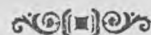


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"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.



JOSEPH HOFFMAN COHN, Editor

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DECEMBER, 1949

No. 3

Salutation

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

DEARLY BELOVED FRIENDS:

When they rolled Morris Gordin into the operating room of the hospital, the doctors and nurses, at first startled, then thrilled and awed, were treated to one of those rare experiences that God allows sometimes to inspire a jaded doctor or a wearied nurse. For there, sitting stark upright on the cot, was Mr. Gordin, with a heavenly joy lighting up his face, singing in a lusty basso:

I will sing of my Redeemer,
And His wondrous love to me:
On the cruel cross He suffered,
From the curse to set me free.

Sing, oh, sing of my Redeemer,
With His blood He purchased me
On the cross He sealed my pardon,
Paid the debt and made me free.

And hardly had the anaesthetic been given, and the surgeon's knife begun its work, when Morris Gordin's heart stopped beating; for Morris was ushered at once into the presence of that great Redeemer to Whom he had just sung a prelude to his celestial entry. And now he sings of his Redeemer, and to his Redeemer, and his will be the experience portrayed by John Newton in his entrancing hymn, 'Amazing Grace':

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

Morris Gordin had had for his father one of the leading rabbis of America. He had abandoned all Judaism and indeed all faith; for very early in his career among the radical and subversive elements in the city of Chicago he had drunk deep at the poisoned fountains of the demoniacal thing called Communism. To Russia he had then gone, and so far had he climbed up the ladder of Trotsky ambitions that he was promoted to the position of Commissar; later on he was made Judge of the higher court of the Soviet dynasty. But through it all he was an unhappy man, and no slightest ray of joy entered his soul. Then one blessed day, having returned to America, he found eternal salvation and eternal joy through the precious blood of our Lord Jesus Christ. And it was the praises of the Lord Jesus Christ that Morris

Gordin sang from that day to the closing hour of his life upon this earth. He wrote a book at that time, looking back to those horrible days of the Russian cruelties, and called it 'Utopia in Chains.' It was a powerful indictment of the whole Communistic travesty, and earned him the hatred of thousands of those who before had been 'fellow travellers.'

ANGELS CANNOT SING!

You may wonder what all this has to do with our monthly SALUTATION to our beloved readers, the children of the King. Therefore, we must at once come to the point and tell you that December is the month in which the mad rushing world stops for a moment to celebrate what it calls 'Christmas.' We have the Christmas sleigh bells, and the carols in the churches, and the candle lighting ceremonies, and the thousand and one other foibles which accompany the worldly celebration of a sacred and divine event.

But out of all this welter of celebrations and parties and goings on of many descriptions, there is one rather striking fact which we would like to bring to your attention at this time; and that fact is, **Angels cannot sing!** We love to hear the blessed Christmas story and we love to hear our teachers tell us that the angels sang the 'Glory to God' out of a Mediterranean sky over the hills of Judea to the astonished shepherds who were keeping watch over their flocks by night. And we do not enjoy the prospect of disillusionment.

But the Scriptures tell us (*Luke 2:13*), 'There was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest.' *Revelation 5:12* again bears out this interesting truth, for we read that there were angels to the number of ten thousand times ten thousand, but they were 'saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

If you search carefully you will find that the word which many of us have mistaken so as to make it mean to sing, never does mean that. It is, of course, possible to squeeze out of the Greek word *lego* the idea of canting. But, canting is a far cry from singing; and so our interpretation still is sound, angels do not sing!

WHAT PRICE HUMAN RACE?

What we have just said, brings up afresh the age-old question, Why did God create the human race? Perhaps as we study this problem, new light may come on the sentence that we sometimes repeat out of the Westminster catechism. You remember the question, 'What is the chief end of man?' The answer is, 'To glorify God.'

The truth is that God craves companionship and fellowship. He created the angels, but they are largely messengers, or perhaps we might call them celestial agents. They simply do what God tells them to do, and at that point they stop. They are sent of God to give a message, say to Abraham, or to Daniel, or to any other of the prophets through whom God spoke to the human race.

But God cannot have communion with them, He cannot talk to them, as friend to friend; they are created servants to do celestial biddings. Now compare this with such a statement as is found in *Genesis 5:24*, and you

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General Information

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

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

Field Missionaries. The work of evangelizing the Jew is further being accomplished by Field Missionaries who come into personal contact with Jews.

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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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will see the difference: 'And Enoch walked with God: and he was not; for God took him.'

So here we have the first revelation of God's love for fellowship. We imagine that God must have had many a blessed conversation with Enoch up in the heavens through all of these years. Of course God did speak to Adam and Eve, but that was a frightening sound which Adam and Eve heard when God called out in the Garden of Eden, 'A-Yekoo?'—'Where art thou?' And this stentorian call, 'Where art thou?' sad and tragic to relate, was not for fellowship, but for judgment! One's heart beats more rapidly when he reads *Genesis 3:8*, 'They heard the voice of the Lord God walking in the garden in the cool of the day.' And so God was there ready to have companionship and fellowship with those he had created so that he might have someone to talk with that could respond in God's own language. Lo and behold this human race suddenly, by one act, separated itself from that fellowship which had been so dear to the heart of God.

But think of the joy that God must have had in his conversations and companionships with Abraham. What wouldn't you and I give if we could have the unique distinction that silhouetted the stalwart figure of Abraham against the backdrops of world history, for Abraham was the only human being in all the world, from the time that the sun first began to shine, until the present moment, that God called 'My friend!' The Apostle James makes special note of this in *James 2:23*:

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

The Friend of God! What a privilege and what a blessing! And because that rich fellowship was broken, God had even before the foundation of the world devised a plan of redemption by which once more we may be called friends of God. This very God, putting on human flesh, craved so much the fellowship of human mortals, that He took upon Himself human flesh and came down to this earth, and gave His body, His precious blood, that once more the door might be open whereby we would have access to the heavenly places in Christ Jesus.

It is this Christ who tells us, 'Ye are my friends, if ye do whatsoever I command you' *John 15:14*. And then He even makes this all-embracing truth still stronger by adding, 'Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you' (*John 15:15*).

WHO CAN SING?

But in the same book of Revelation we find that there were people, or there are going to be people, who can sing. Just look for a moment at *Revelation 5:9, 10*:

And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

'And they sang a new song.' But who sang the song? Only those who were able to say, 'Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' Does not this stu-

pendous fact put a new spring in your step, a joyful song on your lips? Does it not make the heart beat faster? Sometimes we laugh at the mobs who attend the baseball and football games which are so much the worldly life of our country; they yell, and they howl, and they shriek, and then sing, if we may call it singing, and they parade around the battlefield with brass bands and trumpets. If these people of the world can do all that, perhaps we ought to feel a little more kindly to the child of God who sometimes cannot suppress an excited but wholehearted 'Hallelujah!' as he or she may sit in some gathering of the saints and be profoundly moved with the blessed truths of our salvation and how it has been wrought. So, dear child of God, if you feel like shouting right now as you read these lines, do so, to your heart's content, and you will be only a little ahead of that other great day to come, when the thousands and tens of thousands out of every kindred and tongue and people shall sing the new song in the heavenly chorus, a song which we imagine will make the very heavens echo and re-echo, with such music as never our souls have heard down here on earth.

THE PRIVILEGE SUPREME

There is another rather startling fact to consider which I wonder if we have fully appreciated. Angels cannot proclaim the message of salvation to the human race! An angel directed Cornelius to Peter, but it was Peter who had to give the message of salvation to him.

These thoughts come to us as we ponder over the approaching season which the world calls Christmas; and we pass them on to you. What a wonderful salvation it was that God worked out in our behalf that only we human beings can sing praises to Him; and only because it is He Who has put a new song on our lips. For He brought it about that we opened the door of our heart, and the Lord Jesus Himself entered in and supped with us and tabernacled with us. So there is dwelling within us that spring from which flows the life-giving stream that brings joy to the heart and a song to the lips. And to us has been committed also the privilege of giving out the message — a message which angels cannot give, a song which angels cannot sing. There is a hymn which we sometimes sing entitled, 'The King's Business.' If you remember, the chorus runs:

This is the message that I bring,
A message angels fain would sing.

So you see when we understand the privileges given to us in God's new covenant economy, we will no longer think of our missionary obligations as a drudgery, but we will see instead the glory of our privileges, we will understand the great honor which God has put upon us, that He has committed to us the ministry of His blessed Word of truth. In such a tragic hour as this, that ministry assumes gigantic and over-powering proportions when it has to do with the age-end message to the people of Israel.

How are we to avail ourselves of this blessed fellowship of communion and companionship with Him? Can we not hear the Christ Himself, lonely, rejected, despised, crucified, call out to us from the distant abyss of isolation and rejection,

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
Revelation 3:20.

turn to the plans of their fallible leaders. Their spiritual state is dark indeed. But God has provided for this very situation. He has graciously sent the promised Messiah, the Lord Jesus Christ, as the Light of the world to give light to those people sitting in darkness (Isaiah 9:2). His death and redemptive work for them can display God's love for them and can dispel all gloom, darkness, and

night from their sad hearts. God has entrusted you and me with the message of light and the lamp of His Word to impart light to darkened Israel. Will we be faithful to pass on the truth of the Light of the world to Israel in these fearful and cataclysmic days of world history? The golden opportunity of this day may never be repeated. Let us make haste by His grace.

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.

Come and See

Urgently and joyfully we invite our friends to visit the Mission Headquarters whenever you are in New York. Many of the choicest of the Lord's people have come here and

have gone away praising God for what they have seen, and became more devoted to the Mission than ever before. So we say once more to all, Come!

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 Beach, 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. Catharines, Ontario	Sunday	8:30 a.m.	1550 K.C.

"MESSAGE OF THE CHRISTIAN JEW"

CMCQ	Havana, Cuba	Sunday	6:00 p.m.	1420 K.C.
COBQ	Havana, Cuba	Sunday	6:00 p.m.	9235 K.C.

for God in any age do well to measure themselves by this God-given standard. Less than this will never satisfy the heart of our God. With such definite contrasts between the true and the false prophet, how could Israel ever have failed to recognize the spurious from the genuine? The hour in which we live is a tragic commentary on the same conditions in professing Christendom.

THE JUDGMENT IMPENDING

After the prophet Micah has flayed the godless in Israel, he turns now to sum up the charge levelled at the heads of the nation in verse 1. He is putting into practice his commission of verse 8 to declare the sin and transgression of the people to them. It will be noticed throughout these denunciations that there is no word against the king himself for the king at this time was the God-fearing Hezekiah. But he was evidently powerless to curb the greedy and rapacious leaders. The heads and rulers of the nation by their hatred of justice and perversion of all right were building Zion with blood and Jerusalem with iniquity. At the cost of human misery, woe, and murder they were erecting for themselves grand dwellings. Wealth gained by the blood of the rightful owners was used to entrench the selfish and wicked interests of the leaders of Israel. In a grand indictment of the three classes — judges, priests, and prophets — Micah particularizes the chief sins of each group. The magistrates were making judicial pronouncements for reward. Impartial meting out of justice is impossible when once a bribe has been received. The priests were no better for they taught the people for hire, for the payment of a fee. Priests were appointed of God to instruct the people of God in the law, and that without wage. When they did it for hire, it took the keen edge from their im-

partiality. The portion of the priests was assigned them of the Lord; thus they were commanded by the law to teach gratis. The sins of the judges and the priests are matched by the misdeeds of the prophets. They divine for money, showing that they are false prophets. Sad picture indeed we have of the leadership of Israel in the days of Micah! Wherever one looked for guidance or leadership, whether to judge, priest, or prophet, one dominant consideration held sway: reward, hire, or money. And worst of all, there was a proud and unfounded confidence in the presence of the Lord. They boasted that because the Lord was in their midst no evil could befall them. This was tantamount to claiming that God was blessing them in their wicked ways. Consider how offensive it must have been to the Lord to have those who claimed to be His people (and were) glory in His presence with them in order by this pretense to provide a cloak for their wicked ways and selfish interests. The cup of their wickedness is full, so God must pour out His wrath and judgment upon them. Micah predicts that for their sins Zion will be plowed as a field, Jerusalem will become heaps, and Moriah would be as an overgrown forest. The prophet is predicting the complete desolation of the city of Jerusalem. Passages like Nehemiah 2:17; 4:2; and Lamentations 5:18 indicate the fulfillment in literal manner of these words of Micah. The invasion and destruction by Nebuchadnezzar fulfill the prophecy with sad accuracy. Truly the wages of sin is death, and death in every realm and sphere of life.

NIGHT FOR ISRAEL

The words of Micah to the prophets of his day in their sin are so applicable to God's ancient people Israel in our day. It is spiritual night for them. They have no vision and

If out of all this worldly pandemonium called Christmas you and I can learn the riches and the fullest blessing of what it means to have Him sup with us, then indeed we can well afford to put up with the shouting and the tumult of the mobs about us; for then we will have become one of those to whom the Lord can say, 'My Friend!'

THE CLOSE OF THE YEAR

We are closing the year with every encouragement both in things spiritual and in things material. If you continue at the present rate we shall indeed end up on December 31 with the greatest year in our history, once more, and we will exceed the year 1948; even in the midst of a depression, and unemployment, and a general let-down in our American economy. This is above all God's work, and we somehow have the conviction that just as sure as the sun shines, He will never let this work suffer for lack of the means with which to carry on a testimony that must be ever more intensive, ever more extensive. With strategic urgency we must sound the call to an Israel at the crossroads of world history, that there is no hope, no salvation, no permanent deliverance, apart from Him, who came to be Israel's Deliverer, Israel's Messiah, Israel's King.

For your fellowship with us through these years we can never be sufficiently grateful; but we do know that somehow the Lord has already rewarded you many times over, and given you multiplied tokens of His pleasure because of your obedience to His call in behalf of Israel. May this Christmas season find you and your dear ones in the very height of spiritual blessing and prosperity. And may the New Year bring with it greater unfoldings of His revealed will to you than ever before.

Ever faithfully yours in His service,

J. Hoffman Cohen

P.S.—Next month, January, is 'To the Jew first' month. Shall we not pray for a rich and abundant outpouring of gifts from the Lord's people, gifts that shall say, 'Go forward, brethren, we are with you heart and soul!' Your directors have authorized a budget of \$10,000 for the new work in Jerusalem, and a \$50,000 budget for an enlarged Radio ministry. Only our Lord can supply these greater needs. Therefore, let us pray, and earnestly.

Incidents In The Work

'THEY WILL BEAT ME UP LIKE A DOG'

By a brother from the inside of a D.P. camp in Europe. You will open your eyes and you will learn things that perhaps you never knew before. But God moves in mysterious ways His wonders to perform, and we never know where our testimony will be used by the Holy Spirit to draw men unto Him. This letter from one of our own converts will touch your heart and will cause you to give thanks to our Heavenly Father for the way He is honoring the far-flung testimony of your beloved Mission.

He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him (2 Corinthians 5:21).

PEACE and every good thing to you from God our Father and our Lord Jesus Christ. Dear Brother in our blessed Lord! With great joy I read your letter which was of great comfort to me. After the sufferings I went through since I left Czechoslovakia, your letter was refreshing to my soul. I see that you are indeed my brethren, brethren who obey the commandments of our Lord Jesus, blessed be His name. Your words brought to me great courage and vital strength to begin with new vigor the sacred work to which the Lord had called me and which I took upon myself to do all the rest of the days of my life. There is no greater privilege and no better opportunity than there is for me now to bring to my people the truth which is in our righteous Messiah, the Son of the living God, the Redeemer of Israel and His Holy One.

I was transferred from the first camp to the Camp Wels, where there are over 2,000 men and their families. Among them are Chassidim and other sects of Jews. There are two synagogues and a Rabbinate. I have already had a talk with the Rabbi with regard to the Messiah question. It seems to me that he is a man with an open mind.

'IF GOD IS WITH ME'

I talked to some other Jews, pointing them to the prophecies in the Holy Scripture about the Messiah and proving to them that the Lord Jesus, blessed be His name, is the only One Who could and Who has fulfilled all these prophecies. Some heard me very attentively and I promised them some tracts in Yiddish. Six told me that they had already read THE SHEPHERD OF ISRAEL before the war, but most of the listeners rebuked me and a few told me that if I would not stop talking about the 'Tuli' — the Crucified One — they would beat me up 'like a dog.' I told them that I am not afraid of them, for if God is with me, who can be against me? Nevertheless, I think that it is good for our spiritual health to be persecuted. From persecutions we emerge stronger and our work for the Lord is more zealous. Please send me as much literature as you can, THE SHEPHERD OF ISRAEL, 'Behold the Virgin,' 'Messiah Shall be Cut Off,' 'Of Whom Does Isaiah 53 Speak?' and all the other writings of the late Rev. Leopold Cohn, of blessed memory. The people can not get anything in Yiddish and they are very hungry for that language and will be willing to read anything so long as it is written in Yiddish.

IN THE HOUR OF NEED

Because there are very poor people among them and those in great need,

LYING PROPHETS

If the conduct of the rulers was blameworthy and reprehensible, that of the prophets, false messengers not sent of God, was no better. The second portion of the chapter answers to the subject matter of 2:6, 11, where the charges are made against the lying prophets. The prophets mislead the people purposely by not denouncing their sins. They lull the people of God into self-complacency and carnal security instead of declaring fearlessly the truth and will of God. They flatter and encourage the people in their sins. And as long as they are well provided for with food and material necessities, they can be counted on to prophesy peace and prosperity to the nation. However, when they are not so provided for, they predict war and calamity. They are adept at shaping their messages to suit their own selfish interests. When they do not have their way and are not given what they demand, they prepare (literally, sanctify) war against their opponents. They announce an impending war as a holy judgment from God, as though to vindicate the honor of the Lord against His foes. Because these deceivers have so outraged the sacred office of prophet, the Lord states in four different ways in verse 6 the calamities that will press heavily upon them. A common figure for calamity and distress is darkness. See Isaiah 8:22; Amos 5:18; 8:9. Those who blinded the eyes and minds of the people will be smitten with night and darkness and blackness. The practice of deception is always disastrous to the one who indulges himself in it. The light which was formerly present becomes darkness indeed. Now the prophet classifies the seers and diviners with the false prophets, for just as their works have the same objective in view, namely, the practice of deceit and hypocrisy, so their end will be the

same and their punishment identical. They will cover their lips. In the Orient they prided themselves on their moustache and beard. To cover them was a token of shame and silent mourning. Their shame will be manifest to all, for there will be no answer from God. They will no longer pretend to have answers from God, because they will be confronted with the stubborn reality of the calamities sent upon them by God. The Lord will not bring to pass any of their predictions. They will then appear in their true light as those whom God never sent. Micah now sets himself in contrast to the false prophets and seers, and in doing so gives us clearly the distinguishing features of the messenger of God. Every detail of the description is of great importance. Micah was full of power by the Spirit of the Lord. He spoke by the leading of the Holy Spirit while the false prophets prophesied of their own spirits. Their message originated with themselves and their own fallible human faculties and powers; his word was ever energized and controlled by the Spirit of God. Since the prophet of God was full of Spirit, he was also empowered to set forth in an impartial manner God's holy judgment. Moreover, he was filled with might or moral courage, holy boldness, to proclaim the truth regardless of the desires of the people. The true prophets (for what was true of Micah was descriptive of the ministry of all God's prophets) were not to be bribed by anticipated favors from the people. Such preparation was needed by the messenger of the Lord in order to declare to Jacob his transgression and to Israel his sin. The prophet had to declare what the people may not have wanted to hear, but needed to nonetheless. In this eighth verse of our chapter we have a pen portrait of the preparation and equipment of the prophet of God. All who speak

Studies in Micah

By CHARLES L. FEINBERG, Th.D., Ph.D., Professor of Old Testament,
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CHAPTER III—Instalment 3

UNJUST RULERS

JUST as chapters 1 and 2 form the first portion of the prophecy of Micah, chapters 3 to 5 constitute the second division of the book. The section begins with the same charge to hear the words of the commissioned messenger of God. This chapter is an expansion of the judgment set forth in 2:1, 2. It is nothing short of remarkable how the indictment of God can be set forth in such varied fashion, thus avoiding painful monotony. The twelve verses of our chapter divide equally into three paragraphs. Verses 1 to 4 are addressed to the rulers; verses 5 to 8 are spoken to the prophets, then rulers, priests, and prophets are all included in verses 9 to 12. The heads of Jacob and the rulers of Israel are the judges and magistrates. Micah asks them, intending thus to awaken them to serious reflection on their evil ways, whether they are not the very ones who should know in a practical way the demands and characteristics of justice. Was it not their special duty and responsibility to know justice? Since they were accustomed to sitting in judgment on others, they should be aware of the judgment that awaits them for their evil deeds. See Romans 2:1 for an enunciation of this great principle. Their condemnation is the greater when their deliberate failure lies in the very realm of their special duty. Now the prophet Micah sets forth in vivid and strong language the moral and spiritual conditions which prevailed in his day. Those who should have been examples in their love for good and their hatred for evil were

characterized by their habitual (so the verbs in the original) hatred of the good and love of the evil. Their barbarous conduct against the poor and innocent is likened to the brutal slaying and eating of animals. All the processes in the transaction are outlined for us with the frankest portrayal of the merciless ways of the exploiters of the people of God. Every variety of cruel oppression seems to have been resorted to in order that these ungodly judges might rob their fellowmen of their goods. When will unprincipled rulers realize how sorely they invoke the wrath of God by their glaring misdeeds? Only when God's judgment is upon them will they perceive the extent and enormity of their abominable ways. What a contrast these leaders were to the Shepherd of 2:12. The offenders against justice are not left to surmise what the judgment of God will be; their plight in the time of God's wrath is declared to them. Then they will cry to the Lord but He will refuse to hear. Theirs will be a cry for deliverance from anguish only and not one that arises from true repentance over sin. Since they refused to heed the cries of the needy, the Lord will recompense them in like kind. When the hour of God's judgment arrives, the time of grace and longsuffering is over. The Lord will hide His face from them (what unspeakable punishment is this for it is of the essence of the punishment of hell) and allow them to perish in their iniquities. As blessed as is the grace of God, so terrifying is the wrath of God. One balances the other.

EASTER AT HEADQUARTERS

By Rev. Alexander Marks

it would be a good thing if we could give them any material help, even in a small measure. I mean, if we could be of help to them with any little thing, that would be one of the means to win their confidence and it would strengthen our work. I want to assure you, dear brethren in the Lord, that a great and mighty work in spreading the Good News will continue in the place and I hope that you will stand by my side to help me.

Now, I want to thank you all, my brethren in the Lord, and especially my thanks from the very bottom of my heart to our dear Rev. Dr. Joseph Cohn for the financial help you extended to me and also for the food package. To the meager portions we get here in camp, this food will surely quicken our bodies.

May the Lord bless your hearts. I pray for you all daily and thank God for your lives and your testimonies. You are the greatest testimony to me by which I am strengthened and encouraged.

With regard to my coming to the United States, I have a plan if I could only get one very important document here; and if not, I will write to Brother Jones in Canada and will ask him to help me to get to Canada. I am sure that you will do all you can in order that I may come to a place of permanent rest. Please pray for me.

Thanking you once more for your goodness toward me and with heartfelt greetings to all the brethren and sisters in our Lord Jesus, the Messiah, blessed be His holy name, I remain, Your sincere brother in the Lord.

For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.—2 Corinthians 8:3, 4.

IT is five years now since I came to the Greater New York area in fellowship with the American Board of Missions to the Jews, and during that period we have experienced rich times of blessing in our meetings. But Easter Sunday was an extraordinary day of blessing for us at our Headquarters. The presence of the Lord was manifested in a very marked way. The highlight of the day was our baptismal service. Our auditorium was well filled with Jewish believers on Easter morning, who gathered together to witness Jewish friends confess the Lord Jesus Christ.

The service opened with the singing of a Resurrection hymn, followed by prayer. Dr. J. Hoffman Cohn, our General Secretary, read from the eighth chapter of the Acts the incident of Philip and the eunuch. He impressed upon us all the need of salvation through faith in the Messiah and then confession in baptism. Dr. Cohn reminded us of the need of missionaries in order to explain to our people the Messianic claims, even as the eunuch needed Philip to explain to him the Scriptures which he had read. It is not enough to distribute the Scriptures, but missionaries are needed to explain them.

"O HAPPY DAY"

Among the candidates baptized were Jewish friends who had found the Lord Jesus Christ here at our headquarters. One Jewess had been in Christian Science for a number of years, but soon found the error of her way as a result of meeting with our workers here. A young Jewess baptized was brought to the Lord at our Brooklyn Branch, and is joining the U. S. Army as a nurse, but wished to take her stand for Christ before doing so.

Prior to baptizing the candidates, the hymn, "O Happy Day," was sung, and as each candidate entered the water, Dr. Cohn asked each one if they really believed on the Lord Jesus Christ as their personal Saviour. Following each baptism the chorus was sung, "O happy day, when Jesus washed my sins away."

"TIS DONE, 'TIS DONE."

Mr. Herman Newmark, Director of the Hebrew Christian Testimony to Israel, of London, England, who was visiting us last winter, told how he had found Christ in pagan Japan, and confessed Him through baptism in the Pacific Ocean. He said that these words were sung at his baptismal service, "It is done, the great transaction's done, I am my Lord's and He is mine." Mr. Newmark then spoke to us from Col. 3:1, "If ye then be risen with Christ, seek those things which are above."

Dr. Cohn extended the right hand of fellowship to each candidate and presented them with a Scofield Bible and prayed for them. The large company present at this service then stood and recited the Creed of our Hebrew Christian Fellowship.

"IN REMEMBRANCE OF ME"

Prior to the breaking of bread, a Hebrew Christian whom Dr. Cohn baptized here a year ago sang a solo, "I Know that my Redeemer Liveth." This Christian Jewess gave a very stirring testimony of what the Lord had done for her since she confessed Christ here. Prayer was offered over the bread and wine, which symbolize the Body and Blood of our Lord, and the Scripture was read, "Let a man examine himself." Dr. Cohn spoke to us of the significance of this feast of remembrance. The enthusiastic singing of our Hebrew Christians was most inspiring and touching. We do enjoy the songs of Gospel grace.

SNATCHED FROM THE BURNING

The period for testimony was most interesting; one Jewish brother told how he had accepted Christ through Dr. Leopold Cohn more than twenty years ago. Other testimonies followed in quick succession, and were heart warming. Finally one young man rose to his feet and said, "I must testify." This young man, with his whole family, experienced a tragedy in a fire. One of his children was burned to death, and the remainder of the family had been in the hospital for six months. During that period our Mission prayed for these friends and helped them, and this young man thanked the Mission for the prayers and help given. At the conclusion of the service, the hymn, "Blest be the tie that binds," was sung, and it seemed as if no one wanted to leave the building. The next meeting was to begin within a few hours.

PASSOVER TYPE PORTRAYED

In the afternoon the auditorium was again crowded. The Passover Table was set, and Mr. Newmark spoke to us of the Passover and its relationship to the Gospel. In this congregation there were a number of unsaved Jewish friends. Dr. Cohn read to us from Luke 24, and so the unsaved Jews heard of the Resurrection of Christ through the Scriptures.

Mr. Newmark then gave us a most helpful message on the Passover. He showed us how the Word of God was fulfilled to the very jot concerning the sufferings of our Lord Jesus Christ. Our brother had in his possession the Jewish ritual for the Passover and pointed out the Messianic element even in the Jewish ceremony. The speaker reminded us that we have no sacrifice today, that the bone was no substitute for the Lamb, but that God had provided in the person of our Lord Jesus Christ, the Pass-

Jewish Center in the Bronx, New York. On his way home, he called at the offices of THE JEWISH CHRONICLE as 'one of the points of Jewish interest in London.'

Rabbi Herzog, he told me, was enthusiastically in favour of the suggestion. Rabbi Hollander also said that next summer a world Rabbinical conference would be called in Israel to discuss the matter.

When in Israel, he went on, they also called on Mr. Ben-Gurion, and discussed the matter, but Mr. Ben-Gurion said that it 'was not the business of the Government.'

Discussing the future of Judaism in Israel, Mr. Ben-Gurion said to them: 'The Government have set aside funds to supply the communal needs of Judaism, but they do not impose the observance of Judaism on anyone.'—*The Jewish Chronicle*.

* * * * *

An appeal to young people and their parents to help Israel absorb millions more immigrants was made by the Prime Minister, Mr. Ben-Gurion, on Tuesday, at a reception given by the Executive of the Histadrut in Tel Aviv to the American delegation of the 'Gewerkshaftern Campaign' on the eve of their departure after a three weeks' visit to the Jewish State.

'We are faced with a task no easier than the creation of the State, and that is to bring all the Jewish people to Israel.' Mr. Ben-Gurion said. 'You saw how difficult it was to bring over and absorb 200,000 immigrants. But we are determined to bring millions more, and I am certain that we shall bring them.' — *Jewish Telegraph Agency*.

* * * * *

Israel will go over to the offensive and fight on foreign territory if the Arabs attack again, Mr. Ben-Gurion, the Prime Minister, declared when

winding up the debate on the Conscription Bill in the Knesset.

Military training for Israel's conscripts must be total, he said, since the defence of Israel was not a question of maintaining boundaries; it was not even a question of independence, but a question of their very existence, whether they were 'to be, or not to be,' since if surrounding enemies should overpower Israel, the Jews would be exterminated.

The defence of Israel was not dependent on the Army or on good weapons alone, but on all the people.

Mr. Ben-Gurion added that the people of Israel were still not a nation since the majority of the Jews still lived outside Israel. Even in Israel itself the population was very varied. People from 55 different countries were serving in the Israel Army. Many did not have a common language; some were even developing mutual hatreds through lack of knowledge of each other.

The creation of the Nation of Israel, the Prime Minister asserted, must be artificially forced since normal, historic processes were too slow.

He severely criticised those ministers of religion who objected to the conscription of women, saying that Israel's women must take their full share in the country's defence.

'What makes you think that women with machine-guns are more irresistible to men than women with typewriters?' he demanded.

The existence of 21 political parties in Israel was disgraceful. The country should not have more than two, or, at the outside, three parties.

He also repudiated Mapam's allegations that the majority of the Army officers were members of Mapai, stating that a recent inquiry revealed that 50 per cent of the officers were members of Mapam, and only 30 per cent members of Mapai. — *The Jewish Chronicle*.

Jewish Notes

DECLARING that a United Nations proposal to internationalize Jerusalem would be a 'death blow to the State of Israel,' Daniel Frisch, president of the Zionist Organization of America, has issued a call to Jews throughout this country to hold mass community meetings to protest.

The U. N. plan would give the Arabs the old city of Jerusalem, which they now hold, and the Israelis the new city, with supreme authority over the whole city vested in a U. N. commission.

In a message released yesterday to the organization's 200,000 members, Frisch called for all Jews to support Israel's position by taking the Biblical oath: 'If I forget thee, O Jerusalem, may my right hand forget its cunning.' The internationalization movement is being carried on, he said, by 'powerful forces, with intent bellying their professed motivation.' — *New York Sun*.

* * * * *

Rabbi Elmer Berger, national executive director of the American Council for Judaism, at a meeting last night of the organization's New York Chapter at the Wendell Willkie Auditorium, 20 West Fortieth Street, accused the Zionist movement of seeking to transform Jews 'from a religious communion into a nationalistic group.'

Emphasizing the view that Israel is a foreign state, Rabbi Berger criticized what he described as 'Zionist ideology, which is now attempting to make Jews believe that their status is determined by the success or failure of that state.'

'The American Council for Judaism,' Rabbi Berger said, 'will continue its steadfast emphasis for the increasing national, civic, social and

cultural integration of our coreligionists in American life and for the advancement of Judaism as a universal, not a nationalistic, religion.'

The Zionist objective, Rabbi Berger said, is to create a situation in which Jews who are citizens of countries other than Israel 'will be spoken for by a Zionism that remains organized and politically disciplined for Israeli national interests.' — *New York Herald Tribune*.

* * * * *

Plans to transfer the Israel capital to Jerusalem made further progress last week when the Government appointed an Inter-Ministerial Committee to prepare for the earliest possible transfer of Ministries and of Government Departments to Jerusalem.

A site occupying some hundreds of acres on a hill in Western Jerusalem between Rehavia and Beth Hakerem has been set aside on which to erect the Government buildings. A small sum of money has already been allocated for preliminary work on this site.

About I£300,000 will be spent by the Jewish Agency on the 'Congress Hall' to house Zionist Congresses. It will also be available for international conferences. This hall, which will also be built in Western Jerusalem, will be the largest in the Middle East. — *The Jewish Chronicle*.

* * * * *

A number of American Rabbis, who recently visited Israel, suggested to the Chief Rabbi there, Dr. I. Herzog, that the Chief Rabbinate of Israel should become the central authority for Orthodox Judaism throughout the world, I was told by one of the visiting Rabbis, Rabbi Dr. David B. Hollander, of Mount Eden

over Lamb, and the speaker urged all unsaved friends to accept Him.

The service concluded with prayer. Jewish people stayed on to ask questions concerning the claims of Christ. No one was in a hurry to leave the building, and the presence of the Lord was real. We can say with the disciples of old, "Did not our hearts burn within us as He talked with us by the way?"

OUR YOM KIPPUR SERVICE IN THE BROOKLYN MISSION

By Rev. Bernhard Schatkin.

A GREAT Christian work is being on in our Headquarters Building, at 236 West 72nd Street, New York City. Gospel services are held every Sunday at 4:00 p. m., and outstanding preachers present the glorious Gospel of our Lord Jesus Christ. At the same time the Brooklyn Branch (our old headquarters) so greatly beloved by Christian friends who knew and loved Rev. Leopold Cohn, is still carrying on a remarkable Gospel ministry. Even a greater effort is continued to carry on this great work which was started through sacrifices and prayers of God's people.

One of the most impressive services in the Brooklyn Mission during the years gone by, was the Annual Yom Kippur Service (Day of Atonement). As our friends know, this is one of the most solemn days in the Jewish calendar. When the Rev. Dr. Leopold Cohn, God bless his memory, the human founder of our beloved Mission, was alive, he preached to large congregations of Jews, many of whom in time accepted the Lord Jesus Christ. After his home-going, we were privileged to carry on this splendid work started by this dear departed brother.

The following is a brief report of the Yom Kippur Service in the old

land-mark (our Brooklyn Mission). The service was opened by the singing of two Christian hymns, led by our brother, Mr. Dewey, of the Green Pasture Church in Brooklyn. Prayers were offered by our brethren in Christ, remembering our beloved Israel, many of whom were in the synagogues that very hour, praying in the Hebrew tongue the words of the Psalmists. Many of them do not know the real meaning or definitions of the Hebrew prayers which they read.

An appropriate Scripture for our service was the 53rd chapter of Isaiah, read by our faithful servant of the Lord, Brother Joseph Serafin. When the wonderful prophecy of the Atonement of the Lord for the sins of the world was read:

With His stripes we are healed
... The Lord hath laid on Him the iniquity of us all

a number of Hallelujahs, Amens, and Praise the Lords! came from the hearts of many of our born-again Jewish brethren. There were also Jews in the congregation who as yet have not accepted the Lord Jesus Christ. Miss Augusta Sussdorff, our veteran missionary, testified to the Lord's faithfulness through the many years of faithful service. Miss Bullock, who has the Womens' Work, also testified to the saving grace of our blessed Lord. Mrs. Anna Frank followed with a stirring exhortation. Miss Wardell graciously helped us by playing the piano.

The writer of this report brought an appropriate message, 'The Story of a Great Soul, a Great Preacher and an Humble Disciple of the Lord, John the Baptist.' The theme of the message was the announcement of John,

Behold the Lamb of God which taketh away the sins of the world!

The service was concluded by the singing of, 'Praise God from Whom all Blessings Flow.' The concluding

prayer was offered by the writer in the Yiddish tongue, praying for the people of Israel, who are still blinded and cannot see the Perfect Lamb of God, their Yom Kippur. Only through His redeeming blood can we have the perfect assurance that our sins are forgiven.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away —
A sacrifice of nobler name,
And richer blood than they.

Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love.

SHANGHAI JEWS IN SAD PLIGHT!

AS we go to press an urgent letter comes to us from a dear Christian woman in China. She is an American, and understands our American immigration problems. We can do no more than to quote the letter in full, because in this way you will get the complete picture of what is going on in the city of Shanghai, and you will know better how to pray for these poor derelicts and especially for the Jewish Christians among them who will apparently be the greatest sufferers of the threatening calamity that faces them:

TO THOSE INTERESTED IN JEWS WHO
HAVE ACCEPTED THE LORD JESUS AS
THEIR MESSIAH

It is sad to me living here in this city where so many thousands of Jews took refuge, to notice how much better care is given by the Jewish Relief Committee to the non-Christian refugees than is given by Christian organizations to those Jewish refugees who have angered their own people by accepting the Lord.

About three hundred Protestant Jewish refugees are now faced with a new difficulty.

Many of them have friends in America who have given them affidavits and these refugees here have long been registered for entrance to America hoping for the happy day when they could settle down in a new home there, where they would be free from persecution.

Most of them belong to the so-called 'Small Quota' group which because of the few available quota numbers may require years of delay. Many of these have always been German, but because they happened to be born in sections which after the First World War were given to other countries they have to come under the quota of those countries.

When the ships to evacuate Jews were first talked of they would not consider Christian Jews. The Relief Committee would only take non-Christian Jews. This made hardship in families where one or more had accepted the Lord, but it was really best that they would not take Christian Jews for from all we had heard we knew Christian Jews would only go to Palestine to get into another persecution and have to flee again. Now comes the word that Jewish Relief Committees will not refuse to evacuate Christian Jews but will take all the 5,000 Jewish refugees now remaining in Shanghai and evacuate them to Palestine.

This causes a very great difficulty for the Christian Jew. Instead of entering a land of freedom and hope he is now almost forced to enter another time of persecution. Not long ago we heard of a number of Christian Jews who had landed in England after great difficulty in escaping from persecution in Palestine. Names and details could not be given for fear of bringing reprisals on relatives and friends in Palestine.

The other day I was at the American Consulate and was trying to arrange for the entrance to America of a Christian-Jewish friend. To my sorrow I found they felt the Jewish refugee problem was settled for they could now all go to Palestine. I am afraid the State Department and Congress will feel the same way and those 300 Jewish Christians here will either have to go to Palestine and be persecuted there or remain here and face life under Communist rule.

deniable object of this 'encyclical' is to close the doors of these churches to an appeal like our own that the people of Israel shall have the Gospel. Envy is still an unhappy failing even of those who call themselves the children of the King; and we need to ask our Lord to purge our souls from this prevalent sin.

These brethren were at one time a part, body and soul, of the denominational machines which they now condemn so bitterly, and sometimes so unjustly. But now, having pulled out from these denominational affiliations they turn about and establish a hierarchy and an autocracy considerably more exclusive and arrogant than the 'machines' of which they complain so vociferously. The great philosopher William James tells in one of his books dealing with the rise and fall of denominational enterprises, that practically every cult, or sect, or denomination, has the same history. It begins with abject poverty, universal persecution, ridicule, and even martyrdom. Finally it gets a foothold and soon begins to rise into affluence and power. Then, having risen to these heights of dominance, it adopts the same policies of intolerance and cruelty to those who at this new day have become the underdogs. For instance, Methodism got its start by being mobbed in the streets, by being ridiculed, by being persecuted. Likewise the Salvation Army; many a stone did old William Booth receive when he went about pounding the pavements of London, in his determination to get the Gospel to the man in the street.

The question is, suppose that all the churches should follow such an unkind and unscriptural order of strangulation. What would become of a mission like the AMERICAN BOARD OF MISSIONS TO THE JEWS? Of course, it has to be faced rather embarrassingly that perhaps in the hearts of

some of these men they actually would like to see such a Mission as this strangled and put out of business! But where does the Holy Spirit come in? Is He not the final court of appeals in such matters?

So, our word of advice to our misguided brethren is still, 'Forbid Him Not!' In fact, one of the pastors to whom these instructions came, deliberately and directly invited us to hold a Conference in his church, and he secured from the church a substantial appropriation for this Mission. Then he said to me with a rather determined gleam in his eye, 'I am just waiting to have these fellows crack down on me!'

Thanks be to God also that your beloved AMERICAN BOARD OF MISSIONS TO THE JEWS has received and does continue to receive in ever larger totals, the support of free thinking men and women who bear the name of Jesus, not only on their sleeve, but in their hearts, and who realize the unspeakable catastrophe that would come if Jewish Mission work were ignored by the churches of America. God pity us if such a day ever should come. These things only emphasize the importance of the Lord's people breaking away from the tyranny of those who would seek to control the very breath they breathe and deciding to give their money where the Holy Spirit leads them. Remember again, 'Forbid Him Not!'

In the last analysis, the child of God will give account of his stewardship to God alone; he cannot delegate this matter to the church, nor to a 'Finance Committee.' Nor does he need to see to it that his church 'gets credit' for his contribution. God keeps the books, and He alone will distribute the 'credit.' Let us ask the Lord for an awakening of conscience in this matter; and let us seek the leading of the Holy Spirit in our individual giving.

Pilgrim's Periscope

Forbid Him Not ONE of the 'pull-out' organizations, whose leadership has been known more for belligerency and pugnaciousness than for its manifestation of the love of the Lord Jesus Christ dwelling in the heart, has recently sent out a 'recommendation' which is only a polite form of 'command,' and which involves three distinct courses of conduct that are demanded of those who are adherents of this particular 'come-out' movement:

1. All the churches involved are hereafter not to give any money to any cause that is not a part of their organization. Nor are they to allow into their churches any representative of any Christian enterprise which is not under the direct control and domination of this same group.

2. All the churches that belong to this group must not have fellowship with other Christian leaders, nor have them as Bible teachers in their pulpits, nor as evangelists.

3. The members of these churches are not to attend any Bible Conferences anywhere in this country, outside of those that may be conducted by this same denomination.

Here are a few further paragraphs from these rather unkind, not to say unchristian, 'recommendations':

Then there is the subject of the support of Missionary Agencies. Considering the splendid missionary organizations which the Lord has raised up among Independent Baptists, one wonders why independent Baptist churches are interested in contributing to interdenominational, and often un-Baptist missions. It is not a desire for regimentation that leads us so to write, but a desire to lead any of our brethren who are following this inconsistent course to reconsider their program.

When a missionary is allowed to speak in a church, there is the possibility that financial gifts will be given him, young people become interested in his work, and the church may even

be moved to place his work on their missionary budget. These things are commendable and will occur in a wideawake church. But we contend that independent Baptist churches should support their own independent Baptist missions, and place such missions on their church budgets for regular giving. Let consistency rule in our missionary program. Who will support independent Baptist missions if we fail to do so?

There is much more of this same sort of exhortation, a good deal of it that cannot but make sick the heart of the true child of God who seeks earnestly the direct leading of the Holy Spirit. Important Bible teachers are attacked, but not by name; also some of the most effective and brilliant of the youth movements of the country, seeking to save the young people before it is too late. But these things we cannot quote in this short space. A brother who sent us a copy of this disturbing pronouncement, notes that in the entire article involving about a thousand words, the word 'Baptist' occurs 27 times, the word Separation is found 10 times, the word God appears only 5 times, and the word Lord is found only once.

We wonder if it might not be timely to ask these over-enthusiastic leaders to read afresh a little story they will find in Mark 9:38, 39:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

'Forbid Him Not.' Is it too much to hope that these misguided brethren will take this command of our Lord to heart, and learn from it a bit of tolerance and Christian brotherliness? Of course the un-

DISTRESS IN HAMBURG

(Our Brother Silberman gives us a vivid inside story of poverty and sickness among the Hebrew-Christians in Hamburg.)

ONCE again I recently received a package from you for distribution among Hebrew Christians. I am more than grateful that I have the opportunity to be able to help in the time of need. The U.S.A. has the idea that conditions here have much improved, but this is not so. I still have to step in and help in many cases, such as big families, aged, sick or unemployed ones. Especially one notices the reaction of hunger and suffering from stricken years of Hitler's time. The percentage of undernourished and TB children is appalling.

Through God's grace and the help of our Matron of the 'Diakonissenanstalt Jerusalem' we have now a children's home in the 'luneburger Haide,' for which our friends from Denmark, as well as other friends from Switzerland, contributed money for the building. The Home is small; it can only take in 40 children (Hebrew Christians) who we hope will get well in spirit and body under the supervision of Diakonissen. We hope that God the Lord will add His blessing and make it possible to expand the building in order that we may take in more children and that He will give us friends who will enable us to give the children food and clothing. The maintenance of this work is a matter of prayer. Our expectation is from Him. Therefore we have committed all our cares upon Him, asking you also kindly to remember this work in prayer, which by His grace our matron was able to open up. We also remember you in prayer and send to you our heartiest greetings, in the fellowship of our one faith in our Lord and Saviour Jesus Christ.

I am writing to plead with you to plan and work to get this group into the United States. The condition here is very sad, for jobs are almost not obtainable, and inflation is so bad and prices so high that the relief money they get cannot support them. Then there is the fear of looting and suffering as war draws near this city. When so much is said about protection and evacuation plans for the citizens of the different countries, one's heart aches for those so called Stateless Jews.

Could not some way be found by which they could enter the United States? Will anyone who sees this letter take the matter as a personal burden and pray and work until these three hundred are all safe and free? Please write me what you think can be done. If we pray and work the Lord will open up the way.

We wrote our dear sister that we will put this before our readers and that we shall also give ourselves to earnest agonized prayer that somehow the Lord will find a way of deliverance for these 300 faithful Jewish believers who are caught in a net from which it seems they cannot extricate themselves. If the Communists succeed in breaking through down to Shanghai, then everything will turn black before these Jewish believers. There is nothing we can do here with our Department of State, because that Department operates under laws established by Congress. But we can pray, and we are sure that everyone who reads these lines will stop and pray that deliverance may come. This is only another example of what we may expect upon this earth when the Antichrist makes his appearance and rules with an iron hand all the helpless creatures on this earth. Is it any wonder that so many of the Lord's own are calling out now more than ever before, 'Even so, come Lord Jesus!' His soon return is the only hope for this doomed world, and the only ray of sunshine to the child of God. Hold fast!

Questions and Answers

Question: *In Genesis 15:10, is there any significance in the statement that 'the birds divided He not'?*

Answer: The dove and the turtle were the only birds admitted as sacrifices. While this dramatic scene of the smoking furnace and the eternal covenant with Abraham does not involve sacrifices, yet the ritual of sacrifices, which was established later on in the wilderness (see Leviticus 1:17), required that the birds should never be divided into pieces. They were to be placed upon the fire whole. The animals chosen in this transaction were likewise the only animals that were prescribed by God later on as being permissible to use in the sacrificial offerings. And yet this whole arresting procedure was not a sacrifice. There was no sprinkling of blood, there was no offering on an altar, and no mention is even made of the pieces being burned.

Nowhere in the Word of God is there to be found any authoritative explanation why the turtle dove and the young pigeon were not to be divided. Among the different writers there is a wide diversity of opinion. Maimonides puts forward immediately a disclaimer by rejecting all the symbolisms of the rabbis as they seek to explain the meaning of the various sacrifices. Rather abruptly he breaks forth into this sort of polemic: 'Why a lamb and not a ram was chosen, is an idle inquiry befitting fools!' His argument is that the details given to man by God concerning all the sacrifices of the Israelites were not given for the sake of satisfying the penchant of the individual Jew for symbolism, but rather to test the willingness of the Israelite to do that which God told him to do.

Referring again to Leviticus 1:17, we see that there must have been either a prescience exercised by Abraham in the arrangement of the animals and the birds (because in Leviticus 1 we have exactly the same animals and the same birds made specifics for all future sacrifices, and in verse 17 the command is given, not to divide the birds), or God must have revealed it to him at that time.

Another explanation from Jewish rabbinical sources is that the heifer of three years indicates the dominion of Babylon, the she goat of three years stands for the empire of the Greeks, the ram of three years for the Medo-Persians' power, and Israel herself is the innocent dove. This explanation goes on further to say that Abraham divided the animals in the midst, as being a foreshadowing of the day when God would break up these kingdoms. But the birds he divided not, showing that the people of Israel, like the birds that Abraham used, would remain whole, and unbroken. The explanation continues, that if Abraham had not cut these animals in the midst, Israel would not have been able through the ages to come to resist the powers of the four kingdoms. Perhaps we should re-emphasize that in verse 17 the direction is given by God that the birds were not to be divided and were not to be cut up in the sacrificial performances of the people of Israel.

In the writings of a certain Gentile Christian expositor we find the following rather dubious and illogical suggestion which we must reject in toto: 'The fowls which came down upon the carcasses are types of evil. See Matthew 13.' This of course is a far-fetched allusion, and must be dis-

counted forthwith. We continue further, 'but the divided pieces and the turtle dove and pigeon exposed to the fowls are also typical of Israel, divided and cut through, while the fowls may be taken as types of nations who feast upon Israel.' But here again little if anything is said about the turtle dove and the pigeon remaining undivided. We will agree that the fowls of the air which Abraham drove away, did represent the world nations who through the ages have been seeking to destroy the people of Israel. But it is rather baffling that when we consult some of these commentators for the solving of a difficult problem, we find that they answer everything else except the particular item for which we are looking!

* * * *

Question: *In Luke 2:12, 'This shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.' Do only the poor wrap their babies in such clothes and what are swaddling clothes?*

Answer: The expression would correspond in these days to what is sometimes called a layette. The miracle announced by the angel was not the fact of the swaddling clothes, but the fact that they would find an infant. All infants whether of the present civilization or of ancient civilization are wrapped in swaddling clothes. It has no special significance.

Webster's Dictionary defines 'swaddling clothes' as 'a band of cloth wrapped around an infant, especially a new born infant.' Do not worry too much about your difficulty with the 'commentaries'; they do sometimes makes unintelligible the Word of God; we have found a good deal of truth in the testimony of a simple minded colored woman who told her pastor that "The Bible sure does shed a lot of light on those commentaries."

Question: *In Luke 1:26 we read that the Angel Gabriel was sent to the virgin Mary in the sixth month. Since the sixth month corresponds with our August, as I understand in your calendar, then Christ Jesus cannot have been born in December, but in the next Spring or Summer.*

Answer: The suggestion you make is important, although it may not be used as conclusive evidence. But I think scholars are agreed that Christ was not born at the time which we now call Christmas. If we assume that conception took place at about the time of the visit to Mary by the Angel Gabriel, that time would be, on the Jewish calendar, the month of Elul, or corresponding roughly to our calendar, it would be sometime in September, or perhaps the latter part of August. If therefore we calculate from that point, we can follow your reasoning that Christ must have been born sometime in the following Nisan or Iyar. This would mean sometime in April or May. If it should have been in April, even the latter part, it might well have been at the time of the Passover season. This would give added weight to the idea of our Lord's having been born at the time of the Passover, so that both the birth and the crucifixion coincided on the day of the Passover. We ourselves have never made any claims as to the exact time of our Lord's birth; all we have done was to protest that the time now called Christmas was not the date of His birth. Slavery to superstition is hard to break. And Rome for many centuries has dominated the field of religious superstition. It was Rome that fixed the date of what she calls Christ-mass. So from that time on the world has gone on gullibly worshipping the decree of the Romish hierarchy. With the Christ-mass, Rome has also befuddled some Norse paganisms about 'St. Nicholas,' or 'Santa Claus.'