

Summer's End Conference — 1949

The dates are from Sunday, August 28, through Sunday, September 4. This is all that needs to be said, because our friends are forming the blessed habit of coming to us from all parts of America to share in these hill-top experiences.

Detailed programs we hope to have ready by the middle of July. If you write us now, we will hold on to your request until the programs come from the printer, and then they will be mailed to you promptly.

Here are some of the speakers, and this will give you a hint of the blessings awaiting you:

Dr. Charles Lee Feinberg, Dr. L. Sale-Harrison, Dr. J. Hoffman Cohn, Mr. Harry J. Burgen, Dr. E. den Arend, Mrs. Anna Frank, Rev. Daniel Fuchs, Rev. Emil D. Gruen, Miss Hilda Koser, Rev. Alexander Marks, Rev. S. C. Mills, Rev. Arnold Seidler, Mr. H. A. Sinzheimer, Miss Eva Zipper. Rev. Harry M. Fargo will have charge of the music. Assisting him will be Elias Den Arend, 'cellist; Miss Amelia Slater, vocalist; and others. As usual, our faithful Vice-President, Frank E. Davis, Esq., will officiate at the piano.

Also, we will have reports from others of our missionary workers in the various branches, including Miss Augusta Sussdorff, Miss Eleanor Bullock, Miss Bonnie Hayes, Miss Ruth Wardell, and others.

If you can come, we will rejoice to have your fellowship with us. If you cannot come, we know you will bear us up in earnest believing prayer for a rich outpouring of the Lord's blessings upon the ministry of the brethren who will be giving out His message to us.

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.
236 West 72nd Street
New York 23, N. Y.

Fifty-fifth Year

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MAY, 1949

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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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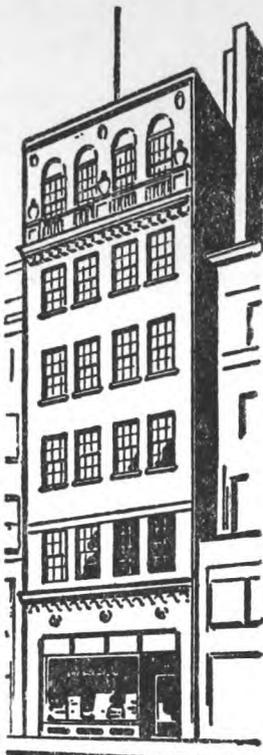
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Editor

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No. 8

Salutation

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

DEARLY BELOVED FRIENDS:

This is, as usual, the good-bye letter for the May issue of THE CHOSEN PEOPLE. We mention this first because so many friends overlook the fact that we do not publish THE CHOSEN PEOPLE during the months of June, July, August, and September. Then they write us frantically, "Where is my copy of THE CHOSEN PEOPLE for June?" or July, as the case may be. Which always means that we have to explain that the paper is not published during the summer months.

Then the second need for saying good bye is that, the Lord willing, I am booked to sail this very month across the water once more to visit our strategic mission fields; this time it is my hope to be able to get into Germany and visit personally the camps where many desperately situated Jewish families are still incarcerated. You will remember that last summer we bought a small automobile for our workers in Paris. It is our desire to pack this car with Gospel literature, including New Testaments in Yiddish, then cross the frontiers into Germany and give to these poor victims of world hate, not only a bit of money, not only some food, not only some clothes, but that final and best gift of all, the Word of God. Last year in Wurtenburg, a missionary who was working in that area wrote us, pleading for a grant of at least two thousand New Testaments in Yiddish. We sent these books directly from our Paris headquarters. A few months later we received a report from this missionary; he told us that these two thousand New Testaments had been taken away in about three days! He said the Jews reached out with both hands and eagerly begged for them. So who can tell what the Lord is doing under cover, as it were, in gathering out the harvest that is to be the "remnant according to the election of grace," of which we are reminded so impressively in Romans 11:5?

Then I shall need to be going into Italy where there are a number of large camps processing Jewish exiles from Europe for colonizing in Palestine. Among these too we have many hungry Jewish souls; and as I reported to you last year, the Lord has given us some precious fruit already in these assemblies of the scattered souls of Israel.

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After that, if I can in any way get through, I am hoping to make a flying trip to Palestine. This means that I will be able to observe personally the dramatic shiftings of the world scenery as Israel becomes a nation and goes through the birth pangs of a democracy which has been seeking a place in the sun for these many bitter centuries of bloodshed and exile.

"I SEEK MY BRETHREN"

So you will have much to pray for as I go about the task to which Joseph of old was committed when he announced to the man that found him wandering through the fields, "I seek my brethren." Gen. 37:16.

The world situation can be compared to that of a man sitting on a keg of dynamite. Only now it is worse than dynamite: it is atomic power; and truly no man living knows what a day may bring forth. So concededly, I go on a mission fraught with danger and trials, the like of which I have never before attempted. If it were not that every token shows that this is the Lord's will for me to undertake, and that I will have thousands of our choicest friends praying for me, many of them two and three times a day, I would never think of taking this step this summer. Your prayers have protected me in days gone by, and will continue so to do for the days to come. It is the condition that even Moses laid down to God when he said, "If thy presence go not with me, carry us not up hence." Exod. 33:15.

ISRAEL JOINS THE UNITED NATIONS

Now we come to the prophetic picture. As promised you last month, we will try, as the Lord will help us, to bring before you some of the outstanding developments of the present moment over the world scene. Palestine and the nation of Israel are occupying the "hot spot" of the world's attention at the present hour. And this must be increasingly so as the days edge closer and ever closer to the final cataclysm that shall burst upon this earth, with the terrifying roar of a cyclone.

In Matt. 5:35 the Lord Jesus Christ Himself tells us that Jerusalem "is the city of the great King." And if our Lord says this, certainly we must not fool ourselves into thinking that Moscow will be the world center, or London, or Washington, or even Tel Aviv. It will be Jerusalem. We beg our Christian friends not to spiritualize this word Jerusalem so as to make it mean the Church! The Church is not a city, and the Church has no King. It has a Saviour. And its destiny is Heaven. Jerusalem is a real city and will some day have the great King, the Lord Jesus Christ, ruling therein. When you start to spiritualize the Word of God, the tragedy is that you soon find yourself utterly confused because you will be getting exactly what you asked for—spiritual lies! Certainly out of the welter of the world hell now seething about us, nothing can be plainer to the honest child of God than the fact that Palestine is emerging into a place of world prominence, which can only augur the fulfillment of all the other promises contained in the Word of God concerning her restoration. It will be a hard road, of course, for God must eventually settle His controversy with the people of Israel, and that controversy must take place in the very land where those poor misguided masses of priest-driven Israelites shouted so many years ago, "We have no King but Cæsar!" See Hosea 4:1; also Hosea 12:2; also Micah 6:2. We quote just one of these verses, the last, so that you will see the gen-

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

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$250,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. The Mission exists as a testimony to the God of Israel Who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to our charge.

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eral trend of God's intentions: "The Lord hath a controversy with his people, and he will plead with (judge) Israel."

All of this by way of introducing a question which a dear brother sent us a few days ago and which we will now quote in full:

Please write an article in THE CHOSEN PEOPLE as to whether the Church will be translated before or on the day the Jewish nation becomes a nation, having a membership in the United Nations. Or three and a half years later?

As you may well imagine, this is a large order, but we will do the best we can to help our dear brother and at the same time to be of help to all of our readers. From the letters which come to us at this time it appears that many of the Lord's choicest children are being beset with these very same questions and difficulties.

ISRAEL'S TIME-TABLE NOT THE CHURCH TIME-TABLE

Supposing we start out by saying that Israel's joining the United Nations has not a thing to do with the time element governing the taking out of the Church to be with the Lord as foretold in I Thess. 4:16-18. It seems to us rather that the coming of Christ for the Church will be conditioned, first of all, on the Jewish remnant being gathered out to complete the Church for His coming. (Romans 11:5) Misinterpreting Matt. 24:14 to mean that Christ cannot come for the Church until the condition of that verse has been met, is an error that needs to be exposed fearlessly and extensively. The verse reads,

And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Notice that it is the "Gospel of the Kingdom," and not the "Gospel of Grace," that is to be preached. And notice it is to be preached to the nations in their national corporate form. The Gospel of the grace of God, which is now committed in the present hour to the Church of Christ, is not to be preached to the nations as such, but to the individuals within the nations. If we are to accept the error that predicates the return of Christ for the Church upon the preaching of the Gospel to all the nations, then these brethren who hold such an arbitrary view will find themselves in rather an embarrassing trap. Was it not Paul who was able to boast, and justly so,

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Colossians 1:23).

Which means that if we are to put any credence in the idea that Christ will come whenever all the nations have been evangelized, then on that stipulation He should have come nineteen hundred years ago, when Paul announced that by his own mouth the Word had gone all over the World!

So we come back to the basic declaration of God's Book that Israel is the pivot on which the prophetic word must turn.

THE CHURCH IS NOT THE KINGDOM

Then we have to keep in mind that the Church and the national entity known as Israel are two separate organisms and are treated separately in

God's Word. God divides this world into three sections (see I Cor. 10:32): the Jew, the Gentile, and the Church of God. We have to keep in mind when dealing with Israel and with the Church that they are separate composites. Perhaps a reference to I Cor. 15:40-50 will give you an idea of what we mean when it comes to distinguishing between various structures of national and religious bodies. Just one sentence will help us, "The first man is of the earth, earthy; the second man is the Lord from heaven." Another few words will help, "There is a natural body and there is a spiritual body."

The Church is still a faith creation. The people of Israel are a people with whom God has always operated by means of miracles. The Church walks by faith. Israel walks by sight. It is the sheet that Peter saw in his vision; it came down from heaven, the contents were of a mysterious nature, a gathering or election of miscellaneous contents, an "ecclesia." Then it was as mysteriously taken up again.

The Matt. 24:14 implication has to do with the Tribulation days in Jerusalem. At that time the Church will no longer be here, but the people of Israel will be going through the fires of the Armageddon judgment. It will be those people, that is, a certain select number of them, sometimes called the Tribulation Jews, who will fulfill the stipulation of this remarkable verse, "the Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"THE KING IS COMING!"

It will be the Gospel of the Kingdom because they will be announcing the actual coming of the King who will establish His Throne on Mt. Zion. At that time He is no longer the Saviour, the Church has been completed, and now He comes as King; and as King He will rule with a rod of iron, and will shatter to pieces the pomp and the pride of those world nations that have refused until that time to bow the knee to Him. He came first to be the Saviour, He comes a second time to be the Judge.

We need also to distinguish now between Jewish National conversion and Jewish National political life. A well-meaning brother who has a warm heart for the Jews, let his enthusiasm run off with his judgment shortly after the announcement electrified the world that Israeli had become a nation over night. This brother forthwith printed a tract and in it spoke in glowing terms of the fulfillment of God's prophecy of a nation to be born in a day. We suppose he had reference to Isaiah 66:7, 8:

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Then this brother in his tract went on to show that here was the miracle fulfillment of the prophecies of the ages. For was not here the nation of Israeli born over night?

This only shows how far afield one can go even with the best of intentions, if one does not stick closely to the path laid out in God's Word. How can a nation be born in a day merely by declaring itself a secular political state? Can you find anywhere in the Word of God that the expression "born again" applies to a political state without recognition of God as su-

into many colleges, finds it difficult, even, to get a job. "Jesus is responsible for all that," she says, "He was a Jew, a smart one, too, but he betrayed His people. He was an imposter, a blasphemer and our leaders were right when they rejected Him. He was a coward; all traitors are. And the Gentiles, who pray to Him as if He were a god, are just like Him. You must never listen to them, and much less should you read their Bible."

YOU CAN—BUT WILL YOU?

So the Jewish child grows up with that idea firmly in mind. And the tragedy is that he will hardly ever find a Gentile Christian who really loves the Jews, to correct his miscon-

ception. The treatment he receives at the hand of the Gentiles fully confirms the stories his mother told him.

You can be the one to teach some Jewish boy or girl student, or fellow worker, that real Christians love the Jews.

You can show kindness and friendship to him or her, you can defend them when another Gentile is insulting them, you can also speak up for the Jewish people when someone is making unkind remarks about them in their absence. Best of all, you can pray for your Jewish friends, and when the time is ripe, take them with you to a Jewish mission. God's promise still is good today, "I will bless them that bless thee". Gen. 12:3.

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	9:30 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.

For Our Young People

By MISS EVA ZIPPER

Let no man despise thy youth; but be thou an ensample to them that believe. *I Tim. 4:12. R.V.*

THIS is your page, young people.

We trust that you will not only like it, but send in your suggestions also. Speak up, and tell us what you would like to know, what you want to have discussed. We'll start off with this article on the life of a Jewish child.

In an orthodox home, his religious training starts almost the day the child is born. If it is a boy, he is circumcised on the eighth day according to the law. Gen. 17:10. After the child is a month old, he is redeemed, that is, if he is the first-born. Num. 18:15, 16. Nowadays, the parents simply pay some money to the synagogues. Almost as soon as the child begins to talk, he is taught some Hebrew words. He watches his mother light candles on Friday night to usher in the Sabbath and he listens as she says the Hebrew prayer. Of course, he is taken to the synagogue Friday at 5:30 or 6:00 p.m. On Saturday no one in the family rides the streetcar or bus. The little girl is forbidden to draw or paint in her coloring book. The boy does not work on his ship or plane because it is the Sabbath. Daddy doesn't go to work, Mummy doesn't cook. In some homes a Gentile comes in to turn on the gas-stove or electric light, for even that is forbidden to the Jew.

PURGING OUT THE LEAVEN

Before Passover, in spring, the child watches his mother clean house. Not a spot in the house is left untouched; windows are cleaned, floors waxed, carpets repaired. Then mother takes out the special set of dishes which are used only during Passover

week. If any bread or cake is left in the house the day before the Passover begins, it is thrown into the garbage. For that week, the family eats only matzos, unleavened bread.

So you see, all along, he is brought up very differently from Gentile children and he is quick to notice it. When his mother takes him to a drugstore, he sees them eat ham sandwiches or he notices that they eat a hamburger, and then have a milkshake. He never eats meat and milk at the same meal, for that is against the dietary laws. Of course, he never eats any pork, either, neither sausage nor ham, nor bacon; for all that is forbidden. Lev. 11:7.

Children naturally keep all these laws strictly. But as many Jewish youngsters get older, these restrictions become more and more irksome to them, and when they leave home, they cease to observe these dietary laws. But the feeling of being different from the Gentile, of being Jewish, never quite leaves them.

"EVERY GOY IS A CHRISTIAN!"

But what is really appalling, from our point of view, is what the child is told about Jesus and the Christians. His mother will tell him that all non-Jews (Goyim) are called Christians, and that they all hate the Jews. She can substantiate her statement by telling of her own childhood in Russia, Poland, Germany or the United States. She can tell of persecution in Europe which did not stop short of murder. She can tell her child also, what he will soon find out for himself, that, in this country, too, a Jew is called names, finds it hard to get

preme arbiter of the nation's destinies? Was there any conversion involved in the act which took place on May 14, 1948, in Tel Aviv? Would not a closer study of Isaiah 66:7 bring to light the fact it has reference to the coming into the world of the Lord Jesus Christ, who indeed was brought forth before the nation of Israel had been tortured in the chamber of horrors of that great travail that is yet to come, of which Jeremiah speaks with such frightening alarm:

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. *Jeremiah 30:6, 7.*

And would not our brother have played a different tune if he had read carefully the heartbreaking words of Zech. 12:10-14:

And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

Is it not true that every return of God's favor to Israel was made manifest only on such occasions as Israel showed repentance to God, and asked Him for forgiveness? Is not the truth of Lev. 26:44, 45, still valid, and does it not run concurrently with the life of the people of Israel?

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

Here then is the condition laid down clear and unequivocal that whenever Israel will turn to God, confess her sin, God will respond immediately and will rend the very heavens, pierce through the clouds, set everything else aside, so as to bring quick deliverance to this poor, lost, wandering people, led hither and thither by shepherds false to their trust.

Take, for instance, the record of the deliverance out of Egypt. Why did it take God forty years to train Moses in the wilderness before sending him out on his errand of delivering the horde of unorganized slaves that had degenerated into Israel of the Rameses bondage? Was it not this very Moses, who, when God sent him with the commission to order Pharaoh, "Let my people go!" said to God,

Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. *Exod. 3:13, 14.*

So you see it became necessary even at the very outset of Jewish history that the People of Israel, reduced to the barest elements of civilized living, should be first instructed and indoctrinated in the knowledge of God, so that they would know that this is the God on Whom they could depend for their salvation. In other words, to put it in different phrasing, we are trying to show and we will produce further evidence in a few moments, that every time God accomplished a national deliverance for Israel, there was first of all a spiritual re-birth, a dedication of the people to God's service and a recognition that only in God rested the hope of their salvation. It is succinctly epitomized in the challenge of Moses as the entire nation stood facing the angry waves of the Red Sea, with the chariots of Pharaoh's horsemen roaring down the highways of Egypt, ready to drive them full force into the waters of the Sea, for wholesale and complete drowning. It was in that hour that Moses ran through the hard-pressed multitude, and shouted,

Fear ye not! Stand still! See the salvation of the Lord. Exod. 14:13.

So here we have the principle established that there can be no national resurrection without first a spiritual renaissance. Let us follow on, to the time of Nehemiah. Again the people of Israel are scattered and peeled. Again they have lost all hope, again they are kicked about by the Gentiles and trodden under foot, despised and hated. This time it is in the courts of Babylon. What happens? Could there be a finer answer than the prayer of Nehemiah in the first chapter of the book? We have space for but one verse, verse 6:

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

Then follows the vivid and exciting story of the people of Israel going back to the land of their fathers, with Nehemiah, the militant prophet, superintending the work of reconstruction. And Nehemiah was no dreamer of the other-worldly sort. Can you not see the practical common sense of the man in knowing how to deal with the human race, when he tells you, in Nehemiah 4:9,

We made our prayer unto God, and set a watch against them day and night!

But follow on a bit, and you will find that once they were settled in the land, it was Ezra who led a revival of consecration to God. And there was real penitence, and a real consecration to God and to His service. There was fasting — no bread, no water — and a mourning because of the transgression of Israel. It was this very Ezra who stood up and told the mass of Jews that he had gathered into Jerusalem, "Ye have transgressed . . . now therefore make confession unto the Lord God of your fathers!"

JUDAS THE HAMMER

Here is another picture: Along came Antiochus Epiphanes. Israel again had gone off into idolatries. Ezra's heroic work of having taken away from the priests the monopoly over the Word of God, and having placed the Torah into the hands of the great body of the people, had produced a stimulating and ever-blessed result over the entire nation. But soon this force was

Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Zech. 8:23.

But the believer too has something to expect from God, when it comes to a new name, and this should give us joy as we go on our pilgrim journey day by day, seeking to serve Him as we struggle on the path, thorny, rocky, that will bring us at last to that new Jerusalem, from which there will never again be a parting. Read the sure promise of God, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17.

So, press on, Oh pilgrim! and ere you know it the heavenly city will loom in sight, with such a brilliance that even the galaxies of the heavenly bodies will never outshine.

A pronouncement of
Behind more impressive im-
the Iron portance than appears
Curtain on the surface was
made public a few days

ago with regard to the treatment of the Jews in Soviet Russia. The report was given by none other than the Jewish Labor Committee which made a long study of religious conditions in Russia behind the Iron Curtain. The Jewish Committee found itself under an amazed compulsion to report that the Soviet drive against the liberty and independence of the Christian churches is being paralleled by a like drive against the liberty and independence of Jewish religious, cultural and communal life throughout the Communist-dominated world. The Soviets have seized or liquidated many Jewish organizations and institutions, including schools, libraries, hospitals, labor unions and newspapers, and have put Jewish com-

munities under Communist control.

The Soviets have turned against the Jews as a religious group attempting to live its own life apart from Communist doctrine and the Communist totalitarian state. They have turned against them as "bourgeois capitalist reactionaries" who must be liquidated as such and incorporated into the Communist led "proletariat." Finally, they have turned against them as prospective supporters of Zionism, which is outlawed and denounced as "bourgeois nationalism."

And this is the Russia to whom the Jews looked so gullibly, to be their defenders and even their liberators!

A little later on the Republic of Israeli will have to come to death grips with this Russian octopus, and we can only hope and pray that Israeli will begin to turn the pages of her closed Bible, and see what a desperate struggle is ahead. A fresh reading of Jer. 17:5 ought to have a salutary effect on the Jewish mind in the present world convulsion:

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

It was not so long ago that our poor hither-and-thither tossed people of Israel hailed the late Franklin D. Roosevelt as their Messiah! In their desperation they turn to anybody who makes them any sort of suave promise, and immediately call him Messiah. This is what is going to happen when the Anti-Christ comes. It has happened many times before, from Barabbas down to Bar Cochba and Shabeti Zevi. Always it happened because Israel forsook God. But there is coming a day when Israel will find that the only one that she can trust in all this wide universe will be Jehovah Himself, the Jehovah who has repeated over and over again to a bewildered people, "I have loved thee with an everlasting love."

Pilgrim's Periscope

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

"Little Devil" Becomes "Servant" From the New York TIMES of March 11th we take the following thought-provoking news item cabled in from Tel Aviv. To Bible students the rather fascinating announcement of a novel procedure in cognomen identities will surely be of interest, once bewilderment has given way to complacency. Here is the news item; it bore the heading, "Israeli Minister Shertok Changes Name to Sharet."

In accordance with the current practice here of reverting to Hebrew family names or selecting Hebrew equivalents, Moshe Shertok formally changed his name to Sharet. The name Shertok, of Russian origin, means "little devil."

His new name came about by merely dropping the last two letters. It then became "Shert" which, when written in Hebrew, becomes Sharet. Literally, it means "servant."

Most of the army commanders and many of the Foreign Office diplomats already have changed their names. The head of the army, Brigadier Yacov Dori, was formerly Yacov Dostrovsky. Even his title, Brigadier, has been changed to Rav Alouf.

Premier David Ben-Gurion changed his name from Green years ago. Ben-Gurion means son of a young lion. President Chaim Weizmann has shown no indication of changing his name, but the Hebrew equivalent would be Degani, meaning wheat. Eliahu Elath, Israeli representative in Washington, whose name used to be Epstein, chose the name of the Israel port adjacent to Aqaba where he was an agricultural worker some years ago.

As we began to ponder the report more fully, somehow our instincts, or perhaps we should say our spiritual apprehensions, caused us to turn to Isaiah 62:2, and we found an even more amazing and certainly more

inspiring news report; only instead of telling of what already has happened, this flash tells of something tremendous that is *going* to happen:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by the new name, which the mouth of the Lord shall name.

"Thou shalt be called by a new name!" And this name will be announced by Jehovah Himself! What a blessed day that will be for Israel! How we wish that Mr. Shertok, now Mr. Sharet, could realize that there is coming a new day, when Israel, having bowed the knee to the Lord Jesus Christ, and having cried as a nation before God in the pre-written confession of Isaiah 53, "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted," shall receive of God Himself a new name!

And Zechariah tells of that same day to come when Jerusalem will be in mourning and penitence and in bitterness of soul. So profound will be the grief that the families will mourn, every family apart, even their wives apart. And the Scriptures go on to tell that even in that dazzling day to come there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Then it will be that God will give Israel a new name, a name unknown to the world, a name that will reflect and describe the function of a new-born Israel, such an Israel as will bring salvation and the knowledge of God to every nook and corner of this sin-cursed old world of ours. That is the day of which Zechariah speaks when he says,

spent. Corruption again set in in high places, and then filtered down to the masses. No more was the voice of the prophet heard; no more was the Holy Word of God honored. In this state of dissolute life God allowed Antiochus, that great and wanton perverter of human virtue, to swoop down upon a people hopelessly sunk in the mire of their own evil doings, and suddenly we find Jerusalem under Hellenistic sovereignty. Jewish boys eagerly seized the spaces under the shadow of the Citadel of David, and there a Greek gymnasium had been set up, and these youths, completely stripped, disported themselves as Greek athletes! Thus it followed that Antiochus finally put a sow in the Holy Place of the Temple and bade the Jews to worship the sow!

In the midst of this wreckage, there came to the front that famous scion of the heroic age of Israel's history, Judas the Maccabean, or Judas the Hammer. Under his leadership these Maccabeans, their hearts aflame and their very veins bulging with the fierceness of their zeal, struggled with abandoned fury to bring about the restoration of Israel, but did so only to the accompaniment of earnest, beseeching prayers to God in heaven. God answered these prayers and gave to the Maccabean era a golden touch of blessing and success. Again we have the undisputed fact that God only responded and Israel only was restored, as the nation turned to Him.

THE IRON HEEL OF ROME

Then arose Rome, and Israel was ready to sing her swan song. It was Rabbi Rachmon who reported that when the Sanhedrin found themselves under the juridical control of Rome, a general consternation took hold of them, they covered their heads with ashes, and their bodies with sack cloth, and went through the streets of Jerusalem crying out, "Woe unto us! for the sceptre has departed from Judah, and the Messiah has not come!"

Another chance was given to these poor distracted Jews, betrayed by their false shepherds, in the coming of the Lord Jesus Christ at this crisis hour of world history. It was of Christ that the priests and the scribes and the Pharisees cried out, "Away with this man, we have no king but Caesar!"

Finally came Titus. And the last stone was taken down from the beautiful walls of the Temple. Completing the work of Titus came Hadrian, and he plowed over the city of Jerusalem and made it all one city of muck. This was exactly what had been foretold would happen because of the sins and disobedience of Israel. Our Lord had warned the people that Jerusalem would be trodden down of the Gentiles, and trodden down it has been. Can there be any question as to the meaning of His words in Luke 14:43, 44:

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Then we have the last words of our Lord Jesus Christ to the blinded scribes and Pharisees:

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matt. 23:38, 39.

This now brings us back to the question asked of us by our brother with regard to Israel's relationship to God. God cannot deal with the people of Israeli as they are now constituted, with Tel Aviv for their capital. They have not turned to Him. They have made no confession of sin, they have not cried out for the Christ, "Blessed is he that cometh in the name of the Lord!" and the stipulation still is true, "Ye shall not see me henceforth UNTIL . . ."

What then is the inner meaning of the world-wide flocking of the people of Israel back to the homeland? If Zionism is not approved of God in its present policy of ignoring Him from its counsels, why does He allow the amazing rushing of Israel to the land of the fathers? We wonder if such a passage as Isaiah 5:26 may not have a bearing on the problem involved? The verse reads as follows:

He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

"I will hiss unto them." In the Hebrew, the word SHARAK, translated in the King James version as HISS, really means "to whistle." So the correct rendering is, "I will *whistle* unto them, or for them, from the end of the earth." Then note with this statement the closing verse of this remarkable prophecy, "behold they shall come with speed swiftly." Is this not a vivid picture of the present dramatic hour of Israel's history?

Now the point is, that as you read the rest of this chapter, Isaiah 5, to the end, you will be surprised to discover that the reason God is going to whistle for them, will not be for millennial blessings, but quite the opposite. It will be for Judgment! It is certainly a transparent fact that God does not need to whistle to a people, and does not need to compel a people to go back to their homeland, if such going back is for final and plenary blessings, such as is promised for the millennial reign. That picture, the return in joy and in anticipation of the outpouring of such blessings upon Israel, and through Israel upon the whole world, as never before the world or Israel has known, that panorama is given to us in unmistakable language in such a chapter as Isaiah 60, where the exhortation is loudly proclaimed, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" Here there is no compulsion on the part of God, there is no hissing for the Jews to come from all over the world, there is no whistling. There is no such thing as the terrifying compulsion described in Jeremiah 16:16,

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

No, the return in Isaiah 60 is certainly of millennial scope. We read, "Who are these that fly as a cloud, and as doves to their window?" There is joy, and anticipation, and life, and a homecoming, with all that these pleasures mean.

THE PARADE OF DEATH

But now go back to Isaiah 5:26, "I will whistle for them." May it not be that the outrages, the horrors, the savageries, which have been loosed as from a destroying tornado by the Jew-hating propaganda of Hitler, are being used of God in the fulfilling of this prophecy, "I will whistle for them"? The hills and the valleys of Europe are the scenes today of what

night. Mr. Berk, after a quick silent prayer for wisdom, succeeded in calming Mrs. S. down considerably, and also gave her some practical advice. She was her old self again when she hung up, and no longer thought of suicide.

Some time later she was again in a "jam" and called up the Berks. But there was no answer at their home, for they were away on a trip. Now Mrs. S. was desperate; her only friends were away and she had no one to turn to. In despair she cried out to the Lord for help; and now, suddenly, she did what the Berks had often told her to do: she accepted the Lord Jesus as her own Saviour from sin. Peace flooded her soul immediately and life appeared much brighter now.

The next day she visited a Jewish believer to whom the Berks had introduced her. She was asked if she was ready to accept the Lord now; her reply was, "Yes, I accepted Him last night!" She wanted to be baptized as soon as possible, even without waiting for the Berks' return, and so arrangements were made in a Miami Beach church for her to be baptized the following Sunday.

When the Berks returned from their trip, she called them up to tell them the good news. They could tell by the mere sound of her voice that she had been saved, for only Christ could make such a change in so short a time.

WEDDING BELLS TO BOOT

But that is not the end of the story. Mr. Berk knew a Hebrew-Christian widower and introduced him to Mrs. S., which resulted a bit later in Mr. Berk's having to buy white shoes to enable him to marry the pair in the same church where Mrs. S. had been baptized.

Mrs. S. is part of the fruit of the Berks' faithful witnessing amongst

their own people. Most of their work is necessarily visitation, for the Mission has no building as yet in Miami. They have a little Gospel meeting in their own home every Friday evening.

"CAST THY BREAD UPON THE WATERS"

Another important ministry is the distribution of tracts. There are hundreds of cars along the streets of Miami Beach and just about 99% of their owners are Jewish! Mr. Berk walks along the streets and puts a SHEPHERD OF ISRAEL (our monthly Gospel publication in Yiddish and English) in every car; or he sticks it on the window, if the car is closed.

One day Mr. X., a well-known businessman on the Beach, stepped into his car and noticed the "Shepherd" lying on the seat. He read it and immediately accepted the Lord Jesus as his Saviour. Since then he has faithfully witnessed to the Jewish people, especially to the rabbis; he has also sent several generous donations to the Mission. One never knows what a tract can do.

WHAT HAS THE JEW EVER DONE FOR THE GENTILES?

THE April issue of THE CHOSEN PEOPLE made quite a sensation. We were overwhelmed with the so gracious wave of commendation from our many precious friends, in appreciation of the Salutation. It began, you remember, with the question, "What Has the Jew Ever Done for the Gentiles?"

And now, to meet the demands of our people, we have printed this message in a tract which will bear the title, "What Has the Jew Ever Done for the Gentiles?" This tract is yours for 5¢ each, 40¢ a dozen, or \$4.00 a hundred. Take them in large quantities and give them wings. This may well be the message of the hour.

DON'T FORGET YOUR SUMMER PACKAGE

THIS is the best way we have of receiving at the Lord's hands new friends for the Mission. Literally, one tells the other. And can we ever show enough gratitude to the tireless loyalty of you who have year after year done your part to win new friends for the work? For the summer, we have prepared as usual the Summer Package of literature. You may meet new friends, you may be at the seashore, in the mountains, on vacation journeys, wherever you are, a tract given by you to someone that you meet, telling of the wonderfully blessed work the Lord is doing here among His people Israel in these last days, such a tract may be used in God's hands to awaken a sleeping child of God, and to stir him towards a new awakening of conscience concerning what he has done or has failed to do for the people of Israel.

The package will cost \$1.00 and will consist of a minimum of the following items:

- 12 copies of THE CHOSEN PEOPLE;
- 25 assorted tracts, including:
 1. What It Has Cost the Church to Withhold Christ From the Jews.
 2. Life From the Dead.
 3. The Meeting Place for Jew and Christian.
 4. Jew Hate — Its Origin, Development and Final Doom.
 5. Have We Cast Away God's People?
 6. The Last Broadcast.
 7. The Lengthened Shadow of Leopold Cohn.

Just say, "Here is \$1.00. Please send me my Summer Package."

"The Lord gave the word; great was the company of those that published it." Ps. 68:11.

"THE EARLY BIRD"

Our Miss Zipper spent a few weeks at Miami Beach recently. In the following lines she gives us a delightful picture of the Lord's doings in that great resort center, where so many of our Jewish people gather. Surely He is no respecter of persons.

IT is 6:00 a.m., on a fine sunny morning in Miami Beach, and Mr. Berk is sitting on a bench at the ocean front, with his Bible open in his lap. His quiet time is interrupted by the arrival of a lady, who sits down on the same bench. Later he comes to know her as Mrs. S. Mr. Berk, quick to recognize God's leading, begins a conversation. The lady is Jewish, not middle-aged yet, but a widow. The deep lines in her face and the troubled expression of her brown eyes reveal that she is very much worried and Mr. Berk soon finds out that it is financial trouble. But when he tells Mrs. S. that she needs Jesus the Messiah much more than she needs money, she is disgusted. "Throw that stuff into the ocean," is her reaction.

Nevertheless, as she got to know Mr. and Mrs. Berk, she was touched by their friendliness, and although she would not accept the Saviour they proclaimed, she valued their good advice and their willingness to help. To all outward appearances, she was not getting any more interested in the Gospel, but Mr. and Mrs. Berk kept on being friendly and witnessing to her whenever the opportunity arose. They were at this time the only friends Mrs. S. had to whom she could turn in trouble.

A TELEPHONE CALL

One evening the phone rang at the Berks' home. Mr. Berk lifted the receiver and recognized Mrs. S's voice. She was very "blue" because of some further financial losses, and cried out that she would commit suicide that

may well be the greatest hegira of Israel that has ever been known since the crossing of the Red Sea in the days of the exodus out of Mizraim. Silently, sullenly, desperately, these miserable objects of Jew hate can be seen trudging their way across these mountains, through these valleys. Father, mother, a few children dragging in the rear, single file. The father carries a huge sack over his shoulders. The mother carries some more of the family belongings. The children carry what they can. And single file they make the solitary march from the hell-holes of Europe. From Poland, from behind the Iron Curtain of the Beast of the North; from Communist-ridden countries like Hungary, Roumania. Down to the Mediterranean ports they make their way. Almost half of them never reach their goals—they die on the way. From these Italian ports they are processed and sent on to "Eretz Yisroel." Thru the underground network which honeycombs the north lands of Europe, these poor miserable escapees from the agonies of the D.P. camps are guided by scouts who appear suddenly as out of nowhere. A whispered message is given, "Go one mile on this road, turn to the right six hundred paces, make a left turn. The first house on the hill will give you shelter." And just as suddenly the scout of the underground disappears, and the family goes on its grim path. Is not this God whistling? Does He not whistle for Israel out of Russia, out of Poland, out of Germany, out of Hungary, out of Roumania? Has not God said, "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways." Hosea 12:2. See also Micah 6:2, "The Lord hath a controversy with his people, and he will plead with (judge) Israel."

So this may well be the background for the world exodus of Israel as these poor, unwanted world wanderers go back to the land, there to be hurled into the greatest furnace of judgment known in all the long sad history of Israel's sufferings, the hour of the Armageddon, the Time of Jacob's Trouble.

NOT TEL AVIV—BUT JERUSALEM!

The very making of Tel Aviv as their capital is a significant confession of the weakness in the structure of Israeli. God has made no promise for Tel Aviv. But He has made promises for Jerusalem. He has called Jerusalem the city of the great King, and He has promised that on Mount Zion, in Jerusalem, shall the throne of David be established and to it shall flow all nations. Why do you go to Tel Aviv, Oh Israel?

Let us sympathize with this distraught people, as they struggle like caged animals for the way out of their crushing bondage. It is not for us to condemn, not for us to blame, or to punish, or wreak vengeance—all these things belong to God. But ours it is to show Christian love, Christian kindness, Christian sympathy; above all, it is our solemn obligation to give to these harassed people that message which alone can take them out of the miasma of confusion that now pollutes and poisons their souls. The Gospel message alone can lift them to the lofty heights of salvation through the blood of the Lord Jesus Christ shed for them once for all at Calvary. There must needs be a radical and strategic turning about in the Church of Christ herself, toward this great problem. How can we expect these Jews to turn to the Christ, when the very people who call themselves Christians block their way at every step? Within the Church the fires of anti-Semitism have been lit, and they threaten at any moment to break out into such flames as

will envelop the earth. In other parts of the Church there is the treachery of betrayal of the Lord Jesus Christ Himself by the leaders who say that the Jews are just as good as the Christians, that they do not need the Gospel, that Jesus Christ was never born of a virgin, that even the resurrection is not necessary to the creedal life of the Church.

But now my space is gone, and I have not begun to touch on other major problems involved in this question. We have in mind especially the discussion as to the Church being taken out of this world before the horrible vials of God's wrath shall be poured out upon a blasphemous assembly of world powers that choose to fling defiance to the God of the heavens. We will have to leave this for later consideration, but suffice it now to say that the Church must, out of sheer categorical necessity, be taken out of this world so that the decks shall be cleared for that day of action when the Lord Himself shall go to war, and as He Himself says, "My fury will come into my face." That will be a day of such judgment and such hell as never the world has ever seen. But the true Church cannot remain here on this earth during such an era as that. God must have a free hand to deal with this earth's weaknesses and corruptions, and the Church must be with Him in that hour, to dwell in safety and joy and peace, far removed from the scenes of earthly judgments.

THE DIVINE ORDER MAKES SENSE

For the present moment it is the Gospel order as to individuals, "To the Jew first," and then after that, age by age, generation by generation, the Gospel message goes to the Gentiles. When the Church is taken out, God deals in judgment first with the Jew as a nation; the processes we have already explained, out of Zechariah, out of Jeremiah, out of Ezekiel. A nation is born in a day, the Jewish nation is then born nationally. The Jewish nation having gone through the era of national repentance, national pleading with God, national forgiveness of sin, now becomes the child of God nationally among the nations of the world. And this Israel, having come to God first as a nation will then lead the Gentile nations to the Lord! Then will be fulfilled such a picture as we find so vividly portrayed in Isaiah 2:2, 3:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

To the Jew first, individually, and then to the Gentile, in the present age of the Gospel of Grace. To the Jew first, nationally, and then to the Gentiles, in that other day to come, when God once more resumes dealings with the nations of the earth as nations.

CHILD OF GOD, AWAKE!

Now we must stop. We have poured out our heart to you; we yearn earnestly that somehow these transcendent and stirring truths may sink deep into the consciences of millions of the Lord's people in these tragic days of world history. And we wish we knew how we could burn into the

tudes, to come to our help in larger measure so as to make up for others of our family who are not able to do what they have done before.

But what we started out to say was that you will receive from us THE CHOSEN PEOPLE just the same, whether you are able to pay for it or not, whether you are able to send your usual gift or not. We will stand by our beloved friends, and you may have THE CHOSEN PEOPLE continue to you indefinitely, without any obligation on your part, if only you will write us and tell us that this is your wish. We shall also be praying for all of our friends that in the hours of shifting adversities, they will find in Him full comfort and provision, and joy. The 37th Psalm will be worth reading over many times in the days ahead, as will also such blessed chapters as John 14 and John 17.

WE RECOMMEND

TO friends who are seeking light on the startling prophetic events of the hour, we strongly urge a subscription to the magazine called PROPHECY MONTHLY put out by Dr. Keith L. Brooks, 2003 Addison Way, Los Angeles, California. The price is \$1.20 a year, single sample copy, 15 cents. There is a sort of nostalgic pleasure to the pungent news items and Scripture comments, that we cannot find in any other magazine. The subjects covered in this little pocket-size treasure house of Scripture truth and interpretations of world-wide events, move over such a wide area of human interest, that we in THE CHOSEN PEOPLE cannot begin to approach. That is why we have suggested to many of our friends when they have written to us to inquire, that this little magazine makes an excellent supplement or complement to THE CHOSEN PEOPLE.

And then of course Dr. Brooks is one of the most fearless and persistent champions of Israel's cause that we have in America. His love for the people of Israel, his courageous battling for the truth in their defense, these acts of plain Christian obedience to the Word of God have endeared him to the hearts of all who understand the hour in which we live and the titanic forces of the satanic hosts arrayed for the one purpose that Israel shall be destroyed from the face of the earth. So, send for your copy of PROPHECY, and just say that you are doing so in response to the suggestion made by us in these columns. The address once more is: — PROPHECY MONTHLY, 2003 Addison Way, Los Angeles, California.

CROWDED OUT

DR. Feinberg's exposition of Micah, second installment, we have been compelled to omit from this issue, and we are hoping to carry it in October. Dr. Feinberg has always been so gracious and kind in such matters, and we know also our readers will bear with us patiently. The Salutation of this issue, occupying the first eleven pages, was so exceedingly long that we just were stumped for a while. We had several members of our staff study with the utmost scrutiny the message of the Salutation with the idea of cutting that drastically so as to keep it an even seven pages. But every one insisted that not even one paragraph be taken out. They felt it would destroy the interwoven fabric of the exposition. And suddenly someone popped the idea, "Why not postpone Dr. Feinberg's exposition to October?" And that is exactly what we have now done. We hope you will be satisfied with the arrangement and that you will understand our difficulties.

gathered in our hall. Six different classes were in operation. When it came to conversation, it centered around the Land, the People, the Messiah. When it was time to read, all classes united; and sitting around a long table, we read the first two chapters of Genesis. After that, Mr. Vanderlip asked me to say a few words and I spoke to them in Yiddish and German. I spoke of sin and death through the first Adam, and forgiveness of sin and life everlasting through Jesus Christ, the second Adam. Thus Christ is being made known to those who only received wounds and punishment at the hands of so-called Christians. Unite with us in prayer that those memories may fade and that the love of God and of His true children may take its place and that they in their turn be found at the foot of the Cross acknowledging Jesus as their Saviour and Lord.

Let me close the day's work with another incident. To talk of the classes for women, boys and girls with their woodwork and needlework lessons, would take too long. To speak of the weekly Gospel meeting is a subject in itself. Pay a visit one day and see for yourself. I'll say to you like Andrew of old, "Come and see!"

MIDNIGHT NICODEMUSES

But to my incident. After the English lesson it was 9:35 p.m.; there was a knock at the door. Two young Jewish students, who had been reading the Word of God in our window, desired a talk. At first they seemed on their guard, but they were disarmed immediately when they heard that we were friends of Israel, friends of the Jewish people, and trying to alleviate their sufferings both spiritual and physical. The conversation continued until 11:50 p.m. and faithful witness was given, not without making some impact upon them. We met one of them since then, while

travelling in a streetcar, and he came across and spoke to us, not afraid to be seen with those who love the Saviour. This, dear Christian friends, is a great triumph. For less than this, Jews have been excommunicated, cast off from their dear ones; yes, even discharged from their positions.

We are often asked: Is Jewish work worthwhile? Are all the expenses justified? In one day at our Montreal Branch nearly ten Jews and Jewesses who never before had heard of the Saviour were told of Him, and nearly thirty unconverted Jews heard the Gospel. Another Jewess who accepted Christ as her Saviour is waiting to be baptized; pray for her, and that many more may follow.

Is it worthwhile? You will have to go a long way to find a church which has such a ministry. Of course it is worthwhile. "Inasmuch as ye have done it to the least of these my (Jewish) brethren, ye have done it unto me!" He is worth it.

WE'LL STAND BY

WE think we see gathering clouds of a depression on the American economic horizon. Already precious friends are writing us, "I have been laid off," "My income has suddenly been cut in half," "The Lord has seen fit just now to allow me to suffer serious reverses in my financial resources," and many others.

Of course, the income of the Mission may suffer, as indeed already we have begun to feel the shrinkage. But this is all of the Lord's own concern, and we will carry on as best we can, with the resources that He will place in our hands. We feel somehow that He will not fail us in a time when our world-wide ministry to scattered Israel is so desperately important and strategic. Perhaps He will enable other friends who may not be so seriously affected by economic vicissi-

minds and hearts of our Christian leaders the supreme necessity for a world wide pouring out of the Gospel to the people of Israel. If the Word of God be true and if the things we have been talking about in this Salutation have any basis of fact in Scripture, then the most important thing on God's earth today is for the Church to gospelize the Jew, and to do it quickly. The King's business requireth haste. Remember that Israel is embarked on a one-way street leading to the frightful horrors of Armageddon. You remember that when the people of Israel, just delivered out of Egypt, lusted after flesh, we read, in Psa. 106:15,

And he gave them their request; but sent leanness into their soul.

So may it not be that God is allowing these poor Jews, out of the distresses of a European hell, to seek shelter in the only place under heaven where they have even a fighting chance to survive? But, if the Armageddon comes, and the hosts of Russia, with her satellites, will come sweeping down upon this helpless country, there will indeed be such a leanness in Israel's soul as never she has known in all her sad checkered history. If you saw a blind man walking down the street to the edge of a precipice, in imminent danger of stepping over and being hurled hundreds of feet into the ravine yawning below, would you not as a matter of humane conduct, rush to this poor blind fellow, grab him by the arm and cry out, "Not this way brother, not this way, but come with me!" In exactly the same way, this poor blinded people of Israel are walking like a blind man, down a one way street to the precipice of the valley of Jehoshaphat. Is it not the duty of the Church of Christ to run after these people and to cry out, "Hear, O Israel, only in the Lord Jesus Christ is your salvation and your hope"?

GOD BE WITH YOU TILL WE MEET AGAIN

Now I must say good bye. When this letter reaches you I shall probably be on the high seas on my way to the European boiling pot. Your prayers must follow me. Your support we always count upon. Under God's providing, we have no one but our our beloved friends to look to, and the Lord has never failed us in supplying the ever-increasing needs of your world-wide undertaking, through yourself as His steward.

The Lord willing, I shall hope to send you the usual Mid-summer Letter. Perhaps I will write it once more in the land of Israeli, perhaps in the heart of Europe—I cannot tell now where it will be, nor under what circumstances. But I hope to get it into your hands by the first of August.

Do not forget the Summer's End Conference which you will find advertised on another page. In the Lord's journeying providences I shall hope to be back before those blessed days are upon us. And of course I will have news to tell, and I may bring back some motion pictures too.

Now the Lord bless you each one, and watch between us as we part one from another, to meet once more in these pages next fall.

Ever gratefully your servant in the Gospel,

J. Hoffman John

Incidents In The Work

ALL IN A DAY'S WORK

A visit to the Montreal Branch of the A. B. M. J., as reported by Rev. Arnold Seidler, of London, England. Some things you never knew before.

HAVING to go to the Consul in Montreal, I called on the Montreal Branch of the American Board of Missions to the Jews. The Mission is pleasantly situated; and a large sign, reaching well out into the street, proclaims the message preached in the Hall: "Jesus Christ, Israel's Messiah," in English and Hebrew. These words arrest the curiosity and interest of every passing Jew. Jews who have passed the Mission in a streetcar have been known to return on foot in order to find out the meaning of this sign. The windows are attractively arranged and well stocked with open Bibles and tracts showing clearly the purpose of the work of the American Board. Here is the same spirit in which the work in Manhattan and Brooklyn is carried on. It can be best described with the first lines of a well known hymn: "I'm not ashamed to own my Lord nor to proclaim His Name." This alone should put some of the children of God to shame; for in my travels I have met many who were ashamed to own Him Who loved them and gave Himself for them. And I believe that it is partly because of this policy of the Mission that the work in Montreal is blessed and Jewish souls are attracted to enter the Reading Room and unburden their hearts to the missionaries in charge. Let me tell you of some of these.

THE GOSPEL ON TICKER-TAPE

Sitting indoors one has a perfect view of everyone who stops at the window to read the prophecies concerning the first coming of our Lord Jesus Christ. These, by the way, are

written on a large roll of paper and displayed by an ingenious device like a telegram on ticker-tape, being operated by a small motor. This is the work of Mr. Vanderlip, who has completed several rolls on different topics and displays them alternately.

On one occasion a Jew stayed for well over twenty minutes following the Scriptures attentively. Another, after reading with apparent interest the Scriptures for a similar period, came in and asked for literature, which was gladly given. That same day a brilliant pianist and architect (a newcomer to Canada) entered and enquired about English lessons which are given free of charge and advertised in the window. It was a delight to witness to him of the saving power of our Saviour. Although one felt that the Truth had made upon him a deep impression, one could notice too the inner fear of what would happen to him and his family if he accepted the Truth. He has not found employment yet and it seems that it is difficult for Jews to find any.

"THEY WILL CRUCIFY ME!"

A young Jew converted two years ago is still without any work; no Jew or Christian will have him. Another Jew, convinced of the Truth, said to Mr. Vanderlip, "I dare not acknowledge Him as my Saviour; they will crucify me when they hear of it." It makes it difficult for the missionary to pursue his aim, knowing that every convert has to face such a future. Oh, that the Christians would realize their responsibility towards the least of these His brethren and

by their prayers and support enable us to show that someone cares and loves them, and that there is in deed and not only in theory, "Neither Jew nor Gentile," but that we are all one in Christ Jesus.

A young Jewish woman read with interest the Scriptures in the window and it was interesting to watch her features as she did so. After some time she entered the Reading Room and requested to be allowed to look at some of the reading matter put on the tables for the use of visitors. After reading quietly for a period she entered into conversation with Miss Midgley, our lady missionary. They had a heart-to-heart talk at the end of which she said: "I wish I could believe as you do; for I see you have real happiness." She left with the promise to come again. To our surprise and joy she returned the same evening with the express purpose of seeing Miss Midgley again. This time she put forth a reason why she could not accept the love of God in Christ. Her reason was: If God allowed the slaughter of six million Jews, where was His much vaunted love? It was patiently explained to her that man had a free will and could exercise it in whatever way he desired. If man wished to put the clock back, or to advance it, he was at liberty to do so. She seemed to grasp the meaning, especially our responsibility to choose this day whom we would serve. Tears were running down her cheeks as she was brought face to face with the Saviour who suffered for her on the Cross. Yet, there our interview ended. We trust to meet with her again here on earth; but if not, pray with us that she may be among the number of those who will sing when gathered around the Throne of the Lamb, "Thou art worthy... Thou wast slain... Thou hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

"DO YOU HATE THE JEWS?"

During the afternoon two Jewish gentlemen entered the room. While the younger approached Mr. Vanderlip, the elder selected a number of tracts and copies of THE SHEPHERD OF ISRAEL, and stuffed his pockets with them. They were father and son, attached to the leading liberal synagogue of Montreal; and they asked questions concerning the purpose and aim of our missionary efforts. They were told that we preached Christ Jesus as the only way of salvation for Jew and Gentile, for He came in fulfillment of Old Testament prophecies. He then asked if we hated the Jews; to which he received the reply, "We do not, and we dare not. The Jews are the people of God's choice and no real Christian can hate the brethren of our Lord according to the flesh." He then made known the real purpose of his visit. He was the organizing secretary of the Young People's Society of the Shaare Sion Synagogue and wished that a worker of the American Board of Missions to the Jews would take part in a public symposium held for the young people at the synagogue a few weeks hence. The subject will be, "Anti-Semitism, its Solution." Mr. Vanderlip happily agreed to be the speaker for the Mission. They asked if he would be willing to answer questions. Willing indeed, he answered; he could not wish for anything better, for his heart's desire is that these young people, whose ages range from twenty to thirty, shall come to know Him of Whom Moses and the prophets did write. Uphold him in prayer.

CANADA WISER THAN AMERICA

That night the English classes were held. Nineteen Jews and Jewesses were present, newcomers to Canada. I cannot help but think that Canada is a very privileged country. The cream of the Jewish intellectuals were