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THE CHOSEN PEOPLE

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



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Salutation

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

DEARLY BELOVED FRIENDS:

Has the Gospel abolished the Law? Should a believer in the Lord Jesus Christ keep the Sabbath? Is it all right for him to eat pork? These, and other similar questions, have been puzzling new converts throughout the history of the Christian Church. The Word of God gives us the answer. As a matter of fact, Paul's letter to the Romans was written in order to show recently-won believers in the Lord Jesus Christ just what the Gospel is and how it affects the law.

We do not know how the church at Rome was founded. We do know, however, that it was *not* a church that was exclusively Gentile. In fact, it probably started in a synagogue just as did the churches at Thessalonica, Corinth, and Ephesus. On the day of Pentecost "sojourners from Rome, both Jews and proselytes," were converted. They returned to Rome and undoubtedly witnessed in the synagogue. This is all that we know about the start of the church at Rome. Later, when Gentiles were saved without first becoming proselytes, many questions arose. Were the Jews set aside? Were God's promises to Abraham transferred to the Church? What about the Law, is it abrogated under Grace? In order to answer the questions of the newly-won believers in the Lord Jesus Christ Paul wrote the Epistle to the Romans.

A MASTERFUL EXPOSITION OF THE GOSPEL

The reasoning of Paul's Jewish-trained mind is never shown more brilliantly than in this wonderful letter. It is a masterful exposition of the Gospel of God. As we carefully read it, it seems that every once in a while Paul's thinking goes off on a tangent. He is writing about one thing; then, suddenly, he writes about something else which he explains fully, and then he goes back to his original proposition. Theologians have called this characteristic of Paul's writings "parenthetical diversions." At first they seem very hard to understand. But there is a key that will open the door. Paul knew all about the people to whom he was writing. He knew that there were Jewish believers and Gentile believers who would study his manuscript carefully. He was also aware of the fact that some unbelieving Jews would throw up every objection they could against his teaching. When Paul goes off on one of these diversions, we have to realize that his amazingly keen intellect is answering the objections that he knows a thinking, orthodox Jew would make to the Gospel.

In Romans 3:21-31, Paul states that a righteousness of God has been made available. This righteousness is apart from the Law. It is based upon the redemptive work of the Lord Jesus Christ. It is abundantly capable of saving both Jew and Gentile who will accept Him by faith.

A thoughtful orthodox Jew would accept this statement as applying to Gentiles. In effect, he would say something like this: "Paul, this Gospel which you are preaching is fine—for the Gentiles. They never had the Law, and if they are ever to be righteous it must be apart from the Law. But this method of justification by faith cannot apply to me, for I am a Jew. Were not Abraham, Isaac, and Jacob righteous in God's sight? Did not God give us Jews His holy Law? A righteousness without the Law is necessary for the Gentiles, but it is superfluous for the Jews. We can be saved only by 'works of the Law'." It is to such an objector that Paul addresses the fourth chapter of Romans.

ABRAHAM NEVER HEARD OF THE LAW!

Every Jew knows that Abraham was righteous in God's sight. But he doesn't realize that Abraham's righteousness could never have been based upon "works of the Law," because Abraham never even heard of the Law! Abraham, Isaac, Jacob, Joseph, all lived. All were made righteous in God's sight, but certainly their righteousness could never have been because of the Law. The Epistle to the Galatians states that from Abraham to the Law was a period of four hundred and thirty years. During these centuries the patriarchs lived; they were saved, and yet there was no Law. The keeping of the Law is not an essential for salvation. But faith is.

What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness (Romans 4:3).

But one argument is never enough for a Jew; he always has an answer. The orthodox Jew believes that the patriarchs—Abraham, Isaac, Jacob, and Joseph—were perfect. The rabbis have never been clear on the doctrine of total depravity. Such objectors would state that the principle of justification by faith could apply to Abraham because he was different—he was sinless. But it could not apply to other Jews who had sinned. It is at this point that we observe the marvelous wisdom and tact of Paul in dealing with his brethren according to the flesh. Another than Paul would immediately argue that Abraham was not sinless, a fact which can be readily proved. But in winning the argument he would have taken the Jew's mind away from his main purpose. He would also have raised his ire by opposing his prejudices. He would have won the argument but lost the Jew! Instead of arguing on a side issue, Paul bolsters his case by bringing forth the evidence of one whom every Jew knew to have been made righteous, but who also had sinned grievously. David had committed the double sin of adultery and murder, yet he had repented.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Romans 4:6-8).

IS SALVATION A MATTER OF CIRCUMCISION?

Abraham, before the Law, and David under the Law, both had found God's righteousness apart from the Law by faith. Therefore, it is demonstrated that a Jew can be saved by faith apart from the works of the Law.

The objector is silenced, but not for long. It is true that Abraham was saved apart from the Law. And David was saved in spite of breaking the Law. But they were both circumcised, in fact, every righteous Jew in the Law, the Writings, and the Prophets was circumcised: salvation is not a matter of faith; it is a matter of circumcision! So he erroneously reasons, but how masterfully Paul meets that objection:

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised (Romans 4:9-11).

Abraham was seventy-five years old when he obeyed God and departed from Haran. It was then that he received God's righteousness. It wasn't until twenty-four years later that he was circumcised at the age of ninety-nine. For almost a quarter of a century Abraham believed God in uncircumcision. It is abundantly manifest that Abraham was not saved because of circumcision. It was merely an outward sign that he was saved. A Jew can be saved by faith alone apart from any kind of ceremonialism.

But still the objector is not satisfied. He has still another proposition which then, as now, had credence among the Jews. How frequently we hear it as we seek to lead our brethren to their Messiah! They say, "Don't bring this Gospel to me—I am a Jew." Orthodox Jews believe that they are saved because they are Jews, members of the nation of Abraham. To this objection Paul says:

Not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations) (Romans 4:16-17).

The Jews were not the only children of Abraham. The hated Ishmaelites and the despised Edomites also had "Abraham as their father," and it did not bring salvation to them! Merely being a child of Abraham according to the flesh will never bring salvation.

Paul's gainsaying opposer has one more objection. The use of this objection is not monopolized by the Jews. Every faithful preacher of the Gospel meets it time after time. How often it is said, "If justification is by faith, apart from the deeds of the Law; then a man can say that he believes the Gospel, break every item in the Decalogue, and still be saved!"

THE LAW IS STILL GOOD, AND JUST, AND HOLY

We must make ourselves clear. Salvation is NEVER by works of the Law, but the Law is still good, and just, and holy. A person is not saved by good works; he is saved unto a godly life. Our faith motivates our actions. If we really believe we are in danger, we will seek safety. If we really believe that the Lord Jesus Christ died because of our sin, and for our sin, then we will abhor that sin. Abraham's faith did not lead him into a life of sin, but into a life of holiness:

He believed God, who quickeneth the dead, and calleth those things which be not as though they were: who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness

of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness (Romans 4:17-22).

Thank God for the faith of Abraham. His faith was not only passive in grateful acceptance of God's righteousness, but it was active in his life.

SALVATION THE SAME UNDER THE LAW AS UNDER GRACE

The method of salvation, justification by faith apart from works of the Law, has always been God's way of redemption. It is not new; it is based upon the Law, the Writings, and the Prophets. A Jew in the dispensation of the Law was saved by the same method as any individual who is saved in the dispensation of Grace. They were saved by faith in their coming Messiah. We are saved by faith in our Messiah who has come, the Lord Jesus Christ. When we bring the message of the Gospel to the Jew we do not seek to turn him from his religion. We seek to complete his faith by telling him, "The Messiah has come."

How we wish that we could continue to expound these glorious foundation truths of the Gospel, but our space is limited, and we shall have to continue this blessed theme in some future number of THE CHOSEN PEOPLE. But this much is clear, questions of the Sabbath, the keeping of the Law, of meats—all of these are peripheral, they are not at the heart of our experience. Salvation is by grace through faith apart from the Law.

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: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (Romans 8:3, 4).

And so we go about our blessed task of reaching our brethren according to the flesh with the story of God's love. It is because we have been freed from the penalty of a broken Law that we now serve Him with grateful hearts and willing hands. Please continue to pray for us in this precious ministry.

Ever faithfully yours in the service of Israel,



Incidents In The Work

WITNESSING TO JEWS IN FLORIDA

By Rev. Alexander Marks, our blind evangelist

IT WAS MY PRIVILEGE to spend the months of January and February of this year in the South for the purpose of meeting Jews in order to present to them the claims of our Lord Jesus Christ. In the city of St. Petersburg I was escorted by a minister of the Gospel to Jewish homes and stores. The Jews in St. Petersburg are scattered, living in different parts of the city. It was my privilege to meet many of them. A Christian couple took us to a Jewish home. These people were friends of the Christians. There were four adults. It was wonderful how the Lord opened the way for us to speak of the Lord Jesus Christ. One Jewess said, "Why, we don't know our Bibles!" and then to our surprise said, "We have no Bible!" and my friend gave her a Bible. One of the Jewish men, who was deaf, had been contacted by Christian Science Jews, and he seemed to be seeking the truth. We were able to declare to him the truth as it is in Christ in the Hebrew Scriptures.

A WELL-VERSED JEW — BUT SICK

They served us refreshments and then told us they would like us to meet a Jewish man who was well versed in the Old Testament and Talmudic writings. They themselves motored us to the home of this Jewish man, but he was not in. Many Jews that we met in St. Petersburg told us that they would like us to meet this Jew who was an expert in the Hebrew Scriptures. One day we met him on the beach, but he did not want to discuss the Hebrew Scriptures or the Messiah, for he said he was a sick man, although he didn't seem sick. However, I witnessed to him, and our

Jewish friends soon realized that this man did not want to prove to us that we were wrong in believing in the Lord Jesus Christ.

Mrs. Gaylord Barclay, the wife of one of our Mission's Board of Directors, had been in the hospital, and while there had met a Jewess to whom she witnessed concerning the Lord Jesus Christ. We visited this Jewess and found that she was staying with her sister. Both of them seemed very much interested in the things of God and listened as I presented the Gospel. We made several calls on these two Jewish ladies and believe that they are intellectually convinced that Christ is the Messiah. We pray that they may experience real salvation through faith in the Lord Jesus Christ.

"WE ARE OUR OWN MESSIAHS!"

I was taken to a store to visit a Jewish man who was the leader of the local Zionist group. I witnessed to him, and he asked me if I would be willing to speak to his group. I told him I would on condition that I could say what I pleased. He invited us to meet the Rabbi in the synagogue. On Friday evening we attended one of the synagogues where there were a large number of Jewish people. I asked the Rabbi the question, "What is your belief concerning the Messiah?" He replied, "Wait a few minutes, and I will return and answer your question." Sure enough, the Rabbi did return, and told me he did not believe in a personal Messiah, but that we were our own Messiahs. I told him that we were poor Messiahs at that. He then went on to state that the world was getting better and finally would emerge with free-

dom from war, freedom from want, and freedom from fear. I asked him if he really believed, with the destructive weapons at man's disposal, that world peace was possible. He answered in the affirmative. I asked him what would happen if these weapons fell into the hands of some maniacs. The Rabbi then confessed that he believed that man had come to the end of his rope. I told him that I believed in a *personal* Messiah, Who is none other than the Lord Jesus Christ.

BANQUET OF PROTESTANTS, CATHOLICS AND JEWS

A Christian business man invited me to join him at a banquet that the Jewish community was sponsoring, called, "Protestants, Catholics and Jews." But eighty-five per cent of those present were Jews. At our table they were mostly Jews, and while we were waiting for our meal it was a pleasure to witness to a Jewess concerning the Lord Jesus Christ, also to another Jew who sat at my side. Afterward I witnessed to a Jew who had spoken at this banquet, and gave him one of our tracts. He seemed to have a persecution complex. I made it very clear to him that the old orthodox Rabbis believed in two Messiahs, a suffering Messiah, and a kingly Messiah; and I gave this man the tract, "An Astonishing Yom Kippur Prayer." My Christian friend was rather concerned about me for fear the Jewish people gathered around me might do me harm, as the discussion was rather a heated one. I told them no Christian is an anti-Semite, that the true Christian loves the Jew and loves everybody. Outside the banquet hall there were several Jewish women waiting for me. They said they had observed my smiling face and were so glad that I was so cheerful in spite of my affliction, and I was able to witness to those Jewish women of the se-

cret of my joy and to give them tracts.

I was taken several times to a Jewish man's home. He was a retired business man from Chicago. He had been in contact with a missionary years ago, and he had a very good knowledge of the Scriptures. One morning we spent two hours over the Word of God. However, his wife belonged to some cult. I fear that this cult is a very extreme one, and this is a hindrance to her husband's coming to know the Lord.

CREATION STORY OF GENESIS ONLY POETRY

In a small town in Florida I was taken to call on most of the Jewish people and was introduced to the man who was acting as Rabbi, who also had a business. He was good enough to give us at least an hour of his time, but I soon discovered that he was a modernistic Jew. Regarding the creation record of Genesis, he said he did not accept it; he believed it was poetry. He told us he believed that Christ was a great man and a good man, but that he was not the Messiah. We asked him to refer to many Scriptures in the Old Testament, but his answer was, "Well, you have an interpretation of your own." I then asked him, "If the Lord Jesus Christ is not the Messiah of Israel, will you please tell me who is the Messiah?" He had no answer.

In the same town a Jewish hotel owner came to our meeting. His wife had attended some good Christian church, but somehow or other both of them had become mixed up in Christian Science. Please pray for this Jewish man and his wife. I also met a Jewish business couple who had come here from Austria. One of their good friends was a Christian brother. This Jewish man asked me if I wouldn't be good enough to send him all the literature I had bearing upon the Lord Jesus Christ, the Mes-

siah of Israel. In these small towns the only witness that the Jews have is from their Gentile Christian friends, and so it is a real joy to visit these towns where there are no Jewish missionaries.

In Jacksonville, I met a Jewish man who had been receiving THE SHEPHERD OF ISRAEL for some time. He cannot understand why so-called Christians hate the Jews. He is in business and often finds himself exposed to anti-Semitism. And so it is necessary for the Jewish missionary to make clear to our Jewish friends the distinction between a Gentile and a Christian, between a *professing* Christian and a *possessing* Christian.

In Miami I met quite a number of Hebrew Christians. I also discovered that in that large city there are many Jewish people who have intermarried, and they have left the synagogue and become just nominal Christians. They certainly need to know the way of **salvation**.

"Out of Every Nation Under Heaven"

BY JEAN SHALLCROSS, MISSIONARY
PHILADELPHIA

IT WAS A FULL DAY, a day when we rejoiced in the evidence of the Lord's blessing.

First of all, the phone was ringing as I entered the door. The one who was calling proved to be a Christian friend who wanted to tell us of a new friend upon whose heart God was laying an increasing burden for the evangelization of the Jews. Mrs. S. requested that we send literature that would be of help and blessing to her friend.

Our first visitor of the day was Mr. G., a retired transit company employee, who wanted a supply of THE SHEPHERD OF ISRAEL for distribution. He explained to me that, as he has free-riding privilege, he can readily visit different sections of the city on

this ministry. At the time of his retirement someone suggested to him that he was strong enough to continue working for the transit company, but his reply was, "I'm working for the Lord now."

Not long afterward a pleasant-faced woman entered and told us that the Lord had laid it on the heart of her sister to help the cause of Jewish evangelism, but she didn't know where to place her gift. As our visitor works in the neighborhood of our Mission, she suggested that she would be willing to bring her sister's gift to us, and for that reason she paid her first visit to our office, and we believe she found it informative and enjoyable.

Our next visitor was also a first-timer. He, too, was employed in the vicinity and was interested in learning more about the Mission. After receiving various pieces of literature, he sat down and looked them over, after which he returned some of them to the tract rack and the others took along with him to show his wife.

Just as I began to eat my lunch the door opened, and it was apparent from the conversation of the young man who entered that he was foreign-born. As I was explaining to him about the origin of the Mission, a friend of his came in and joined him. Although there was evidence that the two of them may just have been "killing time" while waiting to keep an appointment elsewhere, it gave me the blessed opportunity of "redeeming the time" while they were with us, opening the Scriptures and calling their attention to various portions of the Word in an endeavor to answer their questions.

After they had left, a Jewish peddler came in to rest and receive a small gratuity.

As the visitors left, there was joy in my heart that I was permitted to be in this corner of the Lord's vineyard.

“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 seventh in the series.

IN OUR LAST BROADCAST we left off with the thought that the Church at Rome had grown by leaps and bounds, and while it had been started by Jewish Christian missionaries, it soon outgrew all the bounds of Jewish membership and there overwhelmed the Church these large numbers of Gentile believers. Of course, you know that the Jews throughout the world are a very, very small minority. If you count the world population there are over two billions of human beings upon this earth, and out of that vast number there are hardly twelve million Jews. So, you see how insignificant is the number as compared to the population of the world. Therefore, it is not to be wondered at that very soon the Gentiles who had lived as pagans and under conditions of savagery and idolatry and unspeakable practices—such as you will find described in the first chapters of Corinthians and in the first chapters of Romans—these Gentiles saw a last hope in the Gospel of our Lord Jesus Christ as proclaimed by men like Paul and Peter and James and all the other early apostles; and they flocked by the thousands to the churches because they received the free gift of everlasting life through the Lord Jesus Christ. But now a strange thing happened. These very Gentiles who had received their blessing and their salvation through the hands and ministry of the apostles who came from Israel began to show to the Jewish membership in their various churches a sort of, shall we say, prejudice, just a little feeling that perhaps they would rather not see these Jews in their churches. I feel rather ashamed

to say this, but we are now dealing with realities and not with theories. The truth is that there was a definite rise of prejudice in the early Church against God's people Israel, and these Gentile Christians soon forgot the source from which had come their salvation and their knowledge of our Lord and Saviour Jesus Christ. Rome, you remember, had conquered Judea, and Rome's policy through all her history was that when she conquered a land she would crush it beneath her iron heel and put her captives under slavery. So, the Jews had become slaves to Rome. Then here was the proud Roman coming into his church on the Lord's Day to worship, and when he saw some of these Jewish slaves sitting and taking part in the worship it did not strike him favorably. He found himself wishing that somehow there wouldn't be these Jews in the church. Well, Paul had to rebuke the Gentile believers many times, and he would have to ask them and remind them, “Why, why do you hate the Jews? All you have, you have received from the Jews.” Then out of respect for Paul they sort of eased up on what we will call prejudice and assumed an attitude of tolerance. But back in their heads they did try to rationalize, as modern psychologists would say, their feeling of resentment against the Jews, and away back there they began to teach a strange heresy—that God is through with the Jew. I am sure my listeners have heard that many a time, perhaps even from some so-called Christian pulpits. They tell us that the Jew had his chance, and that he cried out, “Crucify Him!” and therefore he has lost all hope for

salvation. Well, the Word of God does not say so, and if God treated the Gentiles in the same way perhaps there would not be many Gentiles today in the Church of Christ.

At any rate, these Gentile Christians began to teach themselves that the Jews were all through; that they were all “washed up,” as we say nowadays, and that they had lost their chance. You remember that Titus had come and destroyed the city of Jerusalem, and they confused the actual destruction of the land and the city and the driving out of the Jews—confused those materialistic, external things with the question of the salvation of the individual Jew into the body of Christ. So they taught themselves these things, and the news came to Paul, and he realized that they were in a terrible state of misinformation, to say the least, and decided to correct them under the Holy Spirit's guidance. Therefore he wrote this remarkable chapter.

And now, if you have your Bibles, just open them and read that very first sentence of the 11th chapter. Paul opens up with a question: “I say then, hath God cast away his people?” That is, Paul comes to grips with the problem at once; he “takes the bull by the horns.” He says to these Christians at Rome, “Is it true, what I am hearing today, that you are teaching that God has cast off the Jews?” And he asks definitely, “Hath God cast away his people?” And then comes the answer, and you will notice that it comes in three sections, all in one verse. Just for the sake of your own philosophical thinking let me give it to you ahead of time in categorical form, and then we will analyze it in its elements. You have the first answer which we quote, that is: “God forbid,” as being negative. Then the second answer is what we may call pragmatic, that is, “the proof of the pudding is in the eating”—the putting to the test of this

strange theory. The third answer is positive, and it reads, as you will see, “God hath not cast away his people.” So you have the matter handled from every possible angle—negatively, pragmatically, and, finally, positively.

Now take, first of all, negatively—“God forbid.” Of course, you know that Paul was a profound and highly-cultured Hebrew scholar. He was taught in the very finest schools of the Hebrew teachings of those days, and all of his thinking he did in the Hebrew language. Well, he would think this idea in his own mind in the Hebrew, then translate into the Greek, and then write it down in his letter. From the Greek we got it in our English, which would come, shall we say, as sort of second- or even third-hand. It would be diluted, and we sometimes lose the full force of a phrase of this sort unless we go back and search into the roots. In this case, you will find that the original words in the Hebrew tongue that express the meaning, “God forbid,” are the strongest combination of words known in the Hebrew language to denote utter, unthinkable impossibility. They are so strong that they have in them the element of blasphemy. In other words, they bring into question an attack upon God, whether God can be trusted to keep His Word.

I will have to stop here because our time has elapsed, and from this point we will hope to carry on in our next broadcast; but remember just this, that for God to have cast off His people would be for God to undo Himself, and to make of Himself, if you will forgive the expression, a liar.

And now may God bless you until we meet again through this broadcast.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew (Romans 11:1, 2).

Jewish Notes

By CHARLES KALISKY

ELECTIONS IN ISRAEL

THE ISRAELI PRINCIPLES of elections are, to some degree, very similar to those in the U. S. A., except that there is no proportional representation. The voters cast their votes not for an individual but for a party. The various parties prepare in advance lists of their candidates for the Knesset (Israeli Parliament) in their own order of priority which is, of course, decided by the Party leadership. The total number of seats in the Knesset is 120, consequently the actual number of votes cast is divided by 120, and the resultant figure gives the number of votes required for each seat. This system is very cumbersome and has many distinct disadvantages, and there is a movement afoot to revise completely the whole electoral system. At present nobody feels that he has a representative to whom he can turn, such as is the case in the U. S. A. and Great Britain.

Every citizen over the age of 18 is entitled to vote, and the total electorate of the 1,600,000 Israelis was about 1,000,000. Following the elections in July last, figures published revealed that almost 85% of the electorate cast votes.

The rugged individualism of the citizens of Israel was seen in the 22 different political parties who submitted lists to the Central Election Committee and in the fact that 15 of these parties finally secured representation in the new Knesset. Among the new Knesset members are seven Israeli Arabs.

COMMUNISM NOT ILLEGAL IN ISRAEL

The shades of political opinion represented by these 15 parties vary from extreme conservatism to com-

munist. Communism is not illegal in Israel, and the Communists succeeded in polling sufficient votes for 4 seats. No party, however, succeeded in gaining an overall majority. The Workers' Party, of which David Ben Gurion is the leader, received the greatest number of votes, but it will only be able to form a government in coalition with one of the other parties, and this most likely will be the United Religious Front. The second largest party, and the one which will form the Opposition, is the Freedom Party, the political descendant of the extremist factions of the days of the British Mandate. This rise of the Freedom Party indicates that there is increasing feeling and desire in the country for a more active foreign policy.

The results of the elections should give missions working in Israel cause for reflection and a reconsideration of their position; that is, if they are genuinely concerned with the winning of souls for Christ and not merely with excuses for money-raising propaganda. The United Religious Front all through the election campaign was very outspoken on the subject of missions. They stated unequivocally that, among other matters, they would make an all-out effort to stop missionary activity in the country. We can, therefore, expect that during the next four years, which is the normal lifetime of a Knesset, special laws will be enacted that will make it impossible for missions to continue, and no doubt more and more missionaries will find their visas cancelled.

Israeli Children in Mission Schools. Statistics published show that at present there are just over 1,000 Jewish children in Christian schools. These include Roman Cath-

olic schools. The Association of Anti-missionary Societies stated at the same time that this is several hundred less than the previous year, and they appealed for funds to further reduce this number in the coming school year.

Pig-breeding on Mission Farm. We actually saw, and photographed, pigs being bred for food at a farm which is in the process of construction and development and supported by one of the largest religious denominations in the U. S. A. Intrinsically, there is nothing wrong in raising hogs, but we think that as this subject has given rise to such sharp feeling in Israel during the past few years, and as it is against orthodox Jewish teaching, it is not likely to make the lot of the missionary any easier in the country. Out of fairness we must add that we did not see any Jews working on the farm, and it is highly probable that it is not intended for Jews at all. If this is so, we feel that the choice of land for such a farm among the Jews is most unfortunate. There would be no objection to such a farm in a non-Jewish section of the country.

Bible-Reading Circles in Israel. Within the past year or so there has been a great stimulus among the Jews in Israel to know their own Book. Bible-reading circles have sprung up in the three largest towns. These are held in private homes, and they are not necessarily intended for religious study but merely to get to know the Bible and the traditions and teaching associated with it in Jewish history. We are thankful for this, for we know that the Holy Spirit can use His Word under all circumstances. Many homes now have a Hebrew Bible containing a New Testament quite openly displayed on the bookshelves. It is quite easy to obtain a Hebrew New Testament here, and so we are at a loss to understand the reason why our car was broken into,

and together with a small electric hand torch the thief made off with a Hebrew New Testament!

French Rabbis Appeal to Converts. More than 50 rabbis assembled in Paris in July last addressed an appeal to "Apostate Jews" who, under the Nazi regime, had embraced Christianity, ". . . not out of conviction, but out of fear," to return to the fold of Judaism. It is interesting to note that these rabbis acknowledge the possibility of a Jew's embracing Christianity out of conviction. This is a remarkable admission that only a few years ago no responsible Jewish body would dare to make.

Famous Rabbi Visits Israel. The Sotmarer Rabbi, Rabbi Joel Teitelbaum, of Williamsburg, New York, who is said by his followers to be able to perform miracles, visited Israel about the time of the elections. His group is extremely orthodox and is daily waiting for the coming of the Messiah. The object of his visit was to persuade religious Jews not to participate in the election of a government for the "Apostate Jewish State of Israel."

Woman Cantor in U. S. A. A Long Island synagogue has accepted the appointment of a woman cantor. This is probably the first time in Jewish history that a woman has been appointed for such a post. The Committee that appointed her stated that it is only prejudice and tradition that have prevented this in the past, and that there is absolutely nothing in Jewish Law which forbade such an appointment.

Economic Development. The oil exploration in Israel shows every sign of being successful, and it is anticipated that should oil be found, together with the vast reserves of high-grade potassium in the Dead Sea, within ten years the country may well become economically independent.

Questions and Answers

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

Question: *Some time ago Dr. Cohn wrote in THE CHOSEN PEOPLE about the Jews who had done so much for the world. I am certain he mentioned Christopher Columbus. Upon what basis did he claim this? If one of us lay people make a statement of this sort, it is very necessary that we have data to back it up.*

Answer: The following is a quotation from *The Encyclopedia of Jewish Knowledge*:

"COLUMBUS, CHRISTOPHER: Discoverer of America; b. presumably at Genoa, Italy, 1446 or 1456; d. Valladolid, Spain, 1506. Until 1910 his Italian birth was unquestioned, and although Kayserling traced a Jewish family named Colon—the Spanish form used by Columbus—and the Jewish associates of Columbus in his discovery, no light was shed on his origin until Vicente Blasco Ibanez claimed that Columbus was a Spanish Jew whose right name was Colon, a reputed Jewish family, and that his two chief supporters in the great American adventure, Gabriel Santangel, treasurer of Aragon, and Colomo, secretary to Isabella, Queen of Castile, were both Jews. Commenting on this the Spanish historian, Jose M. Erugo, wrote that he had studied all the Columbus data, and was convinced that Columbus was born in the provincial Spanish city of Pontevedra, and was the child of Jewish parents, who became Maranos after his birth. This historian pointed out that the story that Isabella pawned her jewels for the American expedition was untrue, and that the cash was provided by Luis de Santangel, who was the son of Rabbi Azarias Ginillo, and adopted the name of Santangel only after the expulsion, when he rose to great eminence in

Spain. Other Maranos provided some of the money needed: Zacuto, a professing Jew, provided the maps, and five Maranos were part of the crew.

"Enrique Maria de Arribas, of Turul, another historian, confirming these details stated that he had traced the genealogy of Columbus' mother and reports her name as Suzana Fonterosa. Don Nicolas Diaz Perez, Chronicler of Estramadura agreed that Columbus was of the Colon family settled in Plasencia in 1400, but was later expelled during the persecutions of the Jews. Prof. Moses Bensabat Amzalak, a Jew, and professor in Lisbon, in August, 1927, at a Congress of the Spanish and Portuguese scientific bodies, gave further evidence in support of the Spanish-Jewish origin of Columbus. The claim was advanced in Rome, in 1926, by another Spanish scholar, Prof. Cortezao. In explanation of the Genoese story it is alleged that the Colon family with other Jews fled from Spain and lived for a time in the Italian city."

Question: *Can you tell me the meaning of the last part of Isaiah 28:16, "he that believeth shall not make haste?"*

Answer: The Hebrew word used here means properly, "to make haste," then "to urge on," and then "to be afraid," "to flee," "to retreat." Thus it came to have the sense of "to be ashamed," as it is translated in the Septuagint and by Paul (Romans 9:33) and Peter (1 Peter 2:6). The idea embraced in the word is that of one who is alarmed and flees to a place of safety. Since God has laid in Zion a sure foundation Stone, whoever places his faith on this Stone shall have no cause for alarm; he

shall not have to flee; he shall not be put to shame or have any reason to be ashamed for having placed his confidence in this Stone. Here we already have the great doctrine of faith in the Messiah as the ground of salvation and security, but it is to be noted that the stone which will bear the believing in immovable safety will be the means of smashing the unbelieving (Matthew 21:44), and the hail of his justice shall sweep away the refuge of lies (Isaiah 28:17). The hail of God's punitive justice does not strike those who place their faith in the Messiah. Here indeed is revealed the calm temper of steadfast faith.

* * * *

Question: *Is there any difference in the words eternal and everlasting in the Hebrew? In my own experience I have distinguished between the two words, making eternal a word related to God, while everlasting relates to that which at some time had a beginning but will never end. I have been told that in the Greek there is no difference in the words. Is this so?*

Answer: It is true that our English words *eternal* and *everlasting* have different significances although they are often used interchangeably. Webster uses the one to define the other. He distinguishes, however, as follows: "Eternal, as used of duration, strictly implies absence of either beginning or end; it commonly conveys the implication of inherent quality rather than that of mere continuance; Everlasting, though often interchangeable with *eternal*, more frequently applies to future duration alone, and is less often thought of as implying essential quality." Neither the Hebrew nor the Greek has this difference drawn in words, and we must rely upon the context and parallel Scriptures to help us in our interpretation of any particular passage.

Question: *A good many brilliant men think that meekness and humility mean the same thing, but I do not. I wish to have the word meekness explained. Is the following definition correct? "Greek chariot horses were described as meek when they were perfectly trained and responded instantly to the will of the driver. The word meek then meant responsive to guidance." Perhaps you might also have a definition on humility.*

Answer: The Greek word for meekness comes from *praos* (also *praus*). The word means mild or soft and is used most frequently of persons in the sense of being mild, meek, and gentle. It is used of a horse as being *gentle*, and of other animals as being *tame*. It is also used of illness as being *mild*, and of sound as being *gentle* or *low*. Because of this fundamental concept it came to be used for *making mild* or *taming*. You can see from this that the definition based on Greek chariot horses is only partially correct. Its chief fault is that it limits meekness to only one of its aspects. A meek person will be responsive to guidance. Although this is not the quintessence of meekness, it ought not to be overlooked as one of the important manifestations of this grace.

Humility is another beautiful word and important virtue. The adjective *tapeinos* is used in secular Greek of *place*, as lying low, or living in a low region; of *condition*, as being brought down or humbled, especially of rank as lowly, poor or mean; of *attitude*, as downcast, downhearted, or as submissive and obedient, in the good sense, or mean and base in the bad sense; and of *style*, as low or poor. In the New Testament the word is always used in a good sense. The predominant note in both humility and meekness in the Christian sense is the yielding of the self-life to the Lord Jesus Christ.

The Snare of Tradition

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

MORE than once in His earthly ministry the Messiah of Israel passed severe judgment on the dead and formal practices of the Judaism of His day. Such a passage is found in Mark 7:1-13 which reads:

And there are gathered together unto Him the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of His disciples ate their bread with defiled, that is, unwashed, hands. (For the Pharisees, and all the Jews, except they wash their hands diligently (that is, up to the elbow), eat not, holding the tradition of the elders; and when they come from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brassen vessels.) And the Pharisees and the scribes ask Him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And He said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And He said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

The passage shows in strong contrast what conditions should prevail in spiritual matters, and what elements are ever seeking to displace them. That which is trusted to ornament real worship can be found

ultimately to be detracting very seriously from it. The portion of Scripture just quoted is very revealing as to the rites and ceremonies of the scribes and Pharisees of that day.

It shows, first of all,

THE MECHANICAL NATURE OF SUCH WORSHIP, 1-4

Up to this point in the Messiah's ministry the group that had gathered to Him was not unfriendly. This group, however, is made up now of hostile critics trying to catch Him in His words. They had come from Jerusalem, the center of the orthodoxy of their day. While lying in wait for Christ, they had seen some of His disciples eat with ceremonially unclean hands. Why they were considered to have eaten with defiled hands is explained. The Pharisees and their followers washed their hands with the fist, up to the elbow. This they had received from the tradition of the elders, which was the body of rabbinical comment on the written law, at first preserved by oral handing down from generation to generation. This was and is the very heart and life-blood of Judaism. When these strict religionists and ritualists came into their homes from the market-place, they feared that they had contracted ceremonial uncleanness by mixing with the heathen public. Hence they bathed themselves before partaking of food. But such were just a few of the washings prescribed by tradition and custom. The longest of the six books of the Mishna (that of Tohoroth or Cleansings) deals with purification, with thirty chapters given over to the cleansing of vessels. Think for a moment of the Book of Deuteronomy and the Book of Psalms with their

portrayal of high spiritual life, and then note a religion of washing hands, pots, and cups. External observance can never feed the soul; mechanical worship can never bless the heart of God.

The Talmud says, "There was a flute in the Temple, preserved from the days of Moses; it was smooth, thin, and formed of a reed. At the command of the King it was overlaid with gold, which ruined its sweetness of tone until the gold was taken away. There were also a cymbal and a mortar, which had become injured in the course of time, and were mended by workmen of Alexandria called by the wise men; but their usefulness was so completely destroyed by this process that it was necessary to restore them to their former condition." Are not these things revealing? Do they not show that by overlaying the written Law with what they called gold, but what was in reality the dross and tinsel of tradition, the religious leaders of the nation had destroyed or injured its beauty and usefulness?

The passage reveals, in the second place,

THE HYPOCRISY OF LIP WORSHIP, 5-7

The Pharisees were not content merely with additions to the law, but they call the disciples of the Messiah to account on the basis of their tradition. For this action they are severely denounced by Christ as hypocrites. It means properly "play-actor"—one who is playing a part in life and thus hiding his real self. Isaiah the prophet is quoted (29:13) to confirm the charge of the Messiah against them as to hypocrisy. Drawing near to God with the lips while the heart is far from Him does not deceive God at any time. The God who knows the hearts of men can never be satisfied with mere outward observances. He cannot abide many sacrifices, the blood of bullocks, in-

cense, the trampling of His courts, the calling of solemn assemblies, as long as there is iniquity present. Isa. 1:10-15. This needs to be emphasized in Israel today, and among all who are deluded into presenting to the living God only lip worship.

A certain deacon, who was zealous in his advocacy for the cause of temperance, one day employed a carpenter to make some alterations in his living-room. In repairing a corner near the fireplace, it was necessary to remove the wainscoting. The workman was amazed to find bottles, jugs, tumblers, and the rest. He ran to the proprietor with the information. "H'm! Well, I declare," said the deacon, "that is curious, sure enough. It must be that old Captain Brown left those things here when he occupied the place thirty years ago." The workman answered, "Ah, perhaps he did, but say, deacon, that ice in the pitcher must have been well frozen to have remained solid all this time." The deceit that will escape men will not pass by God.

In the last place, the portion we are considering presents the serious matter of

THE DENIAL OF GOD'S WORD, 8-13

That God's Word was denied and set at nought is declared three times; "Ye leave the commandment of God"; "ye reject the commandment of God"; "making void the word of God by your tradition." The Pharisees did three things with their traditions: (1) they added them to the Word of God as supplements; (2) they put them on the same level of authority as the Word; (3) they honored them above the Scripture. Proof of their empty religion is present not only in Isaiah, but in the writing of Moses as well. In the fifth of the Ten Commandments, honor for mother and father was commanded. The Pharisees did not openly deny the fifth commandment. They rather

taught that a man might present to God's service as sacred, any gift which might be used for the care of his parents, thus freeing himself from any further expense about them. All he had to do was to call his money "Corban"—dedicated to holy purposes—and he had no further obligation to his parents. This was a shameful device to avoid the obligation of showing due honor and support of his parents. He would say in effect, "Whatever support you might have had from me is irrevocably given elsewhere." But duty to parents comes before the obligation to make offerings. What their religious teachers were actually doing was to permit the mere saying of a word by an unfaithful son to prevent the use of needed money for the support of his parents. In point of fact the Pharisees were preventing the keeping of God's law by the tradition which they added to it. As though this were not sufficient, these ritualists had many similar arrangements which nullified the force of the law which they claimed to be upholding. Without question certain passages of the Talmud put tradition above Scripture. One passage reads: "The words of the Scribes are lovely above the words of the Law; for the words of the Law are weighty and light, but the words of the Scribes are all weighty." Such is the snare of tradition: it leads away from God's Word and its requirements. It cannot offer a way of salvation and peace; God's Messiah alone does that.

A religionist once said to William Tyndale, "We are better without God's law than our leaders." Said Tyndale to this placing of the Word of man and his tradition above the Word of God, "I defy your leader and all his laws. If God spare my life, ere many years I will cause the boy which driveth the plough to know more of the Scripture than you do."

We dare not look to tradition, but to the unfailing Word of God. When Queen Elizabeth's wrinkles became deep and many, the die at the mint was broken, and only one mutilated specimen is now in existence. Her maids of honor saw that no looking-glass remained in any room in the palace. They say that the Queen had not the heart to look herself in the face for the last twenty years of her life! A mirror exposes; so does the Word of God. Better it is to see the dirt of our lives there and be cleansed by the blood of God's Lamb and Messiah, than to lull ourselves asleep with tradition. Leave tradition and cling to the Word!

"I Will Bless Them That Bless Thee"

By DR. HENRY J. HEYDT, New York Headquarters.

THE promised blessing of Genesis 12:3 has certainly been our manifold experience in our ministry here. Every aspect of it brings with it a particular joy. It would be difficult to say which is the most precious, teaching in our Jewish Missionary Training Institute, selecting and writing articles for **THE SHEPHERD OF ISRAEL**, ministering now and then at the Brooklyn and Coney Island Branches, and at our Lord's Day afternoon services in Manhattan, answering some of the questions that come in the mail, writing tracts, teaching classes in two private homes, or the conference work out in the churches.

Then there are the many unexpected things and individual contacts that arise every day to make an already diversified program even more fascinating. We shall never cease to praise the Lord for having opened to us this treasured door of ministry with the American Board of Missions to the Jews.

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.
K E X	Portland, Ore.	Sunday	9:30 a.m.	1190	K.C.
K E X-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. Catherines, 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

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

General Information

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

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

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

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

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

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$400,000 annually. The Lord has never failed us. We have no 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.

Articles of wearing apparel should be sent to 590 Broadway, Brooklyn 6, N. Y.

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Written from a background of sixty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

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