

THE CHOSEN PEOPLE

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



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For September we are grouping together all of the 5 books that Dr. Charles L. Feinberg has written for the readers of The Chosen People. They are commentaries on the Minor Prophets, and carry the general title, "The Major Messages of the Minor Prophets." They are as follows:

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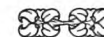
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No. 1

Salutation

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

DEARLY BELOVED FRIENDS:

"THE DAY" is approaching! To the orthodox Jew the term, "the Day," means Yom Kippur, the Day of Atonement. Each year on the tenth day of Tishri the Jews keep this solemn feast. The synagogues are crowded; space is at a premium. At this season there is a strange sense of pained awe that comes into the heart of a Jew who has accepted the Lord Jesus Christ as his Messiah. There are two reasons for this heartache. The feeling is there, first of all, because he is keenly aware of the great gulf that separates the teachings of the rabbis from the teachings of the Scriptures. This difference is remarkably pronounced at this time.

We have just observed the date for Yom Kippur as the tenth day of Tishri, which should be the seventh month. According to the Scriptures the beginning of months was to be Nisan, the month in which Passover takes place. In a few days you will be receiving our new issue of the Jewish Art Calendar. Open it to the first page, and, lo and behold, Tishri is the first month! The first day of Tishri (September 17th this year) is called New Year's Day. And yet the plain teaching of the Word of God is that Tishri is the seventh month. The first day should be the Feast of Trumpets, not New Year's Day. Our people have departed from the Word of God and have believed the word of men.

"IT IS THE BLOOD THAT MAKETH ATONEMENT"

The modern Day of Atonement observance is also at variance with God's Word. Since there is no Temple and no Aaronic priesthood it is now impossible to bring the sacrifices of the Atonement. This is true, but present-day rabbinism scoffs at the need for a Biblical atonement. One may eloquently say, "On this sacred day man must make reconciliation with God and his fellowman and must resolve to live more nobly as a child of God in the coming year." These words indeed sound impressive, but what about the fact that "it is the blood that maketh atonement for the soul"?

This wide chasm that separates the Bible from the religious teachings of the rabbis is a difficult one for the missionary to bridge. Once we can convince a Jew who is earnestly seeking for the truth that he should depart from the errors of man and diligently search the Scriptures, the battle is won.

But there is a further reason for the burden in the heart of the Christian Jew during these days. In many cases it is because of it that he has searched

for and found his Messiah, the Lord Jesus Christ. When one studies the Scriptures about this day he makes the startling discovery that the clearest testimony to the "weakness and unprofitableness" of the ritual is contained in the ritual itself! Under the Law God's method of forgiveness bore in its every fibre the truth that "the law made nothing perfect." In its services the Day of Atonement glaringly portrayed its own feebleness. The Law, like John the Baptist himself, was merely a forerunner, a preparer of the way. Its very inadequacy divulged that it was "the bringing in of a better hope."

THE THREEFOLD WEAKNESS OF THE LAW

As a surgeon skillfully wields a scalpel, so the author of the Epistle to the Hebrews cuts to the very joint and marrow as he uncovers the threefold weakness of the Law. Do not misunderstand us, there is nothing uninspired in the Law. It is good and righteous, just and holy, but in itself it showed its own incompleteness. The fact that it is inspired of the Lord and yet has these inherent frailties is supreme evidence that God's method of righteousness according to the Law was never His eternal purpose. It was given to show us the need of a more perfect sacrifice. In other words, although we have spoken of the "weakness and unprofitableness of the commandment," it was not weak in itself—it just did not meet the ultimate needs of sinful mankind. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." What the Law could not do, the Gospel of God's grace through the Lord Jesus Christ abundantly accomplished.

Under Law the High Priest is an imperfect mediator, but what a blessed contrast is our Messiah,

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's (Hebrews 7:26, 27).

The sinfulness of the priesthood was not the only weakness of the ritual on the Day of Atonement. It provided for an incomplete sacrifice. This is shown by the repetitious occurrence of the sacrifices, each one of which supplemented the other, and each always leaving something else still to be supplied.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect (Hebrews 10:1).

And together the imperfect mediator and the incomplete sacrifices under the Law made constant repetition necessary.

For it is not possible that the blood of bulls and of goats should take away sins (Hebrews 10:4).

Just as the ritual of the Day of Atonement focuses our attention upon its inherent infirmities, this same ritual in beautiful and picturesque symbols points to the coming of the perfect Sacrifice, who would not only satisfy the demands of God, but who would bring complete and perfect atonement.

THE "SCAPE-GOAT" OFFERING

We wish we had the space to picture in detail the ceremonies of Yom Kippur as observed in Jewish ritual. It should be borne in mind that the so-called "scape-goat" offering was just one of a series of sacrifices, each one

unique in its character, purpose, and results. In all, fifteen animals were sacrificed that day: one in the morning sacrifice; the second for the high priest and the priesthood; a bullock and one of the two goats for the people; a bullock, a ram, and seven lambs for the burnt-offering; and then another sin offering; and finally the evening sacrifice. What a day of ceremonies! And what a responsibility for the high priest! What if he should make a mistake!

In the Court of the Priests near the worshippers, there stood an urn in which were two lots, each of the same size and shape. One read "la-Jehovah," the other "la-Azazel." The two goats were standing facing the Temple with their backs toward the people. These goats were the same size, age, color, and value. The whole teaching of this phenomenal arrangement is in this truth—there were two goats, but they were both the same sacrifice!

The priest took the lots in each hand and laid them on the heads of the goats, and then the high priest tied a scarlet piece of cloth around the neck of the goat, "la-Jehovah," which was to be slain. A similar piece was placed on the horn of the goat, "la-Azazel," and his face was turned toward the people. He faced them, awaiting the moment when their sins would be laid upon him so that he might bear them away into "a land not inhabited."

At this point we can do no better than to quote the beloved Christian Jewish scholar, Alfred Edersheim:

Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people. And, as if to add to the significance of the rite, tradition has it that when the sacrifice was fully accepted the scarlet mark which the scape-goat had borne became white, to symbolize the gracious promise in Isaiah 1:18; but it adds that this miracle did not take place for forty years before the destruction of the Temple!

The goat, "la-Azazel," stood facing the people during the most solemn part of the ritual. Once more the high priest confessed his sins over his bullock, but this time he included the sins of the priesthood. He then sacrificed the bullock, and its blood was received into a vessel. Then he took two handfuls of incense and a censer of live coals from the altar of burnt-offering and entered the Holy of Holies; there he placed the incense on the coals. In the days of Solomon's Temple the cloud covered the mercy seat. But in the later Temple there was no mercy seat, no ark. He then threw the incense as far from himself as he could and waited until the cloud filled the Place. He returned for the blood of the bullock and re-entered the sanctuary, sprinkling some of it eight times with his fingers. Once more he left the Most Holy Place and this time slew the goat, "la-Jehovah," and returned to sprinkle its blood in the same manner.

THE CLEANSING OF THE SANCTUARY—AND THE CONSCIENCE

By these sprinklings the sanctuary was cleansed from the defilements of the priesthood and the worshippers. As far as the Law was concerned, there was continued access for the continuance of the sacrifices. Communion with God was restored and secured.

But the consciences were still not free from a sense of guilt. In the secret awe-fullness of the Most Holy Place the high priest had secured for them the continued privilege of access to God. Not in the cloud-filled stillness of the Holy of Holies but in the very presence of all of the people the

high priest approached the goat, "la-Azazel." All during this time he had stood facing the people with the scarlet cloth which was emblematic of their guilt. Laying his hands on the head of the goat, the high priest now confessed, "Ah, Jehovah! they have committed iniquity; they have sinned—Thy people, the house of Israel. Oh, then, Jehovah! cover over I entreat Thee, upon their iniquities, their transgressions, and their sins, which they have wickedly committed, transgressed, and sinned before Thee—Thy people, the house of Israel. As it is written in the law of Moses, Thy servant, saying, 'For on that day shall it be covered over for you, to make you clean from all your sins before Jehovah ye shall be cleansed.'"

As the last clause of the prayer was uttered the high priest turned toward the people and said, "ye shall be cleansed." With these words the priests led the sin-laden goat through Solomon's Porch, through the eastern gate, where a specially appointed stranger, a Gentile, took it in charge. Is it not indeed striking that our Lord was turned over by Israel unto the Gentiles? The Scripture says, "he shall let go the goat in the wilderness," a land not inhabited.

WHAT MEANETH THESE THINGS?

Remember the two goats were one sacrifice; their age, size, color, and appearance were identical. The high priest could not tell them apart; only the cast lot separated them. The one died, "reconciling the holy place," and the other, bearing the sins of the people, was led into the wilderness.

Here is the blessed truth: the goat which was slain wrought access to God for all the house of Israel. But it was on the head of the other goat that the guilt of the people was laid. Our Lord Jesus Christ has procured access to God; redemption has been purchased; salvation is provided. But it is only when an individual is identified with that blessed Sacrifice that his sins are blotted out. It is not enough to know that the Lord Jesus Christ has opened the way to heaven. We must know that He died for us. Salvation provided is wonderful, but salvation received is far better.

Thank God that our Day of Atonement has been accomplished. We know Him of whom John said, "Behold the Lamb of God, which taketh away the sin of the world." Is it not marvelous that in Ezekiel's prophetic description of the millennial Temple the Day of Atonement is not mentioned? Our Lord Jesus Christ, our Great High Priest, has come and "entered in once into the holy place," "to put away sin by the sacrifice of himself."

But while we rejoice in this truth our hearts are pained as we see year by year the miserable condition of our brethren who know of no Atonement. May our Lord use us to witness effectively and earnestly this season and at all seasons about our precious Lord and Saviour.

Ever faithfully yours in His service,

Samuel Fuchs

Incidents In The Work

"ALL ONE IN JESUS OF NAZARETH,
OUR MESSIAH AND LORD"

By Pastor Emanuel Lichtenstein, our alert and indefatigable co-worker
in the Argentine.

WITHIN OUR CIRCLE of Christ-believing children of Israel there are members of a variety of denominations. I think that through such encounters the ties that bind me to our American Headquarters become even stronger, as I come to know the way of reasoning and thinking of these brethren in Christ of Israel better and better, and in their drawing near I find confirmation for our sincere and true evangelical way of working: we are not a denominational, but a Christian Mission to the Jews, there being all one in Jesus of Nazareth, our Messiah and Lord.



Hirsch Beham

A FAITHFUL SON OF JUDAISM

Our friend, Hirsch Beham, who came to see me at home on the recommendation of Christian friends who admired his Christian faith and knew his dynamism of years gone by—he is now fifty-three years old—being busy within the various Jewish youth organizations in this Argentina host country, having belonged to the Boy Scout Israeli, and having been the first president of Macabi and their first instructor. Amongst the people he instructed also was the later well-known plenipotentiary of Israel at the UN and ambassador of that country in several Latin-American countries, Moshe Tow, and many others, important persons in later developments of the new Israeli nation. He was very busy at the head or in the lines of the diverse Zionistic movements in Argentina, such as the Jewish National Fund, Help the Victims of War Fund, for schools, libraries, etc., etc., truly a faithful son of the Jewish religion.

Notwithstanding all these activities,

Brother Beham suddenly felt the urge to also know well the Christian religion, as his contacts with personalities (non-Jewish ones) became more and more precisely because of his mentioned activities. He so obtained a New Testament, and being well versed in the Old Covenant and an intelligent man, within a comparatively short time he understood the profound importance of the Gospel and especially the links between Old Testament prophecies and New Testamentary fulfillment.

A NEW LIFE FOR BROTHER BEHAM

He married an Argentine woman, and she—as a good Christian—confirmed all that which Brother Beham had found to be true with regard to the Messiah of the Jews, Jesus Christ, and which he had found through Holy Scripture with his intelligent and feeling soul and his unceasingly busy spirit. So he resolved to accept Christ as his personal Saviour, found with his wife's help a preacher, and was baptized.

Now a new life began for him. His urge didn't let him rest, and he placed all that dynamism he had until then used for the Jewish organizations unlimitedly in the service of his newly-found Lord and Saviour. He sought to relate himself to Christian prayer circles and single persons, but our address he found through the Jewish printer who makes a local Hungarian paper as also our IELU official magazine, *Luz y Verdad* (Light and Truth). So he came to me, and was overjoyed to—he speaks Hebrew and Yiddish—obtain a Yiddish New Testament from our American Board of Missions to the Jews. Joyfully he felt surprised at THE SHEPHERD OF ISRAEL'S—until then unknown to him—rich fountain of clarifying articles, which he is ready to distribute amongst his Jewish friends. He believes—and may the Lord of all missions strengthen this belief in him—that your Buenos Aires Mission Station is truly that haven where everyone, no matter what his denominational background, may well feel at home.

As he did not know of this salvation through fifty years, now that through God's grace and the guidance of the Holy Spirit he was led to Jesus, he wanted to make it his life task to tell all his Jewish brethren as far as he may be able to reach them, that Christ Jesus has died not only for his own sins, but also for the sins of all the Jews. And so he goes everywhere he may find a chance to testify for his Jewish faith before Jews or Gentiles; and I think that within some time also I may be able to use his abilities in our work here with blessing. Especially in distributing THE SHEPHERD OF ISRAEL, using personal conversation also with such as have already been talked to once, he should be useful indeed.

FIRST CONVERSION THEN PUBLIC CONFESSION

This is always our preaching in your Mission Station: It is insufficient

to be converted to Christ, one has also to confess HIM before others, before everybody, at all occasions; we ought to become, all of us without exception, His missionaries, especially those children of Israel who—as once the disciples of Christ—have confessed once: "We have found Messiah!" Brother Beham spoke ardently of the good fortune brought him through his conversion, and his daily prayer is that the political State of Israel may become a spiritual, a true Israel, with Jesus on His kingly throne in Zion. And this is the Messiah confession of the former so active president and instructor of Macabi.

The Lord willing, I shall soonly also report on other conversions. Separately certainly they offer better opportunity for reading them attentively.

Next to the daily rich activity to deal with those that come to me and in the interests of our friends, I am busily preparing carefully the preaching material for this year's work, in order to offer "always something new" in giving the Message that has been preached in Buenos Aires for thirteen years now and in the world for almost two thousand years. Because as to contents also this time I know there isn't anything else for me to proclaim but "Jesus Christ, the same yesterday, today, and in eternity."

SHYSTERS WHO VICTIMIZE OUR REFUGEES

Within the framework of our beneficence organization, a large portion is taken by the recompensation affairs of our German-Jewish friends. As is generally known, not only those who were in concentration camps, but all who have had to flee Germany because of their race, being able to prove that this meant material damage to them, receive some compensation. Form and amount of this is absolutely individually. There are hardly two like cases. And now there

come along shysters and known lawyers to get from ten to fifty per cent of the victims' blood-earned money as their "intermediary's honorary." Our friends turn to me, to be served with the greatest possible care and love. Often I refer and talk to the one in charge at the German Embassy, and help to obtain the necessary documentation as best I can. So may people save money, or rather, save for themselves that which is rightly theirs. As these matters go round amongst the Jews, many that do not belong to our friends also turn to us. To the best of our strength we help readily, being happy to counsel the many who are gladly surprised to find unselfish help, to find the preaching of the Gospel also practiced and frequently with visible and blessed success.

WE BECOME CUSTODIAN

Of course, people forget easily. So, a short time ago, a woman found her way back to us, who because of her Jewish husband, had been in a concentration camp, and had been our frequent guest but then somehow tired, coming only rarely to us. Now she was facing an operation and, notwithstanding the fact that her son and daughter-in-law are living in Buenos Aires, and requested that not her son or his wife (may be the eternal misunderstanding between "in-laws" have a say in the matter also), but her missionary to be the custodian of her documents and valuables.

A while ago we had the experience at some such re-encounter, in our church on the occasion of a baptism, with a lady the mother of whom already belonged to our circle first in Vienna and later in Buenos Aires, where she was called home blessedly, with the confession of her daughter when we met again: "My dear mother lived from Saturday to Saturday only thinking again to go to the Mission home, to again be an afternoon 'at home.'"

PRAYING BUT NOT FOR "CASH"

I wouldn't like to make my today's report too lengthy, but before I close I will yet mention a little event a few days ago, where, according to Romans 1:16, I had occasion to preach the Gospel "also to the Greek."

Right in our immediate neighborhood a truly "Argentine" old lady died; she was an Indian of the kind that were the original inhabitants of this country. The wake was—as is most frequently done—with an enormous crucifix and many flowers, that considering today's prices represented a fortune. But no priest came to the burial. Catholics and Jews "cash" unmercifully "according to the material standing" of the mourners. Flowers often cost hundreds and thousands of pesos. Then with the priest or rabbi economy is to be made. Good-neighborly Mrs. Lichtenstein and myself also went to the wake before the coffin was sealed, as one of the four children came to me to ask: "Do you cash for a prayer?" I answered in a low voice, "How can you think this? We Protestants serve our neighbors in Christ's name as He has done it: free." Then the young woman took me by my hand, leading me again to the coffin where already before this I had been saying a silent prayer with Mrs. Lichtenstein previously, and said: "Then please pray." And so this time once more I could confess my Messiah before non-Jewish people. When I said Psalm 23 and the Lord's Prayer to finally bid farewell to the deceased with Psalm 121:8, I did it "in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Galatians 3:27, 28).

“He Being Dead Yet Speaketh”

Since Dr. Cohn's homegoing, The Chosen People Broadcast has had a remarkably increasing effectiveness. These messages were recorded by Dr. Cohn without the use of notes; they were never intended for publication. There has been such a demand for copies of these messages that we are now collecting them. This is the sixth in the series.

WE ARE TO BRING to you a rather comprehensive and deeply-rooted study of one of the greatest and most puzzling problems in all of world history. I refer, of course, to the Jewish problem. Here is a people who are known as the “people of the restless foot,” who for centuries were wanderers upon the face of the earth—having no home they could call their own, no army, no national existence, no parliament, no congress, no flag; hunted like wild beasts over the fields of the earth, everybody's hand against them, and yet they have survived their persecutors. They have stood at the graves of those who have hated them and sought their destruction; and while they are only a little handful among the people of the earth, they are here, and they abide forever, the marvel of history.

And now we are going to give ourselves to a study of this people. You will find in 1 Corinthians 10:32 a very interesting verse. It reads like this:

Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God.

There we have the Holy Spirit; God, of course, bringing the revelation to us through His Spirit, telling us that God sees the world only in three parts: Jews, Gentiles, and the Church of God. And you who are listening in, whether you know it or not, are automatically at the present moment in one of the three of these great world divisions. If you are in the Church, you are looking out upon a world composed of Jew and Gentile; if you are a Gentile—an unbeliever, I mean—you are looking out upon a world composed of Jews and the

Church of God; if you are a child of Abraham, a son of Israel, you are looking out upon a world composed of Gentiles and Christians.

The late sainted Hebrew Christian scholar of Great Britain, Adolf Saphir, arose one Lord's day morning to give an address before his huge congregation on the subject, “The People of Israel.” He said: “There is a people in the world of ethnology that is different from all other people—that people is the Jew. There is in the world of geography a land different from all other lands—that land is Palestine. And finally there is a Book in the world of literature different from all other books—that Book is the Bible. These three,” he continued, “have been linked together inseparably for four thousand years, and will continue to be inseparably bound together through all the eternities to come, until every jot and tittle of God's promises shall be fulfilled in that people, in the Book, and in the land.”

So it is that people that we bring to you at this time. And may I suggest at the very beginning—I hope you will believe me, and I say this not out of any egotism or conceit, but out of an honest desire to serve you—that if you will make it a point to set aside this hour every week and listen patiently and prayerfully, I promise you by the help of God's Holy Spirit to bring you new light on a most difficult problem. You know it was Hegel who wrote in his book, *THE PHILOSOPHY OF HISTORY*, a theory that all nations rise and fall in accordance with the laws of trade, and he set out to prove this to be true by giving various nations as examples.

Then he came to a chapter on the Jews, and started out by saying this, which is a revealing confession: “When it comes to the Jew,” he said, “I confess he does not fit into any of my categories. He is an enigma; I cannot explain him.”

What I am going to bring you now must come from the Word of God. You may search your libraries bare; you will find nothing in them worth knowing about the Jew outside of one book—the Bible. I now present that Book, and I have chosen as the center from which to work out all of our study of this people, the Book of Romans, and the very heart of this book, namely, the 11th chapter. If you and I live long enough to understand this 11th chapter, we will have grasped the truth, the revelation of God's redemptive program which is filled with such philosophy as our modern philosophers have not been able to grasp. Now let us go to this book, and from now on I am going to ask you to have your Bibles at every broadcast, and have them open to the 11th of Romans. We are going to study this chapter verse by verse and even line by line. You may want to mark the chapter as you go along. So have your Bibles ready.

Before we read even the first word of this chapter may I give you the setting that is behind the teachings of this chapter? It is the very heart of the whole Jewish problem. The letter to the Romans was written to a group of Christians at Rome, composed overwhelmingly of Gentile believers in the Lord Jesus Christ. These Gentile believers had been brought to a saving knowledge of the Lord through Jewish agencies—we sometimes call them missionaries. You remember that when our Lord was here upon the earth, all His disciples—there was no exception—were Jews. There is no Gentile convert to the Lord Jesus Christ known until you come to the 10th chapter of the Book of

Acts. Here we find the story of the conversion of Cornelius. And have you realized—perhaps it has never been called to your attention—that from the day of Pentecost until the conversion of Cornelius, there elapsed a period of fifteen years before we hear of a Gentile convert—all the converts during that time were Jews. Neander estimates that there were as many as one million people of Israel in the first century who became followers of the Christ. On the day of Pentecost there were 120 in the upper room, every one was a son of Israel—every one a Jew. Later on that same day one Jew got up and gave a sermon, and in response to that sermon three thousand souls were born again, and every one was a Jew.

Then these Jews were scattered. It was after the feast of Pentecost, and they all had gone to their homes many, many miles away, to many foreign countries, and those who had found salvation that day went back to the town and to the country they had come from, and preached the Gospel, and from that preaching thousands upon thousands of Gentiles found a s l v a t i o n and formed the Church of Christ—formed by these early Jewish pioneers. By and by, as might be expected, the Church began to be filled with Gentiles, and only a few Jews were among them, because the Jews were small in number.

But now my time is up, and at this point we will stop and carry on from here in our next broadcast and show you what happened, because a remarkable situation developed from these facts.

For I (Paul) speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office . . . For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead? (Romans 11: 13,15.)

Jewish Notes

By CHARLES KALISKY

HOW MANY JEWS ARE THERE?

IT HAS NEVER BEEN EASY to find out just how many Jews there are in the world at any given time. The religious Jew objects to being "counted," as he feels that this is just as wrong today as it was in the days of David (2 Samuel 24:1-4).

Consequently, any estimate of the world Jewish population is largely built up on speculation from certain known facts, and any figure must be accepted with caution. Many figures can be obtained only in a very round-about way, and sometimes even by pure conjecture. Furthermore, it is quite impossible to assess with any degree of accuracy the number of Jews behind the "Iron Curtain," or those who are not associated with a Jewish organization, or who are not affiliated with a synagogue.

The 1955 edition of "The Jewish Year Book" gives as a very conservative estimate, the figure of 11,737,700 for the total world Jewish population. It is interesting to note that, based on more or less the same factors, this figure is about 500,000 less than the estimated total world Jewish population in 1900, whilst in 1939 the comparative figure was 16,763,000. As a virile people like the Jews normally increase their numbers constantly, this fall in population can only be accounted for as a result of the terrible extermination policy which obtained throughout the Second World War. This means that in the last sixteen years the Jewish population of the world was decreased by over 5,000,000.

Now the latest effort of the evil one against the people of Israel is to be seen in a recent issue of a German paper called *Die Anklage*, published in Dusseldorf, Germany. An article in this paper asserts that it is "a gross

exaggeration" to say that 6,000,000 Jews were murdered under the orders of Hitler. By a specious form of mental gymnastics this figure is reduced until it is finally claimed that only 690,000 Jews in Germany perished during the Nazi regime—including those who died from natural causes.

Thus Satan attacks the chosen people. Having failed to frustrate the fulfillment of the plan of God in redemption, he then attempted to cover up his failure to exterminate the Jewish people, using Hitler as his tool. God is keeping Israel, for they still have to play a very important role in the program of God, for which the stage is now being prepared amongst the Jews throughout the world, and particularly in Israel. They are still "beloved for the fathers' sake."

ISRAEL AND HER ARAB CITIZENS

The Arab citizens of Israel are beginning to appreciate their good fortune in being in a land which is truly democratic. Apart from the Israeli Arabs, there is no country in the whole of the Arab world where they have so much political freedom.

The Israeli Government has made every effort to treat the Arabs within her borders as equal citizens, bearing in mind that they represent a potential "fifth column." They receive the same privileges and rights as the Jewish citizens, except in certain areas. A number of Arabs actually work for the Israeli Government, and the Department of Education has trained many Arab teachers.

One of the most interesting innovations has been the training and placing of teachers for the Bedouin tribes in the desert. Under the British regime a school had been opened for the Bedouins in Beersheba, but only a

few of the children of these nomads found their way there. The Israeli authorities send teachers to live with the different tribes, and now many of the younger Bedouins can read and write. It is a very good thing and will pave the way to making settled citizens of the Bedouins, and eventually new townships will be created by them when more of them are educated.

In addition to the very progressive work among the Bedouins, there are today 112 elementary schools for Arabs and 78 secondary schools. The number of pupils in these schools is now more than 26,000. There are 738 Arab boys and 80 girls studying in high school and at the Hebrew University in Jerusalem.

The latest development among the Israeli Arabs has been, however, the creation of a new Arab independent political party. Previously many Arabs had joined the Communist party, not so much from conviction, but rather to do harm to Israel. Now it appears that many thinking Arabs in Israel are beginning to realize that they are better off than their fellows in the feudal-controlled Arab countries, and that their progress in Israel depends entirely on their own initiative. Only a few months ago an application was submitted to the authorities by an Arab lawyer from Haifa to start an independent party called the Arab-Israeli League, and it is believed that this would represent the true interests of the Israeli Arabs. Although Israel is still technically at war with all her neighboring Arab countries, so deeply grounded are the roots of democracy that no objection has been made to the formation of this political party which will represent a large section of the population whose spiritual affinities are with her enemies.

Queen Elizabeth Honored. Adjacent to the King George V Forest on the hills near Nazareth a pine and

cypress forest has been planted and will be called "The Queen Elizabeth Coronation Forest."

Christian Pilgrims Meet Ben Zvi. A group of 200 American pilgrims belonging to a group organized by the *Christian Herald* was received recently in his home in Jerusalem by Mr. I. Ben Zvi, the President of Israel.

Liberty Bell in Jerusalem. A replica of the famous Liberty Bell was recently presented to the Israeli Knesset (Parliament) by the Philadelphia Citizens' Committee. The bell bears the inscription "From the City of Brotherly Love to the City of Peace."

The Sword and the Pen. Yigal Yadin, the Israeli Army Chief, some few months ago received the degree of Ph.D. This is probably the first time in history that the head of an army found time to devote to study and receive a degree of Doctor of Philosophy whilst the army of which he is chief of staff is on a war footing.

Israel's Economy Becoming Sounder. There have been three important signs that after seven years of struggling in economic darkness, Israel can see light on the horizon.

Firstly, more than nine million dollars worth of Israeli bonds were sold in the first quarter of 1955, which is almost double the amount sold in the comparative period of 1954. These bonds represent investment by private persons, principally in the USA, and are used to finance Israeli industry.

In addition, fewer people are emigrating from Israel to other countries. The figure for the month of February shows a tremendous decline and is the lowest for several years.

The third sign is that the number of unemployed in Israel today is the lowest for over five years.

All these things are truly evidence of the part Israel is yet to play in the plan of God.

Questions and Answers

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

Question: *When did Israel first come to be called "the Jews" and under what circumstances?*

Answer: The three names by which the chosen people are generally known today are Hebrews, Israelites, and Jews. Each has a distinct origin.

The name "Hebrew" is first mentioned in Genesis 14:13 where Abraham is called "the Hebrew." The etymology of the word is disputed. It is derived either from Abraham's ancestor, Eber (a name meaning "the other side," "across"), or from the Hebrew verb *abhar*, "to cross over" (a reference to the migration of Abraham and his family across the Euphrates from Haran to Canaan).

The term "Israel" was not used until the name had been given to Jacob after the prayer-struggle at Peniel (Genesis 32:28). The twelve sons of Jacob became the progenitors of the twelve tribes, and the name passed on to these tribes. They were then called either Hebrews or Israelites.

After the division of the twelve tribes, the kings of the ten tribes were called kings of Israel, and the descendants of David, who ruled over Judah and Benjamin, were called Kings of Judah. The name "Jew" was formed from "Judah" and indicated a subject of the kingdom of Judah. Thus, for a time, the Hebrews were called either Israelites or Jews, depending upon their tribal relation to one or the other kingdom. However, even then the application of the name Israel to the entire nation was never completely lost. This is seen from the reference to "both the houses of Israel" in Isaiah 8:14. It would seem from Esther 3:6,10 and Daniel 3:8,12 that the term "Jew" was applied to all Hebrews during the captivity. That it was so applied after the captivity is

clear from Ezra 4:12; 5:1, 5; Nehemiah 1:2; 2:16 and 5:1, 8, 17. The same general use is seen in such New Testament passages as John 4:9 and Acts 18:2, 24. So today, when we speak of a Hebrew, an Israelite, or a Jew, we have reference to the same human group.

Question: *Will you please tell me if, after Israel had a central government in Jerusalem, the storehouse was in the Temple? The tract on "Storehouse Tithing" says that storehouses were scattered over Palestine.*

Answer: There were storehouses in the Temple both before and after the Captivity (2 Chronicles 31:11-14; Nehemiah 10:38, 39; 12:44; 13:12). However, the tithe was not *always* taken there. At the end of every third year it was to be laid up within the towns ("within thy gates," Deuteronomy 14:28) and used for the Levite, the sojourner, the fatherless, and the widow (Deuteronomy 26:12-15). Perhaps it was the abuse of this commandment that gave rise to the command of Malachi 3:10.

Not all the priests and Levites lived in Jerusalem. They were given cities to dwell in (Numbers 35:1-8; Joshua 21). Since their portion of the tithe included fruits and grains, livestock and fowl, it is not likely that they were required to go to Jerusalem for these. The Bible does not tell us how the distribution was made, but the suggestion given in our tract on "Storehouse Tithing" is perhaps the most likely. It is quite possible that just as the entire third year tithe was stored in the towns for distribution as mentioned in Deuteronomy, so also was a portion of the tithe for the other two years for the Levites. This is not to deny that the principal storehouses were connected with the Temple.

Question: *Were Jewish babies sprinkled at the time of circumcision, or ever?*

Answer: Jewish babies were never sprinkled, and there is nothing in connection with the "Brith Milah" (rite of circumcision) that indicates its use there.

The problem of proselytism, however, stirred Judaism to its very depths. Whether or not proselytes were to be circumcized as well as baptized almost separated Hellenistic from Palestinian Judaism. Acts 15 shows how keenly it affected the early church.

Question: *Why did Paul ask, "Have ye received the Holy Ghost SINCE ye BELIEVED?" (Acts 19:2).*

Answer: Apollos, who knew only the baptism of John, had gone to Ephesus. His preaching related to a Christ who was to come as the Lamb of God, whereas the Lord Jesus Christ had already come and suffered and died. This Apollos did not know until Priscilla and Aquila arrived in Ephesus and heard him. They told him what had happened (Acts 18:25, 26). Apollos seems to have been a traveling business man, and he apparently left Ephesus shortly after having met Priscilla and Aquila. As a result there were many of his followers there who claimed to be believers and yet had not become acquainted with the events that had transpired. When Paul arrived he found these disciples and immediately interrogated them to learn just what they believed. His question, as the Greek has it, was, "Did ye receive the Holy Spirit having believed?" (Acts 19:2). They had not even heard of the Holy Spirit, and so Paul inquired about their baptism and learned that they knew only that of John. He then told them that the Lord Jesus Christ had come, and they believed and were baptized into the name of the Lord Jesus. Paul's ques-

tion makes it clear that those who truly believe in the Lord Jesus Christ do have the Holy Spirit. If any man hath not the Spirit of Christ he is none of His.

Question: *I am troubled by the frequent references to anti-Semitism in Dr. Cohn's broadcasts, to Hitler and his reported atrocities, and to bigots, etc. It is my sincere belief that "anti-Semitism" is a misnomer and used by those who would promote evil in these days to create fear and dissension.*

Answer: Dr. Cohn was a most unusual person and one of the greatest men I have ever known. His keen discernment made his advice invaluable, and his love for his people Israel was only surpassed by his love for the Lord Jesus Christ. If at times he seemed to be carried away in his disapprobation of anti-Semitism it was only because he was facing the stark reality of the world around him and saw the handwriting on the wall. For instance, on one occasion I was standing on the platform of our 72nd Street subway and was startled to see in big red letters on the white background of the 72nd Street sign the words "KILL THE JEWS." Reality must be faced. We must distinguish between those who speak as trouble promoters and those who, like the watchman of Ezekiel 33, are willing to blow the trumpet and warn the people. It would be no kindness to the occupants of a house if I saw a blaze in their basement and, in order to avoid creating fear, failed to cry out "Fire!" The Word of God tells us to abhor that which is evil (Romans 12:9). There are those, like Jonah, who are called of God to cry out against wickedness (Jonah 1:2). Such a task is indeed unpleasant and a grief to the heart, but there are times that it must be done. We trust that you will understand that this is the reason for some of the statements that are distasteful to you.

The Prodigal Nation

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

THE MOST FAMOUS of all the parables of the Messiah is that of the prodigal son. Found in Luke alone, it has been well called "the Gospel within the Gospel." It reads thus:

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive

again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:11-32.

The parable of the prodigal son is the third of three parables in this chapter. All of them speak of the love of God to lost humanity. For the proper understanding of these parables the words at the head of the chapter are important. They indicate that when the publicans and sinners were gathering to hear the Messiah, the Pharisees and scribes found much fault and accused the Messiah of receiving sinners and eating with them. The publicans and sinners accepted the message of the love of God, while the scribes and Pharisees rejected it. The primary meaning of our parable is to the publicans and Pharisees in Israel. Israel is the prodigal nation.

The parable has a way of expounding itself, for the narrative moves on majestically in its presentation of the truth. It sets forth, in the first place,

THE DESIRE OF THE YOUNGER SON

The younger son resembles the publicans and sinners, while the elder son resembles the self-righteous Pharisees. The publicans and sinners, being Israelites, were on the same plane of privilege as the scribes and Pharisees. They were alike the descendants of Abraham. The younger son would not wait for the appointed time for the inheritance. He reminds us of the sinner who is estranged from God. When he went off into a far country, it was because his heart was already there when he asked for his portion of the inheritance.

We note, in the second place,

THE DEGRADATION OF THIS SON

When the sinner is estranged from God, there can be but one result, his degradation. Away from God and the things of righteous living, every natural endowment and gift is squandered. It was not long before this son fell into dire want; famine overtook him. Sin is a hard taskmaster. Proverbs 13:15: "The way of the transgressor is hard." God's providences graciously pursue the sinner. Finally, he was reduced to the extremity of feeding swine. This was unlawful for a Jew, and it meant the very depths of degradation for him. He longed for the food given the swine, but no one gave it to him. His friends in prosperity forgot him in adversity and trouble. At last he came to himself, as if before this he had been beside himself. Actually, all sin is spiritual insanity. The coming to himself is a picture of the conviction of the sinner by the Spirit of God to bring him back to the father's home. He realizes now by the Spirit what he is missing in the father's house and at his table.

An incident was told in the French press concerning the Princess of Wales, who at that time had come from Denmark. A French lady said to her one day, "Your Royal Highness speaks English, French, and German equally well." "Yes," said the Princess, "but I always think in Danish." She was loved none the less for not having forgotten her own country and her father's house. It was a glad day in Israel when publicans and sinners were convinced of what their portion was by right of God's love in the house of their Father.

In the third place, the narrative notes

THE DECISION OF THE SON

The prodigal came at last to the point of decision. He determined to arise and go to his father. This was the best of all possible decisions. Conviction is not in itself conversion; there must be a definite turning to God as there was here. Men everywhere are now being invited to come home to God. Major Whittle was to preach to a great crowd in the Opera House in Pittsburgh and had only a few moments' notice. He asked his wife, "What shall I say?" His little girl spoke up earnestly, "Papa, tell them to come home." He did tell them, and God wonderfully blessed the simple message to the salvation of many souls. The prodigal in planning his return home had already prepared his confession. He was willing to be only a hired servant in the home of his father.

Now we come to the heart and core of the parable, as we see

THE DELIGHT OF THE FATHER

What a reception from the Father the sinner always receives! While he was a long way off, his father saw him. The heart of that dear father had gone out to him all the while that he was in the far country. He had been watching for him daily. As the son drew near, the father kissed him much; he

kissed him again and again. When he began to recite his confession, he was not allowed to finish all he wanted to say. His very presence and return from the far country spoke all that was needed. There is now neither reproof nor rebuke for the past. The sinner is clothed, fed, and there is joy in the Father's house. The finest robe in the house was given him. A ring was placed on his hand, which was a sign of authority (and not over pigs either), and a sign of standing. The shoes put on his feet were marks of a freeman, because slaves went barefooted. Isaiah 20:4.

There was a father whose stubborn son ran away from home with a large sum of money. Some time afterwards the old man was told that this lad had returned to London, and he was very ill in a house of shame. The father thought, "Shall I go to see him there?" At last he went. He was horribly disgusted when he entered the house, and more so at the companion with whom he found his son. But when he looked upon the bed, and saw the young man asleep, he noticed his eyelash tremble, and then there came from under it a tear. This moved the father's heart, and he said, "I am his father; he is my child!" The old man put from his mind the disgust at the whole surroundings, and waking his son, looked tenderly upon him, and said, "My poor boy, will you come home?" The wretched boy whispered, "Father, if you can forgive me, take me away from here." All the way home the old man said, "He is my boy!"

In the fifth place, we find
THE DISPUTE OF THE OLDER SON

In him we have a picture of the self-righteous man and his natural hatred of God's grace. The younger son was prodigal in one sense, breaking the heart of the father; the older son was prodigal in another sense, since he was out of sympathy with the heart of the father. Both made up

the prodigal nation, Israel. The Pharisee was nominally at home, but actually not in the home. Self-righteousness separates from God as much as does blatant going astray. It is as sinful to be self-righteous and exclusive spiritually as it is to be extravagant and licentious. The older brother flew into a rage at the gracious treatment accorded his younger brother. The self-righteous Pharisees, not entering the Father's house, were in danger of excluding themselves from heaven because of their opposition to God's salvation by grace. But the father entreated him also, showing the same love for him as for the prodigal. The answer of the self-righteous one was altogether unworthy. His concept of his relation to his father is servile, for he speaks of the years he has served him. He wanted to make merry with his friends, not with his father. "He does not see that he is exhibiting much the same spirit as his brother. He wants to have his father's property in order that he might enjoy himself *apart from him.*" In his pride he feels nothing is too good for him. He thinks he is not treated so well as he deserves. The self-righteous lauds himself and reproaches the father. He actually finds his greatest joy away from the father. At the same time, because he cannot enter into the joy of the recovery of the lost, he casts the worst aspersions on his brother. He speaks of the prodigal with contempt as "this thy son," and not "this my brother."

Finally, the parable closes with
THE DEFENCE OF THE FATHER

No matter how much murmuring there be on earth (Luke 15:2), there must be joy in heaven (verses 10 and 32) when the lost is brought back to God. Both brothers needed the grace of God in the Messiah. Both were prodigals in the sight of God and both needed His grace. One was willing to accept it and did; the other cavilled at it and rejected it.

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
WKBW	Buffalo, N. Y.	Sunday	10:30 a.m.	1520	K.C.
WKNA	Charleston, W. Va.	Sunday	9:15 p.m.	950	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	9:00 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.
KXYZ	Houston, Texas	Sunday	7:30 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.
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	9:30 a.m.	1190	K.C.
KEX-FM	Portland, Ore.	Sunday	9:30 a.m.	92.3	Mc
WMBG	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
KXEL	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. Tuesday 3:00 p.m., Women's Bible Class and Children's Bible Class; Tuesday and Thursday 7:00 to 9:25 p.m., Jewish Missionary Training Institute Classes.

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

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

THE CHOSEN PEOPLE

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General Information

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

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

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 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.

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