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New York 23, N. Y.

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:

There is no room for a ghetto in the Church of the Lord Jesus Christ. During the middle ages the Jews in many large cities were compelled to live on a certain street or in a particular section of the city. This street or section was called "the ghetto." It was enclosed by walls, and the gates were closed at night. In some cities the gates were locked from the inside; in others they were barred from the outside. The location of the locks speaks eloquently of the two reasons for the founding of this nefarious system. If the purpose was to confine the Jews and to hinder their escape, the gates were locked by their keepers on the outside. However, if the gates served chiefly as a protection from their enemies, the Jews barred the entrance themselves from within.

Primarily the ghettos owed their origin to the hatred and intolerance of their Gentile neighbors. To the uninstructed Jew, as well as to many uninstructed Gentiles, the terms "Gentile" and "Christian" are synonymous. And this is not surprising since the cruelties of this system often were initiated by unsaved Gentiles in the name of the Lord Jesus Christ. People frequently ask why it is that our Jewish brethren have their inbred opposition to the Gospel. The answer lies in the history of the relationship between the Jews and the decadent paganism of the so-called Christian Church. When these facts are recognized, it is not amazing that the Jews oppose the Gospel. The astounding fact is that in spite of these terrible truths there are so many Jews who have accepted the Lord Jesus Christ as their Messiah.

On the other hand, the Jews themselves must have found it to be almost intolerable living in the midst of hostile neighbors. Not only were they constantly derided, but they were in continual danger of bodily injury. By them the ghetto may have been regarded as a place of refuge.

SOMETHING NEW — THE GHETTO IN THE CHURCH

The story of the ghetto is one of uninterrupted misery, heartache, and sorrow. We had hoped that its history was finished, but, alas, there is much clamor for a new type of ghetto, not in any city, but in the Church of the Lord Jesus Christ. On all sides there is much agitation for the forming of a "Hebrew Christian Church." Many well-known missionaries to the Jews feel that the formation of such a church would be the panacea for all of the ills

of the Christian Jew. At the risk of raising the ire of some of our fellow Christian Jews we must state our solemn conviction: a Hebrew Christian Church is not only unscriptural, but on all points it is exceedingly undesirable. The walls of the ghetto should never be erected, especially since our Lord Jesus Christ has "broken down the middle wall of partition between us."

I can readily understand the feelings of my brethren. They are really my brethren both according to the flesh and according to the Spirit. One of the most disheartening experiences of the newly-won Jewish believer in the Lord Jesus Christ is when he comes into contact with the usual Christian church for the first time. In the more formal of these churches there is an attitude of outward reverence, but on the altar there may be crucifixes or perhaps a beautiful display of candles. To one brought up in a Christian church this may seem quite normal, but it is something which is revolting to a Jew. He can graphically remember the processions of images and idols before which the "goyim" prostrated themselves in central Europe. To him this was idolatry! And now he has accepted the Lord Jesus Christ as his Lord and Saviour; he goes to a church, and all he can see amidst the cold formalism is a painful reminder of his boyhood experiences! Could he invite his family to this kind of church?

"APPROACHING THE JEW" BUT NEVER REACHING HIM

There is a movement in some of the different denominations which for lack of a better name we will call the "Approach the Jews" campaign. Some of these churches have tried missions to the Jews without any apparent results. And so they change their method. Every parish should win Jews to the Lord Jesus Christ. This is a wonderful idea — if they will do it! So instead of a mission they "approach the Jew." Dr. Cohn used to say it this way: "They are always approaching; they never get there." In reality, instead of approaching the Jew, they wait until the Jew approaches them. They then invite him to church. The vivid memory of insults and of acts of outward idolatry in the name of the Lord Jesus Christ is one of the reasons why this method rarely works. And if by chance a Jew should stray into such a church the sight of crucifixes, candles, and pictures would drive him away.

And so our new Jewish believer in keen disappointment turns away from the ritualism, and he goes to a Gospel-preaching church. Here he frequently meets the opposite extreme. In the place of formalism there may be a spirit of levity. People whisper to each other during the reading of the Word of God. His Scriptures tell him of angels who have never sinned yet who cover their faces when they are in the presence of Jehovah. Longing to worship his newly-accepted Messiah he goes to church. And what does he see? Men and women who freely admit that they are sinners saved by grace come into the presence of the Lord flippantly repeating wise cracks! Brethren, these things ought not so to be! We are bidden to come boldly to the throne of grace. We come boldly but not brazenly. And remember we are told to come to the throne. No one would dare enter the throne room of the Queen of England in the same manner that citizens of the kingdom of heaven enter into His presence. Do you remember the story of Esther? Certainly, if anyone ever approached the king boldly she did. But even as a queen she did not dash brusquely up to him. First she put on her royal apparel; then she waited until he saw her, and only when bidden did she make her request, which was granted. An attitude of irreverence in the house of the Lord is repulsive even to an

unsaved Jew. Can you imagine how utterly distasteful it is to a Jew who knows the Lord Jesus Christ as his Messiah? It is easy to understand why there is such a clamor for the organization of a Hebrew Christian Church.

THE SPIRIT OF JEW-HATE IN GOSPEL-PREACHING CHURCHES

But there is an even more compelling reason. We hesitate even to mention it, but the sad fact remains that even in Bible-believing, Gospel-preaching churches there is a spirit of Jew hate, and the Christian Jew can be called almost hypersensitive to anti-Semitism. On one hand he is rejected by his brethren according to the flesh because he has become a Christian. On the other hand he is despised by so-called Christians because he was born a Jew. The Rev. H. L. Ellison, tutor at the London (England) Bible College, and a distinguished missionary to the Jews, places the facts bluntly before us:

The worst complaint by Hebrew Christians is that they have been regarded with suspicion and their motives questioned; in some circles it has been looked on as virtually axiomatic that behind their conversion was the spur of material gain. Some, especially in liberal circles, have looked on them as renegades, whose transfer of religious allegiance has been considered deplorable. Perhaps even more galling has been the contrast of those good souls who have put them on a pedestal and regarded them as a sort of circus curiosity. The worst hurt has often been the slighting and critical way in which fellow church-members have spoken in their presence of the Jews and have taken it for granted that they are fully agreed. More easy to bear have been the overheard or reported remarks about appearance, accent, and habits, though when the convert has already been wounded and bruised they are sometimes the last straw. (*The Church and the Jewish People*, ed. by Göte Hedenquist, p. 157.)

We can add other causes, but it is not hard to see why there is this insistent cry for the organization of a Hebrew Christian Church. But it must not be! The picture of the Church as we have painted it is dark, but it is not the whole picture. One of the reasons I loved my work as field evangelist for the American Board of Missions to the Jews when I held that position was the thrilling fact that no matter where I went, whether it was in the North Woods of Canada or in the California desert, I would always meet some of the Lord's choicest servants. These servants know the Lord personally and intimately. They know how to worship in spirit and in truth. They know the blessing of the Abrahamic covenant. They love the Jew because they love the Lord Jesus Christ. Wherever I go I have places where I can throw my hat, take off my coat, enjoy a meal, rest, and above all feast on the riches of God's wonderful grace, because I, as well as my Gentile Christian brethren, have learned the blessed truth of Ephesians 2:14:

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

"Both one!" What a richness of fellowship! It was not always thus. Surrounding Herod's Temple there was a "middle wall of partition" that separated the Court of the Gentiles from other courts. Beyond this wall a Gentile dared not go. A sign warned them,

No man of another nation to enter within the fence and enclosure around the temple, and whosoever is caught will have himself to blame that his death ensues.

But that wall has been broken down, thank God! The fellowship of Christian Jew and Christian Gentile is blessed indeed. Only the Lord Jesus Christ Himself could make it possible. In the place of the broken wall are we going to erect the wall of a ghetto?

"I ONCE HATED THE JEWS BUT DR. COHN OPENED THE SCRIPTURES TO ME!"

On one occasion while delighting in this fellowship my host said to me, "I once hated the Jews even after the Lord saved me, but thirty years ago Dr. Cohn came to our church. He opened the Scriptures to me, and now I know the blessing of the Abrahamic covenant." Just suppose that Dr. Cohn had started a Hebrew Christian Church instead of opening the Scriptures to people all over the world! Many of those who now demand a Hebrew Christian Church are saved because of the effectiveness of his ministry.

If such a tragedy happens there will be a rebound that will aggravate the situation instead of healing it. The ghetto we raise for our protection will become our prison. We will hear, "Go to your own church," "Let the Jews take care of themselves." Instead of "both one" it will once more become "each against the other."

In his morning prayers the orthodox Jew recites:

Blessed art Thou, O Lord God, King of the universe, who hast not made me a Gentile. Blessed art Thou, O Lord our God, who hast not made me a slave. Blessed are Thou, O Lord our God, who hast not made me a woman.

"Not a Gentile; not a slave; not a woman!" How different was the testimony of another orthodox Jew, the Apostle Paul, when he wrote to the church at Galatia:

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female (Galatians 3:28).

And then he gives the reason for this blessed truth, "for ye are all one in Christ Jesus."

"All one in Christ Jesus!" We must build bridges, not walls. For several nights I have been reading Dr. Feinberg's revised edition of "Premillennialism or Amillennialism?" If you want a list of the five most important texts on prophecy I will offer you a real Jewish bargain. Just buy one copy of this book and read it five times. What a blessing it will prove to be! But just suppose that instead of going to study under Dr. Chafer at Dallas Theological Seminary, Dr. Feinberg had joined a Hebrew Christian Church. Instead of being the power that he is both for the Lord and for Jewish missions his light would be hidden.

May our Lord strengthen us and enable us not only to bring the Gospel to our Jewish brethren but also so to establish them in the faith and train them that there may be many Dr. Cohns and Dr. Feinbergs to bring blessing to the Church that our Lord died to bring into being.

Ever faithfully yours in the service of Israel,

Samuel Fuchs

Incidents In The Work

THE FIELDS IN THE PORTLAND AREA ARE WHITE ALREADY TO HARVEST

By RUTH A. BACKUS, Missionary,
Portland, Oregon

FOR THE LAST YEAR I have been dealing with a Jewess who is the daughter of an orthodox rabbi. She is 76 years old, of very keen mind, and the Lord has been dealing with her ever since I first met her. I felt led to tell her something of what is coming to pass in Israel and to what this will eventually lead. Finally, after telling her again the reason for the death of Christ and the fact that Daniel had foretold this event and the time of it, she said, "Then you mean that Christ was the fulfillment of all the lambs and sacrifices of the Old Testament." I have been waiting for a long time to hear her say this of her own will. She has held firmly to the belief in the absolute oneness of God although I have spent hours dealing with her on the subject of the Trinity. Like many other Jews she felt that if she did her best to keep the Ten Commandments God could not condemn her. Later, she asked me if I believed that there is a literal hell, and I read to her from Luke 16:19-31, pointing out that Christ alone could know what is beyond the grave. Then we discussed the burial of Moses and his appearance with the Lord Jesus Christ and Elijah on the mount of transfiguration. I pointed out to her that "a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). Immediately this Jewess said, "God didn't want them to worship Moses and Elijah, but Jesus only of whom Moses and Elijah prophesied." Pray much with me for this precious soul.

When Mr. Zimmerman was in the

Portland area, we held a special meeting for Jewish folk in my home. Of the number who came three were believers and the other six were not. One of these latter was a Mr. B. who had written to our New York headquarters last fall to get a copy of our tract, "An Astonishing Yom Kippur Prayer." Mr. Parker of our headquarters staff had sent his name to me and I had followed him up. Mr. B. came to this meeting and brought two of his friends with him. They were full of questions and evidenced the fact that they had been doing some searching for the truth for themselves. There was also an unbelieving Jewess at this meeting with whom I have been dealing for two years. She has been blinded by Satan, but she persists in coming to these meetings, and it always gives me real joy to be able to open the Scriptures to her as we drive home together. I had met her in her friend's home, at which time she invited me to call on her and tell her more of what she had heard. I feel she has a real hunger for the Word of Life.

FIELDS WHITE ALREADY TO HARVEST

I have been witnessing to an elderly orthodox Jewish man with whom I discussed the Old Testament prophecies of the Messiah and who has promised to read the Gospel of Matthew. I told him I was not trying to make a Gentile out of him, but that I longed to see him believe his own Scriptures so that he would recognize his Messiah and become a *real Jew*. There were tears in his eyes as he bade me goodbye. Pray for him, won't you?

Pray for a Jewess who has been receiving THE SHEPHERD OF ISRAEL with appreciation for several years. She seems to have no animosity towards the Lord Jesus Christ, and she made the amazing statement that the New Testament is just as Jewish as the Old and that "Jesus is theirs." Although she recognizes all of this, she does not believe that she is a sinner because of her strict orthodox training.

Another dear young Jewish housewife has asked for a good deal of literature to be left with her in order that she might study it in quietness, for she has a lot of time to read, and she gains more by concentrating on it alone. She gladly accepted a New Testament and promised to study it. She was very receptive to the plan of salvation as I gave it to her. Pray for her salvation and that of her household.

FEAR IS A TERRIBLE THING

I would like to ask your continued prayers for a couple with whom I have been speaking for the past five years concerning their need of Christ. They asked me to send them literature, so THE SHEPHERD OF ISRAEL is now going regularly into this home with some of our tracts. Shortly after I first contacted them they bought each other a Bible. They have come to the place where they realize they have no alternative but to accept Christ, although they know that the cost will be great. The wife's parents were from Russia and had gone through the bitter pogroms where her people were slaughtered, and the name of "Jesus Christ" was forbidden to be spoken in their home. Many of the husband's relatives were killed in Romania, and recently he received word that his aunt had died of starvation in that country. Pray that this couple may be given courage. He has stopped studying his Bible, and his attitude has changed greatly. Fear is a terrible thing.

A Jewess Who Thought That Marrying a Methodist Would Make Her a Christian

By HARRY J. BURGEN, Missionary in charge of our Philadelphia Branch

IN EVERY direction we turn, here in Philadelphia, as well as in other places, including Atlantic City, we find many sons and daughters of Abraham whose lives have been touched with the Gospel message. While this ministry is primarily to the Jews, we thank God for the privilege and the many opportunities we have day by day to minister the Gospel to many of the "other sheep," remembering the gracious words which proceeded out of the mouth of our blessed Saviour as recorded in John 10:16.

We wish to tell you of a Jewish lady whom we will call Anna. She now confesses faith in the Lord Jesus Christ. As a result of my very frequent visits to a certain hospital in a nearby town for more than twelve years, I have met many people whom I have endeavored by every means to win for Christ.

One day while on one of these trips I noticed a Jewish woman carrying a number of packages. I concluded that an offer of assistance in carrying her heavy supplies would be timely, and might open the way for me to witness for Christ to her. She accepted the offer and expressed much appreciation. After she was settled in the trolley car going to Philadelphia I offered her a tract entitled "Comfort." She readily accepted it, but after a brief glance at it she turned to me and said, "How come—aren't you Jewish?" I replied in the affirmative. This gave me a wide-open door for the Gospel, but first for a personal word of testimony out of a thankful heart, as to how I came to believe in the Lord Jesus Christ as Israel's promised and true Messiah, according to our own Jewish Old Testament Scriptures. She listened very readily

and attentively. During our conversation I asked if she had ever read the New Testament. "No," was her reply. I offered to get her one if she would be willing to read it. She said she would. Upon seeing her the next time she accepted the New Testament thankfully. We have been meeting ever since in our travels. Shortly after having received the New Testament she told me what a comfort she was deriving from it. "I carry it in my handbag and often read it on my way to and from work." This and some other things she told me were cause for praise and thanksgiving to God.

Some time later she had something to relate which she thought would be of interest to me. "About Christmas time," she said, "I am going to become a Christian." I thought it a rather unusual way of putting it. "First of all," I said to her, "why wait till Christmas time? Many things can happen between now and then. Why not receive Christ now—today?" I reminded her of the danger in delay, and asked her what she meant by becoming a Christian around Christmas time. "You see," she said, "I am keeping company with a Methodist. When we get married, I become a Christian." But I told her that marrying a Methodist or a person from any denomination does not make one a Christian. To become a Christian we must be born again, and believe on the Lord Jesus Christ as our own personal Saviour, Lord and God, upon whom God has laid the iniquity of us all. The time came around for their marriage, which took place as had been arranged. The man she married was not a Methodist, but an Episcopalian. Sad to say, their married life was short, for after a little while he departed this life, leaving his widow behind him.

As we continue visiting the hospital as above mentioned, we see Mrs. Anna often. One day I asked her if

she would be willing to come to a church service some Sunday morning. I offered to take her the first time, as many of our people have a strange feeling upon entering a Christian church. She thought she would go, and promised to let me know when. I told her that within walking distance of her home is a Presbyterian church in which a faithful ministry is going on. Rev. Harold Russell is its pastor. Some days later Mrs. Anna informed me that she was planning to attend the church service the following Sunday morning. I was thankful for this and told her that I would be on the outside waiting for her. I started out that morning good and early and thought I arrived well in advance. The time for the Sunday school came, but no Mrs. Anna was in sight. I waited and waited, looking in every direction in the hope that she would come, but saw nothing of her. Meanwhile, people began to arrive. One man seeing I was a stranger, and noticing that I was expecting someone, graciously asked if I wanted to see somebody. I told him what brought me there. Meanwhile, the minister and his wife came along and I had the pleasure of meeting them for the first time. They were all sympathetic and hopeful. At last the Sunday school was over and the people were gathering for the morning service. The door on the side of the church opened, and who came out but Mrs. Anna. She had arrived before me.

Since then, I have learned that she is attending Christian services. She is making her home with an elder brother who is reading our Yiddish-English monthly Gospel paper, THE SHEPHERD OF ISRAEL, which we have been sending her for some time.

Pray with us that Mrs. Anna may grow in grace and the knowledge of our Lord Jesus Christ, and that her brother, as well as other members of the family, may also be saved.

Jewish Notes

By CHARLES KALISKY

TROUBLE ON ISRAEL'S BORDERS

SINCE LAST AUGUST there have been constant attacks by Egypt on Israel's southern borders. There appears to be an obvious design in these attacks which are aimed, evidently, at goading Israel into war. Egypt has also, by her arms pact with Russia, made it quite clear that, in spite of all kinds of specious diplomatic statements, she will do absolutely everything in an attempt to crush Israel out of existence.

We don't wish to enter into the political side of these issues, such as the need of Egypt's current dictator to bolster his waning prestige among the people to whom he has promised so much and achieved so little, but one very significant event occurred in early September which should have caused Egypt to pause and reflect, yet it passed almost without comment.

In September Egypt was visited by an earthquake. As compared with similar occurrences elsewhere, it was not a very serious earthquake. A few people were killed and a larger number injured by falling masonry. The shock was not very severe, although it was felt in Tel-Aviv five hundred miles away when I was there. But looked at in the light of the Word of God, this could be a warning to Israel's enemies:

I will contend with him that contendeth with thee (Isaiah 49:25).

It is also interesting to note that although Israel's most bitter and constant enemy through the ages has always been Egypt, yet, according to Isaiah 19:18-25, Israel and Egypt together with Assyria will be allies after God has punished these two other nations for their attitude towards Israel, His chosen people. And

so, without attempting to fix dates or prophesy coming events with any degree of certainty, it would appear from this Scripture that Egypt's present attitude towards Israel, viewed in the light of the above-mentioned earthquake and Isaiah 19, may be regarded as another sign of the approach of the end of this present age.

OIL IN ISRAEL

For some thousands of years it has been no secret that parts of Israel are placed geographically above an oil horizon. Within relatively recent history, seepages of natural gas have been recorded, and I personally have actually seen masses of asphalt, weighing many tons, floating on the surface of the Dead Sea, which was called by the Romans *Mare Asphaltum* (Asphalt Sea). There has been some doubt, however, as to whether oil exists in the present attenuated State of Israel, which is only a part of the promised land.

About the time Egypt stepped up her provocative attacks on Israel, however, and just before the beginning of the Jewish New Year 5617, an Israeli company dealing in the Northern Negev struck oil at a depth of nearly five thousand feet. The quality of the oil is good. The portion of the Law read in the synagogues all over the world on the sabbath following this discovery, which threw the whole country of Israel into a frenzy of excitement, contained these words:

For the Lord's portion is his people; Jacob is the lot of his inheritance . . . He made him ride on the high places of the earth, that he might eat the increase of the field; and he made him to suck honey out of the rock, and oil out of the flinty rock (Deuteronomy 32:9, 13).

Indeed, there is "a God within the

shadows keeping watch upon His own."

New Synagogues in Israel. There are now more than 2,000 synagogues, and another 200 are under construction. As the total Jewish population of the country is about one and a half million, this means there is a place of worship for about every 680 persons.

Israel Very Temperate. According to figures published by the Department of Customs and Excise, it appears that Israel ranks as one of the most temperate drinking and smoking nations in the world.

Fishing in Israel. There is no phase of modern life that is not practiced in Israel today—even fishing. Many of the apostles and the early disciples, we know, were Jewish fishermen, but since the expulsion of the Jews from the Holy Land this is an occupation that one has not associated with Jews. But Israel needs fish, and so a new trade has developed and prospered remarkably. During 1955 local fishing was able to supply more than 48% of the country's consumption. This came mainly from artificial fish ponds where carp are bred. The total production during the year was over 10,000 tons, which was more than 1,000 tons over the previous year.

Synagogue Vetoed In New York. At Sands Point, New York, the Board of Zoning turned down an application by the Jewish community of 200 families for a permit to build a synagogue. Governor Averell Harriman, who resides at Sands Point, describes the action as "shocking."

"Volunteers" for Israeli Forces. As soon as the news reached the United States of the deterioration of conditions on Israel's borders, the Israeli Consulate in New York was inundated with calls from "volunteers," Jews and non-Jews alike,

mainly for the Air Force. They were all informed that only Israeli citizens are eligible to join Israel's armed forces.

Israel and Jordan. Israel and Jordan recently cooperated in an anti-mosquito drive in Jerusalem. This was the result of a request by the UN following an outbreak of malaria in the Jordan area of Jerusalem.

Israeli Seaman to Command Liberia's Flagship. When the Israeli ship S. S. Misgav stopped at Liberia on the route to Israel from South Africa some months ago, the Israeli captain made such a good impression on the President of Liberia that he has been asked to take command of the President's flagship. This has been arranged, and Rav Seren Edward Sharon has been granted two years' leave of absence from the Israeli Navy.

Anti-Missionary Movement in Israel. The anti-missionary movement in Israel opened an intensive drive for funds at the beginning of the Jewish New Year last September. Appeals made in the synagogues at the start gave as their objective the taking of Jewish children from mission schools. It was asserted that as a result of an earlier drive the parents of over a thousand children were persuaded and helped to take their children from the missions and put them in Jewish schools. Intolerance, however, is to a two-edged sword, and although many Jewish children have been compelled to leave mission schools, we have heard of at least one mission school that has had so many new applications from Jewish parents to keep their children in the school that it has actually had to turn them away. Many Jews in Israel did not know there were such organizations as mission schools until the anti-missionary society gave them publicity.

Meet Your Directors

Francis E. Simmons, Businessman; and Director and Vice President of the American Board of Missions to the Jews, Inc.

WHEN FRANCIS E. SIMMONS, a businessman of Washington, D. C., became a director of the American Board of Missions to the Jews in 1951, and then in 1954 was made vice president, many friends of the Mission were interested in his background and why he was chosen to be a director and, later, vice president.

To answer the first part of this question—who is Mr. Simmons?—already known to those acquainted with him and familiar with his career, automatically provides the answer to the second part of the question. But to the much larger audience of CHOSEN PEOPLE readers and other friends of the Mission, some details of his business life and Christian activities may be illuminating.

Francis Simmons has been manager of the Washington Office of the American Viscose Corporation since 1944. He was graduated from Dickinson College, Carlisle, Pa., in 1923, and the American University Graduate School of Washington, D. C., in 1926, with degrees A.B. and M.A. and with Phi Beta Kappa. Important positions with the U. S. Bureau of Foreign and Domestic Commerce, in Washington, with the Underwear Institute, in New York, and as Assistant Director of the War Production Board's Textile, Clothing and Leather Bureau, in Washington, bridged the gap from college to his present connection. Many significant avocational activities, including university teaching and business and financial writing for a couple of newspapers, helped to fill in any left-over time from his regular occupations. He has been a member and officer of several business and professional associations, some of which he founded. He has served on the Alumni Council of



Chase News Photo

MR. SIMMONS

Dickinson College and as Consultant to the U. S. Department of State relative to its Foreign Service.

Numerous Christian interests have engaged his attention, such as Moderator of the First Brethren Church of Washington; deacon, Bible teacher and choir member; and treasurer of the Billy Graham Crusade for Washington. He is a member of the Board of Trustees of Grace Theological Seminary and has served as director of the Christian Businessmen's Committee of Washington.

As to why Mr. Simmons was chosen to be a director of the American Board, he says:

"Two factors are principally responsible for my association with the American Board; one, a particular interest in Bible prophecy; two, a wonderful friendship with Mr. Irwin H. Linton, President of the Mission's Board of Directors. To elaborate, my interest in prophecy has extended

over many years and some of the highlights in my learning were the prophetic conferences on 'Prophecy and the Jews' held in Calvary Baptist Church of New York under the auspices of the American Board. Furthermore, I had had the good fortune to be associated with Brother Linton as a director of other Christian activities and probably because of his knowledge of my interest in prophecy and the importance of the Jew in its fulfillment, he invited me to become a member of the American Board."

The arresting points of Mr. Simmons' statement are the phrase, "my interest in prophecy and the importance of the Jew in its fulfillment" and his reference to the prophetic conferences held in Calvary Baptist Church.

The fruitage of the two conferences referred to by Mr. Simmons have been preserved in the two volumes of prophetic messages which were presented by the foremost Bible teachers of the present era, entitled, "The Sure Word of Prophecy" and "Light For the World's Darkness." These two books, still treasured by large numbers of God's people for the prophetic wisdom they contain, are as relevant to the events of the present hour as when first published.

Among Mr. Simmons' accomplishments is that of author. He has written for various publications on business subjects, has edited several periodicals, and has recently completed a book, not as yet published, on the subject of "The Lord's Return and the Millennial Kingdom." He has graciously permitted THE CHOSEN PEOPLE to reproduce, in advance of the book's publication, a few paragraphs from his chapter on "The Indestructible Jew":

"As long as 1,200 years ago the Christian church, centered at Rome recorded its belief that the amazing preservation of the Jew in the face of universal buffeting was impressive

'evidence for the truth of Christianity' (Encyclopedia Britannica). If that was the reasoned conclusion then, how can anyone fail to see its far greater application today! Added centuries of dispersion, persecution and hardship, some of the most terrible in the long experience of Israel, have intervened. No other people have been so pilloried and so driven about, and yet retained their identity. Many centuries ago God, with foreknowledge of that phenomenon, foretold the explanation through the prophet Malachi (400 B.C.): 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed' (3:6).

"Jewish leaders are much disturbed," writes Aaron Judah Kligerman, D.D., in *The Trumpeter For Israel* (Fall 1946), in an article entitled, "Why Jews Leave Judaism." They are worried because of late too many Jews have their eyes turned to the Nazarene, and men like the late chief Rabbi Zoli of Italy, Sholem Asch and Franz Werfel have chosen to follow Him.'

"By and large, however, the Jew will return to the Holy Land in unbelief in Christ, impelled by persecution and by such motives as loyalty to Zionism, desire for physical security or economic gain, but not receiving his spiritual sight until the return of Christ at Armageddon. The Jew will recognize Christ as the Messiah when He assumes command at the battle of Armageddon, and will then share in His glorious reign during the Millennial age. The Jew at that time will be restored to his rightful position as God's chosen, and will become His witness to the Gentiles."

Words such as these, written in deep conviction by the Vice President of our Board of Directors, are words of great comfort to every true friend of our Mission.

Mr. Simmons is married and lives in Washington with Mrs. Simmons and their two daughters.

Questions and Answers

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

Question: *In the book of Acts baptism was always in the name of Jesus Christ. I believe "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" is a parable. Is there any other explanation?*

Answer: Many people are confused about the difference between Matthew 28:19 and baptism in the book of Acts simply because they do not understand the Jewish background. The Jews had many baptisms or washings. Among these was the baptism of the proselyte, one who turned to Judaism from heathenism. The Talmud says that such baptism had to be in the name of God as assuming the yoke of God's kingdom imposed upon him by the one who leads him to baptism, or else he was not admitted into Judaism. So you have the expressions, "baptized into Moses" (the Greek of 1 Corinthians 10:2), and, "into the baptism of John" (The Greek of Acts 19:3). Christian baptism had to be designated as distinct from these. Instead of saying, as we might, "Be baptized in Christian baptism," they followed the mode of expression of the day and used "in the name of Jesus Christ," or "in the name of the Lord Jesus." This expression is not the baptismal formula itself, which is given in Matthew 28:19, but it simply indicates the kind of baptism they needed. In the actual act of baptism loving obedience would certainly have caused the disciples to baptize into the name of the Father, and the Son, and the Holy Spirit.

* * * *

Question: *How do you harmonize the statement in "A Passover Trilogy" that the passover lamb should be killed between noon and sunset with the statement in Deuteronomy 16:6 that "thou shalt sacrifice the passover*

at even, at the going down of the sun"?

Answer: The statement regarding the time the passover lamb was slain is based on Exodus 12:6, where the Hebrew has the dual form "between the two evenings." See also Numbers 9:3,5,11. There is no contradiction of this in Deuteronomy 16:6 since the word "at" used here is a primitive particle properly denoting motion towards. Since the Jews divided the day between morning and evening, based upon the sun's passing the meridian (at 12 noon) when it begins to go down, 3 p.m. would fit the statement in Deuteronomy as well as the ones in Exodus and Numbers. If there is some question about the scope of time this allows, it must be remembered that the sacrificing of the lamb, the conveyance of the blood to the altar, and the ceremony of sprinkling took a good while. In order that all might be completed by sunset, some of the sacrifices began immediately after noon. Maimonides, agreeably to this, says, "the killing of the passover is after mid-day, and if they kill it before, it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps they begin to kill the paschal lambs until the end of the day."

* * * *

Question: *When was wine first used in the Jewish Passover? In the Lord's Supper when instituted by Christ, did all disciples drink from one container, or did each have separate cups?*

Answer: It is a generally accepted fact that many of the additions to the Passover celebration began to be affixed sometime after the Exile. At

that time the people were founding anew their religious institutions, and the character of the period was such as would have made this likely. We know, at any rate, that the use of wine and the dipping of the sop were pre-Christian additions and were in use at the time of the Lord's Last Supper.

It is customary at a Seder service for each participant to have his own cup. During the service this is filled with wine and emptied four times as illustrative of the four verbs used in Exodus 6:6-8, "bring out," "deliver," "redeem," and "take." This drinking out of the cups four times is known as the *Arba Kosos*, the Four Cups. What happened at the Lord's Supper, however, was that the Lord Jesus Christ took one cup, gave thanks, and handed it to them saying, "Drink ye all out of it" (Matthew 26:27). The Greek is *ek outon*, "out of it." They all partook out of the same cup.

* * * *

Question: *According to our present calendar what month is Abib in Exodus (13:4)? Could you describe the Passover Feast or any of those customs that would give us added information on the Book of Exodus?*

Answer: Abib is the first month of the Hebrew sacred year, corresponding to the Babylonian and postexilic Hebrew Nisan. It usually corresponds to our April, sometimes part of March and April. For a description of the Passover see our tract, "The Meaning of the Jewish Holy Days."

* * * *

Question: *Where did anti-Semitism have its beginning: with Cain and Abel, or did it start with Esau, or from old King Og, or is the seed of the serpent planted in the heart by the devil?*

Answer: A Semite, strictly speaking, is a descendant of Shem and included in ancient times the Jews, Arabs, Babylonians, Assyrians, Ara-

maeans, and Phoenicians. Whether we use the term anti-Semitism of all or a part of these people, it could not have had its beginning before the time of Shem.

If by anti-Semitism you mean simply Satanic hatred for any people of God's choice then it could go back to Cain and Abel.

The use of the expression today, however, has been limited almost entirely to the branch of the Semitic peoples known as Jews. It is an anti-Jew attitude. When used in relation to these people, who were first called "Hebrews" (Genesis 40:15), it would have had its beginning after Genesis 12:2 and the calling out by God of a people for His own possession (Deuteronomy 14:2). At any rate, it is certainly a seed of Satan's hatred against God and all that He is and does.

* * * *

Question: *In Revelation 13:18 would you please tell me the name of the man represented by the number of the beast?*

Answer: We cannot tell what the name is that is represented by the number 666 since such a total may be composed of various combinations of numbers. Many suggestions have been offered. One of the earliest is that of Irenaeus, who said it represented the Greek word for Latin *Lateinos* (30+1+300+5+10+50+70+200). The Jesuit, Bellarmine, objected to this because the Greek writers of the day spelled it without the "e". Irenaeus also suggested the name Teitan. Other suggestions have been Neron Caesar, Diocles Augustus (Dioclesian), Lampetis, "the Latin kingdom," "Italian Church," apostate, and even the Hebrew for the name Luther! These, and many others, add up to 666. Certainly God will give a full understanding of this when the time is ripe. What we are to understand now is that it is the number of a man, an individual and not a system.

Messiah's Preview of His Kingdom

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

THE INCIDENT of the Mount of Transfiguration experience is unique in the life of the Messiah. It is unlike anything else in His ministry. In each gospel where it is found, it follows the word concerning the death of the Messiah and the prediction that some standing by would not taste of death before they saw the kingdom of the Son of man. Said the Messiah:

Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom (Matthew 16:28).

Then follows this account:

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only (Matthew 17:1-8; also Mark 9:2-13; Luke 9:28-36).

Peter was one of the three who saw the Messiah transfigured, and he gives his testimony thus:

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a

voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount (2 Peter 1:16-18).

There is no question as to what the Lord meant concerning the Son of man coming in His kingdom, for the Mount of Transfiguration experience has in miniature form all the elements of Messiah's future kingdom. The distinctive features of this important scene are, first of all, those

ATOP THE MOUNT

Each account deals with the fullness of the One who is the central figure in the picture. It is not Moses, Elijah, the disciples, or the crowd, but the Messiah Himself. But it is not the Messiah as pictured in Isaiah 53. Now He is not in humiliation, suffering, and despised. He is in His divine glory. Matthew 17:2; Mark 9:2,3; Luke 9:29. Ample proof is given of His deity: (1) the glory coming from His Person; (2) the visit of Moses and Elijah; and (3) the testimony of God the Father. The cloud was the Shekinah glory. There were two who appeared and spoke with Jesus on the mount: Moses and Elijah. The first was the founder of the law system; the second was the restorer of it in a time of deep apostasy. Moses represents those who have come through death into the kingdom of the Messiah. Elijah stands for the believers who have entered the kingdom by translation, without death. 1 Corinthians 15:50-53; 1 Thessalonians 4:14-17. There is no question in the account as to who is the central Figure. There was only One who was transfigured, the Messiah. It was to Him alone that God gave testimony,

IN THE MOUNT

Peter, James, and John were with the Messiah in the mount. They were witnesses three times of important events: the raising of the daughter of Jairus (Mark 5:37); here at the Mount of Transfiguration; the Agony in Gethsemane (Mark 14:33). It is significant that each one of these three disciples knew suffering for the Lord. James was the first apostle to be martyred; Peter is said to have been crucified at Rome head downward; and John was persecuted for the faith and exiled to Patmos. The apostles here are representatives of Israel in the flesh in the future kingdom. Ezekiel the prophet foretold their coming time of glory:

Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, forever: and David my servant shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am the Lord that sanctifieth Israel, when

and, concerning Him, God commanded obedience; "Hear Him."

A heart-stricken woman was once asked by a minister, "Are you in the habit of attending church?" "Yes," said she, "every church in town; but I come away as bad as I go. I read the Bible every day—always read it. I am sometimes a little comforted, but it leaves me as wretched as ever." "Do you ever pray for peace?" "I pray for peace every day, and sometimes I get it, and then I lose it. I am a miserable woman." "Madam, when you pray, to whom do you pray?" "Why, to God, to whom else should I pray?" "To whom else? Stop, now, and read this verse, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Who said that?" "Jesus." "Have you ever been to Jesus for rest?" The woman looked amazed, and the tears welled up in her eyes. A light like that which flooded the top of the Mount of Transfiguration with glory beamed on her. Church, Bible, prayer, all vanished and her yearning heart saw no one in the universe save Jesus only. She was liberated from years of bondage on the spot. The old burden was lifted off, and her feet, like hinds' feet, leaped for joy.

It is very important to note that Moses and Elijah discussed the coming death of the Messiah at Jerusalem. The word is literally "exodus." His entrance on His ministry is called "eisodus." Acts 13:24. The purpose of the Transfiguration was to confirm the necessity of the Cross. Luke 9:31. It is a mistake to think the Old Testament believers knew nothing of the sacrifice of the Messiah. The aim of all the law and the prophets was not only to testify to the coming Messiah, but to the dying Messiah also. His death was basic to the kingdom.

A second feature of this remarkable scene is that which points to what transpired

my sanctuary shall be in the midst of them forever more. (Ezekiel 37:21-28).

Sooner than one of these apostles realized, they were given a preview of the coming kingdom of the Messiah. The plan of God does not wait for man and the Messiah's coming again for Israel is not far off.

Dr. Guinness of England was speaking on "The Imminent Return of the Lord Jesus." He used this illustration to show how he knew the coming was near. He had heard Handel's "Messiah" with great delight the previous evening. Now if a man had asked him after the performance had gone on a couple of hours, how long he thought it would continue, he would have answered, "About five minutes." "But," the man might have said, "How can that be? It is in full swing, has been going on for two hours, and I see no reason why it should not continue for two hours longer. How do you know it will be over in five minutes?" "Then," said Dr. Guinness, "I should have answered him, 'Because I have the score. Don't you remember that beautiful solo?' And he would have said, 'Yes.' 'And that chorus?' 'Yes.' And then I should have said to him, 'And I know it will soon be over because I have the score and they are singing the last chorus.'" It is a wonderful thing to "Have the score," so you may follow events that lead to the advent. We are near His coming. How near no one knows for certain, but it cannot be long!

Finally, we see that which transpired

BELOW THE MOUNT

The crowd at the foot of the mountain (Matthew 17:14) represents the nations in the kingdom after its establishment as Isaiah predicted in 11:10.

When Messiah comes again He will find some ready to receive Him among nations and others not prepared. When He came from the Mount that day He found (1) a lost world;

(2) powerless disciples; (3) a demon in a man; and (4) He cast out the demon. When He returns, He will find a world steeped in sin, professing disciples without power, demon power rampant. His answer to all this will be to consign the wicked to perdition.

There will be many ready, thank God, but, sad to say, some will not be ready. While the last Prince of Wales was on a visit to the Midlands, he went into a certain workingman's house. Next day the man told his friends sadly: "I never expected him, nor did my wife. The house was untidy, and I hadn't washed. We shall never forgive ourselves. If we had known he was coming, we should have been ready for him." The Messiah is coming again, in power to the earth, and we must make certain we will be ready to meet Him.

The Lord's Return

THE SEASONABLE antidote to unbelief, pride, and worldliness on the part of Christians, and the stimulus to holy living, is the Lord's Coming. We are reminded of Dr. Chalmer's picture of the inhabitants of a pestilential marsh, who had again and again been urged to emigrate; but they could not be induced to leave a certain for an uncertain good. At last one day they saw approaching and slowly passing a beautiful isle, clothed with verdure and loveliness. Its balmy air and rich fragrance spread gladness over the unhealthy plains. They began eagerly to inquire if they might enter it. Being permitted, they gladly let go their old homes and treasures and hastened to this bright and holy Paradise.

When we realize that Jesus is coming to give us perfect deliverance from all ills and a home in the new eternal world, earth loses its charms. —(From "Pre- or Post-Millennialism. Does it Matter?" by Frank S. Weston.)

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.

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.

The Sunday School Times

For over a century *The Sunday School Times* has been a tower of strength and a source of light for orthodox, evangelical, Christ-honoring, Bible-believing Christians. Fortunately, the president of the American Board of Missions to the Jews, Inc., has been a long-time director of *The Sunday School Times*, and we have the privilege in this issue of reading his tribute in this article in which he gives his impression of the service being rendered both by the American Board of Missions to the Jews and *The Sunday School Times*.

By IRWIN H. LINTON

THAT I HAVE WRITTEN, and you are reading, this brief message in THE CHOSEN PEOPLE indicates that we are the fortunate sharers of an interest in Jewish evangelization — one of God's "hobbies"; and a mutual hobby creates warm and spontaneous fellowship between those who share it.

I am thankful for the many years I have had an humble part in the work of the American Board of Missions to the Jews — probably the greatest, most fruitful, and God-used and God-protected Jewish mission that now is or ever has been in the world since the fall of Jerusalem. And I am equally thankful for the even longer connection with the world-wide work and ministry of *The Sunday School Times* which for a little more than a century has been, I believe, one of the greatest and most God-used blessings to both Jew and Gentile and the Church of God in keeping sound doctrine stated, known, proved and loved by Christians.

I long to share the blessing of association with both these Christian enterprises with all who have an interest in either.

In my days at the old Scotch Presbyterian college I attended, those sons of the Covenanters would have no part nor lot with nor help from a "kist-o-whustles" (pipe organ) in divine worship; and the choir leader in the stirring singing of David's majestic psalms frequently tapped a little instrument, held it near his ear, and would then sound forth confidently and with strength,

For forty years I did them bear

Until in wrath I did protest

They shall not see my promised rest.

or,

O how love I thy law

The Lord's my shepherd; I'll not want.

He makes me down to lie in pastures green.

What that tuning fork did for the choir leader, my long-dead friend Septimus Edwards, *The Sunday School Times* has been doing weekly for just a little more than a hundred years for Christian churches, Sunday schools and individuals in always sounding out a true note to pitch and maintain the key for orthodox, evangelical, Christ-honoring, Bible-believing Christians, their ancestors and their grandchildren to the very present time.

The high — the very highest — scholarship of *The Sunday School Times* has been one of its unmistakable and indisputable qualities, without which it could not have held my interest all through the years of my life, being skeptical by nature and a lawyer by trade. And this scholarship has been recognized even by the opponents of our faith, such as the president of the Atheist Association of America, who once referred to it as the most "notorious" opponent of atheism. I remember also H. L. Mencken's tribute to one of its contributors, the late Gresham Machen, of Princeton and Westminster, who said he was such a scholar as could not be matched from all the ranks of modernism. "Granted his premises," wrote Mencken (i.e., the historical Gospel facts, so well proved that

they can be rejected only at the cost of embracing manifest absurdities, as declared by the great legal authority on Evidence, Simon Greenleaf)—“granted his premises, his conclusions are inevitable.”

Another of *The Sunday School Times* writers was that unsurpassed scholar and linguist, Robert Dick Wilson, who, with Machen and Oswald Allis, took with them to Westminster so much of the theological glory which had been Princeton, and who wrote articles in defence of the Scriptures which no men living, as far as I can remember, had the temerity or scholarship to attempt to refute. Other world-famous scientists, theologians, scholars, archæologists who have through the years written for *The Times* are too numerous to mention but include such men as the Trumbulls and Howards, fathers and sons, Dr. Howard Kelly of Johns Hopkins, archæologists Hilprecht and Sir William Ramsay and the like—in Zion's warfare “names that sound like a roll of drums”. And, thank God, we still have with us the erudite and valorous Ernest Gordon, whose almost weekly articles always bring to my memory the lines about the schoolmaster in Goldsmith's “Deserted Village”: “And still the wonder grew that one small head could hold all he knew.”

In *The Sunday School Times* you find Christ's Gospel in all its Bible purity, power and good cheer set forth, illustrated and defended by such “King's Champions” as have seldom been surpassed by any of the knights of Prince Immanuel in the history and ranks of the Church Militant.

The wealth of lesson helps and material for all engaged in teaching or any phase of young—or old people's work I leave to be set forth in the circulars and sample copy which can be had for the asking from *The Sunday School Times*, 325 North Thirteenth Street, Philadelphia 5, Pennsylvania.

This is written to testify that *The Times* has done more for me and my parents and now for my children and grandchildren, than any other religious magazine (fine as many are) that has through the years passed through the hands of the Linton family. And I believe it will do, or in many instances possibly already is doing, as much for you.

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(Continued from inside front cover)

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

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