

Our Bargain Offer for October

THE devil is on the march. He beats the drums of Jew hate more brazenly than ever before. "The name of Israel must be blotted out eternally!" is the cry of the Dragon through the ages. Psalm 83:3, 4, tells of these days to come.

Shall not we to whom have been revealed the secrets of God in His purposes, for Israel, be on the alert? Shall we not plead, shall we not pray, shall we not exhort, shall we not rebuke? What better way is there than for you to scatter every possible bit of literature to awaken the sleeping Church of Christ? Here are some of the books that we urge you to read and give out wherever they will do a work of witnessing and awakening.

1. "I Have Fought a Good Fight"—The Story of Jewish Mission Pioneering in America, by Joseph Hoffman Cohn. Dr. Cohn's memoirs as published serially in The Chosen People. 324 pages, cloth.\$3.00
2. "I Have Loved Jacob," by Dr. Cohn. This book is a revelation to the seeker after truth. 100 pages.....\$1.50
3. Zechariah: Israel's Comfort and Glory, by Charles L. Feinberg, Th.D., Ph.D. Dr. Feinberg's concluding book in the series, "The Major Messages of the Minor Prophets." Over 160 pages.\$2.50
4. Studies in Jewish Evangelism. By Henry J. Heydt, Th.D. A textbook for classes in Jewish missions. 237 pages.....\$2.50
5. Pre- or Post-Millennialism. Does it Matter? By the late Dr. Frank S. Weston of Toronto. A 20-page tract sorely needed in this hour of crisis. 20 pages.\$.05
6. The Man From Petra, by Dr. Cohn. A vivid, gripping picture of Israel in the Armageddon. 20 pages.....\$.05

Here is our October Bargain of the month; all of the above, just as listed, 6 items, \$8.00. Just say, "Here is \$8.00, send me your October Bargain Offer."

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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OCTOBER, 1954

No. 1

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Psalm 121:4.



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Vol. LX

OCTOBER, 1954

No. 1

Salutation

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

DEARLY BELOVED FRIENDS:

Hatred for the Jew is the natural outgrowth of rebellion against God. It is a fruit of Satanic opposition to God and to His revealed will for mankind. Anti-Semitism is merely the symptom; the disease is insubordination to our Lord. Jew-hate and God-hate are two sides of the same coin, minted and distributed and commenced by Satan himself.

It is always Satan's purpose and desire to thwart the will of God. He showed this in ages past when he said in his heart,

I will ascend into heaven, I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in the sides of the north:
I will ascend above the heights of the clouds; I will be like the most High
(Isaiah 14:13, 14).

When man disobeyed God, Satan won his first great victory. The height of God's creation joined the enemy in rebellion against his Maker. But even in God's judgment of Adam and Eve His eternal purpose was revealed. With the judgment for sin God gave the promise of the coming of the Redeemer:

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

God promised to send the One Who would bruise the head of the serpent. Immediately Satan attempted to frustrate the coming of this Redeemer. Two children, Cain and Abel, were born to Adam and Eve. Cain proved to be a willing servant of the serpent, but not so, righteous Abel. Forthwith the struggle between the seed of the serpent and the seed of the woman began. Cain murdered Abel, or rather, Satan murdered Abel using Cain as his willing instrument. Satan's hatred of Abel was the consequence of his hatred of God. The murder of Abel was an attempt to obstruct the coming of the promised Bruiser of his own head. If we would but recognize this simple fact the Satanic design of anti-Semitism would be self-evident.

It has been the intent of God to offer salvation through His Redeemer to all people everywhere. Man failed, but God still pursued His original plan. He finally chose a single family to whom He would give His gracious promise in order that eventually the whole world might have the opportunity to receive His grace. This family grew into the nation of Israel, and was separated by God for His purpose, which mission was to make Jehovah known.

When God preached the gospel unto Abraham, saying, "In thee shall all families of the earth be blessed" (Genesis 12:3), the promise of the coming Messiah was delineated to this single family. And so was the malevolence of Satan! The anti-Semitism related in the law, the prophets, and the writings, commonly called the Old Testament, is Satan's attempt to defeat the first coming of the Redeemer.

SATAN THE AUTHOR OF ANTI-SEMITISM

Satan opposes the second coming of the Lord Jesus Christ as strenuously as he opposed His first coming. The Jewish nation, the progenitor of the Suffering Messiah, is definitely associated with the coming of our Lord in glory. If by any method Satan could bring to naught the revealed Word of God he could then make good his boast to ascend to the throne of God and be like the Most High. Satan has designed every weapon attacking the Word of God. He has been the instigator of every slander against the Lord Jesus Christ. He has caused every eruption of anti-Semitism. In its inception Jew-hate is the fruit of God-hate.

It is not surprising therefore that God's criterion in judging the nations has always been their treatment of the Jews. "I will bless them that bless thee, and curse him that curseth thee" (Genesis 12:3), is not merely a law for the individual; it is the principle that God uses in judging the nations.

The first nation to oppress the Jews was Egypt. This oppression was rooted in jealousy. Pharaoh sought to protect his people from the Hebrews. His best protection would have been to nurture the new-born nation and receive God's blessing, but he blindly pursued his folly:

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens (Exodus 1:8-11).

Pharaoh said, "Let us deal wisely with them." And then he wrought disaster to his people by persecuting the children of Israel.

But the more they afflicted them, the more they multiplied and grew (Exodus 1:12).

The glory of the Pharaohs was great, but the glory was transitory—it was drowned in the depths of the Red Sea. "I will curse him that curseth thee." The first nation that oppressed the Jews received the judgment of God.

AGAIN GOD VINDICATES HIMSELF

Centuries later proud Assyria took the ten northern tribes of Israel into captivity. Flushed by his continued victories Sennacherib attacked and captured the important cities of Judah. Greedily he turned his eyes toward Jerusalem. Blasphemously he chided the Jews for their trust in the Lord:

Let not thy God, in whom thou trusteth, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed? (Isaiah 37:10-12).

Then follows one of the most beautiful incidents in all history. Hezekiah, the king, took the blasphemous letter to the house of the Lord and spread it out before his God. The prayer of Isaiah 37:16-20 is a masterpiece of simplicity and directness. He called upon God to vindicate Himself, and the Lord answered his prayer.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses (Isaiah 37:36).

Sennacherib retreated and sought the help of his god. Here we have one of the most thrilling contrasts in Scripture. Hezekiah in the Temple of the Lord found deliverance from his enemies. Sennacherib in the house of Nisroch his god was murdered by his own sons. Proud and mighty Assyria fell into the hands of Babylon and from thence sank into almost complete oblivion. Once more, "I will curse him that curseth thee," was the measure of God's judgment.

Babylon followed Assyria. In three separate attacks Nebuchadnezzar carried off most of the people of Judah and scattered them in colonies along the Tigris and Euphrates Rivers. It was a sad day for the Jews, but God turned their sorrow into blessing. From the Babylonian captivity until today the Jew has been freed from idolatry. But what about haughty Babylon?

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine: therefore the nations are mad. Babylon is suddenly fallen and destroyed. (Jeremiah 51:7, 8).

"Babylon is suddenly fallen and destroyed," and in the background we can hear God speaking, "I will curse him that curseth thee!"

GOD'S JUDGMENT ON GREECE AND ROME

We can add nation upon nation. The brilliance of Greece was personalized in Alexander the Great. He sought to Grecianize the world. He made Greek the world language, but little did he realize that he was just a pawn in God's hand; for because of this the apostles did not have to go to any language school before going everywhere preaching the Word.

Cruel and haughty Rome likewise tasted of God's wrathful judgment. She built roads to knit her empire together; she boasted of her commerce. But these roads were used by the Almighty God to send the gospel forth which was to conquer her, and Roman ships were to carry the Apostle Paul to preach the gospel in Rome itself!

Where is the glory of Greece? Where is the pride of ancient Rome? They are buried in the sands of time. But the people whom they persecuted have outlived their conquerors! "I will curse him that curseth thee."

In modern times Spain ruled the world. But she persecuted the Jew. The Spanish Inquisition wrote new pages in barbaric cruelty. And where is the power of Spain? "I will curse him that curseth thee."

Proud Germany, steeped in nationalism, almost won World War II. But in the wanton persecution and murder of the Jew she claimed her own epitaph. "I will curse him that curseth thee."

The history of nations can be evaluated by their treatment of the Jews. Those who cursed the Jews faced God's judgment. Patriotism and love of country is best expressed by bringing blessing to the Jews. "I will bless them that bless thee, and curse him that curseth thee," has been God's basis

for dealing with the nations of the world in the past; it is God's method of dealing with them in the present.

But what about the future? The judgment of the nations of the earth at the close of the Great Tribulation is vividly described by our Lord in Matthew 25:31-46. And God's principle is still valid. It is "Inasmuch as ye have done it unto the least of these my brethren."

Much ignorance has been displayed about this passage. It seems that every philanthropic organization, whether it believes in the authority of the Scripture or not, takes the phrase "my brethren" to refer to the people among whom it is ministering. In the thinking of modern Christendom it refers to anybody except the Jews! Leopold Cohn, the founder of our Mission, used to tell about an appeal for a shelter for homeless cats and dogs that came to his desk with Matthew 25:40 emblazoned across the letterhead!

NATIONS NOT TO BE CONFUSED WITH INDIVIDUALS

Absurdities such as this can only happen when people do not carefully study the Word of God and therefore do not rightly divide the Word of Truth. Just because our Lord is teaching of a judgment in this passage it does not necessarily follow that He is speaking about the judgment of individuals. Let us do away with the fallacious thinking that lumps all of God's judgments into one great cataclysm. There are innumerable acts of God's judgment in the past; upon fallen angels, upon Adam and Eve, upon Cain, upon the pre-Noahic earth, upon nations. There is the blessed judgment of God upon our Lord Jesus Christ with all that this implies for the believer. There is the judgment of Satan at the Cross. There is judgment upon believers who continue in sin. And in the future there will be many acts of God's judgment, of the Church, of unbelievers, of the nations, of angels, of the resurrected dead. In this passage our Lord is telling of the judgment of the nations.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations (Matthew 25:31, 32).

Throughout the entirety of the Scriptures it is stated time and time again that salvation is entirely by grace, through faith, and "not of works, lest any man should boast" (Ephesians 2:9). But here the sheep and the goats are distinguished from each other, not by their faith or lack of faith, but by their care of the hungry and thirsting brethren. This cannot refer to the judgment of any group of individuals as individuals, but as governing authorities, be they believers or not. If this were so then the cross of Christ was totally unnecessary; the Word of God would be contradictory. Salvation would be by works; even having a correct attitude of the heart would not be needful. The social gospel would be the message of the hour. Satan is using even the very words of our Lord and Savior Jesus Christ in order to preach his pseudo-gospel. But the entire difficulty will be resolved when we realize that this judgment is that of the nations, not of the Church nor of the world.

There are several features of this judgment which clearly denote the fact that this trial is distinctly different from other future judgments:

a. Note the place and the time—it is right here on earth. "When the Son of man shall come in his glory," can refer only to the return of our Lord to earth after the Great Tribulation and at the beginning of the Millennium.

b. Those who are to be judged—"And before him are gathered all nations"—not as a jury, not as witnesses, but as defendants.

c. The basis of the judgment—"Inasmuch as ye have done it unto one of the least of these my brethren."

WHO ARE MY BRETHREN?

Who are "my brethren?" There can be only one answer—His brethren according to the flesh, the Jews. Some have tried to substitute the Church for His brethren in this passage, but this theory falls apart on two important points and is therefore untenable. In the first place, if our Lord meant the Church when He said "my brethren," God would be judging the nations for their care of the Church. But nowhere is it ever even hinted that God has given the care of the Church to the nations. It is composed of those who have been "called out" from among all nations. It is to receive sustenance, care, food, and raiment from God Himself. God has never commanded the world to take care of the true Church. That is His prerogative, and He doesn't need or desire the help of the nations. In the second place, every indication of time or locale in this passage shows that this judgment is for the nations of the world which exist during the Great Tribulation. There is no resurrection of the nations even hinted at in this passage or in any other passage of the Scripture, and during the Great Tribulation the true Church of our Lord Jesus Christ will not be on the earth. It follows therefore that the phrase, "my brethren," can not refer to the Church.

But to whom does it refer? There can be only one answer—to the Jews. It is not any accident of language that our Lord Jesus Christ used the same words in His judgment that God used in the Abrahamic covenant! Observe His words:

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Four thousand years ago God said, "I will bless them that bless thee." In the day of the judgment of the nations our Lord Jesus Christ will say, "Come ye blessed!" "Come ye blessed!" "I will bless them that bless thee!" Can there be any more explicit commentary on what will bring blessing to the nations?

Likewise it will be with the converse, for to the goats on the left side our Lord will say,

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

"Depart ye cursed!" "I will curse him that curseth thee!" There can be no vestige of doubt that the basis of our Lord's judgment of the nations is their treatment of the Jews.

Nations will be judged as nations, but the individuals who make up those nations will be judged individually. Since anti-Semitism is Satan's program, those who share that program will share the everlasting fire prepared for the devil and his angels.

ONCE MORE — THANKSGIVING

How thankful America can be for those believers who seek to bring blessing to the seed of Abraham by bringing the gospel to them! We here at your Mission take the words of our Lord literally; we are your ministers in

feeding the hungry flock. In just a few weeks overflowing baskets will be delivered to hundreds of our people. And there will be real Thanksgiving, not merely because of full stomachs but because of hearts filled with praise because of the faithfulness of our Lord. We know the words of James, "Pure religion . . . before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We must not separate the feeding of the body from the feeding of the soul among those to whom we minister. We must do both.

Not only at Thanksgiving time, but also throughout the year, we send CARE parcels to our needy brethren all over the world. The clothing you so bountifully send us is carefully packed and shipped to our missionaries so that it cannot be said to us, "Naked, and ye clothed me not." Won't you pray with us for these, His brethren, as we seek to feed, to nurture, to visit, to clothe them? May they come to know Him Who is the Bread of Heaven, the Water of Life. May He be seen in us as we visit in many places; may they be clothed in His righteousness at His appearing.



Jewish Missionary Training Institute

ONE of the least publicised, but nevertheless most effective, ministries of your mission is the "Jewish Missionary Training Institute." In order to acquaint the Chosen People family with the scope of this important work we are printing part of the 1954-1955 prospectus.

Classes are held each Tuesday and Thursday nights beginning October 12, 1954. All classes are free, open to all, and it is hoped that many friends who live in the Metropolitan New York area will avail themselves of these facilities.

Description of Courses

The entire course comprises three years of study. Each year is divided into two semesters of fifteen weeks each plus an examination week at the close of each semester.

Students may enroll for any course without taking examinations, but examinations must be successfully passed if credits are desired.

There are no registration or tuition fees for participation in the classes of the Institute.

All courses are not necessarily offered each year.

English Bible

BOOK STUDY

Each year an analytical and exegetical study of a Bible book is offered. A different book is selected annually in a cycle of three years. Special emphasis is placed upon the true interpretation of the Scriptures and their application to Israel. The Books covered in this cycle are Romans, Galatians, and Hebrews.

DOCTRINE

The basic doctrines of the Christian faith are demonstrated from the Scriptures themselves without giving preference to any particular denomina-

tional bias. A terse study of the Principles of Interpretation is included as essential to a proper formation of doctrinal precepts. The Doctrine of the Scriptures is prefaced by a brief study on the formation of the canon and includes a comprehensive study of verbal inspiration.

MODERN THEOLOGY AND CULTS

A survey and evaluation of the principal heretical sects and movements is made in the light of the Scriptures. The purpose of the course is not only to expose the error of their reasoning and teaching so that the student will not be tossed to and fro by every wind of doctrine, but also to enable the student to help those who are thus entangled.

MESSIANIC PROPHECY

Since all Scripture centers in the Lord Jesus Christ, it follows that all prophecy is essentially Messianic. This study, however, deals primarily with those prophecies which are considered directly Messianic. Certain prophetic aspects of typology are also included in the course. Special attention is given to the Messianic Psalms and to the Talmudical application of Messianic Scriptures.

Jewish Evangelism

HISTORY OF ISRAEL

It is always a distinct advantage to know as much as possible about the people to whom one witnesses. A course in Jewish History is therefore far more than a study of cold historical facts. It aims at getting the pulse-beat of a people; an understanding of the background that makes them think and feel as they do. This makes possible a deeper appreciation of their reaction to the preaching of the Gospel. The Biblical and post-Biblical history of the chosen people is covered in two divisions, the first

from Abraham to the destruction of the Temple, and the second from the destruction of the Temple to Chaim Weitzman.

JEWISH THEOLOGY AND LITERATURE

Although Judaism has always laid great stress upon religion it never developed a systematic theology. The Encyclopedia of Jewish Knowledge draws this contrast, "Judaism became a religion of deed primarily, to be systematized in law; while Christianity, on the other hand, was primarily a religion of faith, to be systematized in theology" (1946 edition, page 558). While this makes complex an analysis of Jewish Theology, it does not make it impossible since the literature of Judaism is permeated with an inescapable theology that must be a part of the thinking of a people so deeply religious. Our course covers this under two divisions, from the Babylonian Captivity to the Completion of the Talmud, and from the Completion of the Talmud to American Reform Judaism.

JEWISH EVANGELISM, METHODS AND APPROACH

This course covers both the methods and approach of Jewish Evangelism. It begins with an analysis of these factors as seen in the Book of Acts, with the object of using the Biblical and Apostolic method of bringing the Gospel to the Jews. The student will find the course enriched throughout by the sixty years of experience the American Board of Missions to the Jews has had in presenting the Gospel in the Jewish mission fields of the world.

JEWISH CUSTOMS

This fascinating subject contains a real potential for Jewish Evangelism. The way to the heart of a people is sympathy and understanding, and the life of the devout Jew centers in his

religious year. The student learns how the modern Jew celebrates holy Biblical days, what his sacred feasts and fasts indicate and what his social customs are. He will receive an insight into Jewish weddings, the Bar Mitzvah, the Seder, and many other important practices as observed in present-day Judaism.

CHILD EVANGELISM

The approach to the Jewish child is distinctive. The accepted methods of Child Evangelism are taught with this especially in view. The problems of the Hebrew-Christian child in the non-Christian home are dealt with as well as his relationships in school and play. Means of reaching the parents through the child are particularly set forth. The value and running of a summer camp strictly for Jewish children is presented.

Languages

HEBREW

The course in Hebrew is elective, but it is recommended for all who wish to do any major amount of Jewish evangelism. Hebrew I and II consist of Biblical grammar, syntax, and translation. Hebrew III consists of advanced reading.

YIDDISH

Yiddish is a High German dialect developed under Hebrew and Slavic influence. It is spoken by the Ashkenazic Jews who form a major portion of our American Jewish population. The time invested in learning Yiddish will pay large dividends to those who intend doing full-scale Jewish evangelism in this country or wherever the Ashkenazim have settled. Both oral and written Yiddish are included in the course. It is elective.

The complete prospectus, including schedule of classes, will be mailed without charge to those who are interested.

Mission Young People Come To Bay Ridge

REV. E. A. LOCKERBIE

(Last spring Coney Island invaded Bay Ridge! The Bay Ridge Baptist Church of Brooklyn invited a group of our young people from the Coney Island branch to give their testimonies. It was a blessed time of refreshing. The following article, entirely unsolicited by us, was written by the pastor of the church. With thankful hearts we pass it on to our readers.)

"...Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:11, 12).

WHENEVER we think of "Coney Island," our thoughts naturally turn to the pleasure-seeking world, for Coney Island has been well named "The Devil's Playground". Rarely would we think of this place in connection with the blessing of God, but we are reminded that "where sin abounded, grace did much more abound" (Romans 5:20).

On a recent Sunday this grace was manifested in our midst as a fine group of young people came to our Young Peoples' meeting, representing some of the trophies of grace from the Coney Island and Brooklyn branches of the American Board of Missions to the Jews. As a group they presented a real picture of what God can do for young people even in our day—individually they caused us to realize that God is still in the soul-saving business, and He can satisfy the heart of every young person—Jew and Gentile alike.

There were twelve in the group—twelve Jewish young people here to attest their faith in Christ! The Scripture chosen so appropriately and read by one of the group was Isaiah 53, and it was noticeable that in a number of testimonies this Scripture figures largely. Seven of the young people gave clear testimony to their faith, telling how Christ had become real to them, and of their determination to live for Him in spite of all obstacles. A deep concern for their

unbelieving families was evident in the testimonies, and gave weight to their words. Such concern could only come from a certain knowledge of salvation found in Christ, and the awful consequences of being outside of Christ.

One of the young men sang with real feeling, "When I Survey the Wondrous Cross", and blessed our souls. Another recited a poem (we heard later that this young fellow, not saved then, was saved a week later, partially as a result of hearing the testimonies of his friends).

We were challenged to be more faithful in our witnessing and living for Christ as we listened to some who had a real cross to bear for His sake—persecution was the lot of many of these young people for following Jesus. Ostracised at home—prohibited many times to attend the place of Christian worship or fellowship with other Christians—their Bibles taken away and burned, yet they remained true to the Savior Whose Name they bore.

We realized afresh the worth of praying for "the missionary to the Jews" as we saw Miss Wardell and Miss Bullock with these young Jewish believers. We knew that each one was the product of hours of prayer and patient instruction in the Word of God, and we thanked God that we too could have a share by our prayers in winning other "lost sheep of the House of Israel."

May we recommend such a meeting to other pastors. It will quicken the interest of God's people in praying for Israel if they see living answers to these prayers.

Incidents In The Work

SCENES FROM CAMP SAR SHALOM

By Miss Alice Sawmiller

NESTLED among the mountains of Connecticut far from the rush of city life, is Camp Sar Shalom. The Mission changed the location of its summer camp this year from "Camp Hananeel", near Stony Brook, Long Island, to New Preston, Connecticut, which is approximately one hundred miles from New York City. To reach our new camp from the highway one must travel over a one-and-a-half-mile dirt road through a dense woods. Camp Sar Shalom did not have all of the conveniences of city life, but the campers enjoyed it because there was a true camping atmosphere where they felt the constant presence of God.

One of the lines of the new camp song is this: "All the camps in all the world cannot equal Sar Shalom." We know that this is true, for nowhere else can one find a camp composed of so many Jewish children who are being taught about the Lord Jesus Christ, the Messiah of Israel.

In the quiet of the country, among the beauties of nature created by the hand of God and little disturbed by the hand of man, spiritual strength was received at the camp fire service. Here the campers sang songs of their faith and gave favorite Scripture verses. This was followed by the evening vespers, which were held in the chapel.

Vesper services were centered around a missionary theme. The goal was to help the campers understand their duty to tell of Christ to those who never have heard of Him. Each evening there were special musical selections by the campers.

"Obedience" was the topic of the morning Bible lessons. These included studies about obeying God, rulers, and parents. The central

message was that we cannot obey God unless we accept His Son as our personal Savior.

TEENAGE CAMP

Teenage camp began on July fifth and continued for two weeks. Many of the young people who came were reared in the Mission and had attended camp for several years.

One of the highlights of teenage camp was the visit of Mr. Harold B. Pretlove, Executive Secretary of your Mission. He spoke to the campers; then he asked for their prayers concerning his proposed trip to Europe and Israel. His request was never forgotten by the campers in prayer during their morning and evening group devotions.

Twelve older teenagers, who could not come to camp for the full two weeks because of employment, came during the week end. Most of these were ex-campers; some had been to camp for ten seasons. We were very sorry that there were five Jewish boys who wanted to come with this group, but they had to be turned away because there were no accommodations for them. Four of these ex-campers are college students.

A girl who had hoped to come, could not, because of illness. She had been a former camper, and a few short years ago she had no fear of God and very little respect for her parents. Her father had forbidden her to come to the Mission, but still she came and was a camper each year. Under the influence of the gospel she accepted Christ as her Messiah. Just recently she was married to a believer by the resident pastor of the Mission. She regretted not being able to come to camp for the week-end and sent the following letter:

Please give this message to the campers. I would rather not have any friends if they were bad friends; but would rather stand alone and live for the Lord Jesus Christ. If you have never received Jesus Christ as Savior you have never begun to live. B. S.

An outstanding blessing of the week was the period devoted to testimonies by the young people. S. P. told of her experience of conversion. A dear friend of hers attended the Mission classes regularly, she related, and witnessed to her concerning Christ. At first she was hard against the gospel, but finally she started searching for God. After some time she prayed: "If this Jesus is really the Christ, help me to know Him." In answer to her prayer she came to a knowledge of Christ as Messiah and accepted Him as her Savior. She still suffers much persecution at home, but now she is in nurse's training and hopes some day to be a missionary.

The Sunday afternoon speakers were a man and his wife, missionaries from Africa. They spoke of their work and showed a film of the work to the campers. They remarked that they never had seen so large a group of Jewish teenagers who were worshipping Christ.

The closing program of the teenage camp was a consecration service in which all of the campers took part. It was thrilling to hear this group of Jewish young people singing: "I am determined; I've made up my mind: I'll trust the Lord." Many of these who came from homes where they have opposition to their faith renewed their zeal and their trust in the Lord. Camp was an encouragement to their hearts to live more fully for Jesus when they came back into the city and the temptations found there.

Many letters of appreciation were received during the next few weeks. One of these was addressed to the owner of the camp. Some parts of the letter follow:

Since coming back to the city, I realize more fully the wonderful opportunity you are giving to Christian children in having them attend your wonderful camp to learn and believe on Jesus Christ, our merciful Messiah, who died for our sins. Your camp has become in my heart and mind, a place where I can congregate with fellow Christians, and see all about me the wonderful works of God. Keep up the good work for your camp is truly a blessing to city children, who often forget the wonders of God, when surrounded by the works of man. A. L.

CHILDREN'S CAMP

Children's camp also lasted two weeks. The children had been accustomed, in former years, to having a visit from the director of the Mission. This year—since Mr. Pretlove was visiting the work in Europe and Israel during the camping season—he sent each of the campers a hand-written card while on his trip abroad. This thoughtful gesture greatly aided in cheering the campers in their disappointment at his not being able to come to see their camp program.

The boys and girls thoroughly enjoyed the beach where they could swim and play. Several times there were picnics at the beach, and these were always special treats.

On Sunday there was neither swimming nor recreation. Part of the time was given over to handcraft. In the afternoon Aunt Betty, a widely-known radio and television gospel ventriloquist, came to give a message on salvation to the children.

After the service a birthday party was given for E. P., who had been quite homesick. However, on the closing day of the camp she said she would like to stay another week. At the party Aunt Betty's dolly, Dixie, sang:

Second birthday to you,
Only one will not do,
Born again means salvation,
How many have you?

E. P.'s aunt, who grew up in the Mission, had been praying for her

(Please turn to page 19)



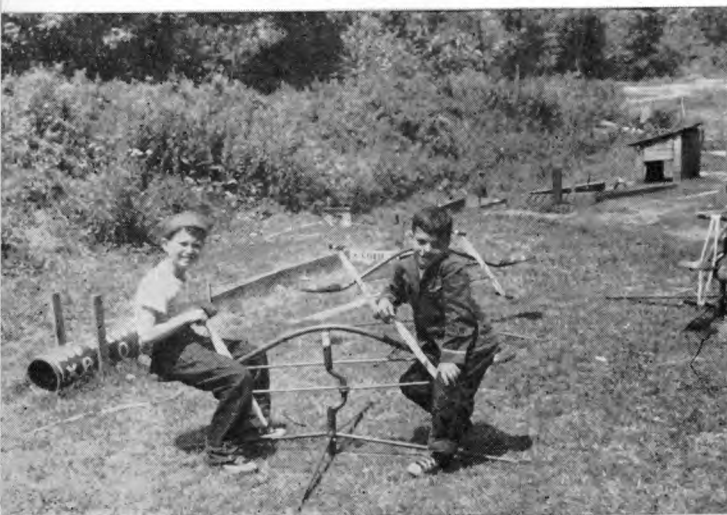
Cheerful Campers



A Family Foursome



Revitalizing Refreshments



Whizzing Whirl-i-giggers



Birthday Blessings



Handicraft Hour



Cute Cousins



Visiting Ventriloquist



Teen Topics

CAMP SAR SHALOM

The full story of our 1954 Summer Camp for Jewish Children will be found on pages 10, 11 and 19. We have space on these pages for only a few of the dozens of snapshots taken at Camp.

Jewish Notes

By CHARLES KALISKY

THE most significant event of recent months in the Jewish religious world has been the convention in Jerusalem of the world organization of orthodox Jews known as the "Agudath Yisrael."

This organization has always been opposed to Zionism and the creation of a secular Jewish State. The extremist section even refused to take up arms against the Arabs in 1948, for they maintained that there could be no true revived Jewish State until the Messiah comes; and a Jewish army not led by the Messiah Himself, the Son of David, could not possibly be victorious. Events showed, however, that secular force could prevail in Israel, and so the State of Israel was founded and the Agudath Yisrael had to revise its policy.

The mammoth demonstration by the religious Jews, which took place in New York in February of this year against the Israeli legislation for the conscription of women for the armed services of the country, was organized by this body. This violent opposition actually led to the law's subsequently being somewhat modified.

WORLD CONVENTION IN JERUSALEM

There is a strange anomaly apparent today among the Jewish people, especially in Israel. The orthodox religious element is a very small minority, yet, because it is active and very aggressive, it has tremendous influence in the country. Now the Agudath Yisrael convened a meeting in Jerusalem, at which were present over five hundred representatives of religious Jews from all over the world, with the object of organizing themselves to fight the irreligious trend of the Jews everywhere and bring them back to the Torah.

It was stated officially at their meeting that, "We are no nation apart from the Torah, and the Torah of Israel is the final and sovereign authority for the people of Israel." This means that the organization intends to fight in order that the laws enacted by the State of Israel be solely based upon the Scriptures.

Among the decisions made was to continue to struggle against compulsory military service for women, and as long as this remains law, they refuse to cooperate with the existing Israeli government.

It was also decided to approach the government of Israel and demand the enactment of a law forbidding all kinds of missionary activity or propaganda in the country. The Convention also expressed resentment that special concessions had been granted to missions and demanded that these be withdrawn.

There is no doubt that the influence of Agudath Yisrael can be very great and may eventually become the deciding factor in the politics of the State of Israel, not because of its greatness in numbers, but because of its unrelenting activity and aggressiveness. It may ultimately even become the dominant political party in the country, and then by a slow process it may succeed in turning Israel into a State based upon the Torah, although the vast majority of the people do not believe it. And when this happens, as it must before the Lord returns, missionary activity as at present carried out will cease in Israel. We must therefore pray that the Lord will now open doors and show ways that will make it possible for a bold witness to Christ as the Messiah of Israel to continue in the land of Israel whatever laws the Knesset may pass.

The Hebrew paper, *Haaretz*, reports that the Convention closed with dancing and singing and shouts of "Let us go up to the Holy Land and settle there, and the temple will be rebuilt."

Sewing Machines in Israel. A factory for the manufacture of sewing machines has been opened in Israel. The Israeli Standards Institute states that the machine "Mardex" is of a very high quality and equal to anything produced by other factories elsewhere in the world.

Leads in Citrus Cultivation. The following remarkable statistics show how Israel leads the world in the exploitation of the land for citrus cultivation:

Production of citrus fruit per acre: Spain, 3.6 tons; United States, 6.4 tons; Israel, 10.4 tons.

In the 1953-1954 season the citrus exports from Israel amounted to 8,139,000 cases. This was almost 3,000,000 cases more than the previous year.

Increase in Diamond Exports. Polished and other diamonds exported to the United States from Israel during the first half of 1954 amounted to four and a half million dollars. This is one million dollars more than in the same period of 1953.

Automobiles and Tires. The two tire factories in Israel exported between them, since the beginning of 1953, almost a million dollars worth of tires; and the Kaiser-Frazer assembly plant at Haifa exported almost 1500 cars during 1953.

Ground Nuts in Israel. The ground nut exports by the end of 1954 is expected to bring in at least three million dollars.

Unemployment in Israel. During the last week in April the average daily number of unemployed registered with the government was less than ten thousand and showed signs

of falling even lower. This is remarkable in view of the fact that Israel is passing through an economic crisis, and it shows that basically the internal economic condition is sound.

Movie Censor at Work. A movie entitled "Shulamit" has been refused a certificate of exhibition in Israel by the Israeli Board of Film Censors on the grounds that it has a missionary purpose and content.

Missionaries Not Liked. Not less than ten organizations of religious Jews exist in Israel with the object of opposing the activities of missionaries.

Immigrants from Russia. About sixteen Jews have recently arrived in Israel from the U.S.S.R., having received official Soviet exit permits. There now remain only about 2,999,984 Jews behind the iron curtain who would like exit permits!

Communism in Israel. Although Communism is not illegal in Israel, there is very little tendency on the part of the Jews to embrace it. This is largely because so many people of Israel either know from their personal experience what Communism represents, or they have friends or relatives living behind the iron curtain who by subterranean means from time to time let them know conditions there. It is nevertheless interesting to know that the main center of Communism in Israel today is the all-Arab town of Nazareth, and it can be assumed that even the communistic views held by these Arabs are not so much for ideological reasons but simply in order to be a source of embarrassment to the Israeli government.

Arabs in the Hebrew University. In 1948 only one Arab was registered as a student at the Hebrew University in Jerusalem. Today twenty-two Arab citizens of Israel are officially enrolled there.

No Death Sentence in Israel. By sixty-one votes to thirty-three,

ficiating that he was not allowed to touch any person until after he had sprinkled the blood and presented it, as well as himself, before Jehovah in the holy of holies; and upon the conclusion of the service he was escorted home and congratulated by his friends. All these things were shadows and types of the Lord Jesus Christ and of His atonement, for He is the high Priest forever. See Psalm 110. The foundation stone typified the Lord Jesus, the stone which the builders rejected. See Psalm 118:22. The cloud which formed the darkness before the high priest entered the holy of holies, symbolized the death of the Lord Jesus Christ, lying in the dark grave. As soon as He arose from the dead, He had to enter immediately the Holy of Holies, that is, to ascend straight to Jehovah and there present the blood He shed on Calvary, in order to finish the sacrificial work of atonement. Therefore, He would not allow anyone to touch Him, just as the earthly high priest was not allowed to touch any person. When He returned and concluded His work, which could have lasted but a minute, He was congratulated by His friends who fell at His feet and worshipped Him. See Matthew 28:9.

* * * *

Question: *In Genesis 49 I wish you would explain the fulfillment of Jacob's blessing upon his sons; and especially v. 10, "Until Shiloh Come."*

Answer: Many wonderful things were shown to Jacob at the time of his death concerning the Lord Jesus Christ. That most of these glorious things prophesied about Judah may be applied to our Lord is evident from the fact that the Holy Spirit foretold us that the time of Christ's coming should be when the scepter shall depart from the tribe of Judah "and unto him shall the gathering of the people be" (v. 10). The word, "Shiloh," has puzzled all the learned

Jewish men. Some of the greatest Jewish commentators admit that it refers to the Messiah. The literal meaning of Shiloh is "the peaceful one, the peaceable one, the one who gives peace and tranquility." This is in harmony with Isaiah 9:6, where the Messiah is called "The Prince of Peace." Some scholars think that the Hebrew word "Shiloh" is compounded and means "the one to whom it belongs." This is better understood in the light of Ezekiel 21:27, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

THE PROPHECY FULFILLED

Considering all these points, the prophecy becomes very plain—"the scepter shall not depart from Judah . . . until Shiloh come." Until the time when Christ came, Judah possessed considerable authority. They always had at least a government of their own. But Judea became a province of the Roman Empire just when the Lord Jesus was born in Bethlehem. The Jews confessed their condition when they said, "We have no king but Caesar." Since that time the Jews have never had any government of their own. They have been scattered all over the earth. They have been more destitute of scepter and lawgiver than even during the Babylonish captivity. V. 18 is very striking. Dying Jacob, at a great distance, was shown by the Holy Spirit the wonderful Saviour, the Lord Jesus Christ, and he exclaimed in the midst of his prophecy. "I have waited for thy salvation, O Lord." The Hebrew word "salvation," is the same as the blessed word "Jesus." In the words, "thy salvation," the Hebrew expression is such as to be literally translated into the words, "My Jesus." In Him, Jacob on his dying bed placed all his hope for the glorious future prepared for all believers in the Lord Jesus Christ.

Are The Jews Returning To God ?

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

IF the question of the title is meant with regard to many individual Jews, the answer is definitely in the affirmative. Romans 11:5 has the answer, and there the apostle Paul says: "Even so then at this present time also there is a remnant according to the election of grace." It indicates that there is now a remnant from Israel among the followers of the Messiah of Israel. If the question relates to the future, the answer is also affirmative. Romans 11:26, 27 answers that matter with fullness and definiteness. It reads: "And so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, when I shall take away their sins."

But our question is specifically: Are the Jews as a whole now returning to the God of the Scriptures? To this the answer must be in the negative, and the proof is to be found in Romans 11:7-32. The subject has been brought into the open by the recent glowing estimate of a nationally famous rabbi, head of a prominent rabbinical seminary, whose comments appeared in an issue of a popular magazine. The rabbi, judging by the increase in the building of synagogues and temples, predicted that within twenty-five years the great majority of the five million American Jews will have returned to their faith. Jewish periodicals have called his statements about the return of the Jews to their faith "a bit of fantasy," "simply ridiculous," "glossing over the truth," and a "rosy picture." Romans 11:7-32 reveals the several reasons why we cannot say the Jews as a whole are now returning to God. They are: (1) a hardening has taken place

in Israel; (2) they have stumbled; (3) they have fallen; (4) they have suffered loss; (5) they have been cast away temporarily; (6) they are broken off branches from the tree of Abrahamic blessing; (7) they are now experiencing the severity of God; (8) a partial blindness has come upon the nation; (9) they are considered enemies for the sake of present believers; and (10) they are disobedient. Alongside these statements of the Scriptures, a mere rebuilding of synagogues and temples does not make an essential difference. Isaiah 1:10-14.

In all honesty and truth we must point out that if the Jews were returning to God there would be a complete (not partial)

RETURN TO THE LAND

When Israel turns wholeheartedly to the Lord, she will be in the land. Isaiah describes the glad return: (49:18-23) "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and gird thyself with them, like a bride. For, as for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? and who hath brought up these? Behold, I was left alone; these, where were they?

part of Israel is the blessed name of our God, El.

In thinking of the words, "the lost sheep of the house of Israel," there comes before us very prominently, in the second place,

THE NEED OF ISRAEL

The deep and dire need of this highly privileged people, then as now, is comprehended under the meaningful word "lost." They were not only led away by false teachings, but helplessly lost. As sheep who are so quick-witted on going astray, Israel had wandered from the Lord and His will. Once our Lord declared that if a man had a hundred sheep, and one had gone astray, that good shepherd would leave the ninety and nine to seek the lost sheep. The Messiah was not willing that any of the sheep should perish. He knew the peril and danger awaiting the lost sheep. They in Israel were lost because they were without proper leadership. They are pictured for us as scattered, prostrate on the ground, bruised, and the fleece torn by wolves. Matthew 18:12, 14; 9:36. Their leaders were blind guides, who were leading them, not to green pastures and beside restful waters, but to pits. Lost they were, because they were without peace and comfort. Ezekiel 34:2; Jeremiah 50:6; Isaiah 53:6. They were lost, because they were without the knowledge and possession of eternal life. Luke 15:4; John 10:16; I Peter 2:25. Such high privileges and opportunities!

It is told of Count Zinzendorf of Moravia that one morning he met a Jew, Rabbi Abraham. The godly Count stretched out his hand and said, "Gray hairs are a crown of glory. I can see from your head and the expression of your eyes, that you have much experience, both of heart and life. In the Name of the God of Abraham, Isaac, and Jacob, let us be friends." The old man had never heard such words from a Christian

before. He had usually been greeted by the words, "Be gone, Jew!" He was struck dumb with wonder. His lips trembled, his voice failed, tears ran down his wrinkled cheeks upon his flowing beard. "Enough, father," said the count, "we understand each other." And from that moment on the two were friends. The Count went to see him in his poor home and ate black bread at his table. One morning before dawn, as the two walked out, old Abraham said, "My heart is longing for the dawn. I am sick, and yet I know not what is the matter with me. I am looking for something yet I know not what I seek. I am like one who is chased, yet I see no enemy except the one within me, my old evil heart." And then Count Zinzendorf opened his lips and declared the Gospel of Christ. He painted a picture of love on the Cross, and how that love came down from heaven. He pictured in glowing colors how Christ met and died for corrupt humanity, that man might be redeemed. As the old man wept and wrung his hands, the two were ascending a hill where a lonely church stood. As the sun rose, and its rays fell on the golden cross on the church spire, the cross glittered brightly in the light of heaven. "See there, Abraham," said Zinzendorf, "a sign from heaven for you! Believe on Him whose blood was shed for you, that God's purposes of mercy might be fulfilled, that you might be free from all sin and find in Him all your salvation." "So be it," said old Abraham, as a new light flashed on his soul. The need is great and real, and only the Messiah can satisfy the lost soul and the wandering sheep.

Finally, the words uttered by Christ indicate His burden of heart which speaks of

THE COMPASSION OF CHRIST FOR ISRAEL

When the Messiah called His own people lost sheep, He was not speak-

(From page 11)

ing in blame or judgment, but in boundless love for their sad condition. Whenever He thought of lost sheep, His concern was that they might be brought back to the shepherd, and to his unselfish care and protection. John 10:16. In that day men saw just a crowd milling around the Messiah as He came and went, as He taught and performed miracles, but He saw them as lost sheep through the eyes of infinite compassion. No one looked at them with the same unfathomable love as He. Matthew 9:36. Along with His matchless love, He was prepared and willing to exert His divine power on their behalf. He was constantly so disposed toward them. He yearned then and yearns now over their spiritual condition. In Him alone, their Shepherd, is their help now and ever.

One evening in 1861, as General Garibaldi of Italy was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his official staff, and announced his intention of scouring the mountains in search of the lamb. A great expedition was organized. Lanterns were brought, and old officers of many a campaign started off full of zeal to hunt the lost sheep. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendant found him in bed fast asleep. The attendant waked him. The general rubbed his eyes; and so did his attendant, when he saw the old warrior take from under the cover the lost lamb, and order him to take it to the shepherd. The general had kept up the search through the night until he had found it. Messiah the Shepherd does not give up the search until He finds His Lambs.

Pray for the peace of Jerusalem: they shall prosper that love thee.
Psalm 122:6.

conversion. On the last night of camp, E. P. asked one of the counsellors what it meant to be "born again." She was prayerfully told the way of salvation. As her aunt had prayed, E. P. responded to the Lord Jesus and asked Him to come into her heart. We are thankful that before camp was over she had not only one birthday, but two.

BARRIERS

The 1954 camping season was a very difficult one. Satan was constantly trying to hinder the work. Many times the way seemed to be closed; but when we could not understand what to do, we learned that God had a plan, and at the proper time He always revealed it. When problems would roll upon us as the waves of the ocean we found that the Lord was ever ready to be of aid, and He rolled back the waters as He did for the children of Israel at the Red Sea. Though we could not see the future we held to the verse: "When thou goest, thy way shall be opened up before thee step by step" (Proverbs 4:12, free translation). Truly, God did open the way many times when a particular problem appeared to have no solution.

Even though we could see the evil one on all sides we remembered that our Heavenly Father promised in His Word: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). Although there were barriers in the work they were not too great for the Lord of Hosts to overcome. These same barriers, which Satan put in the way, helped to strengthen the faith of many. Because of them the campers and counsellors alike saw direct answers to prayer.

We think that a "thank you" should be expressed to those of the Mission family who remembered the camp in prayer, for daily the power of their prayers was felt.



In Memoriam

It was one year ago on October 5, 1953, that our Lord Jesus Christ called His servant, Dr. Joseph Hoffman Cohn, to be with Himself. No plaque, monument, nor memorial could ever fittingly attest to the ministry of this giant soul. His monuments will always be living ones — the Jews who found the Lord, the Jews and Gentiles who were built up in the most holy faith, the servants of the Lord trained under his exacting and loving tutelage — these, as "living stones, are built up a spiritual house." These living stones will ever glorify God for the life, teaching, and guidance of Dr. Joseph Hoffman Cohn. It is fitting, therefore, that the American Fellowship of Christian Jews, founded and nurtured by this man of God, should dedicate the above simple yet dignified tablet in our headquarters building. The dedicatory and memorial service will be held on Monday evening, October 4, 1954, at eight o'clock.

"I have no greater joy than to hear that my children walk in truth" (3 John 4).

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a. m.	1350 K. C.
WVDA	Boston, Mass.	Sunday	11:45 a. m.	1260 K. C.
WVDA-FM	Boston, Mass.	Sunday	11:45 a. m.	98.5 Mc
WGKV	Charleston, W. Va.	Sunday	1:30 p. m.	1490 K. C.
WAIT	Chicago, Ill.	Sunday	9:30 a. m.	820 K. C.
WCOL	Columbus, Ohio	Sunday	9:00 a. m.	1230 K. C.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a. m.	92.3 Mc
KLIF	Dallas-Fort Worth, Tex.	Sunday	9:30 a. m.	1190 K. C.
KVOD	Denver Colo.	Sunday	1:15 p. m.	630 K. C.
CKLW	Detroit, Mich.	Sunday	2:45 p. m.	800 K. C.
CKLW-FM	Detroit, Mich.	Sunday	2:45 p. m.	93.9 Mc
WMRP	Flint, Mich.	Sunday	8:45 a. m.	1510 K. C.
WOWO	Fort Wayne, Ind.	Sunday	9:30 a. m.	1190 K. C.
WOWO-FM	Fort Wayne, Ind.	Sunday	9:30 a. m.	96.1 Mc
WFUR	Grand Rapids, Mich.	Sunday	8:45 a. m.	1570 K. C.
WFBC	Greenville, S. C.	Sunday	10:45 a. m.	1330 K. C.
WJSL	Houghton, N. Y.	Friday	9:00 p. m.	600 K. C.
KXYZ	Houston, Texas	Sunday	4:45 p. m.	1320 K. C.
KGER	Long Beach, Calif.	Sunday	10:30 a. m.	1390 K. C.
WMIE	Miami, Fla.	Sunday	3:15 p. m.	1140 K. C.
WINS	New York, N. Y.	Sunday	8:15 a. m.	1010 K. C.
WINS	New York, N. Y.	Sunday	10:30 p. m.	1010 K. C.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a. m.	1340 K. C.
KROW	Oakland-San Francisco, Cal.	Sunday	9:30 a. m.	960 K. C.
WORZ	Orlando, Fla.	Sunday	9:15 a. m.	740 K. C.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a. m.	100.3 Mc
KVLH	Pauls Valley, Okla.	Sunday	9:00 a. m.	1470 K. C.
KPHO	Phoenix, Ariz.	Sunday	9:45 a. m.	910 K. C.
WIBG	Philadelphia, Pa.	Sunday	8:30 a. m.	990 K. C.
WPIT	Pittsburgh, Pa.	Sunday	9:45 a. m.	730 K. C.
KEX	Portland, Ore.	Sunday	10:15 a. m.	1190 K. C.
KEX-FM	Portland, Ore.	Sunday	10:15 a. m.	92.3 Mc
WMBC	Richmond, Va.	Sunday	12:45 noon	1380 K. C.
WCOD-FM	Richmond, Va.	Sunday	12:45 noon	98.1 Mc
WVET	Rochester, N. Y.	Sunday	9:00 a. m.	1280 K. C.
WTSP	St. Petersburg, Fla.	Sunday	10:30 a. m.	1380 K. C.
WTSP-FM	St. Petersburg, Fla.	Sunday	10:30 a. m.	102.5 Mc
WJCD	Seymour, Ind.	Sunday	8:15 a. m.	1390 K. C.
WMAL	Washington, D. C.	Sunday	9:00 a. m.	630 K. C.
WMAL-FM	Washington, D. C.	Sunday	9:00 a. m.	107.3 Mc
KIEL	Waterloo, Iowa	Monday	11:15 p. m.	1540 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKSF	Cornwall, Ont.	Sunday	9:45 a. m.	1230 K. C.
CJCH	Halifax, N. S.	Sunday	9:30 a. m.	920 K. C.
CKOV	Kelowna, B. C.	Sunday	8:15 a. m.	630 K. C.
CJNB	North Battleford, Sask.	Sunday	9:30 a. m.	1460 K. C.
CKTB	St. Catharines, Ont.	Saturday	8:30 a. m.	620 K. C.
CKOX	Woodstock, Ont.	Sunday	9:00 a. m.	1340 K. C.

Schedules of Beth Sar Shalom Activities

AT HEADQUARTERS: Sunday 3:00 p. m., Young People; 4:00 p. m., General Gospel Service. Monday 7:30 p. m., Dorcas Society; Tuesday 3:00 p. m., Women's Bible Class and Children's Bible Class; Tuesday and Thursday 7:00 to 9:15 p. m., Jewish Missionary Training Institute Classes.

AT BROOKLYN, 599 BROADWAY: Monday 3:00 p. m., Bible Classes for Primary and Junior Girls. Wednesday 2:00 p. m., Sewing Class and Bible Study for Mothers. Thursday—Family Night, 7:00 p. m. Friday 7:30 p. m., Gospel Meeting.

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

THE CHOSEN PEOPLE

Published Monthly, October to May, 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 \$300,000 annually. The Lord has never failed us. We have no guar-

anteed 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.

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

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