

The Chosen People

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"I will multiply
thy seed as the stars
of the heaven."

**OUR 90th YEAR
OF MINISTRY**

*"Reaching All Jews Everywhere
With the Gospel"*

From the President



Is Jewish evangelism effective? Let me share with you the opening statement of a rabbi as he lectured his students on "How to respond to a missionizer."

His remarks were prompted by his first meeting with a Jewish Christian. The rabbi tells how shocked he was by the encounter. While he was able to point out certain verses in the Bible that prove to him that Jesus was not the Messiah, he was unable to persuade this young Jewish believer to give up his faith in Jesus.

As a result of this encounter, he said he did a little research. To his amazement, he found that "Christianity has actually made inroads into Judaism. So severe, in fact," he goes on to state, "that there are more Jews who believe in Jesus than in all the *yeshivas* in the world." (A *yeshiva* is a school for the study of Torah and Talmud.)

I was shocked by that statement. I had to play and replay the tape to be sure I heard him correctly. I recognized the bias of his statements as a "shock treatment" for his students. He wanted to startle and awaken them to the threats and attacks of Jewish missionaries in their communities.

I wish that there *were* more Jewish believers than there are Jews in all the *yeshivas* in the world. Maybe the rabbi has a better way of determining these statistics than we do, or perhaps he is simply hearing more about Jewish people studying the claims of Jesus and reading the New Testament. Perhaps more are coming to him with questions than ever in the past.

What is the importance to us of such statements as these of the rabbi? Why are we interested to see organizations like Jews for Jews, Aish HaTorah Center and other antimissionary groups springing up within the Jewish community? Such statements and organizations serve to demonstrate that the Gospel is effective. It is so effective that classes are being conducted within the Jewish community on how to refute the arguments of the missionaries to the Jews.

This kind of reaction, rather than being negative, is proof that the Gospel is indeed penetrating the hearts of Jewish people, young and old.

This month, ABMJ is celebrating its ninetieth birthday—ninety years of faithfully proclaiming the Gospel to Jewish people. When, by God's enabling strength, Rabbi Leopold Cohn founded this ministry, he faced great opposition. In his writings, he would often tell of the personal suffering and persecution he endured for the Gospel's sake. On many occasions, his life and the lives of his wife and children were threatened. But, by God's grace, he persevered, sowing the seed in faith, trusting that one day there would be a great harvest of Jewish believers in the Messiah, the Lord Jesus.

God honors faith. Today, those very fields where Rabbi Cohn labored are ripe unto harvest. Today, our missionaries are faithfully, carefully and prayerfully sharing the Gospel with Jewish people all around the world.

Yes, Jewish evangelism is effective. In the closing days of this age, I believe we will see increasing numbers of Jewish people proclaiming Jesus as Messiah, Lord and Savior.

God's Word tells us that the Church of the Lord Jesus Christ is composed of Jew and Gentile. As the Lord delays His coming please pray with us that many more Jewish people will come to a saving knowledge of the Lord Jesus. Pray that we will be able to send many more laborers (missionaries) into the field; that God will continue to supply our needs; and that, armed with the Gospel, we can effectively witness and disciple all Jews everywhere. Shalom, Shalom!

HAROLD A. SEVENER

The Chosen People

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“Beginning at Brooklyn”

By DR. DANIEL FUCHS

This month we are celebrating our ninetieth birthday! When Rabbi Leopold Cohn moved his family to the Brownsville section of Brooklyn in 1894 and founded the Brownsville Mission to the Jews, he never dreamed that it would grow to the present worldwide ministry of the American Board of Missions to the Jews. From those humble beginnings the Mission, under the guidance of the Holy Spirit, has burgeoned to its present position—

a worldwide testimony with mission stations on four continents.

Readers of *The Chosen People* continually rejoice at the ever-expanding, effective ministry of the Mission. In this anniversary year, by God's grace, we are also launching out into the most aggressive witness in our history—the Olympics in Los Angeles and the

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Just a stone's throw from the Brooklyn Bridge, Rabbi Leopold Cohn no doubt walked these lower Manhattan streets teeming with Jewish life (circa 1895).



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political conventions in New York and San Francisco. And while our teams are saturating these strategic areas with the Gospel, our other ministries continue to grow.

It's hard for me to help you grasp the humble inception of your Mission. In 1902 Fleming H. Revell published a book by A.E. Tompson entitled, *A Century of Jewish Missions*, which says, "In 1894 the Brownsville Mission to the Jews, 331 Rockaway Ave., and two years later, the Williamsburg Mission, 13 Manhattan Ave., were opened by Rev. Leopold Cohn."

In the appendix of the book is a statistical chart listing the Brownsville Mission to the Jews as having two stations, two missionaries (Leopold and Rose Cohn) and an annual income of \$1,200! Imagine, an annual income of \$1,200! Rabbi Cohn told how he raised some of his budget:

"As I had nobody to help me financially when I opened the Mission, one month I had no money to pay the rent. When I told my dear wife about it, she immediately gave me her last piece of jewelry which she had as a remembrance from her mother who died before we were married, and said, 'Pawn this and pay the Mission rent.'"

"I said to her that in case we had no money to redeem it, she would lose it and be sorry all her life.

"To this she replied, 'If it is lost here, Jesus will return it to me in heaven.'"

"She must now have received it from the hand of the Savior, for I never redeemed it for her here."

Here is one of the reasons for the growth of the American Board of Missions to the Jews. Beginning with Rabbi Cohn, and continuing throughout the years, the Mission has been led by servants of God who knew that they were called by God to bring the Gospel to the Jews.

When Rabbi Cohn founded the Mission, he didn't believe that he would ever lead a Jew to the Lord. He felt that his task was just to sow the seed. Later he wrote, "One would say, 'There is no use working among the Jews; they cannot be converted,' or

"Wherever Joseph Cohn went, he saw myriads of Jewish people who needed the Gospel, and like our Lord, he had compassion on them."

'Yes, it is a waste of time' and so forth. Now I knew that this was only thoughtlessness on their part, for was I not a Jew, and were not Paul and the other apostles Jews? I felt sure that the Gospel of the Lord Jesus Christ has the same power today as yesterday, and over the Jew as well as over the Greek. But I thought that since the Jews have been shut out from the Gospel for so many centuries, it would take a long time to make them familiar with it and bring them to confess the Lord Jesus Christ publicly. I expected that my work would be only to sow the seed and someone else would reap."

But Rabbi Cohn was also to reap where he had sensitively sown the seed! The Lord blessed in a magnificent way and before he died in 1937, Rabbi Cohn had baptized over a thousand Jewish believers in the Lord Jesus Christ! Among the many he baptized were my own mother and father.

There was a valid reason that Leopold Cohn's ministry was successful. There were many other missions to the Jews in the New York area in those days—among their founders were some of the Jewish missionary heroes of the faith. But their main problem was that they were trapped by their missionary methods. All of them, including Leopold Cohn, opened small storefront missions. The missionary had to do everything. He was the janitor, the preacher and the office manager. He simply couldn't do all that he had to do. He opened the mission, presided over the reading room, taught the classes, and preached the Gospel at the meetings.

It wasn't long before Cohn realized that the opening of centers in Brownsville and Williamsburg was not enough. He needed to reach out from the centers into the neighborhoods. So he set aside several days a week for visitation. Almost invariably, each door was opened by a housewife who couldn't come to the evening meetings, so in desperation he started a sewing school. Later he wrote that he "succeeded in getting 13 girls to form a sewing school. Now sewing was a branch of education which I never pursued, but I thought through Christ and for Him I could do anything."

Naturally, it wasn't long before Cohn recruited from local churches two young women, Grace Bigelow and Augusta Sussdorf, to teach the sewing classes. But it wasn't until he trained these women himself that he later let them teach the Bible classes. He taught them Jewish customs and Yiddish. They began our first mothers' ministries. There are Hebrew Christians all over the world who first found the Lord in our Mission in Williamsburg. Thus, one of the reasons for the phenomenal success of Cohn's ministry was his establish-





Pictured (at top) from left to right: Augusta Sussdorf, Joseph Hoffman Cohn, Daniel Fuchs, and Philip Englander. (Above) One of the early Mission buildings in Brooklyn and (below) Rabbi and Mrs. Cohn preside over a children's Bible Class.

ment of a well-balanced family ministry.

Rabbi Cohn's ministry was continued by his son, Joseph Hoffman Cohn. Joseph Cohn left a very successful business career to help his father during his later years. He was a brilliant biblical scholar, a great author and a missionary statesman. He had only one standard—excellence. It was his determination to plant mission stations all over the world like the one in Williamsburg. Like our Lord, wherever Joseph Cohn went, he saw myriads of Jewish people who needed the Gospel, and like our Lord, he had compassion on them. He had a missionary heart.

It was in 1937 that he recruited me to start the boys work in Brooklyn. I will never forget our conversation as he opened his heart. He was a restless man and got up from his desk to face his office window. In front of us there were miles and miles of tenement houses stretching into the distance.

"Daniel," he said, "between here and the Williamsburg Bridge there are more than a quarter of a million Jewish people scattered abroad as sheep having no shepherd. Your job is to get into those homes with the Gospel. Yes, we must invite the people to come to the Mission. That is what Isaiah said, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob' [Isa. 2:3]. The missionary message of the Old Testament is 'come' but your job is to obey our Lord and 'go.' Tomorrow you and Philip Englander will spend the day knocking on the doors of the apartments on Walton Street between Throop and March Avenues. Take plenty of literature. Just a word of advice! In each building go to the top floor first. If you start at the bottom and go up, you may not be able to come down safely."

It was Joseph Cohn's goal to start mission centers all over the world, but his purpose was not just to build a center, but that, from those centers, the workers would get into the homes and onto the street corners. Each branch was to be a strategic center from which the workers would "go." Joseph Cohn was a strict disciplinarian. He trained his workers well. He never taught us to write letters of invitation. He did insist, however, that we pound on doors.

That's why, even though we are celebrating our ninetieth birthday, we're not having any parties. We're going into the highways and byways. We're ABMJ—doing what we do best—bringing the Gospel to the Jewish people. □





Finding The Lost --- IN --- Los Angeles

ABMJ's Los Angeles branch is on the move . . . to a new location and a greater outreach to the Jewish people in the land of "glitz" and glamour.

(From far left clockwise), Robert Miller (ABMJ missionary, Orange County), leads an evening Bible study; ABMJ's L.A. staff outside our new offices (Back row: Raylene Erickson, Lea Penney, Ruth Wardell, Marguerite Reeves, Theresa Charrow. Middle row: Sid Stern, Ken Reeves, Dan Goldberg, Regional Director, Madeline Goldberg, Robert Miller, Front row: Curly Dalke, Jean Ambro, Edith and Bill Freeman, not shown, Althea Miller); Sid Stern explains the Passover Seder at a local church; Bill and Edith Freeman answer questions of passerby at an ABMJ/Beth Sar Shalom booktable; and our new Los Angeles headquarters in Canoga Park. Dan Goldberg (bottom of page) directs the missionary activities of ABMJ's Los Angeles branch.



rooms large enough for meetings; some didn't have space for offices; some didn't have any parking. We wanted to be in the San Fernando Valley, central to the large numbers of virtually unreached Jewish people of the area. Yet even though the entire staff joined the hunt for a building, there didn't seem to be anything in the area.

Then God answered our prayers in a roundabout way. Ruth Wardell was driving home and decided to take "the long way home just to see if there were any likely offices." She didn't spot a building, but she did see several signs from one realty company. Since they had a lot of listings in the area, Ruth decided to call and see if they had that one right listing. The agent, though not a Christian, became as dedicated to finding a building for us as our staff was.

Finally we found it—the perfect place: a large room for meetings, offices, printing rooms, an area for a receptionist, a kitchen and lots of parking. What's more, the building was within 10 minutes of four cities with major Jewish populations.

We're excited about our new home. Please pray with us that it will serve the Lord well in the coming months and years. If you should come to Los Angeles, you are welcome to call or visit us especially for our open house June 17. Our address is 20442 Sherman Way, Canoga Park; telephone, (818) 884-8245. □

Los Angeles is a land of "glitz," glamour, and prosperity. But this wasn't the case at the end of the Depression, when ABMJ's work started in downtown L.A. with street meetings and a soup kitchen. During those days, the Jewish people of Southern California were like everyone else in the country—in need of food, shelter, and hope.

The years have brought a lot of changes to the Jewish people of the area and to our outreach. We've moved several times as the Jewish population has shifted. In the early 1970s, we made a major change in deciding to do away with a large center and start several small meetings wherever there was a sufficient number of people interested in the Gospel.


Dozens of home and area meetings cropped up throughout Southern California, but we still wanted one location for holding special meetings

and maintaining our offices. The facilities we were occupying were in two buildings, neither of which was ideal. The center for meetings was in North Hollywood, an area that once had a large number of Jewish people but now was becoming predominately Spanish. The offices were in Van Nuys, but there was no room there to accommodate Passover dinners or special seminars.

When our landlord said they were going to build condominiums in place of our Van Nuys offices, it came as a blessing in disguise. Although the prospect of moving was a nuisance, our staff was of one mind in considering this as the time to move our offices and meeting center into one building.

The more we prayed about it, and the more we looked, the gloomier the situation appeared. We looked at dozens of buildings. Some didn't have





How Can Jewish Evangelism Change Your Life?

If you are one of our ABMJ supporters, chances are you witnessed to several Jewish people in the past few months.

Some of them ignored you, others listened politely. But chances are that one of them listened more intently than the others. This person accepted Christ; and God used you to bring it about.

God used your prayers, gifts and faith to bring another Jewish person into the family of God. You were part of fulfilling End Times prophecy. God's love for His ancient chosen people flowed through you.

When you think about all that, when you see God work through you, it can change your life.

If you are not already praying and supporting the work of the American Board of Missions to the Jews, won't you pray about it right now?

Perhaps God will use you to reach one more person. A person whose life is about to be changed. And when that happens, we think your life will be changed too.

ABMJ
PO Box 2000
Orangeburg, NY 10962

- I promise to pray for ABMJ missionaries and for the salvation of the Jewish people.
- I also enclose \$ _____ in support of ABMJ missionaries.

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FINDING THE LOST IN LOS ANGELES

"I'm Too Old To Besides, Jews Don't Believe In Jesus"

By MADELINE GOLDBERG
Missionary, Los Angeles

"Madeline, can you hold the line for a minute? My grandmother wants to talk to you." As I waited, I wondered what could have prompted this early morning phone call. I prayed briefly, and the first time I met David's grandmother came to mind.

Dora was a sprightly octogenarian who had come to one of our Beth Sar Shalom meetings with a friend. She was small but radiated incredible alertness and energy, not only for someone her age but for someone of any age. Silver hair neatly styled, eyes that showed interest in everyone and everything, Dora was delightful to be around. When we met, she said she would welcome a visit from me. "Of course," she explained, "you must know I'm not interested in all this." A wave of her hand indicated her lack of interest in becoming a believer in Messiah.

After the meeting, I stopped by her home several times. She wasn't there. I later discovered she had been hospitalized. I went by the hospital and found that she was seriously ill. "But don't worry about me, dear," she'd say, patting my hand, "I'll be all right."

During her hospital stay, I visited several times, occasionally reading Scripture and discussing my beliefs. However, Dora remained firm in her disbelief. "I'm too old to change. Young people can accept new ideas, but I've got a lifetime of memories to remind me that Jews don't believe in Jesus." Still, during each visit we'd pray for her health, and she welcomed the comfort of these prayers.

After Dora was released from the hospital, our friendship grew. Sometimes I'd go over and just sit and talk.



Mrs. Madeline Goldberg

Change,
don't
."

On occasion I would drive her to the grocery store so she could do some shopping. Even though she was still quite ill, she would often prepare some wonderful Jewish food for me to eat. "Sit," she'd say. "I made blintzes, and you have time to taste just one, don't you?"

One day as we sat in her home, we began to talk about her illness. She had known for some time it was cancer but was unwilling to admit it even to herself. This day, however, she was thinking about death.

"Madeline, I'm scared. There really isn't much hope."

"Of course," she explained, "you must know I'm not interested in all this." A wave of her hand indicated her lack of interest in becoming a believer in Messiah.

"Dora, there is more than this life. There is something beyond, a hope God wants all of us to share. But we need to make plans for that hope in this life."

Tears sprang to her eyes, not quite spreading over onto her cheeks but very noticeable. Softly I continued.

"To have that hope, that life, you need the Messiah." I opened my Bible to Isaiah 53. "Who do you think this is?" I asked as we read it.

"That's Jesus. I see it must be, but how can God be a human being?"

Together we read Proverbs 30:4 and Isaiah 9:6. "What do you think the Bible tells us about the Messiah?"

"It must be Jesus," she admitted, the confession coming quietly and thoughtfully. "But if that were true, the rabbis

would have believed. My family, all of them dead, would also have believed. I just can't trust what I see," her voice cracked, the sorrow and confusion she felt being evident.

I wanted so deeply for her to see, to believe. Yet I felt helpless as I watched her heart close off to the truth little by little.

I talked to her grandson about it. David had come to faith through a friend in Iowa and moved to Southern California to be with his grandmother. Dora thought it was fine that David believed. "After all, he's young." But she told him what she told me, "I'm too old. I've lived as a Jew; I'll die as a Jew."

All of these conversations raced through my mind as I sat holding the phone. Finally, Dora's voice broke through my thoughts. "Madeline, I accepted Jesus as my Messiah! I was very sick last night, and when David was talking to me, it all became clear. I know Jesus died for me. David prayed with me, and I invited Jesus into my heart."

It's been a few months since Dora accepted the Lord, and she attends our weekly Bible study and Sunday church when she is able. Sometimes, when we're studying the Bible together, a smile will play across her lips.

Too old to accept the Lord? You're never too old to be born again! □



A Seed Sown In Winter

By ROBERT MILLER
Missionary, Orange County, CA

Mr. and Mrs. S. saw our announcement in the Palm Springs newspaper. Typical of many retired couples, they had come to Southern California to escape the biting cold of winter—in their case, the Canadian winter. Perhaps it was because they were away from friends and family, or perhaps it was idle curiosity. Whatever the reason, Mr. and Mrs. S. joined us for a Bible study and fellowship meeting in Palm Springs.

The message that night was on Isaiah 53. They listened politely, showing neither hostility nor overt interest. Afterward I talked with them.

No, they didn't want to believe in Jesus. "After all," Mr. S. explained, "we've always been good Jews, and it would be pretty hard to believe we've been wrong all these years." Yet they were very impressed by the people at the meeting.

"What love and warmth!" Mrs. S. exclaimed. "I've never felt anything like this."

Mr. S. agreed. "I've never seen so many people who had so much love! Especially in their feelings about the Jewish people. I guess I always thought, down deep, that is, that Christians didn't like Jews."

They selected copies of our literature to read later, and I offered them a prophecy edition of the New Testament. "You know," Mr. S. said, "I'm over 60 years old and this is the first time I've ever had a New Testament. You can be sure I'll read it."

I've written them since they returned to Canada but have received no response. It seems that our ministry with this lovely couple was one of sowing the seed. It's with eager hope that I ask our *Chosen People* family to pray that God will bring others into their lives to water that seed.

Why Jewish Missions?

By HAROLD A. SEVENER

Ofentimes when I speak in churches or meet Christians in their homes I am asked, "Why is there a need for a mission to the Jews? Why should Christians pray for and support such a ministry?" I am finding that there are many sincere Christians who do not really understand the necessity of bringing the Gospel to the Jewish people. They have never been taught its importance in their churches, their Sunday schools, or their homes. To many, a Gospel ministry to the Jews is a mystery. Some folks ask, "Are you Jewish or Christian?" Others ask, "What exactly is it that you do?" Others think it is something brand-new, different and unique.

When answering these questions, I point out that our ministry is over 90 years old, and I tell about the founding of ABMJ by Rabbi Cohn. It always amazes me to see the stunned looks on these questioning faces as they respond, "Where have you been? Why haven't I heard about you before this? Why, if I had only known. . . I have a Jewish neighbor, . . . I know a Jewish family, . . . I work with a Jewish person." The questions keep coming. It's almost as if a floodgate had been opened. Usually I just say that ABMJ has been one of the best-kept secrets in the church.

Why is it that so few Christians really understand, really pray for and support Jewish missions? Give yourself this little test: How many major mission organizations or missionaries to the Gentiles can you name? How many do you or your church support? Most of us can name at least several mission organizations and individual missionaries. We pray for them regularly. We know them by name. We know their families, their children. But let me ask you, How many mission organizations or missionaries to the Jews do you know personally? How many do you pray for?

Very seldom do churches invite Jewish mission organizations to participate in annual missionary conferences. Many churches have dozens of Gentile mission organizations represented at these annual conferences. But organizations that minister to the Jew are rarely included. How many Bible colleges or seminaries can

you name whose mission programs include Jewish evangelism? Somehow, in the mainstream of Christianity, Jewish evangelism has been moved to the side, when in reality it should be the focal point of every mission program.

For this anniversary edition of *The Chosen People* I feel compelled to share with you an editorial written by Dr. Joseph Hoffman Cohn in January 1921. What he said then remains true today. His basic premise for continuing the work founded by his father was that the Gospel is to the Jew first and also to the Greek. This continues to be the basis of our ministry to Jewish people today. Dr. Cohn wrote

"World War I opened the eyes of many of God's true children to the gross materialism into which organized Christendom had fallen, and they have been amazed and sickened to realize that this organized thing calling itself Christianity has tried to make of itself a world ruler and to dabble in politics and in governments and in economics and in labor—and, in fact, in everything except that to which our Lord called His Church—to be a witness to all the world, a witness concerning Himself, 'to the Jew first, and also to the Greek.' Of course, it is all easy enough to understand when we carefully analyze it, why such organizations should have no use for God's missionary program—because it conflicts with their own program of world power!

"To many earnest Christians the order of 'to the Jew first' comes with an unendurable irritation; but we can only explain this strange phenomenon on the ground that such Christians have not yet surrendered their wills wholly to God's will; and perhaps also there may be left in their hearts just a bit of Gentile antipathy for the Jew, which was not fully taken out at conversion. A friend said to us recently, in all good faith and in-



nocence, 'I know when I was fully and thoroughly converted; for it was then that God took all hatred out of my heart, so that now I love everybody — even the Jews!'

"But why keep harping on 'to the Jew first'?" a very honored friend asked us some time ago, and then continued, 'You don't need that argument in order to get support for your work. You have a hundred better claims to Christian help; the large population, the poverty, the ignorance, the persecution, all these are better arguments.' And our answer was, 'Because that is God's order, and we prefer His order to any amount of human arguments, however convincing.' And not long ago the writer was giving a series of talks in a Christian church, and at the end of the series, one of the leading men in that church said to him, 'The most important thing you did for our people has been to show them that God's order is still 'to the Jew first.' As soon as you proved this truth from the Word of God, that settled the whole matter once for all; you did not need to present another single argument—the Word says so, and that is final.' And that is our appeal always, to the man to whom a 'Thus saith the Lord' means something. It is true, and we would be the first one to grant it, that sometimes we cannot understand why God says it, but the mere fact that God does say it, gives us all the why we want. For God's ways are not our ways, and His thoughts are not our thoughts.

"And yet, it has always seemed to us that there is a

broad principle of justice underlying this inscrutable order, 'to the Jew first.' Not that we would try to justify God in His methods, for if you should ask us off-hand why God established this remarkable order in missions, we should spontaneously reply, 'because He is God, and He willed it so.' And there you have God's sovereignty, which is as unexplainable as is the Trinity, or Election, or Predestination, or any other of God's wonders."

"But we are human, and given to speculative thinking. And we often try to get a philosophical explanation of God's spiritual laws, and sometimes such an explanation is helpful, provided it is subjected to God's standards. And it is in this light that we often think of the justice of God's order in missions—'to the Jew first.' And we study history, and we find a few great outstanding facts in relation to the Jews which throw much light on this interesting subject.

"In the first place, the Jews have suffered much. They have been drowned; they have been burned at the stake; they have been massacred by the sword and gun; they have undergone tortures unparalleled in the history of any other nation. But the suffering itself, however intense, would hardly establish a sound claim upon us for Gospel effort, for we might answer that other people have also suffered—the Armenians, for instance. The thing that settles the claim, however, is the horrible fact that all of the Jewish suffering has always come through people who called themselves Christians, so that to the Jewish mind Christianity has become synonymous with blood thirstiness and anti-Semitism. Who shall say, then, that we ought not to present the Gospel in its true

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light 'to the Jew first,' so as to remove from Chistianity the black stain of the centuries? Is it not only a matter of justice that these Jews, who have only known of Chistianity through wild and savage orgies of bloodshed, shall not know of it through the gentle ministrations of Christ's true followers? Isaiah 40:1-2 throws much light on this point, 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.' And if God has declared that they have suffered enough for their sins, surely none of us would dare say, 'let them suffer—it's coming to them.'

“. . . we ought never to forget that those first missionaries that braved the storms and the jails and the tortures of a Gentile world in order to give those Gentiles the knowledge of Christ, were all Jews. If Paul, the Hebrew, had not said, 'I am debtor to the Greeks and to the barbarians,' perhaps many Gentiles who now rejoice in salvation might have been savages and aliens from God."

"And then secondly, through these Jews God chose to give to the world His oracles, as is declared in Romans 3:2. God might have given His Word through the Egyptians, or the Babylonians; but He didn't, He gave it through the Jews. And this gives the Jews an advantage 'much in every way.' And not the least of this advantage must be their right to receive in these days of their darkness and exile the message of comfort, of individual salvation through the Lord Jesus Christ.

"Thirdly, God loves them. This great fact almost shrieks its importance at us from every page of the Word of God, so that it hardly needs even the stating. Such a passage as Isaiah 49:15-16 is typical of God's attitude to Israel—'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.' Surely no true child of God can afford to hate what God loves; and here we have another valid claim established for giving the Gospel 'to the Jew first.'

"Then fourthly, we ought never to forget that those first missionaries that braved the storms and the jails and the tortures of a Gentile world in order to give those Gentiles the knowledge of Christ, were all Jews. If Paul, the Hebrew, had not said, 'I am debtor to the Greeks and

to the barbarians,' perhaps many Gentiles who now rejoice in salvation might have been savages and aliens from God. Surely, a sense of common gratitude for blessings received would cause us gladly to concede to the Jew a place of honor in our Gospel program 'to the Jew first.'

"And then fifthly and finally, many of His true children are earnestly looking for the early return of our Lord, and they are putting forth every effort to hasten His coming. To all such we would say that there is no surer way of hastening this blessed fulfillment of His promise than by evangelizing the Jews. The reasons for this are many, but two are of special interest here:

"First, we know that our Lord will come for His Church, His Body, as soon as that Body is complete, that is, as soon as the full number has been added to the Church. We also know that the true Church must be composed of both Jews and Gentiles, otherwise we make a farce out of such a passage as Ephesians 2:14, 'For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.' If these statements are true, then it logically follows that since historically there have been so few Jews in the Church of Christ, and since by a corrupting process of decay the domination of Chistianity has gradually passed into the control of Gentile hands, the proportion of Jews in the Church today is so small as to be infinitesimal. And when we realize this sad fact, then it must come to us almost as a revelation, that surely there must be many more Jews saved before we can consider His Church as truly complete. Otherwise, the middle wall of partition has never been broken down.

"Secondly, it was only to Jews that our Lord said in Matthew 23:39, 'For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' Which, if we interpret Scripture aright, means to us that whenever the Jews as a nation accept Him as Lord and Saviour, then He will come. And who does not long for His appearing? And who does not realize that unless He does soon appear, this world is doomed to a horrible cataclysm the like of which has not been duplicated in history?

"These are some of the reasons which seem to us to place the program of missions—'to the Jew first'—on a basis of divine justice. And we present them to you for the strengthening of your convictions in these matters, and for the deepening of the loyalty you have so generously shown to this Mission established on that fundamental principle of Scripture. So that together we may continue to labor, and to spend and be spent, until that Day shall dawn when time shall be no more, and we, reigning with Him, shall behold the result of our having obeyed Him while we were here on this earth; and we shall all rejoice and be glad in Him." □

Yesterday, and...

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DECEMBER, 1930

No. 3

THE CHOSEN PEOPLE

"He that keepeth Israel"

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Publ
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AMERICAN BOARD

10 cents a copy

Entered at the Post Office, Brooklyn, N.Y., Jan. 10, 1890, as

Rev. and Mrs. Solomon and unidentified man at right, Pittsburgh, 1930.



THE CHOSEN PEOPLE

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INCIDENTS IN THE WORK

A Rabbinical Student Accepts Christ
By Rev. JOHN SOLOMON,
Pittsburgh Branch

One Monday afternoon, the telephone rang. Mrs. Solomon, in my absence answered the call. "This is Rabbi F. speaking, at what time will Rev. Solomon be in?" "He is out on his visitation tour and will be home after 9:00 P. M." Arrangements were made to meet the inquirer at the close of my class that evening.

Carnegie Library was the place where we first met. We introduced ourselves. He was a young man, just graduated from the University, he also holds two diplomas from Hebrew Schools, and was ready to enter the Hebrew Rabbinical Seminary this Fall. He wished to discuss some important religious subjects and because the Library was too public, we decided that my office would be the right place for that purpose.

THE DISCUSSION

On the following day in my office Mr. F. told me "that for some months Christian tracts, and *The Shepherd of Israel*, had been placed in my letter box. They were from Williamsburg Mission to the Jews." He did not know that I was the one that had put these tracts there. He read these tracts very carefully and in secret so that his parents, who are orthodox Jews, should not know anything about it. After he had read them he destroyed them.

"God works in a mysterious way, His wonders to perform." These

tracts had stirred up his mind and made him restless. He sought to discuss these religious problems with a university student, Mr. M. This young man happened to have been one of my pupils in a Hebrew class, and he advised Mr. F. to see me. This is why he came, anxious to hear how I would explain these problems.

OUR CONVERSATION

For several hours we talked on Sin and Repentance, "How can a sinner approach God direct without a mediator, or High Priest?" With the Bible open, I tried to persuade the young man to accept the Messiah, the Lord Jesus Christ as his personal Saviour. But he said, "I cannot say anything just now; please give me time to consider the matter very carefully. Goodbye!"

After he left, we prayed earnestly asking the Holy Spirit to touch his heart and bring conviction to his soul.

"ASK IN PRAYER, BELIEVING
YE SHALL RECEIVE"

About ten days later he came again to the Mission and said, "I am ready to be in the will of God, and to do whatever He wants me to do." From that day, he attended the services regularly, also told us that he is fully convinced that Jesus is the Messiah and Saviour of Israel. "I want to be a shining light to my Jewish brethren."

GOD PREPARED THE WAY

The burden of this newly
brother b...ress "on
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continued on following page

Today ... "Faithful to the Trust"



By CHARLES LEE FEINBERG,
Th.D., Ph.D.
Dean Emeritus, Professor Emeritus of
Old Testament,
Talbot Theological Seminary

Doctor Feinberg's testimony appears on the previous page as a December, 1930, CHOSEN PEOPLE article.

Over 50 years ago in Pittsburgh, Pennsylvania, I was directed to the Rev. John Solomon, missionary with the American Board of Missions to the Jews. Through his gentle, patient, and loving witness to the Messiahship of Jesus of Nazareth, I came to a clear and definite trust in the Lord Jesus Christ as Savior. Reared in Orthodox Judaism and unacquainted with the details of the Christian world, I was taken under the care of Dr. Joseph Hoffman Cohn, son of the founder of ABMJ, who thoughtfully fulfilled for me the truth of Psalm 27:10, "When my father and my mother forsake me, then the Lord will take me up." Since he was intimately acquainted with the Christian leaders of our country, I was put in touch with a prominent official of a school. In a short time I was invited to teach in a Christian college, where I served for the academic year.

It became evident to me after a few months of teaching that, if I were to be used in the Lord's work, I needed instruction in the Scriptures and Christian theology. Again, Dr. Cohn was helpful in pointing me to the right place. When the years of seminary training were completed, I found God's leading in teaching men for the ministry. Always, whether in the matter of my teaching career or marriage, I was supported by counsel and helped in my life's objectives. Having received

Christian baptism at the hands of the founder of the ABMJ, Dr. Leopold Cohn, I was privileged in time to serve the Mission in Detroit, Brooklyn, New York City, and on the radio in Los Angeles.

Throughout the years, leaders of the ABMJ (Dr. Joseph Hoffman Cohn, Dr. Daniel Fuchs, and subsequent leaders of the work) have utilized our conference ministry throughout the United States, Canada, England, France, Greece, Japan, and the Holy Land. The ABMJ has not only supported our training and ministry with scholarship help and many other areas, but has encouraged in similar ways the training and public ministry of our two sons, now professors of theology in seminary. They too minister in conferences for the ABMJ in the United States and Canada.

To be sure, no organization is free of shortcomings, but all must agree that ABMJ has kept to the task for which it was founded. It has never swerved from the norm of biblical truth. It has not become a social welfare agency, though it aided many needy and persecuted Jews in Europe, especially during World War II. It has never changed its theological position, that is, that all Jews are born sinners (Rom. 3:23), must be given the Gospel message and invitation, and must be born again by accepting Christ as personal Messiah and Savior (Jn. 3:3).

The rallying point of the Mission has always been "to the Jew first" (Rom. 1:16), not as a matter of pre-eminence, preference, or pride, but of procedure in order to ensure the blessing of God. ABMJ truly stands for "Always Bringing Messiah to the Jews." On this ninetieth birthday, we greet you and wish you God's continued prospering! □

Questions and Answers

By GARY DERECHINSKY

QUESTION: "Do the missionaries of *The American Board of Missions to the Jews* preach only to the Jewish people?"

ANSWER: The missionaries of the ABMJ share the message of the Gospel with all peoples, both Jew and non-Jew alike. The great commission of the Lord Jesus instructs us to "go therefore and make disciples of all nations" (Matt. 28:19). We affirm with Peter that "God is not one to show partiality, but in every nation the man who fears him and does what is right is welcome to Him. The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)" (Acts 10:34b-36); affirms this.

However, such a calling justifies specialized ministry among the Jewish people as well as non-Jews and these need not appear mutually exclusive. Paul, a Jew, was called to be the apostle among the Gentiles (Rom. 11:13), but yet continually longed for the salvation of his Jewish brethren (Rom. 10:1). Peter, who was called as the apostle among the Jews (Gal. 2:8) was instrumental in Cornelius, a Roman centurian, coming to faith (Acts 10:1-34).

It has been our experience that when the Great Commission is obeyed according to the divine precept "to the Jew first" (Rom. 1:16) untold blessings have resulted (Gen. 12:3) and many non-Jews have come to salvation. But, when ministry among the Jews is ignored or neglected our people remain in spiritual darkness.

QUESTION: Recently an internationally known speaker had indicated his disapproval of *The ABMJ* since it is a ministry to the Jewish people. He further stated, that the Lord has rejected the Jewish people since Christ was crucified, and they are no longer the "Chosen People." Is he right?

ANSWER: The charge that our organization limits its ministry to the

Jewish people is completely false. To be sure, the primary purpose and goal of our work is to bring the message of the Gospel to the Jewish people. However, invariably during the course of ministry, our missionaries have opportunity to share their faith with Gentiles. In such cases, we praise God and pray that they too come to faith.

Not only do we desire Gentiles to come to faith, but we are delighted to have those whom God may call from among the Gentiles to work with us in ministry among the Jews. In fact, the ABMJ has almost as many Gentiles as Hebrew-Christians on staff.

The notion that Israel has been rejected by God, and is no longer the

"Chosen People" is also completely false. Paul's argument in Romans 9-11 is developed purposefully to correct this misconception.

Romans 11:1 states, "I say then, God has not rejected His people, has he? May it never be..." God continues to deal with His people on an individual basis (Rom. 9:6; 10:12-13; 11:5); and on a national basis (Deut. 4:27-31; Hosea 5:15-6:3; Ps. 110:1; Rom. 9:1-5; 11:25-27).

Further, the fact that the Gospel is "to the Jew first" (Rom. 1:16); and that the Gentiles are to provoke the Jews to jealousy (Rom. 10:19; 11:11) indicates that God continues to deal with His "Chosen People" the Jews.

Bequest Later or Annuity Now?

If you intend to remember the ministry of the American Board of Missions to the Jews with a bequest in your will, you might consider the advantage of investing now in an ABMJ gift annuity.

Making a living gift of this type and enjoying income payments for life makes good sense from a tax, financial and spiritual viewpoint.

You will achieve nearly the same federal estate tax benefits as with a bequest. In addition, you will enjoy a substantial tax savings generated by the charitable contribution deduction. Furthermore, your annuity income payments are taxed most favorably under federal tax laws. And perhaps most importantly, you can have the great joy of underwriting Jewish evangelism in these last days.

Interested friends of this ministry—particularly those over age 60 for whom the benefits are most generous—may send the coupon below to receive ABMJ's gift annuity brochure and a personalized illustration of income and taxation benefits. There is no obligation, of course.

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I HAVE LOVED JACOB

By
JOSEPH HOFFMAN COHN

Who is Jacob ben Isaac?

Ask any number of Christians what they think about the biblical patriarch named Jacob. Their answers may surprise you.

The majority of Christians I have spoken with believe that Jacob was a scoundrel and a supplanter, a man of cunning deceit and a sly and shrewd businessman. They picture him as a man who would do just about anything to accomplish his own will and purpose in life.

Too often, this misrepresentation of Jacob in literature and sermons has been used to stereotype the Jewish people. Many times this characterization has been used to foster latent anti-Semitism.

Many years ago, Joseph Hoffman Cohn, son of Rabbi Leopold Cohn and a former director of the American Board of Missions to the Jews, wrote this remarkable little book on the story of Jacob ben Isaac. The truth about Jacob presented in this book is timeless.

As you read through the pages, you will see Jacob through the eyes of a Jewish believer in the Messiah. You will discover the reason why God could say, "Jacob have I loved, but Esau have I hated."

We believe the real story of Jacob needs to be retold in every generation. Therefore, in honor of our ninetieth anniversary, the American Board of Missions to the Jews is reprinting this special edition. It is our hope and prayer that every Christian will read it and, because of its message, will have a renewed love for the Jewish people.

— from the foreword by Harold A. Sevenser
President, ABMJ

The American Board of Missions to the Jews
Box 2000, Orangeburg, NY 10962

Please send me _____ copies of the special edition of **I Have Loved Jacob** by Dr. Joseph Hoffman Cohn (B84). I enclose \$4.95 for each book I order.

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