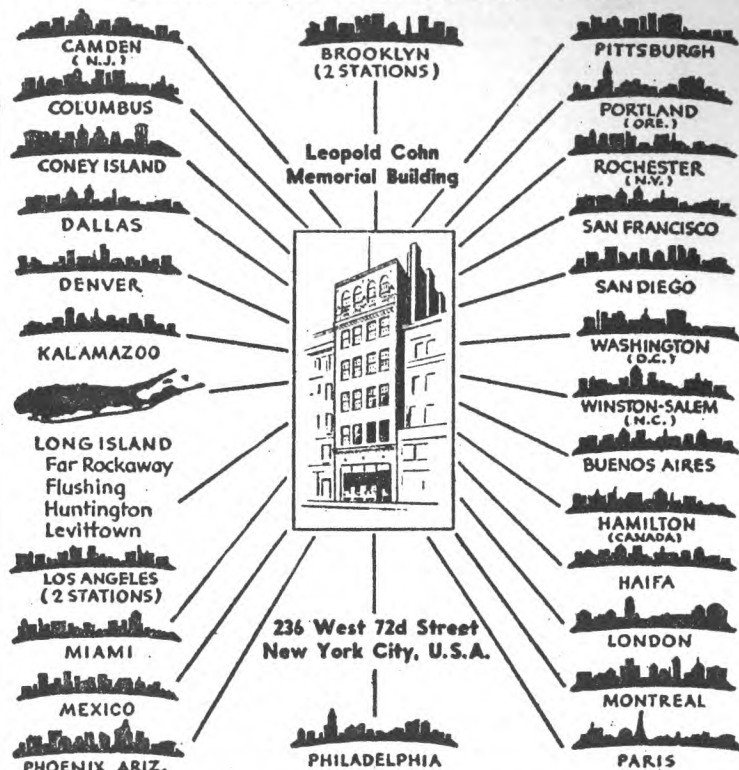


OUR FAR FLUNG BATTLE LINE

(1 CORINTHIANS 14:8)

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



AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

ANNUAL REPORT NUMBER

MARCH, 1964

VOL. LXIX—No. 7

THE CHOSEN PEOPLE

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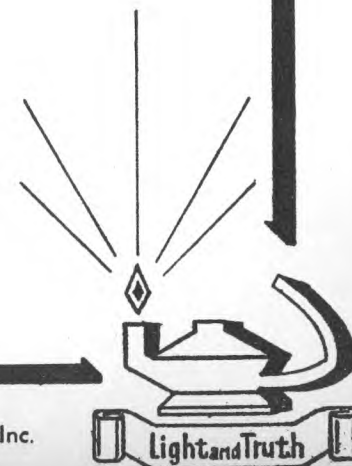
From the

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72nd Street, New York, N. Y. 10023

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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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Salutation

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

DEARLY BELOVED FRIENDS:

Dr. Cohn once defined education as the transition from unconscious to conscious ignorance. On the basis of this definition I feel qualified for a doctorate in modern economic theory. I frankly admit my inability to fathom some of its theories and am very conscious of my ignorance in this field. Many, many years ago it seemed quite different. I can well remember how effectively my teacher solemnly repeated the theory of economics which Mr. Micawber expounded to David Copperfield. In effect it was this: If a man earns twenty pounds a year and spends nineteen pounds, he will be happy; if he spends twenty pounds and sixpence, he will be miserable.

Times have changed! Debts have now acquired respectability. Our government encourages newlyweds to buy a home for next to nothing down on a thirty year mortgage. Banks frequently promote loans more than they do savings accounts. I repeat, I am not an economist, but on the ancient prerogative that even a cat may look at a king, I often question what happens when the mortgage can't be paid. How much mental misery can be attributed to household finances? Can we run a successful government on different principles than we can operate a successful household or a successful business?

This is our Annual Report number and we gratefully thank our Lord that the success of our Mission is not based upon debt financing, promotional campaigns or frantic appeals.

If you will look at our financial report, you will observe that this has been a crowning year in our ministry. Our receipts, expenditures and the effectiveness of our ministry, by God's grace, have been the largest in our history. During the past year we have dedicated in Los Angeles one of the largest, best-equipped, and best-attended Jewish Mission stations in the world without debt. We have instituted a building program in Pittsburgh. Even as we write this "Salutation" we are intensively preparing for what we consider to be the greatest opportunity in our history — the New York World's Fair ministry.

We are now in our seventieth year and we never have had to leave an unpaid bill on our desk even overnight for lack of finances, never have we flooded the mails with frantic appeals for help, never have we begged for help in our publications. From time to time we have made known some particular need to our friends, but even then we just stated the objective fact and our Lord directed His children. Our Mission is a living testimony to the blessed truth that our God still does "supply all your need according to his riches in glory by Christ Jesus (Philippians 4:19)."

There are many reasons for this testimony. Basic is this blessed fact: our God is faithful! When Canaan was occupied, Joshua was able to testify to Israel:

... that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof (Joshua 23:14).

As we look back over the years and see what God hath wrought, we realize that our Lord's faithfulness is our only reason for existence. He has been faithful to His Word. There never will fail one thing "of all the good things which the Lord your God spoke." As we bring this Annual Report number to the Chosen People family, some who do not understand us may think that we are proud. We are proud—proud of our God, the God of Abraham, Isaac, and Jacob, who ever fulfills His promises. We trust that is our only pride.

There is another reason for our testimony. God has given to us a family of stalwart, sensible saints who are obedient to Him. In these days of apostasy it is easy to fall into Satan's trap and forget the family of God (See Mark 3:35.) No one reading our daily mail would fall into this trap. All over the world faithful children in the Lord from every walk of life support our Mission; including pastors, business men, teachers, lawyers, housewives, farmers, mechanics, widows, and children. It's a great comfort to know that there are still countless thousands who have not bowed their knees to Baal and who are obedient to our Lord. They love Him and they love His people Israel. Turn to our financial report on pages 10 and 11. Look at the receipts and then realize that this sum is made up of thousands of gifts from our Lord's people from all over the world.

Last December I went to our Westbury (Long Island) Branch to view its annual Advent program. I always look forward to these festivities. I love the children and look forward to reviewing our camp experiences with them. In attractive costumes the boys and girls effectively proclaimed the Gospel message. The large hall was literally filled to the rafters with children and guests. The children, as usual, were wonderful! Even their nervous mistakes brought honor to our Lord. At the close of their program one of the teen-agers, now studying at Bible School, asked me to come forward and in a very dignified manner, made a nice presentation speech and gave me an envelope "from the children to be used for our ministry at the New York World's Fair." Of course I was delighted to accept it, but I made the mistake of opening the envelope in front of the people. I am not given to outward display of emotion, but for a few minutes I was absolutely speechless. I felt I must have made a mistake and looked again. It seemed ages before the mist in my eyes cleared. I hadn't made a mistake. It was a check for one hundred and fourteen dollars. Most of this sum came from the Brooklyn children, perhaps the poorest of our people.

Is it any wonder that our hearts are full?

We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel (Numbers 10:29).

Yours for Israel's salvation,

Samuel Tuchs

Incidents In the Work

OFFERING THE GIFT OF RIGHTEOUSNESS IN JESUS CHRIST

Once again we publish a selection of incidents of the work of our missionaries in various centers in which the use of tracts and other publications played a prominent part in arousing interest among Jews in the things of God. Also an encouraging summary of the work of our Dallas, Texas branch, and an interesting incident from San Diego, Calif. All these reports call for praise to the Lord for His enabling grace, and earnest prayer that the Holy Spirit will cause the seed sown to bring forth fruit to the glory of God.

Our Tracts and "The Shepherd" Appeal Strongly to Jews

By MRS. NANCY KALMUS
Missionary, New York, N. Y.



THE EFFECTIVENESS of the printed word in reaching the Jew for the Lord Jesus Christ is well illustrated in the three instances following:

A few months ago I visited a wonderful 72-year-old Jewish man. He was quite deaf, so we conversed together in writing. He wrote down questions about the Bible, such as, Why did I believe that Jesus Christ is the promised Messiah of Israel?

In answer to a question like this I handed to him a tract or a copy of "The Shepherd," on how a Jew found Jesus to be the Messiah.

This dear man told me that our literature was the best he had ever read concerning Scripture truths on the Messiah. As I was about to leave he asked me to give him all the literature I had with me, because, he said, Jesus Christ could have been the promised Messiah, and he wanted to think it over. He asked me to come again and we made an appointment for the week following.

On the day of our appointment I received a message from this man's daughter, asking me to come a little earlier than the time agreed upon. But

when I arrived it was too late, our dear brother had passed away. His daughter told me he had read all the literature I had left with him over and over, and she was sure there was something he wanted to tell me. Whether or not he had accepted the Lord as his Saviour I shall never know until I get to heaven where I will hope to meet him.

A Jewish lady who heard our radio broadcast wrote to our New York Headquarters for information on our work and a copy of THE CHOSEN PEOPLE. I called on her and with the help of our tracts I presented the Lord Jesus to her as her Saviour and true Messiah, and she accepted Him. This lady attended Bible school and is now out on the mission field seeking to win other souls to the Lord. Among the tracts she mentioned as being most helpful was "The Wonderful God of Israel," by the late Keith Brooks.

A Jewess who had received one of our tracts in the mail from a friend called at our Mission. The tract was, "Of Whom Does Isaiah 53 Speak." It interested her very much, she said. I invited her to the regular weekly meeting of our Bible class. She came and when she went home she took with her other of our tracts. She became so much interested in our literature that she not only read all our tracts and THE SHEPHERD OF ISRAEL but also a number of the books listed on page 20 of THE CHOSEN PEOPLE. After several months of reading and attending our Bible classes she gave her heart to the Lord

Jesus Christ and has been very faithful to the Lord and our Mission.

Two of our local churches use our tract, "Why We Know the Bible Is the Word of God," by Dr. C. L. Feinberg, in their Sunday school visitation work and report that this tract is one of the best they have ever used for this work.

Should Hebrew Christians Observe the Jewish Holy Days?

By MRS. RACHEL COHEN
Missionary, New York, N. Y.



A JEWISH lady in the Bronx who started to come to our meetings asked me if I, as a Hebrew Christian, observed the Jewish Holy Days. I told her that I, as a child of God and a believer

in the Lord Jesus Christ as my personal Messiah, did not have to keep the Holy Days in the traditional way in which the Jewish people keep them, but that I could keep them if I wanted to.

I sent her three of our tracts, "The Meaning of the Jewish Holy Days," "A Day — But No Atonement," and "An Astonishing Yom Kippur Prayer."

When I saw her again she told me that she was very much enlightened and that she is watching us very carefully and believes that we have a sincerity she has never seen elsewhere.

I visited another Jewess in the Brooklyn Hospital. After we became good friends I told her of my faith in the Lord Jesus as Israel's true Messiah. She proudly replied that she was a true daughter of Israel and believed in the God of Abraham, Isaac and Jacob. I asked her if she knew anything about Abraham and his background. She replied, "Of course. Abraham was the father of the Jews and in the synagogue we call him Father Abraham."

I handed her our tract, "Was Abraham a Jew?" She looked at it and asked in surprise, "Wasn't he?" I said,

"No; he was not!" She accepted the tract and evidently read it, for on my next visit she said, "I never knew that Abraham was not a Jew."

She found out by reading the tract that in the days of Abraham the word "Jew" was unknown. Such a thing as a Jewish nation was unheard of. Abraham was a Gentile like everybody else in his day. His father was a worshipper of idols. The Talmud says that Abraham became disgusted with his father's idols and turned away from his home and kindred to seek God's leading. God's love for this remarkable man became so great that his name has come down in history as the only person whom God called "my friend."

I praise God for our tract, "Was Abraham a Jew?" and pray that many of our Jewish people will read it and become true children of Abraham, of whom the Lord Jesus Christ, our Messiah, said to the Jews of His day, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

Our Literature Indispensable in Winning Jews to Christ

By MRS. HANNA WAGO
Missionary, Denver, Colo.



I BELIEVE our tracts for Jews and THE SHEPHERD OF ISRAEL are indispensable in winning Jews to the Lord Jesus Christ.

A young man whom I met shortly after his conversion said he was greatly interested in prophetic truths. One day while visiting his family I had the privilege of explaining to them the prophecy of Daniel's seventy weeks, which is set forth so clearly in Leopold Cohn's wonderful tract, "Daniel's Seventy Weeks—What Do They Mean?"

The young man was fascinated with this description of God's glorious program for Israel. The next day, he told me later, he visited a Gentile Christian

friend of his, one who had witnessed to him before his conversion, and related to him how I had spent the day with his family, and my explanation of Daniel's prophecy of the seventy weeks. The friend was amazed and exclaimed, "You could understand this prophecy in one day! It takes most Gentile Christians a life-time to understand that prophecy."

This entire Jewish family became believers and the son is now in the Lord's blessed service, proclaiming the unsearchable riches of God in Christ Jesus.

I recall an occasion when I was invited to meet with members of a little group who were greatly burdened about winning souls to our Lord. I pointed out to them the importance of winning Jews as well as Gentiles. One man in the group, a very dedicated Christian, called me later and said, since he heard my description of our Mission's effective tract ministry, he was burdened to witness to Jews. He invited me to bring him some of our literature, as he carried on an insurance business in his home and had a large table in his office where he displayed tracts and would like to add our tracts for Jews to his display.

I called and took with me an assortment of our literature and explained more fully the wide scope of our work, which was all new to him. A short time after my visit, I learned later, a young Jewish lad saw a sign on this man's house reading, "Room for Rent," went in and engaged the room. In due time the insurance man began witnessing to him, but didn't feel he had aroused any interest until the young man saw our tract entitled, "21 Reasons Why I, a Rabbinical Student, Accepted Christ." This tract and the insurance man's Christian witness led this Jewish lad first, to accept Jesus Christ as his Saviour and Messiah, second, to join a church and attend Bible school.

A friend asked me to visit a young Jewish mother who, with her children in mind, and unable to find satisfaction in Judaism, was inquiring into Roman Catholicism and Christian Science. I told her that Judaism as observed today

is traditional rather than Biblical. She was amazed as I explained that Judaism does not observe Passover as presented in the Old Testament, with a lamb, bitter herbs and unleavened bread, and how it was changed in the New Testament by the Lord Jesus Christ; and, although Judaism does not realize it, the bread and wine used by the Lord at the "Last Supper" are the very heart and core of the Jewish Passover.

This is graphically described in our tract for Jews entitled, "The Broken Matzo." The dry shank bone on the table in place of the lamb, teaches that Christ our Passover is sacrificed for us, "because the Lord Jesus Christ was the Lamb of God which taketh away the sin of the world."

This Jewish young woman was shocked and disturbed by these truths. She went to her rabbi but he made no effort to explain; he only accused her of being hopelessly influenced by Christianity. Then she made a confession of her faith in the Lord Jesus Christ; and moved away. But she needs our prayers very much.

Our Dallas Mission Reports Progress; and Plans Ahead

By THOMAS S. MCCALL
Missionary, Dallas, Texas



SINCE coming to Dallas during the summer of 1962, Mrs. McCall and I have been thankful for the many splendid co-laborers, Jewish and Gentile Christians, who have worked so

faithfully with us throughout the entire past year.

There are several developments for which we are particularly thankful, among them the following:

1. The monthly Fellowship Meetings have been growing steadily, so that now our regular attendance is fifty people, about half of whom are Jewish Chris-

tians and unsaved Jewish people. The rest are interested Gentile Christian friends.

2. Each Thursday night we have a Bible class and study intensively selected books of the Bible, Messianic prophecies, and other Biblical subjects. This meeting has grown to an attendance of about 18 or 20. We are especially thankful for the several unsaved Jewish people who attend regularly and ask penetrating questions concerning our Lord Jesus Christ.

3. The annual Jewish Fellowship Dinner, last spring at the First Baptist Church of Dallas, was a phenomenal success. There were at least seventy unsaved Jewish people who came, and a total attendance of over 300 people. The theme was the Passover Feast, and the Rev. Mr. Kurtz (a Jewish-Christian pastor) and Dr. Criswell of the First Baptist Church spoke on "The Meaning of Passover to Christians and Jews." I was master of ceremonies. This banquet followed a week of a "Study Course on Jewish Evangelism" in the church, which I was privileged to teach. There were over 40 members and we made a detailed study of the subject.

Among the unsaved Jewish people who attended the various meetings and the banquet, there were several who have shown a strong interest in the Gospel.

Our regular program of activities was concluded by the middle of June, when Mrs. McCall and Kevin and I left Dallas to attend our Mission's Sar Shalom camp for Jewish young people at Honey Brook, Pennsylvania, where I was a counsellor and Carolyn was camp nurse. From Honey Brook we went on to spend some time at our New York Headquarters, and then returned to Dallas.

The First Baptist Church of Dallas has invited our Mission to hold a "Conference on Prophecy and the Jew" during the week of April 12-17, 1964. The speakers will be Dr. Charles L. Feinberg, Daniel Fuchs, Emil D. Gruen, Hilda Koser and myself. We are praying that God will use this event in a mighty way for His glory.

Casting Bread Upon the Waters

By KENNETH L. REEVES
Field Evangelist, San Diego, Calif.



IN 1959 the pastor of a church in Linda Vista (Calif.) asked me to call on a Jewess who had been to see him.

My wife and I called on the lady several times and tried to counsel with her, but without apparent success. She seemed disturbed in mind and heart and could not understand the Scriptures.

Later we heard she had suddenly moved away from this area, leaving no address.

Then in 1963—three years later—the Linda Vista pastor said this Jewess had telephoned him again and wanted to know where she could locate my wife and me. She told him she had returned to this area and had been here about a year. The pastor said he believed she had recently come under conviction and that she wanted us to help her understand the Scriptures.

We were given her address and called on her. My wife and I found her attitude and interests marvelously changed. She was friendly and receptive, and as a result we are having weekly Bible study classes in her home. She has been inviting her neighbors to come to these meetings to study with us. As of this writing most of the members of this group are born-again Christians.

This Jewish lady is also attending our monthly meetings in San Diego. She is showing many signs which indicate that she is about ready to confess the Lord Jesus Christ as her Saviour and Messiah. We are praying earnestly that the eyes of her understanding may be enlightened and that she may accept the Lord as the Light of her life. Your prayers are coveted also for one of her neighbors that she too might find in Jesus Christ salvation and strength for daily living.

All of this has been the Lord's doing, and is marvelous in our eyes. ☆



JEWISH NOTES

By CHARLES KALISKY

THE ARAB NATIONS AND ISRAEL'S WATER

The thirteen Arab nations which met in Cairo in January, under the auspices of the Arab League, to formulate plans against Israel made known two of their decisions. Firstly, they have appointed a chief of their combined military forces in the event of attack being made on Israel, and secondly, they announced their determination to stop the diversion of the waters of the river Jordan by Israel for irrigating the desert areas of Israel.

Before long we anticipate an attempt through the United Nations Organization to prevent Israel inaugurating the irrigation scheme which is due to be completed sometime early this year. The Arab delegates will accuse Israel of depriving other nations, through which the Jordan flows, of the use of this water. They will conveniently ignore the fact that Israel is taking less water from the river than the share she was allocated by the same U.N.O. some years ago.

One thing is certain. Israel is going to proceed according to plan and provide for a vast increase in population. Before many years the three million Jews locked behind the Iron Curtain will be permitted to leave, and whither shall they go if not to Israel? Space must be provided for every Jew who wants to settle in his historic homeland.

American Jewish Communities take care of their senior citizens.

Jewish welfare organizations all over the U. S. A. have announced new plans to expand their facilities for taking care of aged Jews in the major centers of Jewish population in the country. Millions of dollars are being spent on these projects in Los Angeles, Boston, Philadelphia, St. Paul, Miami and New York. It is stated that the average age of new arrivals in these homes is now 78 as against 68 less than ten years ago.

Trial of mass murderers of Jews. The trial is now taking place in Frankfurt, Germany, of 22 former guards and medical personnel of the infamous Auschwitz and Birkenau death-camps of Hitler's Germany. This trial is the largest since the Nuremberg War Crimes Trial of 1946. The defendants are accused of participating in the planned torture and murder of more than 4,000,000 inmates—mostly Jews—of these two most notorious of the Nazi annihilation camps of the Second World War.

Arab Pilot seeks asylum in Israel. Early in January a pilot of the Egyptian Air Force defected and flew with his Russian-made plane into Israel where he begged for political asylum. This is a most extraordinary occurrence, as for the past 16 years the younger generation in all of the Middle East Arab countries have been nurtured on a diet of hatred towards Israel.

Changing attitude of Jews to Christ? Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, the national organization of Reform synagogues, issued a call at the General Assembly of the Union last November, for Jews to reinterpret the "significance of the life of Jesus, the Jew," and pleaded that He should be accepted by all Jews as a prophet of the same validity to Judaism as Amos, Isaiah, Jeremiah and Ezekiel. Rabbi Eisendrath made it clear that "Jews never can and never will accept Jesus as the Messiah or the Son of God."

The eminent rabbi also suggested that there should be a radical change "in interpreting Jesus as a positive and prophetic spirit in the stream of Jewish tradition."

Judging by the reactions in the Jewish press it is evident that very few Jews agree with the Rabbi. His speech mostly

aroused anger and wrath. It is felt that acceptance of Jesus even as a prophet involves acceptance of the New Testament, and this the Jews are not prepared to do.

There is very little likelihood of Rabbi Eisendrath accomplishing anything more with his appeals than to antagonize his own people, and please Hebrew Christians. Few Jews will take him seriously, but the very fact that he was able to make such a statement publicly, and to have it recorded in the Jewish press does show a very definite change in Jewish attitude towards Christ. Less than half a century ago no Rabbi would dare to even mention the name of Christ, which was also avoided in the Jewish press. Any reference to Jesus was usually made by calling Him "the founder of the dominant religion." Now Jews are discussing whether they can accept Him as a prophet! This breaking down of prejudice is, we believe, a good thing, and is part of the general preparation of the Jews for His Return.

A new Jewish encyclopedia. For the first time in more than 60 years a new and up-to-date Jewish encyclopedia is in preparation. The work, which was begun in 1961, is being carried out simultaneously in New York and Jerusalem. Over 400 leading historians, scientists, writers, researchers and scholars in the many different fields needed, both Jews and non-Jews, are cooperating in the work which will appear in ten large volumes. It should be ready for publication in about five years time.

Just like all the nations. Israel evidently has the same labor problems as other countries. Idealism, patriotism and Zionism do not always find complete harmony with labor unions and economic needs. Early in December the 30,000 members of Israel's civil service staged a one-day strike demanding a revision of their salary scales, which they maintain are inadequate.

Increase in world Jewish population. According to the latest issue of the American-Jewish Year Book the estimated number of Jews in the world at the end of 1962 was 13,000,000 and

134,000 more than the previous year. The Jewish population of the U. S. A. and Canada is estimated at 5,867,700 and of Europe (including the Iron Curtain countries) 3,907,250. Israel has 2,000,000 Jews, most of whom have come to the country since the establishment of the State in 1948.

France opposes immigration of Jews to Israel. With the independence of the former French colonies in North Africa about 100,000 Jewish expatriates, former residents of these colonies are now living on the mainland of France, some in very poor circumstances. The Jewish Agency has been encouraging them to re-emigrate to Israel, but the program had to be abandoned for the time being due to the non-cooperative attitude of the French government.

Israel's military preparedness. Israel is capable of mobilizing a well-trained and equipped army of between 250,000 and 300,000 soldiers in a matter of hours, should an emergency arise.

Every able-bodied man up to the age of 50, and many women, receive a very thorough, regular military training. Under a system of national service, not unlike the American draft system, every youngster in Israel serves two years in the army from the age of 18. Unmarried girls are not exempt from this compulsory service. After completing this period every man, until he reaches the age of 50, must attend special courses and field exercises to ensure that his fitness is maintained.

The above figures of Israel's military potential constitutes more than ten per cent of the entire population of the country, and obviously puts no small strain on the economy of the State. The Israeli Finance Minister recently told the Knesset that increased defence expenditure was forced on the country by the stepped-up pace of Arab armament, and that this was hindering Israel's efforts to achieve economic independence. According to his figures 32% of the entire budget of the country, or about one billion dollars, has to be used for "Security and Special Purposes." ☆



Questions and Answers

By HENRY J. HEYDT, Th. D.

Question: *We understand that it is current Jewish practice to omit the paschal sacrifice on the 14th of Nisan and to celebrate only the holiday of Passover, which is the Feast of Unleavened Bread or chag hamatzoth, on the 15th of Nisan. Can you tell us (a) why the Jews no longer carry out the ceremony of the Pesach, or paschal offering, which was required by Scripture (Numbers 9:2-5; Leviticus 23:5, 6; etc.), and (b) at what point in Jewish history this sacrificial feature was dropped? Please cite reference sources.*

Answer: "Offerings of animals or produce were commanded in the Bible. The custom ceased with the destruction of the Temple, and the sacrifices were replaced by services of prayers. The Samaritans still sacrifice the Paschal Lamb at Passover." (*The Encyclopedia of Jewish Knowledge*, article on Sacrifice.) * * *

Question: *Paul made a statement that "he is not a Jew, which is one outwardly," and yet you people and many, many others tell us of a Jewish population, and we are certain you refer to those who are Jews outwardly.*

Answer: Paul does not deny the existence of the Jews as a race, and he sees them as distinct from the believing Church. This is clear from such Scriptures as I Corinthians 10:32 "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Romans 2:28, 29 is not a contradiction of this as the context makes quite plain. In verse 17 he is addressing Jews who are "outward" Jews and uses the name "Jew" to identify them. This is also true of 3:1, 9 and 10:12, etc. *When he speaks of himself as an Israelite in Romans 11:1 and 2 Corinthians 11:22 he does not mean a "spiritual" Israelite*

but one after the flesh. All of this, however, does not avail before God Who looketh on the heart, and does not give a Jew any standing before Him. In this respect he is not a Jew. In his relationship to the world and to his own people he is a Jew but his standing before God is the same as that of any Gentile (Romans 3:9) until he accepts the Lord Jesus Christ (Romans 10:12, 13). See the strong statement of Christ in John 8:44 and the words of Revelation 3:9.

* * *

Question: *How long is the reigning period of the beast before the stone cut without hands rolls through the land?*

Answer: If we may conclude that "the prince that shall come" is reigning at the time he makes his covenant with Israel (Daniel 9:27), and this would seem logical, then he reigns at least seven years before Daniel 2:34 (compare verse 44) is fulfilled. We say "at least" because we are not told how long he may have been reigning before this.

* * *

Question: *Does the verse in Isaiah 53 that speaks of Christ as a root out of dry ground represent His miraculous birth? "For he shall grow up before him as a tender plant, and as a root out of a dry ground."*

Answer: This question was already propounded before the days of Calvin and was the position taken by Eusebius, and so he writes: "They who in this passage speculate about the virgin Mary, and suppose that she is called a desert land, because she conceived by the Holy Ghost, and not by ordinary generation, speak beside the purpose . . ." That Mary was not barren is evidenced by the fact that she later bore children by Joseph in normal fashion. If we go back

(Continued on page 12)

Sixty-Ninth Annual Financial Report

American Board of Missions to the Jews, Inc.

This report shows the allocation of the receipts and disbursements of the general and miscellaneous funds for the year ended December 31, 1963, as recorded on the books at Headquarters.

Respectfully submitted, WILLIAM J. CAMPBELL, *Treasurer*

RECEIPTS

Funds:

General\$ 623,731.99

Branches:

Brooklyn, N. Y.; Columbus, Ohio; Coney Island, N. Y.; Dallas, Texas; Denver, Colo.; Far Rockaway, N. Y.; Flushing, N. Y.; Huntington, N. Y.; Levittown, N. Y.; Los Angeles, Calif.; Miami, Fla.; Minneapolis, Minn.; New York, N. Y.; North Jersey, N. J.; Philadelphia, Pa.; Phoenix, Ariz.; Pittsburgh, Pa.; Rochester, N. Y.; San Diego, Calif.; San Francisco, Calif.; South Jersey, N. J.; Washington, D. C.; Winston-Salem, N. C. 52,678.43

Foreign Missionary and Relief Work..... 4,504.40

Missionary Literature:

The Chosen People \$ 11,525.40
The Shepherd of Israel..... 1,554.87
Bibles, New Testaments, and Tracts 6,370.93 19,451.20

Radio Ministry 2,062.97

Student Training and Missionary Institute..... 1,531.83

Children's Work 1,712.51

Relief for Needy Christian Jews..... 1,967.10

TOTAL RECEIPTS\$ 707,640.43

ACCOUNTANT'S CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have made an examination of your accounts maintained at Headquarters for the year ended December 31, 1963. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary and practicable in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for amounts so recorded.

Our report thereon includes financial statements covering not only the receipts and disbursements of the general and miscellaneous funds, as set forth herewith, but also your special funds and net resources account. The accounts are kept on a cash basis and do not include any assets or transactions pertaining to your branches in foreign countries. Miscellaneous assets such as furniture and fixtures, office and motor equipment, have been expensed upon acquirement.

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the general and miscellaneous funds for the year ended December 31, 1963.

PATTERSON & RIDGWAY
Certified Public Accountants

February 5, 1964
New York, N. Y.

DISBURSEMENTS

Missionary and Evangelistic:

Branches:

Salaries and other expenses\$ 275,100.64

Other general missionary activities in the United States of America:

Salaries—missionaries and field workers, retirement insurance and social security, transportation and other expenses 91,602.07

Foreign Missionary and Relief Work:

Israel, South America, European and Canadian fields 36,818.61

Missionary Literature:

The Chosen People \$ 65,221.74
The Shepherd of Israel..... 14,365.50
Bibles, New Testaments, and Tracts.. 42,990.40 122,577.64

Radio Ministry:

The Chosen People Broadcasts 37,267.45

Student Training and Missionary Institute:

Jewish students supported in part or in full, in training for Jewish Missionary work; also maintenance of Missionary Institute..... 18,465.10

Bible Conferences 23,859.15

Children's Work:

Evangelistic, educational, handicraft and recreational supplies, outings, and Camp Sar Shalom and Bible Memory Camps..... 19,693.90

Relief to Needy Christian Jews..... 15,403.20

TOTAL MISSIONARY AND EVANGELISTIC

DISBURSEMENTS\$ 640,787.76

Administration:

Salaries—Administrative and Office..... 39,236.25

Leopold Cohn Memorial Building:

Maintenance, fuel, building supplies, insurance, repairs, and replacements, etc. 8,887.70

General:

Maintenance, equipment, supplies, postage meter, postage, printing, stationery, legal and auditing fees, and all items not properly chargeable to other classifications 14,693.20

TOTAL ADMINISTRATION

DISBURSEMENTS 62,817.15

TOTAL DISBURSEMENTS\$ 703,604.91

“ . . . Come thou with us, and we will do thee good: . . . ” — Numbers 10:29

(Conclusion from page 9)

to chapter 11:1 we see the prophecy that "there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit" (A.S.V.). Calvin says that the house of David was like a dry stock "and on that account is there called not a royal house, but 'Jesse,' a name which bore no celebrity." Whether this is correct or not, the dry ground of chapter 53 refers to the condition of the nation at the time of the Saviour's birth. Israel contributed nothing to Him in His growth, for that is what is in view here (A.V. "he shall grow up" or A.S.V. "he grew up"). The tree of the house of David had been felled and the ground around was dry, yet the tender shoot grew up before Jehovah to such loveliness and perfection that He could say "This is my beloved Son in whom I am well pleased." But He gave His cheeks to those that plucked out the hair and hid not His face from shame and spitting (50:6) and His visage was so marred more than any man (52:14) so that when He hung upon the cross He had no form nor comeliness and no beauty to be desired and so was despised and rejected of men and as one from whom men hid their faces (53:2, 3).

* * * *

Question: Please explain Galatians 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Answer: Many have misapplied this verse. There were still Jews and Greeks, and throughout the New Testament this fact is recognized. See Romans 1:16. There were still bond and free. See Ephesians 6:5-9. There were still male and female. See Ephesians 5:22-23. What, then, is the meaning? Some maintain that the reference is to equal rights in the Church, but then such passages as 1 Timothy 3:8-15 must be ruled out. No, this refers to our becoming sons of God and heirs according to promise (verses 26, 29). Jews and Gentiles, servants and masters, men and

women—all have a right to the same standing in Christ. To go beyond this is to go beyond what is written.

* * * *

Question: *The Book of Hebrews was to people who had been Jews and were later redeemed. Does this imply that all people who were once Jews and later were Christians should be called Hebrews?*

Answer: It is not the case that a Jew is to be called a Hebrew when he becomes a Christian since the terms Jew and Hebrew were used interchangeably ever since the return from the Babylonian captivity. However, your question is very interesting in view of the fact that many people think that a Jew (Hebrew) who accepts the Lord Jesus Christ should no longer be called a Jew or a Jewish or Hebrew Christian. The book of Hebrews is written, as you say, to Hebrews who had become Christians, or, rather, to Hebrews who were true Hebrews, true to the faith of their fathers who looked for the Redeemer to come to Zion. *Accepting the Lord Jesus Christ as their Messiah changed neither their nationality nor their religion in its true revelation.* It is with these believing Hebrews that believing Gentiles become fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel (Ephesians 3:6). When Paul stood before the Sanhedrin in Acts 23:6 he said "I am a Pharisee," not "I was a Pharisee" and maintained that he held to the true faith. See his argument before Agrippa in Acts 26:5, 6. In Romans 11:1 Paul says "I also am an Israelite," not "was." In 2 Corinthians 11:22 he says "Are they Hebrews? so am I. Are they Israelites? so am I." When it comes to what Paul was in the flesh he can say "of the stock of Israel, . . . a Hebrew of the Hebrews; as touching the law a Pharisee . . ." but he put his confidence in none of these as the following verses show (Philippians 3:4f). There is therefore no merit in being a "Hebrew Christian" or a "Gentile Christian" since salvation is all of grace. ☆

Is There a Gentile Church?

By JOSEPH HOFFMAN COHN, D.D.

An Exposé of the Tragic Error of the Centuries. Premillennialists and Postmillennialists Are Both Guilty.

Concluded from last issue

A Gentile Church Unscriptural

What then is meant by the "fulness of the Gentiles?" Sometimes a fallacy can be exposed by the test of *reductio ad absurdum*. Let us apply this method to the proposition that the "fulness of the Gentiles" means the completion of the Gentiles into the Church of Christ, and see how it works out:—

FIRST. Such a teaching contradicts every other passage of Scripture on this point. It would mean no Jewish missions and no Jewish conversions, but only an exclusive crusade among the Gentiles. Is there a Christian who would dare maintain such a wild theory as this? How strange that the clear statement, "blindness in part," which appears in the very verse under survey, is ignored! Can this be deliberate? Can it be possible that a Bible teacher who claims that "to the Jew first" has been done away with, is allowing his personal wish to be the father of his theology? Is there not need for a fresh self-examination here?

SECOND. Such a theory dishonors the character of God. Because a mob of Jews, egged on by the political henchmen of the hour, shouted "Crucify Him!" do you think God is going to condemn uncounted and unborn millions of Jews to an irrevocable hell without giving each individual Jew the same chance as each Gentile to become a child of God? No, God is not that kind of a God!

THIRD. It invalidates and nullifies all Jewish conversions, from the first disciple in Jerusalem to the very latest convert of this twentieth century! No Peter, no Paul, no 3,000 at Pentecost! No Church! Nothing but hopeless fraud and chicanery! We might as well throw our Bibles away, for we are then become of

all creatures most miserable! These erring interpreters forget that it was a Jewish missionary, Paul, who carried the message of the gospel of the Lord Jesus Christ to the Gentiles!

FOURTH. There would then be no Jewish remnant, as so clearly declared in Romans 11:5:

Even so then at this present time also there is a remnant according to the election of grace.

"At this present time," refers of course to the present Church age. The solemn truth here is, that the Church can never be complete in His sight until that certain number of Jews, the *Remnant*, are brought into that Body, for which our Lord gave His blood, that the twain may be one! Are we deliberately, then, retarding His return for His church because we are not helping Him to gather in this essential remnant?

The Meaning of *Pleroma*

It has been suggested that the *Pleroma* translated "fulness," is used in Scripture only in connection with blessing and not with judgment. But a careful investigation will easily prove the error of this assumption. We will cite one clear and incontrovertible example; in Galatians 4:4, we read, "But when the *Pleroma* (fulness) of the time was come, God sent forth his son." Certainly there was no fulness of blessing either in Israel's historic development at that time, or in the status of the Gentile world. On the contrary, the whole world was in a state of corruption. As for Israel, that nation had about reached its lowest ebb of spiritual and material decline. So evidently, *Pleroma* does not mean "fulness of blessing" in this case. The honest thing to do is to take it always in its

own setting. If it means blessing, it will say so.

We are driven therefore, to the incapable truth that the expressions, "Fulness of the Gentiles" and "Times of the Gentiles," are identical and synonymous—there is no evading this important fact. Only once in all Scripture does there appear the phrase, "Times of the Gentiles." It is in Luke 21:24. Since the expression "Times of the Gentiles" has priority by about 30 years in Scripture usage, and since it is clearly defined by the Lord as having to do with Gentile world dominion, is it not logical and consistent, when we find the almost identical expression in Romans 11:25, some 30 years later, to realize that it means exactly the same thing as the first use? Especially so, when the setting is the same, Gentile dominion and Jewish national restoration being directly contrasted? And more especially so, when there does not appear in Romans 11:25 the slightest hint of any other meaning. Scripture is always its own best interpreter, and here we need no more powerful searchlight on Romans 11:25 than what we find in Luke 21:24.

To the Jew First—Today!

Moreover, those who arrogantly assert: "'To the Jew first' has been done away with," are trifling with serious matters. Typically enough, they invariably fail to back it up with Scripture! It is purely an *ipse dixit*. But those who are better taught, have learned to challenge such an assertion by the question, "Where is it written?" And of course to such a question there is no answer. Even when they quote, "For there is no respect of persons with God," they have unwittingly and naively betrayed themselves; because this is the very passage which is their undoing, if only they will quote it in full! Here it is:

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. Romans 2:9-11.

When, in the apostolic days, the startling truth broke in with a blaze of light upon those early Jewish believers, that the Gospel plan of Salvation was intended for Gentiles as well as for Jews, the record tells us,

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Acts 11:18.

And Peter, Jew of Jews, brought face to face with the fact that Cornelius, a Gentile, had found salvation in the atoning work of the Lord Jesus Christ through the ministry of a Jewish Peter, cries out with joy:

Of a truth I perceive that God is no respecter of persons. Acts 10:34.

In other words, the early Jews rejoiced when they saw Gentiles come to the brightness of Israel's Messiah. "To the Gentiles also" had come salvation! And they glorified God. Is it not a blessed thing that now in the present age, God is raising up many of His children from among Gentile believers who are earnestly trying to "return the compliment?" They too, rejoice, and glorify God, when they hear of even one child of Abraham who has come into the fold of those "other sheep," so that there may be one fold and one Shepherd. And many of these faithful friends travail with us, in prayer, often with tears, in gifts, in living deeds of sacrifice, to the end that the last lost sheep of the House of Israel may be gathered into the Church, that it may be complete, and that the glad shout from heaven may come, when we shall be caught up to meet Him in the air, and so be forever with the Lord.

All Israel Shall Be Saved

There remains now the need of a word to explain "All Israel shall be saved (delivered)." By no stretch of the imagination can this be made to mean that every Jew, because he is a Jew, will be saved ultimately. There is no shred of Scripture to warrant such an optimistic assertion. There is no magic charm hang-

ing over the Jew. It is eternally true that "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. This includes Jews as well as Gentiles. A Jew who dies in the present age without Christ, is just as lost as a Gentile who passes on to the next world unsaved—God is no respecter of persons. All have sinned, and all need Christ. What a responsibility this lays on the heart of every child of God!

But the reference is to that black hour of history to come, sometimes known as the Great Tribulation, sometimes, as the Armageddon battle, and sometimes, and more correctly so, as "the time of Jacob's trouble." When that time comes, the Church will be no longer here, having been caught up to be with the Lord. Only the devil reigns supreme on the earth then. And Israel will undergo the greatest torment and agony of all her tragic history of suffering. God promises, "He (Jacob) shall be saved (delivered) out of it." Jeremiah 30:7. This is what Romans 11:26 has in prospect.

But, and this is even more tragic, God does not say *every* Jew living either now, or then, will be delivered. On the contrary, Zechariah reminds us that only one-third of the Jews then living, will be saved, or delivered! Zechariah 13:8. So even if a Jew today should reject Christ, and, by some miraculous circumstance, should live to reach Jerusalem in the Day of Tribulation, he has no guarantee that he will be among the one-third that will survive to the hour of deliverance! Therefore, the burden of Jewish evangelization must lie all the heavier on the heart of the earnest child of God. The perilous position of the Jew becomes accentuated even more tragically than many have realized. Do you wonder that Jesus wept over Jerusalem? And should not the Church of Christ likewise weep, and labor, and pray in Israel's behalf?

Blessing Through Israel

Another consideration is often overlooked in this connection. Even the most

rabid anti-Semite would admit that the Bible teaches *no world blessings for the Gentiles apart from Jewish blessing*. That is why Nazi Germany turned with such demoniacal fury on the Bible, and ordered it burned even in the churches. But the basic truth of Scripture teaching can be summed up in the verse of Psalm 67:7, "God shall bless us; and all the ends of the earth shall fear him." That is, it is only as Israel is blessed and is become reconciled to God, that the Gentile world can receive universal blessing. Only through a restored Israel can there be a restored world. And so the same principle applies in the Church itself, only of course in different degrees. God is not now pouring out blessings on Gentile nations as such. On the contrary, He is testing them. Neither is God pouring out blessing on the Jewish nation—He is punishing Israel, as a nation. What then is He doing? He is gathering out a people, made up of individuals, for His Name! This people is from Jew *and* Gentile, not from Gentiles alone. And when they are thus gathered in, they become neither Jew, nor Gentile, but new creatures in Christ.

Church for Jew and Gentile

Now it is only reasonable to expect that just as *national* Israel, when restored to God, will bring blessings to the entire Gentile world, so when individual Jews are brought into the Church, blessings will redound to those who bring them in. That is, we have a right to expect that individual Jewish conversions now must bring individual blessings to the Gentiles in the Church. With convincing recurrence, this is exactly what has happened throughout the history of the Church, and is still happening. This also is what the Scripture teaches; for Paul tells us, in speaking of the possibilities of Jewish conversion, in Romans 11:15, "What shall the receiving (conversion) of them be, but life from the dead?"

So once more the Scriptures are proved to be wholly against the idea that this Church age is primarily or pre-

dominantly an age for Gentile blessing, except in so far as Gentiles by virtue of their preponderant population as compared to the Jews, can be said to predominate. It has been this erroneous assumption in the centuries gone by that has robbed the Church of her privileges with regard to the Jews.

That is why the Holy Spirit emphasizes, "to the Jew first." As to *preference*, there is none. As to method of approach, it is still *to the Jew first*. This order, or program, of Missions, has never been cancelled by God. He is indeed a bold adventurer in Scriptural exegesis

who takes it upon himself to assert otherwise.

Let us love Israel; God says, "I have loved thee with an everlasting love." So we will love because God loves. And perhaps sooner than we think that last Jew will be gathered in to complete His Church, which He loved even unto death; and then we who are His, shall be transported into His eternal presence; and how sweet will be the word of His approval to our ears, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me!" Matthew 25:40. ☆

GLIMPSES OF THE HOLY LAND

1. Jerusalem—The Temple Area



The Temple Area and the Dome of the Rock

THE PLACE where the magnificent Temple of Solomon once stood is no longer in either Christian or Jewish hands. Since the year 1187, when Saladin drove the Crusaders out of the Holy Land the site has belonged to the Moslems. The entire area, called today in Arabic, Al Haram al Sharaf, or The August Sanctuary, has the shape of an irregular rectangle covering about 150,000 square yards. It houses two large mosques, the Dome of the Rock and the Mosque of Al Aksa besides numerous small but historic buildings.

Of the two mosques in the Temple Area the most famous by far is the Dome of the Rock, so called because under the huge, gilded dome stands a rocky promontory which is traditionally said to be the threshing-floor of Araunah, the Jebusite, from whom David bought the land upon which his son Solomon later built the first Temple to the Lord. The identity of this entire area as the site of Solomon's Temple has never been disputed, nor the fact that it was here on the sacred ground under the Dome that David built "an altar unto the Lord, and offered burnt offer-

ings and peace offerings" (2 Samuel 24:19-25.) This Mosque is often erroneously referred to as the Mosque of Omar because it was originally built by the Khalif Omar in the year 637 A.D. on the site of an earlier and dilapidated structure. Omar's mosque has, however, disappeared long ago, and the present building dates from the time of the Sultan Suleiman the Magnificent in the year 1540.

The Dome stands on a wide platform of rock about 12 feet above the surrounding area and is approached from each side by flights of broad steps surmounted at their landings by an archway of graceful pillars. The shape of the Dome itself is that of a regular octagon inside a circle of 177 feet diameter. The outer walls are decorated with marble facings on the lower courses and with colored tiles above.

Before entering the building itself the visitor is requested to remove his shoes, and once inside is struck with the richness of the subdued lighting coming through the colored glass of the many windows set in magnificent examples of the finest medieval Byzantine art. He finds himself confronted by an elaborate wrought-iron railing surrounding the entire central area. Beyond this railing, where visitors are not permitted, is the Rock itself—a great, jagged outcrop of the mount on which the edifice rests. This is the summit of Mount Moriah, and it was on this very spot where Abraham took Isaac, and was prepared to offer him as a sacrifice to the Lord (Genesis 22:1, 2), and also the site of the Temple of Solomon (2 Chronicles 3:1, 2). Jewish tradition says that this was the actual place where the Holy of Holies stood. We know that this is where our Lord taught and preached during his early days in Jerusalem. To the east of the Dome of the Rock, and beyond the walls of the old city itself is the Mount of Olives from which our Lord will come to the restored Temple according to Ezekiel 43:1, 2.

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WAIT	Chicago, Ill.	Sunday	12:00 noon	820 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 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.
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	Friday	8:00 a.m. GMT.	41 M

SOME OF OUR REGULAR MEETINGS

— NEW YORK —

HEADQUARTERS: Sunday 3:45 p.m., Gospel Service. Second Sunday each month, 3:45 p.m., Communion Service. 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. 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. Third 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: Second 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 for Children.

LEVITTOWN, 6 PARKSIDE DR.: Monday 1:00 p.m., Women's Meeting. Wednesday 3:00 p.m., Children's Class. Thursday 6:30 p.m., Teenagers. Fourth Sunday each month 8:30 p.m., Adult Fellowship.

— CALIFORNIA —

HOLLYWOOD, 6136 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: Thursday 8:00 p.m., Adults. Friday 7:30 p.m., Teenagers. Saturday 10:00 a.m., Children. First Saturday each month 6:30 p.m., Family Night.

— PITTSBURGH, PA. —

5808 BEACON STREET, PITTSBURGH 17: Saturday 10:00 a.m., Bible Class for Adults and Children. Tuesday 7:30 p.m., Prayer and Staff Meeting. Wednesday 1:30 p.m., Women's Bible Class. Friday 7:30 p.m., Teenage Fellowship. Fourth Thursday 7:30 p.m., Sar Shalom Fellowship.

— FLORIDA —

MIAMI BEACH: 326 MERIDIAN AVENUE: Friday 8:00 p.m., Bible Study. Other meetings are held in Miami. For details call 532-5976. ☆

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 \$700,000 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.

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Please address all enquiries to the Missionary Secretary at Headquarters.