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236 West 72nd Street

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Fifty-sixth Year

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APRIL, 1950

No. 7

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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JOSEPH HOFFMAN COHN
Editor

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Salutation

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

DEARLY BELOVED FRIENDS:

The twentieth century opened in a blaze of glory. The world oozed with brilliant optimism. The Millennium was just around the corner. Never again would there be another war; the Carnegie Peace Foundation had been launched with blare of trumpets. That deluded Scotchman, Andrew Carnegie, whose inability to understand the unregenerate nature of the heart of man, was only surpassed by his ignorance of the Word of God, gamboled jubilantly over his bonny hills in Scotland, chasing an elusive golf ball, and proudly boasting to his sporting guests that now he was on top of the world. He had brought about world peace forever! And all of it without any assistance from God!

The Carnegie Foundation was lavishly installed in the buildings put up at the Hague by Carnegie money. From the Hague were to go the proclamations to all the world of peace and millennial splendor forevermore. It was implied that God did not know what He was talking about when He had put down in Holy Writ that Jerusalem and Mt. Zion had been long, long ago appointed by Him to be the centers from which should flow millennial blessings to all the world. One Frederick Lynch had muscled his way into the higher counsels of the Carnegie hallucination and he became the chief spokesman for the dream bubble, commuting between Fifth Avenue, New York, and the Peace Palace at the Hague. The propaganda program was world-wide. Sermons were prepared by these millennium-without-God dreamers, and were sent out wholesale to every pastor in the world. A Sunday was appointed which was to be called Peace Sunday, and every preacher would preach that sermon on that day. We doubt whether the builders of the Tower of Babel were organized on a more comprehensive scale.

Those were the days when the enthusiasms of a John R. Mott, a Fred B. Smith, and a hundred lesser lights, were shining with the brilliancy of success about to be achieved. The famous but now defunct Student Volunteer Movement had the world agog. The slogan was something like this, 'The World for Christ in this Generation!' Then came in quick succession a plethora of nostrums and shots in the arm. Those were the days of the 'Men and Religion Forward Movement,' followed by the formidable and vaulting ambitions of the greatest panacea of them all, 'The Inter-Church

World Movement.' This latter finally collapsed to the tune of nine million dollars, with the denominational leaders scurrying hither and thither to make up the deficit.

"NEVER AGAIN WAR!"

Clergymen by the thousands pledged themselves under the goading of what is now known as the Modernistic wing of Christendom, that they would never, for any reason whatsoever, approve or engage in warfare of any kind. They would tell the politicians in Washington how to run the Government, and they would prevent them by force from ever going to war!

Women's clubs, literary societies, high schools, colleges, bridge clubs, golf clubs—all were enlisted in the noble cause that never again was there to be war upon the earth. The Kingdom was here!

PEACE ON THE WASHBOARD

Came World War One, July 1st, 1914. The writer happened to be in Boston and as he went out into the streets on that beautiful July morning, the newsboys were shrieking, 'Kaiser Declares War!' Every newspaper screamed, 'War! War!' Thousands of Americans found themselves stranded in Europe; a mad scramble was on to catch any boat, be it a luxury liner or a humble freighter—anything, anything, just to get home. The American Government sent special ships in a desperate effort to bring them home. War was on and hell was at hand!

Ironically enough, our friend Dr. Lynch (the trumpeteer for the Carnegie Peace Parade), was, at the moment when war had been declared, at the Hague Peace Palace as the leader of a conference to perpetuate world peace! But when the tocsin of war blared its raucous roar around the world, poor Dr. Lynch abandoned all Peace Conferences and made a bee-line for the docks. By his own reports, when he reached New York, one ship captain took pity on him and let him come on board, although every room was not only sold out, but crowded to capacity. They found a place for him in one of the lower decks forward, where he actually slept on the floor in a corridor. The floor was rippled, like a washboard, upon which they laid a mattress. But the corrugations seemed to work their way through the mattress, to the discomfort of Dr. Lynch. His friends asked him jokingly why he had slept on a washboard all the way across. We took it upon ourselves to provide the answer, namely, the Lord must have arranged this particular trip for Dr. Lynch so that he would have all the Peace-without-Christ he wanted rubbed into him!

Those were the days of Utopia dreamer Henry Ford of automobile fame. Across the Atlantic he did go and the slogan for the boys at the front was, 'Out of the trenches by Christmas!' But the seven hundred, more or less, starry-eyed 'kingdom builders' that he took with him, lost the peace dove right in mid-ocean, and, believe it or not, they got to fighting among themselves, and if reports are to be believed, the fighting descended to the level of fist blows! They seemed to disagree as to just how to pull the boys out of the trenches in the battlefields of Picardy and Flanders. So the ship was turned around and poor Uncle Henry sailed home with his motley crew, a sadder and wiser man, we hope. All of this only accentuates the fatuous fallacy which some people seem to embrace, that just because a man succeeds in taking a few pieces of tin and four wheels and

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1950

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

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

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.

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makes them roll along the highways, he thereupon becomes a veritable fountain-head of wisdom in every other realm.

THE "KINGDOM" IDEA TOPPLES

The Kingdom-around-the-corner bubble had now burst. Those dear brethren, and we mean particularly the orthodox, sound and believing men of God who had held so tenaciously to the view called Post-Millennialism, now found themselves bewildered. Their dreams and steadfast hopes of a coming Kingdom to be brought about by the efforts of Christendom, had been shattered. From now on they were not quite so sure of the coming Kingdom. The disappointments that had come to them in such brusque form, opened the way for a new movement that had for its sponsorship men like the sainted and beloved Dr. J. Gresham Machen. This movement attracted quite a following for awhile; but the brethren who had started out in the ministry as Post-Millennialists, were not all willing to jump over the fence into this new position which was named A-Millennialism (no millennium). These questions became a sort of seesaw performance, sometimes teetering here, and teetering there; and our country was peppered with the small shot of contention, doubt and despair.

Then came World War II. The date is ineradicably fixed in the writer's mind—September 1st, 1939. Early in August I was in Paris. One morning I went to the Thomas Cook Travel Bureau, and said to one of the clerks, 'Please fix me up a ticket that will take me to Alexandria, Egypt, then up to Jerusalem, then back to London, and home to New York.' He looked at me with a peculiar long-searching scrutiny. Finally he said, 'You do not know me, do you?' I said, 'No, I do not.' He said, 'And I do not know you. But if you will allow me, I would like to give you some advice.' I said 'Go ahead.' He continued, 'There is a ship sailing tomorrow for New York, the Mauretania. I have exactly one room available on that ship. I advise you most urgently—and please do not ask me why—that you forget about your plans for Egypt and Palestine, take this room, and go to New York as fast as you can.' In the light of what happened after that, the young man's advice was clairvoyant, if not miraculous. He looked so dead in earnest that he frightened me, and I said, 'Very well, since you seem so determined, you may please book that room for me on the Mauretania.' That night we had a farewell service at our blessed Mission center at 123 Avenue du Maine in Paris, and next day I was on my way to Cherbourg, and soon aboard the good ship Mauretania headed for New York.

THE WORLD ON FIRE

Within ten days after I had landed in New York, in August 1939, out came the newspapers, 'Germany Invades Poland!' Then I understood that clerk's urgency in shipping me home as fast as he could, and I bowed my heart and my head in thanksgiving to the good Lord for His protection.

And now World War II is finished. Technically, we are still in a state of war, since the American Government has not yet declared officially that we are on a peace basis. Indeed, some Bible students have expressed the opinion that there will be no declaration of peace, that the present state of unrest and local wars in all parts of the world will continue until they all merge into the great civilization-destroying war that is yet ahead, which might well be the war of Armageddon.

But now we come to the question of the Kingdom. What is the Kingdom? Have we blundered somewhere, have we missed our way? Or did we start out on the wrong foot? Whatever may be the case, it is becoming a startling and melancholy fact, that little if anything is now heard about 'building the Kingdom.' Those who started out their career as ministers of the Grace of God, with Post-Millennial convictions, have begun to re-examine the old foundations and to re-appraise the truths as revealed in the Word of God. It is hard, exceedingly hard, for a child of God to retrace his steps and to admit that he got started on the wrong foot. But, the events of these last fifty years have shaken the foundations tremendously. Pastors who, when they came out from the seminaries, held to the Post-Millennial convictions, have now discovered with amazement, but with an eager desire for the truth, that they mistook entirely what is God's purpose in the present age. God is gathering out an elect people that shall make up His Church and shall be taken out from this world at the time appointed by the Heavenly Father. These brethren have in recent years begun to proclaim with new earnestness and new power the blessed truths of this age of 'ecclesia', that is, 'Called out ones.'

SOME SHEEP SCATTERED

Other pastors, however, have sought shelter in doubtful Cities of Refuge, three 'on this side Jordan' and three 'in the land of Canaan' (Numbers 35:14.) Some have gone into the tents of 'A-Millennialism,' denying that there ever will be a Millennium. Others have found a strange and unfortunate fascination for the line that starts out at Moscow! There is a shocking record given in the February issue of THE READERS' DIGEST of a certain Christian denomination in our country, and a large one, that is festering within with alarming symptoms of this particular demonism. Certain of the churches of this denomination have now sprung to arms, and are in open revolt against this germinating within the church body of the seeds of Satan's delusions. We would have much more to say about these disturbing developments, but we do not feel happy in preaching a continual harangue of hate and abuse. We have felt that it is better to preach the truth, and in love, and God will take care of the falsehoods. If a room is inky black with darkness, one does not go in with a broom and beat about to drive out the darkness. But one lights a candle and, lo and behold, the darkness disappears! We know that our patient and beloved friends will be able to read between the lines and will also thank us for trying to set their feet upon the Rock which cannot be moved.

WHAT IS THE KINGDOM?

So now we come to the question, 'What is the Kingdom, what have been the mistakes of our dear brethren, and how have they been misled?' Why not start out with the simple question which the disciples asked our Lord in Acts 1:6:

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

This brings us back to the roots of Holy revelation, the 'Old Testament.' Is it not unfortunate that we should have divided the Word of God into an Old Testament and a New Testament? Is it not all one? As one able scholar has put it, 'The New Testament is enfolded in the Old; the Old Testament is

acter and grace, just as the deliverance of Israel from Egypt did. Here we have a description of God's grace unsurpassed in Scripture. In adoration at the goodness of the Lord, Micah cries out, 'Who is a God like unto thee?' The allusion to Micah's own name is clear. The question was first asked at the Red Sea, Exodus 15:11. God is He who pardons iniquity and forgives the transgression of the remnant of Israel. He treads the iniquity of the godly under foot, and casts all their sins into the depths of the sea, an allusion to Exodus 15:4, 10. Their sins will be cast into eternal oblivion. See Jeremiah 50:20 for the same thought. Thus the Lord will make good His truth, His promise, made to Abraham, Isaac, and Jacob. To Abraham, Genesis 12:2, 3; to Isaac, 26:24; to Jacob, 28:13, 14. The return from captivity could only be a foretaste of the

greater display of God's grace in the coming reign of the Messiah. The purpose of all God's dealings with Israel is the accomplishment of God's promise to Abraham and his seed. Once a year on the afternoon of New Year the orthodox Jew goes to a running stream or river and symbolically empties his pockets of his sins into the water, while he recites verses 18-20. The service is called 'Tashlich' after the Hebrew word meaning 'thou wilt cast.' Dear Christian reader, by God's grace to us you and I know that this is not God's way of casting our sins into the depths of the sea. He does this for us only because of the work of the Lord Jesus Christ on Calvary where He bore those sins for us. Because He was punished for them, God can pass over the transgression of any sinner. The unsaved Jew needs this message desperately. Will we give it to him?

Our Radio Ministry

"THE CHOSEN PEOPLE BROADCAST"

WADC	Akron, Ohio	Friday	9:30 a. m.	1350 K. C.
WSID	Baltimore, Md.	Sunday	8:30 a. m.	1570 K. C.
WLAW	Boston, Mass.	Sunday	11:45 a. m.	680 K. C.
WTCO	Campbellsville, Ky.	Sunday	10:00 a. m.	1150 K. C.
WCFL	Chicago, Ill.	Sunday	8:30 a. m.	1000 K. C.
W SAI	Cincinnati, Ohio	Sunday	8:00 a. m.	1360 K. C.
WMUU	Greenville, S. C.	Sunday	3:45 p. m.	1250 K. C.
KGER	Long Beach, Calif.	Sunday	7:45 a. m.	1390 K. C.
WDGY	Minneapolis, Minn.	Sunday	7:45 a. m.	1130 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.
WJMJ	Philadelphia, Pa.	Sunday	8:45 a. m.	1540 K. C.
KTAR	Phoenix, Ariz.	Sunday	7:45 a. m.	620 K. C.
K X L	Portland, Ore.	Sunday	8:45 a. m.	750 K. C.
WSAY	Rochester, N. Y.	Sunday	8:45 a. m.	1370 K. C.
WOOK	Washington, D. C.	Saturday	9:00 a. m.	1590 K. C.
WIRK	West Palm Beach, Fla.	Sunday	8:45 a. m.	1290 K. C.
K FBI	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKTB	St. Catherines, Ontario	Sunday	8:30 a. m.	1550 K. C.

"MESSAGE OF THE CHRISTIAN JEW"

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

established to separate Israel from the nations, which bound will be done away with so that peoples from all lands can come to Zion (4:1, 2). The true meaning of the passage seems to be along the lines suggested by the last view. In the glorious period when Zion's walls are built, her boundary (so the word in the original may be translated) will be greatly enlarged. Note in this regard the passage in Zechariah 2. The Assyrians and Egyptians, as in Zechariah 10:11 for the inveterate enemies of Israel, will be joined to the Lord's people finally in blessing. Isaiah 19:23-25. From Egypt to the Euphrates will the multitudes come to restored Zion. Indeed, the hordes will come from sea to sea and from mountain to mountain. There are those who make these designations apply to the Mediterranean and Persian Seas and Sinai in the south to Lebanon in the north. A comparison with Psalm 72:8 and Zechariah 9:10 will show that the prophet is speaking of all lands and all countries. The geographical notations are of the most general kind. In harmony with all the prophets, Micah predicts that Zion will be rebuilt and all nations will be joined to her in spiritual blessing. But before the glorious future is realized, a time of punishment must first intervene with the desolation of the land because of the sins of her people. God's promises never invalidate His warnings of punishment for sin. This explains why the prophets move so quickly from punishment to blessing and then back to punishment. They would give the ungodly no ground for baseless hope and the godly no basis for unnecessary despair.

PRAYER FOR GOD'S CARE

In his closing prayer the godly Micah commits his people to their Great Shepherd's care. The prayer is prophetic in its outlook. The Lord

is entreated to feed His people with His rod, not that of punishment as in 6:9, but now that of tender care and protection. God is to feed the flock of His heritage as they dwell alone in security and without harm in the forest in the midst of Carmel. Carmel, Bashan, and Gilead stand for the whole land and were noted for their rich pastures. For this reason they were chosen by the tribes of Reuben, Gad, and the half tribe of Manasseh. The security of that restored condition is likened to that of ancient times. The days of old refers to the days of David and more especially those of Solomon.

THE ANSWER OF GOD

The answer to the prophet's prayer in verse 14 is set forth in verses 15-17. God promises His help and intervention on behalf of His people; as He showed His miraculous power (Exodus 15:11) at the exodus from Egypt, so again He will work wonders. There were no miracles at the return from Babylonian Captivity. Psalm 126:1-3, great things but not miracles. The predictions relate definitely to the time of the return of the Messiah to set up His kingdom. At that time the nations will be defeated through the power of God. They will be ashamed of their might, because it will be so unavailing in opposition to God's. They shall be astounded at Israel's deliverance, so that they shall be silenced. Their ears shall be deaf to hear of Israel's triumphs. Licking the dust like a serpent means utter routing and subjection. Contemptuously the prophet speaks of the ungodly nations as coming out of their hiding places as crawling things to surrender themselves because of fear of the Lord and Israel.

PRAISE FOR GOD'S GRACE

The coming more glorious redemption calls forth praise of God's char-

unfolded in the New.' We do wish there were more preaching in our pulpits from the so-called Old Testament. We must not forget that when the Lord Jesus Christ was here on the earth there was no so-called New Testament. Paul had no New Testament to go on. And yet the Church had its widest and most spectacular growth in that very first century! The evidence for the Messiahship of the Lord Jesus Christ, the proof-texts that Paul used for establishing the truths of the place of our Lord's sacrificial work, all came from the so-called Old Testament.

We come back to this 'Old Testament' and we read in II Samuel 7:10-12, 16:

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

Now we begin to trace the revelation that God gave to the world about a Kingdom. We now learn that by God's own sworn oath He is committed to establishing His Kingdom, not in Moscow, not in London, not in Geneva, not just anywhere in so-called Christendom. But the Kingdom will be in Jerusalem, and on Mount Zion. Throw out these promises, or spiritualize them, or vaporize them, and the Word of God becomes a mockery and a delusion. To the child of God who believes that God cannot lie, there is no other conclusion than that which we have now quoted out of the Book itself.

Let us go just a bit further now and revert once more to the question which the disciples asked of the Lord Jesus Christ in Acts 1:6, 'Lord, wilt thou at this time restore again the kingdom to Israel?' Here is logic compounded and clear as crystal in its truth. There is only one Kingdom, and that is to be established by God Himself, and it will be done without the help of our enthusiastic 'Kingdom builders'. Read down now in the same chapter of Acts and see the trenchant reply given to the disciples by the Lord Himself:-

It is not for you to know the times or the seasons, which the Father hath put in his own power. 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 Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight.

The Lord was telling the disciples, 'Don't you worry about the Kingdom, my Father in Heaven will take care of that.' Their immediate job was to be witnesses unto Him, and in this one inescapable order: First in Jerusalem, where were the ecclesiastical headquarters of Israel; next in all Judaea, where the Jews lived in their homes; and finally unto the uttermost parts of the earth!

Can anything be plainer or simpler than this? Is it not astonishing that the leaders of Christendom stumble over these plain instructions and build up out of a figment of their imagination a doctrine about the 'Kingdom' which has no sanction anywhere in Scripture? Is it sheer ignorance on the part of these leaders, or is it deliberate disobedience? Of the two, it is a question which is the more culpable.

Clothing these instructions with a finality inescapable, we read, 'And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.'

Nothing is said here about building the Kingdom, nothing about the Church establishing political rule upon this earth, nothing about the Church covering this world. But the whole concentrated essence is to be found in the words, 'Ye shall be my witnesses.' We are to witness to a world of sin, shame and hatred against God, and like Noah of old, we will be sneered at, we will be ridiculed; we are to be despised; until that day shall come when the storms of hell shall be loosed upon this earth, and our Lord will say to us who have been His faithful witnesses, 'Go thou and all thy house into the ark, for thee have I seen righteous before me in this generation.' A little further down we read, 'and the Lord shut him in.' Genesis 7:16. Do you need a more beautiful or more convincing prototype of that which is happening in the world today? And do you need anything further to strengthen your faith in the fact that this very same thing will happen to us who are His righteous ones? What a blessed day that will be when the Lord will tell us too, 'Enter into the ark,' and we shall be caught up to be with Him forever in the air! In our case the ark will be in the form of His sheltering arms as we are caught up and away from the frightful punishments that must eventually be meted out to a wicked Christ-hating world.

THE DEVIL'S COUNTERFEIT

Now look once more, this time to the Book of Prophecy. Let us take Daniel just as an incidental sample. The second chapter gives an awe-inspiring preview of the course of Gentile world power, hurtling headlong to a doom that language cannot describe. The days in which we live are here fully set forth, so that no intelligent mind can escape the frightful warnings that are given. A condition of world chaos, of mob arrogance, of brute force, is developing, and with such fury as history never before has witnessed. It stems from the hell spot of the world, known as the Kremlin in Moscow. The battle line is being drawn decisively; on the one side is the demoniacal counterfeit of a world millennium masquerading under the deceptive name of Communism, and on the other side the true children of God. We must battle for the right just as did the martyrs of old, when Nero cast them in savage fury into the arena to be devoured by wild beasts. Let us hope and pray that to us will be spared the horrors of those frightful days. Perhaps some of us will have to face such tortures; but let us pray that we shall be given the strength and the grace to acquit ourselves nobly and as men in whose hearts there dwells the fear of God and not the fear of man. As a part of this program, perhaps in conjunction with it, will come also an hour when that demon of old will spawn upon this earth such hatred for the Jew as never has been known up to that time, no, not even in the days of the little paper-hanger from Vienna, Adolf Hitler. One of the Directors of our Mission, a godly and devout servant of God, said to us not long ago, 'The time may come when we ourselves shall become martyrs because of our love for the Jews.' This, too, is worth thinking about. Jew hate is undeniably on the increase. Satan is using even so-called gospel preachers and Bible teachers to spread his anti-Jew poison. It is shocking, but true, and we need to be on our guard.

upon to remain faithful. The confidence of the godly must be in the Lord. As for the prophet, speaking representatively for the godly remnant, he would turn his eyes to God and wait for the hour of His deliverance and saving grace. Such confidence the Lord will never disappoint; He will hear the cry and hope of the godly. The restoration of the Lord's favor is assured His people. Micah now views the nation in exile and distress with her enemy triumphant over her. This enemy, under the figure of a woman, is addressed and dissuaded from rejoicing over the forlorn condition of Israel. The hope of Israel is certain that, as the Lord has brought about her punishment and affliction, He will raise her up and give her both deliverance and joy. Who is the enemy indicated here? Since the Babylonian Captivity lay directly ahead for the nation in the time of Micah, we should refer it to that hour in the first instance. However, in view of verses 11 and 12 we must recognize a later and final fulfilment of the prophecy. The Jews understand Rome to be the enemy, but a time after ancient imperial Rome's sway is called for. Verse 9 moves in a beautiful way into the realm of confession and submission. Here we find submissive endurance of the Lord's chastening hand because of conviction of sin committed. Humility and submission to the will of God are evident. The Lord will yet plead the cause of His downtrodden people. Though chosen of God as His instruments of punishment upon Israel, the nations have exceeded all bounds and are bent on Israel's annihilation. Israel is guilty before God, but they do not deserve the injuries their foes inflict upon them. See Zechariah 1:2, 15. The hope of the godly is that the Lord will bring about their physical and spiritual deliverance.

In keeping with His many promises God will restore Israel to his favor. His righteousness in maintaining His covenants will be made manifest. But the deliverance of Israel is but one phase of the Lord's dealings; the other is God's vindication of His righteousness in the destruction of their enemies. No longer will the enemy taunt Israel as to the impotence of her God; the foe will have abundant testimony borne to the power of God when she is trodden under. It is a fearful thing to fall into the chastening hand of God. Israel will be vindicated: this was Micah's confident hope and it is ours as well.

From the scene of destruction where Israel's enemies are set at naught, we now turn to a day of Israel's upbuilding and expansion. Zion is addressed as a city and she is compared to a vineyard. The walls spoken of are those around a vineyard. The hour has now come in the providence of God when Zion's walls are to be built. Could this refer to the time of the return from Babylonian Captivity? There are those who think so, but the next verse has a distant time in view. In that day the decree will be far removed. Students of the passage have found difficulty in identifying this decree. One suggests that since the walls were built under Cyrus, the decree refers to the rule of Babylon which will be removed. Another would connect the decree with the decree of God which had to do with the political changes about to take place in Babylon and all the countries about Judea, whereby great numbers would join themselves in faith to Israel. One view would relate the decree to Jeremiah 31:31 ff. which speaks of the new covenant and the removal of the old law order. Still another suggestion understands the decree to be the limit which God es-

Studies in Micah

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

CHAPTER VII — Instalment 7

CONFESSION OF UNIVERSAL CORRUPTION

THE sixth chapter closed with an indictment of the nation and a prediction of the inevitable judgment. Now the prophet Micah, voicing the confession of the godly, describes the corruption in Israel. Invoking woe upon himself, he points out that the nation is comparable to an orchard after the harvest of the summer fruits, and as a vineyard after the vintage. He is declaring that Israel is as lacking in good men as an orchard or vineyard after the fruit has been gathered with only gleanings left. One looks for a righteous man, but cannot find him. The imagery of verse 1 is explained in the following verse. The godly man seems to be an individual of the past; he cannot be seen among the nation now. On the contrary, there is bloodshed on every hand and every man is intent on compassing the destruction of his brother. It is as though each were hunting his brother with a net. Nets were used in the East for hunting as well as fishing.

From this general condemnation of the nation the Lord now turns to specify the particular wickedness of the governors and judges. Both hands are intent upon doing evil earnestly and diligently. They are wholehearted in their ungodliness, and they do it successfully. Their method of operation is this: the prince asks for the condemnation of an innocent man; the judge accedes to this request for a bribe, being ready to pervert justice at the desire of the influential; the great man, who is the rich man with influence, desires to bring about the ruin and destruction of another. Thus

the prince, judge, and great man weave their plots and conspire together. The best of them is as piercing, hard, and injurious as a brier; the most upright is more sharp and crooked than a thorn hedge. They injure and plague all who come in touch with them. The corruption is, indeed, so widespread and outbroken that judgment must follow. The day of visitation predicted by Israel's watchmen, the true prophets, was at hand. Note Isaiah 21:6 and Ezekiel 33:2. When the trouble strikes, they will not know what to do because as a nation they have not hearkened to the warnings of the prophets of God.

Sin works such havoc that all normal relationships are out of joint. Sin breaks every bond of nature, friendship, kinship, and gratitude. Neither neighbor, nor confidant, nor wife is to be trusted. All are treacherous and not to be trusted. Unnatural feeling will replace the normal affection that should obtain in the home. Sons will condemn their fathers, and daughters will be at strife with their mothers; parental honor and love will be lacking. Even servants in the home (not relatives) will turn in treachery against their masters. The holiest relations and the closest ties mean nothing to the wicked. It was a sad picture socially and spiritually which Micah viewed: confusion, perfidy, and suspicion reigned on every hand. When God is not honored as He should be, no human bond can survive.

CONFIDENT HOPE

In days of general moral and spiritual declension when all others are faithless, God alone can be counted

"IN THE DAYS OF THOSE RULERS"

Such is the stage setting which God puts before us in the second chapter of Daniel, as He gives us a clear outline map of what is going to transpire in these hectic days in which we are living. Read it for yourself:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Daniel 2:44.

'It shall stand forever.' At last we have the Kingdom. We have no power to bring in the Kingdom; our church leaders have no such power. Every time they dabble in world politics, the world nations laugh at them and they invariably come out the losers. The Church of Christ has never dabbled in politics without loss of her own life blood. We know full well that our critics will assail us, and even accuse us of favoring world disorder and allowing a sort of hell to overwhelm the world. But we are used to being criticized and ostracized, and victimized, and we always have an answer. It is this: If you think it is your business to 'bring in the Kingdom,' and that we are all wrong when we say that it is our business to be witnesses for Him, then you are telling us that the Lord Jesus Christ did not know what He was talking about. And if this is your position, then why refer to Him as your Lord and your Master? Isaiah 4:1 contains a rather thought-provoking prediction. It reads as follows:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

We wonder if this does not apply to the 'Kingdom builders' of the present day. They want to eat their own bread, and wear their own clothes, they will cook for themselves, they will lay out their own philosophies, they will feed on their own fallacies, only let them be called by the name 'Christian'! But don't you see if you are to take the name of Christ to yourself, you must do the things that Christ has told you to do, and not be stubborn as a mule and determine to have your own way. There is serious warning in the pronouncement of our Lord in Matthew 7:22, 23:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

What if, at the end of the road, the Kingdom builders shall find themselves up against a stone wall, marked 'Dead End'? Think of the embarrassment and the heartache and the shock that these well-intentioned men will experience in that awful day to come!

It is still true that we are to bear witness, 'till He come.' And that witness must be 'beginning at Jerusalem.' Forgive us if we seem to stress this matter unduly, but the times are desperate, and the truth must be underlined, and capitalized and put in red letters. The cry must be sounded in deadly earnest, and with the speed of desperation, just as it was sounded to the little family of Lot in the doomed cities of Sodom and Gomorrah, 'Escape for thy life, look not behind thee, neither stay thou in all the plain. Escape!' Genesis 19:17.

Beloved friend, are you with us? The time is short, the Master urges, the task is tremendous. Israel must be given the right of way, unquestioned priority in the thinking, in the prayer life, in the missionary giving, of every true child of God. The trumpets must be sounded to a sleeping Church: Take no rest, give God no rest, 'till he establish, and till he make Jerusalem a praise in the earth.' Isaiah 62:7.

Slowly but surely God is gathering about us as a blessed testimony to the people of Israel for these last days, the very choicest of His children in the Church of Christ, and we thank God daily for you. We are indeed one family united and we march together to carry on the bidding of Him Who is the Alpha and Omega, the beginning and the end, of all creation. We may be sure as night follows day that He Who has thus called us together will keep us, will watch over us, and will preserve us blameless unto that day when we shall shine as the stars in their courses, and shall sing hallelujahs before His Throne.

Lest our dear friends begin to feel discouraged because the picture seems so dark, let us close these observations with words of the most blessed comfort and courage to be found anywhere in God's Book. Read them over and over again, and thank God for every word. We refer to Luke 21:28: 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'

Ever faithfully yours in behalf of Israel,

J. Hoffmann Cohen.

P.S. Just that you might look forward a bit and keep praying with us and for us: In the Lord's good will, I am booked to sail once more this summer, to visit our mission fields on the European continent and particularly to spend a few weeks in Jerusalem to get our new work organized and established on a sound footing. We have said little about the Jerusalem work, and we propose to wait until we are on solid ground and can report to you in full and accurate detail as to what is being done and what are our future plans. We never like to boast about these things ahead of time, or to make false promises or misleading statements. We prefer to say less and do more, than to say much and do little. We are actually at work in Jerusalem, and the Lord is blessing us there. A brief report has just today come in the mail, and we give it to you on page 9. But more details we cannot give you until later on, when we shall have seen with our own eyes and shall be able to report to you fully.

thought differently; I have preferred to leave such problems for that blessed day to come when we shall know as we are known, and everything will be made clear. In these days of partial knowledge, we see only as in a glass darkly; perhaps it is better so. I might suggest however two Scripture references which may be of help to you; one is Malachi 4:5,6, beginning with the promise, 'Behold, I will send you Elijah, the prophet.' The other one is Deuteronomy 18:15, 'The Lord thy God will raise up unto thee a Prophet from the midst of thee . . . like unto me (Moses).'

* * * * *

Question: *Would you please explain Joshua 6:26 and I Kings 16:34?*

Answer: The passage in Joshua is a curse which Joshua pronounced upon anyone who would rebuild the city of Jericho. Deuteronomy 13:12-17 indicates God's command to the children of Israel that a city which they may have destroyed because of its wickedness and idolatries, must never be rebuilt. And so Joshua follows this policy after the conquest of Jericho. This city had now been destroyed, after Rahab had been delivered, and Joshua in the 26th verse adjures the nation with the words, 'Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.' Joshua 6:26:

In I Kings 16:34, we read that Hiel the Bethelite did actually rebuild Jericho. It is adduced by some historians that this Jericho was somewhat distant from the original Jericho, and that therefore in actual fact, the old Jericho was never rebuilt. But we can pass this matter by, because the main point is that the curse which Joshua pronounced upon that

one who would rebuild Jericho was actually fulfilled in Hiel, some five hundred years later. Winer, the noted theological historian, claims that what Hiel did relates only to the *fortification* of Jericho and not to the actual rebuilding of the city. It was an ancient custom among world conquerors to destroy the cities they conquered and then to make impossible the rebuilding of such cities.

Knobel claims that the Jericho destroyed by Joshua was in a different place from that which Hiel rebuilt.

And now we come to the question as to what was the curse that Joshua pronounced upon the future Hiel. It was simply that this man Hiel would suffer the death of his firstborn, Abiram, while he was building the fortifications, and before he would finish them he was to experience the death of his youngest son, Segub.

* * * * *

Question: *I noticed in the newspaper that England has said she will aid the Arabs in their opposition to the Jews. What nation will be left to oppose Russia when that nation decides to overrun Palestine?*

Answer Your Question is quite to the point, and also provocative of much thinking. It seems to us that England will be not so much a defender of the Jews in Palestine, as a *contender* for possession of the land as against Russian aggression. The northern kingdoms will be lined up with Gog-Magog at the head, while the southern kingdoms may be headed by Great Britain and America; and the prize to be sought for will be Palestine. Perhaps they will discover fabulous oil pools under the land, as they are now drilling for oil. I do not believe that Russia will be allowed to overrun Palestine as you seem to fear, but that instead that will be the point of challenge that may bring on the Armageddon.

Questions and Answers

Question: *In my Sunday school class in the study of Luke, they asked me if Luke was a Jew or Gentile. In the New Analytical Edition, Dr. Kaye's 'Guide and Helps,' I find Luke was a native of Antioch in Syria and was therefore the only Gentile writer of the Scriptures. But in Scofield's Reference Edition, it is stated he was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion.*

Answer: There is no historical evidence that Luke was a Gentile. One theorist puts forward the rather doubtful argument that because in Colossians 4:9-11 Luke's name does not appear in the list of fellow workers described as being 'of the circumcision,' therefore he must have been a Gentile. But this is a poor way to establish a claim, that is, by negation. Is it not far better to take God's Word on a matter of this kind, with a finality that must not be questioned? Roman's 3:2 tells us plainly and inclusively, 'Unto them (the Jews) were committed the oracles of God.' Is this not sufficient authority to establish the fact that the entire Bible was written by Jewish scribes? It does not say in the Book, 'Unto them (the Jews) with the exception of Luke, were committed the oracles of God.' Certainly if Luke had been a Gentile we would properly have expected that the Holy Spirit through Paul would have stated definitely in Romans 3:2 such an exception. So why not rest our hopes and convictions on what the Word of God tells us and not upon the speculations of so-called scholars? Dr. Scofield, in his comment on the Gospel of Luke, says of him, 'He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion.' Tradition says that he was a Jew of

Antioch, as Paul was of Tarsus.' We are more impressed with this genealogy than with the speculations of certain other commentaries.

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Question: *I am coming to you with a question that seems isn't easy to settle. One of our preachers says Moses and Elijah will come back to witness and prophesy 1260 days; they shall be killed, lie in the street 3½ days, not be permitted to be buried. Then the spirit of life from God enters into them, and they stand upon their feet. I have taught that Enoch and Elijah are coming back in that awful time to help the Jews. Who is right?*

Answer: You have brought up a question that has puzzled greater minds than even the minds of the highly educated Bible teachers of our present day. The reference is to Revelation 11. At least you can get this much comfort, that there have been other mighty men in the Scripture who have thought as you did, that Enoch and Elijah are to be the ones who will witness in the streets of Jerusalem for 42 months, during those terrible days of tribulation. We have leaned to the idea that the two would be Moses and Elijah, because Moses would represent the Law and Elijah the Prophets. Enoch pre-dates the Sinai Covenant, and so cannot very well assume the functions of judge, which will be involved in the activities of these two witnesses in the streets of the Holy City. The fact that Moses and Elijah appeared at the time of the Transfiguration would also lend color to the interpretation that these would be the two that will appear in Jerusalem. But, I have never entered into violent disagreement with others who have

Incidents In The Work

PUBLISHING GLAD TIDINGS IN ZION

Our new missionary reports the beginning struggles as he seeks to lay a foundation for a testimony that shall endure. We think of the challenge of Isaiah 52:7, 'How beautiful upon the mountains are the feet of him that bringeth good tidings...that publisheth salvation; that sayeth unto Zion, Thy God reigneth.'

AT last we are able to bring you a little bit by way of authentic news report from our good brother, Haim Haimoff, who since the first of January has been our regularly appointed missionary for Palestine, with Jerusalem as headquarters. He has not yet been able to locate a suitable building in Jerusalem for the housing of our testimony there, but he is continuing to look, and the friends there are praying with him that soon, and in the Lord's own good time, such a building shall be found. We on this side of the water will also join in prayer that the Lord will soon give us a location that will be strategic in its potentialities.

It is also our happy duty to report that the Israel Government has manifested toward our missionary the utmost of tolerance, respect, and good will. This is in direct keeping with the originally avowed intentions made by the Government of Israel when it came into being, that there will be no display of religious bias or prejudice in any way whatsoever, that all religions, even that of the true Jew who turns to the Lord Jesus Christ for salvation—all shall have equal protection and equal respect.

There are of course many problems and difficulties, and these are being met day by day by our good brother and by Mr. W. L. McClenahan, who has so kindly consented to act as treasurer in our behalf for the Jerusalem work, and also as advisory counsel to Mr. Haimoff. Mr. McClenahan has been in Jerusalem for a good many years, we think

possibly twenty-five or thirty, and himself has a deep love for the people of Israel, so that the Lord could not have given us a better co-laborer than this dear brother. Here are a few paragraphs out of the letter which has just been received from Mr. Haimoff:

Now I want to tell you of two incidents in the work, which call for both praise and prayer.

1. There came a few months ago a lady to my home. She is a little relative to my mother and is still living in an immigrant camp. She had just arrived from a hospital, which is found in one of the suburbs of Jerusalem, where she had left her sick sister. She said that her sister had not to go to a hospital for nervous illnesses since she needed only rest. We told her to leave things in God's care. Then before leaving us she asked me if I would visit her sister from time to time and comfort her. I promised to do so.

And so I started to visit her regularly. Every time I went, she told me that she wanted badly to see her son, her only child and she has been divorced. About two weeks ago, as I went to visit her, I spoke to her again about the Lord. She said she had a very strong faith in God, in the God of the Jews, and she did not know how she could now believe in another one. I told her that we also believe in the God of Israel and that there is no other God besides Him, but that God has a Son Who is the Messiah and Who became the Saviour of Israel and of the whole world. Then I quoted a few verses from the Old Testament which showed that God has indeed a Son, and others which showed the plurality in the God-Head. She bowed her head and started to think. Then I told her that if she would only pray, I could

assure her that God would arrange that she see her son very soon. She promised me to do so.

Only on the next day, I learned by chance that her son and the whole Kibbutz (Jewish Farm Colony) had been transferred to a school in one of the suburbs of Jerusalem. Then I said, when I gave the assurance to that woman to bring her her son, I never thought on all the difficulties that it involved. For it would not have been an easy thing to go to Tel-Aviv and then to Petah-Tikvah and then to the Kibbutz, and ask permission for a ten-year old boy to be taken to Jerusalem and then to the hospital and then to bring him back, especially in this cold and rainy season when the roads are so flooded and at places the water reaching over a meter. I did it all by faith and in the Holy Spirit, but now that he is in Jerusalem, the problem became very easy.

On the next day I went to see her again to prepare her and tell her that she very soon would see her son. It seemed to her almost incredible. For eight months she had not seen her son.

On Friday I went to the school and found the boy. Very nice and intelligent. I told him I wanted to take him to Jerusalem to see some close relatives. He asked me a few times, 'Whom shall I see?' I asked him, 'Whom do you want to see most of all?' He said, 'Mamma.' As we reached the hospital I told him plainly that very soon he would see his Mamma. The manager of the hospital opened the door and called for the mother. When she saw me she smiled as usual and said 'Shallom.' Then I said, 'Do you know whom I brought?' and moved aside and she saw her only child. 'Thank you, thank you very much,' she was repeating as she kissed her son, embraced and lifted him up. The scene was witnessed by the manager and one of the sisters of the hospital and the joy was common. After a week I visited her again and she promised me to read the Gospel.

2. I hold regular Bible lessons in one of the villages near Jerusalem every Monday afternoon. A mother and her daughter used to attend regularly these Bible studies. We closed the meetings with short prayers. About

two months ago, after we closed the meeting, the little girl — twelve years old — asked if she was also allowed to pray. We said, 'Of course you are,' and again bowed our heads. And she started with her innocent childish heart to praise God and thanked Him for the great privilege of hearing about Jesus. Then she asked forgiveness for the past, that she never knew of His Holy Will to do it. She came regularly to the studies and took part in testimony and prayer. When her mother was absent, while at work in Jerusalem, she would explain to her the whole lesson and all that was spoken. She came with her mother a few times to the Hebrew services in Jerusalem. But it seems that the mother, who is divorced, loved the world more than the Kingdom of God. And not only this, but she started by all means to forbid this youngest convert to attend our meetings. The last Monday I went there again, our friends told me that the girl would not come to the meeting. Her mother had taken her away (they live in the upper floor of the house) on the pretext that these meetings were hindering her to do her lessons. But there was nothing that we could possibly do at the moment. She needs much prayer.

But the Lord, who is all gracious, never failing, and a good compensator, did send us, *that very evening*, three new girls, from a nearby Kibbutz, all of the age twelve to thirteen. Only about ten minutes after I had started to comment on the lesson, one of them, that was sitting on my left side, started to weep. After a short conversation with them, we understood that of all the girls in the Kibbutz, only four confessed faith in God, while the others were atheistic. And now feeling herself in an environment where God's Name was exalted and His Blessed truths proclaimed, she wept for joy. She was smiling, as her tears were pouring down. After a while the second asked, 'How shall I do with my mother, who is in Haifa? — should I let her know of my faith?' and when the third said, 'How should I pray, that my mother too may be saved and have eternal life?' I tell you, Brother, that hardly I kept my tears for joy. To witness such facts of children, who for the first time

Government quarters here are expressing some concern over this development, particularly as there are many other signs that Russia is tending to regard Israel as being in the western bloc in the 'cold war.'

The Russian press and radio have of late turned hostile, and although Israel has not been openly assailed, indirect attacks have been made against Zionism, Jewish Nationalism, and certain of Israel's political leaders, particularly the members of Mapai.

Israel diplomats meeting their Russian opposite members in Moscow, Tel Aviv, and Lake Success, have observed a considerable change of attitude; the former friendly relationship now appears to be giving way to one of a strictly formal character.

Among the passengers who stepped off a plane bringing new immigrants to Lydda recently, was an old Oriental Jew, who was seen to throw himself on the ground and kiss the soil. Immediately afterwards, it was noticed that he lay motionless. Guards hurried to pick him up, and found that he was dead. Medical examination established that the old man had died of heart failure, induced apparently by the excitement of setting foot on the soil of Israel.

One million eggs are being exported this month from Israel to Switzerland. It is expected that eventually Israel will export 50,000,000 eggs during Europe's off-season.—*The Jewish Chronicle*.

The U. S. Department of Commerce has released quarterly statistics which show that in the first nine months of 1949 American imported goods from Israel were valued at \$4,855,000, the major item being in-

dustrial diamonds amounting to \$4,419,000.

The Department also announced that Israel had placed orders in the United States for 4,172 motor vehicles, chiefly buses and lorries.—*The Jewish Chronicle*.

Of 330,000 Jews who have entered Israel since the establishment of the State, only four have come from Russia.

The Minister of Food, Mr. Ben Dov, talking to Mr. Ben-Gurion recently, boasted that he had managed to live entirely on austerity rations, and had found that the cost of the food was negligible.

'Fine!' said Mr. Ben-Gurion. 'Now you must go out into the streets of Tel Aviv and tell everybody of your experience.'

'I can't do that,' said the Minister of Food.

'Why not?'
'I haven't the strength,' replied Mr. Ben Dov.—*Jokes They Tell in Israel*.

WE LOSE A FRIEND

SAD was the news that came to us of the homegoing of a devoted and precious friend, Mrs. J. L. Mayo, at Wichita, Kansas. She it was who had organized and kept in continual activity the FRIENDS OF ISRAEL society in Wichita, and many a faithful child of God thanks Him for having used Mrs. Mayo in opening eyes to the truth concerning Israel in these last days. Our dear Sister Cheney has stepped in and is doing heroic work to continue in the tradition of Mrs. Mayo's life activities.

May the Lord bless these dear friends as they carry on, and may He raise many, many like Mrs. Mayo over the country to labor and to stir people up, in behalf of Israel.

Jewish Notes

THE difficulties facing the Palestine Potash Company were discussed this week by the Finance Committee of the Knesset, which was recalled from holiday to deal with this issue and with the Jewish Agency crisis.

Under present conditions, the Palestine Potash Company is unable to exploit the Dead Sea potash resources. The company, by the terms of its concession, must pay royalties to the Transjordan Government. This the Israel Government is not willing to allow. Moreover, as part of the company's plant and equipment are in Jordan, and as the only usable roads to the coast run through Jordan territory, resumption of activity can only be undertaken in conjunction with the Jordan Government.

There is some talk of the Israel Government ending the present concession to the company, and a number of American companies have submitted proposals for large-scale exploitation of the Dead Sea should Israel take this course.

The Government has prepared a plan to spend \$9,000,000 from the American loan to get the Dead Sea southern works going again and to build roads to the Mediterranean and Red Sea coasts.

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A strong protest against the 'malicious and unwarranted warnings' issued by the Vatican's 'Congregation for the Propagation of the Faith' to pilgrims who propose to visit the Holy Places in Israel in 1950, was made by an official Israel spokesman on Tuesday.

The Congregation warned pilgrims to avoid entering the Jewish State, while, at the same time, stressing what the Congregation called the 'liberal policy' of the Arabs.

Giving details of the arrangements made especially for pilgrims during Holy Year, the Israeli spokesman declared that the gravest view was being taken in official Israel circles of this blackening of the character of Israel by Vatican bodies.

It is pointed out that the Jordan Government has not lifted the ban on passports on which Israel visas are being stamped.

Recently, the spokesman added, the Government had, of their own free will, appointed an Inter-Ministerial Committee to make all the necessary arrangements for the convenience of pilgrims during their stay in Israel and to aid arrival and departure.

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The Israel Cabinet listened for over two hours on Tuesday to a report from the Minister to Moscow, Mr. Mordecai Namir, who came to Israel after his consultations in Paris last week with Mr. Sharett. Another Cabinet meeting will be held to decide what instructions should be given to the Minister before he returns to Moscow, probably at the beginning of December.

A tendency for Israel-Russian relations to deteriorate has been remarked here in the past few weeks, and it would not come as a complete surprise in diplomatic quarters if the Russians, hitherto sympathetic to Israel, were to adopt an anti-Israel attitude.

Russia, it seems, is still adhering to the terms of the United Nations resolution of November, 1947, and is supporting the Arab demand for the internationalisation of Jerusalem. There are indications that the Russians may also support the demand for the return of the majority of the Arab refugees to Israel.

REPORT FROM MISS ANNE RAYNER

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Psalms 126:5, 6.*

THIS precious promise is a great comfort to me, for oft I have sown in tears and now I am waiting on the Lord that I may reap in joy. I could ask for no greater joy than to be used of God in leading precious souls to Him. One couple I have met, have been most difficult to approach, they simply would not listen to religion of any kind. The other day the Lord gave me an opening and I gave them a little of my own testimony and then led them through the Scriptures to the Saviour, even Jesus Christ our Lord. They were almost in tears, the man said, 'Why haven't we heard this before?' I told them that most of our Jewish parents relied too much on the Rabbis, who after all are only human beings like ourselves and cannot give us salvation. The story of Joseph touched them very much and brought back memories of their childhood. They promised to come to the meetings and it is with tears that I beseeched the Lord to bring them, not just to the meetings but to Himself.

For the last ten days England and especially London, was covered with a thick fog, so thick that no one could dare to venture out. Mr. Newmark was to have spoken at our meeting last night, but owing to the fog he did not appear. Buses stopped running and trains were disjointed and there were many accidents. Mr. Newmark very kindly suggested coming the following week, so we are praying for suitable weather, as we are all looking forward to his visit. This has been a month of illness and I have had a great deal of visiting the sick to do.

attended a Gospel meeting, was indeed something marvelous. It was late and I had already to go back to Jerusalem. On the way, the young man who made me company to the autobus station, said to me, 'I hope also others will believe,' to which I replied, 'Not only others, but at least 144,000 Jews will have accepted the Lord before His second coming and glorious reign on earth.' One of the sisters, that came on the next day to Jerusalem told me that she kept the three girls for supper and all made confessions of their sins.

I was very glad to read in THE CHOSEN PEOPLE of your intention to come to Israel. By the way, let me make a suggestion. Before your coming if you would consider the opinion of the Board of Directors of the possibility of buying, instead of renting, a house. I don't have anything in mind, but with conditions here as they are, and with rents so fantastic, I see that one of the conditions to do perfectly independent and efficient work for the Lord is the possession of our own building. May the Lord give us soon one.

When you come personally we'll have the chance to talk over many things. As progress will be made on the different subjects we have discussed, I will let you know. On Sunday, God willing, I am going to Haifa and since it is already Shabbat, and the post office is closed, I'll mail this letter from Haifa.

Excuse my typewriting. It is long since I haven't used a typewriter.

HAIM JOSEPH HAIMOFF.

God is surely working, and we must be deeply thankful to realize that He is using your missionaries as a means for giving the blessed Gospel testimony right at the center of the place where the greatest events of world history are yet to transpire, and where that faithful, godly remnant of 144,000 of the twelve tribes of Israel shall give testimony to the coming of the King and of the Kingdom. So we say, Praise the Lord! And we just keep on plugging away, in full confidence that we are working with the King on His foreordained business.

For Our Young People

By MISS EVA ZIPPER

Let no man despise thy youth; but be thou an ensample to them that believe. *1 Tim. 4:12. R.V.*

TODAY we will pay a visit to an orthodox Jewish home before breakfast and we will listen to the children say their prayers—in Hebrew, of course. (They read them out of the prayer book.) The girl starts off like this, 'I thank thee, O God, that Thou hast made me according to Thy will.' Her brother starts like this, 'I thank Thee that Thou hast made me neither heathen, nor bondman, nor woman.' Conceit, you say? Well, the boy isn't conscious of it at all, because that's ingrained in his religion—that women just don't count. Why? No one quite knows. But if you look at heathen religions, you will find a worse thing—women do the hard work, are kicked around by their husbands, and are bought just like animals. Any missionary from Africa can tell you that.

In the Jewish home, at least, the mother has a very important and honored position—she lights the Sabbath candles on Friday evening and says the prayers over them. This ushers in the weekly day of rest for the family. On her cooking according to strict religious principles depends the spiritual as well as the physical welfare of her household; for any transgression of the food laws is sin. There are other religious functions of the home which depend on her completely. But in the synagogue she doesn't count. There could be nine men and one hundred women in the congregation, but the service cannot start. Perhaps a thirteen-year-old boy who has just had his Bar Mitzvah will come in next and then the service can begin. There have to be at least ten men to conduct a synagogue service; the number of

women present is irrelevant, for they have no active part in the service.

"NEITHER MALE NOR FEMALE"

You see what the Gospel of Jesus Christ has done for women; in no other countries in the world do women have as high a place in society as in the Christian countries. If it were not for the Lord Jesus, most of you young ladies who are reading this page might now be married to some old, unpleasant man, with whom your father had made a bargain when you were three or four years old. You would not be the only wife, either. You and your fellow-wives would be expected to wait on the old man from morning to night, and would not have a minute to yourselves; and all you would get in return would be kicks and blows from

Jewish priest with phylactery on forehead holding the scroll of the Law.



him. And it would be just too bad if you did not get along with all the other wives. But since the Messiah of Israel walked and taught in Palestine, things are different in the western world. Women are treated as human beings, not like animals. In most churches they can have an active part in the Lord's work and have their work appreciated. Really, we owe a lot to the Lord Jesus, even apart from our salvation. Don't you think you should do something to express your thanks to Him? There is no better way to do it than to spread the Gospel among His brethren according to the flesh—the lost sheep of the house of Israel. You can arrange to have Jewish-Christian speakers in your Young People's Society to help you do this.

You can also set aside a definite part of your tithe or of your Sunday school offering for Jewish work; and, most important of all, you can pray for the work among the Jews.

BAR MITZVAH

But to get back to our subject: We used a word in the preceding paragraph that needs to be explained—Bar Mitzvah. This is Hebrew for 'son of the Law.' When a boy reaches the age of thirteen, he is counted as an adult, i.e., he becomes a 'son of the Law'; from that age on, he is fully responsible to keep the whole law. Before this, he doesn't have to fast the whole day of Atonement, he doesn't have to say the complete morning prayer (which would take him an hour), and if he happens to break one of the commandments, God doesn't hold him strictly to account, according to Jewish tradition. But after his Bar Mitzvah, he is a man, with all the privileges and responsibilities of an adult. Naturally it is a real experience for the boy and his family. The ceremony is always held on the synagogue morning ser-

vice closest to his thirteenth birthday. First, there are many long prayers, mostly taken from the Psalms, which the congregation or the Rabbi chants from the prayer book—in Hebrew. Then a passage from the five books of Moses is read, and then the boy is called up to the front. As the boy makes his way up to the front of the pulpit, he wears his prayer shawl for the first time in his life. He is to read, or if he is specially clever, to chant the prayers said before the opening of another part of the Old Testament. Then he has to read the passage for the service of that day. (The portions of Scripture to be read at each synagogue service of the year are fixed permanently.) The boy has been learning his passage for so many months that he knows it by heart and doesn't need to follow the golden pointer which the Rabbi uses to show him the passage. (No one touches the scroll of the Bible with his fingers, for it is too sacred for that.)

After he has read the passage, he sits down again and listens to the sermon. After the benediction is said, the boy is congratulated by the elders of the synagogue and by all the special guests who have come in his honor, friends and relatives of the family. He receives presents from them, and there is a big party in his honor afterwards. For this is his big day—he has become a full-fledged member of the chosen people.

But even if he is a member of the chosen people physically, he is spiritually dead in trespasses and sins, and needs to be born again, just like any other unsaved person. Unless someone brings him the good news of salvation through Jesus Christ he will be lost eternally. 'Go ye into all the world, and preach the gospel to every creature' 'to the Jew first.' Rom. 1:16. The Jew is also a creature.