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

Fifty-sixth Year

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No. 4

THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, *Editor*

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medium of information concerning Israel, and the Work of the

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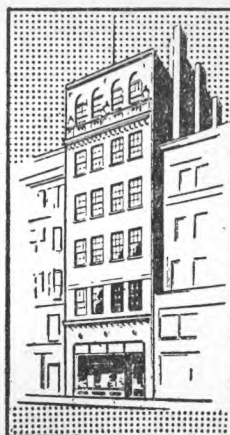
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JOSEPH HOFFMAN COHN
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JANUARY, 1950

No. 4

Salutation

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

DEARLY BELOVED FRIENDS:

A young Jew walked into a Christian church recently. It was situated in a city where the AMERICAN BOARD OF MISSIONS TO THE JEWS has a Branch Station. Our faithful missionary at this Branch had labored long with him and at length had experienced the joy of having this young Jew with his wife and two children come out openly for the Lord Jesus Christ. Our missionary suggested that they find some good Gospel-preaching church in their own neighborhood, join themselves to it by public baptism and membership, and thus find fellowship among the Lord's people. So the young man was walking through one of the streets of his neighborhood and seeing an attractive church building, he walked in. He passed down a corridor from which opened up several rooms that might be called church parlors or meeting rooms. In one of the rooms a small group of women were holding a meeting. Just as he looked in, he heard a voice say: 'If ever a Jew joins this church, I will be the first one to leave!' You may well imagine the poor Jewish believer's embarrassment, as he turned about quickly and hurried out of the church doors, vowing that never again would he enter a Christian church.

Does not this tragic incident emphasize the necessity of having the Church of Christ indoctrinate her members in the primary essentials of God's divinely ordained program for world missions, 'To the Jew First'? If this poor misguided Christian lady had had the proper teaching from the pulpit of her own church, showing how much God loves His people Israel and how grieved He is that we have left undone this most important task, the evangelizing of the Jews in the present church age, certainly she would never have allowed herself, even in a moment of thoughtlessness, to give expression to such a feeling against the people of Israel.

So, beloved friends, you will see with us the categorical imperative that is laid upon us year after year to drive home the eternal truth that the Church of Christ simply must give, and give, and give, the Gospel in the only prescribed order that God ever authorized, 'To the Jew first.'

WHEN KINDNESS PAID A DIVIDEND

Hard by the Church of the Holy Sepulchre, down the Via Dolorosa, in old Jerusalem, there is a chapel set aside by the Roman Catholics, bearing the name 'Ratisbonne Chapel.' Within the Chapel several services, called

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'Masses,' are held each day, for the conversion of the Jews! As one enters the Chapel, two nuns hold out collection plates, and offer candles for sale. They assure the visitor that the money made in this way is used to say 'masses' for the Jews, or to try to convert the Jews to the Romish Church. And thereby hangs a gripping tale.

In the early part of the 19th century there lived a prominent Jewish lawyer in the city of Paris. His name was Theodore-Marie Ratisbonne. He was a bachelor, and had acquired considerable wealth. He was taken sick one day, and as fate would have it, he was rushed to a Roman Catholic hospital in one of the environs of Paris. Here, we must assume, the Catholic nurses paid special attention to him and gave him most excellent care. Not the least of their activities in looking after Mr. Ratisbonne, was the continuous effort to convert him to the Romish Church. There is an old saying that the way to a man's heart is through his stomach, and the nuns who waited upon him won their way into the heart of Theodore Ratisbonne by their tender and kindly solicitude for his welfare. The result was that Ratisbonne became a Roman Catholic. He had never so much as heard of a Protestant Church — Baptist, Methodist, Reformed, or anything else. To him the only Christianity was that which was embodied in the Romish system.

Some years after this his brother Alphonse-Marie Ratisbonne joined him in the step that he had taken, and they both became enthusiastic adherents of the Romish Church. Of course, as our own friends now know so well, when a Jew goes into anything he goes in with heart, will and mind. We quote the brief record of these two men in the Jewish Encyclopaedia:

Ratisbonne, Theodore-Marie: French convert to Catholicism; born at Strasburg Dec. 18, 1802; died at Paris Jan. 10, 1884; son of the president of the Jewish consistory of Strasburg. He practised law until his conversion to Catholicism in 1826, when he took holy orders. He became successively professor in the Petit Seminaire, assistant rector of the Cathedral of Strasburg, and superior-general of the order Notre Dame de Sion, founded by him in thanksgiving for the conversion of his brother, Alphonse-Marie.

Ratisbonne, Alphonse-Marie: French convert to Catholicism; brother of Theodore-Marie Ratisbonne; born at Strasburg May 1, 1812; died at Jerusalem May 6, 1884. After taking his degree in law he visited Rome, where he abjured the Jewish faith (Jan. 20, 1842). He then entered the order of Notre Dame de Sion, after passing through his novitiate in the Society of Jesus. His conversion, under singular and romantic circumstances, became the subject of numerous pamphlets taking widely differing views of the matter. Ratisbonne founded a monastery at Jerusalem. He was the author of 'Elevations sur les litanies de la Sainte Vierge' (1847).

On one of the commanding hills of the old city of Jerusalem, in the section known as Rehavia, stands a large and beautiful hospital building, known as Ratisbonne Hospital. Also hard by is the famous Ratisbonne School for Boys. In the city of Paris likewise is a large and beautiful hospital bearing the name Ratisbonne Hospital. The Ratisbonne money made all these things possible. Both men were bachelors, and they had no one to whom to bequeath their money, and so the Roman Church benefited from the estates of these two devoted adherents of the Church. From the standpoint of what we may call poetic justice, it is only fair to conclude that the Roman Church earned whatever these two brothers gave.

Why do we tell you all this? Just to emphasize once more that if the true Church of Christ, the genuinely born-again followers of our Lord, had through the centuries faithfully obeyed the command of our Lord Jesus

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Name _____

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THE CHOSEN PEOPLE

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

General Information

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

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

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

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

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

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

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

Bequests. Form of Bequest: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N.Y., incorporated in the State of New York in 1924, the sum of \$....., to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

Students in Training. Continually we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

Programs for Meetings. We have prepared Jewish Missionary programs for services devoted to prayer and interest in behalf of God's covenant people—hymns, Scripture reading, inspirational papers, all complete. Offering of meeting may be sent to us.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

Machpelah. A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

Articles of wearing apparel should be sent to 27 Throop Avenue, Brooklyn 6, N.Y.

Christ, and the confirmatory practices and instructions of the early apostles, they would have seen to it that 'to the Jew first' would have been the fundamental and inescapable rule of the Church through the ages. How many Ratisbannes the Church might have acquired, but failed to win, because of sheer disobedience to God's Word, eternity alone will reveal.

EXPENSIVE DISOBEDIENCE

What the Church has missed, must be truly colossal, if we add up the centuries of neglect and evasion. In 1949 at our Summer's End Bible Conference, our devoted friend and brother, Dr. Charles H. Stevens, of Winston-Salem, N.C., startled the audience with one of the most incisive indictments of the Church, when he spoke to us on the subject, 'What It Has Cost the Church to Withhold Christ from the Jews.' So electrifying was this message that we had to put it in tract form and give it wider circulation. Certainly if any child of God really wants to get down to genuine and deep thinking, Dr. Stevens' arraignment, and his marshaling of facts, are enough to make any honest seeker for the truth turn about-face and determine that from now on at all costs, the Jew shall have his place in the missionary order.

It is still a sad reflection on the wilfulness and contrariness of our Christian leaders, even at the present hour, that we rarely if ever see Romans 1:16 printed in full. As you well now, the verse reads as follows:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first, and also to the Greek.*

But over and over again when we have seen this verse in print, outside of the Word of God, it has invariably stopped with the words 'to everyone that believeth' and there it has put a period and gone no further. And we have asked a thousand times, Why? And never have we received an answer! If that verse had only said 'to the Gentile first,' you may be right sure that the verse would always be finished! What a sad commentary this is upon a selfish ego which deliberately refuses to follow that which God has so carefully laid out!

HE GOT THE RUN-AROUND

A devoted brother and friend of this Mission who came some time ago under a powerful conviction of the sin of which he and the Church of Christ had been guilty for so long in leaving the Jew out of the missionary program, determined to bring to the attention of his own denomination the imperative obligation of the Church of Christ to play fair with the Jews and to give them their rightful place in the Church missionary program. He had the fond hope that if he could convince the leaders of their long-standing mistake in these matters, the Lord would use him to accomplish a revolution in his denomination and to establish something unique in the history of Christianity. Accordingly he entered into correspondence with the top leaders. They gave him what they call the 'run-around.' He sent us copies of his correspondence. We were astonished to see how these good but misguided brethren found ways and means for stifling their consciences, reasserting their unscriptural position that the Jew already had his chance, that he has a good religion of his own, and that he is just a small minority and not worth bothering with. We feel we ought to let you read some of the excuses and evasions, with the names deleted. We begin with:

LETTER No. 1

DEAR MR. L.:

After listening to your marvelous message at the Church, I am wondering if our greatest cause for decay in the Church is not in our failure to try and give the Gospel to the Jew, who so generously gave it to the Gentiles nearly two thousand years ago. If we take Christ's word for it, He said, 'salvation is of the Jews' (John 4:22).

The Apostle Paul says, 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Romans 10:14.) Paul's heart's desire was that Israel might be saved.

Now, as you referred to your highly cultured German secretary, I likewise refer to the highly cultured authors of the two leaflets which I enclose herewith for your prayerful consideration and comment. (Ed. note: The two leaflets were our 'Pleroma' and 'The Responsibility of the Church in Relation to Israel'.)

The Answer to Letter No. 1

DEAR MR. S.:

Thank you for your letter of Nov. 26. The folks in really treated me wonderfully. Thank you for your kind comment on my speech.

I appreciate your calling my attention to the question of our Christian responsibility in preaching the Gospel to the Jews and will try to get a chance to go over the pamphlets which you sent me.

LETTER No. 2

DEAR REV. T.:

I have carefully checked the Program which I am enclosing for your examination. I do not find a single cent included for the Jews, Christ's brothers in the flesh. Christ said that salvation is of the Jews (John 4:22).

I would appreciate it very much if you will read the enclosed article which I have written on Program of Progress and give me your comments.

Here are a few paragraphs from the article referred to in the above letter:

What is wrong with the Church when its highly cultured and educated leaders put forth a Program of Progress in which they say, 'It is our groping effort to arouse our Church now while there is yet time to carry the message and do the work that Christ commissioned it to do when He left this earth.'

Now let us hear the words of Christ: 'And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' (Luke 24:47.)

Now have our leaders offered us any change, or suggested to us where we have failed to carry out Christ's last words to a sin-sick world? The answer is, No.

Let us take a look at the Apostolic Commission. 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' (Acts 1:8.)

Now we Gentiles are warned by the Apostle to keep us from committing the same sin that scattered the Jews through the whole world—disobedience.

Turning to Romans 11:11, we find the Apostle's warning to the Gentiles. 'I say then, Have they stumbled that they shall fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.' And verse 25. 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.'

Please note that it says, 'blindness in part.' Some Jews have accepted Christ while others have rejected Christ even to this day. Likewise, some Gentiles have accepted Christ, while the great majority still reject Him! In carefully studying Romans 11:11, we see that God is calling Gentiles to become members

and grace of God which will overrule Israel's calamities for good. In their venomous hatred against Zion the nations will believe that they have hit upon a plan which will successfully deliver to Israel a death-dealing blow. Their blindness is evident when we realize that their coming together thus in a world confederacy against Israel is nothing less than the Lord's assembling of them as sheaves to the threshing-floor. The figure of sheaves and threshing-floor is one for complete destruction of a people. Who will do the threshing? God has appointed that the beleaguered daughter of Zion shall thresh the godless nations. Like an ox treading out the corn, her horn will be made strong as iron and her hoofs of brass will inflict terrifying, punishment upon the rebellious hordes that have come against the congregation of the Lord. This whole sad transaction will not be one of wreaking vengeance on inveterate enemies. All will be done for the glory of God. Isaiah 60:1-9. Heathen conquerors used to set apart a portion of their spoils to their gods in their temples. Victorious Israel will devote the wealth gained from their triumphs to adorn the temple of the Lord. He

will be known in that day as the Lord of the whole earth. A marvelous God is ours who can bring ultimate glory to His praiseworthy name from the carnage and wreckage and rebellion of sinful man.

THE LAME A REMNANT

Few there are today in Christendom who realize the sad plight of God's ancient people, Israel. They are forlorn, distraught, perplexed, harassed on all sides by countless problems and foes. They are indeed the lame of the world. But God lovingly desires to gather these lame ones even today into the flock of Christ. True, the Lord will do this for the nation in a coming day, but this fact saves no individual Jew today. As a lame sinner he must receive the Lord Jesus Christ, his Messiah, as his Savior from sin and thus become part of the remnant in Israel today according to the election of grace. But they cannot believe without being given the message. Will we withhold it from them or in obedience to God's many commands freely offer it to them? Joy can only come to us by aligning ourselves with the declared purpose of God for Israel NOW.

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.

BABYLON CONQUERS JUDAH

From the vision of the coming incomparable glory of the millennial reign the prophet now turns to the dark future immediately before the nation. Though the stroke did not fall until a century after Micah's day, he clearly foretells the Babylonian siege and invasion of Judah. The near future holds the exile of the people of Babylon. The nation is seen as crying aloud in terror over the approach of the Chaldeans. The prophet asks her why she does not turn to her king or counsellor. The question has been understood by some to contain a taunt in her distress. It is more likely given to indicate to Israel her helpless condition when her king has been taken captive by the Babylonians. By the term 'counsellor' reference may be made here to the king also. Isaiah 9:6. Before the blessed day of the coming of the great King, Judah will lose all kingly rule. Continuing with the figure of a woman in travail Micah predicts that the daughter of Zion will be in great sorrow and distress before the hour of her glad deliverance. The details of her calamity are vividly brought out. With the capture of the city its people will be compelled to leave it. Without defence and without a fortified city they will have to live in the field. Ultimately they will be brought to Babylon. Micah, like Isaiah, looks beyond the present world power of Assyria to the coming might of Babylonia. But the same verse that foretells the captivity predicts the deliverance from it. By the repetition of the word 'there' we are informed that where they will be oppressed will be the place of their deliverance. The Lord was to redeem them through the hand of Cyrus. Babylon will be the scourge in the hand of God to punish His people, but they in turn will be visited in judgment through Cy-

rus. The import of the message of the prophet in verse 10 is: you must suffer but the suffering will end in joy. Israel's suffering will issue in the day of her deliverance.

WORLD SIEGE OF JERUSALEM

There are expositors who believe Micah is continuing the theme of the Babylonian invasion in verse 11. The mention of nations, then, would have reference to the different peoples in Nebuchadnezzar's armies. It is not explained why these different groups in the armies should be so particularly singled out in this instance. Was it not the custom of rulers on their military campaigns to fill their ranks from many sources? With many others we believe that the prophet has in mind a different siege from that of verse 9. From the contemplation of the Babylonian siege his mind is carried on by the Spirit of God to the last great attack on the nations of the world against Israel. In verse 2 we learned of a great confluence of peoples and nations to Jerusalem to hear the law and the Word of God, but that day will be preceded by one in which the nations will attempt their final onslaught against the beloved city and people of God. Their purpose will be to defile Zion. The figure is taken from a virgin and means here that Zion will be defiled by the wanton slaughter of the people of her land and the profanation of her holy places. The besiegers will look with delight on the calamities of the Jews. They will gaze insultingly when she is in her pain and shame. Her distress will afford her enemies the greatest pleasure. Remember, dear reader, that the world ever delights in the sufferings of the people of God. Alas! for the nations do not realize the purpose of God in Israel for their deliverance and restoration. They do not comprehend the love, wisdom,

of the Church, His body, in order that these Gentiles shall preach to the Jews, trying to bring the Jews back to Christ. In this way may be made possible the early return of Christ to this earth as conditionally promised in Matthew 23:39. '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.'

Here I ask the question, Have the Gentiles made any effort to give the Gospel to the Jews? No, we have rather made a Gentile monopoly and, in many instances, kept it from the Jews, when Christ's last words were, 'Beginning at Jerusalem.'

Paul said, 'For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' (*Romans 1:16*.)

According to footnotes in the Scofield Reference Bible, the word Church does not appear after Chapter 3 in Revelation.

Scofield also says, 'This call seems clearly to indicate the fulfillment of I Thessalonians 4:14-17.' If that applies to us as a church, the Gentiles will have a sad ending.

It is high time for us to stop groping and do some clear-cut thinking.

The Answer to Letter No. 2

MY DEAR MR. S.:

Your letter was received sometime ago, and I regret that constant travel delayed my reply. Herewith I am sending back to you the article which you sent.

Let me correct one or two things about this article and correspondence. The Program of Progress is not 'groping' about trying to find a method of doing its work. We are under orders of the Church, and the Program is quite clear cut and well defined.

And you will notice that the Church is endeavoring to secure \$1,500,000 for advance work by our Assembly's Executive Committee of Home Missions. A very integral part of the Home Mission work of our Church is work with the Jews. I am sure you must be familiar with this service which is being rendered by our church. It is for support for this kind of work and other evangelistic work that the money is being asked. I believe careful study of the Program by your good self will undergird your appreciation of the well-thought-out Program on which our Church has embarked. May I say that if you wish to inquire further into this matter of your Church's work with the Jews, that you correspond with.....

LETTER No. 3

DEAR REV. T.:

I am sure you are a very busy man, with the duties of the Program of Progress so pressing; but I would like to ask you to take time to read the short article on the Jew by Henry Ostrom, which I am enclosing.

Since our Church gives only \$2,100 per year for Jewish mission work, do you think that our efforts will be pleasing to Christ, a Jew?

(Here is Henry Ostrom's article, referred to in the following letter):

The Christian's Privilege

What is the Christian's present day duty in behalf of the evangelization of Israel? On the very face of it the answer to the question must be measurably affected by the fact that 14,000,000 souls of men in blindness and hardness of sin are in the presence of Christian people whose field is encompassed by nothing less than the word *whosoever*..... How a person with a Bible in his hands can advocate missions to Mexicans, missions to South Americans, missions to Alaskans, and to Asiatics, Africans, and the benighted among the islands of the sea, and neglect or oppose missions to the Jews, challenges reasonable consideration.'

The Answer to Letter No. 3

MY DEAR MR. S.:

Thank you for your letter of Sept. 27th, with its excellent little article, 'The Christian's Privilege.' Let me say that I quite agree with the article. And I notice that it is by Henry Ostrom.

The most recent figures that I have seen on the number of Jews in the world since the war, have been thirteen million, with five million in this country, and three million of those five million in the city of New York. I do not have other figures at hand pointing out just exactly where these other two million in this country are, nor exactly where the eight million abroad are.

But the plain fact is that they are right here in New York, and of course, in the other cities of this country.

This begins to bring this matter down to a personal one, as to just what we, ourselves, are doing about this evangelism in our own cities, does it not? And that is where much of this work ought to be done. Some of the most joyous experiences of my life have been in connection with speaking to Jewish friends about Christ. Of course, it needs to be done carefully, as you must well know, but when done carefully and efficiently, it has the Lord's blessing upon it.

Among the one billion humans in the world, and more, who must be evangelized, with the near five hundred million in China, the near four hundred million in India, and the rest, and considering the fact that so many of these Jews, as noted above, are really located in cities where there are already dozens and dozens of churches, I suppose one begins to see why, in dollars and cents, the actual amount of church board money, expended through budgets and reported for this service, seems relatively small. Let us hope that not only in their budgets, but also in their personal testimony in these local churches, a far greater service for these lost souls is being done.

DEAR REV. T.:

LETTER No. 4

Thank you for your kind letter of Sept. 30th. I am pleased to tell you that I heard your message at 3 p.m. at the.....Church. As chairman of the Stewardship Committee, I feel that it should be a great help to those of us who were present from my church.

Now may I say a word or two about paragraph four in your letter to me. I fully agree that every Gentile Church should have special mission work for the Jews, and that it should be handled with much care. But when it is all left up to a scattered few of the laymen here and there in different congregations that perchance catch the vision of the importance of evangelization of the Jews, while those who are responsible for the commissioning of the work of the Church never mention Jewish missions, we laymen are forcibly reminded of the words of our Apostle in Romans 10:14, 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' Is it not God's plan for the Jew to preach the Gospel at the close of the Church Age, which might be near at hand?

To this letter there was no answer.

DEAR MR. P.:

LETTER No. 5

I appreciate very much your kind answer to my letter of August 21.

In Romans 3:2 the question is asked, 'What advantage then has the Jew?' And the answer is given, 'Because unto them were committed the oracles of God.'

Now when we consider how generously the Jew gave the Gospel to the Gentiles nearly two thousand years ago, don't you think that our contribution, as a Church, of \$2,100 per year for Jewish Missions is an insult to Christ, a Jew, who gave His life for all? Will you please read the article by Henry Ostrom that I am enclosing. This is a matter for deep consideration. I am afraid that we Gentiles are going to be weighed in the balance and found wanting.

To this letter also, no answer.

ANOTHER REVELATION

In a city like New York, the Jewish Mission question becomes a veritable hot potato in the hands of our Christian leaders, and here we have to face the most disillusioning of all situations. We wonder if the situation does

ments of warfare and carnage will now be utilized for peaceful pursuits. Weapons which were used for destructive purposes will be transformed into instruments of usefulness and productivity. Nations will cease to practice war and will study military science and strategy no longer. What a glorious day! But it must be accomplished by God Himself in His plan; the United (?) Nations are powerless to bring about such conditions. They are seldom at peace in their own deliberations. Verse 4 of our chapter is not found in Isaiah, but it continues the picture of prosperity and complete security. The vine and the fig-tree were native to Palestine. Vineyards were very common as can be seen from the laws concerning them (Exodus 23:11; Leviticus 19:10; 25:3, 4; Deuteronomy 20:6). The vine came to be the symbol of the nation Israel among the prophets and psalmists. In later times it was frequently found on Jewish coins. The fig-tree is mentioned among other places in Deuteronomy 8:8 and II Kings 8:31. Both the vine and the fig-tree form natural arbors. The thought of the prophet Micah is that men will be secure without the customary dwelling-places. They will be safe living in the open fields. There will be no poverty, none to grasp property not his own, no war to dispossess or to terrify the even tenor of life. Though this seems beyond belief it is true, nonetheless, because God has said it. The fifth verse has puzzled interpreters in view of the prophecy of verse 2. The suggestion has been made that the words are spoken by the Jews during their dispersion. Because they see the devotion of the heathen nations to their Gods, they determine that they will never forsake the true worship of the Lord. Certainly the prophet does not mean that every nation will worship the true God

under the name of its own god. There is a contrast here between the transient worship of idols and the eternal worship of God. Micah is declaring that, although the heathen peoples worship their own particular gods now, Israel in the time of peace and glory just described will be in a state of spiritual blessing, because they will be worshipping the eternal God and walking in His power and strength.

RESTORATION OF THE DAVIDIC KINGDOM

Before Israel can enjoy the glories of the Messianic kingdom, they must be regathered from their world-wide dispersion and settled in their own land. This Micah now indicates, for preparatory to the reign of the Lord Jesus Christ the Lord will assemble His flock, the lame, the driven ones, and the afflicted. The time is that indicated in the first verse of our chapter. The sheep are in such pitiful condition because the Lord has afflicted them for their sins. But of such ones will the Lord make up His remnant; He will increase them and empower them; and He will rule over them in Mount Zion forever. The prophet now addresses two places, Migdal-eder or tower of the flock and Ophel which was the southeast slope of the temple hill. Genesis 35:21 mentions the tower of Eder as a place near Jerusalem. According to Jerome (he lived in Bethlehem in the fourth century A.D.) the Tower of Eder was about a mile from Bethlehem. Thus the first place stands for the birthplace of David (so the Messiah also as our next chapter in Micah will indicate) and the second represents Jerusalem where he ruled. These places are now apprised of the fact that unto them will be restored the former dominion, that of David and Solomon, but greatly expanded and maintained in the reign of the Lord Jesus Christ, the Messiah of Israel.

Studies in Micah

By CHARLES L. FEINBERG, Th.D., Ph.D., Professor of Old Testament,
Los Angeles Bible Theological Seminary, Los Angeles, California.

CHAPTER IV — Instalment 4

MICAH OR ISAIAH?

WHEN the first three verses of this chapter are compared with Isaiah 2:2-4, it will be seen that the passages are practically identical. This has raised the question as to the original source of the material. Did Isaiah quote Micah or vice versa? Orthodox and reverent expositors are divided on the issue: some claim Micah quoted from Isaiah while others feel that Isaiah utilized Micah's material which fits better into the context of the minor prophet's predictions. It is difficult to be dogmatic. The context in Micah appears to favor the prophecy, but we can multiply examples where the prophets make a quick shift in their outlook. In any event it is the inspiration of the Holy Spirit who insures us that we have the mind of God in both cases.

MILLENNIAL PEACE AND PROSPERITY

The chapter before us treats in the main of the restoration of blessing and glory to Zion. The third chapter closed with a word of stern punishment upon Israel; now we are given the reversal of the judgment indicated in 3:12. God interposes a word of mercy and grace after He has pictured for them the chastisement then threatening the people and the land. The phrase 'in the latter days' is one well-known in the prophetic writings. Reference is thus made throughout the Scriptures to the period which ushers in the Messianic age as well as the Messianic age itself. Here we have a clear reference to the time of the Messiah's

reign over restored and regathered Israel. The majestic and blessed kingdom of the Messiah will excel all rule and sovereignty the world over. Zion will be the governmental and spiritual center of the whole earth. This kingdom will not be restricted to the godly in Israel; peoples and nations throughout the earth will be attracted and irresistibly drawn to the center of Messiah's kingdom. The movement will be a spontaneous (so the meaning of the original in the word 'flow') one, springing from the hearts of the redeemed nations. Mutually encouraging they will resort to the place of Messiah's rule to receive constant instruction in the ways of God. The Word of God and all teaching of His will are to be carried on by the Lord Himself. Imagine for a moment, if you will, Washington, London, Paris, Berlin, Moscow, and others proceeding to Jerusalem to learn the will of God! Could these things apply to our day? No, they will and must take place in the era of the personal and visible reign of the Messiah, the Lord Jesus Christ, on the throne of His father David. But the Messiah will not only be King and Teacher in this time indicated, but He will be final Arbiter in all disputes between nations. Even powerful nations far off from the seat of His Government will obey His authoritative pronouncements. Should insubordination rear its ugly head, it will be dealt with in summary fashion. Note Revelation 2:27; 12:5. In that day there will be no need to resort to the force of arms to settle disputes: the effect of Messiah's reign will be peace. Former instru-

not present a betrayal of our Lord Jesus Christ on the same level as that which Judas Iscariot did nineteen hundred years ago. The difference is that Judas received thirty pieces of hard silver, which could be counted and appraised, while the betrayal that is going on here in America and especially in our larger cities, consists of selling the Lord Jesus Christ for a flimsy and whimsical bit of public acclaim. The truth is that some of our leading Christian ministers are fraternizing both with the Christ-rejecting Jewish rabbis and with the Mary-worshipping Romish priests, just for the sake of winning personal popularity. It is the threadbare fallacy which these Christian leaders put forward, that the Jews are just as good as the Christians, that the Roman Catholics are as good as either, and that we are all going to the same place, only by different roads!

THE BETRAYAL CONCRETE

Some years ago there was a consecrated man of God here in New York, a leader in one of our great denominations, whose name was Dr. Charles Thompson. He had become shaken to his very soul by the shameful avoidance on the part of his denomination in the matter of giving the Jews the Gospel in this greatest Jewish metropolis of the world. At one of the official gatherings of this body of denominational leaders, Dr. Thompson arose and with impassioned oratory, so genuinely earnest in its pleading that the good man's tears kept pouring down his cheeks and his whole body was shaking with emotion, he cried out that unless they would turn immediately to a vigorous, fearless and intensive evangelization of the Jews, who then numbered nearly one third of the New York population, the Christian Church of New York would face complete paralysis in another twenty-five years. The meeting was visibly stirred and a motion was made from the floor to commit the denomination to a wide-open program of Jewish evangelism. There were present, however, a number of these 'we are all going to the same place' proponents, and they were able by a quick political stratagem to get postponement of this action for another month. During that month they employed themselves vigorously in routing up the members of this body who were likewise in a position of treason to the Gospel, so that when the meeting met a month later, they succeeded in tabling the motion. One of the advocates of the 'let the Jew alone' policy made a brilliant speech, in which these words were used:

Among the Jewish rabbis of New York I count many of my dearest and most highly respected friends; the Jews form a third of our citizenship in New York City, and they are among our best citizens. I for one will never commit myself to a program that will insult these personal friends of mine!

And this speech was what turned the trick that day for the men who now are known by the general term of 'Modernists.' This particular theologian was careful not to insult his Jewish friends, but we have often wondered since whether he thought much about the terrible sin of insulting the Lord Jesus Christ, who has put it in record, 'Go preach the Gospel to every creature'?

Do you not see, totally apart from every other consideration, why it was that the Word of God has insisted on putting into the very warp and woof of the Gospel missionary fabric, the basic requirement that the Gospel must go to the Jew first? Certainly in view of the dark picture we have had to paint in these pages, the Church is in woeful and desperate need of having

this truth driven into its very heart and vitals, and burned with a hot iron, if that could be done, into its conscience.

There is a philosophy behind all this which we might consider for a moment before we close this January message to you: The pendulum has a habit of swinging from extreme to extreme. When God called out Abraham, it was His fore-announced plan that through a faithful Israel the knowledge of God would be spread to all the Gentile world. But Israel failed dismally, and when our Lord came to Jerusalem, He found that instead of having used their position as God's peculiar people, to make known to the world the knowledge of God, they had arrogated to themselves the monopolistic hold of their high calling, and actually refused to go to the Gentiles.

So what did our Lord do? He turned the tables, and opened wide the door of something new in the world, an ecclesia, an elect body of believers, who would respond to the Gospel call, 'whosoever will.' And because the Gentiles were in such overwhelming preponderance of numbers, God took precautions to put down to these Gentiles in the beginning, that the Gospel was being committed to their hands that they might preach it to all the world, but *'to the Jew first.'* And what did the Gentiles do? It is now nineteen hundred years after the events at Calvary and the Gentiles are abounding and super-abounding in the control of the Church, so much so that the popular phrase has been used over and over again, although contrary to Scripture authority, 'The Gentile Church.' And if our Lord should return to the earth at this time, He would find indeed that the pendulum had swung far to the other end, and the Gentiles in the Christian churches are as guilty today of having shaken their skirts free from the Jewish approach as were the Jews two thousand years ago who kept the Gentiles out of the kingdom. What, think you, would be our Lord's reaction to this sort of sinful behavior?

True, we cannot hope to shake the overlords of Christendom in their determined program of non-Jewish evangelism, and true also that this age will end with so-called Christendom's having utterly failed God at this vital point. But, after the Church has had her day of testing, God will step in, and at the close of the terrible time of Jacob's trouble He will take a handful of born again Jews, and through them He will accomplish speedily that which the Church has failed to do in 1900 years. But the Church will have lost her opportunity and her blessing. Why not face the Bible facts squarely and honestly? We will never see a world of nations brought to Christ until the Jew is brought there first!

But these facts only lay upon the individual child of God the greater burden of responsibility. The thing called Judaism at the time when point. But this very fact only lays upon the individual child of God the greater burden of responsibility. The thing called Judaism at the time when our Lord came to Jerusalem was an utter failure. But within the orbit of that Judaism God found individual men of true faith. And with these men God dealt as individuals. So it will be in the days of judgment, that God will hold each individual child of His to account for his own actions in this matter. How the Church of Christ can hope to face Him in the day of accounting, with this most important task of all having been left undone, is a puzzle which we have long thought about. When we read of a church boasting one hundred missionaries on the foreign field, and not one dollar set aside for helping to bring the Jews to Christ, we are sure we will be for-

AT THE HOME BASE

And so Jewish people who never contact a Hebrew Christian, are brought in touch with the Gospel as a result of our visits in various churches. In addition to travelling I spend a good deal of time at our Headquarters in New York, where many Jews visit our Mission from day to day. We have a beautiful window display of suitable Gospel literature, but above everything the Bible in three different languages such as English, Hebrew and Yiddish. Thus the Jewish passersby are attracted and feel compelled to come in and ask us many questions. Many Jews have taken up Christian Science, and some of them have attended our meetings. Several of them have made a definite decision for Christ. I am thinking of a dear Jewish woman with her two adult daughters coming to the Mission. She asked me if we had a Jewish prayerbook for the dead, as her daughter had passed away, and it was the anniversary. I explained to them that we could do nothing for the dead; and when I gave them the scriptural reasons, they told me they wanted to pray for the dead daughter as a matter of tradition. I then explained about the Jewish believer's hope after death. Then Brother Joseph Serafin, who is one of our faithful and enthusiastic workers, read to these Jewish women, the 14th Chapter of the Gospel of John. We gave them a New Testament and they were back to see us the next day as they wanted to hear more of the Gospel. They told us they had been attending Christian Science meetings for three months but were not satisfied. Just then our co-worker, dear Mrs. Frank, arrived and she prayed with them. They have been coming regularly to our meetings, hungry to know more about the Lord Jesus. We are glad to spend time with these seeking souls.

OUT FROM EDDYISM

About a year ago, a leader among Christian Scientists, a Jewess, who has written booklets for Christian Science, heard our beloved Brother Cohn speak and he happened to touch on the errors of 'Christian Science' that afternoon, not knowing this lady was present. She was very angry, but returned to our Mission and recently our workers dealt with her and she knelt and accepted Jesus Christ as her personal Saviour. It is amazing the large numbers of Jews in false cults who attend our meetings, and the way in which God deals with them, so that they are led finally to the simple Truth as it is in our Lord Jesus.

Large numbers of Jewish displaced persons are now arriving in New York City, and numbers of them are visiting our Mission. Many of them are broken in spirit and weary in body, and we are able to give them comfort, hope and cheer. Recently a dear Jewish believer from Warsaw, Poland, visited us, for the purpose of obtaining a New Testament for a Jewish friend of his who is in Poland. This Jewish man was in business before the war. He told us of the wholesale slaughter by the Nazis of the Jews in Warsaw and how every member of his family had been murdered, and how the Lord Jesus Christ had rescued him from sharing the same fate. Miss L'Arronge, one of our workers, a German Christian-Jewess, who also had, some years ago, escaped from the clutches of Hitler, prayed with him, and he seemed to be encouraged by our fellowship.

It is a real joy to be at the Headquarters of the AMERICAN BOARD OF MISSIONS TO THE JEWS at New York and to be in this great work of winning Jews to our Lord Jesus Christ.

"Pray for the peace of Jerusalem: They shall prosper that love thee."

"WHAT HAVE YOU TO DO WITH CHRIST?"

By Rev. Alexander Marks

IT was my privilege and joy to spend four months in Canada visiting churches in the interest of the salvation of the Jews and in our beloved Mission, which God is blessing in a wonderful way in these most difficult days. I always make it my point to visit Jews in the towns and cities where I preach. In the city of Quebec, which is 90% Roman Catholic, the church where I preached had made a special effort to reach the business Jews of the city. The meetings were well advertised, and personal letters had been sent to the Jewish people. The response was most gratifying.

The first meeting brought a splendid company of Jews; after the meeting a leading business Jew asked me how I can believe in a Christ Who has been responsible for the suffering of our people. Of course, this is a common question among our people, as they do not know the difference between the New Testament Christianity and Roman Catholicism. The man went on to tell me how the Catholics burned down their new Synagogue twice and how they are suffering at the hands of the Christians, meaning the Roman Catholics. I then explained to my Jewish friend and others who were with him, that a Christian was one who followed the teaching of the Lord Jesus Christ and as a result of his faith in Christ the Christian has love in his heart for everyone. He asked me, 'What have you to do with Christ? You are a Jew!' I then pointed out to our friend, that the first believers on the Lord Jesus were Jews. And if we Jews accept the Old Testament to be true then we must accept Christ as our Messiah, as He is the fulfillment of the Old Testament. I gave this

man a New Testament, and some good Gospel literature; other Jewish people also accepted some Gospel tracts.

"I HAVE NO USE FOR YOU!"

These Jewish people told me that I was the first Christian Jew they had met, and they were really interested in the Gospel message. In another town I visited I was told of a Jewish family who were interested in the Gospel; they were business people. They were present at my meeting and the next morning I visited this family. Upon my arrival at their house, the Jewish lady opened the door and angrily said: 'I am not interested in what you have to say, as I have no use for anyone who changes his religion.' I told her that I had not changed my religion, but that I was a Jew who believed on Him of Whom Moses and the Prophets did write. The woman then slammed the door. I then waited a while and phoned the store that she owned, thinking I could talk to her husband, for he was also at our meeting; and who should answer the phone, but this woman! By this time she had gained her composure and apologized for her temper and I was able to explain in simple language the claims of the Lord Jesus to her.

In the same town I visited another store where they had been getting THE SHEPHERD OF ISRAEL for the past twelve years; the lady who used to read it had passed away, but I talked to her daughters, and they told me they were very orthodox Jews and that they observed strictly the Jewish laws. I asked them if they close the store on a Jewish sabbath. They answered, 'No, business is business.' I was able to give the daughters some tracts and they were very much interested in our message. What a joy it is to bring them a knowledge of the true faith.

given for experiencing an attack of high blood pressure and scriptural indignation.

And now beloved brother and sister, have we made out our case? We have had no choice but to uncover this malignant growth before you, so that you will see with us what we have to go through when we try to establish in His Name, a testimony to the people of Israel, and a testimony that shall be fearless and honest. And we know we have your prayers, and the prayers of many individual Church bodies today; for it must be said in all fairness that there are churches today, and the number is growing, that have awakened to this divine call, and they are rallying to our support. We thank God for them, and we thank God that there are yet, just as there were in the days of Elijah, those who are the remnant, who realize that to do God's will, no matter what the cost, is their prime privilege and obligation.

THE FIRST GIFT OF THE YEAR

And all of this has been written with an earnest hope within our hearts that somehow many thousands more of the Lord's people will now be stirred to a new awakening, and that Israel shall have priority in your thinking, in your giving, in your prayer life. The time is short, the Master urges, and the needs are pressing upon us from a hundred directions. Always the month of January opens with a veritable flood of precious gifts from our faithful friends, who make it an inviolate practice that the first gift of the first month of the year shall be sacredly set aside 'To the Jew first.'

May it be so now, and in greater abundance than ever before so that our greatly enlarged commitments for the year 1950 shall be cared for even far beyond our own hopes and dreams, and thus the Lord's Word shall proceed unhampered and unabated. We have now taken on the new work in Jerusalem, and we have enlarged our radio testimony, and all of this right in the face of the threat of shrinkage in Christian giving. But we have done it in full confidence that He Who has watched over us these 57 years of blood, and sweat and tears, will continue to watch over us, to protect us, and to provide our every need, until that blessed day shall dawn when the shadows flee away, and time shall be no more, and we shall join in the triumphant song on the shores of eternity, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' (Revelation 2:15.)

A blessed New Year to everyone of our dear CHOSEN PEOPLE family. We are nearer the brink than this old world dares to believe. May this year find us ever on the watch and ever looking up for the blessed hope of His soon coming.

Ever faithfully yours,

J. Hoffman Cohn.

Incidents In The Work

WE LIGHT THE CANDLE

WE have good news for you. Our hopes for Jerusalem have been realized, and the candle which we had hoped to light in that city which must yet light the whole world, the Lord has now enabled us to kindle. Your prayers have been answered, and we look forward to the greatest reaching out in the most strategic place and in the most dramatic hour of the world's history. We have space here for only a few lines of announcement; we hope later on to give you the rest of the story:

We have entered into a definite agreement with a devoted Jewish Christian brother to become our missionary beginning January 1st, 1950. He is an out and out evangelical, and therefore we are counting on him, under the Holy Spirit, to conduct a highly aggressive Gospel work. Under his care will be some twenty-five Jewish Christian families with their children. He has been established in Jerusalem for fifteen years.

This is only a first news flash, but we want you to have it, because so many of our friends have been praying earnestly about this matter. The important potential is that if we are near the time when the 144,000 Jews of Revelation 7 will give their testimony to the coming of the King, then we will have a share now in preparing the Jewish mind and heart for that great event. Although we will not be here when this happens, yet it is wonderful to know that we can help prepare the Jews of Palestine for the days of the Armageddon.

Many of the Lord's people have been taught for years that during the time of the Tribulation, when the Church will be no longer on the earth, the Gospel of the Kingdom (this is totally different from the Gos-

pel of the grace of God) will be preached throughout the world. And when someone has asked you, 'Who will do this preaching?' you have undoubtedly replied, perhaps spontaneously, 'Why, it will be the tribulation Jews!' But, who are these tribulation Jews, and how will they know about the Gospel of the Kingdom? How will they know how to herald to the world, perhaps by television, by jet planes, and by other phenomenal methods of communication then in operation, that the King (not the Saviour, not the Bridegroom of the Church) is coming to the Mount of Olives, from there to bring deliverance to the Jewish remnant?

Don't you think that this is our privilege now, and our golden opportunity, to prepare these Jews by saturating their minds with the truths concerning our Lord's first and second coming, concerning His coming for the Church of Christ, and concerning His Epiphany which will be His coming on the Mount of Olives with the Church to deliver the 144,000? It is to this task that we give ourselves as we turn now to this Jewish undertaking in Jerusalem. It is a great undertaking, a call of supreme priority to every child of God. We are putting our hands to the plow, we shall not turn back, and we count upon the prayers and the fellowship of every beloved friend who reads these lines. You must hold up the work of our hands even in these days of threatening depression and perplexity. In a month or two we hope to give you full details and at least a first story of the work in Jerusalem. Next summer, the Lord willing, your General Secretary will need to go across to carry out the final organization of the work there.

home, the 'D's' she received in citizenship for coming to the club, didn't cause her to doubt or deny, but made her bold and courageous for her Lord. When she was 13, she felt God calling her to be a missionary. Many of our readers will recall how her mother sent for me one evening, and in the presence of her relatives and neighbors, said, 'B. told us today, she feels God is calling her to be a missionary. If she still feels that way when she finishes high school, you can have her.' B. is now 15½ years old, and is in high school. Through her faithfulness, she has brought her mother to the Mission, and now I've received word from her oldest sister that she too wants the faith that makes her little sister so happy. Pray for B. She's a beautiful girl, and the temptations of life are all about her. Pray that the plans she has made to follow the Lord will be realized. She hopes, God willing, to enter some Christian college after graduation. Let us uphold her daily in prayer.

Space is running out, and this article must come to a close, but not before I tell you of the joys of today. One mother who attended the Women's Class and professed faith in Christ, came in two weeks ago, and said, 'Miss K., I thought I loved the Lord, but God sent a real test in my life, and I had to choose whom I loved best, my husband, my sons or the Lord. Now I can truly say, the Lord Jesus Christ comes first in my life, for He is my all in all.'

THE TESTINGS COME

Another young mother who recently accepted Christ, said, 'The first time I heard about the Mission was three years ago. I was in a Knitting Store, and there was a discussion taking place. One woman said, 'That Mission should be shut down. They're taking our Jewish children

and converting them.' I was surprised when the owner of the store spoke up, and said 'What's wrong with them hearing of Jesus Christ? He was the One Who suffered and died for mankind.' As Mrs. R. spoke, she asked me whether this woman had ever attended our classes. When she told me the woman's name, I remembered that her daughter had been one of our faithful girls until five years ago, when persecution made her stop. But, praise God, the testimony was still going on, even though the flesh had yielded to the demands of the evil one. Pray for Mrs. R. She is going through many trials and testings. For when she accepted Christ, she didn't accept part of His teachings, but the whole Gospel, and is ready at all times to witness for Him to others. She is still a babe in Christ, and needs much prayer. Let us remember her that her faith fail not.

Now that the clock has righted itself, we must close. It is good to take stock of what man has done with his life; but it is wonderful to take stock of what the Lord has done in our lives and through our lives. Truly we can say,

What a wonderful Saviour is Jesus my Lord.
A wonderful Saviour to me;
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.

With numberless blessings each moment He crowns,
And filled with His fulness divine,
I sing in my rapture, O, glory to God,
For such a Redeemer as mine.

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Romans 10:14, 15.*

transgressions.' As I spoke, I watched little J. and wondered how much a child of 3 could get out of the lesson. It wasn't until the next week that I found out. His mother came in and said, 'Miss K., what did you teach my son last week?' I asked, 'Why?' and she continued, 'He was very naughty and I took the strap and was going to whip him, but he looked me right in the eye and said, 'You can't whip me, Jesus the Messiah took my whipping for me.' As J. grew older, he continued to come to class, and loved to hear God's word. He always looked forward to going to our Camp, and finally, when he was 7, he was granted permission. (Seven is the minimum age for attending our Camp.) A week before the boys left, news reached us, J. had rheumatic fever, and unless he could leave the city for a warmer climate, he would remain an invalid the rest of his life.

"WILL MY BOY EVER GET WELL?"

After much prayer, the Lord opened the way for him to go to a Cardiac Hospital in Florida. We continued to pray for him, and some of our missionaries visited him down there. One day as I visited the mother, she said, 'Tell me, Miss K., will my boy ever get well? Will he ever be able to come home again?' My only reply was, 'Is anything too hard for the Lord? With God all things are possible.' A year passed, and one day last June, word reached us, J. was on his way home. The disease had been arrested sufficiently to permit him to return to his loved ones. I wasn't there the day J. came home, but afterwards when I was able to visit them, his mother told me that after he had greeted the family, the first thing he asked was, 'Mom, where's Miss K.? I'm surprised she's not here.' When he saw me, he threw his arms around my neck, and

cried, 'Look at me. I'm not skinny any more. I'm strong now. Hasn't God been good to me?' I smiled through my tears. He had weighed only 40 lbs. when he left, and now he was a sturdy youngster weighing 80 lbs.

As camp time once again drew near, I received a message from J. He said, 'I missed camp two years ago, because I was ill. But I don't want to miss this time. Please, can't I come with you?' In speaking to the other workers, they felt it was too soon to take him to camp, but as I thought of the boy, and knew how much he yearned to be with us, I said, 'Let us pray about it, and if he passes the doctor's examination, let us take him.' Pass he did, and a happier boy I've yet to see. At camp he won the prize for the best all-around camper. As I looked at him my heart thrilled, for I felt, someday if the Lord spared his life, little J. would win more valuable prizes—souls for his Lord and Saviour Jesus Christ. Pray for him. He is now 9 years old. Pray that the Lord will use even this little one to win souls for His Name's sake.

"WHY DO YOU GO?"

Once again we turn back the clock. I see a child of 8, little B. She had been coming to the Mission and had already suffered much persecution for her faith in Christ. One day while walking down the street, she was accosted by other children who made a circle around her, and cried, 'Why do you go to that place? Don't you know Miss K. teaches about Jesus?' Little B. in the face of the circle of classmates, was not ashamed of the Gospel of Christ, but spoke up and said, 'Yes, I know she teaches of Jesus, and what's more, I believe that He died for my sins.' The boycotting of the children, the visits from the Parent Teachers' Association to her

"PAUL AND BARNABAS WAXED BOLD"

New chapters of the Book of Acts are being recorded across the water in some of the Israeli camps. Here is a vivid and exciting report from one of our faithful believers right in the midst of a hotbed of Chassidic Judaism in a camp 'somewhere on the Adriatic,' which perhaps for the better protection of our good brother we may call 'Shangri-La.' As you read these thrilling lines, will you not pray for our dear brother, as he suffers for his testimony, and also give thanks that in these last days God is raising mouthpieces to make known the riches of the grace of God in places where such testimony is desperately needed.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:26).

DEAR BROTHER:

In my previous letter I informed you about the work and about other things of interest to you, and because I did not receive an answer from you till now, I really would not have need to write to you again were it not for one cause.

When I recently received three packages with New Testaments and literature for which I had been waiting so impatiently, I immediately began to distribute them. Some who found out came to my house asking for New Testaments. Since I have been in this camp I have learned to make many friends, among them people who have an open ear for the Word of God and a desire to know the truth. Occasionally we meditate together in the Word and I have the joy of proving to them that the Lord Jesus is the Messiah of Israel.

As some literature came into the hands of the Chassidic Jews (and they know that I am the one who spreads it), they fell upon me with curses and insults and even tried to beat me up, but I praise God that He

gives me quietness of spirit and strength to take these insults without answering a bad word. In such circumstances there always comes to my mind Matthew 5:11, 12, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.' As our beloved brother, Dr. Cohn, has pointed out to me in his personal letter, the persecutions that we are going through are not comparable with the wages and the joy which awaits us in eternity.

"THE RABBI IS CALLING YOU"

Now last Sunday, the 6th, at 7 o'clock in the evening the Shames (chief custodian) of the Beth Hamedrosh (synagogue) came to me saying: 'Come with me, the rabbi is calling you.' Well, when a rabbi calls, who shall not go, especially when the rabbi has a long red beard and wears a black velvet hat? As I came into the Beth Hamedrosh, I saw about nine or ten people sitting around a table with the rabbi presiding. I greeted them politely and asked if I were allowed to come into their Beth Hamedrosh. 'Yes, come nearer,' said the rabbi, 'we want to have a talk with you.' 'I am glad to have a chat with you, Rabbi, but on an honest and friendly basis,' said I.

'It came to our knowledge that you are spreading here in the camp missionary literature and the missionary New Testament,' declared the rabbi, coming right to the point. 'Yes,' I answered, 'and now I would like to ask you how many New Testaments are in the world since you are asking me if I am spreading the missionary New Testament? I know of only one Tanach and one New Testament.' 'So,' said one of the Jews with a long

white beard, 'you are a worker for the missionaries.' 'I am not a worker for the missionaries,' I replied. 'I am a worker for my Lord, and obey His commission and the missionaries are doing the same. Therefore, we are bound together and are brethren and children of the same Lord.' 'Who is that Lord of Whom you are speaking?' asked another of the rabbi's dangles and L'cho Doidi singers. 'The Lord Jesus, the Messiah,' I answered. 'And you can believe that Jesus of Nazareth is your Messiah?' again asked the rabbi. 'He is not only my Messiah, but he is yours, too, for He gave His life in order that we all may have forgiveness of sin.' And I began to quote Scripture after Scripture to him. He was amazed how I knew them all by heart, and said that their interpretation of the Scriptures is quite another and that they have their commentaries. I then quoted to him again Psalm 119:130, 'The entrance of thy words giveth light; it giveth understanding unto the simple.'

And so our discussion continued for quite a while. I praise my Lord for giving me wisdom, courage and freedom in the Spirit to speak to them boldly. I left the Beth Hamedrosh with great joy in my heart and with a new determination to continue the Holy Work, no matter what may come. Pray for me!

Your brother in the Lord Jesus, the Messiah, Blessed be His Name.

You will be interested also in reading a few paragraphs from a later letter that this dear brother sent to us:

I RECEIVED your writing from the 9th of this month, which brought much joy to me. It is always a great joy to me to receive and to read your letters. They are an inspiration to me and are making my burdens easier to bear. Thank you so much for

your words of comfort and cheer. In spite of all the difficulties and hindrances, I have a special inward joy in my heart from the preaching of the Good News to my Jewish brethren, who are sitting here in the camps in great spiritual darkness, hoping and waiting for a quiet and contented future, without knowing that the only One Who can secure for them such a future is the Lord Jesus, the Messiah, blessed be His Name.

A NATION TO BE BORN IN A DAY

As God brought out our forefather Abraham from his idolatrous life into the knowledge of the pure faith in the only God, and he began to spread the knowledge of the only one and true God among the people with whom he came in contact, so, I believe, a time will come when all our Jewish people will be brought out from their godless lives into a life of fruitfulness and usefulness for God and we know that this will only happen when they will recognize the Lord Jesus as their Messiah.

In spite of the attempt of the Chasidic Jews to disturb the work, the Lord enabled me this last Sunday, the 13th, to have a gathering in my home. We were sixteen men and we spent two hours' time around God's Word. I showed them brotherly love. My wife prepared something to eat for them and we also treated them with tea and fruits. They left the house very much pleased and promised to come again at the first opportunity. I am planning, by the help of God, to have such gatherings every two weeks.

I have received the third package of food, which surely brought great joy to us. I am expressing to you all my thanks and pray, through the Lord Jesus Christ, that our Heavenly Father may bless you with all manner of good, prosperity and success in all the works of your hands. And

to our beloved Brother Cohn, please extend my special heartfelt thanks and appreciation for all his kindness and goodness toward me. I pray daily for him that the Lord may give him a portion of His joy as he performs his daily tasks.

Please pray for me and for the work here.

* * *

Because of the persecutions and the difficulties in the work, which has developed through the activity of the enemy of our cause, I am afraid that the mail to me is in danger. You see all the mail is brought into the camp and is turned over to the Jewish Committee. They look it over and they can refuse to admit my mail, can withhold or destroy it. Therefore, I am asking you, dear brother . . . (here specific directions are given for sending mail to him).

"PATIENT IN TRIBULATION"

They try to frighten me and tell me that I will be put out of the Jewish camp and will be sent to a Gentile camp if I continue to be active in missionary work. I told them that they can put me out of this institution and of any other, but there is one institution from which they can never put me out. This institution was established from the foundation of the world and to it belong all the saints of God who believe in the Messiah—the Lord Jesus, blessed be His holy Name.

Please dear brother, don't disturb yourself about these happenings and don't take them to heart. I believe that all this is from the Lord; that it is necessary for me to go through these difficulties that I may get stronger in the faith and more ambitious in the work. My resolution to the Lord was made long ago, that my life does not belong any more to the world but it belongs altogether to Him and to Him alone. So it does

not matter to me what comes. In my life I have already gone through fire and shipwreck and am trained to take beatings from life.

Please inform our dear Brother Cohn and the other brethren that I am standing faithful in the work and with devotion to the cause of our Blessed Redeemer. I will send you from time to time reports about the work. For now I close my letter with greetings to you and to all the brethren and sisters in the Lord and with special greetings to our beloved brother; Dr. Cohn.

BACK THROUGH THE YEARS

By Miss Hilda Koser

SOMEONE once said, 'It is good for a man to stop and take stock of what he has done in life and with his life.' In looking at the calendar, I have suddenly realized that in September I began my eleventh year as a missionary under the AMERICAN BOARD OF MISSIONS TO THE JEWS. Most of that time has been spent in God's vineyard for me—Coney Island. As I review the past and then consider the present, I can but say, 'It is of the Lord's mercies that we are not consumed, great is Thy faithfulness.'

In looking back, time seems to stand still; and once again, the blessings, the joys, the heartaches and the tears are as real as though we were able to turn back the clock and relive those experiences.

My mind reverts to a kindergarten class. There, sitting in the front row as I brought the message, sat a child of 3, little J. That particular day, I was using an illustration of a mother taking the whipping for her erring son. I compared this with the Lord Jesus Christ taking our punishment for us, as the prophet Isaiah had foretold, 'He was wounded for our