

“Our feet shall stand within thy gates, O Jerusalem”

(Psalm 122:2).

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THE CHOSEN PEOPLE

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



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Continuing the Williamsburg Mission to the Jews

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Succeeded by Joseph Hoffman Cohn, D. D. (1886-1953)

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Headquarters:

236 West 72nd St., New York 23, N. Y. 39 King William St., Hamilton, Ont.  
Cable Address, Leocone Newyork

In Canada:

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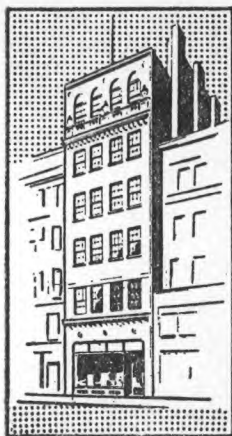
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(Continued on inside back cover)

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## Salutation

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS:

"You Christian Jews are all wrong. It is not 'to the Jew first' any longer." The speaker was not a vicious Jew-hater. She was a sweet, old lady who loves our Mission dearly and who, in spite of her strong statement about us, tempered her judgment by giving us a generous and sacrificial gift. "The program," she said, "is now 'unto all nations,'" and she quoted with an air of finality:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come (Matthew 24:14).

The thoughts of this dear child of God are echoed throughout Christendom. Sometimes hatred for anything Jewish is the basis for this attitude but usually, as in this case, it is caused by a misunderstanding of the Scriptures.

There is a basic rule of Biblical interpretation which states, "When the plain sense of Scripture makes common sense, seek no other sense." If we disregard this axiom the result will be nonsense. In many circles the plain sense, "The gospel is the power of God . . . to the Jew first" (Romans 1:16), has been changed to the nonsense, "The gospel was . . . to the Jew first." We would not complain too bitterly about this, but having departed from the literal sense of the Scriptures the attitude of these dissenters has frequently resulted in utter disregard of missions to the Jews. In practice, at least, "to the Jew first" has been changed to "not to the Jew at all."

The Bible means what it says, "To the Jew first"; "first" does not mean "last" or "after." It is surprising how much this truth has been neglected in Bible-believing circles. Some years ago our advertising agent presented copy for an ad to one of the country's foremost Christian publications. This excellent paper has had a glorious history defending the truths of the Scriptures. The ad which was submitted was headed "To the Jew First." The copy was rejected and the editor wrote our agent the following:

We do not wish to emphasize to our readers any reference to the Gospel being made "to the Jew first." Incidentally, we do not agree with this interpretation of Scripture, believing that the reference in Romans 1:16 is historic. In other words, the Gospel was taken to the Jew first, now it should be taken to all men without preference.

Therefore, I wonder if it will be satisfactory for us to keep this copy as it is, but eliminating two sentences, namely, "God's order in world evangelization



is still "To the Jew First," and "This command is too often completely ignored."

The thinking of this editor is characteristic of our modern conservative theological thought. Are the words "to the Jew first" to be interpreted in a historical sense? Have we been mistaken in proclaiming this truth? Was "to the Jew first" fulfilled and finished in the early history of the Church?

#### OUR LORD'S COMMAND, "PREACH THE GOSPEL TO EVERY CREATURE"

The epistle to the Romans was probably written in the spring of 58 A.D. For thirty years the apostles of our Lord took His command literally. "Go ye into all the world, and preach the gospel to every creature." In accordance with our Lord's directions in Acts 1:8 they began their ministry in Jerusalem. This verse is the table of contents of the book of Acts: From Jerusalem to all Judea, to Samaria, to the uttermost part of the earth. Wherever Paul went he preached the Gospel literally "to the Jew first."

Certainly up until the writing of his letter to the Romans Paul did not treat this theme as historic. To him it was intensely active—a continuing theme. Every place he went he continued to preach the Gospel to the Jew first.

We should realize that when the letter to the Romans was written the apostles had already succeeded in bringing the Gospel for a witness to every nation. This is the crux of the matter, the only time in history when the Gospel was preached to every nation was when the Gospel went "to the Jew first."

In the tenth chapter of the same epistle where the term "Jew first" is found three times Paul says:

But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world (verse 18).

This is the same truth which Paul reiterated when writing to the Colossians:

... and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister (Chapter 1, verse 23).

There can be absolutely no doubt that the Gospel had been preached to the "uttermost part of the earth" in the first generation of the Christian church. It was toward the end of that generation, after the Gospel had been preached to the whole world, that Paul acknowledged his indebtedness to all mankind:

... to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 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 Greek (Romans 1:14-16).

#### SALVATION IS OFFERED TO ALL PEOPLE EVERYWHERE

Just as much as the Gospel is still the "power of God unto salvation to everyone that believeth," just so much is it still "to the Jew first and also to the Greek." No one can claim to be in the center of God's directive will who does not place the Jew where God places him. It has always been the purpose of God to offer salvation to all people everywhere. Human history

is the story of man's failure but God has always pursued His aim. God chose a single family to whom He would give His gracious promises in order that eventually the whole world might have the opportunity to receive His grace. This family grew into the nation of Israel. They were separated by God for the accomplishment of His object, and apart from God and His purposes there is no way of accounting for the Jewish race. God has never annulled the Abrahamic covenant and there will never be world blessing apart from or preceding blessing to the children of Abraham. From the time of the Abrahamic covenant, until now, and projecting into the future judgment of the nations, God's method of dealing with them is the same. It is not an accident of language that the words of the Abrahamic covenant are the very words used of God's judgment of the nations: "I will bless them that bless thee" (Genesis 12:3)—"Come, ye blessed of my Father" (Matthew 25:34); "and curse him that curseth thee"—"Depart from me, ye cursed." It is God's method of dealing with the nations—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

In the light of this glorious truth it is sheer folly to expect or hope for world-wide blessing apart from blessing to Israel. So close is His identification with Israel that He has become Immanuel—God with us. "Inasmuch as ye did it not unto one of the least of these, ye did it not to me" (Matthew 25:45). Every jibe and jeer at the Jew is a curse at our Lord. Every act of kindness to even the lowliest of the Jews is an act of compassion to our Lord. It is because of this that there will never be blessing to the nations apart from blessing to the Jews.

#### "THE DEDICATED DOZEN"

I did not argue with the little old lady. I thanked her for her prayers and gift and she went her way. At that time my mother was convalescing from an operation and our elderly friend left some magazines for her. In one of them there was a bookmark with a map of the world on it. It was entitled "The Dedicated Dozen." Superimposed on the map were fourteen names—every one of them a Jew. They were the original disciples, without Judas, and with the names of Paul, Barnabas, and Matthias added. Let me quote from the bookmark:

"These men covered more ground than the armies of Caesar, Alexander, or Cyrus . . .

"Paul and Thomas probably traveled further than the other apostles. Paul made four famous missionary journeys, ending in Spain. Nero took Paul's life at Rome in 67 A.D.

"Thomas preached in Persia and then in India. He was slain near Madras.

"James the Greater was the first martyred apostle. He died at the hand of Herod in 44 A.D.

"Nathanael (Bartholomew) may have also reached India. He was flayed alive by King Astyages of Armenia.

"Matthew went as far as Ethiopia and was slain in Persia.

"Peter, at his request, was crucified head downward by Nero.

"Andrew ministered in Greece and was crucified at Achaia.

"John superintended the churches in Asia. He was plunged into a boiling cauldron but was miraculously saved. He was the only apostle to die a natural death.

"Philip preached in Phrygia (Turkey) and died by crucifixion.

"James the Less was the first bishop at Jerusalem. He was thrown from a tower, stoned, and clubbed to death in 62 A.D.

"Jude preached in Arabia, Persia, Mesopotamia, and Syria, where he suffered martyrdom.

"Simon preached in Egypt and was slain at Suanir.

"Matthias moved through Asia Minor. He was put to death at Colchis on the Black Sea.

"Barnabas was martyred at Cyprus during Nero's reign.

"THEY TOOK IT THIS FAR . . .

"HOW FAR WILL YOU TAKE IT?"

There are two very potent reasons why the Gospel should be brought to the Jew first. One is the fact that the Jew when saved has the qualifications that make him a good missionary. The same keenness of mind, the same adeptness at languages, the same will to succeed that makes the unconverted Jew a leader among men—these characteristics will be used by the Lord in making him a missionary of the Gospel.

"I CAN NO LONGER DENY MY LORD"—SCHERESCHEWSKY

In the spring of 1855 a group of Christian Jews in New York met together to celebrate the Passover. The meal was eaten with the usual ceremonies but at the end several of the participants rose to their feet and told of their faith in the Lord Jesus Christ. Attending that service was a Jewish young man by the name of Samuel Isaac Joseph Schereschewsky. Toward the close of the meeting he also arose and in a voice filled with emotion said, "I can no longer deny my Lord, I will follow him without the camp."

The story of Schereschewsky is a classic among the tales of modern missions. When he graduated from General Theological Seminary he was offered a teaching position in that school, but he declined saying that he wanted to translate the Bible into Chinese. What a task that would be he soon learned. There was no Chinese language—there were languages, and countless dialects. There was nothing which could be considered grammar. There were prodigious numbers of words which sounded alike. There were almost impossible distinctions of inflections. In addition to this there was and is no alphabet. He said, "There are as many distinct signs as there are ideas, particles, and proper names in the whole range of Chinese literature. These amount, according to the adepts in the language, to some fifty or sixty thousand."

With indomitable will he worked not merely as translator but as missionary and teacher, and founder of St. John's College in Shanghai. In the midst of this work, and weakened by the misunderstanding of his colleagues, he was taken sick and suffered a severe sunstroke, and it looked like "finis" to a promising career.

A ONE-FINGER TRANSLATION OF THE BIBLE

He had become so paralyzed that he could not manipulate his fingers, but his spirit of determination was unshaken. Back in the United States he bought a typewriter with English letters, and in the summer of 1899 in Clifton Springs, New York, Schereschewsky began one of the most amazing literary accomplishments of all time. With one finger—which soon became more callous than finger—he pounded out the English equivalents of the Chinese characters of the Mandarin Old Testament. When that was completed he went on to translate the entire Bible—not from English, but from the original Hebrew, Chaldee, and Greek into the *Easy Wenli*, the literary language of one-quarter of the people of the earth. When he finished his one-finger Bible he wrote:

I undertook this work not as one making a literary venture, but as a missionary of the Church doing missionary work. I felt that God had called me to do it, and had especially prepared and fitted me for it.

It was to the Jew first—and also to the Chinese.

There is another reason why we should bring the Gospel to the Jew first. The Jew is scattered all over the face of the earth. He is strategically situated to preach the Gospel to every nation. He doesn't need a visa nor transportation. He is there already. He doesn't need to learn a new language—he knows it. You can't keep him out by closing the door—just close the door and you keep him in.

I am a member of a church that is missionary-minded. We support missionaries all over the world. Lately it has been almost impossible to send missionaries to some countries, notably India and Bolivia. The open door is being firmly shut.

NO JEW CAN GET IN — BUT THIS ONE CAN

Last summer one of our workers introduced me to a new-comer to our Mission. He was Jewish but his face was as red as an Indian. Back in the late 1700's a group of orthodox Jews migrated to Bombay. He was one of their descendants. He spoke a beautiful Hebrew. His story was thrilling. Some years ago he came to the U.S.A. as an exchange student to study engineering. He went to Le Tourneau Tech, in Plainview, Texas. Last January he accepted the Lord Jesus Christ as his Messiah. He gives a bright testimony and wants to serve the Lord. We have taken him under our tutelage and he is now studying under our direction at the Northeastern Bible Institute. We do not presume to know where the Lord will send this young man. This we do know, however—that the association of churches of which I am a member has six missionary appointees who are waiting, waiting, waiting for a visa to go to India. They can't get in, but this young Jew can.

We should bring the Gospel to the Jew first so that it may be preached "for a witness to all nations."

Devotedly yours in behalf of a born-again Israel,

*Samuel Tuchs*



## Incidents in the Work

### A NEW BRANCH OF OUR MISSION IS OPENED

Our Camden (New Jersey) Branch will reach not only the Jews of Camden but also those throughout Southern New Jersey. More encouraging reports from Long Island, Montreal, Portland, Denver and London, England.

#### Our Camden (N. J.) Branch Opens

By REV. FRANCIS E. WALZ  
Missionary in Charge



MR. WALZ

SEVERAL years ago a Camden (New Jersey) pastor invited a number of other local pastors to a monthly prayer meeting to pray for a ministry among the Jewish people in that area. As a result of that prayer burden a branch of the American Board of Missions to the Jews has now been established in the city of Camden. Plans for the establishment of this Branch were formulated at a meeting held in that city on April 29th, 1957, when several members of our Mission met with a group of nineteen interested pastors at a luncheon in the Collingswood area. The city of Camden was selected as headquarters for the work which would reach not only the Jews of Camden but also those throughout all of South Jersey. A building in the midst of a Jewish business center, with a large front window was found and rented. The landlord, an orthodox Jew, seemed to be in accord with the purposes of the Mission. The address is 1258 Haddon Avenue, Camden 3, New Jersey.

We have made the acquaintance of several Jewish merchants in Camden from whom needed equipment for the Mission was purchased. This gave us

a splendid opportunity for personal contact through which the purpose of our Mission could be introduced. Then at the sad and sudden death of our landlord's only son, we were able to extend Christian love and sympathy and to tell members of the family about the God of all comfort, and of the Lord Jesus Christ who loves them. The Lord has also blessed in the window ministry, many persons having been attracted by our display of literature. Others have been interviewed, and tracts, gospels, New Testaments and booklets have been distributed.

We hope you will pray for our landlord and his family, and also for our workers. We long to see the hand of the Lord in the salvation of souls and that every effort put forth in this new work will be for the sake of the Lord Jesus Christ and for His glory.

#### Why Salvation only Through Christ?

By MRS. BEATRICE MAGGI  
Missionary, New York



MRS. MAGGI

NOTHING this world offers can be compared to the blessedness of witnessing and winning souls for our wonderful Saviour. "Jewish work is difficult"! exclaimed a Christian gentleman who visited the Mission recently to get some

tracts and advice on how to witness to his Jewish neighbors. No one who has witnessed to Jewish people will deny the truth of his comment. But is not the same true of everything worth while in life?

I want to share with you an experience I had recently. It concerns a Mrs. F., a lovely young Jewish woman living on Long Island. She had accepted the Messiah after going through some deep waters. She was called to our attention when the Mission began its work in Queens. We extended an invitation to Mrs. F., but we soon heard from her that she would not attend our meetings because she could not agree with us that those who do not accept Christ are lost. She knew many wonderful Jewish people, she explained, her husband among them, who felt no need of Christ as she did. They were quite happy in Judaism. Also, she knew many people of various faiths and beliefs. They all loved God, or their conception of God, although they all believed differently. Why could not these people be saved by coming to God other than through Christ? Did not the psalmist write that God would not despise a contrite heart? (Psalm 51:17).

Mrs. F. asked these and many other questions in letters that traveled back and forth between us for weeks. I would answer her letters upon receipt of them, and just as quickly she would have new questions and arguments.

Finally, I was becoming a bit discouraged, for I did not know what else I could possibly tell her out of God's Word. Then I received another letter from Mrs. F. It is impossible to express the joy that filled my heart at reading these words: "I do not know if my husband will ever accept Christ, but I do know this: I cannot continue to overlook the truth just be-

cause it is distasteful to me personally. The words 'Thy will be done,' must have a new meaning for me. I must trust in God and in His plan for our salvation. I believe there are two things which I, working in and through the Lord, can do. First, I can pray for my loved ones, even as you have prayed for me. Second, and infinitely harder, I can attempt to live the teachings of Christ in such a way that my husband will some day see what it is to live a Christian life."

This is another "babe in Christ" whom we may nurture by our prayers.

#### Greeting Hungarian Refugees in Montreal

By REV. ALEXANDER MARKS  
Field Evangelist, Canada



MR. MARKS

RECENTLY it was my privilege once again to visit our Mission in Montreal, Canada, and to enjoy happy fellowship with our missionaries, the Rev. Ashton Holden and Miss Agnes Tintler, who labor at that branch. While there I had a rather unusual experience. A Jewish man came to the Mission and told us a heart-breaking and remarkable story. He had lived behind the Iron Curtain in Soviet territory and had been arrested by the secret police because he was a religious Jew. While in prison he was beaten unmercifully and an attempt was made to secure from him a written confession that he had worked against the State. This he declined. He said that while he was in prison he heard cries from other Jews who also were beaten for no other reason than that they were

orthodox Jews. He was finally sent to a Siberian slave camp, and after eighteen months in that camp he was told he would be freed on condition that he would join the army, which he did. He was wounded three times (and one bullet hit his head); so you can well understand what the mental attitude and physical condition of this Jewish man would be.

This refugee had been attracted by the Mission's interesting Bible window display and had come in and asked that we teach him English. I began at once. At first it was difficult for him to grasp what I was trying to teach him as he had so many things on his mind, but I was able to tell him about the Man of Sorrows, the Suffering Servant of Jehovah. He came a number of times and one evening he brought a friend. Because of his physical condition he is not able to secure the employment he desires. We ask your prayers for him not only that he may find suitable employment but that he may also discover the truth as it is in Jesus. Brother Holden was most kind and gracious to this refugee as he is to the numbers of other refugees who visit our Mission. He teaches them to read English from the Scriptures, which, of course, serves a two-fold purpose.

Students from the different universities in Montreal find their way to our Mission. They ask questions as to what we believe and also ask Brother Holden for portions of the Word of God.

A Jewish man, a detective with whom I dealt several years ago, and who showed hostility toward me then, has changed his attitude completely and is now more than friendly. Every time I am in the city he asks if there is any way in which he can help me.

There is a Jewish restaurant run by a family of Jewish young men who have always shown an interest in the

Gospel. The father receives THE SHEPHERD OF ISRAEL monthly. Even when the restaurant is full one of the brothers will ask me about our work. On one occasion one of them said, "It must be very difficult for a Jew to really say that he believes in Christ."

Our Mission is the only organized Jewish Mission in Montreal, and we thank God for a lighthouse where Jews can visit and for the lives that are being touched through the gospel efforts of our workers in Montreal.

### Imparted and Imputed Righteousness

By RUTH A. BACKUS,  
Missionary, Portland, Oregon



MISS BACKUS

A YOUNG JEW from Israel has come into our reading room six times—the last time by special appointment. He has read all of our tracts and the New Testament, and he seems to be most earnest in his search for the truth. He admitted Wednesday, as we talked together, that he realized for the first time that God had given the law to Israel knowing that it was impossible for them to keep it, and that only Christ could meet its standards and demands. He said that sometime in the past he had made a study of imparted and imputed righteousness, and as he discussed it with me it was evident that he did know what these expressions mean. He told me that his mother listens to and seems fascinated by the broadcast of a branch of British Israelism, but that he couldn't agree with some of the things they advocate. In spite of this

interest of the mother, the family seems fairly orthodox, keeping sabbath in their home quite strictly and observing the Jewish customs. They have changed their name since coming to this country. He was born in Israel, and said that the Jewish children he attended school with called him "the white Jew" because he didn't look Jewish at all, but that his mother is very dark and distinctively Jewish looking. A Christian friend comes to our reading room with him. Please pray for this seeking Jew that he might come to know the One Who is the Way, the Truth and the Life.

One of the Jews who attended our special meeting was a man of 84 who has been very ill this year with a heart condition. His will has been stubborn regarding the truths presented. However, upon my last visit he confessed that Christ is surely the fulfillment of the Old Testament atonement, but he said that he cannot yet claim it for himself. The messages of Dr. Charles L. Feinberg's tracts, "The Day of Atonement BUT Where is the BLOOD?" and "Who Crucified Jesus?" and the part that man—Jew and Gentile—God, the Father, the Son, and the Holy Spirit had in the crucifixion and plan of redemption, were explained. He is again reading the New Testament. Pray that he will have courage and faith from the Lord to take God at His Word.

Another who attended our meeting was a Jewish woman who has been in Christian Science for over thirty-five years. She is also elderly. She will always come to the special meetings, but she will not attend my classes. Pray for the conviction of the Spirit in her heart.

### A FAMILY OF GREEK JEWS

For several years we have been praying for a Jewish family whose little boy, D., accepted Christ at Bible

Camp. His little sister has also trusted the Lord, and just about a month ago the mother put her faith in the Lord Jesus Christ as her Messiah, Savior and God, for which we praise Him. The children and mother are anxious to see the father saved. Not long ago when I called, the mother rejoiced as she told me that the father had taken the children to Sunday school himself—a thing which he had said he wouldn't do. Since that time he has gone to a Sunday morning church service with his wife and daughter and has expressed the desire to attend in Portland some Sunday after they return from a vacation.

More recently this father went to a camp program with us, and was greatly impressed by the brief but simple message given to the parents on John 6:69, Peter's confession: "... thou art that Christ, the Son of the living God." He remarked that the speaker talked plainly without using Biblical terms he could not understand. We feel that this man is close to the kingdom of God. Please pray for his salvation.

The mother of D. has had an opportunity lately to give her first testimony to another Jewish family who questioned her regarding her sending her children to the Christian Sunday school. This Jewish family was at camp, too. They are of the Esformes, Greek Jews, who believe that there are two Messiahs—that Christ came as the suffering Messiah and that David is coming back to reign as Messiah. May the Lord prosper the word spoken to their hearts.

*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Revelation 22:16, 17).*



### There's Good in all Religions, She Believes

By MRS. HANNA E. WAGO,  
Missionary, Denver, Colorado



MRS. WAGO

MRS. S. is a German Jewess who married an Hungarian Catholic. It was my privilege, recently, to spend an evening in her home. Miss A., a very dear Christian friend, who had met Mrs. S.

in Chicago and has a great burden for her salvation, took me to visit this charming elderly lady. She told me she had visited Mrs. S. two times but had not had a chance either time to witness to her of Christ.

We found Mrs. S. very friendly, and she made us welcome in her cheerful little home.

She began to tell us about the fine home she had in Germany before World War I. She had been brought up in a well-to-do and God-fearing Jewish family of thirteen in a large and lovely house, with four servants. Theirs was a well-ordered life with time for leisure and enjoyment. I interrupted to remark that my husband and also several of my relatives had lived in Germany for a time, one of my cousins having been a professor of languages at the University in Frankfurt-on-Main. Having gained Mrs. S.'s attention, I told her that my husband was Jewish but a believer in the Lord Jesus Christ, and then I proceeded to tell her the story of his conversion. She listened attentively. Earlier in our visit Miss A. had informed me that a sister-in-law of Mrs. S. was also a believer in Christ, so when Mrs. S. remarked concerning my husband that such an experience had to be a very deep ex-

perience of the heart, I realized that her believing sister-in-law had made a profound impression on her.

#### GOD HAS ONLY ONE RELIGION

At about this point Mrs. S. invited us to the kitchen for coffee and cake. I asked permission to say the blessing and she consented, after which we continued to talk "religion." Mrs. S. wanted us to know that she belonged to a large synagogue; that she loved her God, too, and prayed to Him; that when she would see the sunshine in the morning she would thank God for it; that when she would see one of her dogs in the middle of the kitchen and he knew she wouldn't step on him to hurt him but rather step over him, she knew God was there. Then she announced that there was good in all religions and every one had the right to follow the religion of his or her choice. She related about a visit of two friends, one belonging to the First Christian Church (fundamental) and the other a Jehovah's Witness. Mrs. S. said that the friend from the Christian Church tried to point out to the other that she was wrong and that she, Mrs. S., had taken her aside and told her that she had absolutely no right to instruct the other woman; that she had the privilege of believing whatever religion she chose.

By this time Mrs. S. had lost some of that sweet calmness she personified and was raising her voice considerably. But I interrupted and said, "It may be all right for you, my dear, to make such statements to your friends, but I wouldn't dare to do it because I know the Bible too well. God has only one religion which He recognizes, only one way to heaven that He honors, and He is the only one who has a heaven to give away." I informed her then that a member of the Jehovah's Witnesses told me not long ago that God has nothing more

to do with the Jews, that He cast them aside six hundred years before Christ came. Then I asked her what she would think of another religion that promises great rewards to their members who have killed at least one Jew? Mrs. S. was rather shocked at this and said she didn't know these things, but she thought she ought to pray that these people would change their minds.

As a sweet and calming climax to our long visit and discussion, our mutual friend, Miss A., spoke up and very sweetly told how the Lord had changed her life at the age of fourteen. She said she was so very thankful that she let the Lord Jesus come into her heart at that time; that He had changed her life completely, and that her life is now dedicated to pleasing Him, all to the honor and glory of the Lord Jesus Christ.

We made ready to leave for home and were thankful for an invitation to visit again some time, but our hearts are burdened more than ever for the salvation of our good friend. Please join us in prayer to that end.

#### The Jews Asked: "Are We to Become Apostates?"

By JOSHUA WILKOWSKY,  
Missionary, London, England

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us (Ephesians 2:14).



MR. WILKOWSKY

Many of my Jewish brethren have

asked me this question. I have replied by the text quoted above: "For He is our peace," explaining about the One who has broken down the middle wall of partition—none other than our Lord and Savior who alone can give peace and safety to stricken humanity.

As I was conversing with some orthodox Jews they remarked, "There will not be any peace for the Jewish nation until it returns to the law of the rabbis and keeps the letter of the law." I drew their attention to a great Jew who kept the traditions of the elders and yet had no rest in his heart, and how he was drawn by a supernatural power to the Messiah and talked with Him about how to attain everlasting life, and was told "Ye must be born again." This was the story of Nicodemus, who came to call on the Messiah at night.

In one of the Jewish shops I was asked, "What do you expect us to become—apostates?" This afforded me the opportunity to explain that those are apostates who have forsaken the living God and turned their back on Him, but that we believe in the God of Abraham, Isaac and Jacob, the God of our fathers, and in the fulfillment of the Old Testament in the New.

In her witnessing to Jewish women, Mrs. Wilkowsky recently contacted a mother and daughter and told them of the Lord's gracious love to all mankind—Jew and Gentile alike. They were at first diffident saying, "How can this be when the Jewish nation has suffered so much?" They themselves had to flee from Germany. Finally they promised to visit us.

**LAST CALL!**

SEE BACK COVER

## Questions and Answers

By REV. HENRY J. HEYDT, Th. D.

Question: *Please explain 1 Corinthians 3:15.*

Answer: If, at the judgment of the believer's works (2 Corinthians 5:10; Romans 14:10, 12), they prove to be wood, hay or stubble, they shall be burned; but this does not affect his salvation (1 Corinthians 3:12-15). The expression "yet so as by fire" does not mean "by means of fire" as though it were a sort of purgatory experience. The Greek is *dia*, through. The fire is not a fire of *purging* but a fire of *testing*. Verse 13 reads in the 1901 translation "the fire itself shall prove each man's work of what sort it is." The figure is that of a person who loses all his goods by the flames but is himself saved as though carried through them, a brand plucked out of the fire (Zechariah 3:2). The Word of God will be the basis of this judgment. Jeremiah 23:29 says "Is not my word like as a fire?" and the Lord Jesus Christ said in John 12:48 "the word that I have spoken, the same shall judge him in the last day." (See Deuteronomy 18:15-19.)

\* \* \* \*

Question: *Can the devil heal?*

Answer: Since even Satan fashions himself into an angel of light (2 Corinthians 11:14) it is to be expected that he would promote physical healing to further his ends. Certainly the healings at the temple of Isis at Busiris recounted by Diodorus Siculus and those at the temple of Serapis in Alexandria wrought by Vespasian as told by Tacitus cannot be attributed to God (see Pember, *Earth's Earliest Ages*, pages 290-294). From earliest time history abounds with miracles of healing at heathen shrines and by "Curative Mesmerists" and "Medical

Clairvoyants," to say nothing of such objects as the so-called Holy Coat Treves. Concerning the showing of the Coat W. B. Raber wrote in 1855 "From the 17th of August to the 6th of October, during the year 1844 there were upward of *four hundred and fifty thousand* human beings journeyed to Treves, to see this wonderful Coat . . . *the Devil had so many persons go upon a pilgrimage to see a piece of cloth—old cloth.* Yes, and believe, too, that many mighty miracles were wrought by it;—such as restoring the paralytic—giving strength to the limbs of the weak and infirm—curing the lame, enabling them to hang up their crutches in the Cathedral as evidence of their cure—and hundreds more such wonders." The miraculous healings wrought by pow-wowing, a revival of Egyptian Black Art, are known to many. I have myself witnessed some healings performed by Mrs. Mary Koenig (a celebrated powwow healer written up in the *New York Sun* of February 28, 1935) and obtained from her the admission that she used the formulas of Albertus Magnus. There is hardly an end to what could be written along this line, for we have not even mentioned the healing miracles of modern cults. All of this is to be expected in view of the fact that there shall be an even greater display of Satanic power and signs and lying wonders when the lawless one is revealed (2 Thessalonians 2:9) culminating in the worship of the beast whose death-stroke was healed (Revelation 13:3, 12). Let us not be deceived by the use of the name of the Lord or of Scripture in connection with healing (Mrs. Koenig had her people repeat the Lord's prayer so-

and-so many times for a certain number of nights). Our Lord Himself has warned us 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 cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."

\* \* \* \*

Question: *Is the beast with the number 666 a religious power?*

Answer: The beast with the number 666 mentioned in Revelation 13 is not a religious power as such but an individual. Verse 18 says "it is the number of a man."

\* \* \* \*

Question: *In what sense can it be said that God creates evil, Isaiah 45:7?*

Answer: There is nothing in the context of Isaiah 45:1-7 to indicate that we must give "evil" a moral sense in verse 7 and then attempt to explain that evil as well as good has its origin in God inasmuch as He endowed His creatures with freedom. "Evil" is often used in the sense of that which is physical and corrective. The contrast of the verse is not between good and evil but between peace and evil. See Isaiah 31:2, 47:11 and Amos 3:6. It is not the evil of guilt (*malum culpae*) but the evil of punishment (*malum poenae*.)

\* \* \* \*

Question: *Do you see "washed in the blood of the Lamb" as a figure of speech since it cannot be taken literally?*

Answer: Your statement that we cannot take the expression "washed in the blood of the lamb" literally raises the whole question of what is meant by the *literal* and *figurative* sense of the words and statements of

Scripture. People today brush aside truth and reality by saying that this or that is simply a figure of speech, as though that cancelled it. Figurative language is used for forcefulness in order to make more real the literal and actual fact underlying it. What could better have described the character of Herod than the statement of Christ in Luke 13:32? ("Go ye, and tell that fox"). Furthermore, it is necessary to qualify what we mean by "literal." When we maintain that there will be a literal fulfillment of Luke 1:32 we do not mean that the Father has preserved the literal throne upon which David sat and will one day give it to the Son, but that Christ will actually and literally reign as king on the reestablished throne of David, being given this place by the Father in His own good time. Therefore if I concur with your statement that cleansing in the blood of Christ is figurative it would only be in the sense that we are not physically bathed in the literal blood. I believe that the actual physical literal blood of Christ was shed for my sins, and that when I accepted Him as my Saviour they were actually, really and literally forgiven.

\* \* \* \*

Question: *What is the first of the year? I know it is not January. Is it April or September of our calendar?*

Answer: According to Leviticus 23:5 the first month of the year is *Nisan*, our April. The year beginning with this month is known among the Jews as the religious year. They also have a civil year which begins with *Tishri*, our September or October. This is the date usually given in connection with the Jewish calendar, and the first day is called Rosh Hashanah, "the head of the year." In 1957 this fell on September 26, in 1958 it will fall on September 15, and in 1959 on October 3.



## A Notable Book on the Prophecy of Zechariah

"God Remembers," By Charles Lee Feinberg, is made the subject of an interesting analysis and critique.

By DR. ARTHUR PETRIE

THE "Introduction" to this book assures the reader that its author, Dr. Charles L. Feinberg, is thoroughly conservative in his teaching, and, I can assure you, that this conservatism is maintained throughout the exposition. Dr. Feinberg upholds the evangelical and apostolic traditional view of the prophecies of Zechariah. Readers will be in safe company as they follow along with the exposition. The author correctly notes that the prophet had "eight night-visions" (p. 15).

He has given us a terse summary of the message of Zechariah in one sentence: "The book is mainly one of consolation and hope" (p. 15). He expresses a fundamental and very common thing in nearly all the prophetic writings of the Old Testament when he says: "While the prophet pours out condemnation and warning of judgment, he takes care lest the godly be overcharged with misgivings and despair. So he passes on to the prediction of future blessings for the godly" (p. 16). I must tell the readers of this review that the above quotation from this exposition of Zechariah is a most valuable one and is verified by all the prophetic writings of the Bible. Indeed, the author himself says: "The understanding of this great principle will aid . . . in the interpretation . . . of all the revelation of the prophets."

This exceptionally splendid exposition of Zechariah contains a number of masterful summaries of the teaching given. In this review I shall direct attention to a number of them.

On page 21 is a summary of the prophet's opening address, which will repay careful study because it "enumerates . . . five great principles" of God's dealings. Never forget, as the author reminds you, that "Zechariah is the prophet, as Peter is the apostle, of hope."

### THE VISIONS—ZECHARIAH 1:7 to 6:15

The reader must make a special study of the author's interpretation of the "horses" seen in the first vision. "The horses speak of divine agencies in the government of the affairs of the earth" (p. 26). That true interpretation will help the student of Scripture to correctly interpret the horses of Revelation 6:1-8. I believe that is a correct interpretation of the colors of the horses seen in the first vision. In the Bible colors are significant.

Readers of the English Bible notice the frequent occurrence of the words "The Angel of the Lord" in the Old Testament. On pages 30-33 Dr. Feinberg has most ably and scripturally interpreted that Name and Person.

On page 34 is a sentence worth remembering and practicing: "It is always blessed to pray in conformity with God's thoughts for His people," meaning, of course, Israel!

For those who think and say that the sufferings of Israel from the hands of Gentile nations are deserved, the author's comment on Zechariah 1:15 will be found corrective (pp. 35, 36). Do not fail to read it. He also proves by a selected catena of Bible passages

that Israel shall yet "in Messianic times" inherit the promises made by God to her. Peruse by all means, each Scripture passage adduced (p. 38). As the Author says: "How much there is here for meditation for the believing and obedient heart . . . Only the Spirit Himself can empower us to think God's thoughts after Him."

### MESSIAH'S KINGDOM A MATERIAL KINGDOM

Dr. Feinberg rightly deplores the common practice of commentators of applying to Israel the judgments of God, but applying to the Church the blessings that rightly belong to Israel. He correctly calls it "baseless and un-founded hermeneutical alchemy." And he is right in stating that "the visible reign of the Messiah of Israel" will exist in a "material kingdom with material conditions of prosperity" (p. 45).

In the light of today's history the second paragraph on page 50 should be carefully considered. Israel shall yet become "master" in her own land, as stated in Isaiah 14:2. Those who would know the value of the prophecies of the Old Testament in reference to Israel should mark this statement: "The first coming of Christ left much of Old Testament prophecy as to the promises and future of Israel unfulfilled" (p. 51).

The author's treatment of Zechariah 3 concerning Joshua the high priest and Satan his adversary is most important and shows how far-reaching the message of Zechariah 3 is. It concerns "not only Joshua, but Israel as well, yea more, the entire redemption plan and purpose of God for the whole world" (p. 56).

Those who read the Hebrew will find many a precious gem of truth brought out by Dr. Feinberg. In Zechariah 3:2 we read, "the Lord hath chosen Jerusalem." The word "chosen" is a present participle in

the Hebrew, accompanied with the article. He says that it teaches the "lasting, continuing, and perpetual character" of God's choice of Israel (p. 56). How meaningful that is and how precious it should be to every Hebrew and to every lover of the Hebrew people!

### MEANING OF THE BELIEVER'S "WALK"

The godly believer is often told in the Scriptures about his "walk." The author explains the word as having "reference to the personal life and attitude toward the Lord" (p. 61).

Teachers of the Bible should master the author's treatment of the word *Zemach*, that is, "Branch." He gives seven "truths" connected with it, and concludes with this: "How unspeakably full are the designations of God for His only-begotten and much-loved Son" (p. 64). Come, let us adore Him! Another designation of Christ is "Stone." Here we find a very full treatment of that, better than can be found anywhere else (pp. 64-66).

Teachers will appreciate the summary of Zechariah 3 as set forth on pages 67, 68. Excellent!

Dr. Feinberg's comments on Zechariah 4:1-14 are good and dispensationally correct. His seven-fold analysis of the oil-type is precious. Teachers should use it in their ministry of the Word (pp. 74, 75). Well does he say, after telling us so much about "oil": "Small wonder, then, that God has used the figure of oil as a type of the Holy Spirit and His manifestations" (p. 75).

Another study given that makes the possession of GOD REMEMBERS, a treasure, is his fine treatment of the number "seven." It is both interesting and instructive. The author has another of his summaries on page 81. With nine points he sums up the teaching of Zechariah 4:1-14. Preachers and teachers will want to use

these summaries scattered throughout the book. They make good sermon outlines!

In his treatment of the judgment of the "flying roll," Zechariah 5, we are reminded of keeping a proper balance in theology: "Let us magnify the love of God and maintain His irreproachable holiness" (p. 83).

We are told that the crowning of Joshua, Zechariah 6:9-15, signifies the "end and consummation of all the prophetic Scriptures: the crowning of the Lord Jesus Christ." It is also "one of the sublimest passages in the Scriptures on the Person and work of the Messiah" (p. 100).

#### ISRAEL'S LATTER DAYS

Part Three of this book covers pages 113-147. There is some very important teaching in this section. Space permits me to call attention to only a few of these teaching statements. Concerning the "last eight chapters of the book" (of Zechariah) the author tells us that "the prophet is projected by the Spirit of God into the far-distant future to write of matters that relate to Israel's latter days." And that these "are vital chapters on the mighty events of the end time" (p. 114). The brief summary of Zechariah 8 on page 127 is most revealing.

Oh, that every student of the prophetic Scriptures would lay to heart this statement: "The Scriptures never reveal the future events of prophecy for mere curiosity's sake, but for the practical effect that they may have upon the lives of the readers" (p. 133). Prophecy was not given to make us *curious* but to make us *cautious*.

Part Four, covering pages 151-264, is in this reviewer's opinion the greatest and richest section of GOD REMEMBERS. The author says: "The last six chapters of the prophecy constitute an incomparable treasury of

prophetic truth" (p. 151). Part Four is well worth the price of the book. Another helpful summary is given in this section. It gives the teacher and student a proper view of chapters 9-11 and chapters 12-14. In these chapters, we are told: "Zechariah presents the Lord in His first and second coming to Israel" (p. 152). What a message to every Hebrew!

#### GOD'S PERMANENT AND LASTING PEACE

Also, today "peace" is the talk of so many. Author Feinberg points out the only way and only procedure. He says of Zechariah 9:9, 10: "In those two verses of this much-neglected prophecy is God's plan for permanent and lasting peace" (p. 163). What follows this is so good that every reader of this critique must get the book and read it for himself, besides all the comments on Zechariah 9:10 (pp. 163-168). Most soul refreshing!

The exposition of chapters 12-14 is so rich that I found I had written in the margin of my copy of the book: "Very important comments here." This section is to be noted with special emphasis. On page 219 there are given seventeen "actual events, world-embracing in character," that are yet to take place and which are noted in Zechariah 12-14. It will thrill you to read them. Again I exhort you to get this unexcelled exposition of Zechariah.

The book ends with a most useful chapter summary of the prophecy of Zechariah. I have seen nothing like it in any other commentary.

Those who wish to know God's prophetic purpose for the Middle East, with Palestine as the center, should read and keep GOD REMEMBERS. It is exceptionally apropos of those lands and our turbulent times. Preachers, teachers, students in college and theological schools, as a concluding exhortation, get this book!

## The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WVDA	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WKBW	Buffalo, N. Y.	Sunday	10:30 a.m.	1520 Kc.
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## Schedules of Beth Sar Shalom Activities

**AT HEADQUARTERS:** Sunday 3:45 p.m., Young People; 4:00 p.m., General Gospel Service. Tuesday 2:30 p.m., Bible Classes for Women and Children; Wednesday 7:00 p.m., Jewish Fellowship Class. 7:30 p.m., Youth Discussion Group. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute Classes.

**AT BROOKLYN, 590 BROADWAY:** Monday 3:00 p.m., Bible classes for primary and Junior Girls. Wednesday 2:00 p.m., Sewing Class and Bible Study for Mothers. Thursday—Family Night, 7:00 p.m., Friday 7:30 p.m., Gospel Meeting.

**AT CONEY ISLAND, 3116 NEPTUNE AVENUE:** Monday 1:30 p.m., Mothers' Class; Tuesday 7:00 p.m., Dorcas Society. Wednesday 6:30 p.m., Teenagers Class. Thursday 3:00 p.m., Primary and Junior Girls; 7:30 p.m., Working Women, Young People. Friday 3:00 p.m., Primary and Junior Boys.



# THE CHOSEN PEOPLE

Published Monthly, September to June, 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: Mrs. 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 Jews 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"). Stations are being added as funds permit.

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to over \$400,000 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. No appeals are ever sent out, asking for money. 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.

**Your Will.** An increasing number of our friends are making Christian Wills, and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "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.

**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.

**When You Change Your Address.** To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance and give us both your new and your old address.

## FROM OUR BOOK ROOM TRACTS FOR JEWS

Written from a background of sixty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

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