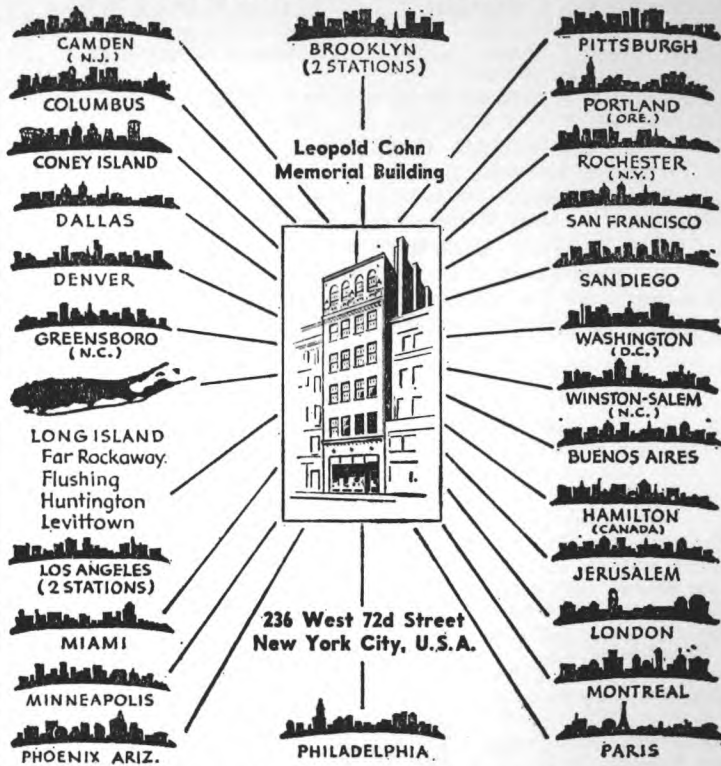


## OUR FAR FLUNG BATTLE LINE

(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.

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THE WORK now being carried on by the American Board of Missions to the Jews is the direct outgrowth of the work started by Leopold Cohn in a vacant store in the Brownsville section of Brooklyn in 1894. A list of the converts of this mission, could it be compiled, would fill many pages. The number of full-time and part-time workers in all departments is now over seventy-five. Your prayers are coveted that the Lord shall guide us in extending and enlarging this blessed work which is one of our Lord's miracles.

## The Fallacy of British-Israelism

— See page 14

VOL. LXVIII

APRIL 1963

No. 8

# THE CHOSEN PEOPLE

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

Psalm 121:4.



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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

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(Continued on inside back cover)

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## Salutation

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

## DEARLY BELOVED FRIENDS:

The details of the burial of great men is not generally discussed in their biographies. The notable exception to this generality is the burial of our Lord. It is noteworthy to observe that while so important a fact as His birth is mentioned in only two of the Gospels, all four of the evangelists tell us in minute detail the facts of His burial. It is also especially significant that in the Scripture which theologians recognize as the most succinct definition of the "Gospel," His burial is also emphasized:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures (1 Corinthians 15:3,4).

Certainly the burial of our Lord must be meaningful to the diligent student of the Word of God.

One of the reasons for the careful listing of the events of our Lord's burial is to demonstrate clearly how prophecies concerning Him were fulfilled. Eight centuries before His death Isaiah prophesied concerning Him:

And he made his grave with the wicked, and with the rich in his death (Isaiah 53:9).

If the evangelists had not described His burial so completely we would be ignorant of the fact that our Lord fulfilled this Scripture. It is a tenet of one of the schools of modern Jewish theology that the 53rd chapter of Isaiah does not refer to the Messiah, but to Israel. But this verse (as well as others in the chapter) is absolutely meaningless unless it is interpreted as a messianic prophecy. Here is a Person Who was "cut off" from "the land of the living" for the transgression of "my people." (If "my people" refers to Israel, certainly the Suffering Servant can't refer to them also!) As a criminal He was to be buried with them in a dishonored grave—but, instead, He was laid in a tomb with the rich! This is a singularly minute detail in this grand prophecy. There are eminent Bible teachers who tell us that the purpose of prophecy is not to go into little details, but only to show grand general themes. It is said that such details are beneath the dignity of revelation. This is not so—these details are of great importance! The smaller the detail, the more remarkable is the prophecy and the more striking is its fulfillment. A keen student of history can foresee tendencies and anticipate events on a large scale, but only God can predict minutiae. Let us quote Alexander MacLaren:

The difficulty in which this prediction of the Servant's grave being with the "rich" places those who reject the Messianic reference of the prophecy to our Lord may be



measured by the desperate attempts to evade it by suggesting other readings, or by making "rich" to be synonymous with "wicked." The words as they stand have a clear and worthy meaning on one interpretation, and we even venture to say, on one interpretation only, namely, that they refer to the reverent laying of the body of the Lord in the new tomb belonging to "a certain rich man from Arimathea, named Joseph.

#### THE DEATH AND BURIAL OF CHRIST REAL AND FACTUAL

Another reason for the listing of details in our Lord's burial is to prove that He actually died. We shall be considering the "empty tomb" and its impact, but before doing so would briefly mention the intellectual contortions to which enemies of the Gospel resort in trying to circumvent the implication of the "empty tomb." Actually the tomb was not empty. It was the linen graveclothes which had been wrapped around the body of our Lord that were empty—not the tomb! Here again we wonder at the wisdom of our God Who inspired the evangelist to include this detail. It was these empty graveclothes that convinced the apostle John that our Lord had actually risen from the dead before he knew "the Scripture, that he must rise again from the dead" (John 20:9). But the body of our Lord was not there! Enemies of the Gospel have earnestly strived to avert the impact of this fact by concocting a theory known as the "Swoon Theory." Briefly, they state that our Lord did not actually die on the cross, but that He just swooned and that He gradually revived. This so-called theory is a conglomeration of absurdities. Remember the pierced hands—could they roll the stone away from the door? Remember the pierced feet—could they walk the road to Emmaus, or travel scores of miles to Galilee? But the chief absurdity is this: it charges the Lord Jesus Christ with fraud! All one has to do is to read the details of the burial of our Lord to see how fantastic are these absurdities. The detail of Joseph of Arimathea is introduced, but from this detail we learn much more than that Joseph was a "counsellor of high estate" and that "he was a just man." Because he was that, he had access to Pilate and asked for the body of Jesus. It was then that Pilate investigated these things for himself:

Death by crucifixion was extremely slow, delaying sometimes for four days. Pilate thus could hardly believe Joseph, that death had already set in for Jesus. He is dealing with a Jew, even a Sanhedrist, and thus makes officially sure. The notion that Joseph was a friend of Pilate is shut out by Pilate's action in demanding a report from the centurion. This officer in charge at Golgotha reports at the Praetorium. The question addressed to him is now in the aorist, which is used also for recent events; "whether he died a while back." The centurion probably went with Joseph, waited outside, and was called in by Pilate.

R. C. H. Lenski, *The Interpretation of St. Mark's and St. Luke's Gospels*

Pilate wanted to make sure that the Lord had actually died. The centurion who, as a disinterested eyewitness, is a competent historical witness, added his testimony to the fact that our Lord actually died. On this fact rests our hope of eternal salvation.

Related to this truth, that the burial of our Lord is emphasized so as to prove His death, there is another sublime truth, the fact of the burial of our Lord gives us adequate proof that He actually rose from the dead! Let us list some of these facts: The Lord Jesus Christ died on the cross; He was buried; the door of His tomb was closed by a stone, this stone was sealed by Pilate, a Roman guard set watch over the tomb. These facts are minutely detailed—yet on the third day the body of our Lord was not there! Here are some plain and blunt facts for which we have the finest historical evidence. Four competent historians who were either eyewitnesses or well informed contemporaries have testified to these truths. It is impossible successfully to impeach their testimony.

How can we account for these facts? There are three alternatives: First, that our Lord actually did not die (we have already shown the folly of this absurdity); secondly, that someone stole the body of our Lord; or, thirdly, that our Lord actually rose from the dead. Let us examine the second of these possibilities. If the body of our Lord was stolen, certainly it would not have been stolen by His enemies; it would have been stolen by his friends. Observe again, how absurd it is to believe that these eleven discouraged men, the leader of whom had been cowed by a little girl, should have been able to do this! Eleven disheartened men, who until this time had never been able to agree on anything, now joined together in a plot to overcome the Roman guard and steal the body? However, there is a very remote possibility that they could have agreed and done so. If this had happened why were they not arrested? They certainly were available. Within a few weeks these men were preaching the resurrection of our Lord on the streets of Jerusalem. One of them was arrested, but not on a charge of insurrection, and none of the responsible officials ever charged them with stealing the body! The charge that these eleven could have overcome the guard is so absurd that it was never pressed. Here the enemies of our Lord grasped at another alternative; they would bribe the guards to admit culpability:

Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day (Matthew 28:11-15).

"Say ye, his disciples came by night and stole him away while we slept." How utterly impossible! Roman soldiers were trained; they just didn't sleep while on guard; it would mean death for them. But suppose that they had slept. It would mean not only that they slept, but that they all slept at the same time! And not only that, it meant that they all continued to sleep so soundly that the disciples were able to remove the stone from the tomb and then carry the body of our Lord past the sleeping guard so silently as to not even waken one of the guards! It is a lot easier to believe the fact of the resurrection than it is to give credence to this absurdity.

I realize that the argument I have just stated is an oversimplification of the historical evidence that is available concerning the truth of the resurrection of our Lord. So overwhelming is this evidence that to deny it is to deny the validity of history.

This brings us to our final point; the burial of our Lord is emphasized so as to demonstrate the blessed truth that our Lord Jesus Christ conquered death in its own territory. Since our Lord was buried in a tomb and arose from the dead, we can, with Him as our Saviour, join the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." (Psalm 23:4). We can exult, "O death where is thy sting? O grave, where is thy victory? . . . but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:55-57).

Yours faithfully for the Hope of Israel,



# Incidents In the Work

## ALL THY WORKS SHALL PRAISE THEE, O LORD!

From our workers in Coney Island, N. Y., South New Jersey, Denver, Colo., San Jose, Calif., Huntington Station, Long Island, N. Y. and Columbus, Ohio reports come in full of praise to the Lord for the wonderful way He has answered prayer and opened doors and the hearts of Jewish people to listen to the Word of Life.

### Some Victories of Grace During 1962 at Coney Island

By MISS HILDA KOSER  
Missionary, Coney Island, N. Y.



As I look back over 1962, it's the way the Lord has worked in the lives of His own children that I remember more than the increases in the number of our scholars and classes.

In April 1962 we had a baby shower for one of our girls. On the day of the shower her parents telephoned that one of their neighbors, a Jewess, wanted to come to the shower but was afraid of the Mission. We prayed for her.

About an hour before the shower was to start I was told that this Jewish lady was outside. I went out and invited her to come in. She refused. I kept on talking to her and she finally came into the hallway to see how the room was decorated. Gradually we got her into the auditorium. I spoke to her in Yiddish. She looked me up and down, and asked, "Are you really Jewish?" I assured her I was—a true Jew, one who accepted all that Moses and the Prophets wrote. She asked me how I happened to believe in Jesus. My heart rejoiced at this because it meant that the Lord was leading. By the time the shower started we were friends and she promised to come to our meetings.

Last August, at our Daily Vacation Bible School, this lady attended every morning. One day she told me that she believed in the Lord and asked for a Bible. She took it home and her son

found it and tried to persuade her to stop coming to the Mission. But, praise the Lord, she still comes and loves the Lord Jesus Christ. Now she, too, is a true Jew—a *completed Jew*—one who has found Him of whom Moses and the Prophets did write, even our Saviour and Messiah, the Lord Jesus Christ.

In December of last year, while I was shopping in one of our markets, a woman with three children stopped me and asked, "Are you Miss Koser?" I assured her I was, and she said, "I attended your classes when I was seven and eight years old. I also went to your summer camp one year." She stopped and waited to see if I would recognize her. I said, "Just tell me your first name," and when she did the Lord brought her second name to my mind as well. It had been sixteen years since I had last seen her. She was so happy to know that I remembered her, and it thrilled my heart to know that the Lord still had His hands on these children of His who had left the Mission. I am praying for her and her children that they may soon return to the fold of their heavenly Shepherd.

Another incident reminded me that I have been working in Coney Island for the past twenty-three years. Truly, every day has grown sweeter in His service in this wonderful field.

A new super-market opened in Coney Island last year and one day I got into conversation with a young girl behind the counter. We talked a while and she said, "You remind me of a teacher I had when I was a child." I asked, "What was the teacher's name?" She replied, "Miss Koser." When I told her I was Miss Koser, she threw her arms around me and cried, "I never forgot you and

what you taught me. When my family moved away from Coney Island, I wept because I thought I would never find you again. That was almost fourteen years ago. Wait until I tell my mother that I saw you!"

Praise the Lord for the encouragements He sends our way. Many times as we see the children come and go, we wonder if these little ones who hear the Gospel and move away, will remember the Mission and what they learned here.

Our Sunday school has been blessed more than ever before, and our classes continue to grow. Dr. Heydt, who supervises the lessons, has been a source of rich blessing to us all, and we praise the Lord for him. In our Sunday school we now have an enrollment of 200.

I wish I had space to describe our many activities at Coney Island, our classes for mothers, adults, teacher training, teenagers, and our various meetings. We have about ten different meetings each week, or nearly 380 meetings were held last year! And, best of all, we have had the joy of knowing that souls are being saved. Praise the Lord!

### A Review of Our Work in South Jersey

By REV. FRANCIS E. WALZ  
Missionary, Camden (N. J.) Branch



THE LORD's hand was evident in the opening of our Camden (N. J.) Branch five and a half years ago. Our first witness began in a Jewish area in the home of an orthodox Jewish man.

After three years in Camden our headquarters was re-located in Collingswood, N. J. Part of each summer the Lord has opened a way for us to stay near Atlantic City, enabling us to visit door-to-door in Ventnor and Margate City. This summer (1963) we hope to complete our goal of visiting every home in this Jewish area.

Our missionary program began with, and still includes, a weekly prayer meeting. During the summer these meetings are conducted in the Atlantic City area. Since last May (1962) a weekly Bible study on the Psalms is held each Tuesday at 8:30 P. M. for Jewish folks. Preceding this our regular prayer group meets in intercession for Israel and the needs of our work.

Of our various activities—mailing literature, hospital visiting, follow-up prospects—the house-to-house visitation presents our greatest challenge.

### An Interesting Visit

In one of Camden's suburbs we have found a section populated largely by Jewish folk, many of whom are professional people. Visitation in this area has provided some very interesting opportunities for personal work. In answer to prayer, the Lord has given us open doors and open hearts. One of these incidents concerns a medical doctor who received us most cordially.

The visit was made preceding Yom Kippur, and naturally the conversation turned to God's provision for atonement in the Messiah. The doctor listened attentively, showing a deep interest in the ideas we presented to him. Before we left he accepted a New Testament with gratitude and promised to read it.

We kept in touch with him, inviting him and his wife to our meetings. They made several attempts to attend but were hindered.

Recently we visited them again, and this time we were invited in and met the doctor's wife. During this visit the wife indicated her interest in prophecy and we promised to send her some helpful material on this subject.

This physician and his wife are delightful personalities, highly educated, the doctor speaking six languages. They promised to attend our weekly Bible studies. As you read this, please join us in prayer for their salvation. What a marvelous witness they could be in their position!

The thrill of entering Jewish homes and presenting the Gospel of our Lord



Jesus Christ, and the wonders of the Word of God have brought us much blessing. This, we feel sure, has been the result of the prayer-burden for Israel God has placed upon the hearts of our many friends in Camden and South Jersey, and our prayer is that through our ministry many Jews will be found present in "That Day."

### Salvation Through the Blood Shocked This Physician

By DR. ELIAS DEN AREND  
Field Evangelist, San Jose, Calif.



I WAS invited to preach in one of the churches in this area, and after the evening service a Jewish couple came forward and asked to be introduced to me. The husband was a physician and told me that a statement I had made in the pulpit had shocked him very much. He said, "Your statement was that Judaism had not saved you, but the blood of Christ, shed on the cross of Calvary, saved you, and saves all who accept Him as Israel's Messiah and the Saviour of the world."

That statement, he said, troubled him. He wanted to know where I got such an idea. I told him I would be glad to show him if he would make an appointment where we could meet at some place and talk together without interference. He replied, "There is no time like the present," and invited me to accompany him to his home. I accepted his invitation and went with him.

I was with him for three-and-a-half hours. He wanted me to show him in the Old Testament all that I could about salvation and eternal life and the way in which it could be obtained. His questions were very much to the point. He was very kind and eager to hear my answers, and he made notes of them. He told me that the reason he was troubled by my statement in church was that his Jewish leaders had never talked

about salvation and eternal life. He wanted to know, he said, what his Rabbi would have to say about this subject.

Two days later I called him by telephone. He told me he had talked with his Rabbi who told him that I, and others who preach about salvation through the blood of Christ, were paid a bonus to lure the Jewish people away from Judaism. The doctor said to me, "Thank God, I don't believe that. I heard you preach and I know you were not there to get money out of people. I know you were there to show us Israel's need for God and His salvation."

The next time I called the doctor's wife was with him. She was not at all interested and acted in a very contrary manner. She said to me that all I had told them was just a lot of nonsense, and that if I thought I was saved I should be able to prove it. When I told her I could prove it from the promises in God's Word, she said, "That is not enough for me." The more contrary and difficult she acted, the more eager the doctor became for me to go on showing him the way of salvation. Suddenly he turned to me and said: "I am absolutely sure that Jesus Christ is our true Messiah. I am ready to take Him at this moment as my personal Saviour."

It was as though a bomb had exploded in the room. The wife in great indignation told her husband that if he ever made a public confession of faith in Christ, she would leave him and take their three children with her. Such a public confession, she said, would mean that both of them would lose their standing with their Jewish friends, to say nothing of the trouble they would encounter from their families.

The doctor told me later that I could be sure that he was saved, and that he was just as sure that in time he would be able to lead his wife to the same saving knowledge of our Lord. They need a lot of prayer, for they really love each other and I am sure that in His own good time our Lord will bring the wife under the blood of Christ.

### Our People Have a Good Gift — They Speak to Strangers

By MRS. JOSEPH RUBIN  
Missionary, Huntington Station, N.Y.



A LOVELY Jewess who comes to our meetings here in Huntington Station and has accepted the Lord Jesus Christ as her Jewish Messiah and Saviour, told us of an experience she

had before she was saved.

She said she happened to be sitting next to another Jewish lady on a train. Our people have a good gift. They are friendly and don't need a special introduction to speak to strangers. A conversation began between these ladies and the one who had been coming to our meetings brought up the subject of belief in Messiah Jesus and suggested she meet and talk with me about this matter. She intended, she said, to ask my permission first before giving the lady my address, but because she seemed so hungry for truth and fellowship she gave it to her. That evening she began calling a number of people in our town until she found a family whose daughter went to school with our daughter Ilayna and got our telephone number.

The next day I visited her and invited her to our meetings. She said she would like to come but there would be no one to take her daughter home from school on the day of the meeting. I asked Ilayna to call on the lady, meet the daughter, and arrange to take her home from school on the day her mother would attend our meeting.

When Ilayna called and met the lady they recognized each other. Her husband had been a patient, before his death, in the hospital where Ilayna was working as a nurse. As a result of Ilayna making this call, both mother and daughter now attend our meetings. Both have made a confession of faith in the Lord Jesus Christ, and we pray

daily for the growth of these two precious souls.

There was another Jewish lady whom I mentioned in my report in the September 1961 issue of this magazine, page 10, who was miraculously healed by God while on the operating table. She too has now accepted the Lord Jesus Christ. One day she called me and told me with joy how she now has a jewel in her crown. God used her, she said, to lead another Jewish lady to the Lord, and she allowed me to read the beautiful letter of thanks which this new child of God had written her.

Another young Jewess who, when I first witnessed to her, said, "You couldn't have come to a hungrier person," has now followed the Lord in baptism. I reported this in the February 1962 issue, page 7. She has a real zeal for soul winning. Her husband came to our meetings a few times. He likes our meetings but objects to his wife and son attending Sunday school and Sunday worship in a church. We pray that he too will soon come to know the God of Abraham, Isaac and Jacob.

### Our Holy Land Slides Proved a Blessed Ministry in 1962

By MRS. HANNA WAGO  
Missionary, Denver, Colo.



As I look back over the past year one feature of our work which was new during 1962 and stirred up much interest among our Jewish friends was the showing of our color slides of the Holy

Land before church groups and in Jewish homes.

Mrs. Baer, my associate, and I have had a blessed ministry in carrying on this work, which has had the Lord's gracious and continued blessing. The views were made by Mrs. Baer on a trip to the Holy Land and include the holy places not only in Israel but also in Jor-

dan. We arranged about 75 of these slides into a Passover message and have shown it several times.

Not long after we had the slides and message put together, we made plans to show them to two Jewish couples, Mrs. Baer's neighbors. In preparation for this, we were much in prayer, because offending them might mean the end of a cherished friendship. I had Mrs. Baer tell them that the message and slides would be presented from the Christian point of view, which meant that they would hear about the Lord Jesus Christ. The wife replied, "I guess it won't hurt us to hear it," and her husband agreed with her. Although I had met one of these people before, the other couple I had not met at all. When they both arrived, and before we showed the slides, I sensed a feeling of constraint and wondered what I could say that would put our guests more at ease. Suddenly the Lord put a thought into my mind about a Jewish family I used to know when we lived in Hastings, Nebraska. This family had a store there and my oldest sister worked for them. When my husband and I moved to Denver in 1911, my sister stayed in Hastings and went to live with this family. She observed the Passover with them. I mentioned this fact as I told them the story.

Well, I had no sooner mentioned the name of this family when all four of our guests, almost at once, spoke up and said they knew the family well.

This had the effect of bringing us all closer together. I had mentioned my late husband's name, and immediately the Lord directed me to tell them how he became a believer in the Lord Jesus Christ.

We then showed them the slides and gave the message. After it was over, Mrs. Baer served some refreshments. Mr. B., whom I had never met before, began to ask questions which I answered. After our guests were gone, Mrs. Baer remarked, "I feel numb. Did this really happen to us?" And we had a prayer and praise meeting, thanking God for the opportunity of witnessing for our Lord.

The next day Mrs. Baer took each family a Passover gift. One of the families told her how delighted they were with their visit, and that their daughter would like to see the slides too. One of the men expressed surprise at my knowledge of the Bible, he told Mrs. Baer, because I gave him the answers to his questions right off without having to fumble for them.

When Mrs. Baer told him that if he and his wife really enjoyed the Passover message and discussion, they should come again for more Bible discussion, he spoke right up and said, "I would like that. You just say when and we'll be right over."

You can imagine how pleased we were. We would appreciate your prayers for further meetings with these families. One never knows how far-reaching this could be.

#### Rabbis Show Interest in Work of Our Field Evangelist

By MRS. SANFORD C. MILLS

MY HUSBAND and I have been presenting the Gospel of the Lord Jesus Christ to Israel for 23 years, and during this time we have seen an increasing interest, especially among the rabbis, in the things we teach. During the past six months or so we have found this increase in interest almost fantastic, as we are constantly being contacted by rabbis.

In an Ohio city where Mr. Mills had spoken in one of the churches, a young rabbi telephoned the pastor and asked him if he would invite my husband to call on him at the Temple. He accepted the invitation with pleasure. It was a friendly meeting and the rabbi's questions were intelligent, mostly of a talmudic nature and in Hebrew. The rabbi seemed well satisfied with the answers he received, even after attempts to catch my husband with the kind of questions designed to trap a novice. At the end the rabbi expressed satisfaction at the discussion, and even extended an invi-

tation to my husband to visit him if he should again be in his area. It seemed like the beginning of a desirable friendship.

In a Michigan city at one of Mr. Mills' meetings a young rabbi and his wife happened to be in the audience. They stayed after the service to meet the speaker and ask questions. The thing that impressed them most seemed to be that what they had listened to had come from the lips of a Jew! And they wanted to confirm the fact that it was a Jew who knew whereof he spoke. They were a young couple and a living example that young Israel is seeking answers to age-old questions. Their ears are open, and we pray that before long their hearts will be open, too.

In a Florida city we met a rabbi who had read one of my husband's articles in *The Shepherd of Israel*. He, too, was anxious to meet him and had many questions to ask. To him, a Jew who has become a Christian and has accepted Christ, and yet is well versed in Judaism, knows the Hebrew Scriptures and the Talmud in Hebrew, and the New Testament in Greek, is an enigma, and he wanted to know more about what and why we believe as we do. These rabbis know they have little to offer their people. To live a lifetime and at the moment when life is ending to be uncertain as to whether their good deeds will atone for their evil deeds, is indeed pathetic. How could they, as humans, know where they would spend eternity?

#### OUR NATION-WIDE

## Congress on Prophecy

Not only *Hearers* — but *Doers*

One of the end results of the study of God's Word must always be a greater passion for souls. With this in mind the CONGRESS ON PROPHECY to be held at THE MOODY CHURCH in Chicago, May 12th to 19th will also present the practical outreach of the Gospel, especially to Israel.

Workers of the Mission, specialists in the various phases of Jewish evangelism, will be at the Congress and participate in the program. Through daily missionary presentations the opportunities and results of this ministry will be described. In addition to the daily missionary messages there will be two study seminars at which the Jewish missionary specialists will share, in open forum, their knowledge and experience with those who have a special interest in this ministry. Augmenting these missionary presentations will be displays of missionary materials, tracts, books and related literature. These displays will be manned by our own missionaries who will be there to help and counsel.

So come to Chicago, meet with us in a glorious week of fellowship, inspiration and missionary challenge. Your heart will be blessed and you will be better able to give to every man, Jew as well as Gentile, a reason for the faith that is in you.

**Remember the dates — May 12 to 19, 1963!**

For further information and list of available accommodations write to:  
Rev. Emil D. Gruen, *Conference Secretary*





# JEWISH NOTES

By REV. CHARLES KALISKY

**New English Translation of Torah.** Further to our Note on page 9 of the February, 1963 issue of THE CHOSEN PEOPLE, the Union of Orthodox Rabbis has now issued a ban on the use of this new English translation of the Torah. Rabbi Pinchas Teitz, a member of the Presidium, said that as it contains so many inaccuracies it can only be regarded as heresy. It will not, therefore, be used among the Orthodox Jews.

**More Synagogues in Israel.** On the creation of the State of Israel in 1948 there were about 600,000 Jews in the country. They had about 600 synagogues to serve their religious needs. By 1958 the population had increased three-fold, the number of synagogues had increased by almost six-fold. By this time there were no fewer than 3,400 synagogues in the country. Since then the number has been steadily increasing.

**Israel's President Gives Away Half his Salary.** Last year the Knesset (the Israeli Parliament) voted to increase the salary of Isaac Ben Zvi against his objection, as he maintained he was adequately paid. The increase was, nevertheless, approved. This means that Mr. Ben Zvi's salary as President of Israel has been increased to \$6,000 per year tax free. Of this sum, Mr. Ben Zvi is donating \$3,000 each year to a special fund for preparing documents dealing with the history of the Jews and Israel for research and publication.

**Most of Israel Still Desert.** There are still over 600,000 acres of land in Israel waiting to be reclaimed. This constitutes about 75% of the total land area of Israel. It is amazing when one realizes the tremendous developments that have taken place in Israel during the last 15 years or so, and the

huge number of immigrants from all parts of the world who have settled there, and that all this has been done in only 25% of the available land space. The 75% which is for the most part desert is capable of being reclaimed and used. At least one-third of it is suitable for agriculture, and the rest can be reforested. It is estimated that building the necessary roads and developing the land will take about 20 years, and the cost will be in the neighborhood of \$250,000,000, but when completed there will be room and employment for millions of persons.

**The Jews and Cancer.** In a recent issue of the Hebrew Medical Journal appeared an article written by Dr. Zadik of Haifa, entitled "Cancer and the Orthodox Jew." Dr. Zadik called attention to the fact that certain types of cancer are less frequently found in orthodox Jews than in other people, and he believes that there is a direct relationship between this infrequency of cancer and the practice of orthodox Judaism. He maintains that cancer preventative methods, although practiced without direct knowledge or intention, were already known in pre-Biblical times and that the commands in the Torah regulating the personal life and diet of the Jews tend to prevent cancer.

**Israel Bonds to Raise \$75,000,000 in 1963.** At a planning conference of the Israel Bond Organization recently, it was decided to drive for a sale of \$75,000,000 Israel bonds during the coming year. During 1963, \$24,000,000 will be repaid by Israel to American holders of Israeli bonds issued 12 years ago, the repayment of which now falls due.

**Anti-Missionary Feeling Growing in Israel.** There may be some relation-

ship between the recent high court ruling in the case of a Jewish convert to Catholicism who was denied rights as a Jew in Israel, and the recent wave of increased opposition to missionary activity in Israel. Israel's Minister of Religious Affairs, who spoke at the foundation meeting of the Israel Council to Combat the Missions, said that although he did not advocate violence against missions or missionaries, more voluntary activity in the anti-missionary field was vitally necessary. He pointed out that there are 1500 children in missionary institutions in the country. He leveled his attack particularly against the Protestant missions, for he said that the Catholics were not primarily interested in converts, but sought rather to help the children of mixed marriages, while the Protestant missionary groups are more active in the work of conversion, and this was regrettable. As we pointed out in these Notes some time ago, this increased objection to missionary work is to be expected, and means that the approach to the Jew in Israel particularly must be re-evaluated. The publicity given to the missionary activities will undoubtedly create an interest among Jews in Israel who previously had not perhaps given any thought to the subject. These people will not come to meetings as they will be afraid to do so for fear of censure by their neighbors and friends, but literature prayerfully and judiciously selected and distributed can in such cases be used of the Lord to reach this type of Jew.

**"Return to Zion Years."** The Hebrew years 5723-4, or 1963-4 on our calendar, have been declared the "Return to Zion Years," and celebrations will be held all over Israel during these years to mark the 2500th anniversary of the return of the Jews from Babylon as a result of the proclamation of Cyrus, King of Persia, as recorded in Ezra 1:1.

**Conversions to Judaism.** At a discussion panel held in London, England, recently, present-day rabbinical policy regarding sincere applicants for conver-

sion to Judaism was criticized. It is maintained that they are generally kept waiting too long, and this is possibly one of the reasons why interested inquirers are so often lost to Judaism. Judaism is still not a "missionary" religion, and Israel is still not a "nation of priests." (Ex. 19:6)

**World Jewish Population.** According to a survey compiled by the World Jewish Congress there are 12,915,000 Jews in the world today. They live in 122 different lands, although 10 million of them live in three countries: 5,500,000 in the United States, 2,200,000 in Israel and about 2,300,000 in the Soviet Union. France has now become the fourth largest Jewish community in the world with a population of 500,000 Jews as a result of the influx of Jews from North Africa following the recent independence of Algeria.

**Bill to Define "Jew."** One of the problems over the years in Israel has been to find a clear definition of who is a Jew. A ministerial committee has for several years been trying to find a satisfactory definition for legal purposes. A definition has already been drafted in connection with the Population Registry Ordinance concerning registration of religion and nationality which states: "Religion shall be registered according to the declaration of the registree, or of his parents if he is a minor, to the effect that he is a member of a particular religion under the laws of that religion. Nationality shall be registered similarly except that no one shall be registered as being of Jewish nationality if he is registered as belonging to another religion."

In our view, this still leaves a gap, for if a person should maintain a religious belief, but not be formally affiliated with any religious group, according to the draft definition, he would have no religion.

At the same time, a proposed Bill to permit civil marriage in Israel was defeated in the Knesset. This means that marriages between persons of different religions cannot take place in Israel. ☆



# Questions and Answers

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

## CONCERNING THE RESURRECTION

**Question:** *Did Jesus ever say that he would rise from the tomb? Where does the Scripture say that Jesus rose from the grave?*

**Answer:** The Lord Jesus Christ spoke of His resurrection as early in His ministry as John 2:19-22. For other references see Matthew 16:21; 17:23; 20:19; Mark 9:9; 14:28, and parallel passages. All the Gospels give an account of the resurrection of Christ, but see especially John 20:1-10. It was the center of apostolic preaching: Acts 1:22; 2:24, 32; 3:26, etc. See especially Paul's powerful affirmation of it in 1 Corinthians 15:1-20 and note particularly verses 12 to 19.

\* \* \* \*

**Question:** *When Christ was resurrected was He no longer human, but all Spirit?*

**Answer:** When you ask whether Christ was no longer human after the resurrection but all Spirit, we gather that you refer to His *physical* body. The Bible clearly teaches that He was resurrected in a real physical body. He said "handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). This body, however, was in a glorified form. It was not restricted by physical laws. Thus the closed doors did not hinder Him, nor did the distance between Emmaus and Jerusalem or even that between earth and heaven. It is wonderful to realize that our resurrection bodies will be like His (Romans 8:23; 1 John 3:2).

\* \* \* \*

**Question:** *Didn't all the Old Testament saints rise when Jesus arose?*

**Answer:** The only account we have of the Old Testament saints being raised

and coming forth out of their tombs after the resurrection of the Lord Jesus Christ is in Matthew 27:52-53. This account says that there were "many," and since "many" is not "all" we must abide by this authority.

\* \* \* \*

**Question:** *Shall we maintain our individuality in the resurrection?*

**Answer:** Some teach, on the basis of Philippians 3:21 and 1 John 3:2, that we shall lose our individuality in the resurrection and therefore shall not know each other as we do now. The following instances we read of in the Scriptures disprove this teaching:

1. The individuality retained by those who died presupposes that it will be so in the resurrection
  - (a) The return of the spirit of Samuel, 1 Samuel 28:11-14
  - (b) The expressed hope of David in seeing his child, 2 Samuel 12:23
  - (c) The assurance quoted to Job, Job 19:26
  - (d) The lifted curtain of Luke 16:19-30
  - (e) The evidence of the Transfiguration episode, Matthew 17:3
2. The definite promise of 1 Corinthians 13:12 guarantees it
3. The promise given to Daniel necessitates it, Daniel 12:13
4. The promise of Christ to His disciples in John 14:2, 3 takes it for granted
5. The comfort of 1 Thessalonians 4:13-18 would be meaningless without it
6. The individuality of the judgment of the believer's works requires it, 2 Corinthians 5:10
7. The individuality of other created beings in the supernatural realm makes it logical, Jude 9; Revelation 12:7; Luke 1:19, 26

**Question:** *Does Hebrews 9:27 ("... it is appointed unto men once to die, but after this the judgment.") prove that Lazarus was resurrected in a glorified body?*

**Answer:** The "common sense" interpretation of John 12:10 certainly indicates that Lazarus could have died again since nothing is said to the contrary. Hebrews 9:27 simply states what God has in general laid up for the human race. (We say "laid up" because this is how the Greek word is translated in Luke 19:20; Colossians 1:5 and 2 Timothy 4:8, its only other New Testament uses.) It does not prohibit the rapture nor does it require Enoch and Elijah to come back to die. Likewise, it does not prohibit God from bringing back to normal physical existence a person like Lazarus. I believe, however, that the text does indicate that no one can come back again and correct his life and make better preparation for death. Once a man dies there is nothing he can do about it, and judgment is to follow. If God wishes to resurrect him that is a matter not restricted by this passage.

\* \* \* \*

**Question:** *Will every bit of the body laid in the grave be raised in the resurrection?*

**Answer:** The Scriptures do not explain this detail for us. It would seem, however, that nothing more than a nucleus of the original body would be required in order to qualify for a resurrection body. We have many bodies in the course of a lifetime; some claim the body is replaced every seven years. Certainly not all the elements which once formed our bodies will be produced in the resurrection. Whatever is required, God is quite able to accomplish it so we do well to leave the matter with Him. Arguments on the matter would not convince the unsaved anyway, even though one rose from the dead (Luke 16:31).

\* \* \* \*

**Question:** *In the Old Testament, what passages gave assurance of resurrection, like Job 19:25-27?*

**Answer:** One of the important resurrection passages is that which relates to the resurrection of the Messiah in Psalm 16:8-11. The resurrection is very definitely stated in Isaiah 26:19; Daniel 12:2; Hosea 13:14, and the section you mentioned in Job 19:25-27. It is certainly intimated in passages like Psalm 17:15; 49:15; 71:20, and Isaiah 25:8. Ezekiel uses it as an illustration when he writes about the restoration of the Jewish nation in the 37th chapter of his prophecy. The following resurrection types make a very fruitful study:

1. Isaac—Genesis 22:1-10; Hebrews 11:17-19
2. The Living Bird—Leviticus 14:4-7, 49-53
3. The Feast of Firstfruits—Leviticus 23:9-14; 1 Corinthians 15:20-31; Acts 26:23; Revelation 1:5
4. Jonah—Jonah 1:17; Matthew 12:40.

\* \* \* \*

**Question:** *What is the belief of orthodox Jews regarding the resurrection of the body and life after death?*

**Answer:** The resurrection of the body is no longer as vital a teaching in orthodox Judaism as it once was. For Maimonides the resurrection of the body, physical torments for the wicked and the idea of a "celestial playground" were chiefly allegories embodying some sober truth. Today most Jewish teachers hold what they call the middle ground of the immortality of the soul. Morris Joseph in *Judaism as Creed and Life* says, "There is an existence beyond the grave; there are larger possibilities of happiness for the soul than this life can offer. This simple conviction is surely enough; to know more is unnecessary."

One cannot expect truth to continue among a people who are living in the rejection of their Messiah Who is the Way, the Truth and the Life. As a result there is a gradual decay of the old beliefs and an ever-increasing embrace of modern theology. However, belief in a coming day of judgment is still prevalent among orthodox Jews. ☆



# The Fallacy of British-Israelism

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

President

The Jewish Missionary Training Institute

Part One

## WERE THE TEN TRIBES OF ISRAEL EVER LOST?

The British-Israel-World Federation lays constant stress on the Word of God in support of its claims. I shall endeavor to present in this article a study of these claims as found in the official literature of the Federation:

### Some Claims of British Israelism

- 1 The Anglo-Celto-Saxon Race, as the lineal descendants of the ten tribes of Israel which, after the days of Solomon, composed the northern kingdom of Israel, confirms history, fulfills prophecy, and proves the Bible to be in very truth the inspired Word of God. *British Israel Truth*, by Joseph Day.
- 2 To these (the Anglo-Celto-Saxon Race) will Jesus return in the glory of His power to take up the reins of government in the earth. *The Coming of Christ and Israel-Britain's Identity*, by R. C. Thomas.
- 3 In order to bring mankind back into fellowship and reconciliation with Himself, God selected one branch of the human race, revealed Himself to them, trained and equipped them, gave them the great experience of His redemption, made them to know the gospel of His love and sent them out to preach that gospel to their fellowman . . . . We affirm that this work is not being performed by the Jews and that in no sense can it be said the Jewish people are fulfilling the prophecies relating to the chosen Israel nation . . . this world-wide mission is being carried on in the most real sense by the British people the wide world over. *British-Israel Foundations*, by J. J. Morey.
- 4 British-Israelites differ from a large proportion of their fellow Christians in the fact that they maintain that the Bible promises to Israel as contrasted with Judah, must be fulfilled prior to the Second Advent of our Lord and Saviour Jesus Christ . . . . British-Israelites are no more nor less than believers, of all denominations, who hold that the Northern Kingdom of God's chosen people, to whom was promised many definite, specific, temporal and premillennial blessings, are to be found in the Anglo-Saxon people, who now compass the British Empire

and the United States of America, *The Case for British-Israelism*, by A. N. Denny.

- 5 Let us understand the difference between the Jews and the lost tribes of Israel: between the kingdom of Judah and the Kingdom of Israel. This distinction between the two nations is never lost sight of in the Bible . . . The Bible, however, is perfectly plain. When it speaks of "Israel" in ninety-nine cases out of a hundred the ten tribes are meant. There are some few passages where the word "Israel" undoubtedly refers, as it did originally, to the twelve tribes of Israel. *The Lost Tribes of Israel*, by Reader Harris.

### No Scriptural Foundation

Notice the last claim first: Its absurdity should be evident to even the casual reader. The one case out of a hundred when Israel is not Israel (the ten tribes) is very essential to the Israel-British hypothesis. What would they do with Acts 2:36 but for this? There we are told that "all the house of Israel" are responsible for crucifying Christ. Reader Harris, in *The Lost Tribes of Israel*, says:

When the Messiah came, the Jews, or rather, the tribes of Judah and Levi, as was predicted, put Him to death, saying, "His blood be on us and on our children" (Matthew 27:25), which saying has been fulfilled in terrible measure. The tribe of Benjamin seems to have taken no part in putting our Lord to death.

Yet Acts 2:22, Acts 3:12 and Acts 4:10 all attribute the responsibility for the crucifixion to Israel! To these Scriptures must be added Romans 11:25:

For I would not brethren, that ye should be ignorant of this mystery . . . . that blindness in part is happened to Israel.

Regarding the "mystery," F. S. Dobbs in *Israel in the New Testament*, writes, "What is the mystery? 'That hardening in part hath befallen Israel.' What part of Israel? The Jews undoubtedly." He

comments further on Romans 11:1, ("Hath God cast away his people? God forbid"),

Without a doubt "His people" refers to the ancient people of Israel. Again, when Paul was struck to the earth on the road to Damascus, the voice from Heaven promised deliverance "from the people and from the Gentiles unto whom I send thee" (Acts 26:17). Clearly this expression, "the people," refers to the Jews.

However, of Romans 15:10 ("And again he saith, Rejoice, ye Gentiles, with his people") Mr. Dobbs says, "The rejoicing people are the people of Israel and the Gentiles are invited to rejoice with them." This devious way of handling the Scriptures should be clear to the reader. This same author's peculiar reasoning is also apparent in his comment on Romans 11:17,

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree,

when he says, "The branches broken off were the Jews. Therefore, the Israel tree must have been unaffected by the above operations."

What this author does with I Peter 2:7,8, which is based on Isaiah 8:14, is interesting. The latter reads,

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel.

He says that the disobedient are the Jews. God will be a sanctuary to the one (Israel) and a stone of stumbling to the other (Judah)!

From the quotations thus far given it should be clear to every student of the Scriptures that the reasoning of the supporters of British-Israelism is strangely at variance with the facts of the Bible. This is noteworthy, especially for a group of people who claim to accept the Bible records, as they say, "to be as literal in their meaning as they are literally given," to quote R. C. Thomas, in *The Coming of Christ and Israel-Britain's Identity*.

The simple facts of Scripture reveal that the name Israel belonged to all

twelve tribes by divine appointment, as it is written in 1 Kings 18:31:

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name.

The division of the kingdom was God's way of afflicting David, but it was to be for a limited time only, as it says in 1 Kings 11:39, "And I will for this afflict the seed of David, but not for ever." It is important to observe exactly what God said to Jeroboam when He separated the ten tribes, as recorded in 1 Kings 11:38,

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways . . . . that I will be with thee, and build thee a sure house.

In 2 Chronicles 11:14,15, we read that the Levites went to Judah and Jerusalem:

. . . . for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made.

As a result, those out of *all the tribes of Israel* who sought the Lord went to Jerusalem (verse 16). The entire history of the northern kingdom covered only about two hundred and fifty years, and was, as David Baron says, "one long, dark tale of usurpation, anarchy, and apostasy, unrelieved by the occasional gracious visitations of national revival which light up the annals of the Judean kingdom under the house of David."

### Judah's Rights Not Transferred to Israel

The fact that there was no transference of the throne or kingdom from Judah to Israel when the division was made is further evidenced by the account in 2 Chronicles 13. Abijah, king of Judah, waged battle against Jeroboam, king of Israel. The army of Jeroboam was twice the size of that of Abijah, but Abijah said to him, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to

David for ever, even to him and to his sons by a covenant of salt?" God substantiated the claim of Abijah, and the result of the battle was that "God smote Jeroboam and all Israel before Abijah and Judah" (verse 15). If we wish to keep the record clear and still insist on a difference between Judah and Israel, the kingdom now, as then, still belongs to Judah.

The whole British-Israel argument that when the Bible speaks of Israel, in ninety-nine cases out of a hundred the ten tribes are meant, is entirely artificial, and not true to fact. Even after the division *the name Israel did not refer exclusively to the ten tribes*. In 2 Chronicles 21:2 Jehoshaphat, king of Judah, is called king of Israel, and in 2 Chronicles 28:19, Ahaz, king of Judah, is specifically referred to as the *king of Israel*.

After the fall of Samaria, when the ten tribes went into captivity, *many of them went to Judah*. The proof of this is seen in the fact that when Josiah was conducting his reforms some eighty years later, money was collected for the repair of the Temple "of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin" (2 Chronicles 34:9).

After the Babylonian captivity, *portions of all twelve tribes went back to the land of Israel*. See such passages as Ezra 6:17; 8:35; Zechariah 8:13; 1:19; and 10:6. However, J. Moun-

tain, author of *The Ten Tribes—Lost and Found*, says, "Over and over again, the books of Ezra and Nehemiah limit the returned tribes to Judah, Benjamin and Levi." Arthur Pritchard, author of *The Bible and the British Race*, is somewhat more liberal and admits "there might have been a few Israelites of the other tribes mingling with them." P. W. Thompson, author of *British-Israel: The Plain Argument*, concedes even more in his admission, "When Matthew Henry said that Jerusalem was repopulated after the Babylonian captivity by 30,000 Jews and 12,000 Israelites he was probably right." The truth is that all twelve tribes were represented in the land from that time on and were no longer considered a dual kingdom. As far as the use of the name Israel is concerned, see Ezra 2:2,59,70; 3:1; 6:17; 7:7,10,11,13,28; 8:25,29,35; 9:1; 10:2,5,10,25, and put these alongside of the claim, "When it speaks of Israel, in ninety-nine cases out of a hundred the ten tribes are meant." Contrast these facts also with the statement of "Kay Cee" author of *Is Israel a Nation in the World Today?*: "Never since the great separation of Judah and Israel in the reign of Rehoboam have they ever come together again."

Thus it is that the fundamental contention of the British-Israel theory crumbles to the ground when a careful comparison of Scripture is made.

Part Two will follow in our next issue

### Special Announcement for Friends in California

#### A CONFERENCE ON PROPHECY AND THE JEW

will be held at

#### MOUNT HERMON, CALIFORNIA

June 2-6, 1963 (Sunday thru Thursday)

#### —SPEAKERS—

Dr. Lloyd T. Anderson, *Pastor, Bethany Baptist Church, Covina, Calif., Bible Teacher, Bible Institute Radio Hour*  
Dr. Elias den Arend, *Field Evangelist, A.B.M.J., San Jose, Calif.*  
Rev. Emil D. Gruen, *Conference Secretary, A.B.M.J., New York, N.Y.*  
Rev. Elias Zimmerman, *Missionary, A.B.M.J., Los Angeles, Calif.*

Also missionaries from our California Branches.

For further details write: Rev. Emil D. Gruen, *Conference Secretary*

## 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	8:15 a.m.	1250 Kc.
WDAE-FM	Tampa, Fla.	Sunday	8:15 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	4:00 p.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.
TWR	Monte Carlo, Monaco	Thursday	8:00 a.m. GMT.	41 M

## SOME OF OUR REGULAR MEETINGS

### —NEW YORK—

HEADQUARTERS: Sunday 3:45 p.m., Gospel Service. First Monday each month, 8:00 p.m., Fellowship of Christian Jews. 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. First Sunday 4:00 p.m., Service for Deaf.

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. Saturday 1:30 p.m., Children.

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., Preteens; 7:00 p.m., Teachers' Training and Dorcas Society. Thursday 3:00 p.m., Primary Children; 7:00 p.m., Adults. Friday 3:00 p.m., Junior 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. Tuesday 1:00 p.m., Women's Class.

ARVERNE, N.Y., 405 BEACH 67 STREET: Friday 7:00 p.m., Gospel and Fellowship Meeting.

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 9:15 a.m., Hebrew Class and Children.

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

LEVITTOWN, 6 PARKSIDE DR.: Monday 1:00 p.m., Women's Meeting. Wednesday 3:00 p.m., Children's Class.

LEVITTOWN BAPTIST CHURCH: Monday 7:00 p.m., Extension Sessions of the Jewish Missionary Training Institute.

### —CALIFORNIA—

HOLLYWOOD, 6163 LEXINGTON AVENUE: Sunday 2:30 p.m., Meeting on Prophecy. Tuesday 7:30 p.m., Bible Study Group. Thursday 10:45 a.m., Ladies' Bible Class followed by Intercessory Prayer Band. Every Second Friday 7:30 p.m., Fellowship Meeting. Meetings also held in Sunland, La Mirada and Bel Air.

### —WASHINGTON, D.C.—

5917—16th ST., NW: Friday 5:30 p.m., Teenagers. Saturday 10:30 a.m., Children's Class. Sunday 3:00 p.m., Adult Bible Study. Third Thursday at 8:00 p.m., Ladies' Auxiliary.

### —PITTSBURG, PA.—

5808 BEACON STREET, PITTSBURG 17: Saturday 1:00 p.m., Bible Class and Handicrafts. Wednesday 1:30 p.m., Women's Bible Class. ☆



# THE CHOSEN PEOPLE

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## General Information

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

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

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

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

**The Gospel by Radio.** Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. 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.

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

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THE CHOSEN PEOPLE

(Continued from inside front cover)

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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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Please address all enquiries to the Missionary Secretary at Headquarters.