

OUR FAR FLUNG BATTLE LINE

(1 COR. 14:8)

THEIR LINE IS GONE OUT
THROUGH ALL THE EARTH
AND THEIR WORDS TO
THE END OF THE WORLD
Psalm 19:4

Leopold Cohn
Memorial Building



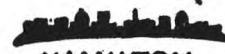
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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

THE CHOSEN PEOPLE

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



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American Board of Missions to the Jews, Inc.

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No. 8

Salutation

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

DEARLY BELOVED FRIENDS:

The believing thief was one of the miracles of Calvary. The wonder was not merely that he was saved during the closing hours of his life: the love of God is abundantly able to do that. This morning while I was at my breakfast table the telephone rang. My caller was a trained nurse. The week before, after a hectic night with a patient, she had asked us to pray. This patient was an 82-year-old Jewess who was so senile that most of the time she was not coherent. The nurse—tired of body, worn in spirit and realizing that this dear, aged daughter in Israel needed the Savior—asked us to pray that the Lord would clear up her ailing mind long enough for her to hear the Gospel. Later in the week this faithful servant of the Lord was led to suggest to the doctor that he place the patient in an oxygen tent. This he did, and the results were phenomenal. For hours at a time the patient could understand and talk clearly. And this morning the call came. Last night both the patient and her husband had thanked the nurse for her efficiency and kindness. Instead of just saying "You're welcome," she tactfully witnessed and pointed her employers to the Lord Jesus Christ. The husband was kind, but he soon left the room, and then the patient asked more questions. Just an hour before she called me this consecrated witness had the joy of hearing the aged Jewess say "I believe in the Lord Jesus Christ" before going off into peaceful slumber. Yes, the eleventh-hour saving of the aged is a miracle of God's grace.

MAN'S SIN CLIMAXED—GOD'S LOVE REVEALED

But the thief on the cross was an even more astonishing wonder. In the midst of bodily pain and spiritual anguish his rantings against the Lord turned into prayer to Him. While undergoing the indescribable torture of crucifixion his tear-filled eyes were opened to see what others could not see. He saw the difference between man's sin being climaxed at the crucifixion and the love of God revealed on the cross!

This distinction is not one of semantics; it is vividly real. The one was the most heinous of all crimes; the other is the epitome of God's redeeming love. The one was Satan's bruising the heel of the Seed of the woman; the other was the Seed's bruising the head of the serpent (Genesis 3:15). The one was the climax of man's rebellion against God; the other was God's method of reconciliation. These are not two sides of the same picture; they are far removed from each other. The disobedience in Eden must eventually

result in the rebellion of the crucifixion, but before Eden there was the cross—the Lord Jesus Christ is the Lamb of God slain from the foundation of the world.

It was only a miracle that could make a witness of the crucifixion a beholder of the message of redemption. The eye of flesh could see only the punishment of a revolutionary. This is shown as we observe the attitudes of the people who stood at the crucifixion. There were the crowds that reviled Him,

. wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross (Matthew 27:39, 40).

“HE SAVED OTHERS, HIMSELF HE CANNOT SAVE”

Then there were the chief priests, scribes and elders. They said:

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God (Matthew 27:42, 43).

Not to be outdone by the Jews, the representatives of the Emperor, the Roman soldiers, mocked Him, saying, “If thou be the King of the Jews, save thyself” (Luke 23:37).

There were present some whose hardness of hearing was exceeded by the hardness of their hearts.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down (Mark 15:34-36).

And, lastly, there was the other thief:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us (Luke 23:39).

All that these people could see was the human side of the crucifixion. To them death was such a permanent thing that they all thought our Lord's remaining on the cross would write *finis* to His brief career. Perhaps there were some there who thought that now He might display His power to save Himself. “Save Thyself” was the almost unanimous cry of those who witnessed the crucifixion. His enemies cried it in derision; those who were neutral cried it in the hope that if He were the Son of God He would sensationally prove it by coming down from the accursed tree. Even the friends of the Lord in their inability to perceive the will of God would have prevented the purpose of God, the reconciliation on the cross. “Save Thyself.” Thank God, this petition was left unanswered! If He had saved Himself, He could not save us.

Of all who spoke at Calvary there was only one who did not say, “Save Thyself.” The dying thief said, “Remember me!” “Save Thyself,” if they spoke in Hebrew as our Lord certainly did, they said, “*Yoshana*,” using the very consonants of the name “Jesus.” The thief said, “Lord.” He discerned who our Lord Jesus Christ really was; he saw that if Jesus would save others He could not save Himself. He alone realized that an event far transcending the torture of an innocent victim was occurring

before his eyes. The dying thief became the believing saint. He said, “Lord, remember me when thou comest into thy kingdom” (Luke 23:42). He looked beyond the horrors of the crucifixion and saw the benediction of the cross. The enemies of our Lord led Him away to be crucified, but Jehovah “laid on Him the iniquity of us all.”

DIVINE SOVEREIGNTY VERSUS MAN'S FREE WILL

The late Dr. Lewis Sperry Chafer, one of the theological giants of our time, clearly underlines our thesis:

As is to be expected, there is no point in human history where the divine sovereignty and human responsibility, or free will, come into more vivid juxtaposition than they do in the crucifixion of Christ. On the divine side, Christ's death was predetermined in such a way that God assumes all responsibility for it, nor could He share its achievement with another. It was His purpose from all eternity On the human side, men were doing and saying precisely what was predicted of them, yet in such a way as that the responsibility fell alone upon them. Christ was rejected by the Jews, betrayed by Judas, condemned by Herod, and crucified under Pontius Pilate. Beyond all this human action it is declared that it was God who was in Christ reconciling the world unto Himself (2 Corinthians 5:19). It is written that Christ was *made* sin (by the Father—certainly not by Judas Iscariot), that lost souls might be made (by the Father—certainly not by Pontius Pilate), the righteousness of God in Him (2 Corinthians 5:21). Two immeasurable facts—as far removed from each other as the east is from the west—were spoken by Peter in his Pentecostal sermon, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23). In precisely the same manner in which there is no gratitude due Judas, Herod, or Pontius Pilate, there is no doctrine based on what they did. The transforming power of Christ's death is not in the human tragedy, it is in the divine reconciliation. The death and resurrection of Christ are counterparts of one divine undertaking. None will predicate of man that he had any part in the resurrection; yet the divine accomplishment in the cross is as void of human cooperation as is the resurrection.

—*Systematic Theology*, vol. III pp. 48, 49.

What a wonderful change—the curser became the penitent, the thief became a saint. He who began that fateful day standing in condemnation before the judgment seat of Rome, that night was in the presence of his newly-found Lord and Savior. Some shallow individual frequently will point to the dying thief as a means to justify his inconsistencies: “He was saved just before he died.” This is so, but as soon as he realized the truth he acted upon it. “He never was baptized.” No, he couldn't be baptized but he openly confessed his newly-found Lord before men, and isn't that the essential function of baptism?

“We indeed justly.” Could there be a more eloquent confession of sin? He said to his fellow criminal, “Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly” (Luke 23:40, 41). His faith was born of repentance.

NOT “SAVE THYSELF!” BUT “REMEMBER ME!”

When all the disciples had forsaken the Lord Jesus Christ and fled, this condemned felon openly confessed with his mouth Jesus as Lord and certainly must have believed in his heart that God would raise Him from the dead (Romans 10:9). “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom” (Luke 23:42).

What was the secret of this faith? “Faith cometh by hearing, and hearing by the Word of God” (Romans 10:17). On the cross, the Eternal Word

quoted the written Word, "My God, my God, why hast thou forsaken me?" This is the first verse of the twenty-second psalm. Our Lord's last words on the cross were, "It is finished." Delitzsch translates the last words of this same psalm, "He hath finished it." Could it be that our Lord, just before His death, quoted this psalm? There are chronological problems which would have to be answered before we could be dogmatic. The first verse of the psalm is the summation of the entire psalm, and the first portion of the psalm exactly describes the sufferings of the Lord Jesus Christ. The latter part fittingly shows the results that come only from His resurrection. We suppose that as the thief heard at least some words of the twenty-second psalm, he could see the rest of that glorious prophecy being fulfilled before his very eyes. When the scoffers said, "He trusted in God; let him deliver him now," the thief would realize that they were quoting Psalm 22:8. When the soldiers heartlessly gambled over our Lord's clothing, he could see the fulfillment of "They part my garments among them, and cast lots upon my vesture."

GOD MADE THE WRATH OF MAN TO PRAISE HIM

At the foot of the cross the onlookers saw only the crucifixion. From one of the crosses the dying thief saw this same climax of human sin; but, as he saw, he heard the Word of God and was able to perceive what the others could not see. As man's rebellion against God reached its bitter height, God made the wrath of man to praise Him. On the cross God revealed His redeeming love to sinners.

The psalm goes on to say, "For the kingdom is the Lord's." In faith the penitent turned to our Lord and said, in effect, "Jesus, thou art the Lord; remember me when Thou comest into Thy kingdom."

Truly the conversion of the thief is one of the wonders that surrounded Calvary. For three years the disciples of our Lord had heard and seen many marvelous things. They learned much from their great Teacher, but it was not until after the resurrection that they understood that at the crucifixion God was using the wrath of man so that man would praise Him. In a few hours this condemned criminal met the Lord, believed on Him, and was with Him in Paradise.

The dying thief is a beautiful picture of another event that is yet to come when the remnant of Israel "shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zechariah 12:10). Then they shall understand the message of the cross, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). The fifty-third chapter of Isaiah will become their penitential prayer. Our Jewish brethren still can see only the curse of the crucifixion; it is still a stumbling-block to them. God grant that we may be used of our Lord to teach many of them the message of the cross, "that God was in Christ, reconciling the world unto Himself . . ."

Ever faithfully yours in His service for Israel,

Samuel Tuchs

Incidents In The Work

GREAT IS THE LORD'S FAITHFULNESS TO ISRAEL

Evidences of great blessing will be found in these reports from a few of our battle stations—Paris, France, Pittsburgh, Philadelphia and New York.

Our Paris Mission Celebrates Its 20th Anniversary

By PASTEUR ANDRE FRANKL,
Missionary in charge, Paris, France,
Mission

"For the Lord is merciful and His grace endureth forever."



PASTEUR FRANKL

THIS is our experience of the past year, and I would like to use this topic for this my Annual Report.

The work the Lord has entrusted to us continues to progress, of course not without hindrances, certainly not without failure; but He overrules all—the hindrances, our insufficiency, our mistakes.

I have planned all the missionary activities. We hold the following services: Sunday afternoon, Ladies' meeting; Tuesday afternoon, Bible Study; Tuesday evening, Children's meeting; Thursday afternoon we receive those who come for conference and advice on spiritual matters. The Monday, Wednesday and Friday afternoon meetings are always well attended. Many Jews come to me Thursdays to talk about the Gospel. During the past month I started monthly meetings with the brothers and sisters in my home for fellowship; coffee and cake are served. The main object is to discuss the Word of God.

As we have done for the past twenty years, we continue to send out tracts and other printed matter. Monthly we distribute 2,500 copies of

LE BERGER D' ISRAEL (THE SHEPHERD OF ISRAEL) where French is spoken.

A Christian sister from North Africa sends 500 copies to Algeria. These papers are read with great interest and many a Jewish heart thus has learned of Christ, accepted Him and been saved.

My trips to other countries, of which I have previously written, met with great success, and the conferences concerning the Jewish question in various congregations and among believers were well attended.

In Europe as well as in North Africa we have wonderful opportunities to work among the Jews. Everything seems about to collapse and points more and more to the imminence of the end times. The multitudes gather themselves together against the Holy Land, and it seems that the life and fruit-bringing sap of the olive tree will have a quick and lively circulation.

Paris is the center of Europe and the North African provinces. Here gather one thousand Jews and Christian Jews from many lands. How thankful we must be to God that with the help of our Mission friends in America we can point to Him Who came to seek and to save them: *Jeschuach Hamasciach*, King of Israel and King of nations.

OUR 20TH ANNIVERSARY CELEBRATION

In March of this year we celebrated the twentieth anniversary of the Paris Mission. Our dear Dr. Cohn came to our Mission for the first time in 1935. He saw not only with his own eyes but also with a warm heart the need of Jews and Christian Jews, and that the gifts received from

philanthropists were not sufficient to support the work. Returning to America dear sainted Dr. Cohn saw how the Gospel could be proclaimed here, and, as a result, during the past twenty years many, many children of Abraham have come to the saving knowledge of Christ. Oh, dear brethren, continue to pray for Israel's spiritual growth.

Christians of all nations attended our Christmas service. The message was given in the Jewish, French, German and Hungarian languages concerning the great gift of God. Our celebration started at 4:00 o'clock in the afternoon and ended at 11:00 o'clock in the evening with one of Billy Graham's records. There was present Rabbi David Fridman, a Christian believer, a Kantor from Palestine. This brother sang many songs of the Synagog in Hebrew. The Hymn *El Melech rauchamim* brought tears to many eyes. God is a merciful King! It is so wonderful to review all of this at the end of the old year and beginning of the New Year. Because God is the King of Mercy He sent His only begotten Son that we through Him might have everlasting life.

May God bless you richly in Christ Jesus.

A Jewess and 3 Small Boys

By MISS MADELEINE OSBORNE
Missionary, Pittsburgh Branch



MISS OSBORNE

Since Pittsburgh is spread out in many directions, I travel by bus quite a distance to do visitation. Such is the case in getting to Eastmont suburbs, where I visit one day a week. Upon my arrival there one Wednesday I came upon a Jewish gentleman waiting by

his car. He looked to be in his late years and was very pleasant. As I approached he said, "Good afternoon," and we started talking. He wanted to know what had brought me out to Eastmont. I replied that I was doing visitation work and speaking to Jews about the Messiah who had been promised to the Jewish people in the Old Testament. I explained that our organization, the American Board of Missions to the Jews, had been founded by a Jewish Rabbi who had searched the Scriptures and found the Lord Jesus Christ to be his Messiah and Saviour.

Upon making this statement he showed real surprise and wanted to know more, whereupon I gave him our tracts, "What is a Christian?" and "33 Prophecies Fulfilled in One Day," which he gladly accepted. Then I told him of a meeting we would be holding in our Pittsburgh Branch where Dr. McClelland, a minister, would speak on, "Why the Jew Must Have the Land." I invited him to come. He said the only reason he might not be able to come would be if he had to go and give an estimate on storm shutters to somebody, for this is his line of business. We shook hands and parted. I praise the Lord for this wonderful contact.

My landlady is a lovely Jewess who lost her husband two years ago quite suddenly and I know she is very lonely. She asked me why God took away her husband. I told her it might have been the only way the Lord could show her the need of knowing Him personally. I said, "We seldom turn to God when everything goes smoothly; only as trouble arrives can we see our need of a living and loving God." She is a dear person and seemed to meditate on what had been said.

This same Jewess has two sons, one fifteen and one eight. Both are fine boys. I have been given a real opportunity to be a witness for Him to

the younger one. On Sunday mornings I teach a junior church group during the regular service at one of the Presbyterian churches in Pittsburgh. I always have handwork for each Sunday which requires preparation during the week. One night I was making things for the following Sunday when the younger boy, Marcey, came to my apartment and wanted to make some too. I was a little hesitant for I was working on a folder on the front cover of which appeared the Scripture reference, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). On the back cover was a red cross. I explained this to him and he seemed to comprehend as his teacher in school had evidently been speaking of Jesus on different occasions. Inside the folder there was a small picture of Jesus which he recognized. He said he would like to make one for himself and was pleased when I told him to go ahead. He said, "This is like being in Sunday school, only I get to do mine ahead of the others."

A few days later Marcey brought his friend Elliott, also a Jewish boy, up to my apartment and we made another piece of handwork and Elliott also wanted to make one like the one that Marcey had made previously. After we finished I told them a story and Elliott asked, "Is there a story of a man in with lions?" I proceeded to read the story of Daniel from the Bible and explained how God took care of him because he trusted in a living God.

Some time later Marcey brought another Jewish friend of his named Howard up to visit me. I had some little books lying around, one entitled "The Story of Jesus." When Howard saw this he didn't recognize the name but Marcey spoke up and said, "Jesus is God." I believe that Marcey is very close to finding the Messiah as his very own Saviour and Lord. Pray much for these three boys.

"By All Means Save Some!" 1 Cor. 9:22

By HARRY J. BURGEN,
Missionary in Charge of Philadelphia
Branch



MR. BURGEN

BY GOD'S HELP we continue to witness for Christ, our blessed Saviour and Lord, in the Philadelphia area. We are now entering our thirty-eighth year in this work and we bless and magnify the Lord. Interested Christian friends sometimes ask, "What means do you employ in teaching and winning Jews to Christ?" My answer is always the same, as found in the title above from the inspired Word of God.

The three chief means we use in spreading the gospel message among our people and the "other sheep" are: (1) Visiting homes and business places; (2) mailing gospel literature; and (3) by the open door at our Philadelphia Mission from 10:00 until 5:00 daily, except Sunday. This includes the window ministry, through which many people are reached.

"THE JEW — A POEM"

One of the things attracting the attention of those passing by our Mission is the beautiful poem entitled "The Jew." Although mention was made in a previous report as to how we came into possession of this poem, I think it may be well to give again a brief account concerning it.

During the years 1914 to 1916 of my stay at the Practical Bible Training School, Binghamton, N. Y., my roommate was a Mr. Harry Nichols. Being a senior he went off on preaching engagements over weekends. Upon returning from one such trip

he said, "You will be interested in what I heard yesterday. During the Sunday school period at the church I visited I heard one of the teachers read something to her pupils which attracted my attention. It repeatedly mentioned the word 'Jew.' I recalled that you, my roommate, are a Jew. When Sunday school was over I asked her for the poem that I might show it to you. She could not spare it as she had only one copy, and told me she reads it to her class each year during the Christmas season. However, she suggested I make a copy of it for you."

Needless to say that upon reading this heart-touching message I was inspired to preserve, publish and circulate it. As my funds were often very limited at that time, I was in no position to have it printed. Friends made typewritten copies and thus, by God's help, I managed to preserve it. I am happy to report that our Mission has during this year (1956) printed 100,000 copies of this timely and profitable message. The blessing of the Lord rests upon it as it attracts multitudes of people.

THE POEM AT ATLANTIC CITY

Mrs. Charles Harrison is president of the Atlantic City Y.W.C.A. She and those associated with her in their faithful Christian ministry have given us permission to place our poem on their bulletin board from time to time. At the bottom of the poem we place our Philadelphia Mission address and state that copies may be secured there.

In this way we are reaching many Jews for Christ. Numbers of them from various parts of this country and Canada write to us saying, "When we were in Atlantic City we saw that beautiful poem in front of the Y.W.C.A. and we are writing to ask for one or more copies of it."

You may be sure that prayerful and prompt attention is given to such

requests, and those who make them get more than they ask for. With copies of the poem, tracts are inclosed. Personal letters also are sent to those who live in the New York area. In these letters we urge them to find their way to our Mission Headquarters at 236 W. 72nd Street, New York.

On one occasion a request came from a Jewish man. He inclosed a little money and asked for a hundred copies of the poem to distribute in his temple.

When speaking with Mrs. Harrison one day she said, "We put out on the bulletin board other good reading matter but nothing is being so much read as your poem. I notice the numbers of people who stop to read it. One day I counted thirty at one time."

Little did I know when I came into possession of that first copy that it would be used to such an extent in confessing the Lord Jesus Christ.

"THE JEW" AT "MORNING CHEER"

In addition to having this poem in our own window at 717 Walnut Street in Philadelphia and on the bulletin board at the Y.W.C.A., Atlantic City, we now have it displayed in one of the windows of "Morning Cheer," the radio program which is broadcast every morning from 201 South 13th Street, Philadelphia, by George Palmer. We bless the Lord for this and thank Brother Palmer for his kindness and co-operation. In this display we also have a notice that additional copies of the poem may be secured at our Philadelphia branch. I am rejoicing in the Lord for the good results which have resulted in the short time the poem has been displayed at "Morning Cheer" headquarters.

Among the Jews, Gentiles and Christians thus contacted is a very fine Jewish gentleman. He is a public accountant who was visiting Phila-

delphia from Pittsburgh. He called to see us on a Wednesday, saying, "I've been trying to get here since last Sunday. While visiting here I found myself in front of a window on 13th Street near Walnut ("Morning Cheer" headquarters). In the window I saw a beautiful poem, 'The Jew,' so have come here to secure a copy of it." Once again our hearts were filled with praise and thanksgiving to the Lord! As we witnessed to this son of Abraham we found him very attentive to the gospel message, and willing to learn. Upon showing him a copy of THE SHEPHERD OF ISRAEL, our Mission's monthly Yiddish-English gospel paper he most readily gave his full name and address that he might receive it regularly.

Other Jews who have seen this poem in the window of "Morning Cheer" have written letters asking for copies.

THE POEM AND A PRIEST

A letter came from a Roman Catholic priest of a large church in this area. He included postage stamps asking for one or two copies of the poem. After we mailed them to him with other of our Mission's tracts, he wrote a second time. He asked for a dozen copies and inclosed some money. Among the contents of his two letters were:

May I have a copy of a thought-provoking composition in verse on the equality before the bar of charity of the children of the Jewish race with all other children of God? I will appreciate your courtesy. If no great expense is involved to you, you might forward two copies.

* * * *

Will you kindly forward about a dozen additional copies of your leaflet entitled "The Jew—A Poem." Many thanks.

P.S. Inclosed find offering for leaflets.

Pray with us that as a result of these humble services many may be brought to a personal saving knowl-

edge of the Lord Jesus Christ. Also may His own be strengthened and encouraged in our most holy faith, to the glory of our Triune God.

Penetrating Brooklyn's Jewish Hinterland

By REV. KENNETH C. ANDERSON,
Missionary, New York

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6).



MR. ANDERSON

A LITTLE OVER a year ago, the Lord led me to join in the work of the Mission among the Jewish population of the City of New York and its environs. It hardly need be said that the forces of

Satan are arrayed against those who labor among God's chosen people, but through all the difficulties and problems of Jewish work there is a satisfaction in knowing that God blesses and honors the efforts to win His ancient people to a belief in Jesus Christ as the Messiah and Savior of the world.

Our work in the environs was begun in East New York, a section of Brooklyn where thousands upon thousands of Jews are living, practically all of them in unbelief. There, in a building opened by the East End Baptist Church, we have our meetings. We provide crafts for the children, sewing for the ladies, hold regular classes for the teaching of God's Word, and enjoy fellowship with those of "like precious faith." We cannot boast of large numbers, but in the weeks that have passed there have been additions—those who are unsaved and others who have grown

(Please turn to page 16)

Jewish Notes

By CHARLES KALISKY

Ministering to the needs of "the poor saints which are at Jerusalem" (Romans 15:25-27).

FRIENDS will be interested to know what we did to bring help to Hebrew Christians in Israel at the outbreak of fighting between Israel and Egypt towards the end of 1956. Within a matter of hours after the news reached us, we had already arranged to increase substantially the number of relief food parcels we send to these our brethren in the Holy Land. Nobody could foresee then what the future held. One thing was certain, and that was that food would become more and more scarce and proportionately more expensive. It is obvious from the letters we have been receiving that your food and clothing parcels sent through the Mission have meant a great deal to our friends there. In 1955 when I was in Israel, I made it a matter of special concern to examine these needs so that the gifts which you entrusted to us could be used in the best possible way, and I am now sure that the not inconsiderable amount of money we spend each month for this purpose goes to really needy cases where it is most appreciated. The following extracts from letters which we have received from recipients of our help in Israel will illustrate this.

For obvious reasons we withhold the actual names of those whom we are helping.

The following came from a Jew from Nazi Germany who fled in 1943 into the forests and caves of France with other Jewish refugees from the Hitler terror. Whilst there in his great need and distress he was led to Christ. His material condition did not improve much in the years that fol-

lowed, and he continued to live as a fugitive in France until he came to Israel, where he found himself in happier surroundings with freedom from the terror by day and by night. But he discovered that on confession of his faith he met with bitterness from his fellow Jews, even from those who had been with him in the concentration camps of Nazi Germany. He now works as a caretaker of a building in Israel for which he receives very little, and at the same time he is trying to pay off debts he made in order to reach Israel. He writes:

During the past two months I have been ill and unable to earn anything. As you know I live quite alone. Your parcel came to me really as an answer to my prayer, when I knew not where to turn. Did not the God and Father of our Lord Jesus Christ say, "Before they call I will answer them," and while I was praying your parcel was on its way to me.

This Jew is over seventy years of age, a Hebrew Christian laborer, who has testified, to our knowledge, for at least twenty-five years in Israel and, at the same time, has tried to maintain himself by the work of his own hands. But this is now difficult on account of his advancing age. He writes:

Greetings in the beloved Name of our Messiah.

The CARE parcel arrived, for which I wish to thank each one of your Mission and its friends. May our Heavenly Father bless and reward you all for this great help and your thoughtfulness of our needs

Mrs. "B" — An elderly Hebrew Christian woman:

Thank you for the parcel of food which I received last week. It means so much to me to know that my broth-

ers and sisters in the faith in America remember us. This parcel will make this season so much brighter and more pleasant for our little family as we think of the great sacrifice our Messiah made at this time.

Mrs. "L" —

Again it is my privilege to express thanks from the bottom of my heart for your monthly remembrance of me here in the land of Israel. As an elderly woman of 69 I cannot work, and it is impossible for me to live on the pittance I get from the local Welfare office. Without the help of your Mission things would be very, very hard for me.

May the Lord bless you all.

Mr. "A" —

Excuse me that I write in French, but I want to thank you for your brotherly help. I am a baker but unfortunately without work, and as I am the father of five children, your parcel came to me literally as a gift from God, for when I am unable to work we have nothing in the house.

We all send our love and pray that the Lord Messiah will recompense all who made this parcel possible. May He bless you

Mrs. "S" —

We long for the day when our Messiah will return, and with the affliction we have passed through here it does seem as though that day cannot be far off. O come Lord Jesus!

Thank you my dear brother for your help. We pray for you always.

Mr. "A" — an Ex-Rabbi with two children:

Peace, mercy and love be multiplied to you, all the brothers in the Mission and its friends. May the Lord Himself reward you all for remembering our needs here.

Please send me some more Yiddish New Testaments as I have distributed those you sent.

Mr. "Z" —

Your parcels are a great help to us, for with the tensions and anxieties here, the prices of food keep on rising and we find it very difficult to make

ends meet. Thank you in the precious Name of the Lord.

Mrs. "M" —

Thank you very much for the package of clothing which I received from you. The things are very useful and we want to give heart-felt thanks to those who gave the items.

May the Lord bless you and all your work for Him is my prayer.

From a small town in Central Poland the following letter was received:

Am determined to go for Israel. The situation here is very bad. It is not possible to pass the street for Jewish people. I must leave Poland because the terror and dreadfulness is very big. I am afraid to remain here longer. I should be very much obliged to you if you would help me.

I beseech you for help by the mercies of God.

Gentile Christians coming from Poland tell us how difficult conditions are there, so we can only imagine how much worse it must be for a Hebrew Christian. Some help has been sent for this dear brother as we still have means for reaching behind the Iron Curtain.

The following was received from the widow of a relative of the late Dr. J. Hoffman Cohn. The husband, who for some time had distributed New Testaments and THE SHEPHERD OF ISRAEL in Israel, suddenly died of heart failure, leaving the widow with two young children. Your Mission has been helping her.

Your last letter was a great help to me, as it encourages me to continue in these hard days following the loss of my husband, with the knowledge that not only do you think of our physical needs, for which we are very grateful, but you also are thinking of our spiritual needs.

There was a time after the loss of my husband when everything seemed completely black, and I did not feel like continuing the struggle for existence. Now that friends such as you are praying for us, and the knowledge that the Lord loves us, has changed all this.

Questions and Answers

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

Question: Can you give me one Scripture in the Old Testament that mankind will go to heaven after death? It cannot be done. Not until after Pentecost has the heavenly phase of the kingdom opened up.

Answer: Heaven was a real place to the saints of the Old Testament. It is seen as the dwelling-place of God (Psalm 11:4; 33:13; 2 Chronicles 30:27, etc.), and for this reason the pious Israelite often stretched forth his hands toward heaven when he prayed (1 Kings 8:22,23) because from there God governed His universe. Thus we have the rabbinical expressions *min ha-shamayim*, "from heaven it is decreed"; *bi-yede shamayim*, "by the hands of heaven"; and *ha-shamayim beni le-benak*, "the heavens (destiny) stand between me and thee."

The conception of a plurality of heavens was familiar among the ancient Hebrews (Deuteronomy 10:14; Psalm 68:33; 148:4) and it was in the heaven of heavens that God and His angelic host dwelt (Nehemiah 9:6). It was Lucifer's desire to reign there that caused his downfall (Isaiah 14:12-14). This heavenly kingdom is an everlasting kingdom, and all other kingdoms are subservient to it (Daniel 7:27; Psalm 103:19).

The concept of God's people going to heaven also originated in the Old Testament. Enoch and Elijah both went there (Genesis 5:24; Hebrews 11:5; 2 Kings 2:11). Although the dead are seen as going to *Sheol*, God delivers them from its power and receives them to Himself, "But God will redeem my soul from the power of Sheol; for he will receive me" (Psalm 49:15, R.V.), and so Solomon tells us "the spirit shall return unto God who gave it" (Ecclesiastes 12:7). See

also Hosea 13:14 where the word "grave" is *Sheol* in the Hebrew. The concept of heavenly bliss is certainly set forth in Psalm 16:11, and Psalm 73:24 shows the hope the Psalmist had of being received to glory after death.

Hand in hand with this realization Israel knew also that the earthly kingdom God had promised her would one day be established (Psalm 89:28-37; Daniel 2:44; Zechariah 14:16-21, etc.). The New Testament bears evidence to the fact that none of God's promises to His people Israel have been altered (Romans 15:8). It is not that the earthly kingdom is an Old Testament and the heavenly kingdom a New Testament revelation. Both truths are revealed in both Testaments.

* * * *

Question: Will you kindly cite Scripture references for your explanation of the Song of Solomon as given in THE CHOSEN PEOPLE.

Answer: In addition to the Scriptures that are interspersed in my explanation of the Song of Solomon, the following may help in giving you the fuller information you wish.

The location of the girl's home we learn from the fact that she was called a Shulamite (6:13). We know from Joshua 19:17, 18 that Shunem was in the tribe of Issachar. Shunem was known for its fair women. (1 Kings 1:3). The fact that the girl was taken to the king's palace is mentioned in 1:4. We see her in the king's embrace at his table in 1:12-14, and with him in the palace gardens in 1:16, 17. We know that the king was Solomon from 1:1 and 3:7, 11, etc. That he first appeared to the girl as a shepherd is evident from

1:7. Although she had become blackened by the sun (1:6) because her brothers made her keep the vineyard (1:6), she looked beautiful in the attire Solomon had prepared for her (1:10, 11) so that she was at one and the same time like the black camel-hair tents of Kedar and comely as the curtains of Solomon (1:5).

There is a beautiful Christological application throughout the entire story—Christ as the Shepherd securing His bride and then returning for her as the King of kings, but especially outstanding is the bride's description of her beloved in 5:10-16.

It will help in the understanding of the entire Song to realize that it was written as a poem in which the historical sequence is not at all held to; and the events of the past are woven together with those of the present, and that sometimes the king is set forth as speaking, sometimes the bride, several times the daughters of Jerusalem, and once the brothers (8:8, 9).

* * * *

Question: You say the Jews are the chosen people. If so, are they chosen for salvation? Can they be chosen to occupy the land and not be chosen as Paul says in Romans 11:25-29 which we believe to be the final restoration when Christ comes in person to Israel?

Answer: The Jews as a people are the chosen people of God, but this does not mean that every individual Jew is elected to salvation. The Bible does teach that there is a purpose of God according to election (Romans 9:11), but it is not a "wholesale" election because they are not necessarily children of God who are Abraham's seed (Romans 9:7). There is a righteousness of God through faith in Jesus Christ unto all them that believe, for there is no distinction, for all have sinned (Romans 3:22, 23). See also Romans 10:11-13. However, the time is coming when every Jew

that is left at the close of the Tribulation will accept the Lord Jesus Christ (Isaiah 66:8; Zechariah 3:9; Hosea 5:15-6:2; Zechariah 13:1, 8-9), and so all Israel shall be saved and then Romans 11:26-27 will be fulfilled. This will be the time that the then-living Jewish nation will be brought forth at once into salvation and will occupy the land as a redeemed people.

* * * *

Question: Why does the Church of Christ have to be moved in the time of the millennium if it is to be a time of peace and joy?

Answer: There is no reason why the Church of the Lord Jesus Christ cannot be on earth during the millennium. She will be moved before the tribulation period because that is especially the time of Jacob's trouble (Jeremiah 30:7), but after that she will return and reign with Christ upon the earth (Revelation 5:10; 3:21; 20:4) for the thousand-year period.

* * * *

Question: Since Jesus was from the tribe of Judah was it not from that tribe He had trouble as stated in John 1:11 and not Israel?

Answer: After the return from the Babylonian captivity Israel and Judah were together again as one people (Ezra 6:17) and it was this people that received Him not (John 1:11). If the distinction between Israel and Judah is forced then it was Israel that rejected Him because He was manifest to Israel (John 1:31), and Peter accuses the men of Israel of the crucifixion (Acts 2:22, 36; 3:12-15; 4:10). But the division was only temporary, and it is entirely artificial to carry it into the New Testament. When John the Baptist preached the baptism of repentance to all the people of Israel (Acts 13:24) he did not omit Judah (Matthew 3:1).

The World's Valley of Decision

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

NO OLD TESTAMENT prophet has a more important revelation of the prophetic events that lie ahead of us than the prophet Joel. The short chapters of his prophecy are full of the plan of God for the future of God's people, Israel, as well as for the nations of the world. In the third chapter we find this important message (vv. 9-17):

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be a refuge unto His people, and a stronghold to the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

The time of this prediction is the period when the Lord returns the captivity of Judah and Jerusalem. Jeremiah 23:1-8. It is the same as that set forth in the great prophetic address of the Messiah in Matthew 25:31-46 when He speaks of the judgment of God upon the nations for their treatment of Israel.

Joel's significant passage deals with three themes. First of all, he presents

THE PREPARATION FOR ARMAGEDDON, 9-12

At the very outset we have the proclamation and preparation for war. This is one of several passages in the Old Testament which treat of the same subject. Isaiah 29:1-8; Zechariah 12:1-3, 9; 14:2-4. As little as some men care to believe or admit it, the nations of earth are heading for colossal conflict. The prophet is seen charging the nations to perform that which is in their heart to carry out. They are to prepare war, or sanctify war, that is, by sacrifices and proper ceremonies. I Samuel 7:8, 9 and Jeremiah 6:4. In military commands the participants are addressed. The soldiers are to advance and march to the place of conflict. This is to be war to the deadly finish. To that end the nations marshal their forces and resources, and mobilize to the very hilt. The quickest and easiest way to acquire weapons of warfare is sought after. Instruments of productive farming are converted into munitions. Our own day well remembers the scrap drives of the last war. Along with the preparation for war comes the inevitable boasting; the weakling, through the enthusiasm of the hour, declares himself a warrior and hero. And all the details are worked out in great haste, speeding them on to their doom. The prophet then turns to prayer that the Lord Himself will employ His mighty ones, His heavenly hosts, to enter into the conflict on the side of the truth. Where will the scene of battle be? As in the early part of this chapter in Joel (vv. 1-3), the place designated is the Valley of Jehoshaphat. It is appropriately named Jehoshaphat, "The Lord judges." Let no one foolishly think that we are through with

preparations for war. The greatest in the history of the world are yet to be.

According to a news item in the *Chicago Daily News*, the cost of killing a soldier increased from \$50.00 in the time of Julius Caesar to between \$50,000 and \$75,000 in World War II, according to H. V. Churchill, an industrial chemist. The greatest advance in expense came between World War I and II. By the time of Napoleon, the cost was \$1,500 for each man killed, and during World War I it was about \$2,500. The reason given for the great increase in cost is the fact that war is now fought with machinery, which adds greatly to the cost, although manpower is still the backbone of war. Said Mr. Churchill, "The development of mechanical devices and improvement of machinery has lifted a great deal of hard physical labor from men's shoulders, but military men are turning this machinery to war purposes instead of using it for peaceful pursuits." Surely the most near-sighted among us can see clearly the applicability of all this to the great prophecy uttered centuries ago by the prophet of God, Joel. The world is headed directly and surely for Armageddon.

Secondly, our portion of Scripture sets forth

THE PUNISHMENT OF THE NATIONS, 13-16a

Why do the nations of the earth rush on relentlessly and irresistibly to Armageddon? At that place and in that time God will execute His wrath upon the God-defying nations of earth. The execution of the wrath of God is seen under a double figure of the harvest and the vintage, as in Revelation 14:15, 18. The harvest is ripe and the vats are full to overflowing. The nations are ripe for judgment, for their wickedness is plainly stated as great. See Isaiah 63. Someone has well said, and expressively too, "Hell is only sin

ripened into fruit." The prophet sees in his mind's eye the multitude of the nations streaming into the fateful valley. The repetition of the word "multitudes" shows how innumerable they are. They are congregating and massing for decision, the severe judgment of Almighty God. While gathered in the valley, first of all, the day is turned into night, but a night of darkness without benefit of the stars. Secondly, then the voice of God roars as a lion ready to seize the prey. Amos 3:8. They come to do battle against the Lord, only to find that they have come to the judgment bar of God. In their preparations they are unwittingly preparing themselves for their own destruction. The roaring of the Lord emphasizes the terror of the day. Now in our day it is the still, small voice of His grace and mercy; then it will be the terrifying voice of divine judgment. Thirdly, an earthquake follows with a convulsion of the heavens also. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake."

When a minister of the Gospel was spending a few weeks in the city of Edinburgh, there came on business to the home where he was, a man of the world. He was introduced to the preacher in this way: "This is Mister So-and-So, an acquaintance of mine, who, I am sorry to say, never attends divine worship." "I am almost tempted to hope," said the minister, "that you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend my Sundays in settling accounts." The minister immediately answered, "You will find, sir, that the day of judgment will be spent in exactly the same manner." The nations of earth will have their account with the Lord and Israel settled on that occasion.

Finally, the prophet turns in this prophecy to

THE PORTION OF GOD'S
PEOPLE, 16b-17

The Lord will be a refuge to His people, for the judgment is not upon God's people, Israel. To them God will be a place of refuge, a place of strength. Jerusalem, so long trodden down by the ruthless heel of strangers, will be the sanctuary for God's people, forbidden to strangers who would molest and destroy.

Moody told how out in our Western country, in the autumn, when men go hunting, and there has not been any rain for months, sometimes the prairie grass catches fire, and when the wind is strong, the flames may be seen rolling along, twenty feet high, destroying man and beast in the onward rush. When the men see what is coming, what do they do to escape? They know they cannot run as fast as the fire can run. Not the fleetest horse can escape it. They just take a match and light the grass around them. The flames sweep onward; they take their stand in the burnt district and are safe. They hear the flames roar as they sweep along; they see death bearing down on them with resistless fury, but they do not fear. They do not even tremble as the ocean of flame surges around them, for over the place where they stand the fire has already passed, and their danger is over. There is nothing for the fire to burn.

Friends, there is one spot in all the wide world where God has swept over. More than nineteen hundred years ago the storm burst on Calvary outside of Jerusalem, and the Son of God, the Messiah and Saviour of Israel, took it into His own bosom; and now, if we take our stand by the cross of Calvary, we are safe for time and for eternity. He bore our sins in His own body on the tree. When we all like sheep had gone astray, each turning wilfully to his own sinful way, God caused to fall on Messiah Jesus the iniquity of us all.

Penetrating Brooklyn's Jewish
Hinterland

(Continued from page 9)

in grace. Who are these people and how do we find them? Only God can direct us as we distribute the invitations among the pushcarts of Blake Avenue, or mount the countless stairways of Brooklyn's labyrinthine streets. There on one occasion we found an old and sick Jewish gentleman happy to receive a visitor. On another occasion, a Jewish lady who has increasing problems; and on another visit a little family who needed to know the Messiah. We offered each of them an invitation to our meeting, and left them a tract. When we have the opportunity we talk of the Messiah, for we believe God when he says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void" (Isaiah 55:11). Many are blind to their need of a Savior, but we continue to pray that our efforts will pierce the curtain of darkness and by the Holy Spirit's power bring needy souls to the light—"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

There are the sick to visit, programs to be planned, lessons to be taught. The subways of New York and Brooklyn have become familiar routine as we pursue the various tasks and methods to reach the Jew for Christ. The body becomes weary and the heart heavy with the weight of the problems of our beloved Jewish friends, but the Lord is gracious and His promises are real for "the eternal God is thy dwelling-place, and underneath are the everlasting arms" (Deuteronomy 33:27 R.V.).

The labors and efforts to win "the Jew first" are rewarding and we ask that you pray with us that God will lead us to many of the lost sheep of the House of Israel while He tarries.

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WVDA	Boston, Mass.	Sunday	9:05 a.m.	1260 Kc.
WKBW	Buffalo, N. Y.	Sunday	10:30 a.m.	1520 Kc.
WGKV	Charleston, W. Va.	Sunday	1:30 p.m.	1490 Kc.
WAIT	Chicago, Ill.	Sunday	9:00 a.m.	820 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
KLIF	Dallas-Fort Worth, Tex.	Sunday	7:30 a.m.	1190 Kc.
KVOD	Denver, Colo.	Sunday	9:30 a.m.	630 Kc.
CKLW	Detroit, Mich.	Sunday	1:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	1:15 p.m.	93.9 Mc.
WOOD	Grand Rapids, Mich.	Sunday	8:00 a.m.	1300 Kc.
WFBC	Greenville, S. C.	Sunday	10:45 a.m.	1330 Kc.
KTHT	Houston, Texas	Sunday	10:30 a.m.	790 Kc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WMIE	Miami, Fla.	Sunday	3:15 p.m.	1140 Kc.
WINS	New York, N. Y.	Sunday	8:15 a.m.	1010 Kc.
WINS	New York, N. Y.	Sunday	10:30 p.m.	1010 Kc.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a.m.	1340 Kc.
KROW	Oakland-San Francisco, Cal.	Sunday	9:30 a.m.	960 Kc.
WORZ	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
KVLH	Pauls Valley, Okla.	Sunday	9:00 a.m.	1740 Kc.
WIBC	Philadelphia, Pa.	Sunday	8:30 a.m.	990 Kc.
WPIT	Pittsburgh, Pa.	Sunday	9:45 a.m.	730 Kc.
KVAN	Portland, Ore.	Sunday	9:00 a.m.	910 Kc.
WMBG	Richmond, Va.	Sunday	2:00 p.m.	1380 Kc.
WCOD-FM	Richmond, Va.	Sunday	2:00 p.m.	98.1 Mc.
WVET	Rochester, N. Y.	Sunday	9:05 a.m.	1280 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WTSP	St. Petersburg, Fla.	Sunday	10:30 a.m.	1380 Kc.
WTSP-FM	St. Petersburg, Fla.	Sunday	10:30 a.m.	102.5 Mc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WTAN	Tangier, Morocco	Tuesday	10:30 p.m.	9.49 Mc.
WTAN	Tangier, Morocco	Thursday	8:15 p.m.	9.49 Mc.
WMAL	Washington, D. C.	Sunday	9:00 a.m.	630 Kc.
WMAL-FM	Washington, D. C.	Sunday	9:00 a.m.	107.3 Mc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
CKPC	Windsor, Ont.	Sunday	8:45 a.m.	1380 Kc.
CKSF	Cornwall, Ont.	Sunday	9:45 a.m.	1230 Kc.
CJCH	Halifax, N. S.	Sunday	9:30 a.m.	920 Kc.
CKOV	Kelowna, B. C.	Sunday	8:15 a.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catharines, Ont.	Saturday	8:30 a.m.	620 Kc.
CKOX	Woodstock, Ont.	Sunday	9:00 a.m.	1340 Kc.

Schedules of Beth Sar Shalom Activities

AT HEADQUARTERS: Sunday 3:00 p.m., Young People; 4:00 p.m., General Gospel Service. Tuesday 2:30 p.m., Bible Classes for Women and Children; Wednesday 7:00 p.m., Jewish Fellowship Class. 7:30 p.m., Youth Discussion Group. Tuesday and Thursday 7:00 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; Tuesday 7:00 p.m., Dorcas Society. Wednesday 6:30 p.m., Teenagers Class. Thursday 3:00 p.m., Primary and Junior Girls; 7:30 p.m., Working Women, Young People. Friday 3:00 p.m., Primary and Junior Boys.

THE CHOSEN PEOPLE

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General Information

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

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

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

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

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

Budget. Under God's leading and blessing, the needs of the Mission have

grown to over \$400,000 annually. The Lord has never failed us. We have no guaranteed 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.

FROM OUR BOOK ROOM

TRACTS FOR JEWS

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