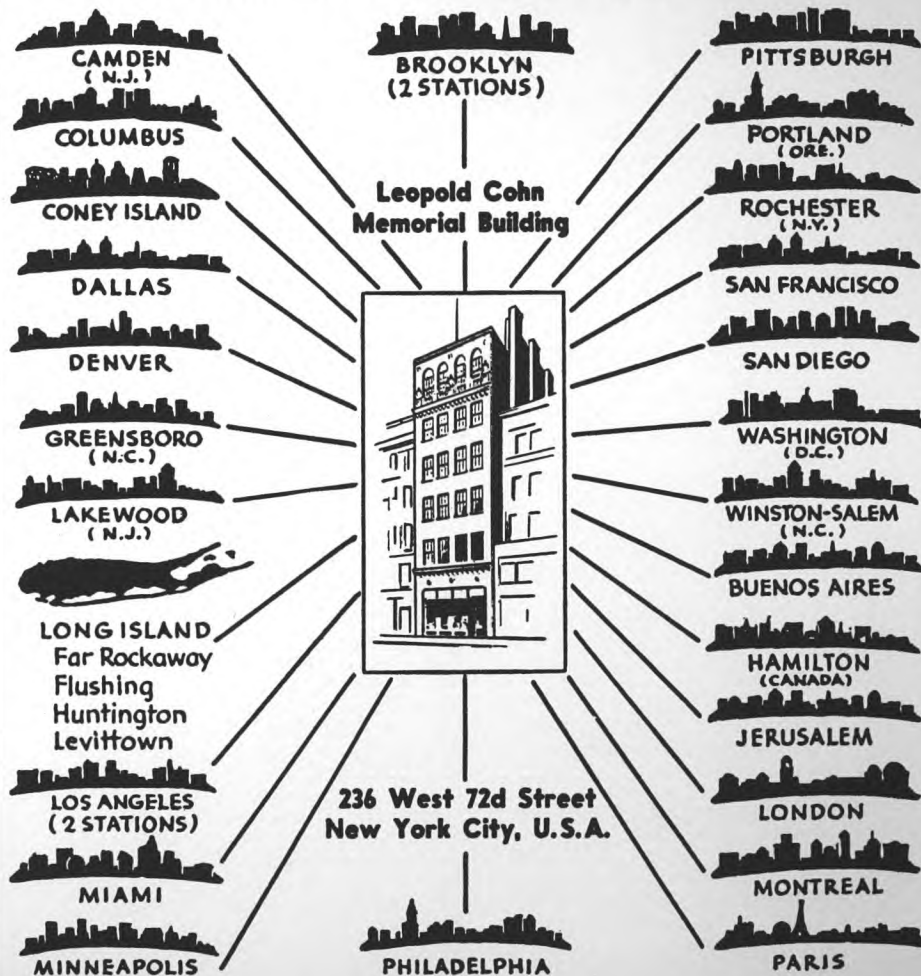


OUR FAR FLUNG BATTLE LINE

(1 CORINTHIANS 14:8)

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



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.

Continuing the Williamsburg Mission to the Jews

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Salutation

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

DEARLY BELOVED FRIENDS:

Some of the deepest truths of Scripture are told simply. The first two verses of the Gospel by John, in the Greek, are one complete sentence in which the profoundest theology is taught in words of one or two syllables, and none of more than five letters. This is also true of the sayings of our Lord. "I am the bread of life," and "I am the light of the world" are as simply expressed in the Greek as in the English version. However, the opposite is true in the writings of Paul. His language is tortuous and difficult. For instance, the first seven verses of Romans are just one sentence and contain many words that have from ten to fourteen letters. The Gospel is so simple that even a little child can understand it; it is so profound that even the most disciplined minds cannot fathom its depths. Three times, however, in the letter to the Romans Paul inserts a phrase of childlike simplicity into his deep teaching. When he describes the power of the Gospel he inserts, "to the Jew first"; when he speaks of the terror of judgment it is "of the Jew first"; when he speaks of the blessedness of rewards it is also "to the Jew first." It seems as if Paul were saying, "I have many deep truths to teach you that are hard to understand, but remember this simple truth—the Gospel is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

HOW TO INTERPRET "TO THE JEW FIRST"

The doctrine of "to the Jew first" is despised by many of the Lord's children. Last January we interrupted Dr. Feinberg's series on Ezekiel in THE CHOSEN PEOPLE so that we could publish his article, "Beginning at Jerusalem." I had read the manuscript and felt it was so good that our friends must read it. Last summer Dr. Feinberg told me that it seemed as if we had exploded a theological atomic bomb, that he had received more letters and more criticism on this one article than he had received from his entire series on "The Major Messages of the Minor Prophets"! Why do so many of the Lord's children seek to explain away a truth that is so plain and simple? Is it too hard to understand? Or is it by any chance too hard to obey?

There is a golden rule of biblical interpretation. If the student will heed it the Bible will be an open book; if he ignores it his study will result in error and confusion. The golden rule is this:

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

Let us apply this principle to the phrase, "to the Jew first." It makes plain, common sense. We should therefore accept it, in its plain, ordinary, and literal meaning. Any other interpretation is error.

THE TWO-FOLD MEANING OF "FIRST"

Many oppose this teaching because it is possible to misinterpret the word "first." "First" has a two-fold meaning. It can mean first in order of time, or "chief, pre-eminent." May I emphasize this truth? The phrase "to the Jew first" does not mean that the Jew is chief or that God loves the Jew more than He loves the Gentile. God is no respecter of persons. He loves all equally. What this phrase does mean, however, is that in God's program of world evangelization it is to the Jew first—first in the order of time and not of pre-eminence. A study of the Scriptures will abundantly prove this to be a fact.

In the Greek there are two related words (or rather, two related forms of one word) that are translated "first." These are *proton* and *protos*. It is interesting to note that each time the word *proton* is used it can always have the meaning of first in order of time. Almost always it definitely has this meaning. In a few cases it might be argued that this use is questionable. Let us look at some of the verses in which this form occurs:

- ... *first* be reconciled to thy brother (Matthew 5:24);
- ... *first* cast out the beam out of thine own eye (Matthew 7:5);
- ... except he *first* bind the strong man (Matthew 12:29);
- ... Gather ye together *first* the tares (Matthew 13:30);
- ... *first* the blade, then the ear, after that the full corn in the ear (Mark 4:28);
- ... he appeared *first* to Mary Magdalene (Mark 16:9).

There can be no question about the interpretation of the word *proton* in these instances. It means "first" in order of time. The word *proton* is used in Romans 1:16; 2:9; and 2:10.

On the other hand, the word *protos* can mean "foremost" as well as first in order of time:

- This is the *first* and great commandment (Matthew 22:38);
- If any man desire to be *first*, the same shall be last of all, and servant of all (Mark 9:35);
- I am Alpha and Omega, the *first* and the last (Revelation 1:11).

There is absolutely no question that foremost is *not* the meaning of the word "first" in the phrase "to the Jew first." In each case where the phrase "to the Jew first," is used it is followed by the correlative phrase, "and also to the Greek," and as if to climax the argument the last time it is used in chapter 2, Paul underlines this truth and adds, "For there is no respect of persons with God" (Romans 2:11).

DOES THE BIBLE SAY THE GOSPEL "WAS" OR "IS" TO THE JEW FIRST?

There are some who realize this truth but who render it ineffective by another subtle interpretation. They admit that it is true that "to the Jew first" refers to time rather than to importance, but they say it means that the Gospel *was* to the Jew first, that our Lord came to His own and they received Him not; that the apostles did preach first to the Jews. In other words, they say, "To the Jew first" applies historically, but" they continue, "it does not apply now." This is the stand that many Bible teachers take.

When someone tells me of this historical interpretation I counter by asking a plain, simple question—"When did the word 'is' in Romans 1:16 become 'was'?" This Epistle was written in 57 A.D., twenty-seven years after the crucifixion, resurrection, and ascension of our Lord. By this time the Gospel had been preached "unto the ends of the world" (Romans 10:18). The council at Jerusalem had met seven years before and had formulated the "no difference" principle which Paul repeated in his letter to the Romans:

And put no difference between us and them, purifying their hearts by faith (Acts 15:9).

If the "is" ever became a "was" it was before Paul wrote the book of Romans. Paul's language may be tortuous but it is never incorrect. He uses his tenses to perfection—"I *am* not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

That the verb "is" applies after Paul wrote this letter is shown by Paul's visit to Rome. Paul had written to the saints at Rome of his great longing for them:

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you . . . (Romans 1:9-11).

Here is an instance where one might be led to think that if it were ever all right to forget about "to the Jew first," when Paul visited Rome was that occasion. He longed to see them, he had planned many times to visit them, but was hindered. He was even willing to change a personal principle so that he could see them:

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation (Romans 15:20).

But when Paul reached Rome, instead of calling the members of the church to visit him (and they knew he had arrived) he called the chief of the Jews together and preached the Gospel unto them (Acts 28:17 ff). Yes, the Gospel is still "to the Jew first."

IS THE BIBLE ONLY FOR THE AGE IN WHICH IT WAS WRITTEN?

There is more than a motto for the Mission in our insistence on this point. There is a principle of biblical interpretation which is the very foundation of our work. We insist that "to the Jew first" is valid today. Some have hyper-dispensationalized this truth into history. This leads to Bullingerism and the teaching that even the Great Commission does not apply during this age. On the other hand, we have the neo-orthodox who swallow all of the principles of destructive Higher Criticism and still insist that the Bible is

the revelation of God—but only in relation to the age in which it was written. In other words, they say the Bible was the Word of God *then*, but we need a fuller revelation *today*. This is the error that even Bible-believing teachers allow to creep into their theology by changing the tense of Romans 1:16.

The thought that the Gospel was offered to the Jews by the Lord Jesus Christ, and by the apostles, and that, therefore, they had their chance, is not according to the Scriptures. The Jew of today will never have his chance until the Gospel is not only offered to him but is made plain in the power of the Holy Spirit. Here we see the subtlety of Satan when teachers, who proudly proclaim their faith in the Scriptures, permit their prejudices to obvert the plain meaning of the Scriptures. They first submit that “to the Jew first” does not apply today. Then logically the next step follows, that the Jew has had his chance. “To the Jew first” becomes “to the Jew last” and finally “to the Jew never.” Brethren, this is not the teaching of the Scriptures.

There is a pertinent reason why the Gospel should be “to the Jew first” today. World missionary strategy demands it. As we observe international political conditions there is one visible trend—the doors to missionary opportunity are definitely closing. It is one hundred and fifty years since William Carey took the Gospel to India and thus initiated the modern missionary movement. The country that William Carey opened is now closed to the Gospel. I am a member of a missionary society that has eight trained workers, adequately prepared and their support all raised, ready to go to India, but they simply cannot get visas. In Bombay there is a settlement of orthodox Jews, one of whom has accepted the Lord and is faithfully witnessing and distributing THE SHEPHERD OF ISRAEL. We believe the time will come when from among the Jews scattered all over the face of the earth God will call His remnant, who, like Elijah of old, will be His faithful witnesses:

Even so then at this present time also there is a remnant according to the election of grace (Romans 11:5).

And, praise God, this remnant IS scattered all over the face of the earth. You will be happy to know that the literature of your Mission is being distributed on every continent. In Athens, Greece, a blind Christian Jew is translating, printing and distributing our tracts. We believe that the second phrase of Romans 1:16 is also valid. It is not only “to the Jew first,” but also “to the Greek.”

How we thank God for the blessings of our Chosen People family, a family that is knit together by ties of the new birth. It is a fellowship of those to whom “thus saith the Lord” is truth. We not only believe the Word of God, but by His grace we seek to obey it. That is the secret of the Lord’s blessing upon our work. May He continue to bless and strengthen us as we endeavor humbly but diligently and faithfully to witness to our brethren according to the flesh.

Faithfully yours in behalf of a dispersed Israel,

Samuel Sachs

Incidents In the Work

13 BOYS AND GIRLS WIN CAMP COMPETITION

Results of our 1959 Sar Shalom Camp Program for Jewish young people. Sixty-two contestants enroll and 16 complete course. A letter of appreciation on a newly-undertaken ministry of our Mission.



REV. MR. HAYNIE

ON SUNDAY evening, August 30, 1959, at the Missionary Hour of the Summer’s End Conference on Prophecy and the Jews, all who were fortunate enough to be at the meeting, witnessed a program of unusual interest. The meeting was entitled, “Bible Memorization Camp Night,” and signalized the results of the first year’s work of our new country-wide Sar Shalom Camp Program which was announced in the December 1958 issue of THE CHOSEN PEOPLE. This was the program under which our Mission instituted a new plan to evangelize Jewish young people throughout the United States through the medium of the printed page by the memorization of God’s Word. Various awards for the successful completion of the course were offered including a week at summer camp.

In January 1959 sixty-two Jewish young people accepted our challenge to memorize the 120 Bible verses within the prescribed 12-week period. Sixteen of these boys and girls successfully completed the memory work according to our standards. In recognition of their accomplishments they were given six attractive awards which included good Christian books, plaques and a Bible. As a grand award, each of them was offered a 10-day camping experience with all expenses paid. Thirteen—eleven boys and two girls—attended camp, a wonderful camp-site in the Adirondack

Mountains of New York. Our Bible-teaching ministry at camp was centered around the Bible verses which the young people had memorized. It was a demonstration of this memorization work at the Summer’s End Conference at our New York Headquarters on Sunday evening, August 30, 1959, which we were privileged to witness.

The boys and girls who had been to camp were present at that Sunday evening meeting and under the leading of camp director, the Rev. Burl Haynie, they recited their verses and sang some of their camp songs. It was an impressive demonstration and all who witnessed it rejoiced at the power of God at work in the lives of these Jewish young people.

As the Sar Shalom Camp Program was developed by Brother Haynie, 120 Bible verses were selected for the first year’s work upon the general theme of God revealing Himself in the Person of the Messiah, the Lord Jesus Christ. These verses were assembled and published in booklet form under the title, “Behold Your God!” The Lord enabled us to prepare this booklet as a convenient method by means of which we might place the verses in the hands of young people. It was carefully designed to be a good tool to explain the way of God’s salvation to the Jewish mind.

The boys and girls who successfully memorized the 120 Bible verses for 1959 are now being challenged to memorize an additional 123 verses in order that they may receive full benefit of our camping program for 1960. Those who enter the contest for the first time this year will be required to memorize the first 120 verses.

If you know any Jewish young people between the ages of ten and eighteen in your area who you believe would be interested in our challenge to memorize Scripture in order to earn their way to camp, please send us their names and addresses, and we will supply all the data.

Letters on this subject may be addressed to the Rev. Burl Haynie, Sar Shalom Camp Program, 590 Broadway, Brooklyn 6, N. Y.

Dear friends of our Mission and our Jewish brethren, may we hope that the Holy Spirit of God will lay a burden upon your heart to pray for this ministry?

"And Also to the Moslem"

THE FOLLOWING letter was recently received from a group of faithful friends of our Mission. It describes the many benefits resulting from a Bible study class organized last winter and taught by our own Dr. Henry J. Heydt, President of the Mission's Jewish Missionary Training Institute, and Editor of the "Questions and Answers" department of THE CHOSEN PEOPLE. In order that our readers may join us in thanksgiving to our Lord for His faithfulness in blessing the work of this newly-undertaken ministry of our Mission, we quote part of the letter here:

"We would like to thank you for letting us have Dr. Heydt as a teacher for our Bible study group this year.

"He has been a great inspiration to us all and has had a wonderful influence on our unconverted friends. One Jewish lad, married to a Christian girl, has made a definite profession of faith in the Lord Jesus Christ as his Messiah and Saviour since Dr. Heydt's teaching influenced him . . .

"Some young Christians have been established in the faith, and one of them now wants to go to Bible school.

"We were not successful in getting

many of our Jewish neighbors here, but we feel that just the fact that we asked them often, has helped to break down the barrier that frequently exists between Jew and Gentile.

"During this summer (1959) we will be establishing and building up our friendships with our many Jewish neighbors, and hope by fall and winter that others will join our group.

"Incidentally, we feel quite certain that some of our foreign student friends (mostly Moslems) will eventually find Christ as Lord and Saviour through Dr. Heydt's teaching. . . .

"Only God knows how much else was accomplished in the hearts of those who attended. Our aim was to reach our unconverted friends and Jewish neighbors, if possible, and their attendance was rather sporadic.

"You might be interested in knowing just who did attend the class:

"1. There were some born-again young Christians from an evangelical church who were most faithful in their attendance.

"2. There were occasional Jewish friends and neighbors, plus the Jewish lad who is now a definite believer.

"3. There were many foreign student visitors, mostly Moslems, one a Bahai follower, and one Japanese young man who is a Roman Catholic.

"4. There were Episcopalian, Congregational, Lutheran and Roman Catholic visitors to the class — nominal Christians and born-again ones.

"5. There was at least (as already mentioned) one . . . unbeliever who has changed his mind considerably.

"So we thank God for the many exposed to the teaching of the Word of God as taught by Dr. Heydt and look for 'fruit unto eternal life' that only our heavenly Father will know about.

"We are looking forward to having Dr. Heydt back with us, the Lord willing. Thank you so much for one of the rich experiences of our life." ☆

Our Five 1959 Summer Conferences Yield Manifold Blessings

"IT IS GOOD FOR US TO BE HERE"

By REV. EMIL D. GRUEN, Conference Secretary



REV. MR. GRUEN

ONE cannot read the account of the Transfiguration without realizing that it was a mountain-top experience for Peter, James and John. Peter's plea — "let us make here three tabernacles" — was a mutual desire to prolong the ecstasy of that hour.

As we look back upon our 1959 summer conference program, we find a deep bond of fellowship with the apostle. We, too, wished it were possible to "build . . . tabernacles" and stay. From the very start — of our Oregon meetings — we were conscious of an outpouring of blessing such as we had never known before. And this sense of close fellowship with our Lord Jesus Christ and His "bought ones" continued to the close of our Summer's End Conference in New York City.

OREGON

Our Oregon itinerary took us into four cities and five churches. Everywhere the pastors and churches gave us a warm welcome. The fine attentances evidenced the interest in the program on Prophecy and the Jew. The messages were Biblical and timely. The missionary challenge was for the present hour. Israel, her place in God's redemptive program and her need for the saving Gospel of Jesus Christ, was the message presented by Bible teachers and missionaries. The response of those present was an evidence of God's blessing.

The high point of the whole itinerary was experienced in the closing service of the meetings in Portland. It was the fulfillment of all that is promised in the gospel outreach. We had the great joy of participating in a blessed service which saw four Gentiles and one Jewish believer make public confession of their faith in the Lord Jesus Christ by following Him in baptism. This thrilling service took place in the Evangel Baptist Church. The pastor, Rev. W. M. Whitwell, baptized the four at the beginning of the service and then it was our great privilege to lead our Jewish sister, Beverly B., into the waters of baptism. Before a church filled with members, friends, and a large group from the church she has been attending, our sister gave a clear testimony of her faith in Jesus Christ as her Messiah and of her desire to follow Him in baptism. This was God's benediction upon the efforts of the preceding eight days to present Israel's need for Jesus Christ. Yes, Jews *can* be saved; God gave us proof of this. You, who have labored with us in prayer and sacrifices, can rejoice over this return on your "investment."

Our heartfelt thanks go to the churches and their pastors: The First Baptist Church of Eugene, Dr. Vance Webster, Pastor; the First Conservative Baptist Church of Springfield, Rev. R. Owen Douglass, Pastor; the First Baptist Church of Salem, Rev. Arlin M. Halvorsen, Pastor; the Evangel Baptist Church of Portland, Rev. W. M. Whitwell, Pastor; and the St. John's First Baptist Church, Dr. W.



The children's offering being presented to the Conference Director for the work of the Mission, during their program on Friday evening.

J. Ashley-Cole, Pastor. To the pastors and people we say, Thank you and God bless you!

BELLINGHAM, WASHINGTON

Another first step in faith was our conference at "The Firs" in Bellingham, Washington. For some time we had felt the need for a conference of the family type in the Pacific northwest. The Lord led us to "The Firs Bible and Missionary Conference" which is under the direction of the Rev. Grant Whipple and a fine staff of consecrated workers. Upon grounds which were breath-taking in scenic beauty, we spent a week of glorious fellowship. It was a wonderful opportunity to meet some of our mission friends and to make new friends. All who attended were conscious of the presence of the Holy Spirit in our midst. The Bible studies and the missionary presentations inspired and illuminated, and created in our hearts a greater compassion for our people Israel. We praise our God for this blessed week of communion with Him and His children. The Lord willing and tarrying, we are looking forward to another great week at "The Firs" in July of this year. We are very grateful to Grant Whipple and his fine staff for the splendid co-operation and warm welcome we received.

CEDAR LAKE, INDIANA

In the very beginning of August we held our third annual conference on

the "REST-A-WHILE" grounds of the Cedar Lake Bible Conference, at Cedar Lake, Indiana. This conference is becoming a peak experience to us each summer. The grounds are beautiful, the facilities most comfortable, and these features combined with the wonderful Christian spirit manifested by Mr. Richard Boldt, Jr., and his splendid staff, made a visit to REST-A-WHILE a heart-warming occasion. Our program of prayer and Bible study in the morning, our missionary presentations and Bible study in the evening, with afternoons free for relaxation, made for well-balanced days. We took time to pray and study God's Word and in addition were able to take advantage of the fine summer sports offered by the grounds. It was a happy week, and a foretaste of the joy that would one day be ours around the Throne.

For the children we had, as last year, a Bible school program, and on Friday evening they presented a program that was a joy to behold.

To all at Cedar Lake who looked after our comfort go our heartfelt thanks. But above all we thank our Lord for making this week of togetherness possible.

ASBURY PARK, NEW JERSEY

A wonderful week of Bible study was spent at the First Baptist Church of Asbury Park, New Jersey. We were very happy for this week

The young folks spell out "YOM KIPPUR" with more or less success.



of seashore conference. Sessions were held each morning and evening on Prophecy and the Jew. This was our theme and God blessed our being together. Since Asbury Park is a summer resort area, we rejoiced to have with us friends from many cities and churches. Thus the message of Israel's place in God's program and the challenge of her need of our Lord Jesus Christ were heard by His followers and taken back to their churches. May God bless our having been together to the furthering of His gospel work among Israel. Our thanks go to the pastor and the people of this fine gospel-preaching church for the gracious welcome they accorded us.

NEW YORK

Our Summer's End Conference on Prophecy and the Jew at our Mission Headquarters in New York City was, as always, the climax of our summer conference program. Somehow this conference, held at the very heart of our work, and in this so-strategic location for Jewish missions, holds a thrill all its own. The spirit of the meetings, the attendance of so many Jewish believers, the presentations of the Jewish children and young people, set this conference apart from all others. In this fellowship of Jews and Gentiles, all one in our Lord Jesus Christ, we have the fulfillment of the apostle Paul's statement in Ephesians, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (2:14). This New York Conference is the "proof of the pudding" of Jewish missions. Our conference this year was no exception. In spite of extremely hot weather, our meetings were well attended. As in preceding years, friends had come from great distances and many states. Once our friends have attended this conference, no other is quite the same, and they come back again and again. And so we met, from far and near, and

feasted on the good things in God's precious Word. As we sang our closing hymn on Sunday evening, "God Be With You Till We Meet Again," our hearts were filled to overflowing. We had walked together on precious paths of fellowship and our heavenly Father had refreshed our souls.

We cannot close this review of our summer conference program without recognizing, with praise to our God and great thankfulness of heart, the choice servants of our Lord Jesus Christ who ministered in the Word to us during these conferences. With us in all of the conferences was Dr. Charles L. Feinberg, of the Talbot Theological Seminary, La Mirada, California. Then joining us for the regional conferences were Dr. John B. Houser, of Corvallis, Oregon, at "The Firs"; Dr. R. Paul Miller, of Goshen, Indiana; Bishop Ernest J. Swalm, of Duntroon, Ontario, Canada, at Cedar Lake, Indiana; Dr. Thomas G. Lawrence, of Hartford, Connecticut; Dr. Charles H. Stevens, of Winston-Salem, North Carolina; and Dr. Lehman Strauss, of Detroit, Michigan, at the Summer's End Conference in New York City. In addition to these, we were blessed in the presence and messages of our field evangelists and missionaries who participated in the conferences in their areas.

The Lord willing, we will be holding similar conferences this coming summer. Detailed announcements will appear in a later issue of THE CHOSEN PEOPLE. But will you not, dear Mission friend, begin to make your plans now to join us at one of these conferences? Plan to spend your vacation with us at "The Firs" in Bellingham, Washington; REST-A-WHILE at Cedar Lake, Indiana; and in New York City. This will be for you an unforgettable experience. "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." ☆

Jewish Notes

By REV. CHARLES KALISKY



REV. MR. KALISKY

Jews in the USA. The largest community of Jews in the world today is, of course, in the USA. The following facts were gleaned from a recent publication of the USA Bureau of Census on the civilian population of the country.

The total number of Jews in the USA is 5,070,000. The number of mixed marriages of which one partner is Jewish is 98,000. In mixed marriages twice as many children are brought up in the faith of the father as in the faith of the mother. There are 9,000 non-white Jews, of whom 8,000 are women. The Jewish population of the USA is only 3.2 per cent of the total and is year by year diminishing both in absolute numbers and in proportion to the total population, while both Protestants and Catholics are increasing, particularly the latter.

Sixty-nine per cent of the Jews live in the Northeast section of the USA where only 26 per cent of the total population resides. Ninety-seven per cent of the Jews live in urban areas which contain only 64 per cent of the total population of the USA.

A Synagogue in Nazareth. Almost from the beginning of the Christian era Nazareth has been without a synagogue. There was no need. For over one thousand years Nazareth has not ever had any Jewish residents; it has been completely Arab. Several years ago the Israeli government started an experiment. Jews having a similar background

with the Arabs in Nazareth were settled in the vicinity. These were mainly Jews who came from such countries as Iraq, Morocco, Yemen and the Middle East generally. Now for the first time in almost two thousand years a synagogue has been established in Nazareth to provide the Jews with a place of worship and Jews are now worshipping there pretty much as they did when the ancient streets heard the sound of the footsteps of the Lord Jesus Christ in His childhood.

Bibles placed in Israeli Hotels. The Zionist Organization of America has arranged to place Jewish Old Testaments in English and Hebrew in each room of the tourist hotels of Israel. This was made possible as the result of the legacy of Maxwell Abell.

Scientific Data About the Flood. Dr. R. W. Fairbridge, of Columbia University, recently told the International Oceanographic Congress, sponsored by the United Nations Organization, that all available evidence confirms scientifically that the entire ancient world was flooded by a rise in sea level which took place about six thousand years ago.

Synagogue in Spain. In the year 1492, the same year that Columbus discovered the continent of America which has been a refuge for so many Jews, they were driven out of Spain by Royal Decree. Since then there has been no official Jewish community in Spain, nor has a public place of worship for Jews been permitted. This past year, however, the government lifted its veto and sanctioned the establishment of a synagogue in Madrid, and so for the Feast of the New Year, 5720, the Jews of Madrid were able to worship openly for the first time in 467 years. ☆

Questions and Answers

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

Question: *We have now begun a study of Romans using Philips' translation. The word "first" is omitted in 1:16 and 2:9. Is there anything in the Greek to justify such translation?*

Answer: Philips evidently follows the Vaticanus Manuscript in leaving the word "first" out of Romans 1:16, but this is not correct. Its presence is supported by an overwhelming majority of ancient manuscripts as well as the various critical editions including the two most recent—Nestle and Souter. There is absolutely no justification for its omission in Romans 2:9 either.



DR. HEYDT

Question: *How old was Solomon when he was made king?*

Answer: We know from 1 Kings 11:42 and 2 Chronicles 9:30 that Solomon reigned for 40 years, but we are not told his age at his accession. According to some systems of chronology he was around 20 while others would make him about 30. This latter might be the more correct in the light of 1 Kings 11:4. *The Companion Bible* places his age at 20.

Question: *Please tell me what the Arab emblem is.*

Answer: In explaining the crescent as a figure Webster states: "An emblem or badge; esp. a symbol of Artemis, or Diana, or the ancient symbol of Byzantium, or Constantinople; specif., the emblem of the Turkish

Empire and, by extension, Mohammedanism, as a political force." Sometimes a combination of the crescent and star is found or the crescent and a disc. This goes back to the ancient Sabaeen religion where the crescent represented the moon and the disc stood for both the sun and Venus. The religion of Arabia at the time Mohammedanism arose seems to have been a mixture of Abrahamic traditions and Sabaeenism (Sanford, *Cyclopedia of Religious Knowledge*). Britannica states "There is nothing distinctly Turkish in the combination of crescent and star: it is also doubtful whether any opposition between crescent and cross, as symbols of Islam and Christianity, was ever intended by the Turks"

Question: *Is the letter tau the mark the saints will receive on their foreheads as mentioned in Ezekiel 9:4?*

Answer: The Hebrew for the expression "set a mark" in Ezekiel 9:4 is literally "mark a *taw*" (also spelt *tau* and *tav*). Unlike English the Hebrew has a word or spelling for each letter of the alphabet, as *aleph*, *beth*, etc. These words signify not only their letters but also have a meaning. Thus *aleph* is "ox," *beth* is "house," etc. *Taw* means "sign." Apart from Ezekiel 9:4, 6, it is used only in Job 31:35 where the Authorized Version has "desire" but the American Standard Version translates more properly "Lo, here is my signature (margin, Hebrew, *mark*), let the Almighty answer me." Adam Clarke says on Ezekiel 9:4 "The Hebrew words signify literally *thou shalt make a mark*, or *sign a sign*, but give no intimation what that *mark* or *sign* was." He has for some reason set aside all the ancient applications of this passage. The

rabbis always took it for the last or signature letter of the alphabet but interpreted it differently. The *Tractate Shabbath* of the Talmud has "The Holy One, blessed be He, said to Gabriel, Go and set a *taw* of ink upon the foreheads of the righteous, that the destroying angels may have no power over them; and a *taw* of blood upon the foreheads of the wicked, that the destroying angels may have power over them" (55a). Various interpretations follow. R. Joseph said, "this refers to the people who fulfilled the Torah from *alef* to *taw*." Rab said that the *taw* stands for *tihyeh* (thou shalt live, the *taw* of ink) and *tamuth* (thou shalt die, the *taw* of blood). "Samuel said: The *taw* denotes, the merit of the Patriarchs is exhausted (*tamah*). R. Johanan said: The merit of the Patriarchs will confer grace (*tahon*)." Samuel explained the *taw* on the wicked, R. Johanan on the righteous. "Resh Lakesh said: *Taw* is the end of the seal of the Holy One, blessed be He. For R. Hanina said: The seal of the Holy One, blessed be He, is *emeth* (truth)." The last letter of the word *emeth* is *taw*, therefore the END of the seal. See also the Midrash Rabbah on Lamentations 2:1.

Although the present Hebrew *taw* is not a cross, it had the form of a T in earlier writing. For this reason Keil and Delitzsch translate "and mark a cross upon the foreheads . . ." and say that to mark a *taw* "is therefore the same as to make a mark in the form of a cross; although there was at first no other purpose in this sign than to enable the servants employed in inflicting the judgment of God to distinguish those who were so marked, so that they might do them no harm." Lange, however, says "The deeper significance, that a cross was to be the mark for sparing, Christian exegesis has perceived from of old (Tertullian, Origen, Cyprian, Jerome)."

Question: Please give me the significance of the word "church" as found in the New Testament. Is this the meaning today?

Answer: The word "church" is used in the New Testament to translate the Greek word *ekklesia*. This has led to much misunderstanding since the meaning of the English word "church" and the Greek word *ekklesia* are not the same. The English word "church" comes from the Greek *kuriakon* (the Lord's house, as does the Scotch "kirk"), but this word does not occur in the New Testament. *Kuriakon* refers to a building, but the only building in the New Testament recognized as the Lord's was the Temple at Jerusalem. The word *ekklesia* was used by the ancient Greek states for a political assembly of citizens (Acts 19:39). It means literally "the called-out ones." This significance is clearly seen in the Greek translation of the Old Testament in passages like Deuteronomy 18:16, "in the day of the assembly" (*tē hēmera tes ekklesiās*), and 23:1, 2, 3, 8, "into the congregation of the Lord" (*eis ekklesiān Kuriou*). In the New Testament this was used to designate those who believed in the Lord Jesus Christ, whether those in a given area like Jerusalem (Acts 11:22) or Asia (1 Corinthians 16:19), or all believers generally (Acts 20:28; 1 Corinthians 10:32; Ephesians 1:22; 3:10, 21; 5:23, etc.). It was even applied to such a small segment of the larger body of believers as met in a private home (Romans 16:5). But it always refers to the people whether viewed as in a given place or not, and never to the place itself. The English word "church" is used in a much wider range and is applied even to ecclesiastical organizations. It is necessary therefore always to discern how the term is intended when used today and never to read the present variations in use into the New Testament. ★

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D., Professor of Semitics and Old Testament; Director, Talbot Theological Seminary, La Mirada, California

CHAPTER XVI (Concluding Part 2)

Israel the Unfaithful Wife

(EDITOR'S NOTE.—Dr. Feinberg's commentary on Part 2 of this chapter appeared in our December 1959 issue, embracing verses 15-34. Commentary on verses 35-63 follows.)

4. THE JUDGMENT DESCRIBED.

35-43

Wherefore, O harlot, hear the word of the Lord: Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness uncovered through thy whoredoms with thy lovers; and



PROF. FEINBERG

because of all the idols of thy abominations, and for the blood of thy children, that thou didst give unto them; therefore, behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will uncover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy. I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt

also give no hire any more. So will I cause my wrath toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast raged against me in all these things; therefore, behold, I also will bring thy way upon thy head, saith the Lord God; and thou shalt not commit this lewdness with all thine abominations.

In the portion before us we have a figurative representation of the shame and suffering brought about by the Babylonian invasion and destruction of the Judean kingdom. In the severest terms she is addressed, "O harlot." The picture of the harlot is bad enough, but she is seen now as a murderess of her children as well. The reference is, of course, to the Moloch worship. The first step in her retributive judgment at the hands of the Lord will be public exposure before both her lovers and her enemies. Public exposure of profligate women and stoning of them were well known customs in ancient Israel. It was certainly punishment in kind. Those she hated may well include the Philistines with whom they had never formed an alliance, as far as our record goes. The gathering of the large company points to the invasion and destruction of 586 B.C.

For infidelity and the shedding of blood in the murder of her children (verses 20 and 36), God's wrath and jealousy for His honor will mete out a bloody death. After the divine sentence has been carried out against her, she will be left naked and bare, back to her original lowly position

(v. 7). Again it is the public exposure of the adulteress. The penalty in the law of Moses for an adulteress was stoning. Compare Leviticus 20:10 and John 8:5. For a city idolatry was punished by the sword (Deuteronomy 13:15). Both are mentioned here, a double judgment for double wickedness, as it were. All this judgment will take place before her neighboring countries; she will be a spectacle and warning for all nations. By exacting the full penalty on the sins which evoked it, the Lord will cause his wrath and jealousy to be pacified toward Jerusalem. In verse 43 there is a summary of the indictment thus far. Notice the emphasis is similar to that in verse 22. To be "thankful" is to be thankful; Israel was neither.

5. JERUSALEM COMPARED TO SAMARIA AND SODOM. 44-59

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art the daughter of thy mother, that loatheth her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children; your mother was a Hittite, and your father an Amorite. And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked in their ways, nor done after their abominations; but, as if that were a very little thing, thou wast more corrupt than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast

done. Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters. And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, that do despite unto thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant.

Jerusalem will have fallen so low, that she would be the subject of a proverb. The East is fond of condensing life expressions into maxims and proverbial sayings. "As is the mother, so is her daughter" is like our "Like father, like son." Judah had shown herself to be of like nature with Sodom and Gomorrah who were in the land before Abraham entered it. They had all departed from an original revelation of God (Romans 1:21). Jerusalem had a real family likeness to them. Samaria is called the elder sister of Judah because of greater political influence and wider territory. Since directions are always given as though facing east, the left hand signifies north, as the right hand stands for the south, thus indicating the location of Samaria and Sodom relative to Jerusalem. Sodom was called the younger

sister, because she was smaller in territory as well as political power. The daughters of these cities are the minor towns that surrounded them. In wickedness and flagrant disregard of the will of the Lord, Jerusalem had far outstripped both Samaria and Sodom. Her abominations exceeded any of theirs.

Notice how pride is singled out as the root of Sodom's sin when her abominations are traced to their source. God had blessed her abundantly with fulness of bread (Genesis 13:10). But she monopolized these for her own pleasures and basked in prosperous ease. Provision for her own needs made her insensible to the needs of others. She had no social conscience. Then she committed the abominations and enormities which are linked inseparably with her name. God took her away with a final blow when He saw it (Genesis 18:21). When the sins of Samaria were evaluated, they were not half so many as those of Judah. Judah was more guilty, because she had more privileges from the Lord. She is said to justify her two sisters, because her wickedness was so much worse than theirs, that their spiritual condition seemed pardonable when compared with hers. For similar concepts see Matthew 10:15 and 11:24. Judah refused to learn from the fate of Samaria and Sodom. Her much worse conduct set Samaria and Sodom in a comparatively favorable light.

The prophet now turns to words of comfort and promise, the first in this long chapter. When he speaks of turning the captivity, the thought is the reversing of the fortunes of anyone. The passage does not have reference to those sinners who will endure eternal fire (Jude 7); it is not treating the restitution of the wicked dead. Ezekiel is speaking of national restoration, and the rebuilding of these cities in the millennium. The view has been suggested that, since there was no

population of Sodom to be restored, the reference is to the small heathen cities surrounding Israel. Others point out the sparing of Zoar. Rest assured that the restoration of Sodom will pose no difficulty for the omnipotence of God. Her restoration is mentioned first to do away with all boasting. The daughters of Sodom are the cities in her neighborhood which suffered divine punishment along with her. Samaria and Sodom, who suffered God's judgment first, will be first to be restored. The basic passage on the restoration of Israel is Deuteronomy 30:3.

When Judah surpassed Samaria and Sodom in wickedness, she made them feel less guilty concerning their defections from God. Thus she was a comfort to them. Now all are on the same level of God's dealing, although when Jerusalem was in her proud position before her own wickedness had been revealed to her, she would not condescend even to mention the name of her disgraced sister, Sodom. When once her perfidy and unfaithfulness were brought to the light, the Syrian and Philistine cities made the most of the situation, reproaching and disdaining her. When Ezekiel states that Jerusalem has borne her lewdness and abominations, the presupposition is that the destruction of Jerusalem in 586 B.C. has taken place. The final threat of this section is that Jerusalem will suffer her punishment according to her deeds, and will fall. Her grievous sin stemmed from the fact that she had despised the oath she made to the Lord at Sinai that she would obey in all things, and she had broken the covenant.

6. THE RESTORATION OF ISRAEL BY COVENANT. 60-63

Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed,

when thou shalt receive thy sisters, thine elder sisters and thy younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the Lord God.

God can no more help being gracious than He can cease being God. He is the God of all grace, and He always finds a covenant basis on which He can exercise His grace. Judah may forget her origin, the many benefactions received at the hand of the Lord, even the heinousness of her sins, but the Lord will remember the Abrahamic Covenant made with Israel in the days of her youth. Restoration will be because of grace and not merit. The everlasting covenant, which is so closely related to the Abrahamic Covenant, is the new covenant spoken of in Jeremiah 31:31 ff.; Isaiah 59:21; 61:8; and Ezekiel 37:26. Again, Jerusalem is reminded that all God's work of restoration will rest, not on her demerit or on that of Samaria or Sodom, but on His work in grace. The basis will not be the covenant at Sinai (notice the contrast between "my covenant" in verse 60, and "thy covenant" in verse 61), into which they entered and assumed responsibilities which they never carried out, nor indeed could they have done so in the weakness of the flesh.

When God establishes His everlasting covenant, then Judah will know that God is the Lord, not as so often in this book because of the judgments of God upon her, but because of His entirely gracious dealings toward her. God in grace would overrule and blot out the past, but Jerusalem would remember it, and in doing so, be impelled to faithfulness to her gracious and forgiving God. Because of the remembrance of her former guilt and the grace of God

in pardoning her, she would not open her mouth again; evidently in the sense of boasting. She would surely open her mouth to magnify and extol His grace and love to her. See Luke 7:47.

GOD'S EVERLASTING COVENANT

The ramifications of the Abrahamic Covenant run throughout the Word of God, and defy human imagination in their comprehensive sweep. The features of the new covenant are actually the outworking of the basic elements of the promises to Abraham. In his seed all the families of the earth are to be blessed. But God meant, first of all, for the Seed of Abraham to be a blessing to His own people, Israel. They do not now enjoy these blessings and provisions. Christ does not yet see the travail of His soul for them, so that He may be satisfied. We can be used of God to make it possible by giving the Gospel to Jews throughout the world. The hour is late and the opportunity is fleeting. The day calls for immediate obedience. May it be gladly and fully given.

ARNOLD SEIDLER



WITH saddened hearts, we make this hurried announcement as we go to press. On Monday, December 7th, our dear brother, Arnold Seidler, enroute to his Pittsburgh

home from a series of missionary conferences in Denver, Colorado, succumbed to a heart attack. Our prayers ascend to our heavenly Father for the comfort of his bereaved wife and daughter.

A more extended notice will appear in our February issue. ☆

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WHMS	Charleston, W. Va.	Sunday	9:30 a.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.
CKLW	Detroit, Mich.	Sunday	6:45 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:45 p.m.	93.9 Mc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WINS	New York, N. Y.	Sunday	8:30 a.m.	1010 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	7:45 a.m.	1470 Kc.
KGGG	Portland, Ore.	Sunday	2:45 p.m.	1570 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WEW	St. Louis, Mo.	Sunday	2:45 p.m.	770 Kc.
WLCY	St. Petersburg, Fla.	Sunday	10:30 a.m.	1380 Kc.
WLCY-FM	St. Petersburg, Fla.	Sunday	10:30 a.m.	102.5 Mc.
WEAM	Washington, D. C.	Sunday	8:30 a.m.	1390 Kc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
CKPC	Brantford, 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.

AT HEADQUARTERS: Sunday 3:45 p.m., General Gospel Service and Young People. First Monday each month, 8:00 p.m., American Fellowship of Christian Jews. Tuesday 2:45 p.m., Bible Classes for Women and Children. Wednesday 8:00 p.m., Bible Study Class. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute Classes.

AT BROOKLYN, 590 BROADWAY: Monday 3:00 p.m., Bible class for Junior Girls. Tuesday 7:00 p.m., Young Adults. Wednesday 1:00 p.m., Mothers' and Kindergarten Classes. Thursday 6:30 p.m., Senior Co-eds; 7:30 p.m., Family Night. Friday 3:00 p.m., Junior Boys; 6:30 p.m., Teenage Co-eds; 7:30 p.m., Gospel Meeting.

AT CONEY ISLAND, 3116 NEPTUNE AVENUE: Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' Class and Kindergarten. Tuesday 4:00 p.m., Jet Cadets. Wednesday 7:00 p.m., Teenagers' Class. Thursday 3:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Adult Class. Fourth Thursday each month 7:30 p.m., Family Night. Friday 4:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Dorcas Society.

— LONG ISLAND —

AT HUNTINGTON STATION, 27 LIBERTY STREET: Monday 4:30 p.m., Children's Bible Class; Friday 8:00 p.m. (first Friday each month), Missionary Training Class. Saturday 8:00 p.m. (second Saturday each month), Gospel Meeting for Jews.

AT INWOOD, 296 MORRIS AVENUE: Monday 8:00 p.m., Gospel and Fellowship Meeting.

AT LEVITTOWN, 24 JERUSALEM AVENUE: Thursday 2:15 p.m., Women's Bible Class and Children's Meeting. Friday 3:15 p.m., Children's Meeting. Saturday 8:00 p.m., Gospel Meeting for Jews.

AT WESTBURY, POST AVENUE: Third Sunday each month 4:00 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

— CALIFORNIA —

AT LOS ANGELES, 5020 W. PICO BLVD.: Tuesday 3:30 p.m., Teenage Boys' Class; 8:00 p.m., Bible Discussion Group. Wednesday 3:30 p.m., Children's Class. Every third Friday 8:00 p.m., Monthly Fellowship Meeting.

THE CHOSEN PEOPLE

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

General Information

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

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

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

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

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

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

When You Change Your Address. To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance and give us both your new and the imprint of your old address. ☆

FROM OUR BOOK ROOM

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1960

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