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THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, Editor

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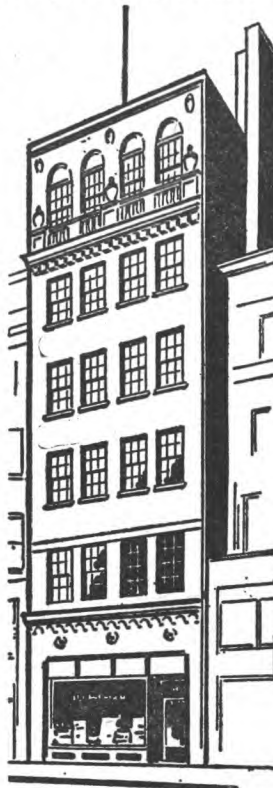
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(Continued from page 2)

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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.

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Salutation

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

Dearly beloved friends:

A well known proverb among the Jews dates back to the pre-Christian era, and says, "It is better that one man should die than that the whole community should perish." So it was that Caiaphas, the High Priest, became unwittingly a prophet, when in a hastily gathered convention of the Sanhedrin to discuss what was to be done with the Man of Galilee Who had caused a furore in the whole nation of Israel, he put the capstone to the proposal that this man Jesus of Nazareth must be done away with, by reminding the gathered assembly of Chief Priests, Scribes and Pharisees:

"Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

All who were present were unanimous in their secret desire to do away, by murder if necessary, with the Christ. But not one of them had the courage to say so openly until this High Priest, Caiaphas, boldly touched off the remedy as being the only way out for Israel's safety. And that is how it came about that Caiaphas, an evil, corrupt politician, occupying the place of High Priest by sheer force of political bludgeonry, was allowed only because of his sacerdotal position as High Priest, to be, as it were God's own voice; not God's voice approving the counsel of murder, but in his ignorance and malice, he had no idea that he was giving out, as an echo, God's voice that our Lord's death should be "for that nation." See John 11:51. Something further Caiaphas did not say and did not know, nor indeed cared to know, is found in the next verse in John 11:52, put there by the Holy Spirit through the pen of St. John,

"And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

The matter is referred to again in John 18:14, "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." The "prophesying" on the part of Caiaphas is not quite so sacrosanct as would appear on the surface. It was simply the allowing on the part of God for the words of an evil man to be used in a way that the evil man himself had not intended. A case in point would be Balaam, who, profligate idol worshipper that he was, was still allowed to be the mouthpiece for some far reaching predictions concerning Israel. We may

be sure that Caiaphas had no possible reference in his own mind to that golden chapter, Isaiah 53. The idea of the nation needing atonement for its sins through the sacrifice of the Lamb of God, was farthest from the mind of this self-righteous and scheming politician.

AT GRIPS WITH ROMAN ABSOLUTISM

The truth was that Judea was in the death grip of the Roman Empire. It was a desperate struggle for mere survival. History tells us that whenever Rome conquered she ground to pulverized ashes, under her cruel heel, the victims of her conquest. One of the steps in this sequence of destruction which had followed in the relentless grinding of the mills of the gods, was the supreme and historic blow of all Jewish history. It happened about twenty years before the Lord Jesus Christ went to His trial before the Sanhedrin, and it shook the nation of Israel as nothing had done since the earlier days of the Babylonian exile. *The actual power of life and death was taken away from the Sanhedrin!* It was in the year 11 A. D., just as Augustus Caesar had deposed Archelaus from his procuratorship of Judea, because of his barbarous and tyrannical treatment of Judea and Samaria, that the Roman Government in the name of Augustus took away from the Sanhedrin its supreme power of life and death, so that the *jus gladii* should be supremely the prerogative of the Roman Government. That is to say, Rome alone from that time forward would have the sovereign right over life and death in Judea. Every province annexed to the Roman Empire had to submit to this, as we have already intimated above. Tacitus tells us, "*The Romans reserved to themselves the right of the sword, and neglected all else.*" You remember even Paul fell back on this legal absolutism, when he demanded his right as a Roman Citizen to be tried, in jeopardy of his life, in Rome.

TILL SHILOH COMES

The momentous meaning of this catastrophe becomes towering in its significance when placed alongside of the far-sighted prophecy of Genesis 49:10, "The scepter (right of sovereign power over life and death) shall not depart from Judah . . . until Shiloh come; and unto Him (Shiloh, or the Messiah, or the Christ) shall the gathering of the peoples be." We do not have the space in this discussion to enlarge upon the strategic implications involved here. But at least we can make mention as we pass by, that thus accurately did God fulfill His program of redemptive achievement, that when the Messiah (Shiloh) was already on the earth, then and then only did the scepter depart from Judah.

Nor were at least a few of the leaders of Israel unmindful of the terrible blow that had fallen upon Judea, a blow from which the people of Israel and their descendants have never recovered up to the present hour. Rabbi Rachmon says:

When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming, "Woe unto us for the scepter has departed from Judah, and the Messiah has not come." — *Raymond Martin, Pugio fidei 872—Leipsic Edition.*

But now we will go back to our main discussion, the matter of Caiaphas, the matter of the vicious and illegal trial of the Lord Jesus Christ, and the

Out of the Mail Bag

As Others See Us

UNLIKELY as it is that you, with all the things which crowd your busy moments, will have time to read this letter. I feel I must thank you for the many blessings which I have received through the pages of THE CHOSEN PEOPLE and your Mid-Summer Letter. How I wish that I were able to pour much money into your treasury for the God-given task which you are so nobly striving to carry forward. I assure you that I am in complete sympathy with all your undertakings and I am seeking to interest others, who have more influence and more money than I, in your far-reaching work.

May the Lord richly bless you with just those things which you need, give you health and conquering faith and courage as you press forward for Him. I cannot put into words what I would like to say to you, but perhaps, with the wisdom you have so often shown in other things, you will understand.

I have the money on hand now, and as I am already in my 84th year, I do not want to wait until January first to give "my first gift to the Jews." So am sending it now. I am not very strong and feel if I should go home, I would want you to have this check, and you might not get it. I pray for you daily, remembering you personally. The days are growing darker and there is need of great Christian fortitude and courage. When God's children could be happy and joyful, the teeming millions in such dire distress prevent it.

I pity those who have no Refuge like we have, and I also pity those who have never heard that our Christ is alive. I fear many living right

near us do not know this wonderful truth, and not too many seem to care. I wish you a very good Christmas and profitable New Year.

* * *

Christian Greetings for 1948! I must hasten to the home of a very sick friend, so this will be but a brief letter this time. This will be the first check made out for the Lord's work for 1948. A small one, "a dollar a month," for the first six months. Check enclosed.

I am thankful that you came through the hard and awful experiences of Europe safely. Thankful, also, that the work on 72nd Street is growing and is being blessed. Again, greetings, with many unlooked for mercies for 1948. May it always be, "For Jesus Sake."

* * *

Since I have been sending money to the Jewish Mission my monthly income has increased. I live in a resort in the mountains and according to my last year's records, business should have sharply declined after Labor Day, but instead it has been almost an even pace with summer business.

* * *

Enclosed find our regular gift to be used as you see fit. Received our copy of THE CHOSEN PEOPLE and devoured it from cover to cover, and cannot tell you how thrilled we were when we read your "salutation"; but then we always are, and your little book has proved a great blessing to us and inspiration as well. Praying daily for God's continued richest blessing upon you all. Titus 2:13.

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matter of the backgrounds of Roman slavery that give the picture and the silhouette qualities needed to understand just what happened.

The Hitler outrages, the Nazi torture chambers, the lethal gas ovens in which actually millions of Jews were done away with, all these savageries of the twentieth century, have baffled us. They have seemed, as indeed they were, the most dastardly inventions of cruel tortures that ever the human mind could conceive. Deep indeed was the diabolical depravity into which these Nazis must have sunk when they perpetrated such revolting crimes of agony against innocent and helpless people. It is hard to believe that human beings can exist in a modern civilization like ours, who could actually hatch out and concoct such weird tortures for the human body.

OUT-HITLERING HITLER

But if we go back to the days of Roman overlordship in Palestine, we will find that the cruelties, the callous contempt for human life, the vile leer at the suffering of human worms, all these things were even more brutal than the Hitler inventions. The only difference was that in those days they didn't have the benefit of the modern inventions of our rather dubious "blessing" called Science. Considering the rudimentary machines of torture that they had at their command, we suppose that the Roman heart was just as wicked and just as demoniacal in its torture program as was the hate of a Hitler. Imagine if you can, Jewish prisoners under the lash of Roman overseers. Under the searing heat of a Palestine midsummer sun, these prisoners were made to work; if one would falter, the brutal lash of the overseer would come cracking down on the naked back of the luckless victim. It mattered not that the prisoner was already dripping with sweat; it mattered not that he was panting and gasping for what little air could be gotten in the dust-laden wind of the moment; it mattered not that the air was filled with particles of flour that these poor convicts were grinding out at the mill; the poor bedeviled victim was lashed and beaten and kicked until with blood running from his sores he might drop into a faint. It was then that he would be kicked aside like so much rubble, and his remaining companions at the turnwheel would have to carry on alone for the rest of the day. These millstones were turned by four in one team, so it left only three to carry on the browbeating torment of continuing the grinding with their own welted and bleeding backs pushed up against the beams of the grindstones. In the few moments of rest between grindings, they lay prostrate, where they had slumped to the ground, hoping their best to gather another ounce of strength so that they could continue when the next lash of the guards began to flay their already bloody bodies.

THE YOKE MUST BE BROKEN! THE MESSIAH MUST COME!

From such a picture we turn to the historic fact of Israel's repeated rebellions and revolts. Many were the mass uprisings as they engaged superhuman and desperate determinations to free themselves of the oppressor. It was a bondage such as they had endured in the days of Pharaohs, in the days of the Babylonian slavery, in the days when Sennacherib came sweeping down the hills of Judea to take the people captive.

Seventy noted, or shall we say notorious, agitators dotted the skies of Israel's twilight, from the time of the return out of Babylon until long after the fatal day when Titus burned the city to ashes, and saw to it that not a

stone remained upon a stone in that colossal monument to the architecture of all history, the Temple which Herod had rebuilt for them. The Messianic hope had always beat high in Jewish breasts, ever since in those other golden days the prophets had foretold of the coming of Him Who would assume the rightful possession of the Throne of David, and establish for all time the everlasting nation of Israel. The picture of such a chapter as Isaiah 2 was ever a living, pulsating hope in the hearts of the people. The rabbis embodied these visions of millennial bliss in their writings, so that even now the Talmudic pages are saturated with what we may call Messianic truth.

And so these revolt leaders, over 70 of them, each had sprung up in his day, had gathered about him a retinue, had armed himself and his hordes, had come before the Jewish nation, directly to the headquarters in Jerusalem, and had announced himself as the long awaited Messiah. One of the most famous of these was Bar-Cochba, which means, "The son of the star." He came the nearest to succeeding in the overthrow of the conqueror's Empire. But at last he went down in precipitate and ignominious defeat. To a people enraged, and bitter with no hope but the grave, these appeals came with tremendous force. Many remembered the days of the Maccabees, when Judas the Hammer achieved everlasting glory in the almost superhuman conquests that he had accomplished. But this too went crashing down to heart-breaking defeat. Another of these pretenders was the one with whom we shall be concerned just now as we discuss the days which preceded the greatest of all miracles, the Resurrection of the Lord Jesus Christ from the grave.

FROM ROBBER TO MESSIAH

This pretender's name was Bar Abbas, meaning, "the son of the fathers." He had started out in Judea as a plain robber, and had gathered about him a typical robber band. But as time went on this shrewd character began to sense that he might have a better chance for survival, and he might draw to himself a tremendous following, if he should take upon himself the role of deliverer of the people from the yoke of Roman bondage. And so it came about that he too began to announce himself as the Messiah. The results were in line with what he expected, and thousands of the downtrodden Jews began to follow him; he armed them, and maintained camps out in the desert, preparing them all for "the day." With him also the priests, even the High Priest Caiaphas, and the other High Priest, his father-in-law Annas, also began to make merchandise. They too rebelled in their inmost souls against the ever-increasing restrictions of the Roman slavery, and in the end they thought they saw their own complete destruction, their powers gone, their political positions abolished, their controls of vast sums of money pouring into the Temple coffers, all gone. And so in solemn secrecy they were in communication with Bar Abbas and would supply him with money. All of this was done unknown to the powers of Rome. They reasoned that if the Roman overlords should finally crack down upon them and destroy them, at least there was this far-fetched chance that Bar Abbas might successfully lead a revolt. Thus they were carrying water on both shoulders.

THE ABYSMAL CONTRAST

Into this picture came the blessed person of the Lord Jesus Christ, Who announced boldly and fearlessly, without seeking in any way to detract from

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nation. I Samuel 19:24. He was pursuing his humble occupation as a herdsman and dresser of sycamore trees when God's unmistakable call came to him to prophesy to Israel.

"HOW SHALL JACOB STAND?"

These words were the burden of the prayer of Amos when Israel was facing only physical and political disaster. But I am deeply stirred as

I think of the lost condition of Israel without the knowledge of the Lord Jesus Christ, their Messiah and Savior, attempting to abide the soul-searching scrutiny of the Lord in the day of judgment for the lost. Without the Savior, I beg of you, how, how shall Jacob stand? He cannot. Let us hasten by the grace of God to give them the gospel so they can stand on the Rock of Ages!



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the powers of Rome, that He was indeed and in truth, the genuine Messiah, promised from the beginning of time. But this Messiah had no army, had no swords, had no soldiers as a bodyguard, had no encampment where He would train a rebelling army for an insurrection. Instead of all that, He announced, "My kingdom is not of this world!" He told the teasing Pharisees, "Render unto Caesar the things which belong to Caesar." The folklores of the Jewish grandfathers were filled with the glories of a departed day. The writers of Jewish legends, the dreamers of Jewish hopes and ambitions, these told of the glory that was Solomon's, of the Temple with its magnificent arches and pillars and marbles and alabasters, the Court of the Gentiles alone holding some 70,000 proselytes; and the nation used to listen with bated breath when the Prophets told them that there will come some day a Messiah Who will restore all those glories to a hopeless downtrodden Israel. Such a Messiah would come with hosts of warriors numbering into the tens of thousands; He would come in royal apparel, in robes of purple, with scepter, with crown, with sword. And here came a Man Who had not even a place to lay His head at night. He was born in a borrowed manger, later He was to be buried in a borrowed tomb, and between the manger and the tomb, He hadn't a place to call His own. It was He Himself Who said to one of the Scribes, "the foxes have holes, and the birds of the air have nests; but the son of man hath nowhere to lay his head."

Lest someone might here raise an objection, let me quote at once from Mark 15:7, "And there was one named Barabbas, which lay bound with them *that had made insurrection* with him, who had committed murder in the insurrection." And so Barabbas had grown as a sort of legend throughout all of Judea as having within himself the powers, the ability, the equipment, that would eventually wrest the ownership of Judea away from the Roman dogs, and would restore it again to the Jewish hierarchy. But this man Jesus, what equipment did He have? Where was His army? Where were His munitions of warfare? Did He not actually preach submission to the Roman cruelties?

To the entrenched powers in the Temple, this man Jesus became a threat that at times frightened them. He gathered the common people on the hillsides and taught them. He taught them that these smugfaced hypocrites called Pharisees and Scribes and priests and Chief Priests, these were occupying their places illegally, they were sitting in the seat of Moses, they were exploiting the nation of Israel, but in the last analysis they were not to be obeyed and not to be followed. On one occasion He took a whip and drove these insolent pretenders out of the Temple. Small wonder then that the politicians in power of the Jewish religious economy of that day, feared this Man, and looked upon Him as the destroyer of their very existence. And if His teaching would saturate through the multitudes, the revolt would be a thousand times more deadly than might be any kind of strictures the Roman tyrant might impose. Because, with the Roman power there was always a chance to come to terms. But with the mass of the Jewish population, there was no chance to reason or to argue.

"I FIND NO FAULT IN THIS MAN!"

And now we come quickly to the scene in which Pilate took the leading role. A coward at heart, he tried to please all parties. Some of the High Priests did have a certain influence back at the seat of the Roman Empire,

at Rome itself. They already had exercised this power when they accomplished the removal of Archelaus. And so to a certain extent these High Priests would have enough power to cause Pilate to shiver in his cowardly fear. In those days the position of High Priest, for instance, had become a matter for political juggling. Actually, and in the prescriptions laid down by God Himself in the Law of Moses, the office of High Priest was something to be held for life, and belonged only to the eldest son of the direct descendant of Aaron in that generation. But that was all set aside and this exalted position had been dragged down to the level of being bought and sold; just like some of the political maneuvers we have right now in our own day and in our own country. And so we have the spectacle of two High Priests at the same time, Annas and his son-in-law, Caiaphas.

Pilate had great respect and even awe for the Lord Jesus Christ. Pilate's wife had been in touch with some of the most prominent of the followers of the Christ, and at times she had been seriously considering to come out openly as one of His followers.

And so on the steps of the Procurator's Palace, Pilate cried out, "I find no fault in this man!" But the mob was there; and mingled in the mob were the priests; they had scattered themselves through the crowds, and they egged on the ignorant stupid country folk who had come in for the Passover from the villages and hamlets of Judea. Came the roar of the mob, "Crucify Him, Crucify Him!"

In desperation Pilate thought of a maneuver. Down in the dungeon he had Barabbas who had been arrested only a few days before, together with a mob of his fellow insurrectionists. Pilate was not aware of the fact that there was an underground connection between Barabbas and the priests of the Sanhedrin. Or, if he were so aware, he certainly gave no evidence of that. Pilate did not know that Barabbas held secrets which if divulged would bring about such a wholesale slaughter of the powers at the Temple as would make the streets of Jerusalem run red with blood. All that he knew was that Barabbas was recognized by the entire population of Judea to be a robber, murderer, a character of the lowest sort of vileness.

And so a brilliant thought hit him. It was the Passover, and at the Passover time it was the custom to release to the Jews some one criminal. We have the same sort of thing today. Only a few months ago the Governor of the State of New York pardoned some half a dozen criminals from Sing Sing as a matter of Christmas courtesy.

Pilate sent for Barabbas, and had him brought from the dungeon; there he was, disheveled, filthy in his rags, disreputable; opposite him, with calm dignity, was the person of the Lord Jesus Christ, self-possessed, placid, and master of His own destiny. Pilate cried out in words that we might paraphrase as follows:

I put before you Jesus of Nazareth, Who has done you no harm, who went about your country doing good, healing the sick, giving sight to the blind, even, as I have been informed, raising the dead. He it is Whom you call King of the Jews. Alongside of him, I put Barabbas, a murderer, a man who killed some of your own humble folk, a man who has robbed your homes, your sheepfolds, your food supplies, without conscience and without limit. Whom shall I release to you for the Passover? Jesus Barabbas? Or Jesus Christ?

Once again the priests hurried through the crowds, whispering here, whispering there, an evil look here, a malevolent threat there; once again

instead of Israel as a name for the ten tribes. Both the false worship and the ungodly monarchy in Israel will be swept away. Amos does not declare that Jeroboam will perish by the sword (which was not true, see II Kings 14:23-29), but that God would rise against the house of Jeroboam with the sword which was fulfilled in the assassination of his son Zechariah by Shallum. II Kings 15: 8-10. In the next generation the name of Jeroboam was cut off. How sure are the mercies of God and how certain are His judgments!

FALSE PRIEST VERSUS GOD'S PROPHET

Such straightforward proclamation of the will and purpose of God is ever displeasing to the unregenerate and ungodly man. And so it was in the day of Amos. The Word of God did not go unchallenged. Amaziah, who was the high priest at the sanctuary of the golden calf in Bethel, accused the prophet before Jeroboam. Note the particulars of his indictment: first, he claims that Amos has conspired against the king himself, implying others were with the prophet in a plot; second, that the conspiracy was being perpetrated in the very midst of the house of Israel, at the religious center of the kingdom at Bethel; lastly, that the land could not suffer the prophesying of Amos. Ungodly Amaziah begins with the baseless charge of treason and concludes with the alarming word that revolution or sedition may result from the prophet's words. It was an unintentional testimony to the power of God's Word when it comes to convict or correct, or indeed at any time. Political expediency in every age dishonors and opposes the testimony of the truth. Note Elijah (I Kings 18: 17); Jeremiah (Jeremiah 37:13-15); our Lord Jesus (John 19:12); the disciples (John 11:48-50); and Paul

(Acts 17:6, 7). In verse 11 we have the manner in which a hireling and time-server can twist the simple words of a servant of God. Amaziah distorts the words of Amos so that they appear to be a personal charge against the king. There is no mention of any action of the king against the prophet. The false priest omits the basis of the threat, the hope held out by the prophet for the people in the event of repentance (5:4, 6), and the prophet's own intercession for the kingdom. Now Amaziah addresses himself to Amos and calling him seer with contemptuous reference to his visions, advises the prophet to flee to his own country in Judah and there prophesy for his living, his bread. He insinuated that Amos ministered for the sake of his livelihood. The king's priest was himself a hireling and intimates that God's prophet is also. He further enjoins upon Amos that he prophesy no more at Bethel, because it was a royal sanctuary and royal residence. I Kings 12: 28. Man-made religion cannot abide the truth of God. Mark that Amaziah does not call Bethel and its sanctuary the house or sanctuary of God. It is the king's. Unwittingly he truthfully lays bare the human origin of the entire worship of the Israelitish kingdom begun by Jeroboam I and carried on by his godless successors. Amos is told (2:12) that his ministry at Bethel must be discontinued, because the city was the seat of the religion of the kingdom as well as one of the king's residences.

AMOS' DEFENSE AND ISRAEL'S DOOM

Amos' only defense, and altogether adequate it is too, is a simple statement of how God called His servant to the work of the prophet. Amos denies that he is a professional prophet or that he was taught in the schools of the prophets where young men were trained for instructing the

justly to spare Israel in answer to it. Many have wondered how it could ever be said that God repents (Numbers 23:19; James 1:17), but it is more in the way of the language of appearance. We must remember that God ever works in accordance with His infinite holiness and righteousness. When sin is present God must condemn and punish it; when prayer and the grace of God operate to provide a way of escape then God spares. In each case He is working in the strictest conformity with His known holiness. Thus it was that in answer to trusting prayer God said He would not allow the plague to ravage any longer. Only eternity will reveal fully how much in the plan of God has been wrought through consistent and persistent prayer for the salvation of souls in Israel and throughout the world.

THE VISION OF THE FIRE

When Israel continued in their sinful ways though they had been spared in the grace of God, He determined to send upon them another visitation. In the second vision Amos sees the Lord calling fire into His service in order to punish His people. The fire referred to is doubtless drought. See 4:6-11. In the early part of the prophecy it had reference to war as in 1:4 and succeeding passages. In a coming day the Lord will punish again by fire (Isaiah 66:16). The drought was so severe that it is represented as devouring the great deep, a designation for the ocean which feeds the earth with springs of water. Compare Genesis 7:11; 49:25; Isaiah 51:10. The land also, that is, the portion of Israel, was threatened. Micah 2:4. This grievous stroke calls forth the prayer of Amos once more, and he beseeches the Lord to cease because of the miserable condition of Israel. Again the Lord, who loves to be entreated of His own and for His

own, heard and removed the distress. Thus Amos would show that the Lord was not bent on destroying Israel, but on turning her from her evil ways by disciplinary judgments. How well these threatenings achieved their objective we shall see in the next vision.

THE VISION OF THE PLUMB-LINE

In the last vision of this chapter Amos is shown the Lord as He stands beside (or over) a wall made by a plumb-line, that is, a perpendicular wall. In His hand He has a plumb-line which is clearly to be put to use to test how true and straight the wall is. Just as the builder uses the plumb-line for testing, God will exercise His unerring standard to test the spiritual integrity of His people. The Scriptures reveal that the plumb-line was employed not only in building houses, but in destroying as well. In this passage the Lord has destruction in mind as is clear from verses 8 and 9. Note carefully II Kings 21:13; Isaiah 28:17; 34:11; Lamentations 2:8. The plumb-line is set in the midst of Israel, not merely on the circumference of the nation. This will be a thorough going judgment, and the Lord warns that He will not again pass by, forgive, them. There is no intercession from the prophet here, for the patience of God is at an end. Now nothing can stay the oncoming catastrophe. More than once the intercession of the prophet had averted the blow from the Lord's hand, but that hour was passed. We next learn of what the judgment will consist: the high places will be made desolate, the sanctuaries will be destroyed, and the house of Jeroboam will be cut off by the sword. The high places were the groves where idols were worshipped, and the sanctuaries are those set up originally by Jeroboam the son of Nebat at Dan and Bethel. The name Isaac is used here

the mob howled to the heavens, "We want Barabbas! We want Barabbas!" If the Roman power would have discovered the connection between Barabbas and the priesthood, it would indeed have been disaster, not only for the Temple officers, not only for High Priests, not only for the Pharisees, but for the entire nation. And this brings us back to the scheming, shrewd Caiaphas. He knew all this, and he knew how close to disaster was his own neck at that time. And so it was that he had advised the Jews, only a short while before, "Don't you have any sense? Don't you know that it is far better that one man should die for the people so that the rest of us shall not perish?" And now Caiaphas was to see the fruition of his fondest hopes, the one man whom he feared the most, the Lord Jesus Christ, was at last to be crucified, while Barabbas who had many secrets that contained in themselves dynamite, yes, this Barabbas would be released; and he might yet lead the revolt that should restore Israel to her former place of brilliance in the world. It is so even to the present day; we just need to look about, and we will see the mob again shouting, "We want Barabbas, we want Barabbas!" It is always the visible promises that we want; the shrewd politician offers the mob tangible material allurements, even though he may know he can never fulfill the promises. A Stalin, a Molotov, offer to the gullible public a veritable paradise of glory and luxury. And the mob rushes heedlessly on, and again shouts, "We want Barabbas! We want Barabbas!"

"TRULY, THIS WAS THE SON OF GOD!"

And now we draw the curtain. The heavens turned black, the elements were shaken; there was darkness over the earth, there were earthquakes, even the rocks burst into pieces. The startled centurion, standing by, shrieked out, "Truly this was the Son of God!"

Three days passed. Some women came down to the Tomb. They wanted to bring spices and to show at least the last adoration to the One Who, they had hoped, would be the real Messiah, and the Redeemer of Israel. But the Tomb was empty! And the angel of the Lord stood there. "His countenance was like lightning, and his raiment white as snow. . . . the keepers did shake, and became as dead men." To these women the angel said, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for He is risen as He said."

"THIS SAME JESUS"

And with this we end the most moving story of history, the story of our Lord risen from the dead, our Lord Whom the grave could not hold. A Resurrection which has turned the world upside down. May it find new roots in our own hearts at this crisis hour of world history. May the day dawn quickly when that risen Christ shall appear, as He went away, in the body, in the flesh, and speak peace to a world reeling its way to a catastrophe and a disaster such as history has never known before.

It is Resurrection Day, not Easter. The word Easter is not found anywhere in the Bible. Easter is a pagan, a vile orgy of the days when men drank each other's blood out of skulls, and worshipped grotesque figures of wood and stone. How gullible we are, to accept pagan deviltries as a part of our Christian calendar, just because the Romish Church has so decreed! Resurrection Day is the day when our Lord glorified the beauty of the revealed Word, when, as the risen Christ He accomplished

for us redemption, everlasting life, and eternal bliss with Him Who is the Refuge and Redeemer of our souls.

And think what all this has to do with the shamefully neglected task that the Church has deliberately ignored through all the centuries, of giving to the very people who were so deeply involved in this greatest of all events of history, giving to them now the knowledge of what happened then and the opportunity to right the wrong of the centuries. Only so can they become the heralds of that blessed day that has been promised through all the network of Scripture, when Israel, having bowed to Him the knee, and having confessed the awful sin of two thousand years ago, and having looked up to Him when He shall say to them, "I was wounded in the house of my friends," shall go forth to become the greatest missionary power the world ever saw. How thankful we are that God has called you and us together for such a ministry in a time when the world cavorts its way to final destruction.

The pages that follow will continue to tell you of how richly the Lord is blessing our united ministry for His people, Israel. You will be happy as you read these accounts, and you will give thanks with us together for the manifestation of His glory upon us and upon the testimony He has put upon us to give.

Ever faithfully yours in behalf of a neglected Israel,

J. Hoffman Cohen

Studies in Amos

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

INSTALMENT VII

Chapter 7. The Vision of the Locusts



DR. FEINBERG

THIS chapter begins the third division of the book: (1) oracles of judgment on the nations, chapters 1 and 2; (2) threatening prophecies on Israel, chapters 3 to 6; and (3) a series of five visions of judgment, concluding with ultimate blessing. The first four visions have practically the same introductory formula. See 7:1, 4, 7, and 8:1. There are some students of this prophecy who understand these visions to speak figuratively of the three invasions of the Assyrians under Pul, Tiglath-pileser, and finally Shalmaneser. But the form of the visions and the context would lead us to take the visions as representing actual occurrences in the corporate life of Israel. Nor are the judgments portrayed in the first two visions prospective; they are better considered as actual and taking place in the time and hour in which Amos was prophesying and ministering. Amos was shown the Lord as He was forming locusts to plague the land after the king's mowings at the beginning of the shooting up of the latter growth. This is not necessarily the same plague mentioned in chapter 4, for locust plagues are frequent in Palestine, occurring about every seven years. The king's mowings evidently refer to the tribute which the people paid to the king from the first harvest. Compare I Kings 4:7 ff. and

18:5. In Palestine two crops a year were usual. Since the first mowings were the king's, the people depended of necessity upon the second crop for their own sustenance, and it was this harvest which was threatened by the locust plague sent by God. God uses nature in His moral government of His people for their correction. The language of verse 2 would appear to preclude the conclusion that the locusts here speak of an invading army as they do in the prophecy of Joel; however, some do so interpret it. When the locusts had consumed all the grass of the land, the prophet betook himself to intercessory prayer. Prayer alone could divert the disaster, and the man of God prays that the people may be forgiven. Else how could the nation, helpless and enfeebled, hope to endure in its insignificant condition? We need not wonder at the extreme condition in which Israel is portrayed in this verse for a locust plague is a calamity of great proportions. Amos pleads in such a way as to touch the heart of God with the plight of His people, and He is entreated for them. How we do well to learn this lesson. God wants us to pray for His lost ones in Israel and He promises to hear and answer abundantly with life and salvation. Paul knew the wisdom of it (Romans 10:1). The prophets were ever touched with the need of God's people. Note Isaiah 51:19; also Psalm 106:44, 45. At the intercession of Amos the Lord repented Himself and stayed the plague. Prayer had made it possible for God

money-hoarding race? Nobody knows better than my honourable friend the Member for the University of Oxford that there is nothing in their national character which unfits them for the highest duties of citizens. He knows that, in the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens when scarcely a thatched hut stood on what was afterwards the site of Rome, this condemned people had their fenced cities and cedar palaces, their splendid Temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever, in its last agonies, gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries, the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers, if, while excluded from the blessings of law, and bowed under the yoke of slavery, they have contracted some of the vices of outlaws and of slaves, shall we consider this as matter of reproach to them? Shall we not rather consider it as matter of shame and remorse to ourselves?

Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Macabees.

Sir, in supporting the motion of my honourable friend, I am, I firmly believe, supporting the honour and

the interests of the Christian religion. I should think that I insulted that religion if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained. It triumphed over the superstitions of the most refined and of the most savage nations, over the graceful mythology of Greece and the bloody idolatry of the Northern forests. It prevailed over the power and policy of the Roman empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained not by the help of intolerance, but in spite of the opposition of intolerance.

The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally. May she long continue to bless our country with her benignant influence, strong in her spotless morality, strong in those internal and external evidences to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above every earthly fear! But let not us, mistaking her character and her interests, fight the battle of truth with the weapons of error, and endeavor to support by oppression that religion which first taught the human race the great lesson of universal charity. — *Excerpts from a speech on Jewish Emancipation delivered before the House of Commons, April 17, 1833, by Lord Macaulay, and reprinted in Commentary, for January 1948.*

In 1918, the Jewish population of Palestine was 55,000. As of January, 1948, the population had increased to approximately 750,000.

Still More In The Basket

THE OVERFLOW OF 1947 MESSAGES FROM OUR MISSIONARIES, CROWDED OUT OF THE FEBRUARY ISSUE.

Here a Little, There a Little. Miss Ruth Wardell Tells of a Busy Life in the Heart of the Work.

In Deuteronomy 7:6 we read, "The Lord thy God hath chosen thee to be a special people unto Himself." Over and over as our hearts have pondered the question, "What if there had been no Jews?" have we praised God that He did choose them unto Himself.

Thus, it has been a great joy and a real privilege this past year to help in a small way in winning some of "His Chosen" to their Messiah and Saviour. It has also proved a time of spiritual enrichment, and a real deepening of a love for God's Word as it has been viewed in the light of Jewish life and customs as seen so vividly here.

The Lord has given me the continued blessing of assisting Miss Bullock with a Mothers' Class in Brooklyn, and Miss Koser with the children's work in Coney Island. Our Medical Dispensary has proved a place where not only physical needs can be met, but where also the Great Physician has brought healing and comfort to souls. Memories of our Summer Camp where the Lord poured out His Spirit in blessing stand out in our mind. The remembered joys of camp seem to be much in the conversation of our children at their club meetings, and the growth in grace through camp is very evident in many of their lives.

We praise God for a work such as this with its many avenues of sowing the Gospel seed and reaping the fruits; also for you, the unseen host of prayer warriors, we give God thanks. May He ever deepen your love and prayer burden for Israel, that many more of these precious souls may be won to the Lord Jesus Christ.

"The Children Are Tender". By Miss Bonnie C. Hayes.

"The children are tender . . ." Therefore, our mission of reaching the souls of Jewish boys and girls with the claims of Christ, is a most important and urgent errand.

From their earliest years, the delicate hearts of these children can be opened to spiritual truths as the Holy Spirit illumines their

understanding according to the Word of God.

One little Jewess, A—, almost three years of age, attends regularly the Kindergarten class; she learns songs and Bible teachings unusually fast. Already the Lord Jesus is using her to be a witness for Himself. Around her home she often sings, "Jesus Loves Me," and other choruses, to her various playmates. One day an angry mother approached A—'s mother with the inquiry as to the source of such songs A— was teaching the other children. Upon learning it was about Jesus, this mother said that A— would have to find other playmates since she desired her children to be safeguarded against strange doctrines. Yes, this tenderhearted little Jewess has already felt some of the rebuffs she will be called to bear for her Messiah's sake.

Let us all pray more earnestly for that time of which the prophet speaks, "All thy children (Israel) shall be taught of Jehovah; and great shall be the peace of thy (Israel) children." Isaiah 54:13.

In the Lone Star State. By Dr. Harry A. Marko, Austin, Texas.

This year has been a most glorious one; the Lord has given us many friends for the Mission who are praying for Israel's salvation. My ministry has carried me over 21,000 miles by car and 800 miles by train, delivering 242 messages with 65 conversions and scores of rededications of lives and homes.

Fifty persons have surrendered themselves to become missionaries and preachers. Along with the pastors, we visited Jewish and Gentile families, distributed *The Shepherd of Israel* with personal testimony of Christ our Messiah; scores of THE CHOSEN PEOPLE and midsummer letters, and tracts, along with Bibles and Testaments. Special opportunities to make friends for the Mission and its activities were given me, such as speaking at the Baylor University of Waco, on their Religious hour; at the Eastern New Mexico College, Portales, New Mexico; also delivering the missionary sermons at four Associational Conferences and eight Workers' Conferences.

At the Book Fair in Havana. Paul Wilson reports on our Latin America Vista.

We are very much encouraged in the work. The radio broadcast seems to be growing in interest and in the number of listeners. We spend much time in the preparation of these programs and try to produce a broadcast that is worthy of the Gospel we preach. I cannot begin to express my appreciation and thankfulness for the privilege I had of attending the Summer School of Christian Radio, in Providence Bible Institute, this past summer. The instruction and help received has been of great value in improving my broadcast here. We receive encouraging reports from listeners.

Again we had a display of the Yiddish New Testament, and Gospel literature for the Jews, in the annual Book Fair in Havana's Central Park. This year we had a large map of Palestine mounted at the side of our display table. It attracted a great number of Jews, night after night groups stood before this map pointing out places where they have members of their families living or places where fighting between the Arabs and Jews is taking place. As in previous years, every copy of the Yiddish New Testament was taken away, many tracts and many Gospel Portions. The Fair continued for three weeks, and is quite an event in the cultural and social life of the city.

The Lord willing, we expect to make another trip over Cuba, visiting the cities and towns we have not yet reached. There are many Jews scattered throughout the Island, even in the smallest towns there may be a little Jewish store or Bazaar. We solicit and earnestly ask for prayers of all who may read this report.

"No One Has Told Us Before". By Rev. E. S. Davidson, Field Evangelist. Here is a vivid picture of the obstacles met with as one proclaims the one way God has devised to bring Jew and Gentile together into one body through the Cross of Christ:

In my travels, contacting ministers and church people, I find that there are so many that do not know the condition of the Jewish people that live in their own community, the ones they rub shoulders with. When I speak in the churches about the mind and attitudes of the Jew toward

Jesus, they say, "We did not know this, no one has told us before."

I recall that in a couple of places where I spoke there was just one Jew present and as they were leaving the church they said to the minister, "Every Jew in town should have been here to hear that." When speaking in the churches I am trying to show the Jewish people that *real* Christians love the Jewish people and what persecutions they have gone through, has *not* been by Christians. They think Jesus taught hatred of the Jews. I recall where one well-educated Jewish man said to me after the service, "You are still a Jew." You see the average Jew thinks when a Jew becomes a Christian, he has turned traitor to his own people.

I have found that many of the Reform Rabbis know the New Testament and its teachings better than some Christian ministers. Some ministers have told me this also, that they know rabbis who know the New Testament better than they do. Many rabbis say, "When the church people live the Christ life, I will become a Christian." It is the Christ filled life as taught by Jesus, that must be lived before the Jews, if we expect to win them for the Master.

Mountain and Valleys in London.
By Miss Anne Rayner.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved." Psalm 16:8. This has been my motto for the year and it has proved to be a great comfort. To put a year's work and experience into a short column, is not just a difficult task, but an absolute impossibility. Therefore, much will have to be left unsaid and only a brief outline told. Often on the "Mountain Top" and at times right down in the Valley, rejoicing with those that rejoice and weeping with those that weep, entering into the experiences and sufferings of the people, "My People," whose sufferings far outweigh their joys. The year began with the coldest, bitterest winter I have ever experienced. It was heartbreaking to visit the sick and mothers with tiny babies in cold fireless rooms, coal unobtainable and gas at a very low pressure, insufficient nourishing food and lack of warm clothing. For nearly four months I trudged through thick snow and ice and then muddy slush when the thaw set in. The thaw brought fresh anxiety, burst pipes and floods, many people were homeless and hopeless. It was my privilege to help some poor souls and to bring the

Jewish Notes

ANOTHER objection which has been made to the motion is that the Jews look forward to the coming of a great deliverer, to their return to Palestine, to the rebuilding of their Temple, to the revival of their ancient worship, and that therefore they will always consider England, not their country, but merely as their place of exile. But, surely, Sir, it would be the grossest ignorance of human nature to imagine that the anticipation of an event which is to happen at some time altogether indefinite, of an event which has been vainly expected during many centuries, of an event which even those who confidently expect that it will happen do not confidently expect that they or their children or their grandchildren will see, can ever occupy the minds of men to such a degree as to make them regardless of what is near and present and certain. Indeed Christians, as well as Jews, believe that the existing order of things will come to an end. Many Christians believe that Jesus will visibly reign on earth during a thousand years. Expositors of prophecy have gone so far as to fix the year when the Millennial period is to commence. The prevailing opinion is, I think, in favour of the year 1866; but according to some commentators, the time is close at hand. Are we to exclude all Millenarians from Parliament and office, on the ground that they are impatiently looking forward to the miraculous monarchy which is to supersede the present dynasty and the present constitution of England, and that therefore they cannot be heartily loyal to King William?

Another charge has been brought against the Jews, not by my honour-

able friend the Member for the University of Oxford — he has too much learning and too much good feeling to make such a charge — but by the honourable Member for Oldham, who has, I am sorry to see, quitted his place. The honourable Member for Oldham tells us that the Jews are naturally a mean race, a sordid race, a money-getting race; that they are averse to all honourable callings; that they neither sow nor reap; that they have neither flocks nor herds; that usury is the only pursuit for which they are fit; that they are destitute of all elevated and amiable sentiments.

Such, Sir, has in every age been the reasoning of bigots. They never fail to plead in justification of persecution the vices which persecution has engendered. England has been to the Jews less than half a country; and we revile them because they do not feel for England more than a half patriotism. We treat them as slaves, and wonder that they do not regard us as brethren. We drive them to mean occupations, and then reproach them for not embracing honourable professions. We long forbade them to possess land; and we complain that they chiefly occupy themselves in trade. We shut them out from all the paths of ambition; and then we despise them for taking refuge in avarice. During many ages we have, in all our dealings with them, abused our immense superiority of force; and then we are disgusted because they have recourse to that cunning which is the natural and universal defence of the weak against the violence of the strong.

But were they always a mere money-changing, money-getting,

and with the help of our dear friends, was brought to America in 1937, directly from Hamburg. We also were able to bring his family to join him later. He had been for 25 years before that associated with Pastor Arnold Frank in the Jewish Mission of the Irish-Presbyterian Church in Hamburg. By leaving Hamburg just at the moment he did, he was spared almost certain liquidation at the hands of the Nazis, who already were looking for him. For this deliverance, both he and his family never ceased to give thanks to God. His going home now leaves a deep void in our ranks, for he had charge of our work with refugees, and with shipments of food and clothing packages abroad. Will you not please pray for the family which remains, and also that God may provide someone who will step into the gap and carry on this highly important department of the work.

"COME AND SEE"

If you want to get an eye-opener, just come to New York and pay us a visit. A prominent banker came in one day, and was so amazed at what he saw, that he said to us, "You simply must put in your paper an article with the heading, 'Come and See.' I have never in my life seen real Jewish Mission work until I came here today. No honest Christian can possibly come to this Mission without going away thanking God for what you are doing here, and remaining your devoted friend for life."

So, dear friend, come and see! Come any day except Saturday, from 9 A.M. to 5 P.M. Come Sunday afternoon at 4 o'clock. Come any time you can. You'll go home praising God for what you have seen, and you'll be even more faithful in your future prayer and support.

IF YOU SHIP CLOTHING

MAY we repeat to our friends, that our agents abroad write us continually of their desperate need for clothing, as well as food. Once more, we print shipping instructions; you may select any of these names as the Lord may lead you, and in every case we guarantee you the most careful distribution of whatever you send. Everyone of these workers is known to us personally, and is a faithful consecrated servant of the Lord Jesus Christ. Here is the list.—

Oslo, Norway

Rev. Meyer Wainer
Postboks 980
Oslo, Norway

Paris, France

Rev. Andre Frankl
24 rue Liancourt
Paris, France

London, England

Miss Anne Rayner
4 Petherton Rd.
Canonbury, London, N5

Hamburg, Germany

Mr. Theodor Silberman
Hamburg, 4 Rendsburgerstr
1 II Germany, British Zone

Amsterdam, Holland

Rev. Hirsch Blum
Nieuwe Herengracht 2 huis
Amsterdam, Holland

Brussels, Belgium

Mr. Richard Wolff
Belgian Gospel Mission
7 Rue du Moniteur
Brussels, Belgium

Also, since so many of our friends find it difficult to get their packages in such shape as to be acceptable for the post offices, we have now arranged for you to ship your bundles directly here to us in New York or to 27 Throop Avenue, Brooklyn, and we will reship in large packing cases to the various centers in Europe.

word of hope and cheer to many a lost one; and who can tell what the results will be? Those were days in the Valley. Then as on the wings of an eagle I came to the Mountain Top, when Mrs. B. told me that she has accepted the Lord Jesus Christ as her Saviour, new and promising contacts were made and several Jews accepted a New Testament, and a great number of tracts were distributed. The weekly meetings in my flat are encouraging as the numbers have increased and the work is slowly but surely expanding, for which I praise God. Satan, however, will not leave us alone for long if we are earnestly serving the Master, as every true believer can testify and I am no exception, so down in the Valley once again. The terrific heat of the summer was a great contrast to the bitter winter. The people in this country were unaccustomed and unprepared for such hot weather and again visiting was difficult, for there are many flights of stairs to climb and often people are out. When I did find the people in, the rooms were hot and stuffy as a furnace and a number were ill and suffering. There was a little encouragement with contacts made in the park, not only of Jews but Gentile Christians who never realized that God's order is, "to the Jew first," and who are now praying for the salvation of the Jews. I was asked to write to a Jewess, Miss L. who, I was told, was interested; so I gladly wrote to her. Instead of replying to my letter, she must have shown it to a friend, who a few days later telephoned me and was extremely rude and slammed the receiver down without giving me a chance to say a word. After much prayer, I was led to write a second letter hoping she would show it to her friend. Instead she showed the letter to a man, who called to see me. At first I thought he came to quarrel with me, but to my joy I found that he was a seeker after the Truth. We talked for over three hours and he went away rejoicing. He has been to see me twice since. Three other contacts that I have made about the same time are now real seekers, so gradually I again climb to the Mountain Top. I hold monthly prayer meetings for the Lord's work here, led by Brother Mark Kagan. My heart is full of joy, for recently my sister who was once so opposed and bitter has promised to read the Bible with me and is seeking the Lord. My sister-in-law who has not spoken to me in years, after a talk said, "I want to believe in the Lord, show me the way." I told her that Jesus is the Way,

and I will gladly help her as much as possible. The promise to us in God's Word is:—"Believe on the Lord Jesus Christ; and thou shalt be saved, and thy house." Acts 16:31. This promise I have claimed and the Lord is honoring His Word. I am grateful for all the prayers that are ascending to the Throne of Grace for the work of God in this corner of His Vineyard.

House Visitation in Canada. By Miss Gladys S. Midgley.

We are grateful to God for the way He has blessed our efforts this past year. We have been welcomed into many homes where we were able to tell the story of Christ, the Messiah. We have visited the sick in three hospitals here, also the Jewish Old Peoples' Home. These dear old people welcome the smallest kindness and accept the literature in their own language. About a week ago, a fine Jewish man, fatherly in appearance and with snow-white hair, came into the reading room. He knows Hebrew well and was so glad that we could give him a New Testament. The class of Jewish Mothers listen eagerly to the Gospel. Last week when given an invitation to accept Christ, Mrs. L. said, "I want to think it over more." We pray that she shall confess Christ as Lord.

We started our children's meetings with a good attendance. One bright-eyed, fair-haired girl of thirteen expressed her disappointment in not knowing of the club sooner.

The Lord answers our prayers that ways of testimony may be open for us. Two weeks ago a bus driver waited an unusual length of time for us, which enabled me to contact a Rabbi and give him the pamphlet, "Thirty-three Prophecies Fulfilled in One Day." He graciously accepted it and immediately commenced to read.

The Lord works in mysterious ways His wonders to perform. We praise Him and continue to seek His guidance.

A Two-Fold Testimony. By Rev. Bernhard Schatkin.

In my many years of service with the American Board of Missions to the Jews, the year 1947 has been the most fruitful of all. Our blessed Lord has rewarded our humble efforts with Jewish souls saved to His Glory.

Dear Christian friends, I am very glad to report that our beloved old landmark, the Brooklyn Mission, where I serve the Lord as missionary, is going strong for Him. Tuesday and Friday of each week we devote exclusively to the Brooklyn Branch. We visit our Jewish friends in His name. In these visits we never fail to pray for them. With Brother Joseph Serafin, we visit our people in hospitals in the Name of the Great Physician. The attendance at our Tuesday evening Bible Class and Friday evening Gospel Meeting is growing in numbers for which we praise the Lord.

During 1947, as in former years, it was my privilege also to present the blessed work of our beloved Mission to many Christian congregations in various churches in the metropolitan area, to call the attention of Christian people to that great commission of our Risen Lord to His Jewish disciples as recorded in Matthew 28:19, which included His own brethren according to the flesh, and to inform Christian people of the manifold activities of our Mission now for 54 years.

I praise the Lord for the kindness and love of God's people that I experienced in fellowship with them and their beloved pastors, who so graciously and lovingly opened the doors of their churches to me.

On the Kansas Prairies. Our sister, Mrs. J. L. Mayo, faithfully leads the Friends of Israel Society into noble service for Him.

Our Friends of Israel Society of Wichita, Kansas, is faithfully looking after the interest of the Jewish people, especially the Christians according to the election of Grace, into the Body of Christ. Ephesians 1:22-23.

We meet every Tuesday at the YWCA for prayer and Bible Study along prophetic lines, the imminent fulfillment of God's promises from Genesis 3:15 to Rev. 22:13.

Our brother, Rev. E. D. Gruen, was with us for a week in July. He spoke in several churches with fruitful results.

The Wesleyan Methodist Missionary Society of Miltonvale, Kansas, invited me to present the Jewish Question at their annual gathering.

Dr. J. H. Cohn visited us in November. He spoke at the Wichita Baptist Tabernacle and the First Methodist Church. There was a good turnout at both meetings. We say to these brethren, Come again.

Into the Heart of the Boy. By Rev. Harry Fargo.

"Come ye and hear, all ye that fear God, and I will declare what he hath done for my soul." Psalm 66:16. God has indeed been blessing this great testimony to Israel here in the various Branches of this Mission in New York and Brooklyn. I have the privilege of working on different days of the week in all three centers of activity in this area and the same thing can be said of each place that the attendance and interest is growing with every passing week.

Especially is this true in the Boys' Work at Coney Island. The attendance has just about doubled and the interest has increased to such an extent that I know that you who are praying for this great work are responsible for moving God's hand in behalf of His troubled people today.

One club in particular I would mention. It is composed of ten boys from 13 to 15 years of age. Last year we nearly closed up this particular club because the boys were so inattentive that we could hardly give them the Gospel. This year these same boys are all back but it hardly seems like the same group. They are still mischievous but they can and do take in the message, and we hope and pray that from this group will come many new servants for the Lord our God.

Thank you for your prayers. Keep it up!

At the Nation's Winter Playground. By Rev. and Mrs. Sam Berk, Miami, Florida.

Let us give thanks unto the Lord. This is a testimony for the answer of prayer. The Lord has greatly blessed our work here in Miami and Miami Beach. We could tell you that we had seven conversions since we started this work here amongst the Jews, but "this is the way the Gentiles do." We are not counting numbers, although we do rejoice greatly over those saved souls. But ours is a seed-sowing ministry. We were led by the Holy Spirit to go from house to house and the Lord has opened the doors of the houses and the hearts of the Jewish folks. We are welcome in almost every home we have visited, in fact, we are invited to come back. The people love us, and are showering us with gifts. But the greatest joy is that they do come to our own apartment, which the Lord gave us in answer to our prayers. They come and ask the most es-

sential questions, which enable us to tell them of the Plan of Salvation. Our phone, another answered prayer, is kept ringing by callers, who need comfort, help and encouragement, which only our precious Saviour, the Prince of Peace, can supply. And so we praise Him, Who enables us to do all this in His Name. Every day the Lord leads hungry souls across our paths, in buses, on the street, in the stores, this also in answer to our prayers, as we do ask Him every day before we leave the house, to let us meet people who are hungering for the truth. Truly a prayer-answering God is ours.

DO YOU WANT TO SIGN AN AFFIDAVIT?

DESOLATE is the lot of so many of our poor Jewish refugees in Central Europe. Many are begging us to bring them to America. But that needs affidavits of support, in accordance with the regulations of our American State Department. Would you be willing to execute and sign such an affidavit? The questions presented in the document require that the signer shall have an income of not less than \$2,500.00 a year. Otherwise the American Consulate in Europe will reject the affidavit. Your responsibility will be nil, because we will absolve you from that, and will guarantee you against any claims of any sort. The refugees whom we will help to bring over will be only such men and women who, in our judgment will be able to find work for themselves here in New York when they arrive. We are not allowed, as a religious corporation, to execute any such affidavits, but they must be made out by individuals. If you feel that you can help in this way, let us know and we will forward you the documents.

"God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." Gen. 50:25.

TWO MORE DYNAMIC TRACTS

OUR latest tract is entitled, "The Last Broadcast." Written by our good friend and brother in the Lord, Rev. J. F. Holliday, B. A., of Hamilton, Canada, it takes a vivid look into that eery future day when the trumpet shall sound, and time shall be no more. In imagination, Pastor Holliday takes us to the scenes of horror and miracle when the sway of the anti-Christ will be broken. From London, from Rome, from Jerusalem, the microphones announce astonishing news. It will be a Radio Broadcast more terrifying than was Orson Welles', "The Man from Mars." Only, this one is *True!*

Five cents a copy; \$3.00 a hundred. Spread them everywhere. They are a sensation.

Another tract which should now also be mentioned is, "The Insanity of Jew Hate," by Rev. A. E. Reinhardt, pastor of the Providence Congregational Church, of Hollywood, Calif. It, too, has just come from the printer, and is a trenchant exposure of the madness of those who engage in the shameful business of spreading Jew-hating propaganda. Thus we are doing our part in providing our dear friends with the munitions of warfare against this satanic manifestation of these last days. Five cents a copy, \$3.00 a hundred, and scatter them like the leaves of Autumn.

HERBERT SINGER CALLED HOME

JUST as we go to press, comes the shocking news that our Mr. Singer, on his way home on Friday evening, January 30, had a sudden heart attack, and dropped to the sidewalk, in the snow, and passed away. Mr. Singer, through our instrumentality,