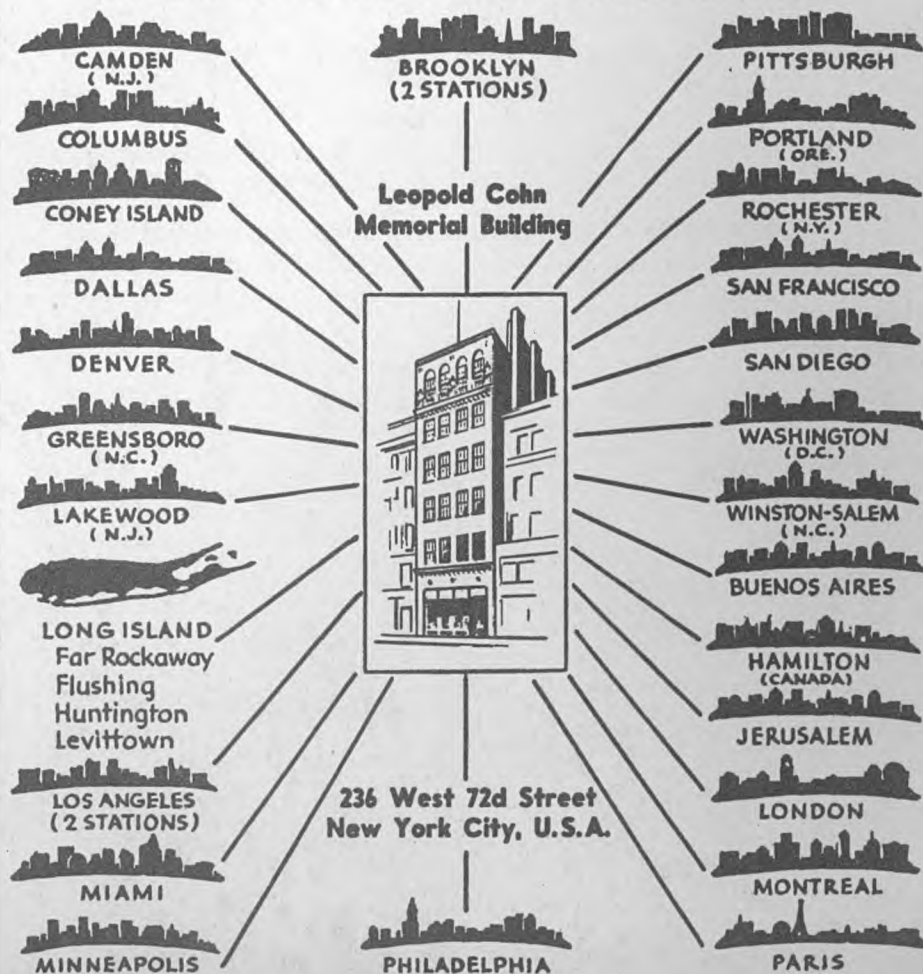


## OUR FAR FLUNG BATTLE LINE

(I CORINTHIANS 14:8)

THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND  
THEIR WORDS TO THE END OF THE WORLD Psalm 19:4



AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

## Annual Report Number

VOL. LXV

MARCH, 1960

No. 7

# THE CHOSEN PEOPLE

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



Published monthly, September to June, as a  
medium of information concerning Israel and the work of the

**AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.**

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**\$1 a year**

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# American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews

Founded in 1894 by Leopold Cohn, D.D. (1862-1937)

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

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Missionary Secretary

REV. EMIL D. GRUEN  
Conference Secretary

REV. HAROLD B. PRETLOVE  
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Headquarters:

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

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"The Chosen People." For circulation among Christians.

"The Shepherd of Israel." A monthly paper for international circulation among Jews.  
Leaflets. Expounding Scripturally Israel's place in God's program.

Gospel Tracts. In Yiddish-English parallel editions for Jews. Also in English, German, French, Spanish, Yiddish and Hebrew.

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(Continued on inside back cover)

# THE CHOSEN PEOPLE

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Vol. LXV

MARCH, 1960

No. 7

## Salutation

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

### DEARLY BELOVED FRIENDS:

"Gather up the fragments that remain." The five barley loaves and the two small fishes had been distributed and our Lord had satisfied the hunger of the multitude. Five thousand hungry men's appetites were satiated. They had eaten "as much as they would." The physical needs of the onlookers had been abundantly met by the power of our Lord. Lest His disciples be tempted to use His power as an excuse for prodigal living, our Lord gave them an important task that taught them a lesson which all servants of the Lord should learn. He instructed them:

Gather up the fragments that remain, that nothing be lost (John 6:12).

In these days of national prosperity it is well to remember that wastefulness is a symptom of poor stewardship and as such it is sinful. It would have been easy for the disciples to presume, "the Lord will provide," and to have neglected to gather up the provisions which He had already made. It was hard work gathering the fragments. The Scripture doesn't say what happened to these twelve basketfuls that remained, but there were twelve disciples, and the One Who fed the five thousand also said, "the laborer is worthy of his hire." The multitude departed with filled stomachs; the disciples not only carried brimming baskets, but they also had overflowing hearts.

### THE EXPANSION OF OUR WORK AND OUR FINANCIAL POLICY

This is our Annual Report Number. Our hearts are full and overflowing as we once more recount the faithfulness of our Lord. Surely He has multiplied the loaves and the fishes, and we have been filling our baskets to the brim with "the fragments that remain." In the March 1959 issue of THE CHOSEN PEOPLE we frankly told our Chosen People family of our financial predicament and policy. During the years since the homegoing of Dr. Joseph Hoffman Cohn we have reaped the results of his labors. Our work has expanded phenomenally; we have taken on additional missionaries; and we have extended our outreach to many new stations. We would love to continue this expansion indefinitely, but we cannot and we will not presume upon the Lord. The multitude has been fed and now we must "gather the fragments that remain."

"The fragments that remain." Even these fragments were incomparably greater than the original loaves and fishes. A skeptical friend once condoled with George Mueller that he, Mr. Mueller, had had a "hand to mouth" existence. "Isn't it wonderful," answered Mr. Mueller, who by faith had sheltered and fed thousands of homeless orphans, "it's the Lord's hand and our mouths."

Once more we ask our readers to study carefully the Annual Financial Report of our Mission submitted by our treasurer. This report is found on pages 10 and 11 of this issue. Observe first of all that this is our Sixty-Fifth Annual Report. How our Lord has multiplied the loaves and fishes since Leopold Cohn opened the little store in the Brownsville section of Brooklyn in 1894! He wrote in his autobiography:

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 her last pieces 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 Saviour, for I never redeemed it for her here. I was determined not to ask money of any man for the work of the Lord. My thought was that since the Lord Jesus led me so wonderfully to Himself, giving me power enough to give up everything for His sake, I need not ask men for financial help, for He is able to give it to me in some way known to Him alone. And He did help me on several occasions in nothing short of miraculous ways, blessed be His holy name.

*A Modern Missionary to an Ancient People, pp. 39, 40.*

#### "I WAS DETERMINED NOT TO ASK MONEY FOR THE LORD'S WORK"

Times have changed since 1894, but your Mission still strictly adheres to the principle laid down by Leopold Cohn, "I was determined not to ask money of any man for the work of the Lord." As you study our Annual Report in this issue you can be assured that the Lord Himself provided all of the receipts in 1959 just as He has every year since we started. Never once has your Mission sent out begging letters or frantic appeals for money. To do so would dishonor our Lord Who has always abundantly provided for all of our needs.

The story about Leopold Cohn and the rent brings to mind a noteworthy development of our Mission work that came as a direct result of our "gathering the fragments." Tightening the reins on our expansion program has not been an easy task. I well remember Miss Hilda Koser, missionary in charge of our Coney Island Branch Mission, saying with tears in her eyes, "But what can I do? There are more children coming to my classes; I can't tell them not to come!" It was difficult to resist such a plea but there was nothing we could do but lay down a basic rule; namely, absolutely no increase in expenses! To some that would have meant retrenchment, but not to our workers.

Early in November I received a phone call from a young man named David Woods. David was one of the first boys who came to my classes in Brooklyn twenty-five years ago. For handwork in that class I taught woodworking. Since the boys were very little, I was able, with my limited knowledge of woodworking at that time, to get away with it. In spite of the fact that I never could hit the nail with the hammer, I taught the class and David, unknown to me, learned to work with wood and grew up to become a crafts-

man in American colonial furniture. As a lad David accepted the Lord and was baptized by Leopold Cohn. His family moved to Long Island and for years it seemed as if the seed had perhaps fallen on stony ground. It looked as though it had not taken root and would wither away. But the Lord was faithful. He used even a synagogue service to show David the emptiness of the world. It was after he married and had a family that David, against the bitter opposition of both his and his wife's families, made a clean-cut profession of faith. Shortly afterward the Mission began its ministries on Long Island. Mrs. Clara Rubin, the missionary at our Huntington Station Mission, remembered the Woods boys, sought David out, and he joined hands with us. Every time I saw him I found him growing in grace.

The telephone call I received from David was to tell me that he was taking the responsibility of arranging our meetings in Westbury, Long Island, and to invite me to speak at one of the meetings, which I promptly agreed to do.

#### WE START A NEW WORK AT WESTBURY, LONG ISLAND

When I arrived in Westbury I was delighted to see a group of about one hundred gathered to celebrate the Incarnation of our Lord. David Woods was the chairman, the singing was led by Louis Breslaw, a young man who had accepted the Lord in Brooklyn, and married one of our Mission girls and moved to Long Island. We had a wonderful program. Our Long Island missionaries, Miss Eleanor Bullock, Miss Ruth Wardell and Mrs. Clara Rubin were present, and were working behind the scenes, but our own converts actually ran the meeting. When I got up to speak, I laid my Bible on a beautiful, hand-wrought pulpit made by David Woods. The meeting was one of the highlights of my work this past winter. After it was over we had refreshments, and they were delicious—prepared and served by our own people. The thing that thrilled me most, however, was when I saw our newly-born believers, many of whom I had recently baptized, quietly going to a little box and inserting an offering for the Lord. Later Miss Wardell told me that this entire work at Westbury is self-supporting. The members of the group pay the rent for their meeting hall, provide all refreshments, and the like, and even send gifts to foreign missions. When we were unable to spend any more of our money our own Jewish people took up the burden and now we have a new and an indigenous Jewish mission work. Our young people are now training so that they can take over this work, if for one reason or another we should have to withdraw our workers from that area.

Something akin to the situation at Westbury happened with Miss Hilda Koser, our Coney Island missionary. Last year we reported in THE CHOSEN PEOPLE the dedication of our enlarged Mission building in Coney Island. Since then the children have been coming to it in large numbers. There is no gospel church within miles of our station in Coney Island, and our converts there have had to travel long distances to attend a good Sunday school. In spite of our "no additional expenses" dictum, Miss Koser went right ahead and started a Sunday school in our Coney Island Mission. Our own converts have been trained and teach classes in the school. They bring their own supplies, and even pay for sending some of their children to camp, so that this work, too, is self-supporting. Not merely are we cutting down on expenses, but our own converts are also being trained in Christian responsibility, giving, and service. These are some of "the fragments that remain" and we are thankful to our Lord for His provision and guidance.



## OUR WORLD-WIDE DISTRIBUTION OF MISSION LITERATURE

Other benefits have accrued from looking to our Lord in our time of need. We seldom publicize it but we send without cost thousands of dollars worth of literature in English, Yiddish, Spanish, French, Hebrew, Portuguese, and Greek to faithful missions and missionaries all over the world. Last year the postage alone for this literature was over two thousand dollars. Today I received two letters, one from Los Angeles asking for 200 copies of THE SHEPHERD OF ISRAEL each month, and the other from Toronto asking for 25 copies each month. We do our best to fill these requests and we never send a bill. During the past few years our printing costs have spiralled fantastically. We were faced with a dilemma; namely, either to cut down on our literature or to cut down our costs. We have enlisted the help of our camp director, builder and "master of all trades," the Rev. Burl Haynie, and we are now installing an offset printing press. With this we expect to be able to continue, or perhaps even expand, our literature ministry and still cut down on its cost.

How thankful we are that even in the midst of our "economy program" our precious Lord has been lavishly showering blessings upon our testimony. By His marvelous grace we have been able not only to continue every one of the stations on our far-flung battle line, but also to add others. We have not been able to take on new workers but just at the right time our Lord has provided trained, consecrated volunteer workers. In Los Angeles a young man and his wife earn their way in their chosen professions but the husband teaches our classes and visits in the homes, while his dear wife, a graduate nurse, teaches our children's classes. How thankful we are for such loyal help! Each year seems to increase the blessings that your Mission enjoys in its world-wide testimony. In far-flung places throughout the world, our faithful missionaries are preaching the unsearchable riches of the Lord Jesus Christ in strategic centers of Jewish population. More and more we realize as we approach the end of the age that our testimony must be more intensive and also more extensive than ever before. And when we have such a noble and faithful band of brethren and sisters who are so faithfully undergirding this testimony by their fellowship in prayer and abundant giving, how can we help but be more faithful instruments in God's hands for the proclamation of His glorious Gospel to the lost sheep of the House of Israel!

We could go on and tell you of the other "fragments that remain," such as the faithfulness of our workers in trying circumstances, the sacrificial giving by the thousands of our friends, and the prayers that bear us up before the throne of grace. How thankful we are for this joyous service! May "the fragments that remain" fill many hungering souls of Israel in the days that are ahead.

Faithfully yours for Israel's redemption,

*Samuel Sachs*

## Incidents In the Work

"ONCE I WAS BLIND, BUT NOW I CAN SEE"—

That the blind of Israel may see the light of the glorious Gospel of our Lord Jesus Christ, is the task of our missionaries. Here are reports from our workers in Florida, Texas, and California.

A Jewess Introduces Us As  
"These are my kind!"

By MR. AND MRS. ALBERT SCHIFFMAN  
Missionaries, Miami, Fla.



MR. & MRS. SCHIFFMAN

WE CALLED together on Mr. and Mrs. X., a Jewish couple, and were joyously and graciously welcomed into their home by Mrs. X. She introduced us to her husband in a very warm and friendly manner with these words, "These are my kind, who I told you called on me at my place of business."

As we sat down together, no time was lost in generalities. Our conversation concerned itself immediately with Mrs. X's deep spiritual hunger and her questionings. She had assumed, at the time of our previous meeting, that Mr. Schiffman and I were both Jewish by birth, a fact in his case but not in mine. As she listened to my personal testimony, she now became aware with something of a shock that I, although not born a Jewess, was a truly born-again Gentile Christian, and therefore could identify myself as a child of Abraham by faith, according to the Scriptures, and in that sense was proud to be called a Jew.

Mr. Schiffman and I had been led to make this call on Mr. and Mrs. X. through a Spirit-guided Christian couple who told us that they had previously called on the X's. They spoke

very highly of Mr. and Mrs. X., quoting the latter as saying she knew that God had sent this couple to call on her, and even though their speaking of Jesus had seemed strange and alien to her, she knew they had something which she, Mrs. X., wanted. Their sincerity and love prompted her desire to search. Hence when Mr. Schiffman and I called, she poured out her heart to us as we led her to the Scriptures to find Him of Whom Moses and the prophets did write. She could only describe her feelings as a surge of joy in her heart at this revelation and as she recognized us as kindred spirits.

A few days later we found out that Mrs. X had been asking her Gentile workers in the business if they believed in Jesus, but their indifference left her undaunted. She continued to confess her faith in the Lord to them. She found Jesus, she said, to be "her kind" and did not hesitate to claim Him as her Messiah and Saviour.

It is our privilege to witness to Jewish people in other cities throughout the State where our itinerant ministry often takes us. So not only here in Miami but in many other Florida cities we bring the prophetic message to churches. We find Christians from time to time who have some Jewish person on their hearts. It is our joy to seek out such persons and bring them the message of salvation through the Lord Jesus Christ, not once only, but again and again. We covet your prayers that Christ be in us that He may draw His people unto Himself, so that they may see no man, save Jesus only.

### "A Peace the Psychiatrists Cannot Give!"

By REV. WILLIAM T. ENNIS  
Missionary in Charge, Dallas (Texas)  
Branch



REV. MR. ENNIS

THAT GOD "moves in a mysterious way His wonders to perform" has been revealed to us once more in our work here in Dallas. As we looked on in awe, and later in joy un-

speakable, we saw how God so hedged in one of His own chosen people, that he found but one path open to him, which led him straight into the arms of the Lord Jesus Christ, his Messiah.

A Christian couple gave me the name of a Mr. H., a Jew turned Romanist, who, they said, was in a hospital dying. They asked me to call and witness to him.

I called and recognized the man as one I had met a year before, when I went to see him with a Jewish friend, a Mr. I., about purchasing one of his stores. I found him to be a very sick man after having undergone operations of such a severe nature—and others still to come—that the doctors, who describe him as a medical enigma, told him it would be two years before he would be able to walk again. Miraculously, however, he is slowly recovering. Besides his desperate physical condition, his personal affairs were in about the same sad state: his wife had left him, he was without money, and his business was bankrupt.

Thus the Lord had placed this man in a position to listen when we presented, from his own Tenach, his desperate need of the blood of atonement made for him by his Messiah, the Lord Jesus Christ.

This was three months ago. Mr. H. is now converted from Catholicism. He tells his friends, "When you fall in love with Messiah, the Lord Jesus Christ, He gives peace which the psychiatrists cannot give." He invites others to attend worship services with us and he contributes to our work. One of his Jewish friends, Mr. R., has just promised to attend our 5:00 p.m. Bible class this Sunday.

We are praying that Mr. H. and his friend will soon make their public confession of faith in Jesus Christ as their Messiah and Saviour.

### "I'm a Tired Old Man and It's Too Late to Change"

By MRS. BETH BUTLER  
Missionary, San Francisco, Calif.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psalm 126:6).



MRS. BUTLER

IN THIS ACCOUNT of my visit to the home of Mr. G. I have gone into considerable detail so that our friends who read this may pray more intelligently about our work here in San Francisco.

As I walked up the path to the home of this lovable, elderly Jewish gentleman, I claimed the promise of Psalm 126:6 from the depths of my heart. He opened the door and invited me in with a contagious smile. Inside, I asked him if we might discuss together the Scripture prophecies concerning the Messiah. He took me into his library which contained many fine volumes. From among them he selected a Hebrew-English edition of the Bible. We agreed to read aloud together, I reading the English, he reading the Hebrew.

I turned first of all to Deuteronomy 27:26, "Cursed be he that confirmeth not all the words of this law to do them," followed by Leviticus 17:11, "... for it is the blood that maketh an atonement for the soul." I showed Mr. G. that the text of my Bible was the same as his Hebrew Scriptures. Then I showed him the corresponding Scripture in Galatians 3:10-16, especially verse 13, "Christ hath redeemed us from the curse of the law, being made a curse for us," and the confirmation of this in Matthew 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins"; and Hebrews 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Then we turned to Micah 5:2, where the birthplace of the Messiah is prophesied to be Bethlehem, which prophecy was fulfilled in Matthew 2:1 and Luke 2:4-7. In Isaiah 7:14 we read that "a virgin shall conceive, and bear a son, and shall call his name Immanuel," and in Jeremiah 31:22, "the Lord hath created a new thing in the earth, A woman shall compass a man."

Mr. G. turned in his Hebrew Bible to Genesis 3:15 which he read, as I read the same verse from the English Bible, pointing out that it was the first prophecy of the Messiah; and from this verse to Deuteronomy 18:15, 18, 19, telling of the Prophet like unto Moses, which was confirmed in Acts 3:22, 23. We read together Zechariah 9:9, "Behold, thy King cometh unto thee... lowly, and riding upon an ass"; and Matthew 21:7-9, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

In the same manner we traced the following sequence of events in the life of our Lord from His rejection, as prophesied in Psalm 118:22; His

crucifixion in Psalm 22; His resurrection in Psalm 16:10; His ascension in Psalm 110:1. Then I read the fulfillment of these prophecies in Matthew 21:42; 27:35; 28:6; and Hebrews 10:12.

Finally, in concluding my visit, I asked Mr. G. to refer to Isaiah 61:1 in his Hebrew Bible, the well-known passage which begins, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." After reading it together, I turned to Luke 4:17-21, which begins, "And there was delivered unto him the book of the prophet Esaias," and compared it word for word with Isaiah 61:1.

Mr. G. was much impressed and deeply moved. In the silence which followed, I prayed earnestly, claiming the promise of 1 John 5:14, 15, "If we ask anything according to his will, he heareth us."

I looked at Mr. G. The light had gone out of his eyes and all the sorrows of his race seemed to fill his voice as he said, "It is too late. I'm a tired old man and it's too late to change."

Sometimes the things that cannot be put into a report of this kind are the most important—the prayers, the heartaches, the devotion and love for the lost, the tears shed over these blinded ones of Israel who are so much more precious to our heavenly Father than to us; yet we can understand in small measure His heartache because of the ache in our own hearts.

Will you join with me in asking God not only to change Mr. G.'s mind but his heart also?

I thank God that His Spirit impelled me to write you when I saw your ad in *The Christian Herald*. I understand my Bible so much better. May God prosper your work.

MRS. A. W., SHANIKO, ORE.



## Questions and Answers

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

Question: *The Book of Hebrews was addressed to people who had been Jews and were later redeemed. Does this imply that all people who were once Jews and later were Christians should be called Hebrews?*

Answer: It is not the case that a Jew is to be called a Hebrew when he becomes a Christian since the terms Jew and Hebrew were used interchangeably ever since the return from the Babylonian captivity. However, your question is very interesting in view of the fact that many people say that a Jew (Hebrew) who accepts the Lord Jesus Christ should no longer be called a Jew or a Jewish or Hebrew Christian. The book of Hebrews is written, as you say, to Hebrews who had become Christians, or, rather, to Hebrews who were true Hebrews, true to the faith of their fathers who looked for the Redeemer to come to Zion. Accepting the Lord Jesus Christ as their Messiah changed neither their nationality nor their religion in its true revelation. It is with these believing Hebrews that believing Gentiles become fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel (Ephesians 3:6). When Paul stood before the Sanhedrin in Acts 23:6 he said "I am a Pharisee," not "I was a Pharisee" and maintained that he held to the true faith. See his argument before Agrippa in Acts 26:5, 6. In Romans 11:1 Paul says "I also am an Israelite," not "was." In 2 Corin-



DR. HEYDT

thians 11:22 he says "Are they Hebrews? so am I. Are they Israelites? so am I." When it comes to what Paul was in the flesh he can say "of the stock of Israel, . . . a Hebrew of the Hebrews; as touching the law a Pharisee . . ." but he put his confidence in none of this as the following verses show (Philippians 3:4f). There is therefore no merit in being a "Hebrew Christian" or a "Gentile Christian" since salvation is all of grace and only the righteousness which is of God by faith matters (verse 9).

\* \* \* \*

Question: *What does one change of raiment consist of (2 Kings 5:5) and what was its value?*

Answer: The "change of raiment" (see Genesis 45:22; Judges 14:12, 13, 19; 2 Kings 5:5) is described by some as "holiday suits" or "dress clothes" worn on special occasions and frequently changed. This was most likely a more or less expensive form of the *caftan*, the garment worn throughout the Orient and consisting of "a long gown fastened by a girdle and having sleeves reaching below the hands" (Webster). The exact value is not given, but that such a gift was held in high esteem is evident from its inclusion with gifts of great value. *The Jewish Encyclopedia* has the following statement in the article on "Costume": "As costly garments were worn only on special occasions and removed immediately afterward, they were called *mahalazot* (Isaiah 3:22; Zechariah 3:4) or 'halifot' (Genesis 45:22; Judges 14:12 *et seq*) . . . Persons of higher rank, especially the princes, had a great number of these festive garments (2 Kings 10:22), which were taken care

of by a special keeper of the wardrobe (compare 2 Kings 22:14). They were not merely for personal wear (Job 27:16), but, as in the East today, they were frequently offered as presents (Genesis 45:22; 1 Samuel 18:4; 2 Kings 5:5)."

\* \* \* \*

Question: *Where is Solomon likened as a type of Christ Scripturally?*

Answer: Since the type is never equal to the anti-type we can use Matthew 12:42 as the basis for taking Solomon as a type of the Lord Jesus Christ. Some of the most beautiful aspects of this type are found in the Song of Solomon. Solomon's Temple also has a tremendous typical application. Ada Habershon says in her book on *The Study of Types*, "Solomon, whom the Lord refers to in Matthew 12 as a type of Himself, in his glory, his wisdom, his riches, and reign of peace, typifies the millennial reign of our Lord."

\* \* \* \*

Question: *If one never heard of the ten commandments would the nine reiterated as exhortations in the New Testament be sufficient as a guide in our Christian walk?*

Answer: The nine commandments reiterated in the New Testament (the Sabbath Commandment being omitted) would *not* be a sufficient guide for the Christian Walk. For example, they do not include John 13:34. It stands as obvious that were they sufficient the New Testament would never have been needed. They leave out the most essential aspect of the Christian walk which is expressed in passages like Galatians 2:20 and Romans 6, 7, and 8.

\* \* \* \*

Question: *A book called The Age of Reason written by Thomas Paine gives many good reasons why the Bible could not be the Word of God. It*

*has convinced many of my friends who have accepted Mr. Paine's thoughts and rejected the Bible. I, as a believer, am at a loss to argue with them.*

Answer: The reaction of your friends to *The Age of Reason* by Thomas Paine indicates how little they know of the Scriptures, Christian Apologetics, and literary works in general. Paine completed his *The Age of Reason* in 1795. The objections he raised to the Scriptures were those of the English and French deists, but he was out of his realm and lacked the knowledge needed for critical inquiry. In the *New York Tribune* the following statement appeared on March 25, 1876: "His best arguments, if they may be so called, would not, if first published today, attract the slightest attention, nor would anybody think them worthy of serious refutation . . . He was an infidel without science, erudition, or philosophy. He was simply a sharp debater, a caviller, and a technical disputant . . ." It was, in fact, this very book of Thomas Paine that started the infidel David Nelson to review his own objections to the religion of Christ. He writes in his book on *The Cause and Cure of Infidelity* that "the writings of Paine drove me further from his belief than I had ever been . . . I read it and could not say that I had found in it either suavity or philanthropy, dignity or sublimity, honesty or truth, but the opposite of them all—the opposite, although the writer was a man of talents . . ." (page 292-293). Paine's work has been refuted time and time again. See Bishop Watson's volume, *An Apology*, if your library has it, or Thomas Scott's response to Paine. If these are not there ask for J. Auchinclose, Elias Boudinot, John Disney, Samuel Drew, J. P. Estlin, David Levi, W. McNeil, Thomas Meek, William Patten, David Simpson, John Tytler, to mention only a few. ☆

# Sixty-Fifth Annual Financial Report

## American Board of Missions to the Jews, Inc.

This report shows the allocation of the receipts and disbursements of the general and miscellaneous funds for the year ended December 31, 1959, as recorded on the books at Headquarters.

Respectfully submitted, WILLIAM J. CAMPBELL, *Treasurer*

### RECEIPTS

#### Funds:

General ..... \$ 536,537.33

#### Branches:

Brooklyn, N. Y.; Brownsville, N. Y.; Columbus, Ohio; Coney Island, N. Y.; Dallas, Texas; Denver, Colo.; Far Rockaway, N. Y.; Flushing, N. Y.; Huntington, N. Y.; Lakewood, N. J.; Levittown, N. Y.; Los Angeles, Calif.; Miami, Fla.; Minneapolis, Minn.; New York, N. Y.; North Jersey, N. J.; Philadelphia, Pa.; Phoenix, Ariz.; Pittsburgh, Pa.; Portland, Ore.; Rochester, N. Y.; San Diego, Calif.; San Francisco, Calif.; South Jersey, N. J.; Washington, D. C.; Winston-Salem, N. C. 23,165.85

Foreign Missionary and Relief Work..... 6,066.60

#### Missionary Literature:

The Chosen People ..... \$ 10,641.00  
The Shepherd of Israel..... 1,356.10  
Bibles, New Testaments, and Tracts.. 7,672.71 19,669.81

Radio Ministry ..... 1,949.00

Student Training and Missionary Institute..... 561.00

Children's Work ..... 813.93

Relief for needy Christian Jews..... 3,830.07

Other receipts ..... 3,279.05

**TOTAL RECEIPTS ..... \$ 595,872.64**

### ACCOUNTANT'S CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have made an examination of your accounts maintained at Headquarters for the year ended December 31, 1959. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary and practicable in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for amounts so recorded.

Our report thereon includes financial statements covering not only the receipts and disbursements of the general and miscellaneous funds, as set forth herewith, but also your special funds and net resources account. The accounts are kept on a cash basis and do not include any assets or transactions pertaining to your branches in foreign countries. Miscellaneous assets such as furniture and fixtures, office and motor equipment, have been expensed upon acquirement.

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the general and miscellaneous funds for the year ended December 31, 1959.

PATTERSON & RIDGWAY  
Certified Public Accountants

January 22, 1960  
New York, N. Y.

### DISBURSEMENTS

#### Missionary and Evangelistic:

##### Branches:

Salary and other expenses ..... \$204,504.92

Other general missionary activities in the United States:

Salaries—missionaries and field workers, retirement insurance and social security, transportation and other expenses ..... 107,391.56

##### Foreign Missionary and Relief Work:

Jerusalem, South America, European and Canadian fields ..... 39,416.41

##### Missionary Literature:

The Chosen People ..... \$ 62,238.64  
The Shepherd of Israel..... 11,529.77  
Bibles, New Testaments, Tracts, etc. .... 27,395.48 101,163.89

##### Radio Ministry:

The Chosen People Broadcasts ..... 54,259.25

##### Student Training and Missionary Institute:

Jewish students supported in part or in full, in training for Jewish Missionary work; also maintenance of Missionary Institute ..... 11,722.61

Bible Conferences ..... 14,973.99

##### Children's Work:

Evangelistic, educational, handicraft and recreational supplies, outings, Camp Sar Shalom, and Bible Memory Camp ..... 14,634.04

Relief to needy Christian Jews..... 14,382.70

**TOTAL MISSIONARY AND EVANGELISTIC DISBURSEMENTS ..... \$ 562,449.37**

#### Administration:

Salaries—Administrative and Office....\$ 35,633.59

##### Leopold Cohn Memorial Building:

Maintenance, fuel, building supplies, insurance, repairs and replacements, etc. .... 5,464.78

##### General:

Maintenance, equipment, supplies, postage meter, postage, printing, stationery, legal and auditing fees, and all items not properly chargeable to other classifications..... 14,990.22

**TOTAL ADMINISTRATION DISBURSEMENTS ..... 56,088.59**

**TOTAL DISBURSEMENTS ..... \$ 618,537.96**

*"I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." — Isaiah 63:7*

## The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D., Professor of Semitics and Old Testament; Director, Talbot Theological Seminary, La Mirada, California

### CHAPTER XVIII

#### Individual Responsibility Before God



PROF. FEINBERG

ONE of the great principles of Scripture is enunciated in this chapter. Ezekiel makes it clear that judgment is according to individual conduct. The judgments are temporal judgments, and the death dealt with is physical death. Ezekiel is not treating at this time of the problem of the suffering of the innocent or of vicarious suffering. The prophet is not dealing with corporate suffering. He had foretold national punishment, but he must bring home to them an individual sense of sin. The subject of justification by faith should not be pressed into the chapter; it is not under discussion. As for a reconciliation of the truth of this passage with such portions as Exodus 20:5; 34:7; and Deuteronomy 5:9, some interpret them on the basis of the entail of physical consequences that issue from the misdeeds of ungodly parents. But we shall treat of the matter later. Ezekiel deals with individual responsibility apart from this chapter: 3:16-21; 14:12-20; and 33:1-20. It was not a new idea. See Deuteronomy 24:16 and 2 Kings 14:6.

#### 1. THE SCORNFUL PROVERB IN ISRAEL. 1-4

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith

the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Evidently with some spirit and force in the matter the prophet asks the nation what they mean by using the proverb then current among them. They were apparently charging God with injustice in His dealings. They claimed they were suffering for the sins of their fathers. The emphasis is on the "ye." How could they use this proverb when they were punished for their own sins, not for those of their fathers? In using the proverb they had been overtaken by a spirit of pessimism. For the same attitude compare Jeremiah 31:29, 30 and Lamentations 5:7. They were actually dulling their sense of individual responsibility for their sins and the just judgment due them. The proverb was in use not concerning the land of Israel, but literally in the land, including those in Jerusalem and in the captivity. The eating of sour grapes by the fathers is said to have set on edge or blunted the teeth of their children. The proverb was singularly inapplicable, because they were far from innocent of complicity with the evil for which the Lord was judging the nation. With a strong oath the Lord declares that the practice must stop at once, because there was the implication that God was unjust.

Now Ezekiel enunciates the great principle of the chapter. All souls belong equally to God. God as Creator loves all the creatures He has made. As Creator of all, what possible ob-

jective could He have besides absolute equity in every case? Individual responsibility is the only explanation of the dealings of God. If they complained of suffering for their fathers' sins, they should be ready to suffer for their own. The soul, the person, who sins must die. This does not contradict the principle in Exodus 20:5, because it is well known that children have a tendency to follow the sins of their fathers. See Matthew 23:32, 34-36. The death spoken of has been understood as physical death, punishment of which death is a figure, or exclusion from the Messianic kingdom. Ezekiel is doubtless speaking of suffering punishment. It is an experiencing of the wrath of God in being deprived of physical life. Life is used of continuance in this world, and death of removal from it. Solemn words these are but they leave no doubt now, nor did they then, as to where God lays the obligation for individual conduct.

#### 2. THE CASE OF A JUST GRANDFATHER. 5-9

But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a woman in her impurity, and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord God.

The prophet gives a concrete example of the truth he has set forth in verse 4. Three generations are presented in verses 5 through 18. They could have been seen in the three kings—Hezekiah, Manasseh, and Josiah. All instances manifest God's

impartiality in dealing with men. The case of the just man is illustrative of the truth stated. We are not to understand that the just man is the righteous one of the New Testament who has all the light of added revelation after the coming of Christ. Nor is the emphasis on sinless perfection. Here it is one who is living up to the Old Testament standard. He does that which is lawful and right, just as Paul declared was the manner of his life (Philippians 3:6). His conduct revealed his heart attitude toward God.

Typical virtues are pointed out. Eating on the mountains was connected with immoral worship and their idolatrous feasts. According to Deuteronomy 12:13, 14 there was one place only to sacrifice to God. The just man had not lifted up his eyes in adoration (Psalm 121:1) to the idols of the house of Israel. Along with those of the heathen, Israel had their own idols. The upright man was careful to observe the rights of others; he gave man his due as well as God. He respected the marriage rights of his fellowman. Compare Exodus 20:14; Leviticus 20:10; and Deuteronomy 22:22. Even more, he was careful and chaste in his relationships with his own wife. There were definite regulations in the Mosaic law regarding women in their impurity. See Leviticus 15:24; 18:19; 20:18.

The just man under consideration wronged no one, he had a godly concern for all. Ezekiel's ethical standards are thus as high as those of any prophet, although he has been labelled time and again as formalistic, legalistic, and ritualistic. According to the law's commands the debtor's pledge had been duly restored to him, an expression of genuine consideration for others. Compare Exodus 22:25-27; Deuteronomy 24:6, 10-13; and Amos 2:8. No gain by robbery had found its way into the home of the just man.



It is an error to conclude that the prophet is concerned only about external acts, and unconcerned as to the condition of heart from which these deeds proceed. Furthermore, the godly man observed and carried out acts of benevolence, distributing his bread to the hungry and providing the naked with clothing. See Isaiah 58:7.

The portrayal of the just man continues, and we find he has not allowed himself to take interest of any kind on money he has loaned. Such interest was allowed by the law of Moses in dealing with foreigners (Deuteronomy 23:20), but was strictly forbidden in loans to Israelites (Exodus 22:25; Deuteronomy 23:19; and Isaiah 24:2). They were to be motivated by the bond of brotherhood toward their fellow-countrymen. The just man kept himself from whatever he might wrongly turn to his own profit. Moreover, he was quick to see that justice and equity were meted out in the relationships of man to man. In short, his outward actions revealed a heart obedient to the Lord and willing to fulfill God's moral law. God's pronouncement on him is that he has dealt in truth, kept God's commands, and is surely just. This statement, we must caution again, does not have eternal life in view, but life on earth. Eternal life is not obtained on the grounds mentioned in this portion of the chapter.

### 3. THE CASE OF AN UNGODLY SON. 10-13

If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon interest, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall

surely die; his blood shall be upon him.

There is now before us the case of the unjust son of a just father. He is far from considering the welfare of others, for he is a robber (lit. a violent one), and a shedder of blood, a murderer. He is best characterized as one who does all the things from which his godly father abstained. Moreover, he gave himself to none of the duties which occupied the attention and life of his parent. Idolatry, adultery, oppression, indifference to the needs of the unfortunate, unlawful gain, and much more were the order of the day for him. His life was completely profane. He cared nothing for positive, good deeds. He was diametrically opposite to his father on every moral and humane issue. Now, the great question is, Can this man possibly claim the merits of his father's godly life? Shall he live? In the strongest language the prophet shows he shall not claim the worth of another. Natural relationship would profit him nothing. His character would have revealed him as no true son of his just father. So it was with Israel. It was futile and worse to claim natural relationship with Abraham in an endeavor to enter into his merit. Character and conduct showed there was no true sonship to faithful Abraham. Compare the pertinent words of our Lord in John 8:37, 39. God is surely impartial: He will not lay to the charge of children the misdeeds of parents, but conversely He will not lay to their credit the godly conduct of parents, when they themselves scorn every righteous precept of the Lord.

### 4. THE CASE OF A GODLY GRANDSON. 14-18

Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like; that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel,

hath not defiled his neighbor's wife, neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity.

A case in contrast is presented once more. This time it is the just son of an ungodly father. It is universally known how easy it is to follow bad example, but here is an exception. The son of an unjust father takes to heart the unbecoming life of his father. He weighs the issues, and concludes that the manner of life that has been before him is one to be avoided and not followed. The fear of God is his guiding principle, and he cannot complacently live such a life of callous ungodliness. He conforms in particular after particular to his godly grandfather and not to his ungodly father. Will God visit the sins of the ungodly father upon the just son? The Judge of all the earth will do right (Genesis 18:25): just as He could not and would not credit the merit of a just father to an ungodly son, so He will not charge the misdeeds of a non-observant father to a godly son. The ultimate status and condition of all three men go back to the individual manner of life of each one. How could God be more impartial? And how could the proverb current in Israel be seen to be more unfounded and false?

### 5. GOD'S PERFECT RIGHTEOUSNESS. 19-29

Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the

iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord God; and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

It seems from verse 19 that the nation is arguing on the other side of the question, but they evidently have in mind the second commandment of the decalogue. See Exodus 20:4-6. They had failed, as many do today, to see the force of the words "hate me" and "love me." Thus if they individually loved God, they could not be suffering the penalty of their fathers' sins. God's answer is clear that He will never condemn the son for the wrongs of his father. Now follows what may be taken as a summary of the teaching of the entire chapter.

Whether father or son, each will reap what he has himself sown. The righteousness referred to is not in the absolute sense, for then it would contradict the rest of the Scriptures. It relates to one's seeking the godly life as revealed in the Old Testament.

Ezekiel introduces in verses 21 to 24 another factor. He takes the hypothetical case of a wicked man who radically changes, and forsakes his wicked ways in order to do God's righteous will. The implication is clear that man has the ability to determine his final condition. Such a man will not die, but surely live. Thus, not only is a man free from his father's misdeeds; he can also break with his own ungodly past if his heart desires it. This man will live in (not "for" or "on account of") his righteousness. His past will be no deterrent to the blessing of God. The standing of the individual is determined by his final choice of good or evil. It is a man's moral condition at the time of judgment that is determining.

What is God's ultimate objective in human life? He does not delight in the death of the wicked. His pleasure is that the wicked turn from his evil way and live. Compare John 5:40; 1 Timothy 2:4; 2 Peter 3:9. But when one who was formerly outwardly conforming to the statutes of the Lord, commits apostasy, not merely backsliding or occasional offenses, he must die in his sinful condition. Of course, the ways of God do not please the natural man, so Israel charged that the principle of God's dealing was inequitable, unfair. Again, the standard of God's reckoning is declared with reference both to the righteous man and the wicked. God is vindicated in all His actions, else we have no moral universe.

#### 6. EXHORTATION TO RETURN. 30-32

Therefore I will judge you, O house of Israel, every one according to his

ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live.

In the last verses of our great chapter God pronounces that He treats every man according to that one's attitude toward Him. It is still the hour of opportunity for Israel, and Ezekiel longs that they may avail themselves of it. The road to blessing is clearly marked. Casting away their transgressions indicates not what man can do, but what he ought to do, what God requires of him. God does not willingly condemn; rather, it is always meant to spur on to the acceptance of His grace. A new heart and a new spirit are required. See Psalm 51:10 and Ezekiel 36:25-27. God's answer to the question of verse 23 is that He delights in the salvation of men, not their destruction. Judgment is God's strange act (Isaiah 28:21). Ultimately, God's help must be sought for life and salvation. Ezekiel is a preacher of repentance also and of God's proffered mercy to the penitent.

#### THE SINNING SOUL AND DEATH

Though Ezekiel was speaking of physical death and punishment for sin, we know from the rest of the Bible that sin is attended by spiritual and final (second) death. God has gone to greatest lengths to provide a way of escape for the sinning soul. Messiah's name is Jesus for He would save His people from their sins. It will not do to ask "Why will ye die, O house of Israel?" until we have faithfully presented them with the word of life in the Gospel of Christ's redeeming love. Have they not waited long enough? ☆

## The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WHMS	Charleston, W. Va.	Sunday	9:30 a.m.	1490 Kc.
WAIT	Chicago, Ill.	Sunday	9:00 a.m.	820 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:45 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:45 p.m.	93.9 Mc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WINS	New York, N. Y.	Sunday	8:30 a.m.	1010 Kc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
KVLH	Pauls Valley, Okla.	Sunday	7:45 a.m.	1470 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WEW	St. Louis, Mo.	Sunday	2:45 p.m.	770 Kc.
WLCY	St. Petersburg, Fla.	Sunday	10:30 a.m.	1380 Kc.
WLCY-FM	St. Petersburg, Fla.	Sunday	10:30 a.m.	102.5 Mc.
WEAM	Washington, D. C.	Sunday	10:00 a.m.	1390 Kc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
CKPC	Brantford, Ont.	Sunday	8:45 a.m.	1380 Kc.
CKSF	Cornwall, Ont.	Sunday	9:45 a.m.	1230 Kc.
CJCH	Halifax, N. S.	Sunday	9:30 a.m.	920 Kc.
CKOV	Kelowna, B. C.	Sunday	8:15 a.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catharines, Ont.	Saturday	8:30 a.m.	620 Kc.
CKOX	Woodstock, Ont.	Sunday	9:00 a.m.	1340 Kc.

**AT HEADQUARTERS:** Sunday 3:45 p.m., General Gospel Service and Young People. First Monday each month, 8:00 p.m., American Fellowship of Christian Jews. Tuesday 2:45 p.m., Bible Classes for Women and Children. Wednesday 8:00 p.m., Bible Study Class. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute Classes.

**AT BROOKLYN, 590 BROADWAY:** Monday 3:00 p.m., Bible class for Junior Girls. Tuesday 7:00 p.m., Young Adults. Wednesday 1:00 p.m., Mothers' and Kindergarten Classes. Thursday 6:30 p.m., Senior Co-eds; 7:30 p.m., Family Night. Friday 3:00 p.m., Junior Boys; 6:30 p.m., Teenage Co-eds; 7:30 p.m., Gospel Meeting.

**AT CONEY ISLAND, 3116 NEPTUNE AVENUE:** Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' Class and Kindergarten. Tuesday 4:00 p.m., Jet Cadets. Wednesday 7:00 p.m., Teenagers' Class. Thursday 3:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Adult Class. Fourth Thursday each month 7:30 p.m., Family Night. Friday 4:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Dorcas Society.

#### — LONG ISLAND —

**AT HUNTINGTON STATION, 27 LIBERTY STREET:** Monday 4:30 p.m., Children's Bible Class; Friday 8:00 p.m. (first Friday each month), Missionary Training Class. Saturday 8:00 p.m. (second Saturday each month), Gospel Meeting for Jews.

**AT INWOOD, 296 MORRIS AVENUE:** Monday 8:00 p.m., Gospel and Fellowship Meeting.

**AT LEVITTOWN, 24 JERUSALEM AVENUE:** Thursday 2:15 p.m., Women's Bible Class and Children's Meeting. Friday 3:15 p.m., Children's Meeting. Saturday 8:00 p.m., Gospel Meeting for Jews.

**AT WESTBURY, POST AVENUE:** Third Sunday each month 4:00 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

#### — CALIFORNIA —

**AT LOS ANGELES, 5020 W. PICO BLVD.:** Tuesday 3:30 p.m., Teenage Boys' Class; 8:00 p.m., Bible Discussion Group. Wednesday 3:30 p.m., Children's Class. Every third Friday 8:00 p.m., Monthly Fellowship Meeting. ☆



## THE CHOSEN PEOPLE

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

### General Information

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

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

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

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

**The Gospel by Radio.** Broadcasts are now maintained in the United States ("The Chosen People Broadcast"). Stations are being added as funds permit.

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to over \$400,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds

resorted to. No appeals are ever sent out, asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

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

**Your Will.** An increasing number of our friends are making Christian Wills, and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N.Y., incorporated in the State of New York in 1924, the sum of \$\_\_\_\_\_, to be used for the purpose of said corporation, as defined in its charter."

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

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

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

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

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

### FROM OUR BOOK ROOM

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7. Doctoring a Doctor, English only. .... .05
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