

The Battle Cry Must Be Sounded

THE devil is on the march. He beats the drums of Jew hate more brazenly than ever before. "The name of Israel must be blotted out eternally!" is the cry of the Dragon through the ages. Psalm 83:3, 4, tells of these days to come.

Shall not we to whom have been revealed the secrets of God in His purposes for Israel, be on the alert? Shall we not plead, shall we not pray, shall we not exhort, shall we not rebuke? We are the only ones, we are the watchmen on the walls of Jerusalem, on whom God depends for this end-time testimony and loyalty. What better way is there than for you to scatter like the leaves of autumn, every possible bit of literature to awaken the sleeping Church of Christ? Here are some of the books that we urge you to secure and not only read for yourself, but give them out wherever they will do a work of witnessing and awakening:

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236 West 72nd Street New York 23, N. Y.

Fifty-fifth Year

VOL. LIV

APRIL, 1949

No. 7

THE CHOSEN PEOPLE

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

Psalm 121:4.



JOSEPH HOFFMAN COHN, *Editor*

Published monthly, October to May only as a
medium of information concerning Israel and the Work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 236 West 72d St., New York 23, N. Y.

20 cents a copy

\$1 a year

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JOSEPH HOFFMAN COHN
Editor

Appears monthly
October to May inclusive

Vol. LIV

APRIL, 1949

No. 7

Salutation

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

DEARLY BELOVED FRIENDS:

"What has the Jew ever done for the Gentiles?", was the startling question which greeted our eyes one morning as we opened the day's mail. The letter was from a supporter of the Mission who has been devoted to us for thirty years or more. He was showing a friend of his our editorial article in the January issue of THE CHOSEN PEOPLE. And this stranger countered with words which we quote verbatim:

The writer of your editorial tells us of "To the Jew first," which no doubt is scripturally correct; but if you will show me any instance wherein the Jew gave any thought to the Gentile, you will show me something new!

To this frontal assault upon the integrity of Jewish character, our own good friend was for the moment unable to give a ready reply. In fact, he himself seemed to have been somewhat affected with the impact of this unexpected criticism, for he wrote us:

As a matter of fact, now that my attention is called to the matter, I do not recollect anything that has appeared in your publication that evidenced any interest in the Gentile aside from what he could do *for the Jew*. Is this criticism unjust?

Of course, we had to smile a bit, in spite of a peculiar shiver running up and down our spine. But, right on the surface we saw the inconsistencies and the naiveté of these charges. Certainly, if we are publishing a monthly message that has to do with Jewish Mission work, how could we possibly divert our columns into something that has to do with extraneous matters? We read many missionary magazines, and we have yet to find a missionary paper dealing with missions in Africa, or missions in China, or missions in Japan, telling their readers that they ought to do something for the Jews! And yet we would never accuse these missionary magazines of not having personal interest in giving the Gospel to the Jews. As a matter of fact, the sainted Hudson Taylor, although all his life a missionary to the Chinese, and a life-long agitator for missions to the Chinese, made it a practice on the first day of January of every year to send a gift to a Jewish Mission in London so that, as he himself put it, he would obey the divine command of giving the Gospel "To the Jew first." And yet, it would indeed have been

a rare thing to have found in the official magazine of the China Inland Mission an appeal to do Jewish mission work!

But what stirred our hearts most was the fear that the letter we received may be a new symptom of a rapidly developing wave of Jew hate here in our own country. Hatred of God's covenant people is insidious. The machinations of that dragon of old are devious and cunning. For these many centuries this dragon has "stood before the woman who was ready to be delivered, for to devour her child as soon as it was born." Can he now be reaching into the vitals of Christian agencies for the accomplishment of his demoniacal purposes? Do we not need to be exceedingly on the alert in these perilous days, lest we be caught in the whirlpool of his destructive torrents? God pity America and the Christian churches of America if ever Jew hate shall gain a foothold on this continent and shall use the Church of Christ as its instrument of torture and hate!

THE PROPHET OF GOD MUST WARN

And because our good brother seemed to be at least superficially impressed with the arguments of his acquaintance, we feel now that it must be our duty to take such a letter as this and deal with it fully and frankly, so that our friends may have the right answers; for they too might happen to meet with this same sort of an attack and at a time when they least expect it.

It is a bit of a pity that we must set aside space in these pages to discuss this matter, when in such an hour as this we would so much rather spend the time in helping our dear friends to understand the prophetic Word of Truth. For the panorama of world events begins to unroll before us and we see the world scenery being shifted for the greatest tragedy the world ever saw. We behold in vivid and terrifying detail the unfolding of the divine history pre-written for our admonishment two thousand and three thousand years ago. As some one has put it, "Prophecy is only the mold of history." But we will try to make up to you for this in the next issue of **THE CHOSEN PEOPLE** when we will study the things that are already here upon the earth, and the weightier things still to come.

Just now it does seem that we owe it to our devoted readers to put into your hands the weapons that will enable you to demolish such attacks as this one which has now come. We ought to say also that we believe the brother who gave expression to these unscriptural ideas, did so in all sincerity and good faith. We do not want to believe that knowingly he would classify himself as an anti-Semite.

CARNAL MIND IS ENMITY AGAINST GOD

Perhaps the best way to help you now is to let you see in reasonably full detail the letter that we sent to our brother in reply to his question. We have done a little editing, and have enlarged somewhat on the original material:

Your letter has come this morning, and I have been no less startled than you were when your friend made that strange comment as to what the Jews have ever done for the Gentiles.

Of course, the immediate answer is that the complaining brother is off base. The ministry of the Gospel, its world-wide propagation, its message of salvation, all this was never posited on the theory of "What did these Gentiles ever do for me?" Paul was a Jew, and acknowledged that fact openly

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Published Monthly, October to May, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price*, \$1 yearly. Remittances should be sent by check or money order; *cash should be registered*. Address, 236 W. 72nd St., New York 23, N.Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Northwest Pacific Agency: Mr. J. R. Hemminger, 740 Broadway, Tacoma, Washington.

General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will, as evidenced through His provision of workers and funds.

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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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over and over again, without apology. As a Jew, he knew what his nation had suffered at the hands of both Greece and Rome, not to mention the Chaldeans of old, nor the Assyrians, nor the scores of other Gentile tribes that had arisen to shed Jewish blood wantonly and ruthlessly. The stories of Roman cruelties to the Jews right in Jerusalem and in Judea alone, make one's flesh creep; they present a close parallel to the Nazi savageries of the present generation. And yet in the face of all that, it is this Paul who throws out to a world of hate the trenchant challenge, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise!"

"I am debtor!" Paul never asked, "What did the Gentiles do for me?" but, once having come under the spell of the conquest of his soul by the Lord Jesus Christ, he saw something he had never seen before; and he cried out, "I am debtor!" This is the only motif and the only genius that dominates and moves upon the hearts of those who have been truly born again, and who understand the burden and the privilege laid upon them by sheer necessity of the Gospel program. They are DEBTORS, to the Jew as well as to the Gentiles. And this is the whole argument for Jewish missions—"I am debtor"! Just see with what a kindly and fatherly spirit the Epistle to the Romans is written. And as you contemplate this phenomenon, remember it was written by a Jew to a nation of Gentiles, a nation which had only hate and murder in its heart for the Jews, and which already had despoiled them of everything they possessed. And yet, this Jew, Paul, could write them a letter of this affectionate nature. Of course, there is an explanation: The body and soul of this Jew had been laid hold on by the Divine Power from on high, by the Lord Jesus Christ Himself; and the surrender came immediately, in the words, "Lord what wilt thou have me to do?"

Do you not think that the story of Paul demolishes in one sweep every unkind suggestion that your friend has intimated? Would there be a Christian church today if there had not been a Paul or a Peter or a James or a John? There you have the actual fact of Paul, a Jew, sacrificing his life so that the Gentiles might hear the Gospel. How many Gentiles have you known who have done as much for the Jews?

And so it is that the brother who made this accusation will find his answer right at this point. Would it not be a sorry world if everything we did was predicated on the question, "What did the other fellow do for me?"

OUT OF A FAR COUNTRY

Another example from the Scriptures: See I Kings 8:41-43. The great King Solomon is dedicating the Temple. The ark of the covenant had been brought in, and the Shekinah glory of God had filled the house. And now hear Solomon's solemn prayer of dedication: "Moreover, concerning the stranger, that is not of thy people Israel, but cometh out of a far country . . . Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for!" Can your friend now honestly say that the Jews "never did anything for the Gentiles?"

Now the above is a thoroughly sufficient answer to the problem propounded to us. But for the sake of the argument we will now proceed to take the question and treat it on its own merits, from a purely secular standpoint. It may help you to meet similar sophistries in other directions.

Only a few years ago the world was surprised at the time of the death of the late Julius Rosenwald. He left an estate of some \$40,000,000 of which \$30,000,000 were specified in his will for all sorts of world-wide benevolences with practically nothing for exclusively Jewish charities. If my recollection is not faulty, I think less than 20% of all this huge bequest was for specific Jewish charities; the rest was for Gentiles.

This same Rosenwald, during his lifetime, had a standing offer to give \$25,000 to every newly organized colored YMCA that would raise at least \$75,000 themselves, so that his \$25,000 would make a total of \$100,000 for the colored YMCA. During his lifetime, he was called upon, as I remember, some seventy-five times to make good on this standing offer. Certainly these colored people were not Jews!

Let us go, for instance, to Jerusalem, and on the Mount of Olives we will find one of the greatest Jewish hospitals in the world, established by the Jewish Women's Society known as Hadassah. Here, as an actual matter of fact, Arabs are being treated side by side with Jews, and the Arabs know that they have no better friends than those Jewish doctors who minister to them and to their children.

What shall be said also about the great philanthropist, Nathan Straus, who together with his two brothers, Isidor and Oscar, made R. H. Macy & Company the largest department store in the world? Nathan Straus handled, in his lifetime, millions and millions of dollars, and once said, "I would count it a sin if I should die with a million dollars in my possession." When he died, the estate proved to be a ridiculous few thousand dollars! Every dollar that he had in the world, and there were millions and millions of them, he gave to the poor, without regard to race, creed or color. His record in the matter of pasteurized milk in New York, when we had the black plague here, and children were dying like flies, is an outstanding indictment of so-called Gentile philanthropy. He opened up several hundred pasteurized milk stations in New York, where pasteurized milk was poured out to the poor people free of charge; so great were the enemies against him for doing this, because he was directly hurting the milk trust controlled by Gentiles, that they had him put in jail for a while for violating some kind of a law!

I wish your friend would secure a little book called, "The Jewish Contribution to Civilization," by Cecil Roth; that would surely open his eyes to what blessings have come to the world through Jewish sources.

Another book which your friend might do well to read, is titled, "Justice to the Jew," by Madison C. Peters. It is not fair to make a sweeping attack unless and until one has made a comprehensive study so that he will know what he is talking about.

Let him also look up the story of Chayim Salomon and read what this humble Jew did by way of making possible the victory of George Washington out of the Valley Forge disaster. This Jew gave every dollar he had in the world, to save our country in the hour of desperate threat in the Revolutionary War.

Every year, on December 1st, the New York *Times* starts a fund called the Four Hundred Neediest Cases Fund. They open their subscription books for free gifts from anybody who wants to give. All your friend has to do is to get the daily issues of the New York *Times* for December and read the names of those who give the money. That may also open his eyes, for possibly two-thirds of them are Jews!

THE SHAME OF CHRISTENDOM

Now there remains only this to say with regard to your criticism of what we are doing in THE CHOSEN PEOPLE. You see, dear brother, the great sin of the Church of Christ through these two thousand years has been that the Church has withheld the Gospel from the Jews. The Lord called us into this work, and one of the important functions of our call is to stir the Church of Christ to an awakening of conscience in the matter of giving the Jews the Gospel. We have never asked Gentiles as Gentiles to do anything for the Jews; we only have sought to stir the conscience of the Christian church, now under the domination of the Gentiles, to put the Jew in its missionary program. Take the China Inland Mission, as an example: when you read their literature, you find that their chief concern and heartache is to give the Gospel to the Chinese. Therefore, would you accuse them of being prejudiced for China and for nobody else? You see, you have to get the right perspective before you understand what our motives are and what our objective is.

Even with all that I have mentioned with regard to the appeal for Jewish mission work, perhaps I ought to say that in spite of our being a distinctively Jewish Mission, we do minister to Gentiles. Only a few weeks ago, I baptized eight of our new converts here, and three of them were Gentiles!

by the multitudes and in sad and lone exile lo, these many long centuries, Israel grieves and mourns with a broken heart. If Rachel mourned for her children at the time of the Babylonian captivity (Jeremiah 31:15) and by Herod's slaughter of the innocents (Matthew 2:18) was caused to weep without comfort, how much more, think you, is her grief heightened in this our day? Betrayed by friends and harassed by foes, her heart is consumed with grief. And this grief can be assuaged. You and I have in our

possession that glorious good news of a finished redemption through the Messiah of Israel for all her sins and transgressions, that can cause the most sorrowful heart among Israel to leap with joy and to exult in God the Savior. Shall we withhold heartlessly the balm that will bring joy to any child of Abraham through faith in the Lord Jesus Christ? Dear reader, this is the hour to comfort Israel with the blessed news of redeeming love. Her sorrow can be turned into joy. May we buy up the opportunity gladly.

Schedules of Beth Sar Shalom Activities

AT HEADQUARTERS, 236 W. 72nd ST., NEW YORK: Sunday, 4 P.M. General Gospel Service, for Jew and Gentile. Monday, 8 P.M. Gospel meeting for Newcomers (in German). Tuesday, 2:30 P.M., Bible Classes for women, and for children. 7-9 P.M., Sessions of Jewish Missionary Institute Classes. Daily, except Saturday and Sunday, 9 A.M. to 5 P.M., Reading Room, also Business Office and Administration.

AT BROOKLYN, 27 THROOP AVE.: Monday, 3:00 P.M., Bible study, Intermediate girls. Tuesday, 3:00 P.M., Senior girls; 8:00 P.M., Bible class for men and women. Wednesday, 2:00 P.M., Sewing class and Bible study for mothers. Thursday, 3:00 P.M., Junior girls. Friday, 3:00 P.M., Junior boys; 6:00 P.M., Senior boys; 7:45 P.M., Gospel meeting for men and women. Other meetings at Coney Island Mission.

Our Radio Ministry

"THE CHOSEN PEOPLE BROADCAST"

WADC	Akron, Ohio	Friday	9:15 a. m.	1350 K. C.
WLAW	Boston, Mass.	Sunday	11:45 a. m.	680 K. C.
WERC	Erie, Pa.	Sunday	9:30 a. m.	1230 K. C.
KGER	Long Beach, Calif.	Sunday	7:45 a. m.	1390 K. C.
WKAT	Miami, Fla.	Sunday	7:45 a. m.	1360 K. C.
WINS	New York, N. Y.	Sunday	9:00 a. m.	1010 K. C.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a. m.	1340 K. C.
WORZ	Orlando, Fla.	Sunday	9:30 a. m.	740 K. C.
KING	Seattle, Wash.	Sunday	7:30 a. m.	1090 K. C.
WOOK	Washington, D. C.	Saturday	7:45 a. m.	1590 K. C.
KFBI	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKTB	St. Catherines, Ontario	Sunday	8:30 a. m.	1550 K. C.

"MESSAGE OF THE CHRISTIAN JEW"

CMCQ	Havana, Cuba	Sunday	8:30 a. m.	1460 K. C.
COBQ	Havana, Cuba	Sunday	8:30 a. m.	9235 K. C.

the land from the Philistine city of Gath. Judah's woe is to be kept from the knowledge of the Philistine enemies of Israel, because the prophet fears the vengeful rejoicing of the foes of God's people. Compare for the identical exhortation II Samuel 1:20. Indeed, the people are told not to weep at all. Some have translated "weep not in Acco" which was a maritime city in Asher, called Ptolemais, between Carmel and Tyre. But the original will scarcely bear out this translation. The Canaanites were not driven out of this city (Judges 1:31), and it never came into the possession of Israel. As a sign of mourning (Joshua 7:6) Micah rolled himself in the dust at Bethlephrah (meaning house of dust). The site of this town is not known. Thus the people are informed that in their own territory they were to lament their plight. The inhabitants of Shaphir (site unknown) were to go into captivity in the midst of shame and nakedness; the people of Zaanen (site uncertain) would not go forth to battle because they would be besieged (Joshua 6:1); and the town of Beth-ezel with its lamentation would not permit them to linger there in their flight, being unable to provide them with refuge. The inhabitant of Maroth (literally, bitter-town; identity unknown) will look in vain for tidings of good, because the enemy flood will reach to the very gate of Jerusalem (see verse 9). Their hopes will be sorely disappointed. The call comes now to the well-known defenced town of Lachish to take to flight (Isaiah 36:2). The reason given for the stroke of judgment on Lachish is that it first introduced idolatry in Judah as Jeroboam the son of Nebat had introduced this iniquity in Israel. It was evidently the link of idolatry between Israel and Judah.

ZION'S MOURNING

After mentioning twelve cities Micah turns to address Israel herself. She is exhorted of the prophet to make herself bald and cut off her hair for her beloved children of whom she is suddenly bereaved. The custom of shaving the head was prohibited in Deuteronomy 14:1, but it was carried on among the people nevertheless. It was a mourning custom. See Isaiah 15:2 and Jeremiah 16:6. Their baldness is compared to that of the bald eagle or vulture whose neck and head are without feathers. The cause of the mourning is the captivity of Zion's children. This was hardly applicable to the invasion of Sennacherib in the days of Hezekiah, but it does look on to the time of the doom of the Babylonian exile. Thus the chapter ends with an unrelieved picture of judgment and doom upon the cities of God's people for their incurable sin and transgression of idolatry. Their punishment that awaits them is indelibly impressed in the very names they bear. The most disastrous activity known to man is that of sin. Its consequences are dire and are writ large throughout the pages of the sacred Scriptures.

THE GREATER MOURNING NOW

There are some ten expressions in the first chapter of Micah that point out the mournful and distressing condition of the cities of Judah and Israel. The prophet Micah was unable to view the scene of destruction and havoc dispassionately. His grief was inconsolable. Yet he was only looking at a temporary invasion of Sennacherib and a Babylonian captivity which lasted but seventy, though bitter and weary, years. But how much greater is the mourning that characterizes Israel now? Bereft of her children on every hand

It may interest you also to know of an experience we had several years ago which quite baffled us, and which may give you a little different angle of our problem: A highly-placed Christian woman from the West came to visit us here in New York to see the work. She attended one of our classes for children. Suddenly she pointed to two children and said to the lady in charge of the meeting, Miss Marston, "Those children do not look Jewish to me; are they Jewish?" Miss Marston answered that those were the only two Gentile children we had in the place, and that they had been brought in by one of our little Jewish girls who was a believer in the Lord Jesus Christ, and who had been doing missionary work among the Gentiles in her block. She brought those children in and asked if we would allow them to sit in the meetings so that they could hear about Jesus. We could not very well refuse such a request, and that was why the children were there.

This Christian lady, however, was quite disturbed, and she berated our Miss Marston for what she considered a breach of trust. She said to dear Miss Marston, now with the Lord, "I send my money to this Mission because I expect you to do Jewish Mission work with it; I give to other places for my Gentile mission interests, but I expect you to use my money exactly as I have stipulated, and that is for Jewish Mission work." She never again sent us a contribution! So you see, we cannot please everybody. But we do try.

Here are a few further facts which might win your friend over to a more kindly view of the Jewish mission problem. Of course I hope that your friend is a true Christian, that he has been born again through the precious blood of our Lord Jesus Christ; because only such a one can understand the spiritual matters with which we deal.

1. The story of what the Gentiles and even so-called Christians did to the Jews over the last one thousand years is enough to make every Gentile hang his head in shame. I am going to send you a little book under separate cover entitled, *THE SHAME OF CHRISTENDOM*. This alone is all the argument needed to stir the heart of any Gentile with a sense of remorse and with a desire to make up something of these terrible records of massacre and hate.

2. If the Jews are as bad as your friend has tried to make out, then certainly he has already furnished the finest reason in the world why we should give them the Gospel. If the Gospel cannot change them and cure them, nothing on earth can! And so any such condition or charge against the Jews simply argues for a most intensive and persistent campaign of Gospel preaching to the Jews.

3. We ask nothing from the Gentiles. We do not appeal to Gentiles at all. We are talking only to real, born again Christians. When a Gentile accepts Christ he is no more a Gentile, he is a child of God and is a new creature in Christ. Likewise when a Jew accepts Christ he also ceases to be a Jew and becomes a new creature in Christ, and we call him a Christian, or a Christ-man. The real Christian is commanded of God to give the Gospel to every creature, and certainly the Jew is a creature. Here is where the obligation lies.

4. If your friend is a Christian, he probably gives money to his church to help convert the Africans, or the Chinese, or the Hindus. I wonder if he ever asked himself before he gave money for these Africans, or Chinese or Hindus, "What did these Africans ever do for the Christians?" You see how absurd the position becomes when once we analyse it and track it down to its devastating implications.

THE HEROISM OF CHRISTIAN JEWS

5. Converted Jews, that is, Jews who have been born again through the blood of our Lord Jesus Christ, and who now bear the name of Christian, such Jews do give their lives freely for the Gentiles. Look up in your encyclopedia the name of Samuel Isaac Joseph Schereschewsky, and you will be amazed to see what this Jew did for China in a forty year ministry as a missionary, without once coming back to the homeland for a furlough. It will make any Christian stare in amazement. This is the Schereschewsky who

spent the last eight years of his paralyzed life on this earth in making the first and only translation of the Bible into the Mandarin language—a feat which enabled the Church of Christ to reach 250,000,000 Chinese with the Gospel! How many million dollars will you name as an appraisal of this Jew's worth to the Church?

Or do you know that the world-wide organization known as the Salvation Army, was established and developed by a Jew? His name was William Booth, and although he was Jewish on his mother's side only, he was brought up under a devout Christian training, his mother having been a convert from Judaism and having trained the boy to consecrate his life for the cause of Christ. His daughter, Evangeline, who now is over eighty years of age, and has retired, put her life energy into the Salvation Army and was able to see it develop until it reached round the world. Certainly your friend cannot cavil at such a record as this!

The founder of the original CHRISTIAN HERALD here in New York, over seventy years ago, was another Christian Jew, whose name was Dr. Louis Klopsch. Never was there a famine in China, or an earthquake in Japan, or a plague in India but that this Dr. Klopsch within twenty-four hours had a train of forty or fifty freight cars hurtling across the continent to Seattle or to San Francisco, with prodigal abundance of food and clothing and doctors. It was he who established the famous Mont Lawn Fresh Air Home for the street waifs of New York, where from three thousand to five thousand are cared for every summer even to the present time. It was this same Christian Jew who established the world famous Bowery Mission in New York, which is still running and is still supported by the present publishers of the CHRISTIAN HERALD.

I think you have had enough, and I shall be indeed happy to have word from you that you are fully satisfied as to the answers to your friend's criticisms. You have invested your money with us for a good many years, and we want you to know at all times that your money was not only well invested, but has been used to the glory and honor of the Lord Jesus Christ.

So endeth the letter. It remains for us to add a few more vital observations. The times are serious, the days are hectic, history is moving with the swiftness of a cyclone. All of which means that the Jewish mission question simply must be faced by the Church of Christ; and the sooner it is so faced, the better for all of us. We may as well come to grips with this challenge here and now; our good friends need desperately more of these powerful bombs. We only hope and pray the Lord will help us to blast these truths into the very vitals of Christendom. We must arouse the conscience of those who really want to serve God and to face Him unashamed in that judgment that is rapidly hastening to its denouement.

"THE CINDERELLA OF MISSIONS"

Let us now quote from a magazine published in London, entitled **WORLD DOMINION**. In the January-February 1949 issue, there is an article by Dr. Alexander McLeish, "What of the Jews?". The subtitle is, "The Cinderella of Missions." Certainly, just as Cinderella was neglected, and spurned, and despised, so it is only too sadly true that Jewish mission work* is likewise neglected, and spurned, and despised, and by the very ones from whom we have a right to expect better things. Dr. McLeish cannot be accused of partiality, nor can he be accused of prejudice in favor of the Jewish work. We doubt even whether he believes in Israel's restoration. His reference to Revelation 8 would suggest a rather dubious understanding of prophetic truth. He is highly placed in denominational circles, and his words come with moving power. Here are a few paragraphs:

the transgression of Jacob and the sins of the house of Israel. The wrath of God was to fall on the entire nation, because they were all involved. To bring out the culprits all the more clearly the prophet asks what (literally, who) is the cause of the sin in Israel? The answer reveals that the capitals were the seats of corruption in both the northern and southern kingdoms. Samaria and Jerusalem are the cores of the pollution. The high places were places on mountains and hills where altars were erected for sacrifice to idols. II Kings 12:3; 14:4; and Ezekiel 6:6. The reformation of the godly king Hezekiah in the fifth year of his reign had not taken place yet. The destruction of Samaria by the Assyrians is now set forth. The beautiful city will become nothing more than a heap of stones. It will be so completely laid waste that the region will return to tillage. The site was probably a vineyard originally. I Kings 16:24. In the overthrow of the city all her images will be beaten to pieces and all the love-gifts given to the gods will be consumed by fire. The hire of a harlot spoken of in verse 7 refers to the payment given a harlot or temple-prostitute as among the Phoenicians. Deuteronomy 23:18; Hosea 9:1; and Isaiah 23:17. Here the word evidently means the images, as well as gifts, set up in the temples of the idols by those who believed they had received benefits from the worthless god. These hires would probably be used again by the heathen for their idols. Terrible indeed are the wages of sin and Samaria was to receive her portion in full measure.

THE STROKE FALLS ON JUDAH

Having graphically described the doom of Samaria, the prophet of God now directs his words and pre-

dictions to the kingdom of Judah. First he tells how the judgment affects him personally. His grief is real: he laments and wails, going about naked (a sign of mourning, II Samuel 15:30). His wailing is likened to that of jackals because of their howl; his lamentation is compared to that of ostriches because of their mournful noise. See Job 30:29 in his deep grief. The sorrow of the prophet is all the greater, because the judgment does not stop with Samaria. It spreads over all the land and engulfs Judah as well. The stroke causes an incurable wound because it reaches to the very heart of the nation, even to Jerusalem. The same Assyrian power that reduced Samaria and the northern kingdom was to threaten Judah and Jerusalem also. See further Isaiah 10 and 36. Companions in sin are doomed to be companions in judgment. It is a solemn spiritual truth that we all do well to heed.

DOOM ON MANY CITIES

From verse nine on we have foretold the effects of the invasion of Sennacherib and his siege of Jerusalem. The final verse of this chapter would appear to carry on the truth of Judah's judgment to the time of the Babylonian captivity. The towns of Judah which were to experience the scourge of the Assyrian invasion are listed and each has its judgment predicted in words that play on the name of the city. The first towns mentioned are in the hill-country of Judah. The enemy is travelling from Samaria to Jerusalem. The next towns are in the immediate vicinity of Jerusalem; then are named the places in the Judean lowland adjacent to the Philistine country. The capital, mark you, is not declared as destroyed. Micah exhorts, first of all, that the people keep the news of the desolation of

Studies in Micah

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CHAPTER I—Instalment 1

The Messenger of God

MICAH'S name means "Who is like Jehovah?" Practically nothing is known of the prophet beside the town of his residence and the time and place of his ministry. He came from a small town called Moresethgath, about 20 miles southwest of Jerusalem. Eusebius and Jerome quote a tradition which placed the site not far to the east of Eleutheropolis. The prophet was a Judean by birth; he prophesied in Jerusalem; and he was a younger contemporary of Isaiah. Compare Isaiah 1:1 with Micah 1:1. There are passages in Micah parallel to some in Isaiah, especially Micah 4:15 with Isaiah 2:2-4. He has been confused, because of identity of name, with Micaiah the son of Imlah (I Kings 22:8) who ministered in the reign of Ahab. As a contemporary of Isaiah, Hosea, and Amos, he labored in the latter half of the eighth century B.C. No kings of the northern kingdom of Israel are mentioned by the prophet; only prophets in Israel make mention of kings of Israel. Micah is quoted by Jeremiah (Jeremiah 26: 18, 19) and by our Lord Jesus Christ (quoting Micah 7:6 in Matthew 10:35, 36). The prophecy of Micah divides easily into three divisions: chapters 1 and 2; chapters 3 to 5; and chapters 6 and 7. Each division is marked by the words, "Hear ye." See 1:2; 3:1; and 6:1. Each of the divisions of the book begins with the rebuke for sin, the announcement of judgment, and the promise of blessing in the Messiah.

THE LORD'S COMING IN JUDGMENT

If the message of the Book of Jonah be God's love to all nations, then Micah's concerns judgment upon Samaria and Jerusalem. The prophecies of this book are especially to the capital cities as the centers influencing the whole nation. Verses 1 and 5 show that both the northern and the southern kingdom are in view. The Lord is revealed immediately as Judge. The call to hear is addressed in 1:2 to all peoples; in 3:1 to the heads of Jacob and rulers of the house of Jacob; and in 3:5 to the false prophets. The first summons to hear is directed not to Israel alone, but to all the nations. They are to be, not judges, but witnesses of God's judgment. It is the Lord speaking from heaven and testifying against His people Israel. For similar expressions see Deuteronomy 31:28; 32:1; Isaiah 1:2. The prophet pictures the Lord coming forth from heaven and treading upon the high places, the mountains, of the earth. The imagery is taken from the action of earthquakes and volcanoes. Compare Judges 5:4; Psalm 18:7-10; 68:8; 50:3; 97:5; Isaiah 64:1, 2; and Habakkuk 3:5. The judgment of the Lord is seen as reducing the earth to chaos. The historical events signified here were Shalmaneser's destruction of the northern kingdom, the invasion by Sennacherib, and Nebuchadnezzar's invasion.

THE DESTRUCTION OF SAMARIA

Micah now states directly what the cause of God's visitation was:

At the outbreak of the last war there were between seventeen and eighteen million Jews in the world; when it ended there were eleven and a half million. (We think our brother is mistaken in these large figures.—*Editor*.) One-third had perished in the Hitler persecution preceding the war and in the attempted extermination of the Jews that followed.

One cannot help asking whether there is any significance in the fact that one-third perished. There are some who attach special importance to this in connection with the reference to one-third in the eighth chapter of the book of Revelation. (The brother is considerably confused at this point, in our opinion.—*Editor*.) That this primarily referred to the Jews is supported by the fact that the host of the redeemed (chapter seven) are numbered from the twelve tribes only. The first reference is always to the Jews and only secondarily to the Gentiles. If there should be any connection here with present-day events, including the setting up of the Kingdom of Israel, then we are brought very close to the prophetic outlook of the Bible. All we can safely conclude is that events are happening to the Jews today which should lead us to study the Biblical outlook concerning their future more carefully and prayerfully.

At the Amsterdam Assembly the question of the bearing of the evangelization of the Jews on the task of world evangelization was raised, but was not followed up. Not a few felt that there was an intimate connection here, and that the larger task might well be delayed until the Church faces the particular problem of Jewish evangelization more realistically. It did not, however, become clear as to how this was related to the fulfillment of God's purposes for the world. The theology of Jewish evangelization has never deeply concerned the Church, and this forms one aspect of anti-Semitism. Yet even a cursory reading of the Bible makes it evident that the problem of world evangelization is central to its outlook on the future, and the relation of this to the evangelization of the Jews is crucial.

THE SECOND COMING IS PIVOTAL

It was also noticeable at Amsterdam that continental thinkers continually referred to the second coming of Christ as a fact to be reckoned with, which contrasted strangely with the silence of Western theologians and churchmen on this issue.

Both groups of speakers, however, failed to relate the missionary task of the Church to the doctrine of the last things, from which it is evident that this is still a blind spot in theological thinking.

That there is a very close connection between all these factors in the situation must be admitted, and in view of all that is happening to the Jews in the modern world this connection may be much closer than we imagine. Perhaps this is all that can profitably be said at the moment, but it behooves us to keep our eyes open to the tragic situation of the Jews today and to the relation of the Christian Church to the whole problem.

We may get some light on the matter by considering the altered distribution of the Jews in the postwar world. The outstanding fact here is that more than half the Jews in the world now live in the United States. This is over nine times as many as live in Palestine. There are only three million left in Europe, half of whom are in Russia and Soviet-controlled territory. From this distribution it is evident that the main responsibility for Jewish evangelization now lies with the churches of the United States. (There are now in America about 4,500,000 Jews.—*Editor*.)

In view of the situation of the Jews in the present-day world, we ask again: What does the future hold for the Jews? Are they to be the anvil upon which the Church makes itself or breaks itself? This is a question upon which all interested in the task of world evangelism should think clearly and deeply. It may well be that there has been here a blind-spot in our vision of the total task of the Church. The evangelization of the Jews has been too long the Cinderella of mission work. Must it continue to remain so? Or is it at last to be given its proper place in the Church's evangelistic pro-

gramme? It is this challenge which Amsterdam sends forth to the Churches. To ask what they will do about it is no academic question.

And now we must close. Our blood too often tingles as we witness, and experience personally, the spurning and the suave "brushoff" served out by highly placed leaders of Christendom whenever the claims of Jewish gospelization are pressed upon them. Can this forebode anything other than final apostasy? Are we nearer than we think, to the "spueing out" catastrophe of Revelation 3:16?

History has now spoken to you in these pages. Prophecy also has testified to you. Certainly, too, the Holy Spirit has brooded over these paragraphs as we have sought His guidance to write. By the mouth of these three witnesses, therefore, we rest our case. Do you need more?

Ever faithfully yours for an awakened Church,

J. Hoffman Cohn

P.S. This addendum must be attached. We do not wish to be misunderstood. Our mention of great Jewish philanthropists, like Straus, Rosenwald, Schiff, Salomon, etc., does not imply that their benevolences bought them salvation. On the contrary we are solemnly told in God's Word, "all our righteousnesses are as filthy rags" (Isaiah 64:6). And in Romans 9:31, 32, we read, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

The tragedy is, that these men of wealth, having been neglected by the Church, and in too many cases having been alienated from the very thought of Christianity by the unchristian actions of leaders professing to be followers of the Christ, turned bitterly away from the only revealed salvation of the Gospel, and in a desperate struggle to achieve a place in the life to come (Olam Habu) they resorted to lavish philanthropy, in the vain hope that they could buy righteousness! Does not such a situation only intensify the necessity to press with unabated vigor and intensiveness the claims of the Christ to every Jewish heart? Not compromise, not flattery, not "good-will"; but the Gospel of the Lord Jesus Christ, pure, unadulterated, undiluted. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Finally, an important news flash: In the Lord's good will, I leave in May for Europe and Palestine. You must pray much for the Lord's protection. A new printing must also be had of the Yiddish New Testaments, and sent to Europe. This will cost over \$25,000. Much money must be spent also for relief in the camps in Germany and Italy. May we all be in earnest prayer that there shall be no lack in the outpouring of the supplies we shall need.

to be swept away in the whirlpool of present-day counterfeit and sentiment. There is much propaganda going on about "good-will" movements, as between Jews, Catholics and Protestants. It is not uncommon nowadays to hear of a "good-will" meeting with the platform being occupied by a Christ-rejecting rabbi, a Mary worshipping priest, and a Protestant minister who has betrayed his solemn vows to the extent of denying that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is also present usually a Unitarian "preacher," if we may call such a one a preacher. Now, everyone knows that not one of these men on the platform is sincere, and that each will be talking with tongue in the cheek. Just scratch a little beneath the surface of this veneer of "brotherhood," and you will be startled to see the fangs of Jew hate spring out.

A long time ago, the Holy Spirit put into words that even a ten-year old child can understand, the following principles of true good will and brotherhood:

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. (Eph. 2:13-16).

"So Making Peace." Here the secret is out; only through the Cross of Christ, and only through the blood of Christ, can there be any possible hope for peace, and good will, and brotherhood. We suppose that politically it is expedient to try to fuse all races, creeds and colors into one mold; but this is not Christianity, and it is not the Gospel; nor

is it the means of salvation. One sadly misguided Christian minister, who is mixed up with some of these "good-will" movements, has violated his solemn vows taken as a Presbyterian minister, to the melancholy point of having written an article for one of the leading Jewish publications in this country, in which article he boldly asserted that missions to the Jews were absurd, and that anybody who talks about converting Jews to Christ, is a psychopathic case and should consult a physician! Certainly the Lord's people ought not to support such Christ-denying propaganda as this. If you ever attend one of these "good-will" meetings, just notice how skillfully the name of the Lord Jesus Christ is prevented from being used. In one case here in New York, a certain church held a "Union" Thanksgiving Service at which were present the usual assortment of deniers of the faith. One minister was invited over the telephone to take part in this Tower of Babel proceeding; he was told that he would make the opening prayer, but he must not mention the name of Christ in that prayer! It might offend the rabbi! Be it said to the everlasting credit of this godly pastor that he told them he would have to be excused, that he was not a traitor to the Lord, who called him to preach the Gospel. This hour of compromise and betrayal needs desperately such men of true character, who will be willing to face fearlessly the hatred and contempt of the world, "for Christ's sake." The only "good-will" mentioned in the Word, is that which was announced by the angelic hosts over the hills of Judea — "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:11). The crucial question still is, "What think ye of Christ?"

Pilgrim's Periscope

"For here have we no continuing city, but we seek one to come." Heb. 13:14.

Disquieting is the **China Does** news from China. **Certainly** no one doubts but that the Beast of the North has been the directing power behind the irresistible onslaught of the so-called Red Armies of the Chinese. The monsters of Moscow have directed every move, with the shrewd cunning of the serpents that they are. No one certainly doubts now but that the ammunition, the supplies, everything, have been shuttled in from Mongolian Russia. And so onward marches that demoniacal thing called Communism. Concededly it may take the Russians five to ten years before they can even begin to absorb the Chinese nation into a regimented economy. But if and when that is finally accomplished, the world will witness armies under the banner of the Hammer and Sickle that will indeed be terrifying. In China alone is a reservoir of manpower inexhaustible. Here can be supplied no less than ten to fifteen million human bodies every year for a perpetual army that will simply have no end. They could kill off ten million Chinese every year, and a like number of Russians every year from the armies of these two supply lists alone and then pick up ten million fresh troops to take their places in each country. This is the frightening outlook which faces the world. Perhaps these things have a bearing on that prophecy which speaks about the Kings of the East. Watch Korea, watch Japan, and keep your eye on Pakistan. These are the strategic pivots on which the end-time history of the world will revolve over the next few years, if we are allowed to tarry that long.

The New York TIMES **So Making** of February 4, 1949, **Peace** prints an impressive report having to do with the effect of faithful Gospel testimony to the Jews upon the general problem of anti-Semitism. This report, issued by the National Lutheran Council, is especially valuable because the information comes from neutral sources, and is given to the public by so important a newspaper as the New York TIMES. Here is the report, the heading of which reads, "Anti-Semitism Seen Fought by Missions":

The maintenance of Christian missionary activities among Jews has become a means of combating anti-Semitism, the Rev. Harold Floreen of Chicago, secretary of the Department for the Christian Approach to the Jewish People of the National Lutheran Council, declared at a session of the Council's thirty-first annual meeting yesterday afternoon in the Prince George Hotel.

He said that a survey of 10,000 Lutheran congregations, through questionnaires sent to 7,000 pastors, had revealed that the most desirable attitudes among Christians toward Jews were found in congregations that numbered as members persons having Jewish backgrounds. Whereas, in congregations in which there had been merely educational programs designed to promote desirable attitudes toward Jews without direct missionary emphasis, the most desirable attitudes of all had been found, not even excepting parishes that had indicated no interest in the issue.

He added that it had been discovered "that congregations having no contact with Jews show, on the average, more undesirable attitudes than congregations which do have such contact."

The importance of this remarkable experience is of emphatic value in these days of deceiving and being deceived. We have to be on guard not

Incidents In The Work

FROM THE CRADLE TO CHRIST

(Mr. Seidler has come to us, in the Lord's good ordering, from a ten-year service as missionary to the Jews in London. He is now at work in our Pittsburgh Branch, as successor to dear Brother Solomon, retired. This vivid account of the Lord's dealings with him, is Mr. Seidler's formal introduction to our friends. We shall all follow him with our prayers and sympathy.)

By REV. ARNOLD SEIDLER



REV. A. SEIDLER

I WAS born of orthodox Jewish parents of Polish nationality a few years after they had settled down in Germany, to which country they had fled from Russo-Poland in order to escape Tzareist pogroms. It is, therefore, quite understandable that I should have been told to shun everything that savored of Christianity. My parents had seen and experienced nothing but hatred and persecution from the hands of so-called Christians, who in their case, were Roman Catholics or Greek Orthodox. Although I was brought up in a so-called Protestant community amongst so-called civilized people, I was soon able to add Protestants to the number of those who persecuted my people.

"THERE WILL COME A DAY"

My play-fellows in the small town where I was born treated me as if I was a pariah; even before I was of school age I was tagged "dirty Jew and Jewish swine." When I entered school I had to contend with similar opposition, with the one difference that by that time I was able to stand up for myself, which I did. At secondary and high school I had two unpleasant experiences: On one occasion I was beaten until nearly un-

conscious, which confirmed me in my dislike, to put it mildly, of anything that was in any way connected with Christianity. I was proud of the fact that I was a Jew and was sustained in the most cruel persecution which I had to undergo, by the thought, implanted in my mind by my mother when a youngster, that one day we Jews would be reinstated into the favor of God and the Gentiles would then receive their just reward. As I look back on my school days I remember even the day when I was barred from religious instruction by the teacher, who said that they were now starting to read the New Testament and that that was not for Jews. At that time I considered Christianity to be a religion of idol worship, having been told of the way the Russian and Polish peasants worshipped their ikons.

After graduating from high school I entered into my father's business and was able to disprove through first-hand experience the lying accusation that all Jews were cheats and swindlers. I also discovered one reason why the Jew was unpopular with a certain section of people. The reason was that he demanded payment for deliveries of goods. Yet I was not to have a peaceful nor uneventful life. One by one the few friends I had left me, and to make matters worse, I was ordered by the Polish Consul to register with the Polish army. As I was loath to leave Germany and go to a country whose

language I was unable to speak, I delayed doing as I was ordered until I was forced to have my passport renewed. Then my real troubles began.

TUSSLE WITH "BRASS HATS"

The Polish Consulate refused to renew it until I had reported with the military authorities at Lublin, Poland. The German authorities refused my exit visa on the grounds that my passport was not valid. To avoid imprisonment I had to smuggle across the frontier and after a series of exciting incidents reached my destination only to find that my eyesight barred me from becoming a soldier in the Polish army. When I tried to return to Germany I found that I had no chance of getting permission to do so in Warsaw but was advised to go to Danzig where I would, at least, be able to speak the language and my application might find favorable consideration. After several weeks of waiting, the German Government finally refused me permission to re-enter Germany. In the meantime I had received an invitation to attend a Bible class for Jewish young men. There I heard for the first time that the Christians worshipped the God of Abraham, Isaac and Jacob, a fact which greatly impressed me and which tended to change the whole of my attitude to Christianity.

"BUY WITHOUT MONEY"

Two occasions stand out in my memory. They concern two meetings of the Bible class. The subject on the first occasion was Isaiah 55:1 —

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The missionary connected this with the story of the woman of

Samaria. He spoke of the Saviour Who alone is able to supply the need of the sinner; and pointing at us, he said, "You too are a sinner and if you do not receive of Him the water of life, you are lost." It was as if he had addressed me personally, and I resented greatly being called a sinner, for such I considered the Gentiles to be. From that time on I was under conviction of sin.

On the second occasion the subject was, "When I see the blood I will pass over you." He painted this ancient scene vividly before our mind's eye and showed us that Christ Jesus fulfilled the passover type in every detail. He was "the Lamb of God that beareth away the sins of the world." He told us, too, that we "were not redeemed with corruptible things such as silver and gold but with the precious blood of Christ as of a lamb without blemish and without spot." He quoted furthermore from 1 Peter 2:22, "Who did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again, when He suffered He threatened not; but committed Himself to Him that judgeth righteously. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." He stopped at this point and said, "This does not apply to you, for you are not returned unto the Shepherd and Bishop of your souls. Therefore you are still in your sins and lost." Again it seemed as if he spoke to me personally and, sitting there, I realized that I was in truth the sinner for which Christ had died. I lifted my heart in prayer to God and said, "Lord, be merciful to me, a sinner." There and then I found in Christ the forgiveness of sin and peace of heart I so desired.

ter cried when my mother told her she couldn't come to the Mission anymore. So, my mother said, if she wanted to continue going, she would have to take me too. Now, if I believe in Jesus, it will be all her fault." During the Bible lesson, as I was telling about the Lord Jesus, I noticed little H. She had her hands over her ears. I stopped and said, "What's the matter, do you have an earache?" Rather sheepishly, she took her hands down and said, "No, I was just afraid to hear about Him, because I might believe." She has continued coming, and now everytime she comes to the Club the first thing she asks is, "What's our Bible story today? I can't wait!"

One little girl, S., age nine, never seemed to take much part in the prayer period. But, as the weeks passed, I noticed a change in her. One day, she came running into the Mission all excited and said, "O Miss Koser, today I was in trouble. My teacher gave us a test, and I couldn't remember the answers. I was frightened until I remembered what you taught us, 'Pray without ceasing,' and I just prayed aloud, in front of my friends and my teacher. And do you know, I got 100% in my test! Today, I want to offer thanks to God for answering my prayer."

ONE BRINGS ANOTHER

Praise God, not only is He working among the children, but among the mothers and young people, too. It is a joy to see the mothers bringing in their neighbors and friends, so that they too can find the Lord.

One mother, whose children had been coming to the Mission for a long time, came in to see me. She had many heartaches and problems. After she unburdened herself, we prayed. She has since joined the

Mother's Class, and says, "Since coming here, and hearing about the Lord, a change has taken place in my life. I don't feel that I am alone any more. I know I have a Friend, One that never leaves or forsakes me." Pray for Mrs. F. In her quiet way, she is a testimony to her neighbors. One day she came in and said, "I was reading the Bible you gave me, and my next door neighbor came in. She has never seen the Word of God. Won't you give me a Bible for her so that she too can find the comfort and love I have found?"

"I HAD TO GIVE IN"

At Christmas time, one little Primary boy who had accepted the Lord, went home and told his parents; he was forbidden to come any more. I missed the child and prayed for his return. Three weeks ago, in walked the boy with his mother, and she said, "Miss Koser, I didn't want my child to come here, for my husband doesn't believe the way you do. But the child wouldn't eat or sleep; he cries all the time and has lost a lot of weight. Finally I had to give in, so here he is!" The child cried and exclaimed over and over again, "I'm back, Miss Koser, I'm back!" During the prayer period, he offered thanks to God for his return.

These and many more have been the blessings of the Lord. Children who were forced to stay away, are now coming back, grown up, to join our Intermediate, Senior and Young People's groups. How our hearts rejoice in the Lord's promises. "They that sow in tears shall reap in joy," has been our experience. Praise God for His faithfulness! Pray for Coney Island that many more may come to know Him, Whom to know aright is life eternal.

realize his own lost condition apart from Christ, and we endeavor, with the Lord's help, to meet each individual situation in the way that will best bring glory to the Messiah of Israel.

When Mr. Abraham L. stopped in one day and expressed his pleasure with regard to a friendly letter he'd received some time before, the conversation proceeded along much different lines than when Miss Ray F. came in very much disturbed because of personal problems and unemployment. Yet we are thankful that the Lord had a message, through us, for each heart.

How often as we sow, do we long to see the fruit of our labors, but we believe that the Lord of the harvest, who is faithful to His promise, "one sows, another reaps," will some day grant to us the joy of seeing the yield.

REAPING TIME IN CONEY ISLAND

By Miss Hilda Koser

AS the years of tears, toil, heartaches and sorrows have passed, we can say with the Psalmist, "They that sow in tears shall reap in joy." For truly it is reaping time in Coney Island. Many of the little ones, who went through the early days of struggle and hardship, have now grown up, and not only attend the Mission themselves, but have brought their husbands, wives and children, too. Once again it is our privilege to pass on to you some of the experiences the Lord has given to us.

One day Mrs. K. came in and said, "Last week, my husband and I were both ill with colds. During the night, I heard someone talking, and upon entering my son's room, heard him pray, 'O Lord Jesus please heal my father and mother. I am so lonely.'"

Upon seeing his mother he asked, "Do you think father would care if he knew that I believed and prayed to the Messiah?" The mother said, "No, as long as you are happy, he wouldn't object." Then the boy said, "Arn't you glad you go to the Mission too? For, we have found happiness there and we can get that only by believing in Jesus."

JESUS, THE CHIEF PHYSICIAN

A few days later, the boy came home very ill. He had a temperature of 105°. His mother, upon calling the doctor, learned he had scarlet fever. The following day, the boy appeared to be much worse, and the mother said she was going to phone the doctor. Her son called her and said, "Mother, if you want me to get well, pray with me to Jesus. For He can hear and make me better. The doctor won't be able to do anything without His help." The mother prayed with him, and then called the doctor. By the time he arrived, the boy's temperature was down to 101°; after the doctor left, he turned to his mother and said, "Didn't I tell you, Jesus, our Messiah, would help me?"

TO BE, OR NOT TO BE

One day little W., age seven, came in and said, "Miss Koser, I told my mother I believed in Jesus, and she told me not to. Is it all right, if I believe in Him when I come to the Club, and not to believe when I go home?" I explained that believing in Jesus came from the heart and was either there or wasn't there. He sat quietly for a while, and then said, "Well, then, even though I don't say anything at home, He's still in my heart, isn't He?"

AN EARACHE THAT WASN'T

One day, a new little girl, H., age six, came in. She said, "My sis-

FORSAKING FATHER AND MOTHER

On informing my parents of this decision in my life, I was entirely cut off from any intercourse with them, and only after six years of separation was the breach healed.

Soon after my conversion the Lord opened the way for me to study for the ministry in England. After graduating, He led me into the Jewish mission work in London in which I was engaged for fourteen years. During the last two years of my stay in England, my heart was burdened with the greater need of His people and at the same time that He was dealing with me, He spoke to my wife, making her willing to leave her native country if He so desired. Through a mutual friend of ours and the American Board of Missions to the Jews, the need for a witness among the Jews in the U. S. A., was brought before us and an interview with the General Secretary of the Mission, who was on a visit to Europe, was arranged. The outcome was an invitation to visit the headquarters in New York, which was subsequently extended to a call to serve under the Board's supervision.

With the resignation and retirement of Rev. John Solomon, I was detailed to take charge of the Pittsburgh work. By the time these few lines appear in print I shall have spent some months of work in the Pittsburgh area where my wife and daughter, recently arrived from England, have joined me.

I would like to take this opportunity to ask you to include us in your prayers and not to cease "until He make Jerusalem a praise in the earth." The command is, "Ye that make mention of the Lord, take no rest and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Isaiah 62:6, 7.

GO YE! WHERE? IN THE HIGHWAYS AND BYWAYS!

Soliloquies and notes from the diary of our Mrs. Anna Frank

As thou hast sent me into the world, even so have I also sent them into the world. John 17:18.

HOW precious to be sent! Our people are afraid; they don't know we have good news to bring. At one home, as we rang the bell, a lady in mourning answered, and I realized there was sorrow. I expressed my sympathy, prayed with her, gave her a tract, and promised to return. Several weeks later we returned and were met with, "We are leaving in three minutes." One of the three sisters spoke and said, "Oh, you were here before." We smiled and spoke encouraging words, and to our amazement were invited to enter, but for only three minutes. Yet we talked, read and prayed before leaving, ten times over the three minutes. We all shook hands as friends and were asked to call again.

Another home. The dear Jewish mother opened the door just a little. We stood giving the message of the love of God. Her sorrow had made her bitter, and her objections were many. Soon she told us of her lovely talented daughter who had been taken, and as I took her hand and with tears told her that I had had the same experience, my precious daughter too had been called to be with the Lord, and I readily knew her heartache. Now she too wept and said, "Now I know you were sent to me today." We prayed, and on the second visit she accepted a New Testament and promised to come to our Sunday afternoon services.

Mrs. L. B. was very ill. She is proud of her ancestry, a family of Rabbis, all down the line. She showed me a book of her family, named

VILNA. After them the town VILNA was named. On my second visit she accepted a New Testament. On my third visit I found her reading it. I called five times, always praying in the home. She is now able to go to business, so we keep sending mail.

Mrs. T. H. Several of our workers called and no one answered. This dear Jewish lady was in Florida, where she had gone after an operation. We called again, just as she was returning home, and she asked us to call again. I spoke in Jewish, and then she said, "Come in", and what a happy time we had lifting up the Lord Jesus. In a number of later visits we talked of cooking, then of the Bread of Life, even Jesus, the Bread of Heaven. She came to the Sunday afternoon meetings a number of times, and then one day she told another believer that it was through the interest of one of the workers that she came.

A fine Jewish girl in a western city, having accepted Christ as her Saviour, and being separated from her family by a great distance, was anxious to have them hear of her salvation, so she sent me the address of her family. After searching and searching, we found four branches in four different places! The mother of this child of God when we found her, came to my home several times, and to my great joy, when I asked her if she objected that her daughter believed in Christ as her Jewish Messiah, she said, "No, it is her life." Then I took the Bible and showed her the unspeakable gift of God from Genesis and from Isaiah 53. She then called her daughter by long distance telephone, and now they are happy again.

Also, Uncle Sam helps us out with those who go to business whom we are unable to contact in person. We corresponded with a Jewish girl who

has taken Jesus as her Saviour. She had written to us asking prayer for new living quarters because her present quarters were too noisy. We wrote that Romans 8:28 still works. Also 2 Timothy 2:3, "Bearing hardness as a good soldier of Jesus Christ." Also Philippians 4:13, "I can do all things through Christ which strengtheneth me." Thanks be to God, who giveth us the victory through our Lord Jesus Christ. So instead of running away, she is now witnessing. Thank God. This is my task.

BAPTISMAL SERVICE AT HEADQUARTERS

By Rev. Arnold Seidler

DURING the past year the American Board of Missions to the Jews has been greatly blessed in all its activities. One of the effects of the blessings experienced in our New York branches culminated in another Baptismal Service at our Manhattan Headquarters on December 5th. The candidates were visited in their homes and interviewed as to the reasons for their public confession of faith in the Lord Jesus Christ. Still, when it came to the hour of their baptism, a final gathering of those who desired baptism took place on an upper floor, and Dr. Cohn had a personal talk with them, making certain that every one realized the importance of the step each was going to take.

Then followed a thrilling service at the "House of the Prince of Peace." All gatherings at our hall have a special air about them, but nothing quite equals the baptismal service followed by the communion of the saints. This gathering is outstanding for several reasons. The most impressive is the presence of nearly one hundred Hebrew-Christians, an at-

tendance which has no equal anywhere in Jewish missions. The meeting opened with a hymn and the singing was led by our brother, Rev. Harry Fargo; then followed the invocation. The service is from the outset under the control of the Holy Spirit and we know that He is in our midst to bless us. Then Dr. Cohn entered the baptistry and from there he read the Scripture of the Eunuch and Philip and interpreted the story as only he is able to do, in such a manner that it speaks to the heart of every person present. He led the assembly in prayer to the Throne of Grace, and the candidates entered the water where they affirmed openly their faith in the Lord Jesus Christ. On this occasion four men and four women were baptized, among them a husband, his wife and daughter. After the ceremony the congregation sang a hymn of praise, and those who had confessed their Lord in baptism were commended to God's care in prayer.

The Lord's Supper was celebrated, before which we read together the confession of faith. After that, a time for testimony was set apart. It was inspiring to hear the testimonies of new converts as well as those of believers of long standing. The most touching one came from one of the baptismal candidates. His testimony spoke of the faithfulness of His Saviour Whom he had found through the American Board of Missions to the Jews over thirty years ago and who now at the age of seventy-four had it made clear to him that he should obey Him even in the matter of baptism. With the singing of the Doxology, another memorable meeting came to its close.

"For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:11).

THE SEED BEARS FRUIT

Miss Eleanor Bullock rejoices in the fruitage of her faithful labors in the Lord.

"IF my people which are called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The many experiences of the year that has passed testify to the marvelous truth of this verse concerning Israel. Certainly God has not cast away His people.

One of the most treasured joys in His service has been to present Christ simply to those who have never once heard the Gospel message. This has been done through two main avenues, house to house visitation, and the teaching of God's Word in the various classes. As a result the Lord has gathered in a portion of that harvest now, and souls have been saved. Several members of our classes have publicly confessed Christ in baptism. For all of this and much more, too, we gratefully praise God.

ALL THINGS TO ALL MEN

Miss Jean Shallcross rejoices in the privileges of Gospel ministry in Philadelphia.

"O THAT men would praise the Lord for His goodness, and for His wonderful works to the children of men". (Psalm 107:8). The Lord has been pleased to use me as His ambassador in the Philadelphia Branch of the American Board of Missions to the Jews, and I'm thankful for the privilege of speaking forth His praises.

So often when visitors come in, we are conscious of an unrecognized need on the part of the visitor to