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Work Among Children

VOL. LXVII

NOVEMBER, 1961

No. 3

THE CHOSEN PEOPLE

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



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Salutation

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

DEARLY BELOVED FRIENDS:

"How shall I go up to my father, and the lad be not with me?" At seventeen years of age Joseph was sold as a slave; at thirty he was Prime Minister of Egypt. The change in Joseph's position was matched by a similar change in Judah's character. When Joseph's brethren plotted his murder it was Judah who suggested that they sell him to the Ishmaelites instead:

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: And his brethren were content (Genesis 37:26,27).

"But the Lord was with Joseph." This is one of the eloquent and significant "buts" of Scripture. Twenty years later the tables were turned. The slave had become the Prime Minister and Judah unwittingly stood before the brother whom he had betrayed for twenty pieces of silver.

THE REJECTED JOSEPH REVEALED AS SAVIOUR OF HIS BRETHREN

Before Joseph revealed himself to his brethren, he tested them. He had his stewards fill his brothers' sacks with wheat and put the money they had paid in the sacks with the wheat. In Benjamin's sack Joseph's silver cup was also placed, and the caravan departed for home at daylight. They had not gone far before Joseph's men overtook them. The cup was found in Benjamin's sack and he was arrested and brought before Joseph who sentenced him to slavery:

... but the man in whose hand the cup is found, he shall be my servant (Heb. *eved*, slave) (Genesis 44:17).

Judah's plea for the release of Benjamin is one of the most touching intercessions in all of the Scriptures. The rogue who sold Joseph into slavery for profit had changed. Years ago he had plunged the dagger of despair into the heart of his father by selling Joseph into bondage. Now he was prepared to accept that same bondage so that he might spare his father further pain:

Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me (Genesis 44:33,34)?

Joseph's seemingly harsh treatment had but one purpose. He was testing his brethren. He wanted to learn if they were still the same fierce, cruel

men. He found that cruelty had changed to tenderness. Judah was willing to surrender his future rights as the head of the family to become a slave in the place of Benjamin. He no longer thought of himself. He could only consider his father, "How shall I go up to my father, and the lad be not with me?"

The result of Judah's impassioned plea was immediate and dramatic. It moved Joseph to the depth of his being, and even a casual reader cannot help but be deeply impressed with this picture of repentance, recognition and finally reconciliation. "I am Joseph." In the Hebrew these are but two words. Was pathos or emotion ever more nobly or simply expressed?

THE REJECTED JESUS WILL YET BE REVEALED AS SAVIOUR TO ISRAEL

Two thousand years later, One of Whom Joseph was a beautiful and fitting type revealed Himself to the persecuting Saul on the road to Damascus, "I am Jesus whom thou persecutest." Saul was one "born out of due time." There is coming another day of repentance, recognition and reconciliation. The brethren of the Lord Jesus Christ will one day look upon Him

... whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness (Zech-ariah 12:10; 13:1).

In Joseph's provision for his brethren we have another instance of the ways that God uses to fulfill His purposes. Joseph had but one desire—to see his father again and to provide his brethren with temporary shelter during the coming five years of famine. He did not realize that by this act he would be the means of fulfilling God's promise to Abraham to bring his family to Egypt for four hundred years.

Why was it necessary for God to bring the chosen family to Egypt and keep it there for four centuries? Secular history tells us of the disgusting condition of the so-called "Canaanitish civilization." As the family of Jacob multiplied it would have been virtually impossible to keep out the corrupting influences of the Canaanites. The family would be assimilated into the surrounding people, unless it could grow into a nation under more favorable environment. Egypt provided this environment; the Egyptian civilization was the highest of its day. No finer place for growth could be found than the fertile land of Goshen near the Nile River. Inter-marriage with the Egyptians was impossible. The laws of Egypt concerning foreigners strictly forbade it. God brought Joseph to the land and his act of forgiveness was more than a deed of mercy, it was the means used by God to preserve His people so that He could fulfill His covenant with Abraham.

OUR RESPONSIBILITY TO OUR CHILDREN

These chapters of Genesis are full of spiritual and prophetic truth. Perhaps some time in a future issue, the Lord willing, we will return to this fruitful section of the Word. Just now I would like to take the words of Judah and apply them to our Mission ministry, "How shall I go up to my father, and the lad be not with me?" One of the fears of my life is the possibility that I might become so absorbed in my work that I will be successful

in my calling, but a failure as a father. Every minister of the Gospel must be aware of this danger. Recently, one of our younger workers was ordained to the gospel ministry, and I counselled him that it was imperative for him to realize that he was ordained to be not only a missionary to the Jews, but also the husband of a wife, and the father of at least two wonderful children. It is not enough to keep them from hunger in Canaan, we must not go to our Father's House without them.

THE IMPORTANCE OF WORK AMONG JEWISH CHILDREN

I admit that I am on dangerous ground when I set up one branch of the Mission's work on a pedestal and label it MOST IMPORTANT. I am thankful that we have a consecrated group of missionaries, each one of whom believes that his sphere of service is the most important. This is as it should be. But in spite of this, as I look over all of the various phases of the worldwide outreach of your Mission, I am impelled to classify the children's work not only as our most important ministry but also as our most effective one.

John Wanamaker once said that an adult saved was an individual, but a child saved is a multiplication table. We cannot overemphasize the importance of this branch of our work. We are grateful for the worldwide outreach of our publications, and particularly our tract distribution. We rejoice in the many adults who have come to a knowledge of the Lord Jesus Christ through the ministry of our missionaries. Our hearts have been thrilled as we have ministered the Word in our gospel meetings. We admire the zeal and earnestness of our younger workers as they faithfully and tactfully witness for their Messiah on the street corners. We are thankful for the homes which have been opening up from coast to coast in a new method and a new era of Jewish missions. But above all, we praise God for the children's work of the American Board of Missions to the Jews.

This issue of THE CHOSEN PEOPLE specially features this one particular service for the Lord—the work among children and young people. I know your hearts, too, will thrill as you learn of the blessings of God upon this all-important ministry. While international tensions mount and while juvenile delinquency increases, we are ever grateful for these lads and lassies whom by God's grace we will bring with us to our ever-loving Father.

Yours for the Hope of Israel,

Samuel Tuchs



Rev. D. Fuchs conducts devotions.



It's not all play at camp!



Canoeing at "memory" camp.

Hilda Koser preparing to pinch-hit while Coach Kalmus ponders.

ACTIVITIES at SAR SHALOM CAMPS



A wiener roast.



Rev. S. Kalmus leads the singing.



Bringing the Gospel of the Lord Jesus Christ to Jewish Children

Train up a child in the way he should go, and when he is old he will not depart from it. Proverbs 22:6

THE QUESTION is often asked by friends of our Mission who actively support this work of bringing the Gospel of the Lord Jesus Christ to God's chosen people, "What efforts are you making to reach Jewish children?" In other words, our work among the adult Jewish population is generally known, but perhaps we haven't said as much as we should about the work of the Mission among the children of Jewish parents.

We may have assumed too much. We may have taken it for granted that our friends know that we conduct Bible classes for children and young people who have accepted the Lord Jesus Christ as their Saviour, or who come from Hebrew Christian homes. This is, of course, a very important aspect of our missionary work which has been carried on vigorously throughout the years of our existence, both at our Headquarters in New York and in many of our branches in the U.S.A. and overseas. It is a phase of our work that gives us great joy and satisfaction.

However, the question may well be asked as to what we are doing to reach the children of Jewish parents who are not Christian believers. We shall therefore endeavour to give a description of the work that is going on, and the efforts that are being made to reach all kinds of Jewish children and young people.

First, let us point out that we have to be particularly careful in this very important, yet extremely sensitive phase of our work. Invariably in the case of young children and teenagers we obtain permission of the parents

before we invite them to attend our meetings and classes. Under no circumstances do we want to run the risk of alienating Jewish people by allowing them to think that we are "soul snatchers."

ALL-YEAR-ROUND BIBLE INSTRUCTION FOR THE YOUNG

Reaching the Jewish youth of the United States is of equal importance in the work of the American Board of Missions to the Jews to that of reaching Jewish adults. Most representative of our work in this direction is that being carried on at our Coney Island (N. Y.) Branch. This work started many years ago in the home of one of our converted Jewish women and grew fast as the Jewish people began to attend the meetings, more especially the children, until it was necessary to purchase the entire building, and have a family of believers live there. Still the work grew, until in 1958, the building next door was purchased and converted to Mission work. The children came in even larger numbers. There is no gospel-preaching church within



HILDA KOSER

miles of our Coney Island Branch, and our children had to travel long distances to attend a Sunday School. We therefore decided to start a Sunday school of our own in this Mission station.

Our own converts have been trained and teach classes in this Sunday

school. They bring their own supplies, and even pay for sending some of their children to summer camps, thus making the work almost self-supporting. Miss Hilda Koser is in charge of this branch of our work, which has actually supported a Korean war orphan for almost five years.

A similar work for boys and girls is being carried on at our Los Angeles (California) Branch Mission, where our missionary, the Rev. Martin M. Rosen and his dedicated co-



MARTIN ROSEN

workers have built up a very fine work in a comparatively short space of time. This Branch does not have as concentrated a Jewish population to work with as does our Coney Island Branch. However, Bible study among the younger folks shows encouraging results. A new phase of the work has recently been started among Jewish students at the University of California where there are approximately 8,000 Jewish young men and women. Meetings with groups of these students have already been held.

Our missionaries, Miss Ruth Wardell, and Miss Eleanor Bullock spend much of their time in the Greater New York area arranging and teaching in the work among children and young people in our branches in Brooklyn, Levittown, Westbury, Huntington and East New York. Similar meetings are held in Far Rockaway and Flushing. Groups of young people are taken regularly to the Jack Wyrzten "Word of Life" rallies, and to one or another of the well-known evangelical churches in New York City. On an average 15 to 20 youngsters attend these meetings. Camp

reunions are arranged and excursions planned for the groups to get together and participate in joint activities.

Work along the same lines among Jewish boys and girls is also being carried out at most of our mission stations in this country, notably, Pittsburgh, Pennsylvania and Washington, D. C. Our mission branch in Montreal, Canada, also has a very fine children's work under the leadership of our dedicated missionary, Rev. Ashton Holden. Accounts of the work that is being accomplished at these other branches will be reported in these pages as space permits.

WEEK-END RETREATS FOR JEWISH YOUNG PEOPLE

Another way we are promoting the evangelizing of our Jewish youth is by means of the week-end retreat, or seminar. Gathering our teen-agers into small groups for week-end outings for prayer and praise is proving to be a most rewarding endeavor, both for the youngsters themselves and for those who accompany them as counselors. Recently one of our Long Island (New York) workers took such a group for a pilgrimage to a Mission Home in Schooley's Mountain, New Jersey. An open-air meeting was held, our teen-agers sang gospel songs, gave out tracts in stores and to passers-by, and conducted a morning church service on Sunday, in which one was chosen as chairman, another to have charge of the music, and others for the offering of prayer, Scripture reading, the giving of testimonies, and the sermon. This experience proved to be of great profit to the young people and also provide wonderful training for possible future leaders in our work.

Our Jewish Missionary Training Institute in New York also conducts classes on Child Evangelism as part of its regular course. Bible Conferences on "Prophecy and the Jew"

are held each year in different parts of the country. These conferences are for Christians, Gentiles as well as Jews, many of whom are interested in working among Jews. Whenever possible, talks are included in the program in order that Christian workers unaccustomed to dealing with Jewish children may learn how best to avoid offending the sensibilities of those brought up or actually living in Jewish homes. There are many Jewish parents who, although not believers themselves, are quite agreeable to permitting their children to attend our meetings, but who do not want this to become too obvious in their homes because of their neighbors and friends.

CAMPS FOR JEWISH CHILDREN AND YOUNG PEOPLE

Sending our Jewish boys and girls to camp every summer has been an established part of the ministry of the American Board of Missions to the Jews from the beginning. It was a work dear to the heart of our founder, Leopold Cohn, and of his son and successor, Dr. Joseph Hoffman Cohn.

SAR SHALOM CAMP

For the fifth consecutive year, our annual Camp Sar Shalom was held during July at beautiful Camp Tel Hai, near Honey Brook, Pennsylv-



Bible Study at Camp Sar Shalom

vania, a few miles west of Philadelphia. Once again we enjoyed the courtesy and Christian cooperation of

the Mennonite Brethren on whose property Camp Tel Hai is located, and which is completely equipped with every facility for spiritual and recreational enjoyment. The attendance at Camp Sar Shalom this year not only set a new record, but also was signally marked by many evidences of God's presence and blessing among all who participated—counselors as well as the campers. An account of this camp is given in this issue by Miss Marilyn Hicks, one of the counselors. The Director of Camp Sar Shalom this year was our missionary from Dallas, Texas, Rev. W. Ennis.

THE "MEMORY" CAMP

Encouraged by the success of our annual summer camp for the young people in the New York area, a few years ago the Mission started under the guidance of Rev. Burl Haynie, a completely new and additional camp



Campers at "Memory" Camp

ministry, which is held on a country-wide basis. This camp is held at a beautiful spot near Clintonville in the Adirondack mountains, about 300 miles north of New York City. Under this plan Jewish boys and girls residing anywhere in the United States may become eligible for ten days at this special camp as a reward, or prize, for completing a prescribed program of memorizing 120 Bible verses within a set time. Other rewards, such as books and the like, are also given. We call this plan, our "Memory" Camp Program. Its ob-

jective is to reach the Jewish youth of America through a program of memorization of the written Word. Our mailing list of boys and girls for this purpose is being built up in different cities, as we seek to interest Jewish young people in our campaign of memorizing Bible verses from the Old and New Testaments.

We invite every friend of the Mission, wherever located, who knows of any Jewish young person between the ages of 10 and 18 who might be interested in this memory program, to send us his or her name, and we will supply all the information necessary for enrollment. Letters may be addressed to Mr. Haynie at headquarters in New York.

An account of this camp by Miss Mary Hicks (no relation to Miss Marilyn Hicks, of the Sar Shalom Camp) appears in this issue of the CHOSEN PEOPLE.

THE RESULTS

We seek to be faithful to our blessed Lord in sowing the seed among Jewish children and young

people, and water the seed with our earnest prayer. We then leave the harvesting in His loving hands. He has privileged us to see many results of this phase of our work over the years, and some of the young people who found Christ in our Mission are serving the Lord in other parts of the mission field. But we are also able to count among our own workers those who came to know and to love the Lord in our own Mission as young people. Let us name just a few: Miss Hilda Koser, in charge of our work at Coney Island, Rev. Albert Runge, in charge of our Pittsburgh branch, Mrs. Clara Rubin, of the Huntington Station Branch and Dave Woods, whose brother, also found the Lord as a youngster at the Mission and is now a missionary in South America, is in charge of the work at Levittown.

Our Lord has indeed greatly blessed our efforts in this important department of our Mission in bringing the Good News of everlasting life through faith in the Lord Jesus Christ to these "little ones" of God's chosen people, and we give all praise to Him.

OUR SUMMER CAMPS

The Sar Shalom 21st Summer Camp

By MISS MARILYN HICKS



Camp this year at delightful Honey Brook. During the first two weeks the teenagers came from our Mission stations in the New York Metropol-

itan area, and from Washington, D. C. and Pittsburgh. Some of these remained at the camp as counselors during the second period, for the younger children. A number of the campers have been coming to our summer camps for several years and were already believers in the Lord Jesus Christ before coming to camp, and were a great help to us all. Several, praise His Name, accepted Him and were born again while there.

The camp program, under the very able guidance of our leader, Rev.

William Ennis, as always, provided for both spiritual and physical growth. The morning and evening meetings were given over to Bible study, teaching and prayer, and were a tremendous inspiration to us all — memorizing Bible verses, singing and sharing our experiences of Him, and learning more of the Word of God. The prayer sessions were particularly precious, as the children showed such a thankful and dependent spirit towards God, asking Him for guidance, thanking Him for fine weather, for safety, for help in sickness and earnestly desiring to learn more of Him.

During most of the afternoon and part of each morning and evening there was baseball, volley ball, swimming, boating, archery, handicrafts and nature study. We also had hayrides to town, fishing trips, and, of course, the never - to - be - forgotten

camp-fires. Singing at meals and at night by firelight was wholehearted and inspiring and was led by Rev. Sam Kalmus, our missionary from Washington, D. C. At least once each day we all united in singing the camp theme song written by Miss Hilda Koser, which goes as follows:

There is a place among the trees
Called Camp Sar Shalom,
A camp where we each summer meet,
Dear Camp Sar Shalom.
Here we sing God's praises
And read His Word each day.
We love to hear of Jesus,
And try to walk His way.

Happy memories of this camp will remain with me for a long time to come, and it is my prayer that the Holy Spirit will continue His work among the children, and that many more of them will be jewels in His crown in That Day, as a result of the work that was begun in Camp Sar Shalom.

Bible Memorizers Hold Third Summer Camp

By MISS MARY HICKS



THE THIRD Summer Camp in connection with our Bible Memorization Program was held again at Clintonville, New York, from July 31st to August 11.

Nine Jewish young people attended this camp—five boys and four girls—from California, Pennsylvania, Missouri, Washington, D. C. and New York. The lad from California told us that he had earned the money for his fare from Los Angeles and return by working after school.

The young folk had ten full days at the camp which is ideally situated in a little valley completely surrounded

by wooded hills. There is a lovely natural lake on the grounds which provides boating, fishing and swimming.

The privilege of attending this camp is awarded to all contestants who memorize all the assignments. Each year's contest opens about the middle of January. Any Jewish young person between the ages of 10 and 18 years may enroll. He or she is sent a memory book on enrollment, and the contest is for 12 weeks, one assignment a week. There are five of these memory books, one for each year according to the five-year plan as prepared. Contestants have to complete one of these books before going on to the next. These five books are specially designed to show the wonderful plan of salvation in the Lord Jesus Christ, of which the prophets foretold in the Word of God.



ROBERT
Washington, D. C.

The day-by-day schedule followed at camp this year was, in the main, the same as that adopted at the two preceding years and consisted of two 45-minute Bible study classes each morning. Each class goes through the memory book verse by verse, reciting the verses which had been memorized before class. Bible study is emphasized more than anything else at these camps. There is an early morning prayer time before break-



ARNOLD
Los Angeles

fast, then a rally for review right after the class period. A service is held each evening from 7:45 to 8:45. The weather at Camp Sar Shalom was wonderful this summer. It rained a great deal just before camp opened but it didn't rain at all during our

camping season. From the top of a hill behind the girls' dormitory, we could look down on the camp buildings, the chapel and the lake; and we had lots of fun taking hikes and picking blueberries which cover the beautiful hillside during the first part of August.

Most of the campers this year came from Hebrew Christian homes. One boy asked prayer for his parents, both of whom are unsaved.

We praise God for the way He has blessed this ministry thus far, and we covet your prayers on behalf of the Jewish young people and our program for helping them to memorize God's Word for we know that His Word will not return unto Him void.



ROCHELLE
Coney Island



JUDY
Long Island

THE WORLD JEWISH POPULATION

Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matthew 9:38, 39).

IT IS VIRTUALLY impossible to obtain accurate figures of the number of Jews in the different countries of the world. Any statistics must be, therefore, for the most part estimates. These are based mainly on censuses, religious affiliations, communal registrations and educated guesses. But as the same methods are used year by year, the figures arrived at can provide a fairly reliable picture of the growth and distribution of the world Jewish population.

The most recent edition of the *American Jewish Year Book* gives the number of Jews in the world at the end of 1960 at about 12,800,000, of whom slightly more than 45% re-

side in the U.S.A. which alone has 5,531,500 Jewish citizens, or about 3.08% of the total population of the country. Of these almost half live in New York State, particularly in the Greater New York area, which has nearly twice the Jewish population of the State of Israel.

From these figures we see that the three largest Jewish communities in the world are in the U.S.A., Russia and its satellites, and Israel, and account for about three-quarters of the total number of Jews in the world.

These figures do not include Hebrew Christians or Jews who belong to Christian churches, as they are taken from Jewish sources. ☆

Jewish Notes

By REV. CHARLES KALISKY

INTERNATIONAL BIBLE CONTEST HELD IN JERUSALEM

THE SECOND World Bible Quiz held in Jerusalem in October last was won by an aged Israeli Rabbi in competition with contestants from eighteen different countries.

In order not to place Jews at a disadvantage, only the Old Testament was used, and the questions were based on the books of the Pentateuch, Judges, Joshua, Samuel 1 and 2 and the two books of Kings. No questions were put which could give rise to any denominational, sectarian or theological objections, or which could present interpretational difficulties.

The contestants had been selected by national competition in each of the 18 participating countries, with the result that all who took part in the final match in Jerusalem were national champions. Rabbi Alsheikh, who won the international title, is a frail, bearded, patriarchal-looking Jew who immigrated from the Yemen some years ago. He answered the questions in Hebrew, and displayed a concordant-like knowledge of the Bible. In the last match he was opposed by a Brazilian housewife who answered the questions in Portuguese, and who also had a remarkable knowledge of the Word of God.

It was after 2:00 A.M., when the last and decisive question was asked. Both contestants ended the previous ten rounds with an equal score, and so an extra question was put to them. They were asked to give a list of seven passages from the five books of Moses and the Early Prophets in which either the scattering of Israel or their return was prophesied. Senhora Da Silva could only remember five, but the rabbi had no difficulty in rattling off the required seven

verses, and was proclaimed the winner amid a rousing ovation. The President of Israel, Isaac Ben Zwi, and the Prime Minister, David Ben Gurion, were both present, and like other members of the audience they had open Bibles on their knees, and followed the progress of the competition with keen interest.

Energy from the sun. A solar energy generator of a practical size and form has been produced in Israel. It is to be exhibited at the United Nations Conference on New Sources of Energy to be held in Rome. This generator will be of great value in providing a source of power for small industries, and also to furnish isolated villages with electrical power.

Israel has already marketed a domestic water heater using the heat rays of the sun, and it is estimated that over 10,000 of these units are currently in use in Israel.

More than half a billion dollars in Israeli Bonds. The chairman of the Israeli Bonds Organization has just announced that since its inception ten years ago, the plan to finance Israel's industry through the issue of Bonds in the U.S.A. has raised over \$500 million.

Israel has today the lowest unemployment rate in the world, although its population has quadrupled in thirteen years. This is entirely due to the careful planning and utilization of the monies invested in Bonds for Israel. Industry and housing has been able to expand rapidly enough to meet the needs of the constant stream of immigrants. This year alone it is estimated that about 50,000 new immigrants will arrive. ☆

Questions and Answers

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

Question: *Where is "He shall be called a Nazarene" (Matthew 2:23) to be found in the Old Testament?*

Answer: This is thought by most commentators to be a reference to Isaiah 11:1 where the Messiah is seen as "a rod (*nezer*) out of the stem of Jesse." Some take it as a "spoken" statement of several prophets but not written.

* * * *

Question: *What is Requiem Mass?*

Answer: Requiem Mass is a Mass for the repose of a departed soul or souls. The Introit of this Mass opens with the words, *Requiem aeternam dona eis, Domine*. "Give eternal rest to them, O Lord." There is no authority in Scripture for this. It goes hand in hand with the teaching on purgatory. What blessed assurance it is to know that the blood of Jesus Christ, God's Son, cleanses us from all sin (1 John 1) and that blood was shed once for all on Calvary's cross (Hebrews 10) and need never be shed again! Bertrand Conway, when asked where praying for the dead is found in the Bible, cannot give a single Scripture. He answers, "All the Fathers of both East and West mention the Apostolic custom of praying for the dead." (*The Question Box*, page 394.) He then quotes Tertullian, Ambrose, Augustine, Cyril and Chrysostom, but such authorities were not asked for. James Cardinal Gibbons does the same in his book *The Faith of our Fathers*, only he adds a quotation from the Jewish Prayer Book and one from Shakespeare. However, the truth of Isaiah 8:20 still stands, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Question: *What were the bitter herbs of Exodus 12:8 ("and they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs shall they eat it")?*

Answer: We do not know which particular herbs were used in that day excepting that they were bitter. The word *merrorim* simply means "bit- ters." Among the many suggestions are chickory, horehound and wild lettuce. In any case, it was to remind the Israelites of the bitterness of bondage. As a type it shows not only the bitterness of sin, but more especially that bitterness which the Lord Jesus Christ had to taste when He was made to be sin for us.

* * * *

Question: *Is Hebrews 5:8 a contradiction of the Deity of Christ, ("Though he were a Son, yet learned he obedience by the things which he suffered")?*

Answer: No. We know in the human realm that there is a difference between knowledge gained by study and knowledge gained by experience. No amount of study can substitute for the latter. The first incision a surgeon makes in the human body is quite different from anything he ever studied even though it embodies all of it. The omniscience of the Lord Jesus Christ could not give to Him what He had to learn from experience. In this respect, therefore, He had to be made perfect through suffering as we are told in 2:10. This explains also the reason for the temptation. See 2:17, 18 and 4:15. Westcott comments on Hebrews 5:8, "Sufferings in this sense may be said to teach obedience as they confirm it and call it out actively."

(Continued on page 16)

THE EVERLASTING NATION or

Israel—the true Jehovah's Witnesses

By REV. CHARLES KALISKY

PROPHECY AND CURRENT AFFAIRS

THERE IS an increasing tendency among some Bible teachers to interpret all major current affairs in the light of the Word of God. This trend can be readily understood. World conditions are so complex and frightening today—possibly more than they have ever been before in recorded history—and news travels so fast, that there appears no other solution to international problems than the Second Coming of Christ.

This is essentially true, but Paul also warns us that the end of this present age will come when people are saying "Peace and safety" (1 Thessalonians 5:3). Many of the speculations of these so-called Bible teachers are based on nothing more than wishful thinking, and the Scriptures are searched to find a passage or verse which is then linked with some current affair in order to support their contentions that we are now in the time of the end.

We believe, however, that many of the extraordinary happenings of the past three or four decades are actually only the results and the application of man's increased knowledge of natural phenomena, and the vastly increased population of the world with its consequent economic and social problems due to the rapid conquering of disease. When he had learned to add figures together and found the secret of electricity, he was already on the road that led ultimately to the electronic computer and television. It was only a matter of time after he learned to use the first wheel as a means of mobility and created the

first explosive mixture, before he advanced to jet propulsion, and reached out to the moon and beyond. The scientific wonders of the age in which we live are simply the outcome, for the most part, of man's application of principles that have always existed, but which he previously did not understand. As science learns to put to a practical use more and more of these principles new horizons are opened. To the uninitiated layman these things appear to border on the miraculous, for they stagger his imagination. But we have seen how the common-place of today was the miracle of yesterday.

The almost daily marvels we encounter of man's ingenuity, and the tremendous social and political upheavals and changes in the world, however, we do not think are to be found in prophecy. Even if it were so they would have little or no value to the Christian, unless this knowledge brought us closer to the Lord. Prophecy is a guide to the believer, and to him alone.

JEHOVAH'S WITNESSES—THE JEWS

But God is working to a plan, and there is only one way by which we may discern the stage in the program of God that we have reached. We find this not by looking at the multiplying marvels of man's intelligence, or the advanced technology we find in every area of life, nor by the international tensions produced by emerging nationality or changing ideologies; we have to keep our eyes on Israel. The Jews are the incontrovert-

ible evidence of the truth of God's Word, and the key which unlocks the mysteries of prophecy. Without any conscious cooperation on their part they have been used by God as the instruments of His eternal purpose.

God chose Israel to be His witnesses, and as we look at their history we can see that it completely conforms to the plan of God for them. The Word of God tells us that given certain conditions Israel would react in a specific manner, and very definite results would ensue. The Almighty, speaking through the prophet Isaiah, said of Israel, "Ye are my witnesses . . . that I am God" (Isaiah 43:12).

But in carrying out the divine plan God frequently uses the normal processes of history, which He causes to fit in with the final design. At times these things seem quite unrelated, but as we look back in retrospect we can see that He stopped, started and otherwise controlled events in accordance with His will and purpose. It sometimes even seems that He does not intervene in the affairs of man, not even in the case of His chosen people, Israel. The terrible massacres of the Jews at the time of the Inquisition and the Crusades; the pogroms in Russia towards the end of the last century, and the terrible holocaust of the Jews of Europe under Hitler seem inexplicable. Yet we know that these things can happen only in His permissive will, and are used to serve His purpose.

It is not, however, in the great historical events that we can see the unfolding of the purpose of God. It is often the small relatively unimportant and unnoticed results of some great event that become the starting-point of some major development of His program.

We want to examine some of these things that in themselves appear to be unconnected, yet quite evidently form

part of the weft and warp of the purpose of God for Israel, and through Israel for the execution of His ultimate plan for the world.

WHAT IS ZIONISM?

or
PREPARING FOR THE ANTICHRIST

THE WORD "Zionism," so frequently met in current literature about the Jews, is a relatively new word. It was first used by a Jewish writer, Nathan Birnbaum, about 1893 to define the nationalistic movement that was just being born among the Jews. It supplied the need for a term to describe the non-religious efforts of the Jews to create for themselves a homeland so that they would cease to be "wanderers among the nations." At first the word did not specifically refer to historic Zion; any place where Jews could have settled freely would have been "Zion" to them.

The first modern writer and philosopher to advocate the solution to the Jewish problem of homelessness by setting up a Jewish State somewhere in the world, was Moses Hess in 1862 through a book entitled "Rome and Jerusalem." Some twenty years later Leo Pinsker published in Russia a work entitled "Auto-emancipation." He suggested that it was no good for his people to wait for the Messiah; they had to do something for themselves, but this book was only theoretical. It was Theodor Herzl in 1896, influenced by the excesses of anti-semitism in France at the time of the infamous Dreyfus trial, who really started modern Zionism. He wrote a pamphlet entitled "The Jewish State," and became the advocate of Jewish nationalism, and spent his life organizing his people in what by this time was called the "Zionist" movement. At first because of the adamant opposition of the Turkish Sultan to the scheme there seemed little prospect of Jews returning to Palestine in any number, and Herzl toyed with

the idea of setting up a Jewish state in some other country where land could be gotten, or would be made available. Great Britain offered territory in British East Africa, and the Sinai Peninsula was proposed. But as these ideas gained no support from the Jews he concentrated on working to the end that one day there would be a Jewish State in their historic homeland—Palestine. The First Zionist Congress was held in Basle, in Switzerland in 1897, and thenceforth Zionism meant the movement, not based on any religious authority whatsoever, of the Jews to achieve for themselves by political means, a national homeland in Palestine, as of right, and secured by public law. Zionism saw its efforts crowned with success in the creation of the State of Israel by the decision of the General Assembly of the United Nations Organization on November 29, 1947—forty-three years after the death of Herzl.

Throughout its existence Zionism has been purely secular and non-religious. In his book, "Trial and Error," which is an account of the early struggles of Zionism, Dr. Chaim Weitzman, the first President of the new State of Israel, makes no reference whatsoever to the will or purpose of God for Israel. The successful culmination of the work of the Zionist movement is regarded by Jews as being entirely due to the dedicated efforts of its leaders.

THE FUTURE OF ZIONISM

Now that the primary aim of Zionism has been realized, the question has arisen among world Jewry as to what is to be the fate of the vast and complex Zionist movement. It is so well organized that it reaches into every Jewish home in every country. Is it needed any more? What purpose can it serve, or should it be liquidated as being redundant, or should it take over some other

function for which it is well suited? These are some of the questions that are being asked today. There is a feeling among some leading Jews that it could well serve henceforth as a representatives body for all Jews. Other Jews consider that such a policy could conceivably conflict with the allegiance each Jew has to the country of which he is a citizen. So far no decision has been made. However, we feel that such suggestions are significant, particularly as some responsible Jews are, at the same time, calling for the creation of a Supreme Religious Authority. At the moment we can only regard such political and religious strivings as straws in the wind; but from the 9th chapter of the Book of Daniel it is clear that Israel one day will have a supreme authority who will be empowered to speak in the name of all Jews. And this is to happen only a few short years before the return of the Lord Jesus when He shall come to the land to set up His kingdom.

WILL ZIONISM PRODUCE A SPOKESMAN FOR ALL JEWS?

When Israel is surrounded by enemies, we read, they will make a covenant for a period of seven years with a great world power who will be able to help them. How can such a covenant be made by the people unless they are united under one supreme head who can speak for them all? The world power who will come to Israel's aid will grant all facilities to rebuild the Temple and restore the Levitical worship. And he will no doubt be hailed as the Messiah because of the power he possesses. What Israel will not realize, until it is too late, is that this great figure will be the false messiah, or Antichrist. He will perform lying miracles to deceive them into trusting him, but will repudiate his covenant after three and a half years, and hand the people over to the destroy-

ers. He will in this way endeavor to thwart the plan of God for the redemption of the world through Israel. This second period of three and a half years will be the "Time of Jacob's Trouble," or the "Great Tribulation," of which we read in Daniel 9:26 and Jeremiah 30:7-9. At the end of this latter period of three and a half years, Israel will turn to God in sincerity, confessing their sin in rejecting Christ, and He will then send His Son again, and they will "look upon me whom they have pierced" (Zechariah 12:10).

Before these things can take place, however, some outstanding Jew must be selected as spokesman for all Jews.

Questions and Answers

(Continued from page 12)

Question: *Why is the Book of Revelation written so mysteriously?*

Answer: The Book of Daniel was also so written and was shut up and sealed until the time of the end (12:4). However, believers in the Lord Jesus Christ are supposed to understand it (Matthew 24:15). The reason for this "mysterious" way of writing is doubtless the same that the Lord Jesus gave for speaking in parables. See Matthew 13:10-16. Although the believer cannot expect to understand everything because we still see through a glass darkly, the Book of the Revelation ought not to be a mystery to him any more than the book of Daniel.

* * * *

Question: *Who created God? If you say that some Infinite Mind has thought everything out then you must explain who has created God and where did He come from?*

Answer: Well indeed has the Psalmist said "The fool hath said in his heart, There is no God" (Psalms 14:1; 53:1). The Bible opens with the fact of God's existence, not an ex-

planation of it. It accepts, as having logical priority, the fact that there must be a first cause and that first cause is God. If I say that "X" created God you will ask who created "X" and so on and on. You will have to come sometime to a first "X" if you follow any process of logical thought. That first "X" or first cause is simply God.

(To be continued)

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* * * *

Question: *Why does it say in Revelation 7:4 that ALL the tribes of Israel are sealed when the tribe of Dan is not mentioned?*

Answer: Some explain this by saying that Dan had become a small tribe and is listed with his brother Naphtali. This is possible but seems to be more speculative than factual, and it is not necessary to go to odd extremes of interpretations to account for the expression "of all the tribes." It is actually a matter of grammatical usage. The Greek uses the singular *ek pases*, "out of all," to signify a whole group as an entity whether there is an omission or not. Thus "out of every tribe" not "out of every one of the tribes." The thought is "out of all tribes of the children of Israel the following were sealed." ☆

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General Information

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

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

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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.

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Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$500,000 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.

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"These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

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