

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



MONTREAL



PITTSBURGH



HAMILTON
(CANADA)



PHILADELPHIA



CONEY ISLAND



COLUMBUS



LOS ANGELES



BROOKLYN



AUSTIN
(TEXAS)



ROCHESTER



LONDON



PARIS



BUENOS AIRES



DENVER



JERUSALEM



MIAMI

Leopold Cohn
Memorial Building



236 West 72d Street
New York City, U.S.A.

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Sixty-fourth Year

VOL. LXIII

SEPTEMBER, 1957

No. 1

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Psalm 121:4.



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Harold B. Pretlove, *Executive Secretary*

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Vol. LXIII

SEPTEMBER, 1957

No. 1

Salutation

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS:

The month of Tishri is at hand. On the twenty-fifth of September, 1957, the year 5718 of the Jewish calendar will be inaugurated by the blowing of the ram's horn. We have often written about the heaviness of our heart at this season. How far astray our people have gone from the Word of God! We have no desire to be cantankerous concerning details which may be called externals by some, but Tishri is the seventh month of the year—not the first—and the first day of Tishri is the Feast of Trumpets, not "New Year's Day." This is not a little matter of no import, for the Jewish calendar as it was given by God is a beautiful epitome of the history of redemption. The beloved Dr. Andrew Bonar said, "Israel's Feasts represent the course of time—this earth's days, from creation to the final end. The Lamb slain (Passover) commences it, and the eighth day of the happy Feast of Tabernacles is its close; while the Sabbath, the rest—God's rest in Himself, and His creatures' rest around Him—both precedes and follows this course of time."

The Jewish year should begin with the Passover message of redemption. But this is not the only change in the month of Tishri that saddens our heart. The meaning of the Day of Atonement has been changed. No longer is the atoning mercy of God the means of forgiveness. According to rabbinical teaching sin can be taken away by three things: good deeds, repentance, and confession.

Please do not misunderstand us. There is nothing evil with good works, or with a repentant heart, or with confession of sin. What breaks our heart is that the "cart is placed before the horse." These qualities are paraded as the *means* of atonement. One's relationship to his fellow man is considered rather than his relationship to God. This subtle but nevertheless flagrant change of attitude is the basis of modern Jewish teaching about sin and atonement. According to this doctrine a man's salvation depends not on the mercy of God but upon whether or not his merits outweigh his demerits. Therefore, before the Day of Atonement good deeds are multiplied *ad infinitum*. The modern month of Tishri shows Israel "having a zeal for God but not according to knowledge." Instead of accepting God's method of atonement she is trying to save herself. The "do-it-yourself" mania has entered the sphere of religion.

"DO-IT-YOURSELF" SALVATION

But this is not only true of the Jew. This craze is dominating the entire life of the nation. Three years ago my wife and I became the proud owners of a large mortgage and a small home. The Lord had led us to a wonderful "buy"—the location, price, taxes and school facilities were ideal. It was an older house in good condition; its basic structure was sound; the heating equipment was adequate. Apart from papering, painting and plastering, there was little that had to be done before moving in. But we had no storm windows, and this fact bothered me. One night while reading the paper I found an ad about some new-fangled type of aluminum that "even a child could work with ordinary carpenter's tools." So the next day I parted with the best part of a five-dollar bill and brought home some lengths of aluminum, some hardware, and some "simple directions." On an old table in the basement I started working on the first (and last!) "thirty-minute" aluminum storm window. I had an old saw, a hand drill, and a screw driver. The table on which I was working was not too steady; the saw would not cut the aluminum. So the next night I brought home some 2 x 4's with which to steady the table, and then the following night I bought a vise, later a new saw and then later an electric drill. Two weeks (and thirty dollars' worth of tools) later, I proudly unveiled my masterpiece, a bright, shining aluminum "made-it-myself" storm window. It was squared according to measurements (as per the "simple instructions"). A few weeks later, in a storm, my masterpiece crashed to the floor of our porch. In my impatience to show off the work of my hands I had not mounted the storm window correctly.

Early in my career as a home-owner, I found out that it is much better to leave certain tasks to those who are equipped and competent to handle them.

And earlier in life I learned a far more important truth—that there is only One who is competent to save me. My experience with the "do-it-yourself" storm window was costly, but the religious world is seeking "peace of mind" in a storm-ridden world with a "do-it-yourself" salvation, and it just won't work—the results are not merely tragic; they are chaotic.

"PRAY YOUR WEIGHT AWAY!"

The desire for "peace of mind" is a legitimate quest. Hungering souls are crowding our churches, but instead of feeding them the bread of life many preachers have become purveyors of an ersatz fodder. By equating "peace of mind" with complacency, social acceptance, and even business success these false shepherds have degraded the essence of Christian life into a guide for some ethereal nonentity called "confident living." Our book stores are crowded with "guides to confident living" written by alleged preachers of the Gospel. Recently *The New York Times* Book Review carried an ad for a book by a Protestant minister entitled "Pray Your Weight Away." Since I am inclined to corpulence I might take heed to this suggestion of another means of reducing! Prayer could help, but my perennial bout with the scales proves to me that prayer must be coupled with fasting.

Heading the list of such books prepared for "itching ears" is a work called *The Power of Positive Thinking*. Over two million copies have been sold. Last year a friend gave me a beautifully wrapped present. There was an ornate red box which was hinged into two sections. Prominently inserted in the section on the right was *The Power of Positive Thinking* strik-

ingly bound in red leather. On the other side was a black leather copy of the Bible! The author of the red-leather volume magnanimously conceded an item of commendation to the Word of God—that it is an important work and contains many helpful items! He said, "I quote from it frequently in my writing."

"DAY BY DAY . . . I'M GETTING BETTER AND BETTER"

The philosophy of the "power of positive thinking" is a renaissance of Dr. Emile Coue's "day by day in every way I'm getting better and better." The tragedy of this puerile message is that it is placed on a par with Christian teaching. This theme is obscuring the message of the Gospel from multitudes of sin-sick, weary, disillusioned, unhappy people. It offers a cheap, shallow opiate instead of the new birth. What the unrestrained use of the tranquilizing drugs is doing in medicine, this brand of "do-it-yourselfism" is doing in spiritual things. It makes the dosee incapable of facing the realities of existence.

To seek an immediate good, to be self-centered, this is the perversion of the Gospel which the hucksters of this irresponsible panacea offer in the stead of the redemption which is in Christ Jesus our Lord. At best it is a water-logged life preserver. Those who grasp for it will surely perish. There is nothing new about this teaching. The theology of Omar Khayyam's pot is the theme of this modern resuscitation of Pelagianism. Omar's pot was convinced about its maker that "He's a good fellow and 'twill all be well."

In the fifth century there lived a British monk named Pelagius. He codified a heresy which is as old as the race and which is now called by his name, Pelagianism. Basically there are only two doctrines of salvation, and they are mutually exclusive and in opposition to each other. The one is that salvation is from God, the other that we can save ourselves. The former is the theme of the Scriptures. The latter is the doctrine of heathenism: "Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name" (Genesis 11:4). The "do-it-yourself" kind of salvation is as old as the tower of Babel. Theologians call it "autosoterism," the attainment of salvation by one's self.

IF MAN CAN SAVE HIMSELF HE DOES NOT NEED THE GOSPEL

The actual question at issue in the "do-it-yourself" program is whether or not there is any real need for the Gospel. If man by his own power is able to save himself, then the Gospel is not necessary—it only makes salvation more easily attainable.

The basic teaching of the "power of positive thinking" and the principle of Pelagianism are the same, founded on the assumption that man is able to do what righteousness demands—that he himself is able to work out his own salvation and also his perfection. Pelagius held that the powers of mankind were gifts from God and that it would be a reproach to God to believe that these powers were insufficient. His "positive thinking" was expressed in these words, "Whether we will, or whether we will not, we have the capacity of not sinning." In another place he says, "I say that man is able to be without sin, and that he is able to keep the commandments of God."

The teaching of the Bible is clear and plain. It does not teach that man has discovered God; it does teach that God is seeking after man. The

hope of our salvation is "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). The rabbis of today blatantly claim, "We have given monotheism to the world." But the Scriptures abundantly prove that if it depended upon man himself we would all be idolaters. The truth of the unity of the Godhead was not discovered by us. It was revealed by God Himself, and even then we fought His revelation. The glory of the Jewish people is this, not that they discovered God but that He revealed Himself to them. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" said James (2:19). It is one thing to know that there is one God, but it is much more to know who He is. He is the God who created the heavens and the earth. He is the One who called Abraham, Isaac and Jacob. He is the Father of our Lord Jesus Christ. He is the Author of our salvation.

GOD'S SALVATION IS COMPLETE

There is not one iota that man can add to God's creation. There is not one item that I can add to the salvation which God has wrought. It is God and God alone who saves and who saves completely. Spurgeon expresses it aptly, "If there be but one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost."

How we can thank Him for a full and complete salvation! Our Lord said, "It is finished." My eternal house is built on a sure foundation by the Master's hand. Shall I offer to add the work of my hands when I can't even shelter a tiny window from a squall? How utterly blasphemous is the "do-it-yourself" theory of salvation!

In the legalism of rituals, sabbaths, and works our Jewish brethren are zealously trying to earn their salvation. Shall we not prayerfully and earnestly point them to the Lord Jesus Christ, their Messiah, the Lamb of God which beareth away the sin of the world?

Within the next few weeks each member of the Chosen People family should be receiving the new issue of the Jewish Art Calendar. Many of the Lord's children have been helped by studying it. One of our good friends reads the Scriptures that are listed each Saturday for his devotions and then all members of his family pray for the Jews and those who minister the Gospel to them. Please display this calendar in a place where it will continually remind you to pray for the peace of Jerusalem.

Ever faithfully yours in His service for Israel,

Daniel Fuchs

P.S. Dr. Henry J. Heydt, president of our Jewish Missionary Training Institute, has scheduled a very helpful and interesting series of courses for our fall semester which starts Tuesday evening, October 1st. Elective courses are offered in Hebrew and Yiddish. Classes will be held Tuesday and Thursday from 7:00 to 9:25 p.m. at our Headquarters Building, 236 West 72d Street, New York 23, N. Y. Write for the prospectus and a copy of the syllabus.

How to Meet the Jewish Challenge in Metropolitan New York

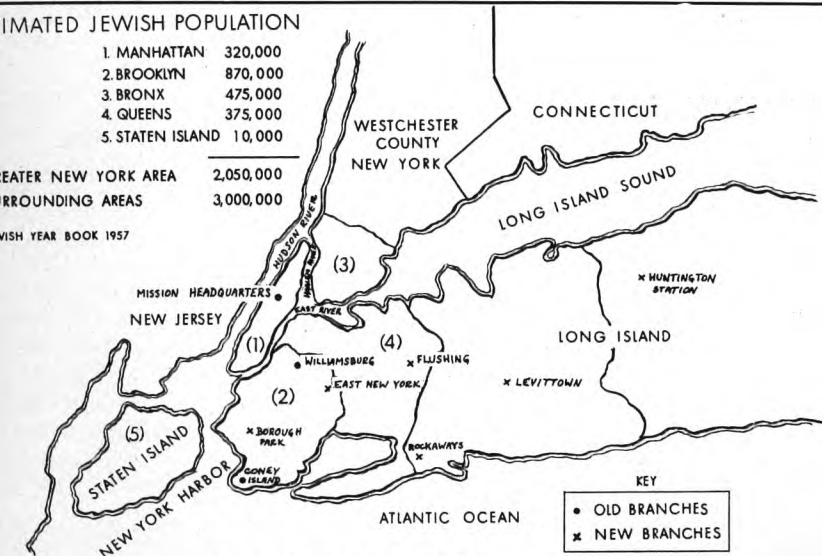
Phenomenal increases in population of Jews in Brooklyn and Long Island call for new Branches and added workers in Jamaica, East New York, the Rockaways, Borough Park, Levittown and Huntington. A thrilling program of expansion.

By RUTH M. WARDELL, New York Headquarters Missionary, with an Introduction by REV. DANIEL FUCHS, Missionary Secretary.

ESTIMATED JEWISH POPULATION

1. MANHATTAN	320,000
2. BROOKLYN	870,000
3. BRONX	475,000
4. QUEENS	375,000
5. STATEN ISLAND	10,000
GREATER NEW YORK AREA	2,050,000
SURROUNDING AREAS	3,000,000

JEWISH YEAR BOOK 1957



"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9:38

Populations of Jews and locations of Branch Mission Stations in Greater New York and adjacent areas.

Introduction

By REV. DANIEL FUCHS



MR. FUCHS

READERS OF THE CHOSEN PEOPLE will recall an announcement made in our issue of June 1956 by Frank E. Davis, Esq., Treasurer of the Board of Directors of this Mission.

This announcement described a plan for greatly enlarging the work of our Mission and involved the purchase of land and the erection of a new building in Coney Island which it was suggested would be characterized as a Memorial to Dr. Joseph Hoffman Cohn, who passed on to be with the Lord on October 5, 1953. The development of the plan announced by Mr. Davis is under way and reports of progress will be made from time to time.

However, as an extension of that

plan, it is my pleasure now to announce further strategic forward movements in advancing our far-flung battle line that will thrill the heart of every friend of the Mission. Truly it is a sign that our heavenly Father is blessing the stewardship

which He has so graciously entrusted to our charge.

In the article which follows, Miss Wardell presents in graphic detail the highlights of our program of expansion under the title, "Meeting the New York Jewish Challenge."

Meeting the New York Jewish Challenge

By RUTH M. WARDELL



MISS WARDELL

New York with as many Jews as there are in the city of Jerusalem with no active missionary work.

The first Jewish immigrants came from South America in 1654. In 1674 they held their first synagog service on the Island of Manhattan (see "1" on map). It wasn't until 1830, however, that a Jewish settlement in Brooklyn (see "2" on map) was formed. One century later Brooklyn had the largest Jewish community in the world, a position which it still maintains. It is almost unbelievable that in three hundred years' time the Jewish population in Greater New York, and the area immediately surrounding it, has reached a total of 3,000,000! This represents the largest population of Jews ever to be found in one place in world history. What are we doing about it?

It has been my privilege during the past two years to have a part in helping our Mission to establish new sta-

tions in some of the needy districts, under God's leading. These new locations are marked with an "X" on the map. Our forward crusade began in January 1955. Since Queens has over 375,000 Jews, we felt that this would be a good place to start. The home of Mr. and Mrs. Gilbert Maggi of Jamaica, Long Island, was opened to us. Mrs. Maggi is a Hebrew Christian who was brought to the Lord in the Williamsburg Mission many years ago, and she tells us in the following account just how the Lord heard and answered prayer:

JAMAICA — MRS. MAGGI'S STORY



MRS. MAGGI

"January 15th is to me a memorable occasion, for it was on this day two years ago that Miss Wardell and the Rev. Sydney L. Parker visited us. We were very much surprised and delighted to learn the reason for it. We were told that the Mission desired to begin a work in Queens and that they would like to know if they could 'try out,' so to speak, in our home. We were thrilled at the prospect of helping in the Lord's work. I had for some time felt that the Lord

would use me in some way and had prayed earnestly for this privilege which now, it seemed, was to become a reality.

"Fortunately our apartment was large enough to accommodate separate classes for children and adults, and so the work was begun. The Lord blessed our labors; and we had many wonderful meetings, as many as fifteen to twenty gathering weekly. There were some folk who had formerly attended our other mission branches but now lived in Queens, and they were happy to have a place to meet in the neighborhood. We also had several new people, among them a teen-age girl, who later came to know the Lord.

"After a while, however, due to unavoidable circumstances, we could no longer meet in our home; and so we set about looking for a new location. In the location we had chosen for a mission station, it was difficult to find a house that could be used for mission purposes, but, praise God, at this writing the Mission has just purchased a house in the Flushing-Hillcrest area. In this place we estimate there live about fifteen to twenty thousand Jewish people, some of whom the Lord wants for His own and whom, with His help, we will reach with the good news."

EAST NEW YORK—150,000 JEWS— 13 SYNAGOGS

After this it was my privilege to have a part in the opening of the East New York branch of our Mission. Here, in this section of Brooklyn, Leopold Cohn began the work of the Mission over sixty years ago, before going into the Williamsburg district. This is one of the most densely populated Jewish areas in New York with approximately 150,000 Jews and more than thirteen synagoges. There are, in this district, many European Jews, who have a zeal for God but know not the Messiah who came to save them.

Because of the vast number of Jews who are without the Gospel, and also because many of our Jewish people from several branches of the Mission have moved here, it was much upon our hearts to have a mission station in this district. In our efforts to locate here the Lord brought us in touch with a church in the locality, which together with their Pastor, Rev. Don Marsh, had been praying that He would open up a ministry among the Jews in that vicinity. They desired to bring the Gospel to the Jewish people around them but did not know how. So they offered us the facilities of their church house for our mission station. Thus the Lord answered both their prayers and ours, and we are now rejoicing in what He has done in the salvation of souls and in presenting the Gospel to the Jewish people in East New York.

THE ROCKAWAYS — JEWS, RABBIS, SYNAGOGS

The next branch opened by the Mission was in the Rockaway section. This is a narrow strip of land from ten to twelve miles long. It is mainly a summer resort, but there are many sections with year-round residents of whom many thousands are Jewish. Here we have the Long Island Hebrew Institute with many prominent rabbis and many synagoges. Rev. Max Doriani who had recently joined our staff began meetings in a parish house of a church. This building is located right near the large Jewish section of Far Rockaway, and was a real answer to prayer for a meeting place. There were a few Jewish Christians in the Rockaways. With these as a nucleus, meetings were begun, twice a month at first, and after a few months, weekly. We praise God for the work there among both the adults and the children and for all those who have accepted the Lord Jesus Christ as their Savior in that place.

Great is His faithfulness!

BOROUGH PARK—200,000 JEWS

The Lord also laid upon our hearts the Borough Park section of Brooklyn, which is one of the largest and most thriving Jewish communities of this Borough. Here there are Reform, Conservative, and Orthodox Judaism with lively programs in the many synagogues dotted all through the section. There are approximately 200,000 Jews here. In this area there was a Jewish mission. However, it was about to be closed. One day I stood on the street in that neighborhood with one who had been a missionary in Africa, who now lives in the Borough Park section and is interested in the Jewish work there. She expressed sorrow about the closing of that mission and the terminating of its work. I suggested that perhaps the Lord would have our Mission open a work in that area to carry on. Her eyes and face brightened at the prospect, and we decided to pray that the Lord's will would be done.

About a month later this missionary moved into a new home, and having a Christian landlord she felt led to open up her place for us that we might hold meetings. This she did, and the meetings were started under the direction of the Rev. Albert A. Runge, our New York resident pastor. I helped with the children. We praise God for those who came and for their interest. Last fall, however, the people in whose home we were holding the meetings moved, and as yet we have not been able to locate a new place. Nevertheless, we believe that what the Lord has started He will be pleased to continue, and we are praying and working to this end.

LEVITTOWN—SALLY FRANKEL'S STORY

One of our most recently opened branches is located in Levittown, Long Island. For more than a year we visited a Jewish Christian woman in this town in order to give her fel-

lowship and understanding in the things of Christ. She had heard the end of one of Dr. Cohn's radio broadcasts and had come to us in great need of help. But now she, in turn, is helping us as we start this new work in her town. We will let Mrs. Sally Frankel tell us right here just how it came about:

"About a year ago Ruth Wardell, Mrs. Maggi and I were sitting together in my home. We had just closed our Bibles after a meeting at which the Word of God had been presented to us. As we sat together I told them of certain Jewish friends of mine in Levittown and wondered if there wasn't some way of bringing the peace of the Lord to them. My own home was hardly suitable as a place for holding meetings; so Miss Wardell asked me to keep an eye out for some house that would be suitable.

"After making the rounds of several real estate offices and watching the real estate section of the local newspaper, I found a house with a semi-finished attic about two blocks from the main shopping center. I'll never forget the rainy day when Miss Wardell and Mrs. Maggi called to tell me the Mission liked the house and would lease it.

"Our first gathering in the name of the Lord was shortly before Christmas. It was a wonderful experience to celebrate the Lord's birth together. The Rev. Daniel Fuchs attended and prayed that though we were small in number we might be great in the Holy Spirit. The sociologists say that Levittown is an experiment in tolerant living. All creeds are thrown together under close and very similar circumstances, and they're waiting to see what the result will be. Well, we're waiting too — upon the Lord. And we know that He will undertake for us.

"This then, is the story of 'Our House.' Here Miss Wardell gives us patient and loving instruction for our

Christian life, while Ruth Koffler supervises the children in our well-stocked playroom. Here, too, we have the sure knowledge that Christ dwells in the midst of us. We sing together, we learn together, and what's more important, we pray together in His name."

HUNTINGTON STATION—THE RUBINS

Last, but not least, farther out on Long Island is the new branch at Huntington Station. Here quite a few of our Mission families have moved. In the home of one of them (that of Mr. and Mrs. Joe Rubin) we are holding meetings and seeking to win the Jews of that community to Christ. We will let Mrs. Rubin tell the story of the commencement of this work:

"In May of 1955 my husband and I paid a deposit on the purchase of a house in Huntington Station, Long Island. Then I went at once to my teacher, Miss Eleanor Bullock of the Brooklyn Branch of the Mission which I had been attending, and asked her to come and open a branch for the Mission in our new home as soon as we moved in.

"Fifteen months later we moved into the new house. I besought the Lord to show me how best to serve Him so that everyone who would enter the house would learn of God's plan of salvation through the blood of the Lord Jesus Christ. The second week we lived there we were going to start our Bible class with three people who promised to attend. It was then that the trials and testings came along very fast. My husband, Joe, was the victim of a hit-and-run automobile accident, and was so badly injured that the doctors had little hope for his recovery. We had to postpone our meetings until he came home from the hospital, but four months later we were able to have our first meeting at his bedside.

"Our next meeting was held in our 'rumpus room' which is very large.

We showed the film, 'I Found My Messiah,' in order to acquaint the Gentile Christians in our vicinity with the work of the Mission and to encourage them to try to bring the Gospel to their Jewish neighbors. There were forty-seven present at that meeting, both Jews and Gentiles, besides the Mission teachers, Miss Bullock, Miss Wardell and the Rev. Kenneth C. Anderson.

"In our visitation work we also met two dear elderly ladies, sisters, now in a nursing home near us. Both know the Lord Jesus as their Messiah, and one of them came to the Mission fifty years ago and was one of the first young girls in Miss Susdorff's class. They cried for joy at the privilege of having fellowship again with other Hebrew Christians, and one of them came to our Tuesday meeting. The other will come, the Lord willing, when the weather is warmer.

"After we moved into the Huntington Station house we learned that our number on Liberty Street would be 27. How happy we were, because 27 to us means only one thing: the Brooklyn Mission at 27 Throop Avenue. There I have spent the happiest days and years of my life; there my husband and I were baptized; there our daughter came to know her Savior, and there we still go for fellowship. Many Jewish people have found their Messiah in that building, number 27. Pray with us, dear friends, that God will give the increase here and that a great harvest of souls will come to our Lord Jesus Christ."

It is very difficult to start a new work in New York, and much time and patience are required. For all that the Lord has done we do indeed praise Him. Your prayers for these new ventures are greatly needed that the Lord will use each one to bring the knowledge of our Lord Jesus as Messiah and Saviour to the Jewish people.

Jewish Notes

By CHARLES KALISKY

FROM READING the Hebrew papers received from Israel recently, the general impression we have gained from them is that the tensions and anxieties of the past six months have not occupied such an important place in the press there as they have in the press of other countries—no big headlines, no special editions, just ordinary news items. When asked the reason for this apparent indifference, a well-known Israeli journalist told us that since the creation of the State of Israel the country has passed through so many crises that the people find it difficult to get worked up over each new one. Furthermore, they know the State is here to stay and they know that they can rely very little on politics or foreign policy of even the greatest world powers. He said:

God gave us this goodly land, and although we will yet pass through more and more tribulations, the end will be that all the nations, even those who now hinder and obstruct us, will come to us when the Messiah comes who alone can bring peace between Jacob and Esau. In the meantime we must tighten our belts because of the economic pressure put on us, and pray that the time will be short until He comes. And keep our powder dry.

Echoes of the Sinai Campaign. Captain Yussuf Nada, captured in the Sinai operation, revealed that there is a "Free Egypt" movement outside Egypt which has as its aim the freeing of Egypt from the tyranny of Dictator Nasser and he asked for political asylum in Israel until he could join up with the Freedom Movement. He stated that there were many other thinking Egyptians who would like to join the movement, but who hesitated because of the fear of reprisals against their families in Egypt.

Prior to the repatriation of the 5,000 Egyptian soldiers captured in the Sinai campaign, about four hundred were taken for a two-day tour of Israel. They were put, for the most part, in private homes; and apart from the distinctive markings on their dress they were not treated like prisoners. No attempt was made to "brain wash" them, but they were taken around to see any part of the country according to their own choice, and most of them realizing that they had not been taken on a special "propaganda tour" expressed great surprise at what they saw. Some even said that they had the idea that the great bulk of the immigrants were living in refugee camps very similar to those that still exist in the Gaza Strip and house the Arab refugees from Palestine.

Before Israel moved out of the Gaza Strip a proper civil administration had been set up. Israeli police had already begun to train local residents for police duty, and the economy of the Strip was being linked up with the economy of Israel to which it would naturally belong. In spite of the curtailing of U.S.A. aid and the consequent tightening of the belt by the rest of Israel on that account, much-needed foodstuffs were diverted to the 300,000 residents of the area. These 300,000 people represented an increase of about 5% in the population, and consist of an element that for a long time to come would continue to harbor resentment and therefore will not give full cooperation to the State.

After the evacuation of the Israeli troops from the Gaza Strip, almost one hundred and fifty Arab families sought and received political asylum

in Israel. Most of these were families of officials who had worked for the Israeli administration during the tenure of the Gaza Strip and feared a reprisal when the Egyptians returned. Israel took over 5,500 prisoners during the week-long campaign in the Sinai. These were subsequently repatriated to Egypt in return for four Israeli prisoners, a ratio of twelve hundred and fifty to one!

Bedouin Sheikh petitions President Eisenhower. Sheikh Suleiman El Huzeil, the chief of Israel's largest Bedouin tribe and head of the Tribal Courts, has written a personal letter to the President of the U.S.A. on behalf of the Arabs of the Gaza Strip, begging him to support the return of the Strip to Israel, for he says that the notables there spoke to him with candor and said that they really knew that it was in their interests and the interests of the future of the Strip as a whole that the area should be returned permanently to Israel with which both the land and the people have historical ties, and through which alone there can be any real development and peace. In 1952 during the last visit to Israel of Dr. Cohn, we had the pleasure of taking him and Mr. Jones, head of our Canadian branch, to visit and eat with Sheikh Huzeil who some few years previously had sent this reporter a chased silver dagger and made him an "honorary" member of the tribe under the name of "Abu Musa."

Jews from Hungary. A report has just reached us that there are at present close to 10,000 Hungarian Jews still in Vienna who are seeking asylum in some other country. As with other refugees from the Russian reign of terror in Hungary, these poor people had to leave everything behind them, and therefore present quite a large-sized relief problem. Among them, we are told, have been found some Hebrew Christians.

Missionary and Religious Activity. The Ministry of Welfare has announced that during 1956 the number of Jewish children "rescued" from missionary schools reached 1,400. Four hundred of these have been placed with private schools and families, and the rest in government schools.

As a democratic state Israel is not officially opposed to missions, but every state is controlled by its officials, and a small, active minority can succeed against an indifferent majority and even influence the government.

Evidence that Israel is not a religious state based on the Torah was seen recently in the opposition of the government to banning pork from the country by legislation. The law as finally passed grants local option to municipalities with regard to banning or permitting the cultivating and selling of pork or pork products.

There was a time when efforts were made by the Jews to proselytize. We read in the New Testament the words of the Lord Himself, ". . . ye compass sea and land to make one proselyte . . ." (Matthew 23:15). But after the expulsion in 135 A.D. every form of missionary enterprise on the part of the Jews came to an end. Since 1948, however, and the creation of the State of Israel, there have been many non-Jews who have expressed a desire to become Jews. Consequently, it was not surprising to learn that a Jewish Mission Institute is about to be founded which will teach the elements of Judaism to those desiring to take up the Jewish faith. Perhaps this is the beginning of the birth pangs of the movement which will culminate when the Lord returns, when Zechariah 8:23 will be fulfilled:

. . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Questions and Answers

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

Question: *I notice in the Scofield Bible which I have that Luke is said to be of Jewish ancestry. My pastor said that if I would read in an encyclopedia I would find that Luke was a Gentile, and a Greek. What light can you give me on this? What does Adam Clarke say?*

Answer: It is true that you will find that encyclopedias and commentaries generally consider that Luke was of Gentile ancestry. The Schaff-Herzog Encyclopedia, however, says "It cannot with certainty be determined whether he was a Jew or a Gentile." Tradition varies and can yield nothing absolutely. Some have identified him as one of the seventy mentioned in Luke 10, as one of the two on the Emmaus road, and even with Paul's kinsman Lucius mentioned in Romans 16:21. The stronghold for those who would make him of Gentile ancestry is the implied contrast with those of the circumcision in Colossians 4:11-14, but the whole context from verse 7 on does not indicate such an absolute distinction. On the other hand, the fact that the oracles of God were committed to the Jews (Romans 3:2) as well as the adoption, the service of God, etc. (Romans 9:4, 5) is strongly in favor of Luke's Jewish ancestry. This is further substantiated by the fact that all the other writers of Holy Writ were Jews and leads us to the conclusion that Luke, like the rest, was a Jew.

The following quotation is from Adam Clarke:

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity; but Michaelis thinks he was a Gentile, and brings Colossians 4:10, 11, 14, in proof Some think he was one of the Lord's seventy disciples It is likely he is the *Lucius* mentioned in

Romans 16:21, and if so he was related to the Apostle Paul Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the two whom the Lord met on the way to Emmaus

* * * *

Question: *A Hebrew Christian says that Deuteronomy 6:4 should be translated "Hear O Israel, the Lord our Gods are one unity." But I find in Mark 12:29 "The Lord our God, the Lord is One." I always understood that some Hebrew names for God were in the plural form and spoke of His fulness. Is that not right?*

Answer: It is true that the Hebrew word for God in Deuteronomy 6:4 is in the plural form, but whatever else may be its significance it certainly does not indicate a plurality of gods since the Hebrews were strict monotheists. For this reason our English translations never render it in the plural. The term poses a difficulty not only for the translators but for the expositors as well. Some have seen in it a remnant of polytheism, but God would never have used this name for Himself if this were its connotation. Others have thought that perhaps the plural is expressive of the fulness of the divine attributes, but this abstraction does not account for other factors such as plural verbs, pronouns, nouns and adjectives used with the name. These also militate against the Jewish explanation of "the plural of majesty." The Soncino Chumash has the following note on Genesis 1:1—"God. The Hebrew has the plural form, the plural of majesty; but no idea of plurality is to be read into the word, because the verb created is in the singular" (Abraham Ibn Ezra). But this argument boomerangs because in Genesis

35:7 the plural verb is used with Elohim. Here Abraham Ibn Ezra finds himself in a noose of his own devising and attempts to extricate himself by saying that Elohim here means "angels," and this in spite of the statement, "and called the place El-beth-el" (The God of Bethel)!

The correct answer to the use of Elohim in Deuteronomy 6:4 with 'echad (compound oneness, a unity) is that within the one Godhead there exists a plurality of Persons. This plurality is seen from other Scriptures to be three so that we have a trinity generally called a trinity.

* * * *

Question: *Please explain Malachi 1:3, "I hated Esau."*

Answer: There are two principal views regarding God's hatred of Esau (Malachi 1:3; Romans 9:13). The one is that the terms "love" and "hate" are used relatively, that is, God's love for Jacob was so great that compared with it His love for Esau was as hate. Examples of this are found in Genesis 29:30, 31; Deuteronomy 21:15-17; Luke 16:13, and Luke 14:26 as compared with Matthew 10:37. The other view is that the words "love" and "hate" must not be weakened down into loving more and loving less but that "we must bear in mind, that with God anything arbitrary is inconceivable, and that no explanation is given here of the reasons which determined the actions of God." (Keil-Delitzsch). When someone said to Spurgeon, "I cannot understand why God should say that He hated Esau," Spurgeon replied, "That is not my difficulty, madam; my trouble is to understand how God could love Jacob!" Bishop Moule aptly says, "It must be remembered that Divine Election affects a world not of righteous beings, but of 'sinners,' 'enemies.'" See Romans 1:21-32; 5:10; Ephesians 2:3; Colossians 1:21.

Question: *Please refute the claim of a certain rabbi that "Nowhere in Biblical literature and Talmudic literature do we find indication that the Jews would go out and sing before any man 'Hosanna in the highest.'"*

Answer: "Hosanna" is of Hebrew origin compounded from *yasha* to be safe and *na* a particle of incitement and entreaty. Together they signify "Oh save!" They are found in the Hallel which was sung at Passover, as well as the words, "Blessed be he that cometh in the name of the Lord" (Psalm 118:25, 26). Zechariah 9:9 admonishes, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9) and is quoted Messianically in Sanh. 98a, in Pirque de R. Eliez. c.31, and in several of the Midrashim. The Talmud tried to reconcile Daniel 7:13 and Zechariah 9:9 by saying, "And the answer was, if they will be worthy he will come with the clouds of heaven, and if not, he will come upon an ass." The rabbi should know his own literature better.

* * * *

Question: *Was it possible under Jewish law for a wife to divorce her husband?*

Answer: The rabbis were agreed that the wife's right to sue for divorce was unknown in Biblical law but saw a germ of it in Exodus 21:11. The Mishnah, however, established that right, but only when the court decided that the wife was entitled to a divorce. Josephus does indeed point out that during the reign of the Herodians, because of the influence of the Roman practice, cases are recorded in which women sent bills of divorce to their husbands (Antiquities XV. 11, XVIII. 7), but these were considered breaches of the law.

How Shall We Deal With the Jews?

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



PROF. FEINBERG

ACCORDING TO the Word of God there is no greater privilege nor joy nor wisdom than presenting the way of life to the lost and winning them to the Savior. Proverbs 11:30 reads: "The fruit of the righteous is a tree of life; and he that is wise winneth souls." The prophecy of Daniel concludes with these words of bright promise: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (12:3). This goal must ever be kept in mind in all our service for the Lord. But how shall we deal with the lost, and especially the lost sheep of the house of Israel? Can we learn to witness to them of the saving grace of the Messiah and do it effectively? Should indifference or antagonism cool our zeal or render our testimony ineffective among those who need the Savior? There are certain basic elements and factors that must be present which God can use to bring lost souls to the Messiah and Redeemer of Israel.

In the first place, in dealing with Jewish souls there must be

LOVE

One of the saddest words in all the Bible is that found in Psalm 142:4: "Look on my right hand and see; for there is no man that knoweth me; refuge hath failed me; no man careth for my soul." Indifference to the needs of souls is evident on every

hand today and it is the real reason more are not brought to the truth of the saving grace of the Lord Jesus Christ. There is a first and absolutely necessary factor, and it is love. Men and women can understand the language of love when they do not respond to any other. It is possible to hear Jews referring to a Gentile who manifests love for the Jews as one who has a *Yiddishe neshama*, a Jewish soul. There is a recognition of a bond, an affinity with the one who manifests interest and concern for the well-being of the Jewish soul. In this regard the apostle Paul is our example as in so many other instances. It is well known how the apostle's love for God's people Israel shaped the course of his ministry and drove him to seek out the Jewish synagogue on every missionary journey he ever took. What was the impelling force in his life? Hear his own Spirit-directed words:

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen (Romans 9:1-5).

Now you can realize, dear reader, something of what motivated the ministry of Paul as he went in and out among his needy brethren. No wonder he was consumed with zeal when he was already consumed with a passionate love for them! Where this love is present, much more will follow.

Where it is lacking, there will be disappointment and discouragement and failure. All witnessing will be forced and lifeless. How much depends upon this element! It wins where other weapons fail.

A London pastor told how in his community there lived a man who was openly opposed to all matters religious, one of whose daughters was taken sick with a fever. The pastor went several times to inquire after the girl, and on one occasion he found the father weeding the garden. "Well," he said, "how is the girl?" There was no answer. He repeated the question and at last the man looked up, and there were tears in his eyes. "Oh, I hope the girl is not worse," said the minister. "It isn't the girl," was the answer, "it's you. I thought some very hard things about the likes of you, and I said some very hard things, but you do care about that girl of mine." In telling the story the pastor later said, "I might have preached until I was blind, but I should never have touched that man." It was displaying love and concern that touched the hardened heart. The sunlight of love can melt where other influences are helpless. The power of the cross of calvary is great because of its manifestation of the love of God. Love is effective. So with dealing with Jews. They are so accustomed to other treatment, that love is all the more appreciated and responded to.

In the second place, when witnessing to the lost sheep of the house of Israel, there must be the element of

KNOWLEDGE

Love is so important and vital, but it must be linked and coupled with knowledge. A mother may love her child very much, but if she has no knowledge as to how to treat her child's pneumonia, she cannot prevent its death. She must call in someone who has the needed knowledge. Love

for souls must be wedded to knowledge of how to deal with them. Again, the Word of God gives us the proper formula:

And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some (1 Corinthians 9:20-22).

Do you realize how much God-given wisdom and knowledge such activity required? It is not enough to say that you love Jewish souls and let it go at that. Their problems and their difficulties must be met, and knowledge is necessary to do it. Some say all sinners need the Savior, so there is no need to know how to deal especially with the Jews. This attitude works out badly in actual practice. It is so easy to miss the distinctive viewpoint of the one being dealt with, or even to flout the sensibilities of the unsaved one. It requires special preparation and knowledge. Notice how the apostles dealt with the Jews in Acts. Did Paul deal with the Jews at Rome in Acts 28 as He did the Athenians at Mars Hill in Acts 17? The answer is obvious. Some say: "I don't know how to deal with the Jews. I wish I did know." And they leave it at that. What would happen to missionary work and soul-winning among Chinese, Africans, Hindus, and other unsaved peoples, if missionaries took that attitude? We should say to them, "Go out and learn how!"

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great ability and of great influence. One night as they sat on the platform together the minister pointed out to the evangelist a

man in the audience. "For twelve years," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously." "From the pulpit?" asked the evangelist. "From the pulpit, yes." "How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?'" "I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation." "Then," said the evangelist, "perhaps he is not hopeless after all." That night the evangelist after service caught the man before he got to the door. And the next evening in the after-service, the man was on his knees with the tears streaming down his cheeks. There was need of someone to deal with him who knew how.

Finally, when the child of God deals with Jewish hearts, he must exercise continually the virtue and grace of

PATIENCE

Simply stated, this is patient waiting for the Spirit of God to do His work in the soul. In dealing with God's ancient people, love and knowledge are so necessary and can be used of God, but there must also be patience. The Scriptures indicate various types of hearts in this manner: "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (Jude 22, 23). Matters of eternal welfare require patience in order properly to evaluate the condition of the soul in order to deal graciously and knowingly with the needy one. The devil uses impatience to discourage and frustrate our efforts. We cannot make out a time-table for God to follow and expect Him to meet our preconceived schedule. He works in His own sovereign way.

A worker among the Jews was once approached by an earnest and zealous soul-winner. This man had been dealing with a Jewish storekeeper for several weeks with no results. He was discouraged, and complained to the missionary of the hardness of the Jewish heart. Because he could not, as he called it, "convert" this man in a few weeks, he was disheartened. The missionary asked him, "How old are you?" "Forty-seven years old," was the answer. "How long have you been a Christian?" "For eight years." Inquiring further the missionary found that before this man had accepted Christ as Savior, he had been a church member, he had heard the Gospel week in and week out from faithful ministers, and as a child he had attended Sunday school for "as long as he could remember." For almost four decades this earnest soul was under the teaching and influence of the Gospel before he yielded his heart to the Lord. For years he had stubbornly resisted the truth, and yet he was disappointed because this Jew who had never heard the Gospel, and who had been subject to hostile teaching until then, had not immediately accepted the Lord.

Israel has not always been obedient to the Word of God, but even during the times of the disobedience, she has manifested how capable the Scriptures are of sustaining. I still remember with much feeling how my father, after he had completed reading a portion of the Scripture for his own comfort and joy, would not close the sacred page before kissing it tenderly. It is this devotion to the Word that has kept Israel buoyed up through the centuries when persecutions that would have broken the morale of the mightiest of nations came upon them like an overwhelming flood.

Friends, may we deal with the Jews, God's beloved people, in love, knowledge, and patience.

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WVDA	Boston, Mass.	Sunday	9:00 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.
WAAT	Newark, N. J.	Sunday	8:05 a.m.	970 Kc.
WINS	New York, N. Y.	Sunday	8:15 a.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.
WKIS	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.	1470 Kc.
WIBG	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.
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KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
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CJCH	Halifax, N. S.	Sunday	9:30 a.m.	920 Kc.
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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

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1957

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.
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