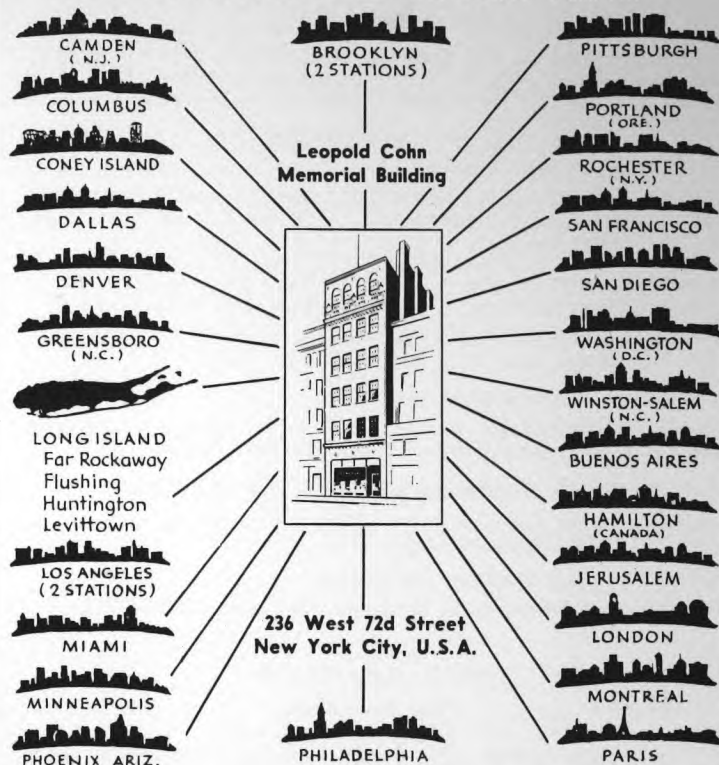


## OUR FAR FLUNG BATTLE LINE

(I 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 Jews Gave Us

Our BIBLE,

Our APOSTLES,

Our SAVIOUR

The gospel of Christ . . . is the power of God unto salvation to  
every one that believeth; to the Jew first, and also to the Greek—

Romans 1:16

## TO THE JEW FIRST-

GOD'S ORDER FOR MISSIONS? — see page 1.

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JANUARY, 1962

No. 5

# THE CHOSEN PEOPLE

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

Psalm 121:4.



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medium of information concerning Israel and the work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

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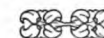
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(Continued on inside back cover)

# THE CHOSEN PEOPLE

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No. 5

## Salutation

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

### DEARLY BELOVED FRIENDS:

I frequently travel by plane and appreciate the new jets. Some time ago I got up early on a Saturday morning, went to the Mission headquarters in New York and cleared up my desk, went home, did the weekend shopping, mowed the lawn, had a cup of coffee, went to the airport and at 2:30 that same afternoon met Dr. Feinberg at the Los Angeles airport. But speed is not the only thing I appreciate in the jets. Each plane is divided into two sections. The forward section is "first class" with the accent on the "class." The aft section is for the "tourist," meaning for me. On a transcontinental trip for forty dollars more one may travel "first class," which means he eats steak and sits two abreast. I'd rather save the forty dollars, eat an adequate meal of pot roast and even though I'm size 42 I still manage to find room to squirm in the smaller but still comfortable three-in-a-row seats. Although the first class section may reach the end of the runway a split second before the tourist section does, to the best of my knowledge they both stop at the same time. It certainly isn't worth forty dollars just to travel "first class."

### WHAT DOES 'FIRST CLASS' MEAN?

Last Labor Day I received an urgent long distance call and had to go to Kansas City immediately. I went to the airport and after waiting in a long line for hours, I was told that I could get a seat on a "special section," but it was "first class." Since the matter could not be delayed, I bought the ticket. When I finally boarded the plane I learned that it wasn't even a jet, and that all of the two-abreast seats were taken. I was given a small lounge seat between two size 56 passengers. I squeezed in between them. One was drunk, the other smoked continuously. I asked for a cup of coffee, but the commissary department had omitted even that detail of "first class" service. When I arrived in Kansas City, I applied for a refund on the ground that the first class service on that plane was far inferior to regular tourist service. My plea was rejected as it appeared that according to CAB regulations my section was "first class," and there was no tourist class on the plane. It seems that the government has not made any regulations defining what the word "first" in "first class" means. When an airline files its tariff it, and not the government, decides what "tourist" means, and anything else is "first class."

This is January, and it has been our custom to stress "to the Jew first" each year in this first issue of THE CHOSEN PEOPLE. Many of our friends have learned to be grateful for this emphasis, but each year we receive some letters violently opposing what we believe and proclaim to be God's Word, "... the gospel



...is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). There is no question even in the minds of these "most worthy opponents" that what we have quoted is Scripture. The problem lies not in the word "first"—it's in the Bible. The difficulty is in the fact that many, like the airlines, make their own definition of the words used.

#### THE DANGER OF TAMPERING WITH SCRIPTURE

The usual complaint is what we term *historical*. Those who hold this position claim that God gave the Gospel "to the Jew first" at the beginning of this dispensation. So far we heartily agree. But, it is said, having given the Gospel "to the Jew first," the order is no longer valid. To this we say that the verb "is" controls the entire sentence. To adopt this interpretation one would have to change its tense. In other words in order to say that the Gospel *was* to the Jew first one would also have to say that the Gospel *was* the power of God unto salvation. I am quite sure that no one would care to make such a bold assertion!

It seems to be a dangerous tampering with Scripture to say that this order was temporary, and confined to apostolic times. The Epistle was written nearly thirty years after the opening of the dispensation and relates to doctrine and practice affecting the entire dispensation, and reaching down to the Lord's return at its close for the conversion of the Jewish nation.

John Wilkinson, *Israel My Glory*, pp. 145-146.

We must make our position clear. The Word of God says that "there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:22, 23). We have always insisted that the true interpretation of "to the Jew first" is that it is a matter of order and not of preeminence. In fact the Scriptures plainly show that it is to the Jew first *because* God is not a respecter of persons:

Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile (Romans 2:9, 10).

Note the repetition, "of the Jew first," "to the Jew first," and then read on to the next verse,

For there is no respect of persons with God (Romans 2:11).

Hermeneutics is a long, and a very impressive word. It is that branch of theology that defines the laws whereby the meaning of Scriptures is to be ascertained. One of the first laws of hermeneutics is aptly expressed by Dr. David L. Cooper in what he calls the Golden Rule of Interpretation:

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.

In other words, the Bible means exactly what it says. "To the Jew first" is a matter of order not of preeminence. It is merely accepting God at His Word and putting first things first.

#### BLESSINGS COME WITH OBEDIENCE

There is unusual blessing that follows putting first things first. The one who keeps to God's order in first things will also be orderly about all things. I learned this truth early in my Christian life.

Shortly after I was saved I had fellowship with a group of young people who loved the Lord and served Him gladly and effectively. In the summer it seemed as if we had gospel street meetings almost every night of the week. We had one rule—we would never do anything without prayer. In other words, it was prayer

first and then service. The leader of that group was a young man named Jack Wyrzten. Those who know of Jack and his ministry know that one of the secrets of his success is that he puts first things first.

In those days it was perfectly legal for a Communist to mount a soap box and hold a street meeting without permission from the police, but in order to hold a gospel service on a public street the one who was responsible had to be investigated by the New York Police Department. A permit was issued in his name. They even attached a picture so that it couldn't be transferred. Since I was the only one in the group who had a permit, my services were much in demand. One Tuesday night we decided to hold a meeting in Coney Island. I checked with the police in the afternoon and after dinner the "gang" picked me up and we proceeded to the corner where we were to hold the meeting.

#### GOD ANSWERS PRAYER

We had forgotten just one little detail. That Tuesday night was fireworks night at Coney Island. Where we parked the car there were crowds, but those crowds had just one thought in mind—the fireworks. As we looked at them rushing from the subway to the boardwalk, we realized that unless the Lord did something we could stand on our heads and these people wouldn't even glance at us. We were a plucky group of kids and wouldn't admit that we had made a mistake, so after talking it over we decided we would hold the meeting anyway. We rolled up the windows and began to get out of the car, when Jack reminded us that we hadn't prayed. So we got back into the car, shut the door and prayed that in spite of the crowd rushing by someone would stop and listen. As I remember it (this was about thirty years ago), we all prayed. How often when we pray we do it perfunctorily! How often we are surprised when God answers our prayers! We never dreamed that we would be able to preach that night, but we did pray about it. When we lifted up our heads we were astounded—the crowd was already there! In fact, they were trying to open the doors! Just try to picture the situation. What had happened was this:—We had closed the windows expecting to get out of the car. Jack called us back to pray. We bowed our heads in prayer. Only one of us prayed at a time, but all of us had our eyes closed and our heads bowed. A passerby glanced at us, saw that the doors and windows were shut, and seeing our eyes closed and our heads bowed came to the natural conclusion that we had been asphyxiated. The crowd gathered. Until today I don't know who were the most startled, we at the crowd that gathered, or those who saw what they thought to be a group of corpses lift up their heads, open the doors of the car, mount the platform and preach the Gospel!

I suppose that one could arrange a theological debate on the subject, "Resolved, that prayer is more important than service." God never wanted us to make this a matter of preeminence—they are both important. But unless we had followed our order, prayer first, that night we would not have had the joy of preaching until way after midnight to hundreds of souls. God didn't need our prayers—we did.

What blessing there is in taking God at His Word, "the gospel . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Yours faithfully in His service for Israel,

*Samuel Tucker*

## Report on our Summer Conferences

By REV. EMIL D. GRUEN, Conference Secretary

"He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psalm 23:2).



LOOKING back upon the summer conference program of last July and August we can say with the Psalmist that the Lord our God wonderfully blessed us. He fed us from His Word and granted us precious hours of refreshing fellowship in surroundings that restored our souls. With David we felt that "goodness and mercy" had been our portion and we had been permitted, for all too brief a time, to "dwell in the house of the Lord." The hours of Bible study, the time of fellowship, the enjoyment of God's beauteous creation, all made these summer conferences mountain-top experiences.

### THE FIRS

This year our conferences began with a week of wonderful fellowship at The Firs in Bellingham, Washington. These grounds, nestling in the foothills of Mt. Baker, are an oasis of natural beauty and quietness. Here we studied God's Word and heard again the challenge and the success of bringing the precious Gospel of our Lord Jesus Christ to our Jewish people. In an atmosphere of warm Christian hospitality created by Rev. Grant Whipple and his dedicated staff, we were fed in body, mind and spirit. Our heartfelt thanks go to Brother Whipple and his co-workers for all they did to make our conference at The Firs such a time of blessed fellowship.

### OREGON ITINERARY

From "The Firs" we moved south to Oregon for our conferences on Prophecy and the Jew. Once again a number

of churches graciously opened their doors to us and we had the joy of presenting the place of Israel in God's program and in the Gospel to many of His children. We want to acknowledge with deepest appreciation the gracious hospitality of these churches and their pastors:—The Conservative Baptist Church of Springfield, Dr. R. Owen Douglass, pastor; the River Road Baptist Church of Eugene, Rev. Stanley V. Cain, pastor; the First Baptist Church of Corvallis, Dr. John B. Houser, pastor; the Evangel Baptist Church of Portland, Rev. W. M. Whitwell, pastor; the First Baptist Church of Hillsboro, Rev. Russell K. Wood, pastor; the First Baptist Church of Forest Grove, Rev. Thornton A. Jansma, pastor; the Montavilla Baptist Church of Portland, Rev. Russell A. Shive, pastor and the Emmanuel Baptist Church of Vancouver, Washington, Rev. Gordon A. Mumford, pastor. To pastors and people we say God bless you for your welcome and cooperation. May these conference sessions have been hours of rich inspiration and missionary challenge to you, even as the fellowship was a blessing to us.

### CEDAR LAKE

Leaving the west coast we came eastward to Indiana and our Cedar Lake Conference. What a privilege it is to have this annual conference which has become such a time of spiritual refreshing to all. Here, on the shores of beautiful Cedar Lake, amidst surroundings that exemplify what David spoke of, "green pastures and still waters," we had a week of precious fellowship, Bible study and missionary testimonies. As one friend expressed it, "I feel it was one of the biggest week events in my life, one that I hope I will be given the privilege to repeat and repeat" (D.S.L.).

We cannot review our Cedar Lake experience without gratefully acknowledging the many kindnesses of Mr. and Mrs. Richard Boldt and their fine staff. In a most dedicated way they have created on these conference grounds, known as Rest-A-While, a place of warm Christian hospitality. To them and all who had a part in making our week at Cedar Lake such a memorable experience go our heartfelt thanks.

### ASBURY PARK

From Cedar Lake, Indiana, we moved eastward again to Asbury Park, New Jersey. Here, in a seaside resort city to which come many thousands of Jewish people, we had a week of inspiring Bible study with the First Baptist Church. This conference, now becoming an annual event, places a major emphasis on the challenge of Jewish missions. Because of its nearness to New York City and Philadelphia, we are able to have present members of our Mission Staff who are in daily contact with our Jewish people. So a heart-stirring testimony of God's wondrous working among Israel becomes a part of each day's program. To pastor John P. Ludlam and his people we want to express our warmest appreciation for the privilege to meet with them and the welcome and cooperation which they accorded us. May our Lord Jesus Christ have made this week as great a blessing to you as it was to us.

### SUMMER'S END

Last, but surely not least, we come to the climax of our summer conference program, our Summer's End Conference held annually at our Mission Headquarters in New York City. Here, in the heart of the largest aggregation of Jews anywhere in the world, we had eight days of mountain-top experience. Each of the services was a fulfillment of Ephesians 2:14—in Him, our precious Lord Jesus Christ, the middle wall was broken down. Here Jew and Gentiles, both one in Christ, sat down together around His Word. The week began with a communion fellowship and closed with a baptismal service. And in between

there were precious hours of Bible study and missionary presentation. Every department of our expanded mission work in the Metropolitan New York area was presented. Bible study and missionary challenge—we were inspired to be not only hearers of the Word, but doers also. It is this intimate relationship of Jew and Gentile, the "new man" in Christ, this presentation of the redeeming work of our Lord among Israel, that sets this conference apart from all the others. It is truly the climax of our summer conference program.

We cannot close this review without acknowledging, with thankfulness to God, the splendid ministry in the Word of all those who participated in these conferences as speakers. To Dr. Charles L. Feinberg, Dean of Talbot Theological Seminary, La Mirada, California; Dr. Lehman Strauss, Bible Teacher, pastor, Highland Park Baptist Church of Detroit, Dr. John F. Walvoord, President, Dallas Theological Seminary, Dallas, Texas, Dr. Charles H. Stevens, President, Piedmont Bible College, Winston-Salem, North Carolina, Rev. David J. Juroe, pastor, Northfield Baptist Church, Livingston, New Jersey, and to all of our Missionaries and Field Evangelists who participated in these programs go our sincerest gratitude for the blessings of their ministries. You were good shepherds and led the flocks into rich pastures and to refreshing waters. May God's rich blessings be upon all of you and upon your endeavors in the Gospel.

This then was our summer conference program. Days of feasting on God's Word, of blessed fellowship with others of kindred heart and mind, and periods of physical refreshing on beautiful conference grounds. With David we can truly say, "He restoreth my soul." You our many Mission friends who experienced this with us will say yea and amen. We were enriched by your fellowship with us and look forward to meeting you, and many others, at one of our conferences next year, should the Lord tarry.

(continued on page 9)



## Incidents In the Work

### EXPOUNDING CHRIST IN ALL THE SCRIPTURES

Rev. Alex Marks, our blind evangelist, continues the account of his visits among the Jews in the South; a report from Rev. Ashton H. Holden, our Missionary in Montreal, Canada; a testimony from one of our students in training, telling what the Lord Jesus Christ means to him, and an incident from the work in Philadelphia, Pa.

#### I Attend a Rabbi's Lecture

By REV. ALEX MARKS



IN MOST of the cities I visit on my regular itinerary the Jews have got to know me, and ask their friends about me from time to time. I, therefore, do not have any difficulty in witnessing to them for the Lord.

Very often Christian friends have me meet their Jewish acquaintances or business associates.

On one occasion when I was in Alabama, Miss H., a Christian friend who is vitally interested in bringing the Gospel to our people, invited me to take a meal at a Jewish restaurant. There she introduced me to two Jewish men who were known to her. One of these had the same name as mine, and this established a very good point of contact. He was the owner of a number of stores in Birmingham. He told me a Rabbi from Minneapolis was to speak in his Jewish temple on the subject of converting Gentiles to Judaism. This led me to ask him, What kind of Judaism? and I named the different kinds, quoting the Apostle Paul who said, "He is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter" (Romans 2:29), and that when a Jew believes in the Messiah of his own Scriptures, the Lord Jesus Christ, he becomes a true Jew.

My interest was aroused by what this man told me about the lectures of the Rabbi from Minneapolis. Then I

learned that the temple in which the lectures were to be given was the one where the local Rabbi had denounced me and all Hebrew Christians on one of my previous visits to Birmingham. He had declared that he, Rabbi K., did not believe in conversionism of any kind. And yet he was now having a Rabbi from Minneapolis speak on converting Gentiles to Judaism!

I telephoned the Jewish temple for information about the lectures, and was told that the night lecture would follow a banquet and was by invitation only. I was informed, however, that the next day the Rabbi from Minneapolis would address a group of Christian ministers, members of the Ministerial Association of Birmingham. I told the young lady who answered the telephone that I was from New York and would like to attend the meeting. She said if I wished to stay for lunch I must make a reservation.

The next morning at 9:30 Bob Weeks and I appeared at the temple entrance, and while standing in line I heard a voice say, "You are Mr. Marks. I am Rabbi K. This meeting is for ministers only." I said, "I am a minister." He replied, "This meeting is by invitation only and it is not of a controversial nature. You must understand that I do not believe in conversion of any kind." We were in line, there were ministers ahead of us and behind us, so there was nothing Rabbi K. could do but pass Bob Weeks and myself into the auditorium.

The Rabbi from Minneapolis began his lecture by asking the ministers, "Have you your Bibles?" Some had come without their Bibles; so Bibles were passed out. One of the ministers

offered an opening prayer, but did not mention the name Jesus. How sad it was, I thought, that a group of Christian ministers had come to be taught the Scriptures by an unconverted Rabbi.

The lectures lasted two full hours with a question period. The visiting Rabbi told the ministers that God had chosen the Jews for the purpose of giving the Scriptures to the world, and that Jesus came to show men a new approach to God. He added, "There are many approaches to God; Mohammedanism is an approach to God." When asked a question about converting Gentiles to Judaism, he said, "We do not say to the world that Jehovah is the only way of salvation (evidently he did not know or had forgotten the Scripture which says, "I, even I, am Jehovah; and besides me there is no saviour" (Isaiah 43:11), but we are interested in converting Gentiles to Judaism, Gentiles who have no religion. We are having tremendous success."

This visiting Rabbi knew fundamental Christian theology and even mentioned the doctrine of the Lord's second coming. I was the only Christian Jew among this group of ministers, and Bob Weeks and I were the only ones not invited to lunch with the ministers.

The next day Bob and I called on Rabbi K., the one hostile to me. I told him I love my Jewish people and am doing all I can to counteract anti-Semitism. Bob also witnessed to Rabbi K., who told Bob that I had written an article in THE SHEPHERD OF ISRAEL against him. I pointed out that the article was not intended to be directed at him personally, but it was an attempt to show the fallacy of Jewish teaching that once a Jew becomes a Christian he ceases to be a Jew. I told him that were it not for such teaching against Jewish Christians there would be no need for them to live mostly among Gentiles. It is only a question of their faith, not their race, for they can no more cease to be Jews when they believe in Christ than an American can cease to be an American when he believes in Christ. We can only hope and

pray that the testimony we were able to give him will be used by the Holy Spirit to break down the hardness of his heart to the truth as it is in Jesus.

#### Jews Put Warning Sign on Our Mission Door

By ASHTON H. HOLDEN  
Missionary, Montreal, Canada



SHORTLY after we opened our new Mission in Montreal, we found a notice on our front door, reading,

**IT IS FORBIDDEN  
TO ENTER**

This notice, in Jewish and English, was drawn in bold black letters, carefully designed to intimidate any of our Jewish neighbors who might be intending to enter our Mission.

As we removed it we wondered if very many of our young Jewish folks would be influenced by this hostile attitude of their elders. So it was with much thankfulness that, after the incident, we began to see new faces at our meetings and a steady increase in the number of those attending. After a while our little hall could not hold the young people and we started separate meetings for girls and boys. Others, who are unable to attend the meetings, visit us on their way home from school, and with several of these we have had some wonderful talks about the Messiah of Israel. One 10-year-old boy, a frequent caller, loved to talk to us about all the things of interest to him; but our talks always ended with his question, "Do you think that *everybody* should believe in Jesus?" He gladly accepted a New Testament to take with him when he left our district.

During the first year our library was practically ignored by our Jewish young people, but for the past two years the average weekly rate of books borrowed

has been sixty. This growing appreciation of Christian books we regard as very encouraging. Sometimes parents borrow books from us.

We feel that this is an unusual opportunity of reaching some who otherwise would not hear the Gospel. Please pray for them.

### I First Hear of Christ in a Parochial School

By PETER H. RAMER  
Student in Training, California

(The testimony which appeared in our June 1961 issue under Peter's name, was incorrectly credited to him. We humbly apologize for the error. Here is his testimony.—Editor.)



I WAS BORN of Jewish parents in Vienna, Austria in 1933. When Hitler occupied the country in 1938, my family and I left for Manila, Philippine Islands. We lived in the Philippines for the next ten years and were there during

the Japanese occupation from 1942 to 1945 during World War II.

Since the Catholic parochial schools were the only good schools available in the Philippines, I attended these schools from kindergarten to the eighth grade. It was here I first heard of the Lord Jesus Christ. However, I did not obtain this knowledge as it is presented in the Bible but rather from the point of view of Roman Catholicism. These two points of view are quite different, as we all know. This difference was unimportant to me then as neither I nor my parents had been at all religious. We never attended Jewish religious services before we came to the United States, or after we came in April 1948. Another reason for my lack of interest in religion was that I felt that religion was all right for others but not for me.

I am a believer in Christ today because the Lord laid it upon the hearts

of a Christian family of Denver, Colorado, to witness to me. They showed me my need of the Lord Jesus Christ as my personal Saviour and I accepted Him as my Lord in August of 1956.

After my conversion I asked the Lord to show me what He would have me do with my life. I felt an urge to go into the Christian ministry. Through the kind and helpful guidance of Martin M. Rosen, missionary of the Los Angeles Branch of the American Board of Missions to the Jews, I enrolled in Biola College, La Mirada, California, where I am now a student, majoring in English Bible. I have completed my first year and the Lord has greatly blessed my efforts. The Mission has helped me with my tuition and with my post-conversion needs, and this assistance has been of tremendous help to me and I thank the Lord for it. As it would just about take a whole issue of this wonderful magazine to relate everything that the Lord has done for me so far, I will close this short personal testimony by simply saying that even though I have failed many times, He always waits with an outstretched hand to welcome me back into fellowship. Please pray that the Lord will continue to direct my path as I seek His perfect will for my life.

### How a Crippled Jewish Girl Found the Lord

By MRS. WALTER F. SMITH  
Missionary, Philadelphia Branch



MY FIRST acquaintance with Jean K. came through our missionary in charge of our Philadelphia Branch, Mr. Harry J. Burgen. He had just returned from Camden, New Jersey, where he had called on Jean K., or Jeannie, as I later came to know her, at the request of Dr. James G. Bauer, pastor emeritus of St. Paul's Independent Evangelical Luther-

an Church, of Camden, a very good friend of our Mission.

Jeannie had a sister, a Hebrew Christian believer, who wanted Jeannie and her mother to believe in the Lord Jesus Christ, and she had probably spoken to Dr. Bauer, and he in turn spoke to Mr. Burgen, who called on Jeannie. She was willing to talk with him, he found, but when he left she said, "You may come again if you want to, but please don't talk religion." Nevertheless, he did call on her again, several times, and had about decided to quit, when, visiting a patient in a hospital across the street from Jeannie's home, he decided to make one more effort. He called and was surprised to find her attitude quite changed. She had been to a Christian conference, she told him, and had enjoyed the music. He asked her if she would be willing to go to another Christian conference if he made the arrangements. She said she would. However, she was a cripple. She could walk only with assistance but generally required a wheel chair.

At this point, as Mr. Burgen told me the story, the Lord put it on my heart to offer my services. And so it was that several weeks later Jeannie and I met at the Keswick Bible Conference, at Keswick, New Jersey.

It was a joy to me to assist her, for she was so patient and cheerful. The other young women who shared our room were very helpful, and everyone did all they could to make Jeannie's stay a happy one. The evening prayer group of which we were a part held its meetings in our room.

We were not able to take in all of the conference services, yet Jeannie did hear enough to make her realize that there was something different about true Christianity. After we had been there a week, Mr. Burgen came down from Philadelphia and asked us whether we would care to stay another week, as provision had been made for that by a Christian friend. To this Jeannie readily agreed. On her return home she said to the Christian friend who had provided transportation, as he was carrying her up-

stairs to her room, "You'll be glad to know that I received the Lord at Keswick." This was a happy surprise to us when we heard it for we did not know that Jeannie had taken this important step.

The time came when her mother's poor health made it imperative for Jeannie to have someone stay with her constantly to help her. Then her own health became so poor that it was necessary for a Christian couple to stay in the home. The end of earthly existence for Jeannie came at last and she went home to be with the Lord.

There are many who miss her cheery smile and patient suffering. She was a blessing to many hearts and will not soon be forgotten by the host of friends who loved her.

Other members of her family are still unsaved. We who loved her are praying for their salvation. ☆

### Report on Summer Conferences

(Concluded from page 5)

Looking to 1962, the Lord so leading, our conference schedule is as follows:

The Firs, Bellingham, Washington  
June 30th to July 7th

Oregon Itinerary  
July 8th to 18th

Cedar Lake, Indiana  
August 4th to 11th

Asbury Park, New Jersey  
August 19th to 24th

Summer's End Conference,  
New York City  
August 26th to September 2nd.

Plan now to spend your vacation with us at any of the above conferences. We will be happy to send you further details and conference grounds information. The Lord will again prepare a table of good things and invites all of us to be His guests. ☆



## Jewish Notes

By REV. CHARLES KALISKY

### JEWS IN RUSSIA LIVE IN CONSTANT FEAR



NEWS THAT Jewish leaders in Moscow and Leningrad were tried recently in secret, and have been sentenced to long terms of imprisonment, is troubling Jews everywhere.

They fear for the safety of their brethren in Russia, as all the signs seem to point to a resurgence of antisemitism. It is well known that the USSR is no friend of the Jews, and particularly of Israel, for stockpiles of arms and ammunition captured from the Egyptians during the Sinai campaign in 1956 came mostly from Russia.

Even when there have been no outbreaks of militant antisemitism in Russia, it appears that the Soviets are working to a plan of calculated annihilation of the Jews within its borders—not by means of physical extermination as was practiced in Germany during the last war, but by a systematic obliteration of Jewish identity. Practice of their religion or the maintaining of contacts with other groups of Jews has become impossible.

Judaism is a religion that is also a way of life. If the religion cannot be practiced, the way of life ceases, and the Jews become merely another ethnic group, sensitive to assimilation with the surrounding people. This is evidently the aim of Russia: to destroy the Jews by compelling them through outside pressures to assimilate. Hebrew, the language used for liturgical purposes, is banned; Jewish schools and institutes of Jewish culture are not permitted, and the numbers of synagogues is steadily decreasing. The three million Jews of Russia have only 150 synagogues, whereas in the USA, as reported elsewhere in

these Notes, there are over four thousand synagogues for about twice as many Jews. The manufacture of religious articles, such as phylacteries and other items required for ritual use, is forbidden, and contact with Zionism is illegal.

At the beginning of the Soviet regime in Russia an area was set aside in Siberia to become the autonomous Jewish State of Biro-bidjan which still exists; Here the Jews are permitted to live their own lives after the communist pattern. They are allowed to use Yiddish, but not Hebrew without which their religion cannot be practiced. After 35 years of its existence, however, the whole of this region, predominantly Jewish, has only one precariously functioning synagogue.

Retired USA Navy Jewish Chaplain, Capt. J. L. Goldberg, recently returned from a trip to Russia, the country of his birth, and an account of his visit was afterwards published in *Look* magazine. He says that the Jews of Russia have become "a community of whisperers in a kingdom of fear." They suffer secularly as well as religiously. They hesitate to complain to the authorities, or ask for permission to join their families in other countries for fear of being suspected of complicity in counter-revolutionary activities. If they are known to have families or relations in Israel they rarely communicate with them.

Some years ago, when the writer of these Notes was living in Tel Aviv, he was a witness to an incident which amply demonstrates the fear the Russian Jews live in constantly. A friend had received a letter from his family in Russia. Without troubling to open the envelope and extract the letter he proceeded immediately to steam off the stamp from the cover, and then with a powerful magnifying glass he read the

real letter which was written microscopically underneath the stamp. And it was a simple letter, nothing treasonable, but merely telling of intimate family matters. Even this they were afraid to communicate!

What does all this indicate? From the south the Arab League is attempting sedulously by means of a boycott to destroy Israel economically and has also threatened to destroy her physically. And from the north Russia is exerting this relentless pressure on the Jews. They make it impossible for Judaism to be practiced, and periodically accuse them of being unreliable by imprisoning their leaders. Both Russia and the Arab nations have a common object, which is described in Psalm 83:3-5; "They have taken crafty counsel against thy people . . . they have said, Come, let us cut them off from being a nation; that the name of Israel be no more in remembrance, for they have consulted together with one consent; they are confederate against thee."

How little the nations learn from history! Israel is indestructible, for God has still a purpose for them in His plan. Any attempt to destroy Israel is an attempt to thwart the purpose of God, and is punished. "No weapon that is formed against thee shall prosper . . . he that toucheth thee toucheth the apple of his eye." (Isaiah 54:17, Zechariah 2:8.)

Israel's population triples in thirteen years. The provisional results of the population census taken in Israel last May have now been released. They show that there were 2,170,082 persons living in Israel on the day of the census. This is almost exactly two and one half times as many as at the time of the last census at the end of 1948, or six months after the establishment of the State. Conservatively it can now be said that Israel has today about three times the population it started off with in May 1948, or thirteen years since its founding.

The Foreign language Press of Israel. For such a small country Israel is abundantly supplied with newspapers. There are actually as many as 26 daily papers published in the country of which

eight are not in Hebrew. There are 16 important weekly papers and of these only eight are written in Hebrew. At one time there were annually 367 periodicals published, of which almost half were in foreign languages.

This Babel of papers is to be understood when one realizes that the population of Israel is made up of immigrants from so many countries that over eighty different tongues are spoken!

Over four thousand Jewish Congregations in the USA. According to the latest edition of the Year Book of American Churches there are 4,079 Jewish congregations of all three denominations in the USA today—Orthodox, Conservative and Reform. Together they have a combined membership of 5,367,000 persons. As the estimated number of Jews in the U.S.A. is given by the Jewish authorities as 5,531,500 it appears that over ninety percent of American Jews are members of some synagogue.

Egypt's Nasser and the V2 rockets. Reports reaching the outside world that Egypt now has operational a military rocket of the type used by the Germans against Britain during the last world war is causing no little concern in Israel. The reports state that the rocket, a V2, has been designed by a West German rocket expert, and is capable of reaching any point in Israel which is within its 250 mile range. As dictators can only thrive on a show of power, and as Nasser has suffered a serious blow to his prestige by the defection of Syria from the United Arab Republic, the anxiety of the people of Israel can be readily understood. Furthermore Nasser has repeatedly stated that he is dedicated to Israel's destruction.

American Students at Hebrew University in Jerusalem. The 37th academic year of the Hebrew University at Jerusalem opened with a record enrollment of 7,600 students. Of these are 50 American students from 32 universities and colleges in the U.S.A. and 500 American research students. ☆

## Questions and Answers

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



Question: *Is the "last trump" of 1 Corinthians 15:52 the same as the seventh trump of Revelation 16?*

Answer: When Paul wrote the letter to the Corinthian church the Book of Revelation had not yet been written,

and the expression would have made no sense to them if it referred to something altogether unknown. Let us credit the Scripture writers at least with the mental ability of writing intelligibly to their readers. Paul is referring to a matter well known in that day—the blowing of the trumpets at the Feast of Trumpets. This took place at the synagogue at Corinth every year. Many Jews had gone there when Claudius expelled them from Rome, and Paul had witnessed to both Jews and Greeks for a year and six months (Acts 18:1-11). He had been there for the Feast of Trumpets and would certainly have explained its significance either in the synagogue or the house of Titus Justus where he taught. The feast opened with three different type blasts or trumps on the Shofar and trumpets. These were the *teki'ah* (long), the *teru'ah* (quivering) and the *shebarim* (short broken sounds). The Mishnah says "THE SHOFAR GAVE A LONG BLAST AND THE TRUMPETS A SHORT ONE. . ." (Rosh Hashanah 26b). A series of thirty blasts is repeated three times making ninety sounds in all. "The last *teki'ah* was prolonged and was called '*teki'ah gedolah*' = the 'long *teki'ah*." (*Jewish Encyclopedia*, article on Shofar). This was the "last trump" Paul referred to in 1 Corinthians 15, and it has nothing to do with the seventh trumpet in Revelation. The Feast of Trumpets preceded the time of affliction portrayed by Yom Kippur (Leviti-

cus 23:24, 27) and proves, by the application Paul gave to it, that the resurrection, change, and catching away of believers (1 Thessalonians 4:15-17) takes place before the time of Jacob's trouble.

\* \* \* \*

Question: *A friend said that in the Bible God promised to the Caucasian race special wisdom and power over and above all the other races of mankind. If this is true I would like to know where in the Scriptures it is found.*

Answer: Your friend probably has reference to Genesis 9:27, "God shall enlarge Japheth." This is usually referred to the territorial enlargement of Japheth. Some have read into it a supremacy and superiority for Japheth in practically every realm, but it was Israel that was chosen as a special people above all the people that are upon the face of the earth (Deuteronomy 7:6). God surely has enlarged Japheth from India across Europe and into the Western Hemisphere, but not to the exclusion of His choice of Israel. There is an interesting application in the Midrash Rabbah of this statement to Cyrus who ordered the Temple to be rebuilt, God enlarging his heart to do this because the *Shechinah* dwells only in the tents of Shem. The explanation of Bar Kappara is also given, "Let the words of the Torah be uttered in the language of Japheth in the tents of Shem," that is, God is here permitting the translation of the Torah in Japheth's language in order to enlarge him. The reference is to the Greek Septuagint. Whatever may be our interpretation of the verse one thing is certain, God has enlarged Japheth in the tents of Shem by allowing him to participate in all of the spiritual blessing prepared for the line of Shem through Abraham (see Romans 9:4,5 and 11:17).

Question: *In the light of Exodus 30:23-33 does it in our day incur the displeasure of God to use the anointing oil for commercial or any other purpose than that for which it was designed?*

Answer: It is interesting that you should ask this question. The Talmud says that "There are in the Torah thirty-six transgressions which are punishable with extinction." One of these is "When one compounds oil of anointing or compounds incense, or uses unlawfully oil of anointing" (Kerithoth, Mishna 2a). Since it was a "holy anointing oil" it would have been wrong to use it for any other purposes. It would be impossible to compound this oil today since there is much difference of opinion about the actual ingredients as well as the method of compounding. Because of the expression "throughout your generations" in verse 31 Rashi says that the Rabbis inferred that the oil was miraculously preserved for the Messianic era.

\* \* \* \*

Question: *Did the Old Testament prophets realize that they were speaking about Christ or had they in mind only their day and its more immediate future?*

Answer: The prophets knew a great deal more than many commentators allow. It cannot be denied, for instance, that David knew he was writing of the resurrection of Christ in Psalm 16 without a denial of Peter's statement in Acts 2:25-31. Hebrews 11:26 definitely attributes to Moses a conscious realization of the person of Christ. Of particular importance is 1 Peter 1:9-12. Here we are told that the prophets knew (a) about the salvation of the soul, (b) that it was by grace, (c) that the Holy Spirit was in them, (d) that it was He who bore testimony to them, (e) that He testified of the sufferings and glories of Christ, and (f) that this was to be the order in which these events would take place. But they did not know the time and whether or not the Christ would come in their day. However, this fact too was revealed to them as verse 12 states. Also important is the statement of Paul in Ephesians 1:12, "who first

trusted in Christ," where the Greek is literally "the ones having previously (before) hoped in the Christ." On this Alford comments: "we Jewish-Christians, who, before the Christ came, looked forward to His coming, waiting for the consolation of Israel," and the *Lutheran Commentary* makes bold to say, "To the faith even of O. T. believers Christ was not a mere distant future hope, but a present reality."

\* \* \* \*

Question: *The Bible says "to the Jew first." How do I tell who is a Jew?*

Answer: Some Jews are readily identified by their appearance and conversation. Sometimes a name like Cohn, Levi, etc., is a good indication, but in this area there is also great limitation. It is good to watch the newspaper announcements of Synagogue and Temple services for names of people on committees or those taking part in services and other projects. This way you will come to know the active Jews in your community. A religious survey of a community will indicate those whose preference is Judaism. An announcement in the church bulletin asking members to send in names and addresses of Jews they know will also add to the list. Also through teachers or students in school it is possible to identify Jewish families by the absence of their children on the Jewish holidays.

\* \* \* \*

Question: *Does not our position as Abraham's seed (Galatians 3:29) obligate us to keep the law and its seventh day Sabbath?*

Answer: God gave the promise to Abraham 430 years before the law was given (Galatians 3:17). The law was added because of Israel's sin until the promised seed should come (Galatians 3:19). Verse 29 specifically states that we inherit the promise. *We cannot inherit both the law and the promise.* This is expressly stated in verse 18. Why should you desire to be under the law? You cannot inherit with those who believe in the Lord Jesus Christ. Study carefully Galatians 4:21-31. ☆



# God's Plan For World Peace

By REV. ARTHUR PETRIE, Th.D.

## Part 2

(Ed. Note:—Part 1 appeared in our October issue in which man's failure to establish world peace was described. Part 2, which follows, sets forth God's plan for lasting peace.)

\* \* \* \*

**NO MAN-MADE FORMULA** by means of which lasting peace on this earth may be brought to pass has ever been, or will ever be, devised.

Let us now consider God's plan.

Chapter 2 of the prophecy of Isaiah sets forth God's program and purpose for world peace. The chapter opens with an emphatic declaration in verse 2 regarding the absolute certainty of peace:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

And the chapter closes with a statement in verse 22 that leaves no room to doubt man's powerlessness for achieving lasting peace:

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Chapter 2, as a whole, is as clear as anything can be that the blessings described in verses 1 to 5 will only be bestowed after the chastisement described in verses 6 to 22 has taken place. The order is—and history continues to show that it is so—man will attempt again and again to bring about world peace, but will inevitably fail. The time of judgment upon the nations must and will come first, called in Scripture, the "Day of the Lord," as I pointed out on page 15 of the October issue of this magazine. After the "Day of the Lord," God will, in His way, bring in universal peace. How this is to be done is described in the first five verses of chapter 22:

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:

for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord (vs. 3-5).

Thus in verse 5—"O house of Jacob"—do we see how Israel's place in God's plan is divinely established. In the "Day of the Lord" the Lord will set up permanently a center of true worship in Jerusalem, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.

The prophet Ezekiel confirms this in 43:7, where in describing the new temple in Jerusalem, the place of the Lord's habitation, he says, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever . . . ."

In God's plan for world peace the spirit of man must first be cleansed and sanctified. Purity of spirit and heart must precede peace. The great kingdom Psalm, 72, teaches the same truth:

The mountains shall bring peace to the people, and the little hills, by righteousness (72:3).

## The Center For World Peace

To secure world peace God will not only establish a central place of worship at Jerusalem but will also make this city the legislative center of the whole world. In our times it is New York, London, Paris or Geneva where the world's great statesmen and politicians gather in their attempts to find some formula for world peace. But no program satisfactory to all nations has yet been devised by man, and wars continue. But in that day, says Isaiah in chapter 2, v. 3, ". . . out of Zion shall go forth the law, and the word of the Lord from

Jerusalem." When this prophecy is fulfilled God's Word and Law will be unequivocally accepted by all nations, and, I may say, satisfactorily accepted.

In that blessed day, Jerusalem will be the world's governmental center. The Charter of Peace for the whole world will be made there and its provisions will go out to and be accepted by all the nations of the earth. Many Scriptures teach that Jerusalem will become the greatest city of the world in those times of universal peace. Jerusalem has never yet been the "joy of the whole earth" or the "city of the great king," but in God's plan it will become both:

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King (Psalm 48:2).

At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart (Jeremiah 3:17).

## The Nations At Jerusalem

Isaiah's prophecy concerning Jerusalem in that day, that "all nations shall flow into it," is confirmed by Zechariah:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (14:16).

Moreover, Zechariah gives additional details and foretells God's displeasure with those who will not go to Jerusalem to worship Him:

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain (14:17).

In the day when God takes up the direct government of the world, the nations of the earth will of their own volition learn His ways, and those who are not prepared to do so will be destroyed.

For centuries this earth has been reddened with the blood of wars, and it cries out from the ground because of

man's inhumanity to man, and his avarice, greed and envy. But the war to end all wars, the war that will culminate in the judgment of God, is still to come, as foretold by Isaiah:

For the indignation of the Lord is upon all nations, and his fury upon all their armies. . . . Their slain also shall be cast out and the mountains shall be melted with their blood (34:2, 3).

## One Last Great World War

John, in the Book of Revelation, was given a glimpse of the terrible time of judgment, the "Day of the Lord," that will come upon the earth. Speaking in symbolic as well as prophetic language, he says:

The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs (Revelation 14:19, 20).

But after that great war, terminating in the battle of Armageddon, wars will cease, and this blood-soaked earth will have rest. Then will the prophecy of Psalm 46:9 be fulfilled:

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire;

And also the prophecy of Isaiah:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them (11:6).

God's plan shows that man cannot of himself achieve enduring peace, and further reveals that judgment on sin will precede the implementation of any program for world peace; that God's righteousness must come in before God's peace can be experienced. After world judgment—the "Day of the Lord"—the government of the nations will be taken over by the Lord in the Person of His Son, the Lord Jesus Christ; He will establish Jerusalem as a center of worship, and His word and law will dominate the world.

### Israel The Key To World Peace

And the Jew, has he a place in God's plan for world peace? Israel is indeed the key to world peace, or rather, the instrument which God will use to bring peace to the world. Does not Isaiah say in 2:5, "O house of Jacob, come ye, and let us walk in the light of the Lord." And do not these words repeat the plea of verse 3, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." The teaching here is that the nations will never say the words of Isaiah 2:3 until Israel has come back to God, to walk in the light of the Lord. Israel is to be converted as a nation to accept their Messiah, the Lord Jesus Christ. As a nation they will look upon Him whom they pierced and will mourn for Him. There will be a period of national repentance, as Zechariah says:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and the spirit of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (12:10).

The new nation of Israel will be born in a day. What will it be but life from the dead when the nation of Israel is reborn!

Then the nations of the earth will be enlightened and blessed through Israel, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:3). The apostle Paul taught this same truth when he wrote in Romans 11:12, 15:

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Israel will be blessed in the Messiah, the Lord Jesus Christ, and all nations will be blessed in Him through them. Thus the promise in Genesis 12:3 will receive its complete fulfillment, "In thee shall all families of the earth be blessed." The words of the angel Gabriel to the virgin Mary will then be accomplished and the Lord Jesus "shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The prophecy also of Isaiah 9:6, 7, will be fulfilled, "And the government shall be upon his shoulder" and "Of the increase of his government and peace there shall be no end."

Thus the government of the whole world will be in the hands of the Lord Jesus Christ, and God's plan for world peace will be consummated. ☆

## THE MAN FROM PETRA

### The Tract You Have Been Waiting For!

We are pleased to announce that a new and revised edition of Dr. Joseph Hoffman Cohn's pamphlet, "The Man from Petra," is now ready and available to our readers. All outstanding orders will be mailed immediately.

This pamphlet describes in graphic detail, the events that will take place at the culmination of the Battle of Armageddon, when the Lord returns to deliver His people Israel, and the day of judgment and redemption arrives.

The Scriptures dealing with this are brought together in a vivid manner and the reader is taken on a trip through the wilderness of Judea to the place where judgment will begin, as the Man from Petra treads the winepress in His wrath.

If you have not read this tract, order it now. It costs only 5 cents, or 50 cents a dozen. You can use the Order Form on page 18.

## The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 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.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
WNTA	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WNTA-FM	New York, N. Y.	Sunday	8:00 a.m.	94.7 Mc.
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	8:30 a.m.	1470 Kc.
WRIS	Roanoke, Va.	Sunday	9:30 a.m.	1410 Kc.
KFAX	San Francisco, Calif.	Sunday	3:15 p.m.	1100 Kc.
WEW	St. Louis, Mo.	Sunday	11:45 a.m.	770 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WDAE	Tampa, Fla.	Sunday	9:30 a.m.	1250 Kc.
WDAE-FM	Tampa, Fla.	Sunday	9:30 a.m.	100.7 Mc.
WEAM	Washington, D. C.	Sunday	10:00 a.m.	1390 Kc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 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.

## SOME OF OUR REGULAR MEETINGS

### — NEW YORK —

**HEADQUARTERS:** Sunday 3:45 p.m., Gospel Service. Monday 7:30 p.m., Young People. First Monday each month, 8:00 p.m., Fellowship of Christian Jews. Tuesday 2:45 p.m., Bible Class for Women and Children. Wednesday 8:00 p.m., Bible Study Class. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute. First Saturday each month 2:30 p.m., Women's Auxiliary.

**BROOKLYN, 590 BROADWAY:** Wednesday 1:00 p.m., Mothers' and Kindergarten Class. Thursday 7:30 p.m., Family Night. Friday 6:30 p.m., Young People, 7:30 p.m., Gospel Meeting in Yiddish.

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

### — LONG ISLAND —

**HUNTINGTON STATION, 27 LIBERTY STREET:** Monday 4:30 p.m., Children's Bible Class. Second Saturday each month 8:00 p.m., Gospel Meeting for Jews.

**INWOOD, 296 MORRIS AVENUE:** Monday 8:00 p.m., Gospel and Fellowship Meeting. **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. Monday 7:00 p.m., Jewish Missionary Training Institute — Hebrew, Jewish Customs and Jewish Evangelism.

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

**FLUSHING, N. Y., 164 - 10 JEWEL AVENUE:** First Friday each month 8:00 p.m., Bible Study. Saturday 10:00 a.m., Children's Bible Class.

**PORT WASHINGTON, N. Y., 20 CARLTON AVENUE:** Thursday 8:15 p.m., Bible Class followed by discussion.

### — CALIFORNIA —

**LOS ANGELES, 5020 W. PICO BLVD.:** Tuesday 8:00 p.m., Bible Discussion Group. Every Second Friday 8:00 p.m., Fellowship Meeting. Meetings also held in Sunland, Downey, Bel Air and Hollywood. ☆



## 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. Latin America: Mrs. Berta Chávez, Honorary Treasurer, N. Dominguez 32, Parral (Chih.), Mexico.

### 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 \$500,000 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, having 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.

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

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