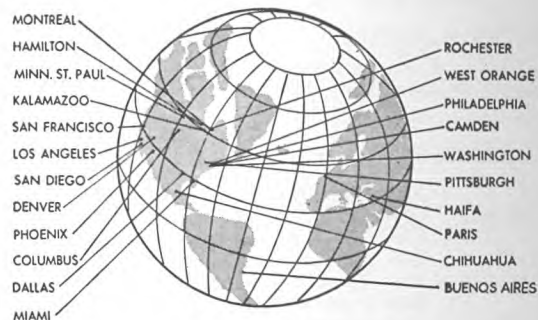


OUR FAR FLUNG BATTLE LINE

Their line is gone out through all the earth,
and their words to the end of the world. PSALM 19:4



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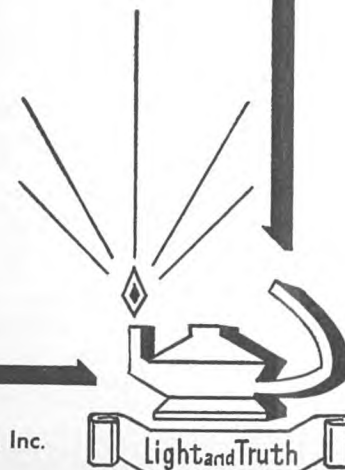
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JUNE, 1965

VOL. LXX—No. 10

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.



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JUNE, 1965

No. 10

Salutation

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

DEARLY BELOVED FRIENDS IN THE LORD:

We are now living in the "disposable age." There are not only disposable paper towels on sale in our shopping centers but even cars also have built-in obsolescence. At the New York World's Fair we have portable buildings which are easily disposable. We do not have any objection to reducing milady's drudgery by using disposable personal and household articles, such as paper plates and cups, but some pithy remarks could be made to manufacturers and salesmen of so-called "durable" goods when it comes to making them with disposable qualities.

These disposable items point out an attitude that pervades our generation's thinking. Our cars and buildings were not here yesterday; they will not be here tomorrow. We are unconsciously absorbing the attitude that there was nothing before us, nor will there be much left after us. In other words we have lost the perspective of history. The disposable paper towel idea has grown from a convenience into a philosophy of life.

We Have Now A "Disposable Theology"

This loss of a sense of history is aptly shown in the new Ecumenical Movement. We have spawned a generation that seemingly has never learned there ever was a Reformation.

Martin Luther engaged in a fierce struggle with Satan. Times have changed. We now have a "disposable theology." All one has to do is imply a slight criticism of what Luther fought against and one will be called a schismatic or an imp of Satan.

Let us make ourselves clear on this point. The breath of fresh air which was let in when Pope John XXIII momentarily opened the window was refreshing, and while we are happy about this, we are concerned about the Vatican's new attitude toward the Protestants, because the Vatican has already demonstrated clearly, both by words and acts, that it does *not* have a disposable tradition. Protestants, referred to as "separated brethren", can return only under the Vatican's terms which will include papal infallibility and the worship of Mary. The Vatican seems to believe that *all* Protestants no longer have any doctrinal convictions. It seems to believe that the World Council of Churches speaks for *all* Protestants. This is not true. The Vatican should be made to realize that all over the world there are multitudes of Bible-believing children of God who will never, by God's grace, bow the knee to the papacy. These believers are not narrow-minded bigots; they are redeemed saints of the Lord who realize that eternal issues are at stake. They know there are principles for which they must stand. Come what may, they will, by God's grace, stand up and be counted.

What About Indulgences, Purgatory, Prayers for the Dead?

Those who have lost their sense of history will be tempted to yield merely because they don't know the issues at stake. For instance, one of the practices that Luther opposed was the sale of indulgences. It is said that the Roman church no longer bartered in indulgences; therefore, we are to stop fighting each other and join forces against the Communists.

On this point it is important to make three observations. First, while it is true that the church no longer offers indulgences "for sale," as such, the *tradition* of the Church in this matter continues. The teaching of purgatory, masses and prayers for the dead, make one wonder if the same goods aren't being offered for sale under a different label. Secondly, and this is the issue at stake, the Vatican has never relinquished its *right* to sell indulgences. It insists that it has the keys to the Church. Thirdly, many of us are not convinced that a good method of opposing Communism is to join forces with the Church of Rome. You see, students of history are able to recall that many of the countries where Communism now is strongest, once were mighty strongholds of the Papacy. There is only one way to oppose Communism effectively, that is, to preach the Gospel. We must not forget the lessons of history.

However, we don't have to go back to the Reformation to see the dangers of historical forgetfulness. We have forgotten that a generation ago Adolf Hitler and Nazism plunged the world into a maelstrom of bloodshed and misery. Are we going to permit a revival of Nazism? The possibility is horrendous to contemplate.

Revival of Nazism in South America

To us, living in the United States, Buenos Aires seems to be far away. Yet the Argentine has become a center of an international Nazi-Arab conspiracy that has but one purpose, namely, to complete the job that was left unfinished by Adolf Hitler and his Nazi hordes. Horst Eichmann, the son of Adolf Eichmann, is one of the leaders in this conspiracy. Herr Eichmann and his consorts are not indulging in child's play. A few months ago a plot was discovered to assassinate twenty leading Jews in the Argentine. It didn't succeed, but on February 6, 1965, The New York Times did report that:

The (Argentine) Government has instructed the Federal police to make every effort to capture members of a Nazi organization accused of preparing a terrorist campaign against the Jews.

Every week our beloved Emanuel Litchenstein, our missionary, sends us reports of newspaper articles which clearly indicate the renaissance of Nazism in Buenos Aires. This is one of the reasons why many of us feel so strongly that South America is a strategic area for Jewish evangelism. The Jewish population of some of the cities of South America is exploding faster than the combined population of Jerusalem, Haifa, or Tel Aviv! Are these Jews fleeing from persecution into traps? God forbid! In any event, we must give these Jewish people the Gospel, and endeavor to show them the love of Christ.

Will the Church of Jesus Christ Be Silent Again?

Let us repeat. Buenos Aires seems so far away. We should realize that neo-Nazism is not only a problem of Latin America. It is our's also. There are more intellectual disciples of Adolf Hitler in our own country now than there were Nazis in Germany in 1925! Last year a uniformed patrol of storm-troopers paraded the streets of Washington, D. C., under the protection of the police. The American Nazi party is organizing and establishing working centers all over the United States.

Is the Church of the Lord Jesus Christ going to stand by silently again? There must be some concentrated courageous action started on the part of the Lord's children. It can be done.

Last Fall the American Nazi party hung out its shingle at its new headquarters in Glendale, California. One of the pastors in Glendale is the Rev. Robert E. A. Miller, pastor of The First Brethren Church of that city. Brother Miller is the son of a former member of our Advisory Council, R. Paul Miller, who went home to be with the Lord on February 20, 1964. (see "The Chosen People" for June 1964, page 8). Throughout his life Pastor Miller has proven the truth of Psalm 122:6, "Pray for the peace of Jerusalem; they shall prosper that love thee." He has been a lifetime friend of the Mission and its workers. He not only bases his eschatology on the Abrahamic Covenant, this promise of God has become a central theme in his life and ministry. The story of what he did is found in page 13 of this issue. Read it and rejoice! What this pastor did should be repeated all over the country. Let it never truthfully be said again that the Church of Christ stood idly by.

Many Are Fostering Jew-Hatred All Over Our Land

The Nazis are not the only ones who are preaching Jew-hatred in our country. Anti-Semitism is mushrooming all over the land. The sad thing about this is that it is being fostered by both quasi-religious and quasi-patriotic organizations. Some of these organizations claim to be fundamentalists. Fundamentally, they are liars! All of us here at the Mission are proud to be called fundamentalists. We believe the Bible to be the Word of God, we believe in the deity of our Lord, His Virgin birth, His atoning death, His physical resurrection, His visible and imminent return. It is because we are fundamentalists that we cannot hate the Jew. Our Lord is of the seed of Abraham, of David, of the tribe of Judah. The Bible which tells us about Him was given, by God, through the Jewish people.

We have but one recommendation to every one who hates the Jew, or, for that matter, hates anyone for whom our Lord died. Go to Calvary! See what our Lord did for us. Thank Him. Fall in love with Him. No one can love the Lord and hate the Jew.

Let us as a Mission to the Jews also be bluntly clear on another point. No one can love our country and hate the Jews. Again we plead—do not forget the lessons of history. God has always judged the nations of the world by their treatment of the Jews. "I will curse him that curseth thee" is a course in world history in seven words and eight syllables. It is so simple that even a little child can understand it, yet many of history's greatest leaders not only ruined their careers, but also led their nations, first into defeat, and then into oblivion by disregarding it: proud Assyria, haughty Babylon, boasting Greece, arrogant Rome, insolent Spain, blasphemous Germany.

God grant that our beloved country will never follow that funeral procession of nations. We repeat; no one can love our country and hate the Jews. If we truly desire the well-being of the United States of America we will bring blessing to the Jews by bringing them the Gospel. Then in that great judgment of the nations we shall hear these words, "Come, ye blessed . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:34,40).

Emanuel Litchenstein

INCIDENTS FROM THE FIELD

*"... My Word . . . shall not return unto me void,
but it shall accomplish that which I please (Isaiah 55:11.)"*

Reports Sent in by Our Workers

A Miracle of God's Grace in a Penitentiary Cell

By DANIEL FUCHS
Missionary Secretary and Editor



IN OUR Salutation letter for October 1964 we described one of the most amazing results of the publication ministry of our Mission; namely, the conversion, by correspondence, of a Jewish prisoner while confined in a state penitentiary. And the way in which his conversion came to pass is about as wonderful as the conversion itself.

The circumstances were as follows: Some one had given this prisoner one of our Jewish Art Calendars. As a result he wrote our Mission a letter in which he said that he and a group of eleven other Jewish prisoners were starting to hold Sabbath morning services, even though they did not have a Rabbi, and were writing our Mission and others hoping we could supply them with prayerbooks, prayer shawls and caps.

In reply to his letter we told him we would be unable to send him the articles he asked for because we were Christian missionaries who believe that the Lord Jesus Christ is the Messiah of Israel; and sent him some of our tracts.

He answered this letter but we never received it. Then he wrote a second letter which we did receive. In this he said his group had grown to 14, that they were very much interested, and wanted to know about a Bible study course which he could take as a preparation for

getting into missionary work at some future time. He thanked us for our interest and hoped we'd write again, as he seldom received mail.

We felt this to be one of the most amazing experiences we ever had and hastened to send him our correspondence course in Isaiah published by our Los Angeles Branch. We also sent him a Bible as a birthday gift and will continue to send him literature to help him and his group strengthen their faith and provide material for their meditations at their gatherings.

Since then we have learned that this young man has had a real experience of salvation. We correspond regularly. A recent letter contained a Chapel Calendar for Sunday, March 14, 1965. The names of three prisoners are listed thereon, each of whom was to give his "personal testimony" at the service. One of these is our Jewish correspondent. Opposite the page bearing the "Order of Service" appears a printed article or "meditation" written by this same Jewish prisoner. Here it is:

"I Shall Return"

The famous general, Douglas MacArthur, has now gone on a journey from which he will not return until the resurrection day. But all will long remember his famous words when he left Corregidor, "I shall return." He did return, and brought victory to his nation.

How meaningful are the words of Christ, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Often our Lord spoke of His return, and always with the thought of final triumph and victory. "When the Son of man shall come in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25:31). One cannot rightly understand the Bible without seeing in it two advents of Christ: one, He came to die on the cross and be raised again the third day, to save the people; two, He will come again at the end of this age, first, to receive His Bride, His people, to meet Him in the air (1 Thessalonians 4:13-18); second, to come to the earth in power and great glory, to set up His millennial kingdom (Revelation 1:7; 19:11-16).

The other night we listened to a "panel discussion" on a radio program. The subject of Christ's second coming was brought up, and discussed. One man thought that if Christ ever came back "the world would probably do the same to Him as they did at His first coming." We admit that the heart of the world hasn't changed any; but the world will never have the opportunity to crucify Christ again. He died once and for all. He accomplished His task, the redemption of the race, and He need never die again. When He comes it will be as KING OF KINGS, AND LORD OF LORDS, with all things under His feet.

There is no doubt in our mind that this Jewish prisoner has accepted the Lord and maintains his leadership in the "synagogue" of the penitentiary!

Blessed Experiences in Jewish Home Visitation

By DAVID WOODS
Missionary, Caldwell, N. J.



WE ARE privileged to have members of Christian families in this area who not only go out on home visitation but also contribute of their means, and thus are placing their all on the altar of Christian service. My own family is happy to be a part of this work.

Even a very few families whose love for God leads them to witness to our Jewish brethren and to comfort those who already know the Lord Jesus Christ can be a strong soul-saving ministry in almost any community. Some of the

Jewish families and persons ministered to recently are the following:

One family in which there has been a continuing witness consists of a husband and wife and their son. The husband is now in the hospital with multiple sclerosis and is confined to a wheelchair. He told me recently that he feels he will one day pass away in his sleep. We are praying for this whole family, and especially for the husband's salvation.

Another Jewish couple, a doctor and his wife, are regular and faithful attendants at our Beth Sar Shalom meetings. They tell us of many answered prayers in their Christian life. A grandson, born recently with a blood defect, was saved through prayer. The child's blood was changed just once, and then he was healed, whereas this type of illness normally requires three changes.

A widow, who lost both husband and son in a Hitler death camp, is one for whom we urgently request prayer, hoping she will soon make a full confession of her faith in the Lord Jesus Christ and be baptized. She bears a head scar from a gun butt, and lost her husband and son in the death camp.

Another Jewish widow who was brought to one of our meetings, listened to the message with tears in her eyes. On the way home in the car, she confessed the Lord Jesus Christ as her Messiah and Saviour. She plans to return and bring a relative with her, and we're praying that she will. We are looking forward to seeing this dear Jewish woman grow in the Lord.

Another Jewish couple, almost lost to Jehovah's Witnesses, are now coming regularly to our meetings and drinking in the sincere milk of the Word (1 Peter 2:2).

How grateful we are for Christian friends who love our Jewish people. They are saints indeed, the expression of the light and love of Jesus. Remember to pray for us as we labor in love for the lost sheep of the house of Israel. May our wonderful Lord continue to bless each one of you for your prayers.

Teenagers From Long Island Attend Our Family Night Meeting

By DAVID J. JUROE
Missionary, Washington, D. C.



ONE of our Long Island missionaries, Miss Ruth Wardell, brought a group of eight high school and college-age young people to our last "Friday Night" meeting at our Washington

Mission. They belong to our Messianic Youth Fellowship, and were in town to see the sights and participate in our fellowship gathering.

We had more than 70 in attendance at this March 6th meeting, and the vitality and warmth of the stirring testimonies they saw, felt and heard from this wonderful group of young people thrilled every one present. Each member of the group described some of the hardships and discouragements which often beset a Hebrew Christian as he seeks to express the power of our triumphant Lord in his life. One who is able to meet every need.

The concentration of attention upon the speakers by our unsaved Jewish friends in the audience was noticeable. Following the closing message by one of the students, I offered to present a copy of the Hebrew-English New Testament to any or all of the Jews present if they would promise to read it. Seven dear Jewish souls responded to the offer.

The first to come forward was an elderly man who had been coming quite regularly to our monthly meetings with some friends. He also attends services at his synagogue every Friday night. Before this, he had always been somewhat cool in his attitude toward us, but on this occasion he came forward with a broad smile and was most grateful for the Bible and the fellowship meetings. This was the first time we had received an overt response from him.

Among the seven who came forward

for Bibles was an 11-year old boy who had never been to any of our functions before and had never seen a New Testament. Won't you join us in our prayers for this boy and elderly man that they will continue to come and will soon receive the Lord Jesus Christ as their Messiah? We know the Word of God is going to bear fruit in these lives.

How we praise the Lord for the privilege of working with the Jews in the Washington area. We can truly testify with the Psalmist, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness" (Psalm 48:1).

He Looked for a Synagogue God Showed Him the Way

By CATHERINE DAMATO



A LONELY Jewish man arrives in Los Angeles. Not knowing anyone, he hopes to meet some Jewish people. God leads him to a Hebrew Christian woman who lives near a synagogue.

One of our Hebrew-Christian friends, tells her story. "In deference to my husband, who is not a believer, I light Sabbath candles. On a Friday evening my husband and I were having our dinner. The bell rang, and we both went to the door. A man stood outside. 'Could you tell me if the synagogue next door has services tonight?' he asked us. 'I am a stranger and I wanted to meet some Jewish people. Someone told me of this synagogue, but it is closed. I felt there must be Jewish people living near a synagogue, so I rang your bell.'

"We invited the man in. He saw the candles and his face lit up with delight. 'Oh, I am so happy. This is a real Jewish home.'

"My husband asked him, 'Where are you from?'"

'I come from Lodz, Poland,' he said. 'After the war I lived in Australia, but decided to settle in Israel and on the way there I wanted to see America. I arrived only eighteen hours ago. I don't know anybody here.'

"We told him we were glad he had found us, and invited him to sit down and eat with us. He refused politely but we insisted. Some time later he said, 'I want to confess a couple of things. When you opened your door I hoped that you would invite me in. I am very lonely. Now that I sit at your table I feel guilty. I don't want to misrepresent myself to you. I am not really a religious man. I don't observe Shabbas like you do.'

"I felt that my husband was becoming uneasy. He knows that his wife will soon start speaking of her wonderful Jesus. But I knew I would see our visitor tomorrow. My husband had already invited him to come to the synagogue service and have kiddush and lunch with us. When our visitor was ready to leave I told him that we were thankful to God for giving the privilege of entertaining a lonely man.

"I knew that God had sent him into my home to hear the gospel and I prayed for an opening. The next day after lunch my husband took a nap. Our visitor said to me, 'I thank God for people like you.'

"I answered, 'Maybe if you knew what I believe you wouldn't say that.'

"He answered, 'I don't know what you mean.'

"I said, 'I became interested in the Bible and a most wonderful thing happened. Through the Scriptures I found my true God of Abraham, Isaac and Jacob. I found my Messiah, my Redeemer, the Holy One of Israel. He shed His blood for my sins and the sins of the whole world. I found Him in the Old Testament as well as in the New Testament.'

'Are you speaking of Jesus?'

"I answered, 'Yes.'

"Never had I seen a person so eager to listen. In the next ten days he met Jewish believers, attended church services,

and even viewed the world-famous Crucifixion scene at the Forest Lawn Cemetery. When he left he said, 'Who knows? Maybe God will do for me what He did for you.'

Jews Cannot Be Argued Into the Kingdom But Prayed In!

By JONAS J. COHEN
Resident Pastor, New York, N. Y.



A GENTILE Christian brother brought a Jewish man into the Mission and introduced him to me, informing him that I am a Jew who trusts in Jesus Christ, and that I am also a

missionary. I was not surprised when he began to lambast me, saying among other things, "You should be ashamed of yourself! Why did you go over to the camp of the Gentiles?"

Listening patiently until he stopped, I asked his permission to answer his charges, and prayed that God would quiet his heart. Then I began, "First permit me to assure you that I did not go over to the camp of the Gentiles, but the Gentiles came over to our camp." He looked incredulous as I went on, "Don't we Jews expect the coming of the Messiah?" I asked. He agreed. I opened the Old Testament and reviewed the history of Israel beginning with Abraham and continuing on to Moses, knowing this was closest to his heart. I had, by this time, recognized that God had answered my prayer and quieted his heart.

He said, "But you say that this Jesus is the Son of God! How can God have a son? Does God have a wife?" and he smiled faintly. This is a common argument in orthodox Jewish circles, having used it myself before I was saved. I told him this, explaining that the Scriptures are to be spiritually understood, and then read to him Jeremiah 3:14, "Turn,

O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." I also showed him other passages in which Israel is spoken of as "the restored wife of Jehovah," such as Isaiah 54:5, "For thy Maker is thine husband."

"So you see," I continued, "God does have a wife, *Israel!* Israel is the wife of Jehovah, for out of this nation God brought forth His only begotten Son, who is known among English-speaking people as Jesus, and better known among Jewish folk as Yeshua."

I then reminded him of how we Jews worshipped God before the second Temple was destroyed, "According to the Law of Moses, whenever we approached Jehovah it was never without a sacrifice, and then only through the Kohn (priest) from the tribe of Levi." He was listening intently and I added, "Is it not true that if one wants to be a good Jew, he has to obey Moses?" He answered, "Yes, by all means."

He continued to listen and I went on: "So you see, what actually took place was that we Jews who have come back to God through His Messiah, have done so because when we looked into the Torah we discovered to our dismay that we were unable to please God, much as we tried to do so, because we have no blood sacrifice, without which there is no atonement (Leviticus 17:11). So now you will understand," I went on, "what I mean when I said that I did not go over to the camp of the Gentiles, but that they came over to our camp, which means that the Gentiles who have accepted Yeshua as Israel's true Messiah have turned to the God of Abraham, Isaac and Jacob through Jesus Christ," and then turning to Ephesians 2:11, I read, "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands," assuring him that this verse of Scripture, as well as some other parts of the New Testament, were written by a very orthodox Jew, the

apostle Paul (Acts 26:5).

As our discussion came to a close, my heart went out to this man when he said to me, "You know, when I came in here, I was very angry because I thought you were misleading our people. You will see me again."

He has been coming occasionally to our services at our New York Mission, and I wish I could say at this writing that this man is saved. I don't know, only God knows his heart. However, won't you who read this pray with us for this son of Abraham? Remember, we Jews cannot be argued into the kingdom of God; we have to be prayed in!

A Lonely Believing Jewess Seeks Other Believers

By AL and ROXANA SCHIFFMAN
Missionaries, Miami, Florida



JUST before our meeting one night our telephone rang. A Jewess, whom we did not know, said she wanted to meet some people who believed as she does, and asked, "Are there many believ-

ers in Jesus?"

Without being sure of *what* she believed and "how much," we invited her to come to our home the following morning for a personal talk. She was on time, and eager to tell us about herself and what had prompted her inquiry.

Apart from her religious beliefs, it became evident to us that the root of her reason for calling us was loneliness and heart-hunger for fellowship with other believers.

Her background, we gathered from her story, was some form of far-out Reform Judaism, which denies the supernatural and limits life to the here and now. Jesus, according to what she had heard as a child, was a good man who had set forth certain ideal principles for human

(Continued on page 18)



JEWISH NOTES

By CHARLES KALISKY

Irrigation Scheme may Lead to War. The Israeli National Water Carrier which was recently put into operation, and is to provide water not only for irrigation of the agricultural areas of the country, but also for industrial and domestic needs, has become an explosive issue in the Middle East.

In 1953 President Eisenhower appointed Mr. Eric Johnson as his personal representative to hold talks with Israel and the Arab states, looking to "mutual development of the water resources of the Jordan River Valley, on a regional basis, for the benefit of all the people in the area." After some years of expert examination of the whole project, and the intervention of the UNO a plan was drawn up that allocated the water between Israel and the neighboring Arab states. Israel accepted the plan, but up to the moment the Arab states have neither accepted nor rejected it.

Israel however, in desperate need of more water for its growing population, has gone along with the scheme within her own territory, and the present project has been so designed that it will utilize no more than the proportion of water that the Johnson plan allocated to Israel. Late last year, after tests, the Israel scheme began operations, and the heads of the Arab states which are still officially at war with Israel, met together and approved a scheme aimed at preventing Israel using almost any of the Jordan waters. It appears that plans are now in hand, as the commencement of the Arab Diversion Scheme, to dam the Hasbani, Dan and Banyas rivers. This has resulted, as can be expected, in increased tension on the northern frontier of Israel, and the threat of war.

Christian Science Lecture Banned in Israel. A lecture by a noted Christian

Scientist, which was to have been given at the Sheraton Hotel in Tel Aviv was hastily cancelled after threats of a boycott of the hotel by the rabbinical authorities.

The chairman of the Tel Aviv Religious Council charged the Christian Scientists with being "A Fifth Column, both in the field of education and in the field of religion in this country." One of the leaders of the small Christian Science movement in Israel said, "We are not engaged in any missionary work whatsoever in the country."

Over 20,000 Guests at an Israeli Wedding. When the son of the leader of the Beltz Chassidim married recently in Benei Braq, a suburb of Tel Aviv, an estimated crowd of more than 20,000 persons were present.

It was a special occasion, as the bride was the daughter of the head of another important Chassidic sect, the Vishnai, and the wedding symbolized a fusion between the two groups.

Over 23,000 wedding invitations had been sent out, and for days before the ceremony chartered planes began to arrive from all over the world bringing guests.

A Gruesome Reminder. The Central Council of German Jews has issued a request to all Germans who have lampshades, or other articles, made from skin of Jews who had perished in the death camps of Hitler's Germany, to hand them over to the Council that they may be properly buried according to Jewish law.

In a statement made to the press, the council chairman said, "We know that there are still many such articles in the possession of families here in Germany. Naturally, this is not to say that each person who has such a thing in his pos-

session took part in the mass murders. On the contrary many of these things came into their hands by mere chance." This is a grim and macabre reminder of the holocaust of Europe's Jews during the Second World War.

Jews and Civil Rights. Together with their countrymen of different faiths who have taken part in demonstrations and protestations against racial segregation there have been a number of rabbis. Some have been beaten up and recently in Tallahassee, Florida, two New Jersey rabbis were among a group of eight clergymen who began prison sentences for protesting racial segregation.

Jewish Rabbi Praises Jesus. The President of the Union of American Hebrew Congregations in a new book called "Can Faith Survive?" referred to Jesus as "... a man of my people." It is evident from his book that he has a clear insight into the teaching of Christ and recognizes that the early church was made up almost entirely of Jews.

In his book Dr. Eisendrath advocates proselytisation as a means of increasing the number of Jews in the world.

Extension of Statute of Limitations to War Criminals. The Statute of Limitations in Germany, which would have made it impossible to bring any Nazi criminals to justice after the end of this month, has been extended to the end of 1969. There are still thousands of war criminals listed, but not yet apprehended.

Sabbath Clocks. A factory is to be opened in Israel by an American time-control firm for the manufacture of timing devices for the use of orthodox Jews. These timers will turn lights on and off at pre-set times automatically, and a special device has been developed for refrigerators, cutting out the thermostat. The refrigerator is switched on and off at regular intervals. In this way the orthodox Jew will not break the 4th Commandment, as he will not activate the motor when he opens the door of the

refrigerator, nor will he have to sit in darkness on Friday nights.

Jews in Japan and China. Japan has less than 1,000 registered Jews in a total population of almost 100 million people: China with its population of more than 400 million has less than 200 Jews.

Religion and Politics. Over one thousand Christian pilgrims from Israel were permitted to cross over, at the Mandelbaum Gate, into Jordan to participate in the traditional Roman Catholic Easter celebrations at the Holy Sepulchre in the Old City of Jerusalem. Both the Israeli and the Jordan governments cooperated to make this pilgrimage possible.

On the other hand, no Israeli Moslem has yet been permitted to make the *Hadj*, or mandatory pilgrimage of the pious, to the great shrines of Islam at Medina and Mecca.

The three heads of Israel's almost 200,000 Moslems issued a joint statement, in which they said, "The Government of Israel has, on numerous occasions, declared its willingness to allow its Moslem citizens to carry out the commandment regarding the pilgrimage, just as it permits Christians in Israel to visit their Holy Places in the Old City of Jerusalem and in Bethlehem. It grieves us that the heads of the Arab governments have, for seventeen years now, ignored the sincere offers of Israel to allow its Moslem citizens to perform the duty imposed on them by their Faith."

Jericho March in New York City. In an effort to break down the walls of hatred and prejudice which separate the Jews in Russia from the rest of their brethren in other countries, as their brethren once brought down the walls of Jericho, about two thousand Jewish students marched around the Soviet Embassy in New York City recently, and then went to the United Nations building. They carried with them seven Scrolls of the Law, and blew upon Shofars, or rams horns as they marched. ☆



QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th.D.

Question: *Why did Moses put the veil on his face?*

Answer: A careful reading of the account in Exodus 34 will show that no reason is given for this act. The theory so often advanced, that because the Israelites "were afraid of this reflection of the Divine glory, Moses had to use a covering for his face while speaking to them," is shown to be wrong by the historic facts which are given. Moses did not put the veil upon his face until he had finished speaking to the Israelites. The addition of *till* in verse 33 in the Authorized Version gives a wrong twist to the Hebrew. More accurate is the American Standard Version which has "And when Moses had done speaking with them, he put a veil on his face." This was also the case the second time as recorded in verse 35. The Soncino Chumash, an exposition of the Torah and Haphtorah based on the classical Jewish Commentaries, has this interesting observation: "Moses' face remained uncovered both while he was speaking to God and communicating the message to the people (R, Sh, S). When he finished speaking, the radiance departed from his face; and for that reason he put on the veil, lest the Israelites should feel that he was disparaged when his face did not shine." The letters in the quotation stand for Rashi, Rashbam and Sforno. The statement is essentially correct, with perhaps the exception of Moses' being disparaged. That he put the veil upon his face because the glory was departing is clear from 2 Corinthians 3:7 "which glory was passing away" (American Standard Version), and 3:13 "as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of

that which was passing away" (American Standard Version). The transitory aspect of the law is here shown by the passing glory, but not at that time revealed to Israel as passing, and hence the veil.

* * * *

Question: *Is not China considered a "northern kingdom" as well as Russia?*

Answer: China is not considered a northern kingdom. You will notice on your map that it is almost directly east of Palestine and just slightly north. The "land of Sinim" in Isaiah 49:12 is considered to be China not only by most commentators but also by such outstanding Orientalists as Langles, Movers, Lassen and others. In this passage Sinim is distinguished from the lands of the north and west and refers to the land of the Sinese in the far east.

* * * *

Question: *Is it really true that even a small part of a day is considered by Jews as a whole day?*

Answer: Yes. Perhaps the best authority to give you for this is the following statement from the article on DAY in the *Jewish Encyclopedia*: "In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or daughter, and desires to cancel the vow, must do so on the same

day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little time before night, the annulment must be done within that little time."

* * * *

Question: *Why did Jesus, when He was resurrected from the grave, tell Mary not to touch Him for he had not yet ascended to the Father, John 20:17?*

Answer: Since the Greek verb for "touch" here is in the present middle imperative and could, therefore, be translated "do not keep on touching me" there are those who believe that the meaning is "do not keep clinging to me, you will see me again since I have not yet ascended." Some feel that it simply means that Christ is here pointing out that a new relationship is to start and "the previous fellowship by sight, sound, and touch no longer exists." Neither of these explanations seems to do justice to the context, especially the statement of the Lord, "go to my brethren, and say to them, I ascend . . ." This is not the future tense "I shall ascend" in forty days but, "I ascend" (present tense), "I am ascending" right now. This is confirmed by the fact that when He met His disciples later He allowed them to take hold of His feet (Matthew 28:9). He must, therefore, have ascended in the meantime. We conclude, therefore, that just as there was a transfiguration foretaste of the Lord's coming in glory before that coming, a Gethsemane before Calvary, an outpouring of the Holy Spirit in the upper room before Pentecost, so here there was an ascension before the one in Acts 1:9. The reason for this may well be found in the analogy made in Hebrews 9:23 with the ritual for the day of atonement. Going back to Leviticus 16:17 we find that no man was to be in the tent of meeting when the priest went in to make atonement in the holy place, thus precluding the possibility of any person's being there who had unwittingly contracted defilement or by whom the high priest could be defiled. This would explain not

only the reason for forbidding Mary to touch Him but also for His ascending to heaven immediately.

* * * *

Question: *How can we account for the existence of cave men and the earlier types of men in the creation story of Genesis one?*

Answer: The answer to this is found in Romans 1:18-32 where we have the reasons given for the decline of a great portion of the human race, and three times we are told that "God gave them up." This is what is known in biology as "devolution," the retrograde development of man, degeneration. Here, too, is the true answer to the entire study of comparative religions. Religion did not develop from polytheism to monotheism but began with a pure monotheism and deteriorated into polytheism.

* * * *

Question: *How can those who deny so many of God's promises be called "brethren"?*

Answer: There would be difficulty here only if the word "brethren" had to be used in the spiritual sense alone. For the national or racial sense see Acts 3:17, 22 and Romans 9:3. In Matthew 28:10, on the other hand, the Lord has in mind only those who believe in Him. We meet this sense most frequently in the Epistles. See, for example, Galatians 1:2, 11; Ephesians 6:23 and Philippians 1:12. In Philippians 1:14 the fuller phrase is used, "brethren in the Lord." In Matthew 23 Christ says to the multitude and to the disciples "all ye are brethren" but follows with a scathing denunciation of the Pharisees in which seven times He calls them hypocrites. In John 8:44 He says "Ye are of your father the devil." We need to be careful not to read one sense of the word into another otherwise we find ourselves in a universal brotherhood concept that makes all human beings automatically sons of God without any need of redemption or the new birth. ☆

Brethren Minister Fights Nazis With a Mezuzah

By REV. MARTIN MEYER ROSEN

Minister in Charge, Los Angeles District Headquarters
American Board of Missions to the Jews, Inc.

ANYONE who knows Pastor Robert E. A. (Bob) Miller of the First Brethren Church, Glendale, California, knows that he is a man of action. He is also known for his Christian concern for the Jewish people, and as a champion of Jewish evangelism.

For the past 25 years of his ministry the first Sunday of the year has always been set aside for the purpose of preaching on subjects pertaining to the Jewish people and to prophecy, or Jewish evangelism.

He is indeed a person who is known for his love of the Jewish people. However, it is not enough for a man of action merely to say that he loves the Jewish people. Recently he had an opportunity to show what was in his heart. The American Nazi Party made a much-publicized move to Glendale, California. In the course of their publicity they used the word "Christian" many times, but not to mean one who was a follower of Christ, or even of those things which pertain to Christ. They used the word to mean "non-Jewish" or even "anti-Jewish," thus furthering the misconception, as held by many Jewish people today, of what true Christianity is.

Pastor Miller decided that he would do something to show the Jewish community that Nazism did not have the approval of Christ, nor was their Jew-hate acceptable to true Christians. He began protesting against the Nazis by sending statements to the newspapers but, unfortunately, the words of the



Rev. and Mrs. "Bob" Miller

Nazis were considered more newsworthy than the repudiations by a respected Christian minister.

However, Pastor Miller wasn't to be so easily discouraged. He went to Jewish district and purchased a *Mezuzah*. A *Mezuzah* is a small scroll container about the size of an index finger.

It is commonly posted on the home of every orthodox Jewish person, as required by the Jewish law in Deuteronomy 6. The Jewish homes in German-occupied Europe were readily recognized by the Nazis by the *Mezuzah* on the door. Thus, this outward symbol of the Jew's willingness to show their faith in the God of Israel was often the token which led to their own persecution.

Rev. Bob Miller had just such a *Mezuzah* posted on the door of the parsonage at 517 Glenwood Road in Glendale. It wasn't long before the local newspapers and television were on to the story and, in many interviews that followed, he was able to make a Christian protest against Nazism and what it was doing.

Before Pastor Miller put the *Mezuzah* on his door, he was cautioned by friends at the American Board of Missions to the Jews that his stand might result in more opposition and annoyance than he might imagine; sure enough, once his stand was known, the hate literature began to pour in through the mail. Most of it came with no return address. There were also bitter and acrimonious

phone calls to "set him straight." Pastor Bob patiently answered each phone call and gave as much time as he was able to each caller. He prayed that he might show forth the Christian love which the Lord imparted to him, but at the same time, he took an unwavering stand.

However, not all of the communications were acrimonious. Scores of Jewish people called on the telephone and sent letters of appreciation for what Pastor Miller was doing on behalf of the Jewish people. Rabbi Magnin, who is perhaps the most influential Jewish leader on the West Coast, devoted his whole weekly newspaper article to comments on the Christianity of Pastor Bob. He said: "This man is a real Christian. He practices what he preaches . . . and this is not always easy." Several other rabbis sent expressions of greetings and felicitations and words of appreciation.

Along with this came something which would be coveted by every full-time mis-

sionary to the Jews. Pastor Miller received several invitations to speak in synagogues and before various Jewish groups.

What will he tell them? Some have asked to see the color slides which he took on his recent trip to Israel. But others have asked to hear frankly what Pastor Miller believes about the Jews and why he took the step which he did. Rev. Miller hopes to be able to suit his message to each of the groups of Jews to whom he speaks. However, the prayer of his heart is that he'll be able to tell each group something of their redemption in Christ, the Messiah of Israel.

Pastor Miller has also been asked by the Los Angeles Branch of the American Board of Missions to the Jews to serve as a special consultant bureau for the purpose of sharing the burden of his heart, which is the desire that Israel might be saved. ☆

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THREE FACES OF ISRAEL

by

ALTHEA S. MILLER

III—THE FACE OF ANTIQUITY

ISRAEL today is at once unbelievably small and amazingly great in accomplishments. Yet if this is all there were to Israel she would excite wonder in about the same degree as the momentary gleam of light from a falling meteor, and for the same span of time. With the world's attention riveted on Israel, and events affecting her ricocheting around the world, even superficial thought asks: How can a nation 270 miles at its longest point and 70 miles at its widest create so much furor in a world of nations each of which is preoccupied with its own upheavals and problems? What part has the Gentile world in Zion?

I should like to propose at least one facet which might help to answer these questions. *Antiquity* is springing up all over Israel and its backwash is reaching

the shores of the world's nations. With no less than 13 layers of ancient civilizations already uncovered it is easily understood that Israel is 5,000 years deep. It is impossible to comprehend this 20th century nation apart from what her ancient depth tells of her future.

History reveals the rise and fall of many nations boasting limited antiquity, but none can bow to the accolade of being virtually annihilated yet springing up as "a root out of dry ground"; scattered over the face of the earth, nearly always among hostile peoples, but remaining unique; hated with a particularly venomous brand of hatred yet retaining integrity; denying the God Who chose them as His special emissaries while ostensibly adhering to a form of Jehovah worship; this ebb and flow

consistent from the time God called Abraham to leave Ur of the Chaldees.

Modern Israel is a study in contrasts. The old staggers incongruously under the new; the immediate future is as unsure as the long-range promises of God's Word are certain. Here antiquity and the future converge to form a picture both frightening and hopeful. In the words of James Russell Lowell:

Careless seems the great Avenger; history's pages but recall
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne.
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows, keeping watch above His own.



The ruins of the ancient synagogue at Capernaum where our Lord preached, (Luke 4:17, 18) and which is believed to have been built by the Roman centurion referred to in Luke 7:1-5.

There are several sources which shed some light on the enigma of the ages, the Jew. These are, the people themselves, fulfilled biblical prophecies and biblical prophecies yet to be fulfilled. Let a contemporary speak for the people:

A highlight of our 1964 Study Tour of Israel was an interview with former Prime Minister, David Ben Gurion. When I asked if today's Israel is any fulfillment of Bible prophecy he vigorously replied: "Without the Bible there would be no Israel. Today's Israel is just the beginning of the fulfillment of the great prophecies of Isaiah, Jeremiah and Ezekiel."

It must be clear that not every modern Israeli is convinced he is part of a prophetic fulfillment. For some this is no concern. What does interest many is personal fulfillment, with national fulfillment running a close second. No matter what the purpose of heart or mind, at this point Messiah-Christ is a nebulous future hope to many rather than a historical fact and a present reality.

The present rebuilding of the nation goes on apace with her ancient past very much in the foreground of attention. What sent Dr. Nelson Glueck, famed archeologist, digging in the vicinity of *Timna* for King Solomon's copper mines in 1952-53? He had read from Deuteronomy 8:9: "... a land whose stones are iron, and out of whose hills thou mayest dig brass." Or from Job who saw the exploitation of these materials and wrote: "Iron is taken out of the earth, and brass is smolten out of the stone" (28:2). Today the mines are in operation, the copper contributing greatly to the economic growth of the nation.

One of the most important cities in ancient Palestine was Ashkelon. Its annals include chapters of the history of the Philistines, Israelites, Greeks, Romans, Crusaders and Moslems. New Ashkelon was established close to its ancient site in 1953 and is well on its way to becoming a city of major importance in Israel. Like its ancient counterpart, its outlet on the sea will make it inevitable. This story of the blending of the present with antiquity is being repeated all over today's Israel. The very land itself as well as the people are Bible-conscious.

A serious reader of the New Testament comes upon a breath-taking fact in relation to the Old Testament when he discovers that 25 prophecies in the latter concerning Jesus Christ's betrayal, trial, death and burial were literally fulfilled within 24 hours on the day of His crucifixion. Yet these same prophecies were enunciated at different times during the five centuries from 1,000 to 500 B.C. by many different voices. "But all this

was done, that the scriptures of the prophets might be fulfilled" (Matt. 26:56).

Throughout their ancient past God's prophets ministered to Israel in every state and condition of the national life. Their prophetic utterances seemed always to contain three elements: A message to their own age; predicted future events involving the coming of Messiah, His rejection, final glory and Messianic Kingdom to ultimately be established on earth; and a living message to our own age with the eternal principles of right and wrong incorporated. Further, their messages were always specific; never general.

Throughout the prophecies relating to Israel's dispersion specific Gentile nations were often divinely appointed to carry out God's instrument to cure Israel of idolatry; the Medo-Persians to fulfill the predictions of the return to their land at that time. Long before he was king Cyrus the Mede was named by God through Isaiah as the head of state who would allow the captives to return. What a profoundly moving experience must have overwhelmed Cyrus when he discovered that the living God of his captives moved him to perform His will much as a chess player moves his men at will (Ezra 1:1-3).

Space and time here forbid further survey of other fulfilled Old Testament prophecies concerning Israel. Studies of these are available to those who would be informed. Suffice it to say that prophecies of judgment and joy, bane and blessing are inseparably linked to the present and future Israel by way of her ancient past.

As for the yet unfulfilled prophecies, what thinking individual dare doubt these too shall come to pass? God's Word will be fulfilled to the last jot and tittle because He said so and God cannot lie.

Before our very eyes today we are seeing no less than the beginnings of the restoration of Israel to her land. Prompted by the Spirit of God Ezekiel wrote of this many years ago (11:15-

17). Before our eyes the desert is beginning to "blossom as the rose." It will yet "blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Isaiah clearly wrote of Christ within the framework of two comings. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (1:18) set forth His death at the first advent. "He was despised and rejected of men" (53:3) was surely fulfilled as John recorded: "He came unto His own and His own received Him not" (John 1:11).

When Christ comes again Israel shall hear: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (60:1). Speaking of the future kingdom God will yet establish Isaiah proclaimed: "And it will come to pass in the last days, that the mountain of the Lord's house shall be established . . . and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say . . . let us go . . . to the house of the God of Jacob . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (2:2-4).

The ancients wrote it and believers of all ages have reached out in faith to embrace it. As "coming events cast their shadows before" so Israel's antiquity projects a long, sure shadow into her future. May it please the Lord God of Israel to hasten the day that the modern nation of Israel will answer the plea of the prophet: "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isaiah 2:5). ☆

The last of three articles by Mrs. Miller, giving her impressions of a visit to Israel.

The Canadian Branch Annual Report

By REV. DANIEL FUCHS, Missionary Secretary, A.B.M.J.

"LET us now go to the field and glean."

There is a loveliness and beauty about the story of Ruth and Naomi that exceeds the charm of ordinary literature. We who, by God's grace, have experienced the miracle of redemption, see added beauties which cannot be discerned by the natural man. One cannot read this idyll without realizing that here is the story of redemption. It was through Boaz, the kinsman redeemer, that Ruth the stranger, was brought into the family of God and was recognized as a child of the covenant. The Moabitess, who by natural birth was barred for the generations (see Deuteronomy 23:3), became the great-grandmother of King David! Not only so, but Ruth has taken her place as an ancestor of the Lord Jesus Christ! (Matthew 1:5, 6). Our Lord had made provision for "the poor and the stranger." It was while partaking of that provision that Ruth came to the attention of Boaz. By grace, Ruth found an honored place among the mothers of Israel.

Two thousand years later Ruth's greatest Descendant, the Lord Jesus Christ, looked over another harvest field and said,

... The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matthew 9:37, 38).

Over a quarter of a century ago the beloved William Jones looked over the harvest field of the Jews in Canada and as a result, our ministry in Canada began. We now gratefully bring to you our annual report.

You will notice a new item in this year's annual report—there are salaries for Buenos Aires. We have taken on a Christian Jew, the Rev. Victor Sedaca, who is now being trained in the United States to take up the work of our beloved Emanuel Lichtenstein, who after so many years is scheduled for retirement. You will learn more about Mr. Sedaca in the pages of *The Chosen People*.

You, our friends in Canada, have been so generous in your support of the Mission and its work that you have left "handfuls of purpose" (Ruth 2:16) so that we may glean in this field.

Pray for us, as by God's grace, we are planning the busiest summer of our history. May it bring forth much fruit to His honor and glory.

SUMMARY OF ACCOUNTS, CANADIAN BRANCH FOR THE YEAR 1964

RECEIPTS:

Contributions and other sources	\$32,827.44
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DISBURSEMENTS:

Administrative expenses including insurance and printing	\$ 3,364.62
Broadcasting, relief and missionary work.....	7,131.28
Conference work	3,252.63
Salaries Hamilton Office and Buenos Aires.....	7,614.87

MONTREAL MISSION:

Rent, Mission expenses and salaries	8,365.42	\$ 29,728.82
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EXCESS RECEIPTS OVER DISBURSEMENTS	\$ 3,098.62
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The Chosen People Broadcast

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 Kc.
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	7:15 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Kc.
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.
KGFM	Seattle, Wash.	Monday	12:45 noon	105.3 Mc.
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	9:00 a.m.	1390 Kc.
WPOW	New York	Saturday	8:00 a.m.	1330 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	9:00 a.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catharines, Ont.	Saturday	8:30 a.m.	620 Kc.
T W R	Monte Carlo, Monaco	Friday	8:00 a.m. GMT.	41 M
T W R	Netherlands, Antilles	Sunday	8:15 a.m.	800 Kc.

A Lonely Believing Jewess

(Concluded from page 8)

conduct. And this idea about the "teachings of Jesus" was the spark that kindled the longing in her heart to seek for more knowledge about Him. Even as a child, she said, she remembered being told that Gentiles made a god of Him, and in His name went out and killed the Jews. Yet in spite of this, she admitted, her family had never experienced any form of anti-Semitism, and, in fact, had respect for the faith of Gentile Christians.

Throughout the years that followed, she said, problems, attended by many heartaches, continued to confront her family. At one time a friend had given her a Bible, which she tried to read. She admitted finding comfort and hope in its pages. Then a tragedy occurred in her life, which she did not describe, and this had the effect of bringing her face to face with the Lord Jesus Christ, Israel's

true Messiah. She recognized Him as the only One who could forgive sins, and accepted Him as her Saviour, the divine, virgin-born, Son of God, crucified for her sins, risen from the dead unto eternal life, and coming again. It was this "coming again" which so increased her sense of joy as we went through the Scriptures with her, pointing out the evidences of our Lord's soon return.

As we reviewed with her the fundamental necessity of being born again for all people, with her own family in mind, for whom she covets prayer, and finding strength for this task through fellowship with other believers in our group, she became quite exuberant over the prospect of winning those she loves to the Lord Jesus Christ. ☆

YOUR SUMMER PACKAGE

is ready

— See back cover —

THE CHOSEN PEOPLE

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THE CHOSEN PEOPLE

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No. 1

SALUTATION

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

DEARLY BELOVED FRIENDS IN THE LORD:

Are the Gospels historically trustworthy? This is one of the important questions which must be faced when one reviews a recently published book, "We Jews and Jesus," by a well-known learned Reform rabbi, Samuel Sandmel. Dr. Sandmel is Provost and Professor of Bible and Hellenistic Literature at the Hebrew Union College-Jewish Institute of Religion.

This book was written, according to the author, "for those thoughtful Jewish people who seek to arrive at a calm and balanced understanding of where Jews can reasonably stand with respect to Jesus." It is well-written and thought-provocative. It is an apologetic for the traditional rejection of the claims of the Lord Jesus Christ by the Jews. In this sense it is not intended to be, and its tone and content cannot be considered to be, a polemic against Christianity; it is a defense of the Jewish position, not an attack upon our faith. Dr. Sandmel is calm, fair, and, I must grudgingly admit, quite persuasive as he presents his case. It is a book which the missionary to the Jews must face squarely and be ready to answer if he expects to reach the intellectual Jew with the message of the Gospel.

The Difference Between a Gentile and a Christian

The author is a scholar, but there are times when he abandons the calm tone of the intellectual and passionately states his case. Frequently, one is forced to sympathize with his attitude:

My parents fled Eastern Europe to escape pogroms which began with the ringing of church bells. My mother used to say that even after decades in America the ringing of church bells could still occasionally frighten her. When I was a boy, I was more than once described as Christ-killer, especially by gangs of boys. I recall a few occasions when such gangs chased me; I don't recall if they ever caught me. Most Jews my age have had at least the former experience.

— Sandmel, Samuel, "We Jews and Jesus," p. 141.

The rabbi evidently escaped the gangs of boys but he belongs to a generation of Jews six million of whom did not escape!

One must understand the background of history when Dr. Sandmel categorizes as "Christian" much of which we vigorously protest is not and never was Christian. The average Jew does not know the difference between a Gentile and a Christian, so the author makes a monolith of Christendom which represents as one, Catholic and Protestant, Modernist and Fundamentalist, Unitarian and Trini-

tarian, anti-Semite and philo-Semite, all in one large heterogeneous group as he writes his passionate indictment:

The Jewish grievance exists on several levels. Why should Christians have wanted them to concede as true that which they did not believe was true? How could Christians have the temerity to asperse the divine Laws of Moses, and to proceed to regard them as abrogated? How could Christians regard Jesus as divine in the light of his crucifixion, and at the same time blame Jews, mere men, for the death of a divine being? How could Christians so extend the blame for the death of Jesus that Jews, born centuries later and thousands of miles away, and despite obvious innocence, still were held responsible and guilty? How could a religious system that accused Jews of hypocrisy itself escape that charge when, pretending to kindness, it limited Jews economically and politically, herded them into ghettos, and compelled them to wear badges to identify them as unworthy out-siders? How could Christians apotheosize a "prince of peace," in the light of the countless wars of Christendom? What boast could Christians properly make of the alleged superiority of Christianity in view of the demonstrable failure of Christian civilization to live, at least in its relations with Jews, on even a minimum standard of religious principles?

— Sandmel, Samuel, *"We Jews and Jesus,"* pp. 7, 8.

Our readers can now understand one of the greatest difficulties which we, as a mission to Jews, meet. We are blamed for nineteen centuries of persecution of the Jews by people who called themselves "Christians."

A Jewish Jesus versus a Christian Christ

However, it is not on these points that the rabbi seeks to build his case. His thrust is not against Christianity, as such, but against the Lord Jesus Christ. To Dr. Sandmel the Lord Jesus Christ was a Jew, no better or worse than many other Jews. In order to build his case the rabbi naturally derides the historical accuracy of the Gospels. To him the Gospels contain a little history (very little) and much interpretation. The "little history" leads him to believe that there was a Jew named Jesus whom Christians now worship as the Son of God. The Jews accept the humanity of Jesus; they reject His deity. Dr. Sandmel sets up a Jewish Jesus against a Christian Christ:

There is by now a history of scholarship at least two centuries old which dedicated itself to separating the human from the divine Jesus. I shall adopt some of the terminology of that scholarship in that I shall speak of Jesus, meaning thereby the man, and of the Christ, meaning thereby the divine.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 27.

Dr. Sandmel accepts the human Jesus; he rejects the divine Christ.

What the rabbi postulates briefly is this: in the age of Jesus, Palestine was a Roman possession. The Jews suffering under the yoke of Rome longed for deliverance. They found in their writings, both sacred and profane, allusions to a Messiah who would destroy the power of Rome. The followers of Jesus believed that He was that Messiah:

Jesus was neither the first nor the last in the long history of Judaism by whom and for whom the claim was made that he was the long-awaited Jewish Messiah. It would have been normal for such a person deemed the Messiah to attract followers and partisans, and for there to be on the sidelines those who waited to see whether the outcome of events fulfilled the expectations and specifications or not, before deciding whether the particular person was or was not the Messiah. For a claimant to be hailed initially in no way meant that he continued to elicit acceptance; and every Messianic claimant in Judaism has begun with, or quickly gained, broad acceptance and ended in general rejection.

— Sandmel, Samuel, *"We Jews and Jesus,"* pp. 32, 33.

Such a claimant, according to Dr. Sandmel, was Jesus. Because He was an insurrectionist He was crucified. But, if that were all that there was to the matter, it would have ended there. All who reject the Lord Jesus Christ have to

face an unassailable fact of history. His death did not end His career. To explain this Dr. Sandmel writes:

In the case of Jesus, as we have said, his partisans held after his death that he had been vouchsafed a special resurrection, and out of this belief proceeded a new and differing interpretation of the role of the Messiah.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 33.

Dr. Sandmel writes that, because Palestine was still under Rome, the Christians invented another teaching, the Second Coming:

Those Jews who had accepted Jesus as the Messiah, despite his death on the cross, made an initial significant alteration in the Messianic pattern, changing it, as it were, from one single event, ushering in the great climax, into two parts, preparation first, and after an interval, the climax. This alteration became conformed to the reality that Jesus had died on the cross; but, so it was firmly believed, he had been quickly resurrected and then had ascended to heaven, there to await the appropriate time for his second coming. It was the latter that was viewed as the climax; his initial coming had been the preparation. That "second coming" is still awaited in Christendom and is a basic tenet in orthodox Christian conviction, though in established and sedate churches it does not loom centrally or vividly.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 33.

Was Jesus Just a Man Whom the Jews Rejected?

With these quotations we can begin to recognize the pattern of Dr. Sandmel's thinking. To him Jesus was just a man whom the Jews rightly rejected. It was His followers who invented His deity, he asserts. In his thinking the New Testament contains a "little" history and a lot of invention. The learned doctor attempts to separate the wheat from the chaff in his book.

The discipline (if it can be thus termed) which he uses is that of Higher Criticism. What Dr. Sandmel states is not new. He admits he leans heavily on Protestant scholarship. Accepting the *a priori* assertion that a miracle is an impossibility, this school of Higher Criticism has attempted to "so sift the documents of the New Testament, composed in faith in the supernatural Christ, and discover or 'recover' Jesus the man, Jesus the Jew" (p. 51). Dr. Sandmel readily admits his debt to the Protestant critics:

There is the danger that some Christians may mistakenly confuse academic dispassion with disdain; this could especially be the case among those Christians for whom the serious research into Christian origins is a new adventure and who are therefore unacquainted with the history of the Protestant Gospel scholarship which I, a rabbi, learned from my Protestant teachers.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 4.

Sweeping Statements of Little Value as Evidence

It is interesting to observe that Dr. Sandmel gives very little of the evidence upon which he bases his grandiose conclusions. What he does is to make sweeping statements such as, "scholars say," "it is normal in scholarly literature," "an ordinary practice followed by scholars," "there is by now a history of scholarship," "a good many modern scholars hold to the opinion," "the march of scholarship," "scholars were preoccupied," "the conclusion of scholarship," "these occurred to two German scholars," etc., etc. We are not opposed to scholarship, but do not worship it. I am a missionary, not a scholar, but have always understood that a scholar is one who observes data objectively. From reading Dr. Sandmel's book, "We Jews and Jesus," the impression is gained that matriculation into the fraternity of scholars is reserved for those who join in the statement that "no amount of evidence can prove a miracle."

Much of the eighteenth-century deist disparagement of the historicity of the Gospels was intuitive rather than learned. It was a denial of the Gospel miracles, rather than a judicious scholarly appraisal of the Gospel materials.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 14.

But their scholarship was not disinterested; it had the motive of using the tools of learning so as to isolate the figure of Jesus, a historical person, non-miraculous in character.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 15.

To the modern skeptic who does not believe in miracles, historical reliability is an issue in the account of Jesus' walking on the water, his cures and exorcisms, his resurrection, and his ascension into heaven.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 25.

The rabbi is clever, if there are no such things as miracles, then there is no truth in Christianity. But if there are no miracles, there is no Judaism either.

First Century Spread of the Gospel a Miracle

The violence of this method of criticism is glaringly evident. It is pure subjectivity that rules and the so-called investigator gets out as conclusions only what he puts in as premises. This is shown by comparing two quotations from Dr. Sandmel:

... many of them came to assume that all of the Gospel material was suspect, unless it was specifically confirmed by non-Gospel materials.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 53.

What knowledge we have about Jesus comes only from the New Testament.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 17.

In other words what the rabbi is saying is that there is no truth in the Gospels except what the reader wants to accept, because no non-Gospel material confirms anything about Jesus; it is all suspect.

We must remember that there was an obvious miracle which must be accepted. This miracle was the spread of the Gospel by non-violent means during the first century of the Christian era. No one has offered a better explanation of this phenomenon than the greeting of the early Christian, "The Lord is risen indeed!"

It is a sad thing when a learned rabbi seeks to bolster his case by using the findings of Higher Criticism. Apart from the fact that such a process attempts to erode the basis, not only of the Gospels, but also of the Old Testament, one should realize the bias of Higher Criticism originally was not only anti-supernatural, it was also anti-Semitic. After all, the Jew is one of the greatest miracles. Franz Delitsch, describing Wellhausen exclaimed, "What a scholar, and what a Jew-hater!" The theology that produced a generation of scholars who dissected the bodies of millions of Jews with the calm deliberateness that Higher Criticism dissects the Word of God, is now being propagated by a rabbi.

Our reasoning in this Salutation Letter so far has been negative. We have tried to demonstrate that Rabbi Sandmel's case, although persuasively presented, is not valid. By God's grace, in our next issue we hope to present *our* case. The Bible-believing Christian is on solid ground as he, by God's grace, proclaims the most stupendous fact in all history,

"Christ died for our sins according to the Scriptures."

Yours for Israel's salvation,

Samuel Sachs

INCIDENTS FROM THE FIELD

"... My Word ... shall not return unto me void,
but it shall accomplish that which I please (Isaiah 55:11.)"

Reports Sent in by Our Workers

Many Jewish Inquirers Visit Our 1965 World's Fair Exhibit

By SAM KALMUS
Missionary, New York, N. Y.



OUR FIRST day at the 1965 re-opening of the New York World's Fair was an exceptionally busy one. For at least six hours capacity crowds visited the Demonstration Center and 90 per cent of the callers at our exhibit were Jews, many of whom heard of Him for the first time, "Of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," Israel's true Messiah.

Many wonderful incidents occurred since the Fair re-opened on April 21st, one of the most interesting of which was the following:

A group of six bearded students (Yeshivah Buchers) came into our exhibit. Their leader, a young man of 24, a senior and the superintendent of the Yeshivah student body, and two others, accepted our invitation to be seated. We discussed the Scriptures with them for nearly three hours. The leader agreed with me on the passages concerning Israel and the Gentiles but could not see where the Old Testament referred to Jesus Christ as the Messiah. Whenever I would say, "Thus saith the Lord," he would say, "Thus saith the ancient learned rabbis." He was never antagonistic and when he left he accepted my card and said he would like to return and continue our discussion.

Another visitor was a Jew from Greece who spoke only French, Spanish and Italian, with which latter language I am well enough acquainted to understand it. He said he could not believe that there were Jewish believers in Jesus Christ. He asked if we would send him our literature to his home address in Greece. I showed him our New Testament in Hebrew and French and when I offered to send him a copy along with the other literature, he accepted the offer with pleasure.

I asked a nice-looking man who came into our booth to browse, "Are you a minister?" To my surprise he answered, "No, I'm a Jew." When I told him he didn't look Jewish, he said he was a proselyte to Judaism. He asked me to explain our function as a mission, took some of our literature and said he would come back and ask us some questions. We pray that he may return soon.

Four Jewish ladies came into our exhibit asking questions—who were we, and why were we represented at the Fair. When we presented our story in full, that Israel's true Messiah was the Lord Jesus Christ, and that the testimony to this fact was in our Old Testament which was in fact the Hebrew Scriptures, one of the older ladies of the group advised her three companions to leave. One of the younger women said, "Let us hear this man out; we can't be bigots. He may know some things we don't know. We must be open-minded to the things of God." As the group left, this lovely young Jewess told me she was coming back without the others and would like to hear more about the claims of Jesus.

A Jewess with two young children

wanted to know what kind of a booth ours was, and when I told her it had to do with Israel and Israel's promised Messiah, her questions came fast and furious. She wanted to know about everything all at once, especially about the early church and the Jewish persecutions. She became so interested, her two children wandered off and she had to run after them. But she came back and asked for our Hebrew-English New Testament, and whether we had classes where she could learn more about the Messiah. I have sent her name and address to our Flushing Mission for follow-up.

Let us pray that the Word of God will penetrate the hearts of these seekers after truth, that each one of them will in God's time come to know Him whom to know aright is life everlasting.

Small-Town Church Contacts Local Jewish Families

By HARRY JACOBSON
Missionary, Minneapolis-St. Paul



PASTOR Frank A. Oslin, of the Ironwood (Michigan) First Baptist Church, invited me to visit him for three days just before Easter (April 18th, 1965) for the purpose of talking

to a few Jewish people in the town who had no regular worship services.

Ironwood is a town of 13,000 about 260 miles northeast of Minneapolis, on the Northern Peninsula of Michigan, next to the Wisconsin border. It has about 20 Jewish families, and a little synagogue, which is opened once a year for three days on Yom Kippur, when a student rabbi from Cincinnati is sent up to minister to them. The 20 families (we were able to meet and talk with 16) are about half elderly folks and half middle-age, made up of approximately equal numbers of Orthodox, Conservative and Reform Jews.

We held evening meetings in the Ironwood church, emphasizing the Jewish foundations of Christianity, and during the day called on the Jewish families. Some of them had heard of Jews becoming Christians, but had never seen one. Their curiosity probably overcame any resentment they might have felt toward us, and permitted an entrance for the pastor and myself into their homes and stores.

We called on an Orthodox couple. The man was 86 and had lost a leg. He sat up ramrod-straight in his wheelchair and showed us all the *Pesahdiche* (for Passover) items which he had ordered specially from Minneapolis, and then apologized for not being able to stand up and greet us. I told him, "If you would only believe in the Messiah, the Lord Jesus Christ, He can give you a brand-new perfect body when He comes back for us who believe in Him. There will be no more suffering, no more sickness, no more pain. Won't that be wonderful?"

The poor man answered, "Ah, yes, when He comes. But when is He going to come?" Then he showed me the ancient Hebrew prayerbooks that had been handed down in his family for generations, and his prayer-shawl and phylacteries. "All my life," he said, "I *daven* (pray) every morning. I put on my *talit* (prayer shawl) and *legentefilin* (the phylacteries). I have never missed, except when I was in the hospital." He paused, and said, "But when is the Messiah going to come? There isn't much time left for me."

I told him the Messiah had already come in the person of Jesus Christ and that our prophet Isaiah had predicted His coming to suffer in chapter 53. We went through the chapter together and the old man listened very attentively, smiling happily. Then a fear came into his eyes and he cried out, "It's too late. There is no hope. Why didn't you come sooner, years ago?"

I tried to reassure him that it was not too late, but he kept shaking his head. Our hearts ached for him. We are pray-

ing that he will yet open his heart to God and find the peace that passes understanding.

We Baptize Two Believers and Observe Seder in April

By PETER GUTKIND, Haifa



WITH THANKSGIVING to our living Lord and Saviour, Jesus Christ, I report the progress of our blessed work in this, His vineyard in Israel, during the month of April.

In addition to our customary work of visitation among groups of our believers, visiting more with families than with single persons, arranging and attending meetings with speakers, there were two festive events of particular importance; namely, the Seder of Saturday, April 17th, and the baptism of two converts a week later. The influence of these two events made itself felt on all our activities throughout the entire month.

The Seder evening of April 17th was of the Lord's doing, blessed and wonderful. There, before our whole assembly, as before the congregation of Israel, against the background of the slain lamb, was the Gospel of the Lord Jesus Christ openly preached. The subject of the meeting was, "Salvation Through the Blood of Golgotha," and the giving of thanks to God that when He saw the blood He *passed over*, and that a prayer to our Lord for salvation, offered through His blood will not *pass over* those who believe.

A week later on April 24th we held a baptismal service for two of our converts. One, the man, first spoke to us about his conversion and baptism at Christmas time (1964), saying he would like to be baptized on his birthday, which would occur at the end of April. The second convert, a lady, first confessed her faith to me, and decided to be

baptized, during the latter half of February this year.

The circumstances in both cases were interesting. In the case of the lady, I had invited her for lunch, at which time she brought up the subject, and when I became convinced of her sincerity, we arranged a special meeting with her twice a week, for prayer and preparation. On the day I visited the lady for her first lesson, the man previously mentioned called and expressed his wish for baptism. So what was to have been an hour of prayer and preparation for the lady became also the same hour for the man.

The baptismal service for these two believers was a very blessed, joyful and happy one, rich in touching experiences not soon to be forgotten. The baptism took place at wonderful Bethsaida, in Galilee, near Capernaum. We improvised a meeting at the Sea of Tiberias, had our breakfast there, and at eleven o'clock went to the home of one of our faithful friends, where, with ten believers, we celebrated the Lord's Supper, after which, with additional friends, we had our lunch. Later that day we returned to our apartment in Haifa for the Saturday evening meeting, where we found another group of friends waiting at our door. Three of our brethren gave messages on the Gospel during the evening. After the meeting we had a birthday supper for the man who had been baptized. The events of the day had been altogether so impressive that even now, as I write this letter, the influence is still upon my mind.

In general, during the month of April, we kept up a lively contact with numbers of our Jewish-Christian friends, as we did in March, totaling about 50 visits, and, in addition, we were called out of Haifa about 14 times. Altogether we distributed many copies of the Holy Scriptures, and, on every occasion, whether in the homes, at birthday dinners, fellowship gatherings, gospel meetings, we have been able to sing praises and give thanks to our living Lord and Saviour, our beloved Redeemer, Yeshua.



QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th.D.

Question: *What is meant by confessing or denying Christ as in Matthew 10:32, 33? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."*

Answer: To confess the Lord Jesus Christ before men, particularly under opposition, is one of the evidences that a person is saved, so long as it is accompanied by true heart belief (Romans 10:9, 10). The Greek of Matthew 10:32 also indicates this. An Aramaic idiom is used, "confess in me." It is not just an acknowledged recognition of Christ but a confession to faith in Him and union with Him. The context throws important light upon the reason for this statement of Christ to His disciples. This was another step in His preparation of them for the future suffering and death He well knew would befall them. The disciple is to be willing to suffer even as the Master (verses 24 and 25). They were not to fear bodily death. Their very hairs were numbered, and nothing would befall them by accident (see verses 29-31). They were not to expect peace in the world and an open-armed reception by men. An inner peace, yes (see John 14:27), but not an outer peace gained by a compromise with evil, a peace at any price (Matthew 10:34). And not only so, but their very rewards depended upon an out and out stand for Christ, even to the giving of a cup of cold water (verse 42). It is this matter of rewards which is in view in verses 32 and 33. To those who feel that they have been guilty of a denial of the Lord Jesus Christ and will lose their rewards let us say—remember Peter! He denied even with an oath

(Luke 22:54-62), but he repented and was restored (John 21:15-17) and was permitted to die as a martyr (John 21:18-19).

* * * *

Question: *What is meant by "shall be guilty of the body and blood of the Lord" in 1 Corinthians 11:27 and "not discerning the Lord's body" in verse 29?*

Answer: A most serious consequence is here set forth as the result of partaking of the Lord's table in an unworthy manner. Such an act is a sacrilege, an act actually committed against the body and blood of the Lord. It results in the individual believer being chastened by the Lord. For this we should praise Him, for it is in order that we may not be condemned with the world. What is meant by partaking unworthily is explained in verse 29 by the expression "not discerning the Lord's body." This includes a *thoughtless* participation, a *me diakrino*, a "not judging through." This commemoration calls for our deepest contemplation of all that the Lord Jesus Christ endured for us. We ought never lightly enter such a service. But the "discerning" also embraces such abuse of the Lord's table as had occurred at Corinth. There must be a *discriminating* and a *separating*. One cannot drink the cup of the Lord and the cup of idols both. Read carefully 1 Corinthians 10:14-22. Also one is not to use the bread and the cup for the satisfaction of physical hunger and thirst. See 1 Corinthians 11:20-22. This latter is especially what Paul has in mind in verse 29 as we see from his conclusion in verse 34.

* * * *

Question: *I have not come to understand what is meant by: The calling out*

of the Gentiles would "provoke the Jews to jealousy."

Answer: Perhaps the answer to your question is the fact that you have not actually seen this in action. Let us face it—there is very little about the average Gentile Christian's life that would cause the Jew to desire what he has as far as his faith in Christ is concerned. He sees him fighting denominational issues and continually fussing within his own ranks. Answer it for yourself. Is the Christ-life of the average Christian the kind of thing you wish you had? Are the fruits of the Spirit there; is he patient in tribulation, not provoked, taking no account of evil, never envying nor seeking his own, bearing all things, enduring all things, etc., etc.? The *Lutheran Commentary* hits the nail on the head when it says, "The knowledge that the Gentiles enjoy the exalted spiritual blessings, intended originally for the Jews, will fill them with the desire, previously absent, to obtain their gifts." Are we missing the most important aspect of winning Jews to Christ?

* * * *

Question: *Will you please define the words "from faith to faith" in Romans 1:17?*

Answer: The expression "from faith to faith" in the Greek is *ek pisteōs eis pistin*, "out of faith into faith." Thus is the righteousness of God revealed altogether by faith. Faith is the source, our starting point, our entrance to justification. But it does not cease here, for it is the life of the justified as well. We go from this initial justifying faith into a life of faith as those who are justified, thus the just shall live by faith. This is their way of life.

* * * *

Question: *Why was not the empire Assyria mentioned with the other four great world empires in Daniel 2, and why isn't the empire of the man of sin mentioned?*

Answer: Assyria is not mentioned with the four world empires in Daniel 2 simply because this kingdom was past

and the image begins with its head, Nebuchadnezzar, "thou art head of gold" (2:38 A.S.V.). It presents a prophecy from this point on and does not look back. The description under the ten toes is more fully dealt with in Daniel 7 under the fourth beast with ten horns. You will note in verse 8 that another horn came up (see also verses 20 and 21). This relates to the man of sin and his kingdom. The dream of Nebuchadnezzar shows the kingdoms of the world from man's viewpoint as various metals, but Daniel's dream shows them from God's viewpoint as beasts devouring each other. It is in this description that the man of sin appears, and we should not expect to find him revealed in the first dream.

* * * *

Question: *How do you interpret Exodus 32:14, "and the Lord repented of the evil which he thought to do unto his people?" Does God change his mind?*

Answer: For other Scriptures on this side of the argument see Genesis 6:6 and Jonah 3:10. On the immutability of God see Malachi 3:6; 1 Samuel 15:29 and James 1:17. There is actually no contradiction here. The character of God never changes, but His dealings with men change as they change. God can only bless those who walk in obedience. When man sins God changes His dealings. This is because His character is holy and cannot change.

* * * *

Question: *Is the location of the tower and the gate of the corner in Jeremiah 31:38 known today? Are they in Jewish hands?*

Answer: This area is not in Jewish hands. The tower of Hananeel formed part of the north wall of Jerusalem and was between the Sheep Gate and the Fish Gate according to Baker's Bible Atlas. The map in the Rand McNally Bible Atlas has it on the west side of the Fish Gate and the Tower of Meah on the east. The Corner Gate is in the west corner. On the recent National Geographic map of the Holy Land the Fish Gate is identified as Herod's Gate.

ZEALOTS THREATEN LIFE OF PETER GUTKIND

We stop our presses to bring you an urgent request for prayer for Peter Gutkind, our missionary in Haifa. On August 9th we received the following cable:

MANY FANATICS ATTACKED HOME AUGUST FIFTH BROKE IN
FORCEFULLY SOME DAMAGE FAMILY UNHARMED POLICE CHIEF
PROMISED PROTECTION CAME LATE FOLLOWING ATTACK ARRESTED
SIX

We were unable to contact Mr. Gutkind for details but we did receive the following news item published in Maariv, a Hebrew newspaper in Haifa:

Yeshiva Youth Besiege Home of Apostate Jew

By DAVID ZOHAR

"More than one hundred Yeshiva Youth, including members of the 'Activist Group' laid siege last night to the home of Theodore (Peter) Gutkind, aged 62, of Jaffa Street in Haifa. They threatened to use force against him if he did not cease from disseminating the propaganda of the 'Jewish Christianity Movement.'

"Several dozen of the demonstrators broke into his home and destroyed items in the apartment. It was only with great effort that the police succeeded in dispersing the crowd and arrested five young men.

"In an interview with a 'Maariv' reporter this morning Mr. Gutkind said that these religious young men threatened him for many days. They set guards around his house who continually annoyed him. Once they hurled stones at him, another time they blocked his lock with plaster, they destroyed his doorbell, and personally threatened him.

"Last Thursday the Police advised him to seek safety for himself because they could not assure his safety.

"Gutkind then hid himself with relatives at Kiriat Hayyim, but after two days the same young men discovered his hiding place. A large group gathered as one of them entered the apartment and wanted to talk to him.

"According to Gutkind, this young man represented himself as the 'representative of the religious ones' and said that if he would not stop preaching for the 'Jewish Christian' movement, his life would be in danger, but if he did stop they would assure him of life to the age of 120 and that they would find him a respectable occupation.

"Theodore (Peter) Gutkind is a Jewish apostate who immigrated from Poland seven years ago. For five years he was secretary of a Government school in Haifa."

We know that you will join us in prayer for our Lord's gracious deliverance. We will keep you informed.

MEET OUR STUDENTS IN TRAINING AND OUR NEW MISSIONARIES

(Contributions are invited from students and new workers who feel led to present their testimonies for publication from time to time on this page as space permits.—EDITOR.)

"The Film 'I Found My Messiah' Helped in My Salvation"

By PHYLLIS SCHUMAN
Student in Training



WHILE attending a secular university in 1960, where spiritual guidance was not of an evangelical nature, I met a woman in a liberal youth group who told me of a Jewish man who had accepted Christ. She said his name was Rev. Sam Kalmus, but she did not mention the Mission.

One Sunday evening Mrs. Kalmus phoned me and asked if she could call. I consented and she called. She read and commented on several passages from Isaiah. During this visit she said something I will never forget — "If I were to go out into the street and get killed by a car, I know that I would be in the presence of God." Her knowledge of the Scriptures and her love overwhelmed me, but I couldn't quite accept the fact that the whole Bible was true.

This was on November 11, 1960. Mrs. Kalmus invited me to attend a meeting at the Washington Mission. I called her later and told her I didn't want to come, giving as an excuse that my second cousin had died and I didn't want to have anything to do with God. Her reply surprised me, she said, "Forget about religion and come as a friend." This melted my heart and I attended the meeting.

However, it was not until March 1961 that I actually accepted the Lord Jesus Christ as my personal Saviour. This occurred during a conference held by the Mission at the church of which I am now

a member. Two items on this program were most instrumental in my salvation; namely, the showing of the moving picture put out by the Mission entitled, "I Found My Messiah," and the testimony of several teenagers from the Mission's Coney Island Branch. On Easter Sunday, April 2, 1961, I made my public profession of faith in this same church, was baptized two weeks later, and joined the church in the following May.

In September of this same year I felt led of the Lord to enter Bible college and begin a systematic study of the Word of God. While in school, where I am at present, it has been my privilege to work with the American Board of Missions to the Jews, doing home visitation, testifying in churches, and teaching children and teenagers. I am looking to the Lord for His directive will for my life and I covet your prayers to this end.

Two verses of Scripture which were also significant in my salvation were Isaiah 53:5, "But he was wounded for our transgressions . . ." and 2 Corinthians 1:3,4, "Blessed be God, even the Father of our Lord Jesus Christ . . . Who comforteth us in all our tribulation."

BIOLA Student Becomes Active Member of Jewish Prayer Band

By JIM REEVES
Student in Training



MY father, the Rev. Kenneth L. Reeves, has been Field Evangelist for the American Board of Missions to the Jews since 1952, first at Los Angeles and then at San Diego, where he is stationed at present.

I accepted Jesus Christ as my personal Lord and Saviour at the age of five and a half years, and have grown closer to Him ever since. After completing junior high and high schools, and with a partial scholarship from the American Board of Missions to the Jews, I entered the Bible Institute of Los Angeles (BIOLA), where I am now a student and an active member of the Jewish Prayer Band, a group of students who come together regularly to pray for the Jews. This group is led by an upper classman who has been to Israel. We have had the joyous experience of seeing God answer our prayers in marvelous ways. This experience has been a blessed one and I look forward each day to being drawn closer to the Lord than ever before and have come to love Him very much as I study God's Word.

I thank God for making it possible for me to attend BIOLA.

"I Hope to Go Into Full-Time Ministry Among the Jews"

By LAWRENCE CARUVANA
Student in Training



rael as my Saviour.

When I was 13, I first came in contact with the American Board of Missions to the Jews and attended meetings at the Coney Island Branch. My mother was the first one in my family to be saved, and then she let my brother and me attend meetings at the Mission where she was saved.

My acceptance of the Lord Jesus Christ did not come as a great climac-

teric decision: I simply realized I was a sinner and needed to accept Christ as my Saviour, and I did. Soon after, my brother was saved, and several years after that, at a New Year's Eve candlelight service at the Coney Island Mission, my father acknowledged that he too had accepted Christ as his Saviour.

During high school, when able to do so, I taught Sunday school and helped Miss Koser at Coney Island. She challenged me to go to Bible school and asked me to pray about it. When I graduated from high school, my main desire was to get a job and make some money. After working for a year, however, I realized I was getting nowhere and needed further education. I applied to Staten Island Community College and was accepted, although I was still praying about going to Bible school.

In June 1960 I went to Miss Koser and told her that I felt the Lord was leading me to Bible school. We prayed about it, and a month later I applied to Northeastern Bible Institute, and was accepted. The Lord was leading me all right, but soon after entering Northeastern I became confused and wondered as to where exactly He was leading me. Then in the second semester of my junior year I realized He was leading toward the field of Jewish missions. Since that time I haven't had a doubt as to His leading, for which I praise Him.

I graduated from Northeastern's 3-year course in 1963, and spent 1964 studying at the Nyack Missionary College. However, Northeastern this year inaugurated a 4-year course with a degree, so I am returning to Northeastern and will graduate this coming June with a B.R.E. degree in missions. At that time I hope to go into full-time ministry among the Jews, for which I covet your prayers. The Lord gave me a verse when I first entered Bible school which is still very real to me even now—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

NEWS ITEMS OF INTEREST

CAMP SAR SHALOM — One of the highlights at our summer camp for Jewish young people this year was the visit of Dr. Lloyd T. Anderson, president of the Conservative Baptist Foreign Missionary Society, on July 14th. As Dr. Anderson was about to offer his message at the evening campfire service, nearly 20 of the half-hundred teenagers present asked permission to offer their testimony first—and did! There was much joy at that campfire. Dr. Anderson's message, when he was permitted to deliver it (!), was exactly keyed to the occasion and was received with much appreciation and youthful acclaim.

Overheard at camp between two teenage girls: "How do you know you're saved?" asked one. "Well," said the other; "well — um — oh —; you know how it is sometimes when you meet a boy you like — your heart sorta goes thump, thump, thump? Well, that's how I knew I was saved!"

DALLAS—Our missionary, Thomas S. McCall, recently earned his degree of Doctor of Theology at Dallas Theological Seminary. This is one of the most difficult doctorate degrees to earn. Our brother is to be congratulated on such an achievement. A graduation gift from his mother was a trip to Israel for Tom and his wife, Carolyn, this summer.

LOS ANGELES — Several of our workers are co-operating in carrying on a vigorous field program for our Mission in over a hundred new churches. Among those assisting our brother Martin D. Rosen in this campaign are Terry Delaney and David Shimeall. The program is in addition to our regular heavy conference schedule which is under the direction of our Conference Secretary, Dr. Emil D. Gruen.

NEW YORK—Mrs. Anna Frank, our veteran missionary, went home to be with the Lord in May 1965, after 40 years of faithful service.

PORT JERVIS, N.Y. — Eleanor Bullock reports: Our adult Week-end Bible Conference here on June 11-13 was the crowning activity of the year in spiritual blessings. One hundred believers representing our local branches gathered at Port Jervis for the Tri-State Bible Conference. Our week-end Bible speaker was Dr. Daniel Fuchs.

Booklet Now Ready on Evening Courses of Jewish Missionary Training Institute

EVERYONE interested in courses of study for bringing the Gospel to Jews and Gentiles may now obtain a booklet just off the press giving detailed information on the subjects covered and the dates of classes.

These courses, which are on college level, have been prepared by the Jewish Missionary Training Institute of the American Board of Missions to the Jews in co-operation with the Northeastern Collegiate Bible Institute. Classes are to be held two evenings a week, from 6:40 to 9:30, Tuesday and Thursday evenings, September 21st through May 26th.

Students will be accepted in two categories, those who desire credit and those who do not (auditors). Credits for courses are to be on the same basis as the day school of Northeastern Collegiate Bible Institute, as set forth in the Institute's catalog, and application must be made to and be accepted by the Admissions Committee of the Institute. Registration and tuition fees are quoted in the booklet and apply only to students taking courses for credit.

There are two semesters, the first starting on September 21st and ending January 18th; the second starting February 1st and ending May 26th. The new booklet contains the names and standing of each of the eight faculty members. Subjects covered in the courses are described in detail.

You are invited to write at once for your copy if interested. Address Dr. Henry J. Heydt, President of Jewish Missionary Training Institute, 236 W. 72nd Street, New York, N. Y. 10023.

THE BOOK OF EZEKIEL

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

CHAPTER XXXII

FINAL LAMENTATION OVER PHARAOH

THIS prophecy is the final one in this section on Egypt, and was delivered almost two years after that of chapter 31, about eighteen months after the fall of Jerusalem in 586 B. C. The chapter is one of Ezekiel's most vivid prophecies. It begins with a description of the fallen king as in other prophetic lamentations. Viewed in the large, the passage contains two lamentations (verses 1-16 and 17-32), one over the fall of Egypt, and the other over the burial of the king and his subjects. There are but two weeks between the two prophecies (see verses 1 and 17). The first prediction is dated February, 585 B. C., eight months after the fall of Jerusalem. The twelfth year, the twelfth month, and the first day of the month was nearly two months (33:21) since Ezekiel heard of the destruction of Jerusalem through a fugitive.

1. Judgment on Pharaoh. 1-10

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations: yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers. Thus saith the Lord God: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the water-courses shall be full of thee. And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark;

I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God, I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

The subject of this prophecy is not in doubt, for the prophet is told at the outset that his lamentation is directed to the king of Egypt. The Pharaoh is likened to a lion, a well known figure in Scripture for a powerful and invincible ruler. On land Pharaoh is as a lion; in the waters, as a sea monster. He was feared both on land and sea. Certain students of the Scripture are quick to read into the words of the sacred record a mythology foreign to the nature of the Bible. They find here an echo of a chaos monster, reminiscent of a conflict between Tiamit and Marduk found in Babylonian accounts. The passage supports no such concept. The monster is not a mythological creature but the crocodile of the Nile. See 29:3-5. Not the hippopotamus, but the crocodile is seen as the representative sea creature for Egypt. The verb translated *break forth* is employed of the coming forth of an infant from the womb (Psalm 22:9), or of an ambush rushing from their hiding-place (Judges 20:33). Here it describes the manner of the crocodile to plunge suddenly into a stream and stir up the mud. The Egyptian king disturbed the even tenor of the lifestream of the nations around him.

The figure of the net has in mind the capturing of lions, because sea monsters

are taken by hooks. God is the moving personality throughout, for twice He refers to the net as His. The enemy (the company of many peoples being the Babylonians) were only instruments of God's judgment. The threat to leave the sea monster on the land implies that it will be rendered powerless, as a fish is out of water. More, the birds of heaven and the beasts of the whole earth will feed on the carrion. We are reminded of the predictions in Matthew 24:28 and Revelation 19:17, 18. If Egypt has any confidence reposed in her height, her immense size, this will prove to be no deterrent to the visitation from the Lord upon her. The flesh of Egypt's slain will cover the mountains, and her multitudes will only fill the valleys with more corpses.

The mention of blood in verse 6 is a possible allusion to the first plague of Exodus 7:19. Compare Revelation 8:8 for the time of the tribulation. The *land wherein thou swimmest* should probably be rendered *I will water the earth with the outflow of thy blood or with thy outflow from thy blood*. The land in view is, of course, Egypt. If Ezekiel's statement is considered exaggerated, one can compare the parallel in the words of Tiglath-Pileser I: "The corpses of their warriors I heaped in heaps upon the mountains; the blood of their warriors I caused to flow over the clefts and heights of the mountains."

The figure now changes from that of a river monster to that of a great luminary in the heavens. There appears to be here a more general darkness than the one over Pharaoh's own country. Compare also Revelation 8:12, 13. Some understand verses 7 and 8 to be explained by verses 9 and 10. It has been suggested that the verse is speaking figuratively of the political sky, but there could be an allusion intended to the judgment of darkness in Exodus 10:21-23. All creation feels the shock when one so mighty meets his doom. It is to be noticed that the figure is also employed in connection with the Day of the Lord in Joel 2:10. The overthrow of

Egypt is a prelude, as it were, of the destruction of world rule in the last days. Pharaoh, represented as a bright star, is to be completely darkened. When he is darkened, the others lose their brilliance in sympathy with him. The emotions suggested in verses 9 and 10 are grief, anger, dismay, and terror. It is not just that the news will reach the nations, but that it will occur among the nations, so that they behold it. The results of Pharaoh's fall will be felt by people beyond the range of his knowledge. For similar reactions at the fall of Tyre see 26:16 and 27:35.

2. Babylon's Role in Egypt's Fall. 11-16

For thus saith the Lord God: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude shall they lament therewith, saith the Lord God.

Both Jeremiah (46:26) and Ezekiel (21:19 and 29:8) have already foretold that the king of Babylon would be the rod of God's chastisement on Egypt. Now it is unequivocally stated again. The pride of Egypt will be brought low by those who are vividly designated as the terrible of the nations, a characterization of the Babylonians employed in 28:7. The many waters referred to are those of the Nile and its canals. Neither the foot of man nor the hoofs of beasts will trouble any longer, because man and beast will be destroyed. Egypt will no more be a source of disturbance to the nations surrounding her. Her doom will

be complete. For a parallel statement see Zephaniah 1:3.

When God promises to make the waters of Egypt clear, the passage is literally, *cause their waters to settle*; with the settling of the mud the water clears. When the waters are no longer trampled, they settle and run smoothly. The allusion is to the words of verse 2. The rivers running like oil are figures of prosperity and life-giving blessing, which issue after Egypt's usual power is removed. Some understand this passage to be of the Messianic age, but it probably does not look that far into the future. Again, the Lord emphasizes that the ultimate purpose in His dealings with Egypt, indeed with all nations, is that all may realize His supreme authority, power, and deity. Since women in the Near East were hired as mourners, the statement concerning their lamentation is especially appropriate. Compare verse 18 and Jeremiah 9:17, 18.

3. Egypt's Hosts in Sheol. 17-21

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wait for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, into the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes. The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword.

Verses 17 to 32 have been characterized as "the most solemn elegy over a heathen people ever composed." It is surely that, but not "one of the most weird passages in literature." This portion is a remarkable confirmation that beings have existence and identity after this life. It also proves beyond a shadow of a doubt that after death destiny is fixed. There is no opportunity given to reverse decisions made in life. The month indicated is assumed to be the same in verse 17 as that in verse 1. The

time is then two weeks after the lamentation recorded in verse 2. The prophet follows Egypt and her multitude beyond the grave. See Isaiah 14:9-11. It is not Ezekiel writing in the style and spirit of Dante (quite an anachronism!), but the reverse. The prophet is credited with doing that which he prophesies. It underscores the certainty of that which is stated by divine command. Pharaoh and his followers are to be cast into the pit (verse 31). God's Word is alive with power, so the utterance of the prophet is said to accomplish what God wills. Whatever excellence Egypt may imagine herself to possess, will be as nothing. Her body will be consigned to the grave as with all the rest. She is delivered up by God. She is drawn away to her deserved judgment. It is as though the command were addressed to her enemies. The king of Egypt is seen as descended into Sheol where the other nations address him. They speak to him to taunt him, because now he is on the same plane as they. The soul is conscious in Sheol. As we have already indicated, there is existence beyond the grave, and not extinction. Those designated as helpers of Egypt are auxiliary nations, but their help has been unavailable in the hour of her extreme need.

4. Asshur in Sheol. 22-23

Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword; whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

We now have an enumeration of the prominent nations that receive Egypt into Sheol. Some of those named had not yet disappeared from the pages of history, but their doom foretold of God was nonetheless sure. The nations may be divided into two groups—the greater, more remote nations, then the smaller ones near at hand. Asshur or Assyria is first because of the prophecy in chapter 31, and because her fall was still a recent event in world history at the time of Ezekiel's writing. Sheol is seen under

the figure of a huge cemetery. The nations that had been so dreadful in their history on earth, are now helpless and despised in the depths of Sheol. Notice how often these nations are described as having undergone a violent death, slaying by the sword, indisputable evidence that they were the objects of God's righteous judgment. The company referred to may indicate the many nationalities in the Assyrian empire. Those who caused such widespread terror are now themselves an object of horror and dread.

5. Elam in Sheol. 24-25

There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain.

Elam was an independent kingdom already in the time of Abraham. Compare Genesis 14:1. It was subjected by Ashurbanipal of Assyria about 645-640 B. C. When it recovered its power, it was the heart of the Persian Empire after the Babylonian exile of Judah. It was destroyed by Nebuchadnezzar as foretold by Jeremiah (Jeremiah 49:34-38). The bed spoken of is her sepulchre. The repetition of phrases throughout the section emphasizes the dirge-like monotony. Though Semitic peoples generally practiced circumcision, these are described as uncircumcised to bear out the concept of their pollution and defilement.

6. Meshech, Tubal, and Their Followers in Sheol. 26-28

There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to

Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for they were the terror of the mighty in the land of the living. But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

Interpreters are not agreed on the identity of the people called Meshech and Tubal. Some regard them as remnants of the old Hittite people who were driven into the mountainous country in the eastern region of Asia Minor. Others identify them with the Scythians, seeing them as one people. But the Old Testament knows of no invasion of Palestine by the Scythians. Still others understand them to be the wild tribes, who at times broke into the Fertile Crescent from unknown regions in the Caucasian Mountains. It is suggested that those meant are the northern nations, the Moschi and Tibareni between the Black and Caspian Seas. Compare Herodotus i. 106; iii. 94. He speaks of them as a defeated people under Darius Hystaspes. When it is stated that they will not lie with the mighty, the sense is that they will not have separate tombs, but be buried in a common and promiscuous manner. Others will have a more honorable burial, so that these are not worthy to lie beside them. Those accorded an honorable burial will have their weapons of war with them in keeping with the custom of burying soldiers with their arms (1 Maccabees 13:29). Ancient Latin writers also attest this practice. This was a token of respect for the dead. To declare that their iniquities would be upon their bones is to indicate that their sins would rest upon their own heads. The prediction closes with a direct address to Pharaoh concerning his certain doom.

7. Edom, the Princes of the North, and the Sidonians in Sheol. 29-30

There is Edom, her kings and her princes, who in their might are laid with them that are slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they

caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.

The same end will overtake Edom with her kings and princes, literally, chiliarchs, who were the heads of the leading families. In addition to her kings Edom had princes or dukes. See Genesis 36:40. Coming from Isaac, they were circumcised, but they will share the same fate as the foreign uncircumcised. Along with them the kings of northern Syria and Phoenicia will experience the righteous wrath of God.

8. Pharaoh's Doom. 31-32

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord God. For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God.

When Pharaoh sees the great array of departed ones in Sheol, he will be comforted over his own multitude. His strange comfort will come from seeing that he is not alone in his misery and doom. His will be the dismal comfort of knowing others are companions in his misery. Another reading in verse 32 is *my terror*, that is, that which the Lord imposes on Pharaoh's followers. The scene of their actions was the land of the living, especially the land of Judah. As we conclude the chapter, we need to remember the prophecy of blessing for Egypt in Isaiah 19:23-25.

This concludes the series of oracles against foreign nations. Those prophecies in chapters 35, 38, and 39, which denounce foreign powers, have their main emphasis as promises to Israel. The chapters against foreign nations were uttered while the prophet was silent toward his own people. As has already been stated, Egypt was conquered by Nebuchadnezzar. The silence of the Greek Herodotus is far from decisive in this matter. He was unable to read the Egyptian sources, and received his information through secondary sources.

The Egyptians, as is known, were adept at covering their disasters. For example, Herodotus did not even mention the important Battle of Carchemish. Some consider the prophecy as completely fulfilled. The destruction of ancient Egypt is said to have been so complete that the characteristics of the old empire have been forgotten. Sin carries with it its own destructive power.

The Monotony and Calamity of Sin

As one reads this chapter of Ezekiel, he cannot fail to be impressed with the monotony of the oft-reiterated punishment from the Lord on one nation after another. There is nothing beautiful nor, in the last analysis, variegated in the matter of sin. It is sin, then judgment, just as effect follows cause. And the boundless and unrelieved calamity of it all. Such awaits every soul out of Christ. And the individual Jew is no exception; he has no charm or magical formula whereby he escapes the wrath of God if he is unbelieving. For him, as for all, the remedy is in the finished work of his Messiah and Savior, the Lord Jesus Christ. How long does he need to wait to be told?

LETTERS

Thank you for the beautiful calendar, a reminder of the great debt I owe to Israel. I visited our booth at the World's Fair and was impressed with the faithful witnessing of our missionaries.

K. M. R., Mt. Vernon, N. Y.

Many thanks for THE CHOSEN PEOPLE magazine. I enjoy every part of it and it provides me with information that I enjoy.

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THE CHOSEN PEOPLE

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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.

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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.

(Continued on page 19, October issue)

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