. Hegesippus, the historian of the second century, was a converted Jew. Nicholas de Lyra, in the fifteenth century, was a converted Jew. Cardinal Ximenes, compiler of the Complutensian Polygot in 1517, was a converted Jew. Neander, the Church historian in 1813, was a converted Jew. Bishop Helmuth, of Huron, son of a rich banker who endowed Christian education, was a converted Jew. Bishop Schereschewsky, a most distinguished missionary to China of the American Episcopal Church, a translator, and the inventor of a Chinese typewriter, was a converted Jew. Ginsberg, the great Hebraist; Edersheim and Adolph Saphir, commentators; Da Costa and Capadose of Amsterdam, the one a poet, the other a physician; Moses Margoliouth, one of the great founders of the British Museum—all were converted Jews. Mendelssohn, Halevy, Meyerbeer, Offenbach, Rubinstein were all musicians who bowed their knees before the Lord Jesus Christ, and were all converted Jews.

The Herschels, astronomers; Emir Pascha, explorer and naturalist; Rosa Bonheur, the painter; Sarah Bernhardt, the actress; Pauline Lucca, the singer; Sir Richard Solomon, statesman in South Africa; Lord Beaconsfield and Lord Herschel, Prime Minister and Chancellor respectively; Baron Reuter, the pioneer of news agencies; Joseph Pulitzer, editor of the *New York World*; Blowitz, correspondent and diplomat—these all were Jews by race. Time would fail us to complete the record of men and women in every walk of life who would themselves rebuke us if we do not carry the Gospel to the Jews and show us that their talents and their attainments had been laid at the feet of Jesus Christ, their Lord and ours.

Titus, after he took Jerusalem captive, is portrayed on the Arch at Rome in his wonderful triumph. Rome's legions are marching, carrying the trophies of Judaism. The city is wasted and destroyed; not one stone remained on another stone. But as you look at those trophies, there are three: the golden table for the shewbread, the seven-branched golden candlestick, and the silver trumpet; three great custodies of the Jewish people—God's Bread, God's Light, God's Trumpet; God's Bread for the message for the whole world.

If missions to the Jews are a mistake, as some allege, then the mistake and the folly rest on the shoulders of our Lord and of His apostles. They went first to the lost sheep of the house of Israel. That such work for our Jewish neighbors is difficult, is no excuse for neglect. The more difficult the problem, the greater the need for power; the more baffling the situation, the greater the need for patience and love.

THE COWARDICE OF BETRAYAL

In fact, we need two kinds of leadership. First, leadership in the Christian churches to raise up people who believe in missions to the Jews. Alas, we have in our country distinguished Christians who repudiate the whole idea of Christian missions to Jews. They advise a new approach without the offense of the Cross—without making proselytes.

We also need trained leadership to go out from the Church into this field and win the Jewish people. The character of the Jewish race demands that the quality of Jewish missionaries who are to win them for Christ must be exceedingly high. Who can estimate the cost of such spiritual leadership? We need men of spiritual vision, power and love.

Some people have no vision of what is possible in missions among the Jews. The New Testament speaks of men who could "see the invisible" by faith. There are those who only see statistics, and cannot see behind the statistics the living, throbbing, needs of our common humanity. "Seeing the multitudes, Jesus was moved"

When Christ saw the man by the wayside and touched his eyes, He asked him if he saw ought. And he said, "I see men as trees walking" (Mark 8:24). A wooden world, a world of statistics! But when Christ touched his eyes the second time, he saw all things clearly.

There are too many missionaries and ministers in the churches who see men and women as trees walking; they are bewildered by the forest and cannot see the individual. They lack clear vision. To see things clearly, we need the second touch. We also need patience.

Hardly have we laid down Dr. Zwemer's book, than someone has just come and brought us the Handbook No. 1 in the National Crusade of the Northern Baptist denomination. It is written by our friend and brother, Dr. Edwin T. Dahlberg, of the First Baptist Church of Syracuse, N. Y. We turn to page 28, and rub our eyes in joy, as we read!

This brings us to the second point in connection with the Jew's place in history. We should put the Jews *first*, as Paul did, in our evangelical ministry. No Crusade for Christ through Evangelism would be worthy of the name, that did not labor and pray for the conversion of Christ's own people to a New Testament faith.

THE JEW AS A SALESMAN

Many years ago I remember attending in the city of Buffalo a conference of Christian Jews. The president of the conference, who was himself from Scotland, and strangely enough spoke our language with a Scotch rather than a Jewish accent, said that the greatest thing that could ever happen to the Christian Church would be the conversion of the Jew, because the Jew is by nature a missionary and a salesman. The reason the Apostle Paul was such a mighty force in the spread of Christianity, said this converted Jew, was because he brought into his preaching all the aggressiveness and skill that the Jew today diverts into commercial and entertainment channels. If we could win more Jews, we would have in the church again truly apostolic material, capable of spreading Christianity in a way that we do not begin to do.

And there are thousands of Jews open to the gospel, just as there are multitudes of Roman Catholics open to the gospel. We must not dismiss a Jewish neighborhood from our evangelistic planning, as though it were out of the question that Israel could be saved. Some of the greatest Christian Science churches in this country are made up mainly of Jewish people who have become disillusioned with Judaism, and are seeking something more personal, helpful, and comforting. Why should not those of us in the evangelical

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 fifty 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 blocks 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. | |
| 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 |
| 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 |
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| 6. "The Rabbi Told Me So." A challenge to "Traditions of Men." English only | .05 |
| 7. Doctoring a Doctor, By J. H. Cohn, English only | .05 |
| 8. An Open Letter to a Rabbi, By Rev. L. Abramowitch, English only | .05 |
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| 14. Behold, the Virgin. By Leopold Cohn, English or Yiddish | .05 |
| 15. Daniel's Seventy Weeks—What Do They Mean? English or Yiddish | .05 |
| 16. The Broken Matzo, English | .05 |
| 17. The Wonderful God of Israel English only | .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.

AMERICAN BOARD OF MISSIONS
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194—

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Dear Friends:

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

Name _____

Address _____

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

SEEK GOD AND LIVE!

Seek God and live! In order to know the will of God this hour Israel must have the message of the gospel of her Messiah, the Lord Jesus Christ, proclaimed to her in order that by faith she may seek God and live. They cannot hear without a preacher.

Seek God and live! These words are the embodiment of the good news which faithful missionaries the world over are striving to implant in the hearts of the lost sheep

of the house of Israel while a crazed and Satan-driven world seeks to drive Israel from the face of the earth into a Christless eternity. Shall we not all, everyone of us who names the name of Christ the Lord, uphold the hands and ministry of these dear ones as they bear the torch of life to those who sit in unbelievable darkness and despair? May God Himself stir up to do so by word of mouth, prayer, witness, and sacrifice. Seek God and live!

Our Radio Ministry

"THE CHOSEN PEOPLE BROADCAST"

| | | | | |
|-------|------------------------------|----------|-------------|------------|
| WADC | Akron, Ohio | Friday | 8:45 a. m. | 1350 K. C. |
| WTNB | Birmingham, Ala. | Sunday | 12:00 noon | 1490 K. C. |
| WDEF | Chattanooga, Tenn. | Sunday | 9:15 a. m. | 1450 K. C. |
| WBTM | Danville, Va. | Sunday | 10:30 a. m. | 1400 K. C. |
| WHIO | Dayton, Ohio | Sunday | 11:15 p. m. | 1290 K. C. |
| WTIK | Durham, N. C. | Sunday | 10:30 a. m. | 730 K. C. |
| WEAU | Eau Claire, Wisc. | Sunday | 9:00 a. m. | 790 K. C. |
| WERC | Erie, Pa. | Sunday | 9:30 a. m. | 1230 K. C. |
| WGBR | Goldsboro, N. C. | Sunday | 9:45 a. m. | 1400 K. C. |
| WBIG | Greensboro, N. C. | Sunday | 10:30 a. m. | 1470 K. C. |
| WGTC | Greenville, N. C. | Sunday | 9:45 a. m. | 1490 K. C. |
| KWFC | Hot Springs, Ark. | Sunday | 9:30 a. m. | 1340 K. C. |
| KATL | Houston, Texas | Sunday | 8:45 a. m. | 1590 K. C. |
| WMBR | Jacksonville, Fla. | Sunday | 9:45 a. m. | 1400 K. C. |
| WJNC | Jacksonville, N. C. | Sunday | 10:45 a. m. | 1240 K. C. |
| KARK | Little Rock, Ark. | Sunday | 10:15 a. m. | 920 K. C. |
| KGLO | Mason City, Iowa | Sunday | 8:15 a. m. | 1300 K. C. |
| WKAT | Miami, Fla. | Sunday | 7:45 a. m. | 1360 K. C. |
| WHIT | New Bern, N. C. | Sunday | 10:45 a. m. | 1450 K. C. |
| WKST | Newcastle, Pa. | Sunday | 9:30 a. m. | 1280 K. C. |
| WINS | New York, N. Y. | Sunday | 9:00 a. m. | 1010 K. C. |
| KOCY | Oklahoma City, Okla. | Sunday | 7:30 a. m. | 1340 K. C. |
| WORZ | Orlando, Fla. | Sunday | 9:30 a. m. | 740 K. C. |
| WBEC | Pittsfield, Mass. | Sunday | 10:15 a. m. | 1490 K. C. |
| WRAL | Raleigh, N. C. | Sunday | 10:30 a. m. | 1240 K. C. |
| WFOY | St. Augustine, Fla. | Sunday | 9:45 a. m. | 1240 K. C. |
| WTOL | Toledo, Ohio | Sunday | 10:00 a. m. | 1230 K. C. |
| K FBI | Wichita, Kans. | Sunday | 7:15 a. m. | 1070 K. C. |
| WGTM | Wilson, N. C. | Sunday | 7:30 a. m. | 1340 K. C. |
| CKPC | Brantford, Canada | Sunday | 8:45 a. m. | 1380 K. C. |
| CKTB | St. Catharines, Ont., Canada | Saturday | 8:30 a. m. | 1550 K. C. |

"MESSAGE OF THE CHRISTIAN JEW"

| | | | | |
|------|---|----------|------------|---|
| CMCQ | Havana, Cuba, "Voice of Cuba" | Sunday | 8:30 a. m. | 1460 K. C. |
| COBO | Havana, Cuba | Sunday | 8:30 a. m. | 9235 K. C. |
| HCJB | Quito, Ecuador—"Voice of the Andes." Short Wave | Saturday | 2:30 p. m. | 12.455 K. C. and 9.958 K. C. and 15.115 K. C. |

churches carry on a mission to the Jews, as Paul did, visiting them in their homes, distributing among them copies of the New Testament and other Christian literature, praying with them, and earnestly bearing our testimony to Christ? The Bible commissions us to love the Jew, to preach to the Jew, and to pray for the peace of Jerusalem.

If, therefore, we have read these chapters in Romans on the place of the Jew and the Gentile in history, and the relationship of a religion of law to a religion of grace, let us with tears of contrition cry out as Paul did concerning this great but mistreated people: "My heart's desire and prayer to God for Israel is, that they might be saved." The Jew should find in the Christian his truest and most loyal friend.

May we say "Thank you" to Dr. Dahlberg. He has seen the vision, and has been not unmindful of the necessary task to make it known. What a glory, if a whole denomination could be stirred!

THE BLESSED PRIVILEGE

And now we must come to the close. Again, as for fifty years past, January is here. Many, many of our dearest friends have delighted for years to set aside a special gift to be sent to us, always in January, and literally "to the Jew first." How we hope and pray that thousands shall be added to this saintly host, and thus to give us the greatest January of all our epoch-making history! Thanks be to God, we are closing the most stupendous year of all our labors. God is not dead: He had filled our cup to overflowing. We have spent His funds over the stretches of a far flung world. Shall we continue so to do? January will give the answer.

God bless you, every one—and may the new year 1948 hold much of new joy and blessing for you, as you seek earnestly to do His will in behalf of His people, Israel.

Ever faithfully yours in the common bonds of our common call, "To the Jew first."

J. Hoffman Cohn

P. S. I look up on my desk, and I see on the calendar before me, the historic date, December 17th. And I remember, just ten years have gone into eternity's records, since my dear father, Leopold Cohn, pioneer, missionary, hero, martyr, stepped over the border to receive that crown awaiting those who have been wise in the winning of souls. What a decade it has been! Surely he must see from the ramparts of heaven something of what his seed-sowing has accomplished down here! And we, for our part, have no choice but to continue to wear the mantle so suddenly thrust upon us. With God's blessing, with your fellowship, may we so carry on.

Incidents In The Work

A DUTCH JEW FINDS CHRIST IN THE UNDERGROUND

The Amazing Story of Elias den Arend; How God Delivered him from the Nazis, and brought him to Himself.

I count it a great privilege to be able to tell you how my dear wife, my son and myself were brought to faith in the Lord Jesus Christ. While living in Antwerp, Belgium, in 1940, I was called to immediate Military duty in the Holland Army, since Holland was mobilizing. My destination was to be the town of Leiden. Here I was assigned to be the leader of a branch of the organization "Recreation and Education", whose purpose it was to keep the soldiers busy in Spiritual and Cultural activity and thus to keep them off the streets at night and out of the taverns.

While engaged in this work, I soon came into contact with Chaplains, Christian Soldiers' homes, etc., and these attracted me, but did not, at that time, create in me any great desire for Christianity.

HOLLAND AT WAR

On May 10, 1940, the fatal day of War arrived for Holland. In the morning before the soldiers went to battle, the Chaplain offered prayer with them and addressed the boys in such an impressive manner, that I noticed especially that his prayer gave comfort and strength to the men.



MR. AND MRS. ELIAS DEN AREND AND SON, BENNY.

is to the coming judgment in which Israel will be reduced to a remnant. Isaiah speaks of the remnant from Judah in 6:13.

THE BLOW HAS FALLEN

The judgment implied in verse 15 is now stated. In the light of verses 7, 10, 12, and because God knew that they would not repent, He proclaims the visitation. The combination of the names of God in verse 16 is unusual. The mourning will be universal: in the country and field as well as in the city, death will strike. The city dweller will find the dead in all the streets, and the farmer will be called from the field to mourn for someone dead in his home. The professional mourners, who for hire displayed excessive grief (Jeremiah 9:17-19), would find ample employment. The death wail will even penetrate the vineyards where ordinarily only the sound of rejoicing is heard. God would pass through the land. Compare Exodus 12:12. In Egypt it was a miraculous infliction of punishment; here in Israel it will be by the hand of the Assyrian.

THE DAY OF THE LORD

Amos now turns to those who desire the day of the Lord and pronounce woe upon them. There are some who see in this group scoffers (Isaiah 5:19; Jeremiah 17:15) who defiantly dare the Lord to do His worst. While this is certainly a possible explanation of the passage, we prefer to see here those who speak piously in the midst of their wicked actions. They are self-deceived hypocrites. In the midst of all their sins they still desired the day of the Lord, because they thought the day would mean glory and victory and deliverance for all Israel regardless of their heart relationship to God. The prophet explains that the day of the Lord is a time of darkness for the

wicked (Joel 2:2), and not one of bright hope. They had completely misconceived the nature of the Day of Jehovah. In any event judgment is inescapable. When they seek the day of the Lord as an escape from their present troubles, they are going from one danger to a worse one. Amos in his rustic way pictures one escaping a disaster and then another, only to fall into a third and fatal one. The man who safely escaped the lion does so only to be met by a bear whom he evades only to be mortally bitten by a serpent in the crevice of the wall in his own home when he leans to catch his breath. Inevitable doom, and no bright prospect, will be the portion of the ungodly in that time.

VAIN WORSHIP AND GOD'S SENTENCE

If they still expect their worship to stand them in good stead, they are deceived for God hates and despises every detail of it. The divine abhorrence and disgust are emphatically expressed by the different terms showing God's vehement displeasure. We are reminded of a similar indictment of Israel's worship in Isaiah 1:10ff. It is not, let it be remembered, that God had not instituted the sacrificial ritual, but He could not abide it when the heart was not right. All the feasts, the solemn assemblies, the burnt offerings, the meal offerings, and the peace offerings aroused the wrath of God. He commands them to remove the noise of their songs, a contemptuous appraisal of the songs played at the festivals by the Levites in the temple worship when the sacrifices were offered. I Chronicles 16:40-42; 23:5. The worship at Bethel imitated that at Jerusalem in every important feature. They are advised to incorporate in their spiritual life those elements so sorely needed — justice and righteousness.

these idol shrines is to pursue that which is to come to nought. Again the call is repeated to seek the Lord and live; otherwise, the Lord would break forth as fire (we saw how often this was the judgment in the first chapters of this book) upon the house of Joseph. God is likened to fire in Isaiah 10:17; Lamentations 2:3; and Hebrews 12:29. The house of Joseph is a less frequent name for the ten tribes whose most important tribe was Ephraim, the son of Joseph. Obadiah 18; Zechariah 10:6. Of the many guilty ones in the kingdom the unrighteous judges are singled out, for they have turned justice into wormwood (6:12), that which is bitterly wrong. Justice is sweet, but injustice is bitter, obnoxious, and injurious. By their acts they have cast righteousness to the ground. Now, in contrast to their unjust ways they are reminded to consider Him, the righteous Judge, who is also the omnipotent Lord. He is altogether sovereign in nature: the Pleiades and Orion (well known constellations appearing in Job 9:9; 38:31) are the work of His hands; He brings about the changes from day to night and vice versa; the floods (with a possible allusion to the flood of Noah's day) are in His control. He also can bring sudden and irreparable destruction upon ungodly men and their carnal reliances. It is Jehovah with whom they have to do.

THE EVIL TIME IN SAMARIA

The unjust judges of Samaria have grievously sinned against the Lord, for they are denounced once more. In the gate, the public place of assembly where tribunals were held, they hated such as reproved their ungodly ways and despised any one who spoke uprightly. The poor were trampled under foot and had to pay for justice if they were to obtain it. They used taxes from the poor (pos-

sibly they took interest too which was forbidden) on themselves, instead of returning it to the needy who could ill afford to pay it. As a result they, the judges, were able to have homes of hewn stone which were costly dwellings (Isaiah 9:10), for houses were usually made of sundried bricks. But ill-gotten gain is never enjoyed and short-lived at the best. They would not dwell in their fine homes, and would not enjoy the fruit of the vineyards they had planted. See Deuteronomy 28:30, 39. In the time of Israel's glorious restoration the reverse will be true. Isaiah 65:21, 22. The transgressions and sins of the unrighteous and bribed judges are called manifold and mighty. How God hates unjust judges! The times were so evil that it seemed the better part of prudence to keep silent concerning these outrages. Those who were wise spiritually knew that protests under such conditions could only make matters worse.

ENTREATY TO REPENTANCE

Yet again Amos beseeches them to seek good and not evil, so that they might live. Then would God be with them indeed, and not as they were falsely comforting themselves on the presence of God with them. Their claim was empty pretense based on the fact that outwardly they continued in the worship of the Lord. They are counselled to hate evil, love good, and do justice, so that the Lord may display His grace to the remnant of Joseph. Although Hazael and Benhadad had wrought great havoc in the northern kingdom (II Kings 10:32, 33; 13:3, 7), yet in the time of Joash and Jeroboam II all the conquered territory had been retaken, so that the kingdom was not at all restricted in extent. This cannot refer to the ten tribes, then, in the time of Jeroboam II. The reference

The Chaplain prayed for the Queen, the government, for the Church and even for the enemy who had been killed. I was impressed very much by that prayer, and at that time I could not realize how one could pray for his enemies. Later on, when I spent many days in battle and on watch, these words of the chaplain came to me many times, "Lord, if I must die for the sake of Freedom and Justice, I will deem it a privilege." I shall not elaborate upon the events of the War; however, you may remember that after five days we had to capitulate to the enemy.

WITH THE UNDERGROUND

On May 24, 1940, I received a secret order to contact a person in den Haag, and assist him in establishing Saboteurs in every Province of the Netherlands. My first duty was to gather persons who were reliable, and whom we could trust in those terrible days. Soon I gathered 24 persons, among whom were two girls who were willing to help the Underground. At that time, women saboteurs were not so readily suspected by the Germans; but later on, many women gave their lives for the cause of Freedom. Amongst the group were Elders, Deacons, and members of Christian Youth Organizations. They all were anxious to help. Our first acts of sabotage were to cut the wires of communications, so that the Germans could not get in touch with each other. They retaliated by placing men on watch at night in those places where the sabotage had occurred; and they threatened to shoot their own men on watch if sabotage were repeated. We had to look for other means of sabotage, so we reversed the signs on the roads. This brought about hopeless confusion amongst the German troops, since they were constantly sent in the opposite direction by the signs which had been

reversed. We also cut the tires of their cars, emptied the gasoline tanks, etc. Every day we met in different places, often in the parsonage or church. Before we went out upon our work of resistance, prayer was offered, and upon return, thanksgiving was offered for our safe return. This made a deep impression upon me, and out of formality, I also folded my hands and prayed. The Lord was working with His spirit in my heart.

JEWISH PERSECUTION BEGINS

Then came June 1942 with its persecution of the Jews, and we had the added task of finding hiding places for these unfortunates. Soon the Lord provided hundreds of addresses where we could place Jews in hiding.

The transportation of Jews was very difficult, since the enemy suspected all those who had a Jewish appearance. When caught, both the Jews and their protectors were sent to the gas chambers or the Concentration Camp. We had to provide these people in hiding with all sorts of documents, such as identification papers, breadcards, etc., as well as money. All these items had to be obtained by raiding the offices of distribution, city halls, etc. These places were all under control of men who collaborated with the Germans; so we would put on German Uniforms and only those who spoke perfect German were assigned to this task of stealing what we needed. Most often our men had already disappeared with their loot before the enemy had any idea of what was going on. Many times, some of our bravest men lost their lives in this line of duty.

I ESCAPE FROM THE GESTAPO

On one of my assignments in the city of Amsterdam, I saw Jewish infants torn from their mothers' breasts by the German police, and thrown from second and third story windows

and crushed to death. I stood there praying as I saw this and said, "Lord, behold what we the Jews must suffer because of our refusal to accept Jesus Christ!" I was shocked at my own words of judgment upon my own people. At another time, I was teaching a class of Jewish children who were no longer allowed to attend the public schools because they were Jews, when my father came and warned me that four men from the Gestapo were waiting for me at home to arrest me. My dear wife managed to escape through the garden and met me and our little son who was with me at school. One of our men from the Underground in Den Haag had been arrested, and after much torture was forced to give names of his friends who helped in the resistance. My name had been mentioned, and hence we were sought. We left my parents' home to begin our wanderings, which lasted for more than three years.

While on the way to Eindhoven, my wife prayed often that we might reach our friends in Eindhoven safely. The trip was not without danger since my wife and son had a very Jewish appearance, but my wife assured me that she trusted in the Lord Jesus Christ who would protect us from all our enemies. Her son was her companion in the faith. It was difficult to find refuge for my family since all the available places were given to those in hiding; and to the homes of our comrades we dared not go, since their names may have been given to the Gestapo, who would then be waiting in their homes for us.

WIFE HAS PREMONITION

After being in Eindhoven for 2 days, my wife told me that she awoke at night and had a feeling that danger was near; so we left for Rotterdam, and although the trains were filled with Germans, we were not

molested. We learned later that an hour after we left the house in Eindhoven, the Gestapo made a raid on the house!

In Rotterdam, we went to a church, and the minister placed us with a Christian family where I studied and fought against my unbelief. My wife noticed my spiritual struggles and would come to me and understandingly say to me, "The Devil tries to keep you from believing. He tried to tempt our Lord also, but He drove him away. Just pray to our Lord for strength." And so, during the day I studied, and at night I would battle the Germans in order to get the necessities of life for our unfortunate people, and to prevent them from being slaughtered or sent to work in German factories to make weapons for our destruction.

Finally, after having been steeped in the age-old superstition of being a Jew and yet not knowing why, I came to the conviction that Jesus was my saviour to whom I could tell all my troubles. I had been re-born by the Holy Spirit. I was a new man in Christ Jesus. I knew that He could forgive my unbelief and that He would protect me and be my highest good.

MY PARENTS SENT TO GAS CHAMBERS

In the meantime, I was informed that my parents and relatives as well as those of my wife, had been sent to Poland to be gassed and burned to death. Again my faith was severely tried, and we were much in prayer; and the Lord strengthened us.

That the faith of my wife was stronger than mine is clear from this experience. While I was away on duty, the Germans raided the homes of the neighborhood, and also our house, and there was no time for my wife and son to escape. Yet, while they clearly appeared Jewish and

Studies in Amos

By CHARLES L. FEINBERG, Th. D., Ph. D., Professor of Semitics and Old Testament, Dallas Theological Seminary, Dallas, Texas

INSTALMENT V

Chapter 5. Dirge over Israel



DR. FEINBERG

THERE is a note of finality about the conclusion of the fourth chapter which would cause one to believe that all was over for Israel. But this chapter shows that in the midst of warnings God in

His infinite love holds out the brightest promises for obedience and faith. The fifth chapter begins with a lamentation over the ruin of Israel. Amos views the northern kingdom as though the stroke of judgment from God had already overtaken the ungodly. The ruin is complete. The virgin Israel is fallen with no prospect of recovery; there is no one to whom she can look to aid her in her present plight. She is addressed as virgin, not because of the beauty of the land nor because of her hitherto unconquered condition (see Isaiah 23:12), but because this is customary prophetic usage in personifying countries or states. Note Isaiah 47:1. We must beware that we do not misinterpret the word concerning Israel's rising no more. The statement has its emphasis in relation to the exile of Israel and not for the indefinite future ages, because this would deny the restoration of Israel (mark carefully Isaiah 27:6), a glorious return of God's people abundantly attested in all the prophetic writings, as well in the New Testament as in the Old. The invasion of the Assyrian will be costly in human life; only a tenth will be spared. This prophecy and

others throughout Amos and the other prophetic books of the Old Testament show how literally God meant the warnings of Deuteronomy 28. Compare Deuteronomy 28:62 with verse 3 of this chapter. We have described for us, then, the utterly prostrate and helpless condition to which the northern kingdom was to be reduced by the Assyrian foe.

EXHORTATION TO SEEK THE LORD

Before the judgment falls there is still an opportunity for repentance and restoration. God is loathe to close the door of grace and mercy. Let us not be impatient with the patience of God if He tarries for the lost among Israel that they too may be saved to make up the Body of Christ with us. The prophet's words are short (two words in the original) but freighted with blessing for those who would hear. The exhortation to seek recurs in verse 5 (in the negative), 6, and 14. Again and again the love of God calls His wayward ones. It is the Lord they must seek and not the places of idolatrous worship—Bethel, Gilgal, and Beersheba. The first two cities have been before us in the previous chapter (v. 4) to which are added Beersheba, hallowed by memories of the past (especially Abraham, Genesis 21:33) but now a place to which pilgrimages were made for the worship of idols. See 8:14 of this prophecy. Since this town was about 25 miles south of Hebron, one can get an inkling of the territory that had to be covered to reach this spot. Amos testifies that to seek after

Jewish Notes

"THE Assembly of the Church of Scotland, at which over 4,000 delegates from all parts of the world were present, gave considerable prominence to the Palestine question, reports *Palcor*.

"At an 'overseas' session, the Rev. Henry N. Willon described the British decision that there should be 'no more immigrants into Palestine until we have consulted with the Arabs', as 'tragic, blundering words which should never have been spoken'.

"The dangers of anti-Semitism, resulting in 'a return to Fascism,' were stressed by the Rev. D. H. McMahon, of Glasgow. There had to be a new approach to the Jews, he said. The present trouble, he went on, was not due to the incompetence of British statesmen, but to the spiritual incompetence which had marked the Gentile world for 2,000 years in its treatment of the Jewish people. — *The Scattered Nation*, London, England.

* * * *

It is no good saying, "How odd of God to choose the Jews!" God's whole plan of salvation involved a chosen people. If it had not been to Abraham, it would have been to someone else that God said: "In thee shall all the families of the earth be blessed." If the Word was to become flesh and dwell among us, then He had to be born a member of some race, and that race would have had to go through a gruelling time of preparation for the event, as had Israel. Further, God did not choose Israel because of what the Jews are to-day. The Jews are what they are to-day because of the election and because of the way they have responded or failed to respond

to God's call. If any other race had been through the same experience it would have developed the same peculiarities.

Through the strenuous efforts of St. Paul the Jew, the Jewish majority (in the Apostolic Church) was persuaded to act generously towards the Gentile minority, and at the Council of Jerusalem Gentile Christians won their freedom from the ritual law. Alas, the generosity of the first generation of Hebrew Christians has never been repaid. As soon as the Gentiles became an overwhelming majority, abuse, contempt and persecution were all they had to offer to the Hebrew section of the church. This treatment of Hebrew by Gentile was utterly deplorable and its results have been disastrous. — *Rev. C. Cooper, in The Jewish Missionary Intelligencer*.

* * * *

Between the Jews and Christ stands the persecuting Christian. God still has a purpose for the Jews; they stand to-day as witnesses to the purpose and power of God. Shall we persecute them, or see God as training them? Until they have knowledge of God in Christ, they cannot fulfil the purpose to which they were called. — *Rev. C. H. Gill, of the London Jews' Society*.

* * * *

The well-known and beloved Dr. Samuel Zwemer, for some forty years a missionary among the Moslems of Arabia, once declared, "Give me three hundred Hebrew Christian missionaries, and I will give you fifteen million Christian Moslems!" — *Quoted in the Jewish Missionary Intelligence, of London, England*.

while they even spoke with her, they did not molest her. It seemed the Germans were made blind for the moment. When I got home she told me the experience and when I asked her if she were not afraid, she said, "Trust in the Lord."

FAITHFUL UNTO DEATH

By this and many similar experiences, I was forced to put my trust in Jesus Christ. Pastor Rijpert, a Christian Reformed Pastor, and soldier for freedom and for Christ, was arrested with his wife, two sons and two daughters. They were thrown in a Concentration Camp and were placed in a bunker which was made of cement and was too small for anyone to lie down, stand up or get rest. Finally came the trial, which was worse than brutal; but the Pastor refused to tell where the weapons were hidden or who belonged to the Underground Movement. Pastor Rijpert and family refused to obey anyone but God and the legitimate government of Holland. The Germans threatened to shoot them, yet they would not yield. Mrs. Rijpert declared that if they killed her husband and children, then some day the Germans would have to answer for this deed before God Who would judge them. A few days later, she heard footsteps early in the morning and the voices of her husband and two sons singing, "A Mighty Fortress is Our God." Then she heard a salvo of shots and she knew that her dear ones had been faithful unto death. After the Liberation, Mrs. Rijpert and her two daughters were released.

I SEEK A NEW COUNTRY

On June 30, 1947 at 6 P. M., I arrived in New York City. After resting a week, I began to look for employment. Friends directed me to Brooklyn. After riding the 7th Avenue Subway for about three-quarters

of an hour, I got out, thinking I had gone far enough. I found myself at 72nd Street and Broadway in Manhattan. Seeing the water in the distance, I thought it was the river which friends had told me I must cross over to get to Brooklyn. Instead, I passed the American Board of Missions Building at 236 West 72nd Street, and upon entering was asked if I was a believer in Jesus Christ. I gladly confessed that I believed in Him who had brought me from darkness into light and had protected me amid great dangers.

Soon Dr. Cohn came and interviewed me. He asked if I believed in Jesus Christ and whether I had work. He asked me to return on Monday and when I returned on Monday, I asked him if I might work for the Mission. He gave me work, and after I had stood a period of testing, I was given the task of a Missionary for the Mission. May the Lord use me for many years to come to bring many of the Children of Israel to the Lord Jesus Christ and may our Lord Bless our efforts to the Glory of His Name.

OUT OF THE BELLY OF HELL

A Jewish soul, tortured in the agonies of Nazi cruelties, turns to God and finds peace. A testimony unique and sublime, pointing sure and straight to the very heart of our Jewish problem. Written by a Jewess now living in France, in peace and joy after the turmoil and bewilderment of the Nazi occupation. She is helping us to reach the Jews in Southern France. Here is Psalmody and rhapsody so blended that it makes a song angels fain would sing. But angels cannot sing! Only the redeemed can do that.

HOW lonely and rejected we were, how long it was since we had been adandoned to the frosty drought of a death-bringing life, without pity,

without love! The Lord, our God, our heavenly Father, did not seem to love us any more; He had turned His countenance from us, He inclined His heart toward the other nations, it seemed as though He had forgotten the covenant made with our fathers, Abraham, Isaac and Jacob.

We were scattered into all the world and had become the derision of mankind; we, the once only-beloved of the Lord. Oh, how had we been beaten and tread upon by the others around us. We were bleeding from a thousand wounds, and bitter tears were our nourishment; the heart was petrified, and not even a small ray of light broke through the sinister night.

HOW GREAT WAS OUR SIN!

God appeared not to love us any more; He abandoned us for our sins, for our guilt's sake; and our guilt was very great! Our eyes were blind, and our ears deaf; we believed ourselves to be living and yet there was no life within us. We were as dead as inanimate rocks of stone, God's light-warming rays had ceased to penetrate us. We were a branch, dried up, put aside, sawn off from the tree of life, no more sap flowed through our members! Our song was weeping, and our laughter tears. Oh, how cold the world and life were!

Strangers among strangers, people without country, thrust out, wanderers, chased and driven into the night and the wind, kicked, beaten and stepped upon! Our sons imprisoned slaves, our daughters dragged away, women and children murdered, our aged ones burnt in heaps!

DID GOD DIE?

The love, the compassion of this world were extinct. Alas, had God died? And as our uplifted looks searched the wide heavens, seeking the face of God; when our hearts,

trampled to dust, and when our weary steps left a bloody trace on the street, yea a long river of blood —

THERE!!!

God had mercy, the Almighty Lord, the Creator of the universe, the Holy One and Omnipotent, at last heard the cry, the hideous cry of those tormented to death, and permitted us to see the light, the glorious, radiant warm happiness, the life-giving "light of the world."

Ah, He was not dead, our God, the Lord! His eye was there, over an earth that seemed to submerge in fire, rubbish and ashes. He was there, the Lord, and saw everything. It was merely the chastisement of the Lord, the Righteous One over sin-cursed mankind.

His mercy is great. To save our souls, He let us know that His Son, Jesus Christ, the Lord and Savior, had shed His own blood and given His life on the cross for us!

HAVEN OF THE SOUL

Christ is the radiant spring of life, He is the life-giving Light of the World! He is the door by which the weary pilgrim may enter into the Father's House after all the errings and troubles of life.

And when we stepped hesitatingly through the gate of the Father's House, tired from the sad wanderings in the scorching sun of the desert of life, where time and time again a promising Fata Morgana had led us onto thorny paths and proved to be only a mirage, when our foot was weary, our eye dim, ah, then all of a sudden we felt sheltered, sheltered like in a mother's lap. The Lord took us in, us sorry sinners, disillusioned and broken from the burden of our sin! And the Lord ordered a great feast in the house, for the Prodigal Son had returned home. And we put our lips to the Word of God, the pure, crystal

and treated shamefully the sacred Word of God. The Hebrew Bible is practically unknown in Palestine today, excepting among the handful of orthodox Jews that are there now.

5. The orthodox Jews have fought hard and bitterly against this despotic control of the Jewish Agency, and they have openly accused the Jewish Agency of deliberately refusing to grant visas to Jews who are orthodox. It has been reported also that if any Jew shows a leaning towards Christianity, he too will be blacklisted, and will not receive a visa to enter Palestine.

6. Now, add all this up, and you will see that under such conditions the idea of restoring the Old Temple is far removed from any Jewish minds in Palestine. They worship rather the idea of modern education as symbolized by the famous University of Jerusalem.

Now let me turn for a moment to another angle of the problem; any interest which the Jews might have, and this time I mean, the few orthodox Jews who are now in Palestine, for the building of a Temple would center itself on the actual restoring of the Temple of Solomon. This old Temple, as you know, sat over the historic Mount Moriah, the place where originally Abraham prepared to offer up his son, Isaac. But on this spot now rests a Mohammedan Mosque, known as the Dome of the Rock. The Mohammedans occupy all of the old Temple area, and when I was over there a few weeks ago there was one Jew who innocently and ignorantly wandered onto this area by means of climbing a stone fence. He was killed instantly by the Arabs. No Jew is allowed to set foot on the Temple area at the present time.

So again you see how stupid is any idea that the Jews are collecting money for building a Temple, since

they cannot gain possession of the land on which to build such a Temple. It would mean that they would have to kill out every Arab in Palestine, because these Arabs would fight to the last drop of blood to hold on to the Mosque of Omar, that is: the Dome of the Rock.

If you will allow a bit of excursion into eschatology, I would venture the opinion that when the antichrist will make his appearance, he may be the one who will promise them the land of the old Temple area where they may build their Temple. This may be the bait he will use in getting the Jews into a seven year covenant. But in that day, I expect that there will be many, many thousands of orthodox Jews milling around in Palestine, and they will have the religious urge to build the Temple. Isaiah 66:1 might indicate that when the Lord comes back to deliver Israel from the hands of the surrounding Gentiles, there will be some sort of a Temple already built. God asks the question there, "Where is the house that ye built unto me, and where is the place of my rest?" This is of course only a venture into prophetic interpretation, and need not be taken as dogmatic or infallible. I mention it only as a matter of interest.

* * * *

Question: *Will you please explain II Kings 23:10. Did Israel ever sacrifice their own children in the fire? Is that what it means?*

Answer: Yes indeed, it is a part of the tragic history of Israel that from the very beginning of God's dealing with the nation out of Egypt, they succumbed over and over again to the fiendish allurements of the heathen nations round about. Witness the making of the golden calf, at a time when the redemption from Egypt must still have been fresh in their minds.

Questions and Answers

Question: *A report has come to us that the Jews throughout the world have been assessed one shekel each for the rebuilding of the Temple in Palestine. Can you verify this rumor?* C-L-T.

Answer: There is no truth in this report. It is strange that such ridiculous canards are manufactured and circulated without conscience, as though they were Gospel truth. I suspect that there must be a good number of these sensation mongers who seek notoriety.

Sometime ago a reputable Bible study magazine actually printed a "report" that the Jews had already had all the pieces of the Temple, cut and shaped, and ready to be put together on short notice and without even the use of a hammer! This report stated that all these pieces were cut of stone and marble; but the writer failed to say just where the pieces were. We checked most carefully at that time, and found the story to be purely a fabrication; but for the moment it did produce a sensation, which may have been the purpose of the one who started the rumor going! But the Bible Study magazine never publicly apologized.

In another heavily sold pamphlet I saw the statement that the Jews were already training the Levites and Priests to do their service in the proposed Temple, which, according to this story, would almost overnight be erected! We checked also on this story and found it to be even more daring in its imagination than the previous one.

At the risk of boring you, but thinking that you might want to understand for yourself the basic facts which make these stories impossible and fantastic, let me clarify the situation so that at least our

readers may be able to discern the falsehoods in such "reports".

1. The Palestine situation is in the hands of the Jewish Agency. This Agency is without religion; perhaps it may be just a trifle too strong to say it is godless, but that would not be too far from the truth. This Agency now exercises autocratic control over Jewish affairs in Palestine. This autocratic control is strengthened by the fact that the British Government as the Mandate power for Palestine, deals only with the Jewish Agency in its administration of the Palestine Government. This sounds harmless enough on the surface, but you will see in a moment how it works out.

2. To the Jewish Agency the British Government hands over each month, *in bulk*, the visas that have been decided upon as being allowable for that particular month's quota of legalized immigrants into Palestine. As to the wisdom of such a course on the part of the British, we are not just now giving opinion; we only set down the facts so that you will see the potentials of such monopoly.

3. The Jewish Agency proceeds from this point to determine which Jews are to receive the quota visas for that month. Thus they are in a position to exercise arbitrary controls in any way they see fit. The British Government takes no part in the selection of the immigrants that are allowed to come into Palestine.

4. Zionism itself is also without religion, and so in that respect it may be called godless. The orthodox Jews of the world, at least most of them, have long ago parted company with the Zionists, and many of them actually despise these Zionists because they have trodden under foot

fountain of life and our soul was healed and our body strengthened. Our head was raised again and we beheld the beauty of the Lord!

HE WASHED OUR SINS AWAY

And He, Jesus of Nazareth, our Saviour, the Lord, the Exalted One, stood there, in His shining greatness pure and holy like none else under heaven. Full of compassion, He took pity on us and with His own blood He washed the wounds of our sins clean. And He pleaded our cause before the Father's high Judgment Seat! There came peace over us, holy peace and joy and liberty! A mighty ray of holy, divine love wrapped itself around us and sheltered us from all the world's evil. Blessed be He for all His goodness, magnified and praised be His holy Name for ever and ever.

Who compares with Him in greatness and goodness, in beauty and purity? Holiness lingers about Him shining, divine rays go forth from Him, His heart is full of love and mercy at all times and forever. He healed the blind that they could see, the deaf could hear again, the dumb began to speak and the lame rose and carried away their cots. The dead were awakened to new life and the raging sea was calmed with a motion of His hand. He distributed bread and wine, even when only few were there, and satisfied whole crowds with a few fish. He walked on the waves of the sea, the divine Master, and stood out, far above all the crowd. His feet busily traversed the land from one end to the other, eager to save every sinner. He addressed and taught the masses in the streets and in the synagogues. He gave His heart's blood to convince His brethren, the children of Israel. And often tired, with feet sore from the dirt of the road, He did not know where to lay His head at night.

GOD HIMSELF WAS IN OUR MIDST

Exhausted and thirsty He leaned at the edge of the well and asked the Samaritan woman for a drink of water. Hungry, He sought for food at the dried-up fig-tree. God Himself was in our midst on earth, without blemish and sublime! How little love He met on His earthly journey! His love was requited with stones. A crown of thorns and a cross were the reward of His life!

I would wind crowns of roses for the Lord, the divine Saviour, and cast them before Him, step by step. I would cast them before Him, the Lord who has created the flowers in all their glory and colorfulness, that His feet, tired from the dust of the road, may tread upon their velvety, smooth, colorful calyxes, as a wonderful carpet for the Lord!

With tongues of angels I would speak of Him, to tell what and Who He was, which words cannot express.

Oh, that He might feel our devotion and that His soul might forget the icy coldness of men. That His eyes may look down on us and that we may become one with Him, hal- lowed by His holy love, that our life might melt together with His, as with trembling hearts we are accepted into eternal bliss!

ARTHUR I. BROWN

This beloved servant of the Lord was suddenly removed from us by a tragic automobile accident. He was driving from Indianapolis to Kansas City, and on the way, a huge truck sideswiped him and he was killed instantly. His daughter, Patsy, by some miracle of God's intervention, escaped unharmed. Our loss is beyond expression, for he was a brother dearly beloved to us.

May God grant comfort and peace to the wife and daughter who survive.

“These words . . . thou shalt teach diligently unto thy children . . . and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” — Deut. 6:6-8.

