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REPORT ON ISRAEL

— See page 1

VOL. LXVII

JUNE, 1962

No. 10

THE CHOSEN PEOPLE

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

Psalm 121:4.



Published monthly, September to June, as a
medium of information concerning Israel and the work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 236 West 72d St., New York 23, N. Y.

20 cents a copy

\$1 a year

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Second Class postage paid at New York, N. Y.

American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews

Founded in 1894 by Leopold Cohn, D. D. (1862-1937)

Succeeded by Joseph Hoffman Cohn, D. D. (1886-1953)

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(Continued on inside back cover)

THE CHOSEN PEOPLE

Subscription Price
\$1 per annum



Appears monthly
September to June
Inclusive

Vol. LXVII

JUNE, 1962

No. 10

Salutation

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

DEARLY BELOVED FRIENDS:

"Out of Egypt have I called my son."

Egypt invented the concentration camp. Goshen was the first ghetto. This solemn fact explains the keen interest I had when I visited the land of the Pharaohs a few weeks ago on my way to Israel. I like to think that I am a student of history and I wanted to see if I couldn't detect some traces of the children of Israel in Egypt. There is a legend that the Jews were forced by their Egyptian taskmasters to build the pyramids. These huge tombs have excited the admiration of the world throughout the centuries. While we cannot be sure that the Jews were the slaves who built the pyramids, we can be reasonably certain that Moses who was "learned in all the wisdom of the Egyptians" (Acts 7:22) was familiar with them.

A VISIT TO THE LAND OF THE PHARAOHS

It was therefore with real excitement that I visited the Great Pyramids at Gizeh outside of Cairo. It was here that Napoleon addressed his officers with the words, "Forty centuries look down upon us from this ancient structure." As I mounted my camel my sense of awe overcame my timidity. Nobody has ever accused me of agility, and I momentarily breathed easier when I finally was able to place my feet in the homemade stirrups without undue strain to myself or injury to the camel. Somebody should have warned me that a camel's back is hinged in the middle and that he gets up rear feet first! As he arose I held on for dear life as I found myself hanging face down, parallel to the ground, while the dromedary took his time deciding when to stand up on all fours. It was at this precise moment that my Arab guide put in his gentle bid for a big tip. He grabbed my arm and said, "I take care of you—you take care of me?" I agreed!

I rode to the pyramids. I looked at the huge stone blocks weighing over two and a half tons each which the bleeding hands and backs of countless thousands of slaves put in place with such mathematical precision that each of the four base sides differ in length by merely a few inches. I thought of the countless generations that have lived since these huge tombs were built. I searched for some uplifting idea with which these pyramids might have inspired the people. The worship of the sun god, Re, had been replaced by the worship of Mohammed, but still the people struggle in the bonds of a cruel paganism. My search was futile; but it didn't end there. I hired an Arab guide to take me into the pyramid. With difficulty I followed him as I groped up a narrow passage by which finally we reached some large stone-walled chambers. What did I find there? Only a dark void. It was a mute testimony, the emptiness of a distant, dark, forgotten

past. I had to back down the narrow passageway and when I finally reached the wide open spaces below I couldn't help but say to myself, that if Napoleon looked through forty centuries from that grotesque structure, how much more awe-inspiring it is to look at a majestic mountain wrought by the hand of Almighty God—which speaks not of centuries of time, but of eternity.

I also visited the famous Cairo Museum. I was eager to find some facet of ancient Egyptian civilization that would give me a clue as to the basis of the ancient glory of Egypt. I studied the various exhibits, and what did I find? Heaps of dust protected by glass; dog-headed, cow-headed, cat-headed gods. I visited the ancient synagogue, where tradition says the parents of our Lord took Him as they fled Herod's wrath. It was a dark, dirty, ill-kept building in the ghetto. Only two dozen Jewish families remained. The gates of the ghetto are locked each night "for their protection." I visited the Jewish cemetery. It was in ruins. A little Arab girl led her herd of goats to pasture on the sparse blades of grass on the graves. How utterly mad must a land be that protects ancient dust heaps in glass cases in order to preserve them for the future, while chasing these people from one country to another! How many brilliant minds, how many leaders of thought, how many doctors has Egypt slain while the ancient, mummied cat heads are kept in spacious quarters, guarded so that no harm may befall them!

But the sphinx, the pyramids, the shattered gods did teach me a lesson. They taught me not the greatness of Egypt, but the greatness of God:

Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea (Exodus 15:21).

ON PASSOVER I PASSED OVER TO ISRAEL

It was on the first day of Passover that I passed over from Jordan to the new land of Israel. I was no longer a tourist—here I was a missionary. I made my way as quickly as possible to Haifa. A number of Jewish believers were gathered together to remember our Lord in a real Seder (Passover) service. I went immediately to the home of a friend who is a faithful and effective missionary. There I found a packed room—they had just had a baptismal service where three young people publicly professed their faith in the Lord. When I got up to speak I looked at the brethren. Their faces showed that they knew what suffering is. But their countenances as they seemed to hang on to every word that I spoke showed that they knew the Comforter. I spoke in English, and a long-bearded believer translated into Hebrew. It was a wonderful experience. Once while pausing for the translation I looked down at the lady to my left. Her sleeve didn't quite cover her left wrist and a number was tattooed on it. Hitler had tried to murder her but she had found life in the Lord Jesus Christ, the Messiah. I have had the joy of preaching the Gospel in many places, but nowhere did I experience such a blessing as that, my first service in Israel.

Our Mission is like the Ancient Egyptians in one aspect. We, too, seek an indestructible work, one that will outlive the ages. Theirs was wrought in lifeless stone, and will eventually perish. Our "pyramids" as "lively stones, are built up a spiritual house." By God's grace our Lord said, "they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

THE CHRISTIAN WITNESS IN ISRAEL

The situation of the Christian Jews in the land of Israel is both serious and hopeful. They are few in number but high in Christian character. Some months ago the editor of *Christianity Today*, Dr. Carl F. Henry, studied the Christian witness in Israel, and estimated that there are between 200 and 300 Christian

Jews there. At first I was inclined to question these figures. An hour after I passed through the Mandelbaum Gate in Jerusalem I had the joy of interviewing a fine young believer, a policeman on the personal staff of David ben Gurion (Once more there is a saint in Caesar's household!) His estimate was that there are 2,000 open believers and about 10,000 secret ones! My wishful thinking apparatus shifted into high gear immediately, but when I review my findings objectively, I must admit that Dr. Henry's estimate is undoubtedly more accurate. The Christian Jews in Israel are few, especially when contrasted with the large numbers of "Christian Arabs" in Israel. I tried to find out about these "Christian Arabs" and to my amazement discovered that these figures included everyone under the sun who was not Jew or Moslem. Dr. Zev Vilnay's "Israel Guide," a book which gives evidence of careful research says:

The Protestants are few, their centre is in Jerusalem. The distribution of the Christian population in 1958: Town—31,500, Country—16,000, Total—47,500. Catholics—23,500 (Greek-Catholic—15,000, Latins—6,000, Maronites—2,500) Greek Orthodox—20,000, Abyssinian (Ethiopian)—100, Protestants—1,000 (Anglicans, Lutherans, Presbyterians) Copts (Egyptian Christians)—100, Armenians (Gregorians)—1,000

These figures are not heartening at all, but they do demonstrate that the results of the Gospel in Israel among the Jews when compared with the unharrassed effort among the Arabs by many denominations, are not unfavorable. In fact, I feel that the Protestant witness in the Arab countries as well as in Israel is woefully inadequate. This is especially true in Egypt, Syria and Jordan. On Palm Sunday I stood literally as a watchman on the walls of Old Jerusalem as I photographed the pagan procession from Bethany to Jerusalem. I stood on a parapet of the old temple area, behind me was the Dome of the Rock, sacred to Islam. As I looked a Moslem funeral procession passed in front of the rock. With Father Abraham I prayed what every Christian missionary to the Arabs has prayed, "O that Ishmael might live before thee!" (Genesis 17:18).

Probably the greatest detriment to the evangelical witness in Israel is the attitude of the people toward missions to the Jews. Every legal and extra-legal means to hinder the witness is used. Anyone applying for a visa as a missionary to the Jews knows how utterly futile such an application is. However, even in this case our Lord is making the wrath of man to praise Him. The stringent application of the law by some over-zealous officials has resulted in a house-cleaning among the missionaries. In the Midsummer Letter of 1952 Dr. Cohn wrote of this terrible situation:

Do not respond to fantastic appeals that may come to you from Palestine. The frauds that have swooped in upon Jerusalem are legion, and like vultures to the prey they eat carrion to the full. The land is full of adventurers and adventuresses. They bring a typewriter and a ream of paper. Then they bombard innocent and un-knowing American Christians with the most daring and amazing fabrications, exaggerations and sheer falsehood. Do not be taken in, we beg of you. The situation is scandalous, and desperately needs exposing.

The city is full of overly zealous women, who should properly be back in their homes. But they seem determined that suddenly God has told them to go to Palestine! Where, or how, or what they will do when they get there, these questions they cannot answer. But go they must. And they are a laughing stock to the Jews, and a tremendous hindrance to competent Gospel work.

J. Hoffman Cohn. June 25, 1952

I am happy to report that these "overly zealous ladies" (and gentlemen too) are no longer an important hindrance to our witness. The missionaries I met are trained, competent, conscientious servants of our Lord. It was a joy to have fellowship with them and to receive counsel from them.

It is time for introspection. Why is it necessary for us to *send* missionaries to Israel? I don't know of any better qualified missionaries in the United States

than some of the brethren I interviewed in Israel. They are citizens of Israel; they don't need visas, they have permanent residence. They don't have to move six thousand miles; they are there, now. Let us train and utilize the believer in the land. I believe the Lord will honor this.

There is another problem that "overseas" missionaries in the land of Israel present, the problem of educating their children. Because of the hostility of the people to any kind of a witness, the children of missionaries suffer not only from belonging to a minority group, but often face the thoughtless ridicule that children might display to those who are "different." In the past missionaries have found it expedient, and sometimes necessary, to send their children back home to America, or to England for training. The missionary is subjected to conflicting loyalties, there is a pull between the children and the Lord's call to the work. Many have left the field for this reason. That is bad enough, but the tragedy is that when a missionary "retires" to his homeland, the tendency is for the sheep to follow the shepherd. One of the reasons why there are so few Christian Jews in Israel is that often the believer has followed his "spiritual father" to another land. It is easy to accuse those who have done this of escapism, but every Christian mother and father wants to bring up his children in the nurture and admonition of the Lord. It seems easier to do this in America, or England, or Sweden, or Argentina, or Brazil than in Israel. Some way of encouraging the Jewish believer to stay in Israel *with* his family must be found.

OUR MISSIONARY PROGRAM FOR ISRAEL

At one time I thought that we should seek out promising young believers and bring them to the United States for training. We find, however, that usually when a young believer is brought from overseas to be trained at a bible school in the States, he rarely returns to his homeland. Our training facilities must be in the land of Israel.

It takes real courage for a Jew to stand up for the Lord in the land of Israel. We have no means of finding out how many potential Josephs of Arimathea there are. How aptly the Word of God describes them, "being a disciple of Jesus but secretly for fear of the Jews." The plain fact is that there are many who would openly confess the Lord but they know that the day they do so they will be fired from their jobs. I have on my desk a letter from one of the believers I interviewed in Tel Aviv. He says:

I have had many jobs during the past years—and I am sure that you can understand why. Here is one example. We had a grocery store on Mt. Carmel—which went well (for about two years) until the word got around that we are believers, and our store was boycotted—and we were bankrupt—and lost our money. I feel that I am not free to testify as I feel I am called to do, as long as I constantly have to be in fear of losing my livelihood.

It is my conviction that if we could promise a Christian Jew who lost his job because of his testimony some kind of gainful employment, until he could find other work, that then there would be many who will take heart and testify for the Lord and join our ranks.

I am happy to report that the Christian Jews themselves are well aware of this situation and are doing something about it. In Haifa I had the joy of meeting a Christian Jewish business man from America. Some time ago he liquidated his business and is now in business for the Lord. He is now executive director of the foundation which sponsors a Christian school in Haifa. We believe that this school will be of great help for the training of the children of missionaries in Israel. He is negotiating for the purchase of a hotel in Haifa. The location of the hotel is superb and the equipment is excellent. Many of the Lord's children

visit Israel and have longed for good accommodations in a Christian atmosphere. This hotel is to be operated, not for charity, but as an excellent business investment. Shares are to be sold to the Christian public in America. Jobs in the hotel are to be given to Christian Jews. Although there will be employment for about twenty-five people, it is felt that the encouragement that such an undertaking will give will cause many more to join our ranks.

There are other difficulties that we must face. One is the problem of language. Even if one were adept in Hebrew that is not enough. I wrote concerning my meeting on Passover when a bearded Christian Jew translated into Hebrew. The following Sabbath morning I was in the meeting hall of another mission. Here a former colleague had another group of more than forty believers. This time our brother translated into two languages—some could not understand Hebrew so he translated into both Hebrew and Yiddish. That was interesting enough but the same evening I spoke in Tel Aviv. This time, literally we were in an "upper room." It, too, was crowded. There were not enough chairs and some were standing. I spoke in English, the message was translated into Hebrew. Immediately it seemed as if bedlam had broken loose. I thought that everybody had begun chattering. When I collected my senses I realized what was happening. In one corner to my left, one was translating my message into Roumanian, in another corner they were hearing in German, one young lady spoke French, the other side Yiddish. Six languages in one room! In Israel I met two consecrated believers in our Lord. When the funds are provided we could take them on immediately. Between the two of them they are adept in seven languages. And both of them and their families could live well in the Israel economy at less expense than a single American worker.

There is a new generation arising in Israel. They have not felt the prejudices of their elders. I believe that now is the time to reach them. They have no religion but are seeking intellectually what their souls can find only in their Messiah.

Haifa is far enough from Jerusalem so that the intense opposition of the ultra-orthodox Jews would not be a serious hindrance. I feel that Haifa is more liberal than Jerusalem, too, and is a most suitable center for reaching the towns on the coastal plain and the settlements in the north of the country. Jerusalem, on the other hand, is not so accessible. We will need, however, to buy a house to serve as our Mission station. In Haifa there is a very fine nucleus of Hebrew Christians who will help us, and also two excellent veteran missionaries well known to us, who are also teachers. They are not our workers, but they will work with us. Pray with us that our Lord will lead and provide.

Ever faithfully yours,



My heart rejoices as I stop the presses to add a word of good news. On May 23rd the Board of Directors of your Mission authorized the opening of our new witness in Haifa, Israel, in accordance with the above recommendations. We will, the Lord willing and enabling, purchase living and meeting quarters and appoint an able, conscientious, capable Jewish Christian, who is a citizen of Israel, as our worker. Please pray for our Lord's continued leading and supply in this important ministry. More complete details will be reported, the Lord willing, in the September issue of THE CHOSEN PEOPLE.

Incidents In the Work

SOWING BESIDES ALL WATERS

Interesting accounts of contacts made by and through our missionaries Harry Burgen in Philadelphia, Pa., Frank Parker of Milwaukee, Wisc., and Mrs. Hanna Wago in Denver, Colo.

When a Jewish Family Needs Help

By HARRY J. BURGEN

Missionary in charge, Philadelphia Branch



WE SOMETIMES have to deal with whole families in order to present the claims of the Lord Jesus Christ to our Jewish people.

One of these was the poverty-stricken family of Morris P. Morris is a tailor and lives with his

wife and their seven sons and one daughter in rooms behind his little shop. The home is overcrowded and poorly furnished.

From my first call on Morris he received me in a friendly manner and showed a favorable attitude toward the claims of our Lord as Israel's promised Messiah. He received our gospel literature gladly and eventually accepted a Yiddish New Testament.

One day upon one of my visits to this home, I found the family in great distress. They were several months behind in their rent and had been served with a notice by the sheriff to the effect that their rent must be paid by a certain date or they would be put out. Not knowing where to turn for help, they were in despair.

I asked them for the name and address of the sheriff, which they gave me. I called on him without delay, and explained the reason for my visit. I said to him, "I am a stranger to this family but I know their circumstances, and I came here not to plead for justice but for mercy and consideration for the poor."

The sheriff was sympathetic and said, "If they would only meet some part of this debt, maybe something could be arranged."

Encouraged by his co-operative attitude, I thanked him and hurried back to the family with the good news. They were indeed able to pay something off their debt, which proved to be acceptable to the sheriff and the landlord, and as a result the sheriff never had to carry out the eviction order.

There have been other problems for the Morris's as in all growing families. When one of their sons, Sam, was about sixteen, he was unable to get employment. His mother pleaded urgently with me to help find him a job. With God's help I did what I could and through the kindness of a Christian business man who held a high office with one of the railroad companies and had many employees under his supervision, Sam was given employment.

Another son of this family, Allan, brought gloom and distress to the home. He was of teen age and one for whom the mother manifested great love and concern. The school authorities, discovering that the boy was ruptured, had sent him home from school with the information that he had not been doing well in about almost every subject and was likely to become a cripple. The Morris's were advised to have the boy cared for immediately. Again I was appealed to. Their financial condition was hopeless. "What can we do?" the mother kept asking. "We have no money for an operation, and we know of no hospital."

When I arrived in Philadelphia many years ago, I knew just one person, the young Jewish man with whom I had been baptized, and not another

soul in this great city of over two million people. Since that day God has graciously given me many friends. One of them is Dr. Robert Dengler, a Christian physician with whom we have had blessed fellowship in the Gospel. He is a graduate of Jefferson Medical College and associated with an excellent hospital.

I got in touch with Dr. Dengler and described the predicament of the Morris family with regard to their son. Dr. Dengler readily and graciously expressed his willingness to be of service, doing it as unto the Lord without any remuneration. He performed the operation and took care of the hospital costs. This faithful Christian testimony made a deep impression upon the whole Morris family.

We trust and pray that this family, which is so near to the Kingdom, may enter in soon and enjoy the blessings of knowing the Lord Jesus Christ as their personal Saviour.

A Thoughtful Act Often Wins a Jewish Friend

By FRANK PARKER

Missionary (Hon.), Milwaukee, Wisc.



THE LORD usually blends the good and the bad. If He sometimes sends us one who turns out to be antagonistic to the Gospel, He is sure to send us another who is willing, at least, to listen. More often than not, Jewish people re-

spond quite readily and amicably to friendly overtures from Christians, especially in times of misfortune or bereavement.

I sent a letter of sympathy to a man upon hearing of the death of his mother. He replied, and I stopped in to see him one Saturday. He was very cordial. I brought up the subject of Jesus the

Messiah and read to him portions of the Old and New Testaments. He was very much impressed and attentive. He told me that when his father was alive, he would sometimes go to churches to hear things from the New Testament.

We had a very nice time together and when I left I asked him if he would like to have some literature dealing with the fulfillment of prophecy in regard to the Messiahship in our Lord Jesus Christ, and he said he would. I stopped in the following Monday and gave him a New Testament and the literature I had promised him. I would like to have you put his name on our mailing list to have THE SHEPHERD OF ISRAEL sent to him regularly. We will pray for him that the Holy Spirit will open his eyes that he may see and accept the Lord Jesus Christ as his personal Saviour and Messiah. His name is Mr. Jack S.

The lady in Upper Michigan, Miss S., wants me to come up to her area soon and speak in the local church. We are arranging the dates and time. We look forward to presenting the work of the Mission to these folks and pray that all will work out according to the Lord's will.

This lady referred me to a Mr. and Mrs. Sol S., here in Milwaukee. I called on them and we had a very nice time together. I spent the better part of a recent Saturday afternoon with them, bringing out the truths of the Messiah according to the Old Testament prophets. They are a very fine Jewish couple and were quite receptive. We are praying that they may both see the light as it is in Christ Jesus our Lord. If they are not already receiving THE SHEPHERD OF ISRAEL will you please see that their names are added to our mailing list to receive it regularly.

We are eagerly awaiting Brother Jonas Cohen's visit to our church here in Milwaukee and his presentation of the Passover to our people. This event is going to be something we will long remember because of its significance in the work of the American Board of Missions to the Jews.

Jewish Lad Accepts N. T. as Bar Mitzvah Gift

By MRS. HANNA WAGO
Missionary, Denver, Colo.



A CHRISTIAN young man, a friend and helper of our Jewish missionary work here in Denver, has a great love for God's chosen people and a very friendly way of witnessing to them.

They listen to him and are amazed at his knowledge of the Old Testament and a smattering of Hebrew which he uses to great advantage. But what seems to fascinate them most is his sincere love for them.

This young man, whom I will call B., works with a Mr. O. for the same company. Mr. O. and his family are orthodox Jews to whom I have also witnessed.

B. brought Mr. O. to my place one morning for a visit. He stayed six hours! He sensed my sincere interest in his people and the cruelty and sufferings they endured under the Hitler persecutions. He described his own personal hardships first in Poland and then in Russia, and God's gracious leading in the deliverance of himself and his family. This story so touched B. that he wept unashamedly as he listened, apparently for the first time, to the story of what these Nazi victims endured in privations and cruelty.

I let Mr. O. talk until he began mentioning the changes of names in many of the Russian cities and towns. I said, "God has been dealing with Germany for her crimes. Now let me read you from God's Word what He says is in store for Russia," and I opened my Bible. "Here's what God says will come to pass, maybe in the near future, to Russia for many of her atrocious crimes against the Jewish people." And I read Ezekiel 38 and 39, while B. and Mr. O. listened. Mr. O. reached for the Bible to look at these passages for himself.

From this subject we touched on many others and when my voice gave out, B. carried on, after which Mr. O. warmed up and told us more of his terrible experiences. After six hours he seemed the most reluctant to leave.

Recently B. was invited to attend the Bar Mitzvah service for Mr. O.'s son. He wondered what gift he could give the boy. I suggested a Harkavy Old Testament. I also gave B. an Amplified New Testament and suggested that we pray for God's leading in opening the way for giving this also to the lad.

God certainly did open the way. After giving Mr. O.'s son the Old Testament, B. turned to the father and said, "I would like to give your son this New Testament also, but I don't want to do it unless it is agreeable to you. Some day he may be asked questions about Christ, and this might be embarrassing when living among Christians. In this book he will learn the true story of Christ from eye-witnesses of His life and ministry." The young lad interrupted and said, "Father, I would like to have this book. This friend is so interested in our religion that I would like to know about his religion. Please let me take it." And the father said, "Very well. You may take it."

May our dear Lord graciously use His Word to the salvation of these precious souls. Will you, dear friends, also join us in prayer for Mr. O. and his family. ☆

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JEWISH NOTES

By REV. CHARLES KALISKY



ISRAEL'S FOURTEENTH ANNIVERSARY

On May 9th Israel completed its fourteenth year as an independent Jewish State, and anniversary celebrations were held in Israel and in Jewish communities all over the free world.

The population of the country, which is no larger than the State of New Jersey, has tripled during these years, and it has absorbed over one million Jews from more than 70 different countries. Thousands of acres of desert wasteland have been reclaimed, and are now under cultivation, and new towns have arisen in what formerly was barren wilderness. Industrial production has increased fivefold and Israeli goods of a very high quality are reaching markets all over the world. This year supermarkets in the USA and Canada were retailing luscious Jaffa oranges and grapefruit.

The country has three excellent universities and school attendance has quadrupled. It has its own medical, dental and technical colleges. According to figures published recently by the World Health Organization, Israel has one doctor for every 421 persons. The comparable ratio in the USA is one doctor to 790 persons, and oil-rich Saudi Arabia one to each 24,000 persons.

Moreover, in spite of the stupendous difficulties they have had to contend with, Israel no longer needs technical aid from the UNO and the USA. Instead of receiving, Israel is now giving, and there are 900 Israeli experts helping in the newly emerging African states, which have sent more than 4,000 students to Israel for advanced technical training. In all, assistance has been given to 65 countries in Asia, Africa and South America.

As we review the remarkable achievement of Israel since its founding four-

teen years ago our hearts rejoice. But side by side with this development there has been a marked and progressive deterioration of the security of Jews in most other countries.

Jews insecure everywhere. The head of an international Jewish organization recently stated that he believes the Jews in the diaspora feel they are living in conditions of diminishing security. Indeed, newspaper reports all over the world seem to indicate that this is true. A synagogue was bombed in Chicago—in Russia Jews go to worship in fear and trembling and the baking of *Matzoth*, or the unleavened bread required for the Passover, was forbidden.—the Chief Rabbi in Sofia, Bulgaria, jailed—an attempt made to set fire to a Jewish club in Athens, Greece—an appeal to Brazilian Jews to assimilate has been made by an ex-president of Brazil—the home of a former chairman of the French Zionist Federation bombed in Paris.

Indeed, we rarely open our newspapers these days without seeing items such as, "Algerian Jews Grave Plight," "Potential Danger for Jews in Argentina," "Antisemitic Remarks at Hamburg."

Wherever Jews live today, outside of the State of Israel, they are made to feel they are unwelcome and aliens; they no longer say, "It couldn't happen here," and are still regarded as, "wanderers among the nations." An American rabbi who recently returned from a visit to South Africa, during which he covered both the Union of South Africa and Rhodesia, found that the Jews everywhere were very troubled about conditions. He said that the South African Jews were "in a mood of insecurity with

turbulent racial conflicts all around them." The South African Jews, he stated, although their economic condition is good, look toward Israel as a sanctuary, and a place where they may live freely, removed from racial tensions.

The prophetic Scriptures teach us that the beginning of the return of the Jews to the Promised Land will be under duress. They did not voluntarily leave the Land as they left Egypt, but were *driven out* by overwhelming powers against their will. In Deuteronomy 28:15, 64, 65, 66 we read:

And it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God . . . that all these curses shall come upon thee, and overtake thee . . .

The Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

And in a similar manner they are being *driven back*. In all the countries of their dispersion forces beyond their control are compelling them to look to the one land they can go to as of right and not on sufferance:

. . . I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them . . . (Jeremiah 16:16).

Thus we see the rapid development of the land of Israel and increasing anti-semitism everywhere as part of the same picture. The Jews are being compelled to return to the place from which they were scattered. Israel has become not only the Jewish national homeland, but an asylum and refuge for hundreds of thousands of Jews.

These two parallel developments — the successful building up of Israel, and the diminishing security of Jews elsewhere — seem without any doubt to indicate that we are advancing in the plan

of God towards the climax of the present age and the return of Christ.

Adolph Eichmann hears the Gospel. Permission to visit Eichmann in his prison cell has been granted by the Israeli authorities to a well-known American missionary in Jerusalem. Eichmann is at present in the condemned cell at the maximum security jail of Ramleh where he is awaiting the results of his appeal against the death sentence for his part in the murder of six million Jews under the Hitler regime in Germany. By the time these notes appear in print, the decision of the court of appeal will be known. We understand that Eichmann has listened to the missionary, and accepted a copy of the Bible to read in his cell, although he apparently has not expressed any special concern for his soul, or shown any remorse for his crimes.

Hospital construction and the Cohens. The Jewish names "Cohen" and "Levi" or any derivatives of these names, which come directly from Hebrew, mean that the holder of the name is actually a descendant of the priestly tribe of Israel, or even of the family of the high priest. According to biblical law, members of the priestly tribe are forbidden to come into proximity with the dead. This prohibition recently created quite a problem at the new modern Hadassah Hospital which has been built just outside the city of Jerusalem in Israel. Instructions had to be issued forbidding Cohens to visit the hospital because of the presence of a pathological laboratory in the building.

A spokesman for the Religious Council of Jerusalem said that this difficulty would shortly be overcome, as all entrances and exits to and from the pathological laboratory of the hospital will be provided with double doors, so that one automatically closes when the other is open. In this manner the laboratory will be isolated from the rest of the hospital and regarded as a separate building. Thus the scruples of the pious, orthodox Jews who wish to visit the hospital will be satisfied. ☆



Questions and Answers

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

Question: Could you please give the meaning of Matthew 8:22? "But Jesus said unto him. Follow me, and let the dead bury their dead."

Answer: The force of the statement is to let the spiritually dead bury the natural dead. The case is that of a man who would be a disciple of the Lord Jesus Christ but wished first to bury his father (verse 21), that is, to look after him until his death. The real issue here is to put the spiritual needs of the world first and to leave the secular duties to those who do not have spiritual sight. It is not to be thought that the man's father had already died, although he most likely was advanced in years and not too far removed from death. The Talmud considers a man at a hundred as "ONE THAT IS DEAD" (Mishna 21, ABOTH). Tradition had it that any duty performed for the dead freed a person at that time from the observance of other precepts and duties, as, for example, when one watches a dead body he "is exempt from the recital of the *Shema*" and from saying the *tefillah* and from putting on the *tefillin* and from all the precepts laid down in the Torah" (Berakoth 18a.). The man in Matthew 8 felt that it was proper for him to waive his duties as a disciple until after the death of his father, and he needed to be instructed otherwise. This the Lord Jesus did in a most succinct and at the same time a most profound statement, at one and the same time waving aside the tradition of the elders and establishing a vital spiritual principle.

Question: Was God displeased with the two and a half tribes who took possession of the land east of the Jordan

River? In Deuteronomy 2:31 it says God told them to begin to possess.

Answer: For the background of this read Numbers 32. Moses took the suggestion of Gad and Reuben as an attempt on their part to avoid the fields of battle, and this would surely have incurred the anger of the Lord (Numbers 32:14). But such was not the case and Gad and Reuben were quick to make the correction and promise to help conquer the land on the other side of the Jordan (verses 16-19). On this basis Moses gave them the portion on the east side of the Jordan which they desired. This was later recognized by Joshua in Joshua 13:8f. God would have been displeased with them only if they were leaving the other tribes to battle alone.

* * * *

Question: Did God use Saul to lead Israel to destruction for rejecting Him as their King?

Answer: Saul is spoken of as being chosen by Israel (1 Samuel 8:18; 12:13) because of Israel's insistence for a king at this time, but the actual choice of Saul when the time came was made by God (1 Samuel 10:24; 2 Samuel 21:6. Compare also Deuteronomy 17:14-15). Furthermore it was God's intention to use Saul for the good of Israel (1 Samuel 9:16) but this was conditioned by both Israel and Saul's following of the Lord (1 Samuel 12:14). What would happen if they did not is also clearly stated (1 Samuel 12:15, 25). This was the course of history.

* * * *

Question: Could you explain the reference to the gold and other precious stones as God revealed in Genesis 2:11, 12 where He speaks of the gold in the land of Havilah. Have the Jews ever

made an attempt to mine or dig for some of this gold which to my mind rightly belongs to them, or have they perhaps never had this passage in Scripture pointed out to them?

Answer: Wherever the Havilah of Genesis 2:11 may be, it is not in Palestine itself and therefore not in territory where the Jews could mine for gold. Critics have many theories on the location of this land. You will find these listed in a good Bible Encyclopedia. If the Havilah of Genesis 2:11 is the same as the Havilah of Genesis 25:18 and 1 Samuel 15:7, then it is a country lying somewhere south and east of Palestine between the Gulf of Akabah and the Persian Gulf.

* * * *

Question: What is the first of the year? I know it is not January. Is it April or September of our calendar?

Answer: According to Leviticus 23:5 the first month of the year is *Nisan*, usually our April. The year beginning with this month is known among the Jews as the religious year. They also have a civil year which begins with Tishri, our September or October. This is the date usually given in connection with the Jewish calendar, and the first day is called Rosh Hashanah, "the head of the year." It is observed as the anniversary of Creation as well as the Day of Judgment when man's doings for the year past are judged and his future destiny decided. There is, of course, no authority in the Word of God for incorporating a civil year even though it embraces all of the feasts stipulated in the Old Testament.

* * * *

Question: Who was King David's mother?

Answer: Strange as it may seem, the name of David's mother is not given in Scripture. Some have tried to find an answer in 1 Chronicles 2:16 and 2 Samuel 17:25. In the first reference Zeruiah and Abigail are said to be sisters of the sons of Jesse (but not necessarily

by the same mother). In the second, Abigail is called the daughter of Nahash. Since she can't be the daughter of both Jesse and Nahash several answers have been suggested. (1) The rabbis considered that the two were identical. (2) Professor Stanley, in his *History of the Jewish Church*, suggested that Nahash was the same as Nahash, king of the Ammonites (1 Samuel 12:12) whose wife (or concubine) had given birth by him to Zeruiah and Abigail and then later became the wife of Jesse and mother of his sons. (3) Still another explanation is that the name Nahash, which may be borne by either sex, was the name of Jesse's wife and was therefore David's mother's name. (4) A natural supposition is that the two girls were sisters of David on the mother's side by a former marriage and that neither her name nor that of her first husband is given.

* * * *

Question: Please explain Luke 17:21. — "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

Answer: The Pharisees were thinking in the terms of the Davidic Kingdom when they asked the Lord when the kingdom of God would come. In His answer He points them to the fact that the kingdom of God is spiritual and will not come with the observation of external phenomena. It is an inner thing, "within you" (*entos humon*). *Entos* does not mean "in the midst of." The Greek word for this is *mesos*. *Entos* means in, inside of. The only other use of this word in the New Testament is in Matthew 23:26 where the meaning is evident. The emphasis is not to be put upon the "you" as though the kingdom were within the Pharisees, but upon "within." It is *within* you, it is an inner thing, it is spiritual. It is to be remembered that this is not to be taken as a denial of the future establishment of the earthly kingdom to Israel as we learn from the teaching of the Lord Jesus Christ elsewhere. ☆

The Book of Ezekiel

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CHAPTER XXVII

2. THE COMMERCE OF TYRE. 12-25

In 2 Parts — Part 2



Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal and Meshech, they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules, the men of Dedan were thy traffickers; many isles were the mart of thy hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handiworks; they traded for thy wares with emeralds, purple, and brodered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for thy wares: bright iron, cassia and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers; they traded for thy wares with the chief of all spices, and with all precious stones, and gold. Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and brodered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

With the twelfth verse begins the recital of the commercial glory of Tyre. Notice the different nations, countries, cities, and the wide range of products and merchandise. Ezekiel artfully uses a wide variety of expressions. The Tarshish spoken of in this verse, in verse 25, and in 38:13 is probably a town or area in Spain, the Tartessus of the extra-Biblical sources. It was a Phoenician colony in southern Spain, known for its wealth in silver (Jeremiah 10:9). Their ships were the larger merchant vessels for distant traffic. A sampling of the metals traded is given by the prophet. Next are mentioned Javan, Tubal, and Meshech. The first are known to be the Ionians or the Greeks. The others are tribes from Asia Minor, north of the Black Sea. They are the Tabali and Mushki of the Assyrian cuneiform records, recognized as the Tibareni and Moschi of northeast Asia Minor to the Black Sea. Some think the first group lived southeast of the Black Sea, whereas the Mushki were their European neighbors. The area referred to appears to be that between the Black and Caspian Seas. See Genesis 10:2; Ezekiel 32:26; 38:2, and 39:1. From this passage, as well as Joel 3:6, the Greeks are described as slave traders. However, the others may be included as engaging in this same traffic. Brass is specifically mentioned as part of the merchandise. It was actually copper as throughout the Old Testament, for the alloy, brass, was not known to ancient metal workers.

The Togarmah that traded horses, war-horses, and mules is probably Armenia. The Armenians were a people

in the Taurus country noted for horses and mules according to the historians Xenophon, Strabo, and Herodotus. Compare Genesis 10:3 and Ezekiel 38:6. Some suggest Phrygia or Cappadocia, regions famous for horses, but this position is based on no better evidence than that for Armenia. In ancient times the horse was not employed for labor as in later days. Dedan (v. 20 also) is understood as an Arab tribe. Another suggestion refers it to the isles of the Persian Gulf or Red Sea. They brought their wares not as tribute but as payment in merchandise. Horns of ivory are the tusks of elephants. Ivory and ebony are products found in India and Ethiopia. Ivory objects have also been discovered in Cyprus. Syria (Hebrew *Aram*) has been emended by some to read Edom. This would entail the change of the Hebrew letter *r* to *d*. The reason given for the change, apart from the fact that it occurs in the Greek and Syriac translations of the Old Testament, is that Aram (Syria) is not on the way from Dedan and the coastlands to Israel (v. 17). But geographical order is not strictly adhered to in the place names of the chapter. The handiworks are not those which they brought to Tyre, but rather those which she made. The fine linen is the Syrian byssus, and the costly gems were part of the trade from the north.

But Tyre carried on commercial relations with Judah and Israel as well. The kingdoms to the south traded wheat from Minnith, located in Ammon (Judges 11:33), and pannag, a type of sweetmeats made from honey, together with honey, oil, and balm. Tyre looked to Damascus to supply her with her chief export, the wine of Helbon. Helbon or Aleppo is a vine-growing region northeast of Damascus, and its wine was mentioned as choice in the Assyrian inscriptions, a wine highly prized by the Persian kings (Hosea 14:7). Vedan and Javan made their contribution as well. Verse 19 does not begin with "And Dan" for no land or people in the entire list is introduced in this way. Fur-

thermore, it could not mean "Dan also" for the tribe had been carried into captivity long before, and would not be of such prominence to be mentioned separately and specially in this manner. Probably Vedan is a place in Arabia not mentioned otherwise. Some equate it with Aden, as they understand Javan to speak of Yemen. This Javan is hardly the same as that of verse 13; here it is identified as an Arabian city. The bright iron referred to may be the sword blades for which Yemen was noted. Cassia and calamus (aromatic cane) were well known South Arabian exports.

And so the list of supply sources for Tyrian commerce continues. Dedan, which was associated with the Arabians (not the same as the Dedan of verse 15), traded saddle-cloths. They were marks of luxury and eminence. Kedar was probably a nomadic tribe. The name is first met in Genesis 25:13 as a son of Ishmael. The people of Kedar were known for their large flocks. Compare Isaiah 60:7 and Jeremiah 49:28, 29. From Sheba in southern Arabia (1 Kings 10) and Raamah, which was probably situated on the Persian Gulf (Genesis 10:7), came spices, precious stones, and gold. The towns of verse 23 were in Mesopotamia. Canneh has been thought to be a contraction for Calneh (Genesis 10:10), an important commercial city later known as Ctesiphon. Actually, Canneh and Chilmad are unidentified regions, probably in Mesopotamia with Haran. Eden also is an area of Mesopotamia. It is not stated that this is where ancient Eden was situated. It is the Bit-Adini in Babylonia, and is not spelled as the Hebrew name in Genesis 2:8. See 2 Kings and Isaiah 37:12. Evidently, they carried on an extensive trade in yarns from Babylonia, as verse 24 indicates. Works of art are described also. The description of materials and wares is so precise and detailed throughout this section of the prophecy, that the impression is given that the prophet had seen the merchants with their merchandise. With the mention of the ships of Tarshish, the great

deep sea ships which sailed to the remotest parts, Ezekiel's sketch of the commerce of Tyre is brought to a conclusion, and there is a resumption of the figure of the ship begun in verse 4. What an array of merchandise, what a variety of wares, what a range of places, and all of it for self and pride! God was in none of it.

3. THE DOOM OF TYRE. 26-36

Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the dealers in thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads: they shall wallow themselves in the ashes; and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, Who is there like Tyre, like her that is brought to silence in the midst of the sea? When thy wares went forth out of the seas, thou filledest many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depth of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid; they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt nevermore have any being.

The prophet assigns at the beginning the cause of the downfall of the city of Tyre. Her rowers, that is, those who guided her course or her leaders, are represented as responsible for her ruin, yet Ezekiel maintains throughout that it is God who is the ultimate Judge of the prosperous and wicked city. The east wind usually causes great damage because of the violence of the gusts

(Psalm 48:7). The wind probably represents here Nebuchadnezzar, as some ancient and modern expositors have held. It cannot speak of Alexander for he came from a western power to attack Tyre in the fourth century B. C. The heart of the seas, which was the place of glory and pride at first, is now the grave of Tyre's greatness. The details of verse 27 are meant to emphasize the thoroughness of the destruction. Both crew and cargo are mentioned.

It is claimed that to speak of the suburbs as shaking gives no good sense to the passage. The Latin Vulgate renders it "fleets." With the same verb Isaiah 57:20 speaks of the action of the waves of the sea, so "waves" has been suggested. Judging from the usage of the term in other Old Testament passages, it denotes open places on the mainland which belonged to Tyre. It is not without the range of the possible that here it has reference to the entire territory of the metropolis. All men of the sea of whatever rank or station lament over the shipwreck. The different manifestations of grief show how universal is the lamentation over the catastrophe which has befallen Tyre. Making oneself bald was a mourning custom which was connected with pagan superstitions and was forbidden in the Mosaic legislation (Deuteronomy 14:1).

The actual dirge is placed in the mouths of the seafarers. They are astounded at the city once so splendid but now so desolate. The metropolis that formerly hummed with the bustle and activity of merchants and mariners, is now silenced. And again the emphasis is on her natural favorable position in the midst of the sea. The mourners recount how Tyre was the source of supply with her wares whereby she enriched many peoples by profitable exchange in trade. She was able to take raw materials and finish them for market. Her riches were famous, for Tyrian gold pieces (called Suri) were well known in ancient times. But now that she has met her doom, all who held commerce with her are affected. Both populations and

kings alike are struck with astonishment and fear. They are so agitated and thrown into confusion, that terror shows in their countenances. A final touch is given by remarking that the merchants hiss at Tyre (1 Kings 9:8). There are here elements of scorn, dismay at the calamity, and even malicious joy as well. Fearful and unprecedented has been the downfall of this mistress of the seas; she shall not recover from her blow.

RICH WITHOUT GOD

The record of Tyre has a peculiar relevance for the day in which we live. Those areas in which she excelled and was the envy of the entire ancient world, are precisely the fields in which every modern nation seeks superiority. Trade, commerce, business, home and foreign markets—these are terms and concepts

that keep recurring in modern speech and writings. Success along these lines seems to be the highest good. But Tyre has a message for our age, and it is this. Riches without God are not only unable to satisfy the heart of sinful man, but often keep many from dependence and trust upon God. And has not this spirit crept into the church, and does it not pervade all too many lives? Otherwise, what is the meaning of the shopworn excuse that one is too busy for this claim of God or that? Too busy to be occupied with the winning of eternal souls for Christ? How then are lost souls in Israel to hear if we are too busy to be interested, to be informed, to be impressed to pray and give? Friend, the hour is desperately late, and we need, each one of us, to reexamine before God the bases and motivations of our lives. ☆

Special Announcement

SUMMER CONFERENCES

By REV. EMIL D. GRUEN, Conference Secretary

A feast of good things is prepared in the Conferences on Prophecy and the Jew which will be held this summer across our country. What better way could there be to spend your vacation than fellowshiping around God's precious Word with others of kindred heart and mind, and also enjoying the relaxation of God's beautiful world in such lovely conference grounds as The Firs in Bellingham, Washington, and Rest-A-While at Cedar Lake, Indiana; the beauty of the seashore at Asbury Park, New Jersey; or to thrill to the adventure of the greatest city in the world, New York.

God has again given us some of His choicest servants to lead the Bible studies. Dr. Charles L. Feinberg of La Mirada, California; Dr. Charles H. Stevens of Winston-Salem, North Carolina; Dr. Martin F. Clough of Washington, D. C.; — these, together with Field Evangelists and Missionaries from our staff will be God's messengers in the conferences.

The schedule of the conferences is as follows:

June 30th to July 6th — The Firs, Bellingham, Washington

July 8th to 18th — Oregon Itinerary — meetings in churches in Springfield, Eugene, Portland and other cities.

August 4th to 10th — Rest-A-While, Cedar Lake, Michigan

August 19th to 24th — The First Baptist Church, Asbury Park, New Jersey

August 26th to September 2nd — Mission Headquarters, New York City.

We will be happy to send you detailed programs for any of the above conferences.

Come ye . . . apart . . . and rest a while (Mark 6:31).

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WCRT-FM	Birmingham, Ala.	Sunday	7:45 a.m.	96.5 Mc.
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.
WJRZ	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WJRZ-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.
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.

CONY ISLAND: 3116 NEPTUNE AVENUE: Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' and Kindergarten Classes. Wednesday 6:00 p.m., Preteens; 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.

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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.

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