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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.
236 West 72nd Street New York 23, N. Y.

THE CHOSEN PEOPLE

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



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

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 236 West 72d St., New York 23, N. Y.

20 cents a copy

\$1 a year

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Entered as Second Class Matter November 14, 1945, at the Post
Office at New York, N. Y., under the Act of March 3, 1879

PRINTED
IN
U.S.A.

American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews
Founded in 1894 by Leopold Cohn, D. D. (1862-1937)
Succeeded by Joseph Hoffman Cohn, D. D. (1886-1953)

Harold B. Pretlove, *Executive Secretary*

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"The Chosen People." For circulation among Christians.

"The Shepherd of Israel." A monthly paper for international circulation among Jews.

Leaflets. Expounding Scripturally Israel's place in God's program.

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

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European Headquarters, 24, Rue Liancourt, Paris

American Headquarters, 236 West 72nd Street, New York 23, N. Y.

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(Continued on inside back cover)

THE CHOSEN PEOPLE

Subscription Price
\$1 per annum



Appears monthly
September to June
Inclusive

Vol. LXI

NOVEMBER, 1955

No. 3

Salutation

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

DEARLY BELOVED FRIENDS:

"O give thanks unto the Lord, for He is good." Last summer I visited our beautiful camp in the Connecticut hills. It had been a wonderful day; the weather was perfect. From morning to evening the hours were crowded with good things from the hand of our precious Lord. In this atmosphere the children had been radiantly happy. As evening fell I quietly walked from one cabin to another during the children's devotions and did a little eavesdropping. One by one the children with grateful hearts remembered their loved ones at home. They thanked the Lord for the privilege of coming to camp; for the Gospel of the Lord Jesus Christ; for their counselors, their food, and for loving care. Then there was silence, and the young man in charge urged the youngsters to think of one item for praise. The silence was broken by a little lad of eight who was evidently making his first public prayer. Nervously, but still with a degree of eagerness, he earnestly prayed, "Dear Lord, I thank God for God. Amen."

"Out of the mouth of babes and sucklings hast thou ordained strength." What deeper theology could be written than this pearl of wisdom from the lips of a lad? We are soon to celebrate another alleged "Thanksgiving Day," but, alas, we as a nation have forgotten how to give thanks. Our grain elevators once more can feed the world; our economy is booming; almost everybody owns a car; our so-called "standard of living" is rising; no longer is it that by the sweat of our brow we toil for our daily bread. And still in this land of abundance we cannot find time to get us up from our easy chairs to go to the house of the Lord and thank Him for all His goodness. The family altar has given way to the family orgy. With empty hearts and overfull stomachs we are about to celebrate another day of gluttony.

HAVE WE FORGOTTEN THE DOCTRINE OF GOD?

Ingratitude is a sin, and it is the result of not giving God His rightful place in our thinking. We are unthankful in the same degree that we are unaware of the fact of God. The doctrine of God is one of the most neglected teachings in our study of the Scriptures. People are interested in whether Isaiah foretold the airplane, or if Peter prophesied of the hydrogen bomb. These items are interesting tid-bits for intellectual nibbling, but they are shallow indeed and harmful if they divert our minds and our hearts from

the central truths of the Bible. The Bible is God's revelation of Himself to mankind, and every page of it should make us more aware of Him and of His will for us. When Paul would prove that the heathen world is without excuse he began his indictment with its neglect of God and its resulting unthankfulness:

Because that, when they knew God, they glorified Him not as God, neither were thankful (Romans 1:21).

Oh, that we as a nation would thank God for Himself! All of His gifts are wonderful and worthy of our praise, but behind all of His mercies is God Himself. Let us invite Him to our tables and make this a real Thanksgiving Day.

It is beautifully fitting that a day of real thanks-giving should also be a festive occasion for the Lord's people. The Lord Jesus Christ never defended the charge that He ate time and time again with publicans and sinners. It was at the table that He gave many blessed truths to His disciples. His message to the church at Laodicea can be validly applied to repentant sinners during all ages, and it speaks of a feast:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Revelation 3:20).

It should be borne in mind, however, that the most important part of this occasion is not the meal but the blessed Presence of our Lord Jesus Christ Himself.

Is it not marvelous that each time we remember our Lord in the communion service that it is around a table?

Around a table, not a tomb,
He willed our gathering place should be,
When going to prepare our home,
Our Saviour said, "Remember me."

THE LORD'S SUPPER FORESHADOWED IN THE PEACE OFFERING

This same truth is also clearly taught in the Law by the regulations about the peace-offering. It is interesting to note that the marginal rendering of this term in the American Revised Version of 1901 is "thank-offering." Other translations, such as "salvation-offering," have been made by scholars, but we believe that "peace-offering" is the best translation of the original. It will be seen by studying Leviticus 7:11-18 that the heart attitude of one who made a peace-offering was that of thankfulness to God. It was a peace-offering of thankfulness. It was not an oblation to bring about peace but the offering of one who is in the state of peace. There was one item which distinguished this sacrifice from all others; it was a feast upon a slain animal partaken of by the people, the priests, and symbolically by God Himself.

The basic instructions for the peace-offerings are found in Leviticus 3:1-5:

And if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons

shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto the Lord.

The above verses give the directions which applied when an Israelite brought one of the herd as his peace-offering. The other two paragraphs of chapter 3 explain the ritual if the offering be of the flock (verses 6-11), or of a goat (verses 12-17). Other important passages are Leviticus 7:11-18 and Deuteronomy 12:6, 7, and 17, 18).

From all of these Scriptures we receive a vivid picture of this little-known sacrifice. A Jewish commentator, Kalisch, expresses it thus:

The character of these feasts cannot be mistaken. It was that of joyfulness tempered by solemnity, of solemnity tempered by joyfulness. The worshipper had submitted to God an offering from his property; he now received back from Him a part of the dedicated gift, and thus experienced anew the same gracious beneficence which had enabled him to appear with his wealth before the altar. He therefore consumed that portion with feelings of humility and thankfulness; but he was bidden at once to manifest those blissful sentiments by sharing the meat, not only with his household, which thereby was reminded of the Divine protection and mercy, but also with his needy fellowbeings, whether laymen or servants of the temple. Thus these beautiful repasts were stamped both with religious emotion and human virtue. The relation of friendship between God and the offerer which the sacrifice exhibited, was expressed and sealed by the feast, which intensified that relation into one of an actual covenant, the momentary harmony was extended to a permanent union. And these notions cannot be expressed more intelligibly, at least to an Eastern people, than by a common meal, which to them is the familiar image of friendship and communion, of cheerfulness and joy.

The above quotation from a Jewish scholar fills our hearts with wonder and praise. With the veil over his heart this dear son of Abraham could so beautifully describe this sacrifice! It makes us ponder how he would have expressed his ecstasy if he could behold in this ritual "Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth"!

The peace-offering was a bloody sacrifice. It was brought of either male or female animals, but not of pigeons. There was the laying on of hands in confession and identification. The Hebrew people could not come to the tabernacle and have this feast until the victim had been slain and its blood sprinkled upon the altar. This offering was similar to but blessedly different from both the sin-offering and the burnt-offering. The individual who has put his trust in the Lord Jesus Christ's atoning death has no other sin-offering to bring. Full, perfect, and sufficient atonement for sins was made at Calvary by the Lord Jesus Christ. Nor has he a burnt-offering to make. The full surrender of Himself was once for all made in Gethsemane and on Calvary. He can, however, spiritually offer the peace-offering when, with a grateful and adoring heart, he thankfully offers praise to God for His abundant faithfulness. But even in the peace-offering he cannot come to the Table of the Lord in his own strength. The Lord has blessed him, and of that manifold providence he brings an offering to the Lord.

In the burnt-offering the entire sacrifice was completely burned on the altar. In the peace-offering all of the fat and only the fat was burned. Throughout the Writings and the Prophets the term "fat" and "fatness" are often used as the symbol of that which is of the richest and the best. "They shall be abundantly satisfied with the fatness of thy house." "Hearken diligently unto me . . . and let your soul delight itself in fatness." Is it not sad that many children of the Lord know His saving grace, yet they cannot bring a peace-offering because they keep the fatness for themselves? "All

the fat is the Lord's." If we are truly thankful to God we then realize that all we have is His.

The main point of this symbol is as suggestive as it is simple. The Israelite brings a sacrifice to God. It is no longer the possession of the worshipper; it belongs to God. The sacrifice is slain, and the choicest parts are offered on the altar. Until this was done there could be no feast, no fellowship with God. But when this is done God, in token of His receiving the Jew to his full restoration and forgiveness, now invites this same one to a joyful feast! And this joyful feast is in God's own house.

He had laid his hand upon the sacrifice; the blood had been sprinkled for him, and he is now invited by God Himself to feast in His own house. Fellowship with God has been restored. The prodigal has returned. They will feast together upon the fatted calf. The fellowship with God has been wrought by the blood of the slain victim. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His (God's) Son cleanseth us from all sin."

A GLORIOUS TRUTH VEILED IN THIS FEAST

As wonderful as this truth is, there is a truth even more glorious veiled in this sacred feast. He who brought the peace-offering to God was in turn invited by God to a feast, and it was the flesh of the slain victim which became his food! Here we have a truth which goes beyond the great fact of atonement by the shedding of blood. The same victim whose blood was shed was also to be his food. Thank God our Lord Jesus Christ has not only brought to us the fact of redemption, He is also our sustenance. The victim on the altar and the food on the table are both the same. He who offered Himself for us on the cross is now our food. It may seem strange for us to say that in a very real sense we live by "eating the flesh" of the slain Lamb of God. When our Lord declared Himself to be the true manna, the Bread from heaven, He said,

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world (John 6:51).

In the Law we read, "And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God" (Deuteronomy 27:7). And in the Gospels our Lord Jesus Christ says, "My flesh is meat indeed, and my blood is drink indeed" (John 6:55). When we come to the table of the Lord and hear His words, "Take, eat; this is my body, which is broken for you," we know the fulfillment of the feast of the peace-offerings.

Oh, that our nation would learn to truly thank God! In the meantime, we who are redeemed by the blood of the Lamb will continue to offer the peace-offerings, the sacrifices of joy. May we faithfully give Him our best and continually feed upon Him, finding in Him the strength for service as we seek to win Jews to a knowledge of their Messiah.

Ever faithfully yours in His service,

Samuel Fuchs

Incidents In The Work

A SUMMER OF BOUNTIFUL BLESSING AT CAMP SAR SHALOM

Our young people from New York City, Brooklyn and Coney Island find relaxation for the body and nourishment for the soul in an environment of Christian helpfulness under the lofty pines and by the side of the placid lakes of the Connecticut countryside.

CAMP SAR SHALOM is a place of natural beauty. What spires can compare with those of the Sar Shalom towering pine trees as they point their rough-barked branches toward God? Men put together towers of churches or even construct skyscrapers, but they are not as the singing pine trees. Man's works do not have a message to bring; they simply are lonely sentinels standing guard over the rustle and rush of the crowded city life. Yet, the swaying pine trees speak; these masterpieces of creation seem to say:

This is my Father's world;
I rest me in the thought,
Of rocks and trees and skies and seas,
His hand these wonders wrought.

Too, they seem to whisper the majestic words of their Creator:

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? . . . Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Hosea 13:9, 10; Isaiah 45:22).

SINGING ON THE TRAIN — AND A CRITIC

While the New York mercury soared into the high nineties, a group of Jewish teenage campers thoroughly enjoyed the comforts of their reserved air-conditioned car as their train sped toward Camp Sar Shalom. When the air-conditioning service stopped in the car ahead of them, they were delighted to share their car with some of the uncomfortable passengers from the disabled car. The appearance of new faces did not affect the chatter, laughter, or singing of the Sar Shalomers. They sang only

Gospel songs and choruses. Soon one of the newcomers approached the counselor in charge of the group and questioned: "Shall I speak with you or the conductor in order to get this noise stopped?" The word *noise* was this stranger's conception of voices lifted to the living God in praise. When faced with the decision of returning to his sultry car or enduring the Gospel singing, he chose to endure. Thus, the teenagers registered a united testimony for their Lord Jesus Christ on their train trip to the Connecticut mountains.

Some of these young people practically count the days from one camp season until the next because of their eagerness to return. To them, going to camp is quite like returning home since they have been attending this same camp for so many years. One camper of former years, now a Boy Scout counselor in Detroit, Michigan, planned his schedule so that he could spend the Fourth of July week-end at his favorite camp — Sar Shalom. Many of these campers have been given the opportunity to attend other camps where the camp fees are exorbitant, but they choose to come to Sar Shalom where the Lord Jesus Christ, Israel's Messiah, is a living reality. One teenager came in the face of strong parental opposition when it was learned that the young person was planning to attend a Christian college in the fall. Regardless of their varied backgrounds, all the campers were soon in full swing with the daily camp program of attending chapel and vesper services, catching frogs, fishing, hiking, rowing, swimming, and countless other activities.

EMPHASIZING THE WORD "DO"

The morning Bible lessons were centered around the short word, "DO," which was emphasized by requiring every camper to memorize a Scripture verse daily. Each verse included the word "do"; for example: "What must I *do* to be saved?" Acts 16:30. These lessons included studies of what God did and can do through His servants who wholly desire to do His complete will. The fundamental message was that one cannot do God's will unless he accepts His Son, the Lord Jesus Christ, as his personal Saviour.

Perhaps the most unusual event of teenage camp was a visit to a nearby dairy farm, which is one of the largest in the United States. It still has the 1950 blue-ribbon-winning cow that produced the largest amount of milk for that year. Each camper was taken on a guided tour which consisted of illustrated informative talks about the proper care of all the dairy farm animals, a close-up view of the milking apparatus in operation, and a demonstration of the pasteurization, cooling, and bottling of the milk. In addition to all this, every person in the visiting group was given a refreshing bottle of cold chocolate milk. This good will was furthered by the dairy owner's returning some of the group to camp in his own station wagon.

LETTERS FROM GRATEFUL CAMPERS

Life at camp was full and diverse; all too soon the time came to return home. The following excerpts were taken from some of the many letters of appreciation which were received:

I cannot express my gratitude as full as I would like to. I indeed had a wonderful time. Where else on earth could one come to a camp as wonderful as Sar Shalom and learn about the Saviour? Yes, I am indeed grateful to all your teachings about my Messiah. My only regret is that I never wrote a note of thanks before.—B. B.

I know what I learned in the two weeks in camp will remain in my memory. I know for sure that Jesus has come into my heart. The country in which the camp is situated can very easily take all evil things out of my mind and help me to think more of the Lord.—D. H.

I am thankful to believe in Jesus Christ, and it was a privilege to come to a camp where He was worshipped.—N. M.

Almost as quickly as the teenagers vacated the camp grounds, the junior campers became firmly ensconced. For the next two weeks they participated in a program which was quite similar to that of the older campers, except for the modifications in regard to a younger age group. Of course, frog catching, fishing, and trapping turtles gained more momentum with this particular age level, and it was not at all uncommon to hear a camper describe his method of frog catching as he talked in his sleep. You see, our camp this year was located beside two private lakes, a small lake for our swimming activities, and a larger one where the campers went fishing and rowing—a veritable frog haven.

What better description of their days at camp could be given than that of a camp song, which was written by a camper?

We come to dear Camp Sar Shalom,
for it's the place to be;

There's lots of fun for everyone, for
you and me.

There's lots to do the whole day through,
For this our praises go to the dear
Lord who made it so:

We love Him; we love Him; we love
Him!

We come to learn of Him who died
and took on Him our sins;

If we accept Him in our hearts, our
souls He wins.

Yes, every day in every way we learn
more of His love,

And once we've heard we'll spread the
Word:

We love Him; we love Him; we love
Him!

"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 eighth in the series.

IN OUR LAST BROADCAST we left off with the expression "God forbid." If you have your Bibles, won't you please open to the 11th chapter of the Epistle to the Romans, because we shall be digging deeply into this chapter line by line through all of these broadcasts. If you will have your Bibles always handy, you can take them out and mark the chapter as we go along, so that it will be of help to you in the days to come.

We stopped last week on this one phrase, "God forbid." Paul had asked the question, "Hath God cast away His people?" That is to say, is it true, that which you are asking yourselves nowadays, that God is through with the Jew? Then he, himself, answers the question: "God forbid." You will remember we explained that this expression, "God forbid," is so solemn that it has in it the essence of blasphemy: that if you could believe concerning God that He could do a certain thing about which it is said "God forbid," then you are indeed calling God a liar. It has to do with God's honor; it has to do with the question whether God can be trusted to keep His word. You will recall that God says, "I am the God of Jacob; I lie not." We are dealing here with the unimpeachable Word of God and with the unimpeachable God Himself.

Now Paul goes further. Not only does he take it up from the standpoint of negative impossibility, but he carries the argument along in the next phrase: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." That is, pragmatically, "Let us put your the-

ory to the test. You say that God is through with the Jews. Very well, I am a Jew; my name is Paul; I come from the seed of Abraham. Even my tribal identity is known; I come from the tribe of Benjamin. What are you going to do with me? If God has cast off the Jews, then God has cast off me. If God has cast off me, then how can I be the apostle of the Gentiles?" You see how the whole structure of the Church of Christ depends upon this foundation. Paul here is adopting the method of the logical syllogism. You remember how, when you studied logic, the formula prepared on the blackboard was made up of three lines or statements. We had, first, what is called the major premise; then the second or minor premise; then the third line or conclusion, consisting of three dots which looked like a little pyramid. Now, Paul is using the very same method for presenting the truth concerning Israel. He says to you, "You may go to the blackboard and write down your major premise." And you write: "God cast off the Jews." Very well. Now Paul tells you, "Please give me the chalk and let me write." And so Paul goes to the blackboard and he writes the second line or minor premise: "I, Paul, am a Jew." Then he hands the chalk back to you and tells you to go up to the blackboard and complete the syllogism. And you read:

Major Premise: "God cast off the Jews."

Minor Premise: "I, Paul, am a Jew."

Conclusion:

Now you must write the conclusion. Will you dare to write it? Don't you

see that if you start out with the premise that God did cast off His people Israel, you are suddenly adrift in a wild ocean in which you will finally end in what might be called church suicide? If Paul was a Jew and the Jews were cast off, then he was cast off, and all that he wrote and all that he said and all the preaching and all his world-wide carrying on of the Gospel—all these things melt into nothing, and you might just as well go out of your church doors, close your building and tear away the foundation, because you have no foundation to rest upon. So serious and so far-reaching are the consequences of this first error, it is as though you are entering a one-way street that leads to destruction, and there is no going back. If God cast off the Jews, then every time a Christian Jew anywhere in the world—a man like Schereschewsky or Benjamin Disraeli, once the Prime Minister of England, and thousands of others that we could name if we had the time—every time one of these men opened his mouth, he branded himself a fraud and could have no place in the Church of Christ. So you see again how serious is the implication involved.

Now we go further. We go to the second verse of this 11th chapter of Romans and we read, "God hath not cast away his people which he foreknew." Here you have a sentence of vast outreach, the depths of which you and I will never live long enough to plumb.

I am aware that there are people who will persist in their quarrel with God and say that the Jews are cast off. There is, for instance, a whole denomination, or a sect, or a cult, which says that they are the successors of the Israelites, and that when they get 144,000 persons converted the Lord will come and the Church will be complete. Well, I never argue with such people. I just take them to

the Word of God, and I open the Book and say, "Brother, you tell me that the Jews were cast away and that you are now God's chosen people. Just look at what God says." Then I show him God's Book and read to him: "God hath not cast away his people which he foreknew," and I say to my brother, "Now, you see, your quarrel is not with me, but your quarrel is with God; and you are calling God a liar because He says He did not cast off His people, and you say He did." And we leave it at that point.

You see, here you have a problem. God did not cast away His people whom He foreknew. We are dealing here with the eternal purposes of God—what the Westminster catechism calls "God's eternal purposes." This people God knew way back from the time of Abraham, and it was God, you remember, who called Abraham "My friend." He was the only human being in all history since the sun began to shine that was ever called by God, "My friend." Think of that honor and distinction. And then there was Isaac, and then there was Jacob—the Jacob whom God followed clear out to the home of that tricky uncle, Laban. This Jacob—God was his God. God remembers all this, and He tells us that He couldn't cast off those people whose memory and whose relation to Him were so tender. "God hath not cast away his people which he foreknew."

Now again my time is up, and we will stop at this sentence. But, the Lord willing, in our next broadcast we will start with the second verse of this wonderful 11th chapter of Romans, and with the expression, "Wot ye not what the Scripture saith of Elias?"

May God bless our hearers. We shall be glad to hear from you as to any questions you may have, especially if these messages are of blessing to you.

A Brilliant Book on Eschatology

A second edition of "Premillennialism or Amillennialism?" by Charles Lee Feinberg, Th.D., Ph.D., of Talbot Theological Seminary, is just off the press. The following review of the book is a masterly summary of this monumental work.

By REV. THOMAS G. LAWRENCE, D. D., Pastor, Calvary Temple, Hartford, Connecticut

THE CAREFUL STUDENT of the Scriptures discovers that one of the basic principles of Biblical interpretation is the acceptance of what is known as "dispensational truth." A consecutive reading of the Bible brings before us a gradual unfolding of divine truth and purpose. This being discovered, there is manifested a beautiful system in this progressive revelation. Much of the confusion in the minds of many people concerning eschatological truth is due to the lack of understanding the dispensationalism of the Scriptures. We would not be so bigoted as to declare that a man who does not accept the dispensational point of view lacks a knowledge of the truth, but we would unhesitatingly declare that the majestic synthesis of truth is inevitably lost if we disregard the dispensational unfolding of divine revelation.

In simple unambiguous language the prophets tell how the kingdom is to be brought in, who is to be its ruler, the extent of its reign, and also its length and character. It is evident that this kingdom is to regenerate society and it will certainly deal with economic questions and the temporal needs of men. Justice and equity will prevail, righteousness and peace will find full, perfect, permanent, and universal expression. Let us not be found guilty of spiritualizing passages which God would have us accept as literal. There is going to be set up on earth a literal kingdom when the King comes back. Let us not be found guilty of intermingling God's future plan with His present purpose.

Even today, we suffer from the wild allegorising of Origen and his

school. The disaster inflicted upon the clear exegesis of "Kingdom Truth" is practically irremediable in some circles. The failure to distinguish between "Church Truth" and "Kingdom Truth" palsied evangelization for thirteen centuries and even now shackles the feet of those who seek to proclaim the glad tidings of the grace of God. Money has been wrongly spent and energy wrongly bent because man has tried to do in this day what God intends doing and will do in a future day. We have no doubt that the Davidic Covenant will be fulfilled, and the Davidic Kingdom will be established on earth; the glory of Jehovah shall cover the earth as the waters cover the sea, and the kingdom shall stretch from shore to shore, but the King must first come.

TRUE ESCHATOLOGY ESSENTIAL IN EVANGELIZATION

Dr. Feinberg in this masterful work consistently and conclusively proves that a true and proper eschatology is essential to true and proper objectives in evangelization. A proper Biblical eschatology is indispensable to tranquility of spirit in the present and brightness of hope for the future. The author is to be highly commended for his approach to this all-important subject; it is essentially and primarily Biblical, but the marks of high scholarship are in bold evidence. The reader will find as he peruses these pages that the idea propagated in some circles of sound scholarship being incompatible with simple faith in Biblical revelation, is absolutely without foundation. Dr. Feinberg

manifests a childlike, yet virile faith in the Bible as an infallible revelation from God; on the other hand, he reveals a profound polemical skill and keen forensic ability. His exegetical treatment of premillennialism annuls with death-dealing logic the eisegesis of the amillennialist.

The book presents a Scriptural dispensationalism with none of the hyper-dispensationalism which the amillennialist accuses the premillennialist of possessing. Textual criticism is not avoided, but the ambiguities of amillennialism are fully exposed.

The hermeneutical rule which Dr. Feinberg uses has been excellently expressed by Milligan as follows: "The only safe and infallible rule for the interpretation of Scripture is the Scripture itself." No less an authority than the Apostle Paul writes of the validity of such a principle of interpretation when he admonishes us to "compare spiritual things with spiritual." When Peter stated that "no prophecy of the Scriptures is of any private interpretation," he must have meant to convey the same idea. The true exegete of the Bible will show how all the many and varied parts of the Book form one harmonious whole. A thing which is often overlooked but is strongly emphasized in this work is the fact that prophecy is not something superimposed upon the message of the Bible but is itself a method of revelation.

THE CHARACTERISTICS OF PROPHECY

Dr. Feinberg in his introduction furnishes an excellent key to the unfolding of the prophetic word as he shows how "prophecy can be distinguished by certain distinct characteristics." First of all, it is a clear statement of a future event, wholly to be distinguished from the garbled and incomprehensible ambiguities of heathen oracles and prognostications. Secondly, it must not only foretell

an event before its occurrence, but the event itself must be without the realm of human view or insight. It cannot be deduced from former events. Thirdly, the one who is predicting must recognize, in practically all cases, that his utterance is from God. Particular caution must be taken in interpreting prophecy that, notwithstanding the presence of figurative and symbolic language, the prophecies be not rendered devoid of meaning.

After reading this book the reader will vouch for the veracity of the following words found in the introductory section: "The language of prophecy is relatively free from symbolic language and is not smothered into incomprehensibility by so much symbolic drapery. Indeed, far too great liberties have been taken with prophetic truth; the like practice with regard to salvation truth would long have rendered it void as to actual teaching of God's word. We do not wish to be misunderstood in this particular, however, for we do believe that some prophecy is conveyed to us by means of symbolic language. But whenever such is the case, the symbols are explained in the immediate context, in the book which they occur, or elsewhere in the Word, no room being left to the imaginations of men to devise explanations."

It is shown without ambiguity that the amillennialist must prove by proper laws of exegesis that the passages advanced by the premillennialist are false and erroneous. Dr. Alva J. McClain, President of Grace Theological Seminary, in his foreword to the second edition of this book, summarizes the contents thus: "Following the introductory section, the book consists of three main parts. First, there is an analysis of the premillennial system of eschatology, in which the author makes a rapid survey of the whole field of Kingdom prophecy from Genesis to Revelation.

The second part presents an analysis of the amillennial system as set forth in the writings of its modern exponents, chiefly those of Vos, Masselink, and Wygaarden. The third main part of the book lays the two systems side by side for purposes of comparison and contrast.

"To this able and excellent treatment, Dr. Feinberg has now added a very large and fully documented Appendix, in which he brings the discussion completely up-to-date. Here the arguments, attacks and inconsistencies of recent amillennial authors are handled with great apologetical acuteness. And as to those who with myopic carelessness are now counseling the surrender of certain premillennial positions, Dr. Feinberg warns of the possibility of throwing out the baby with the bath."

SATAN WOULD HAVE US BELIEVE REVELATION AN OBSCURE BOOK

The contrasts between the two systems (premillennialism and amillennialism) is vividly portrayed in the chapter which deals with the interpretation of Revelation Twenty and the Millennium. The amillennialist maintains that the passage in Revelation is of difficult interpretation because it is found in an obscure book. The author is justified when he declares that the amillennialist by his interpretation of the passage has made it obscure, but it is not so in itself. It is Satan's design to get people to believe that the book of Revelation is an obscure book. The book is distinctly declared to be a revelation, an unveiling, a disclosure.

Masselink seems to present the most extended discussion of the amillennial view and presents no less than fifteen objections against the doctrine of the millennium. In answering these objections, Dr. Feinberg demonstrates a keen penetrative perception along with an exegetical ability, which marks him out as a champion

in the field of eschatology, especially in the subject of the millennium.

There is a mistaken idea among some antidispenationalists and amillennialists concerning the position of the premillennialist regarding the literal interpretation of the Scriptures. It is absurd to think that the premillennialist who is an advocate of the literal interpretation of the Bible does not allow the use of figures or symbols. This the author makes abundantly clear. The amillennialist claims that the New Testament contains no indication whatsoever of the re-establishment of the Old Testament Theocracy. This claim is proven to be utterly false by references in Romans and Revelation.

Premillennialists are often confronted with the variation of views in their school of thought, with the idea in mind that amillennialism is as uniform as could be desired. The fact is that there is a need of recognizing variations in amillennialism. The author correctly affirms that amillennialism is far from being a perfectly unified system or scheme of eschatology.

The reader of this book will find that the author has used language compatible with a sober Biblical discussion of the subject. While he is firm and steadfast in his position, and exposes the fallacies of the amillennialist view, he does so in a spirit void of captiousness.

In the field of eschatological apologetics this book ranks among the "musts" for the student of the prophetic Word. Not only would this book be excellent as part of collateral reading in a course on eschatology, it would also prove to be a superb text in a specific course on millennialism. Such a text would be worthy of use in the classroom of our seminaries and Bible colleges. Pastors would reap a tremendous harvest from this work which has all the evidences of prodigious labor and exacting study.

Questions and Answers

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

Question: *Are all Jews included in the national conversion?*

Answer: No. Jews who die today without accepting the Lord Jesus Christ are lost, so they cannot be a part of the national conversion. When Israel as a nation experiences the time of Jacob's trouble (Jer. 30:7), it will bring her to the place where she will accept the Messiah (Deut. 4:30; Hosea 5:15; Psalm 110:1; Matt. 23:39), but out of the entire nation living at its beginning two-thirds will die and only one-third will come through alive (Zech. 13:8, 9). This one-third, constituting the entire then-living Israel, will accept the Messiah and be the "all Israel" that shall be saved (Rom. 11:26), the nation born in a day (Isa. 66:8; Zech. 3:9). We need desperately to take the Gospel to Israel today, for when the Church is called out two-thirds of Israel will go to a Christless grave.

* * * *

Question: *When Christ was resurrected was he no longer human, but all Spirit?*

Answer: When you ask whether Christ was no longer human after the resurrection but all Spirit, we gather that you refer to His *physical* body. The Bible clearly teaches that He was resurrected in a real physical body. He said "handle me, and see; for a spirit hath not flesh and bones, as ye see me having" (Luke 24:39). This body, however, was in a glorified form. It was not restricted by physical laws. Thus the closed doors did not hinder Him, nor did the distance between Emmaus and Jerusalem or even that between earth and heaven. It is wonderful to realize that our resurrection bodies will be like His (Romans 8:23; 1 John 3:2).

Question: *An acquaintance of mine made the statement that people hated the Jews because they crucified and rejected Christ. I pointed out that at the time of Christ's crucifixion the body known as the Sanhedrin rejected and condemned Christ along with some of the common people of the Jews, but that not all the Jews rejected and condemned our Lord. Am I right? Can you refer me to some literature on the Sanhedrin at the time of Christ?*

Answer: It is true that many in the past, and even some today, have labeled the Jews as "Christ killers." This has been done, not because men loved Christ so much, but because they hate the Jew. The crucifixion is not actually the reason they despise the Jew but is used to give vent to a hatred that is there whether the Jews crucified Christ or not.

A study of the Book of Acts makes it clear that God holds the nation Israel responsible for the crucifixion (2:36; 3:13-15; 4:10; 5:30; 7:52; 10:39; 13:27), for which they used Gentile hands (the Greek of Acts 2:23 has the word "lawless" where the Authorized Version reads "wicked" and refers to men outside the Mosaic law). This does not mean that every individual Jew either of that day or since is responsible. The individual rulers of our Lord's day and the people they influenced to cry out "Crucify Him" were certainly responsible, but thousands of Jews accepted Him as their Messiah and Saviour and were the ones who constituted the early Church. There is a sense in which we are all responsible for the crucifixion because it was for us that He bled and died. In another sense the crucifixion was the responsibility of God the Father, for the Lord

Jesus Christ was the Lamb upon Whom He laid the iniquity of us all.

The most satisfying discussion of the Sanhedrin in the days of our Lord is to be found in Edersheim's "Life and Times of Jesus the Messiah."

* * * *

Question: *I do not yet believe in the Trinity—that is, that God is all divided up and separated from His own Spirit and three Persons. The words Trinity and Triune are NOT in the Bible.*

Answer: You are quite correct in saying that the words Trinity and Triune are not in the Bible. But neither are such words as omnipresent, omnipotent, and omniscient. Certainly you would not deny that God was omnipotent simply because the word does not occur in the Bible. The Bible does say that God is an *echad*, a unity (Deuteronomy 6:4). This Hebrew word *echad* means a compound unity as distinct from *yachid* which means only one and no more. When you study the Bible to see what number this compound unity contains you find it to be three, that is, a trinity. You find also that this trinity is revealed to us as composed not merely of a three-fold manifestation, but of three distinct Persons. See, for example, Isaiah 48:16, "and now the Lord God, and his Spirit, hath sent me" (the First and the Last of verse 12, the Creator of verse 13, the Eternal One of verse 16). In theology all of this is indicated by the word Trinity. This comes from the Latin *trini*, three each or three-fold. Personally, I prefer the expression tri-unity, but what really matters is that the Bible shows that the Godhead consists of three distinct Persons who are nevertheless one in essence, each possessing all the divine attributes. This unity is so complete that God is not all divided, nor are there three gods. This unity is so constituted that God the Father could

send God the Son to die for the sin of the world; and yet it is so absolute that when God the Son became man He was as fully God as He was in His pre-incarnate state, God manifest in the flesh, the whole fulness of the Godhead dwelling in Him. This is a matter both of revelation and of faith—of revelation because the Word of God so sets it forth, of faith because it transcends human comprehension.

* * * *

Question: *How do we know that Israel is still the chosen people?*

Answer: The covenant God made with Abraham and his seed was an *everlasting covenant*, and the land was given as an *everlasting possession* (Genesis 17:1-8). This was established with Isaac (Genesis 17:19; 21:12, 13) and again with Jacob (Genesis 28:13, 14) and also with David (II Samuel 7:11-17). Since this covenant is unbreakable (Leviticus 26:44; Judges 2:1; Psalm 89:28-37, etc.) it follows that Israel is still the chosen people today.

* * * *

Question: *What is the significance of the passage in Numbers 20:11?*

Answer: This passage gives the account of the sin which caused God to exclude Moses and Aaron from entering the promised land (Numbers 27:12-14; Deuteronomy 32:48-51). The sin of Aaron seems to have been that of silent consent. That of Moses is classified as unbelief and not sanctifying the Lord in the sight of Israel (Numbers 20:12; 27:14; Deuteronomy 32:51); as rebellion (Numbers 20:24; 27:14); as trespass (Deuteronomy 32:51); and as speaking unadvisedly (Psalm 106:33). He did not sanctify the Lord when he asked "must we fetch you water out of this rock?" (verse 10). This was also speaking unadvisedly. God told him to speak to the rock, and he struck it. This was trespass. He smote it twice. This was rebellion.

“They Have Moses and the Prophets”

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

DURING HIS MINISTRY here on earth the Messiah once recounted an intensely interesting and significant incident. We find it in Luke 16:19-31:

“Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man’s table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham’s bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father’s house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets,

neither will they be persuaded, if one rise from the dead.”

We have in this chapter one of the most important passages in the Bible on the issues of life and the reality of life after death. This is the only place in the Scriptures that describes the condition and emotions of the unbeliever after death. The Messiah lifts the veil into the next world and reveals the state of the believer and the unbeliever after death. The account has definite importance for our Jewish people today, because changeless principles are set forth.

The record speaks, first of all, of

THE SCENE IN LIFE

The rich man in the narrative (or Dives as he is called from the Latin translation of the passage) is vividly portrayed to us. He was habitually clothed in purple. The dye came from a purple fish, very costly and used only by the wealthy and princes. The fine linen he wore was undoubtedly Egyptian flax. Some of this linen was so fine that “it was called woven air.” It was worth twice its weight in gold. His food was in keeping with his attire: he fared sumptuously. He made merry in splendid and costly fashion. He feasted daily. But notice that he was unfeeling and lacking in mercy, unbelieving and impenitent. He enjoyed the world and all it offered to the full. The account now speaks of one at the very opposite extreme in the social scale. There was a beggar named Lazarus. His name signifies “God’s help” or “God helps.” He was rich in faith and trust in God, but woefully and painfully poor in this world’s goods. The account makes it plain enough that he was a believer in God. This beggar was laid at the gate of Dives, helpless, forsaken. And

to add to all his abject poverty, he was full of sores. His emaciated body was racked with disease. His was an uncomplaining nature, for all he would have wanted would have been crumbs from the rich man’s table. But the dogs were more kind to this unfortunate one than the rich man at whose gate he lay. Lazarus in pain and nakedness had dogs for company while festivities went on continually in the mansion of the rich man.

Now mark, in the second place,

THE SCENE AFTER DEATH

The condition of Dives and Lazarus after death is the main emphasis in the record. In the course of time, poor Lazarus died and was released from his constant suffering. The burial of Lazarus is not mentioned; either it took place without much care or ceremony, or he was not buried at all, being thrown on some public dunghill. When the beggar died, his wants ceased; when the rich man died, his luxuries ceased forever. But what dignity high heaven placed upon Lazarus, for it is stated that he was carried away by angels to Abraham’s bosom. This was the place of honor, the place of closest intimacy with the father of the nation Israel. This proves beyond a doubt that Lazarus was a child of God. Matthew 8:11.

But the rich man died too. Regardless of his wealth, the time came for him too to depart this life. And he was buried. You can be sure he had a splendid funeral: eulogies on every hand, crowds attending, and much public interest and attention. But what a sequel to it all! He went to Hades; he was in torment; he could see the bliss of Lazarus; he cried for mercy, and he was plagued constantly by memory. In his extreme mental and physical distress, Dives cried to Father Abraham. This does not indicate faith, but Jewish formalism which rested complacently and with-

out security from God in the fact of natural birth and relationship to Abraham. Matthew 3:7-9 and John 8:39. Both the forerunner of the Messiah, John the Baptist, and the Messiah Himself warned the people of Israel that this was an unstable foundation for eternal life. Doubtless this was the rich man’s boast on earth, the matter of natural kinship alone to faithful Abraham. Do you hear him crying for mercy? Had he ever shown mercy? Is there a word that he had ever so much as noticed poor Lazarus? He asks only for temporary relief from his consuming anguish. Abraham, in answering him, calls upon him to remember the entire course of his life while on earth and that of Lazarus. He had never thought of alleviating the pain of Lazarus, but he is eager that Lazarus be sent to help him in his agony. The central word in the account is the word “remember,” because it is the connecting link between earth and Hades beyond—memory. One of the worst features of the condition of the unbelieving, after they have died, will be the memory of former things. Nor is there any bright prospect that conditions will be altered. The great gulf between the lost and saved is fixed, impassable, unbridged. It is a picture of God’s changeless decree: once man has made his decision for or against God and His Messiah, this decision stands after death. There is no hope whatsoever of deliverance for those who die in sin. Did Abraham hold out such a hope to Dives? He did not, or he would have been false to the dealings of God. There is no possibility of a second chance after death. Dives knew the reality and woe of the lost condition of man after death.

Colonel Charteris on his deathbed cried out: “I would gladly give 30,000 pounds to have it proved to my satisfaction that there is no such place as hell!” Men may speak sneer-

ingly about hell, so long as all is well with them, and the grave and eternity seem to be far away. But let the clouds of calamity come—let them be told that they have only a few hours to live, and their real thoughts come to the surface. They turn out to be firm believers in what the Bible says.

Finally, we must consider in this remarkable narrative

THE SOURCE OF ETERNAL LIFE

When Dives realizes that his condition is beyond hope or remedy, he pleads that Lazarus be sent to his home on earth to warn his five brothers, who evidently are unbelievers just as Dives was. He entreats as though his brothers had insufficient warning. His words lead to the conclusion that his brothers should have further admonition. Notice there is no unbelief after death. "Companionship is no alleviation of this hopeless anguish." Abraham's answer is so significant that it ought to be engraved in steel on the heart of every unbeliever in Israel and all the world. He indicates that if Dives' brothers would believe Moses and the prophets, their own Old Testament Scriptures, they would find the Messiah and Savior. Moses and the prophets had all they required to know to be saved, and a messenger from the dead, as spectacular and sensational as that might be, could add nothing at all to that testimony. Israel does not need more evidence, more proof, more confirmation, more testimony concerning Jesus of Nazareth the Messiah, in order to be redeemed, but more desire and intention to use what they know now. The cause of all the misery was unbelief in life in the words of Moses and the prophets; there was lack of repentance. The means of blessedness is heeding Moses and the prophets. Dear friend, Father Abraham says of you too today, "They have Moses and the prophets; let them hear them." John 5:39, 46,

47. Poor Dives keeps insisting on sending one from the dead, for he knows neither the difficulty of repentance, nor the uselessness of looking for results from miraculous visions not produced by the Word of God. Abraham's final words were most pointed. He informed Dives that if Moses and the prophets were not believed, even a testimony from the dead would not bring persuasion. When another Lazarus, brother of Mary and Martha, did rise from the dead, they were not only unconvinced, but all the more opposed the truth. The testimony of Messiah's own resurrection has met with the same unbelief that characterized the rejection of His witness while alive, as well as that of Moses and the prophets before Him.

"CAN I READ THE BIBLE NOW?"

Homer Stuntz, a missionary to the Philippines, tells of a national who came panting to him, his clothes disordered, his general appearance wild. Carefully closing the door, he gasped: "I want to ask you something. My father was dragged from his home when I was a child, and taken away to be tortured because he read the Word of God. He may be dead now. As he was being taken away, the soldiers destroyed our Bible, but my mother tore away a few leaves, which she hid away. Those leaves contained the fourteenth, fifteenth, and sixteenth chapters of John, and those words are in my heart! Tell me, can I read the Bible now?" Homer Stuntz, pointing to the American flag which was waving overhead, said: "As long as that flag is there, you can read the Bible on the housetop three hundred and sixty-five days in the year!"

But we must read Moses and the prophets with a heart of faith. It is in Moses and the prophets that the ways of God are revealed and the way of salvation set forth, not in some extra show of miraculous power.

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	1:15 p.m.	800	K.C.
CKLW-FM	Detroit, Mich.	Sunday	1:15 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.

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