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# THE CHOSEN PEOPLE

JUNE  
1966

### CONTENTS:

SALUTATION	1
"Does God Need Our Help?"	
OUR PASSOVER MEETINGS	10
PITTSBURGH BRANCH REPORT	12
EZEKIEL — Chapter XXXVII	16
(Continued from May Issue)	
By Dr. Charles L. Feinberg	

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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# Salutation



## DEARLY BELOVED FRIENDS IN THE LORD:

"And there he died by the ark of God" (2 Samuel 6:7). This was a terrifying judgment for what seemed to be a mere trifle. As soon as David established himself in Jerusalem he began to reorganize the national worship which had fallen into neglect during years of warfare. His first step was to "bring up . . . the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims" (2 Samuel 6:2). David's act and intent were both highly commendable, but he went about his task the wrong way:

And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God (2 Samuel 6:3-7).

What was wrong with Uzzah's act? It was only natural for Uzzah, or any other responsible caretaker, to protect his cargo. That was just the point, he saw no difference between the ark and anything else. His intention to help was not only right, it was commendable. The trouble was that he did not realize the sacredness of the ark. The Scriptures solemnly designate the ark as "called by the name of the Lord of hosts that dwelleth between the cherubims" (verse 2). It was built with rings so that it could be transported by staves on the shoulders of the Kohathites (Exodus 25:12-14; Numbers 4:1-15). They were specifically warned "they shall not touch any holy thing, lest they die" (Numbers 4:15). Throughout Uzzah's life the ark had rested in the house of Abinadab, his father. He had become accustomed to its presence—to him it wasn't the ark of God, it was a piece of furniture. In transporting the ark, Uzzah wasn't conscious that he was attending the ark of God, he was just moving an heirloom.

This is a solemn warning for us with whom the Gospel and its ordinances and worship can easily become familiar. How often we are tempted to lay our hand on the ark to keep it from falling. Instead, we should place our hand in His to keep us from stumbling.

## Uzzah Did Not Discern the Lord's Ark

Was the punishment excessive? The ark was sacred and the household of

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Abinadab must have been instructed in its care (See 1 Samuel 7:1). Yet it would seem that someone had invented a "better" way of transporting it. In any event it was sinful to touch the ark and God, who does all things well, immediately judged the act. If only we could learn the enormity of sin. Sin is so repulsive to God that in the excess of His love toward us, He "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). In the light of Calvary where our Lord Jesus Christ suffered in full the penalty for our sin, we see the utter heinousness of sin and realize that it must be judged. We should also realize that frequently at the initiation of new eras God brought dramatic judgment in order to impress certain truths upon His people. There would be little rebellion today if it were still punished in the way Korah, Dathan, and Abiram were (Numbers 16). There would be many funerals if hypocrisy like that of Ananias and Sapphira were still openly judged. Uzzah did not discern the Lord's ark. At the beginning of the age of grace there were those who suffered a similar penalty who did not discern the Lord's body:

For he that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (1 Corinthians 11:29,30).

We should also realize that those who died for not discerning the Lord's body were not eternally lost. God in His judgments evidently does not consider physical death as dreadful as we do.

In order to vindicate the character of God, some well-meaning Bible teachers have been led to repeat Uzzah's sin. God's ark did not need Uzzah's help, and God's character does not need our vindication. Some scholars view Uzzah's death as a coincidence. They believe that perhaps Uzzah stumbled and fell and that the chronicler jumped to the conclusion that it was because of something he had done. I prefer to take the story as it is written. There is no need to overrule the doctrine of inspiration in order to vindicate God. Uzzah's death was not an accident that David used in order to instill reverence in the hearts of the people. It was an act of God; its purpose was to teach a lesson of great and permanent value:

The story of David's new cart and its results is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God except as that service is rendered in God's way. It is a constant point of failure. God had given explicit directions how the ark should be borne (Numbers 4:1-15) but David adopted a Philistine expedient (1 Samuel 6:7-8). The church is full of Philistine ways of doing service to Christ. Cf. 1 Corinthians 1:17-31, 2 Corinthians 10:4, 5. See also 1 Chronicles 15:2.

The Scofield Reference Bible footnote p. 361.

### What Does Uzzah's Death Teach Us?

God's judgment of Uzzah was His method of telling us bluntly and conclusively that there are some things that are His and they are not to be interfered with nor manipulated by men. There are some eternal truths and since they are both eternal and true, they won't fall even if we don't "put forth" our hand to "the ark of God." We need to learn the lesson of Uzzah today. God has certain standards and they stand whether we approve of them or not. It is a difficult lesson for us to learn. We live in a democracy. We gladly acknowledge that of all the forms of government now in existence, democracy is the best. There will be a different and infinitely better form of government in the millennium and throughout eternity, but until our Lord takes His throne, we prefer democracy to other present forms of human government. However, we should realize that there are some things that cannot be settled by polling public opinion. In Columbus' day the vote would have been millions to one that the earth was flat. Millions were wrong, Columbus was right.

### God Has His Standards

Because we "settle" our differences by voting on issues it becomes easy for us to assume that the majority is always right. Thus our standard is no longer the Word of God—we decide right or wrong on the basis of the public opinion poll. A sociology professor polls a cross section of the population and discovers that many people cross the marital picket line. Many assume that since enough people are doing it, it is all right for them to climb on the cart. They should realize that God still has His standard and to touch the ark means death—death of the family, of the home, and of the nation.

We are assuming this stance not only in morals but also in theology. In recent years we have changed the slogan from "Twenty million Frenchmen can't be wrong" to "a majority of the clergy can't be wrong." We have seen the absurdity of Vatican Council II debating and proclaiming what it considered to be the will of God, but many of our leading denominations are doing the same thing. It is assumed that a Philistine cart is a much better way of transporting God's ark than the archaic methods of past centuries. So ecclesiastic bodies have done away with the priority and infallibility of the Scriptures. The Incarnation, the Atoning Death, the Resurrection, and Ascension of our Lord are considered to have been a good means of transporting the ark years ago; now they say we have a new doctrine, the supremacy of the church. We should remember that God still has His standards. Instead of greasing the axles of the Philistines' cart we must prepare to carry the ark by God's method. This is a truth which we must realize as the Church of Jesus Christ is beginning to feel the effect of the most massive public relations campaign that has ever been organized. Since Pope John XXIII called Protestants the "separated brethren," and since Vatican Council II finally *voted* to invite Protestants to *return* (on its own terms), all of the psychological devices that Madison Avenue has been able to manipulate are being utilized to make the world believe that the Roman Catholic church is *the* Church of Christ. Those Protestants who concur are labelled "charismatic," we who don't are labelled as "fanatic." We are coming to a time when we who are fundamentalists will be *voted* out. Fundamentalism already is called a cult by many so-called liberal writers. It is important to know that there are some things that can be decided by a vote and some things that cannot. Facts will be facts in spite of a roll call.

### The Lord Jesus Christ—The Way to the Church

Ecclesiology is the doctrine of the church, it is one of the most neglected doctrines of the day. We must reiterate some truths time and again: the Lord Jesus Christ is the Way to the Church, the Church is not the way to Christ. The Lord Jesus Christ is the Head of the Church. The church is never considered the norm of the believer. No vote of any church can ever alter these truths, but the history of the last five years proves that Christendom has not learned the lesson of Uzzah and the ark. We dare not deify the church.

If the Lord had permitted Uzzah's act to go unpunished, Uzzah could have claimed that he had saved the ark. He who had been appointed to accompany the ark had then become its savior! In that case the roles were turned, and the Lord could not permit it. Has not the papacy done just that, reversed the roles? The church has become the way to Christ and the pope has become the head of the church—Uzzah has become the ark's savior. We can be very thankful that God maintains his standards and that He will not permit Uzzah to touch the ark.

Probably the most absurd debate and vote in all history took place at Vatican Council II when the Jews were officially "exonerated" of the charge of deicide. An



impossible crime—"deicide!" The verdict was changed after centuries during which the church was complainant, prosecutor, jury, judge and hangman! Our greatest problem, as by God's grace we seek to win the Jew to the Lord Jesus Christ, is the prejudice we face because the Jew believes that this long, terrible, history of bitter persecution was done by true servants of the Lord Jesus Christ. We must show them that it was Uzzah who took upon himself the task of helping God and God didn't need nor desire the assistance. It is repugnant to Him and He will judge it.

### Our Camping Program

We earnestly seek to overcome the prejudice of centuries by demonstrating the love of the Lord Jesus Christ as we witness for Him. We do not uphold the ark; He who dwells there upholds us. One of the ways we overcome the prejudice against the Jews is by means of our camping program. This is the time when we can not only teach about the love of our Lord Jesus Christ but also demonstrate it. Our workers in the New York area are growing more and more excited as we plan, by God's grace, for the biggest camping season yet. We outgrew the camp that we rented for the past eight years, and this year we will be using the facilities of Pinebrook Bible Conference in East Stroudsburg, Pennsylvania. Please pray for this ministry. We expect to have reports and pictures in the October issue.

### Will You Please Help Us Out?

As this is the June issue of *THE CHOSEN PEOPLE*, we are reminding our readers that our magazine is not published during the months of July and August. Each year some of our friends forget this and write in wondering if an issue has gone astray. The Lord willing, we are planning to send you the Midsummer Letter and The Jewish Art Calendar around August 1st. I am sure you will be delighted with the beautiful picture of "A Shepherd of Israel" on the cover. What a grand theme for a message!

If you are planning to be away from home early in August, we would greatly appreciate it if you would instruct your Post Office to hold your third-class mail until you return. In this way you will be sure to receive the calendar and also save us the labor and expense of re mailing. In order to assure the receipt of not only the calendar, but also *THE CHOSEN PEOPLE* throughout the year, we ask you to help us out. Please examine your name and address on the back cover. Is it correct? Do we have your correct zip code number? It will help us greatly if you will cooperate with us in these matters. We try to be as accurate as possible, but we are human. Please help us to help the Post Office deliver both the Calendar and *THE CHOSEN PEOPLE* to you as expeditiously as possible.

Yours for Israel's salvation,

*Samuel Sachs*



## Jewish Notes

By ALTHEA S. MILLER

**Jewish eradication.** From evidence which "leaks" out of Russia in dribbles from time to time it is quite clear that the Soviet government seems intent on destroying Jewry completely. As Jewish youth are pushed by the state into atheism, Jewish congregations in Russia are shriveling. A decade ago there were no less than 450 synagogues; today there are barely 60. It is now at least 25 years since any Jewish school existed where a Jewish child could learn something of Jewish language, literature or history. One writer has succinctly remarked that it is "a quarter of a century in which a whole generation of Soviet Jewish youth is confronted with a past that is blank and a future which is empty."

What Russia doesn't know is that no power or people can ever completely eradicate this people whose future is planned by God.

**A new story.** The promise of economic aid to Israel by West Germany has been assured by Bonn. This aid will begin with the loan of 75 million marks and will include specific requests which will be presented to Bonn by Israel.

Israel has not been backward in reaching out to Germany, and to the world for that matter, for recognition and friendship. She handles all her monies, borrowed and earned, and all her resources responsibly. She is building her nation with an eye to her future and with a sense of destiny. How important it is that

Christians should pray fervently for "the peace of Jerusalem."

**"Beat them but do not kill them."** This was the cry of some law-enforcement officers in what seemed to be a concerted attack on Hebrew Christians living in Israel during the summer of last year. The knowledge that Jewish believers have actually suffered physically, materially (personal possessions) and financially (through loss of jobs) for their faith should send their fellow gentile believers to their knees in intercessory prayer.

That this persecution should take place in "democratic" Israel in this "enlightened" mid-twentieth century is difficult to take in. Apparently the clarity of testimony arising from among the slowly growing number of Jewish believers in the land where the Saviour once walked is increasing the tempo of Satanic opposition. While it is true that "... blindness in part is happened to Israel, until the fulness of the Gentiles be come in," it is also true that in that day "all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:25, 26).

In the meantime, believer, pray, pray **PRAY** for those sons of Jacob who have confessed their Messiah-Christ as Saviour; then pray again for the witness as it goes out daily to the lost sheep of the house of Israel all around the world.



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



## Incidents from the field

REPORTS SENT IN BY OUR WORKERS

### A Retired Jewish Doctor Quotes Karl Marx on Religion

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



A FELLOW worker and I recently called on a retired Jewish doctor. Though in his 80's, we found him to be most alert. It was quite apparent that he had done considerable reading and

was well versed in philosophy and religion. At first his attitude was one of opposition.

He admitted having been acquainted with Old Testament "stories" when he was younger, but now he did not believe the "stories", nor did he believe there was such a thing as sin. He was quite positive in expressing his views on religion, and quoted a statement often attributed to Karl Marx, "Religion is the opiate of the people."

The doctor went on to say, "Religion has caused much of the division, hostility and strife in the world, because each religion claims to have the ultimate truth." We pointed out that the reason the world is alienated from God, confused and torn asunder, is that it has rejected the Saviour-Messiah, the only unifying factor there is.

We agreed with the doctor that "religion" is not the answer to, or the solution for, the troubles of this bewildered world, because **religion**, by definition, is *man's quest* for the eternal or divine Spirit, whereas **Christianity**, as presented in the Gospel of Jesus Christ, declares that *God* is in *quest* of man, and that God's act of coming in the Person of the

Messiah reveals this purpose to sinful man.

In the doctor's home we noticed various Bibles and other printed matter from cultists. He told us we had given him some things to think about. As we were at the door about to leave, we were particularly struck and humbled by his concluding statement, "Many people from various groups have come here, but none have brought the inspiration you have." He invited us to return at any time.

Please join with us in prayer that the Lord will use Isaiah 53, which we read to this doctor, to gain an entrance into his heart. We left singing the praises of our Lord, as we realized again that the Jewish missionary has only the Word of God, which is His objective revelation to man, whereon to stand. "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).

### A Jewish Mother Told Us, "You Leave My Boy Alone!"

By HARRY J. BURGEN  
Missionary, Philadelphia Branch



THIS INCIDENT takes us back a number of years in the history of our Philadelphia branch.

A Jewish young man, Isadore H., who lived within walking distance of our Mission would frequently stop and look at our window display of literature, and sometimes he would come inside. This habit became known to his family who expressed much displeasure and disapproval because of his interest in the Mission and its Christian teaching.

Then one day a new visitor showed up at one of our meetings—an elderly Jewish woman who turned out to be the mother of the young man referred to. She lost no time in letting us know who she was, and told us, in a threatening tone of voice, "You leave my boy alone!"

As time went on the visits to the Mission of the young man who had shown an interest became less frequent and finally ceased altogether. Then some years later a man came to see me one day. He was a person of fine appearance and at first I did not recognize him but soon learned that he was Isadore H., who had come to the Mission years before. My visitor told me that during the time we had lost sight of him, he had been working for the city, but was now retired, was married, had a son and a daughter, and owned his own home. He said, "I have no financial difficulties, but I am not happy."

I reminded him of the only true happiness in this life and in that which is to come, that is, to be right with God through faith in the Lord Jesus Christ, to have one's transgressions forgiven and sins covered by the precious blood of Christ.

He began to visit the Mission frequently and to accompany me to Christian gatherings. Then the day came when he confessed his personal faith in the Lord. When his wife heard of it she and other members of his family greatly disapproved.

A short time after this man had made his confession of faith publicly, he came to me requesting baptism. He was baptized. His wife has since departed this life. Pray with us that this man may grow in grace and in the knowledge of our Lord Jesus Christ and be a faithful witness for Him.

### Continued Fruit Gives Us Joy

"... God ... giveth the increase."

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



WE thank God for the privilege of allowing our home to stand as a lighthouse and testimony for our Messiah, *Yeshua*. All who enter, no matter what brings them here, are sure to hear the

good news of salvation, that God loved them enough to send *Yeshua* to die for their sins, so that they may have eternal life with God.

In 1957 I spoke to a group of women in a local church. One of these women, who is now doing Jewish missionary work, brought to our December meeting a Jewish lady to whom she had been witnessing for some time. She wanted the Jewish lady to see that there are many Jewish people who do believe in Jesus as Israel's Messiah. The next month this Jewess came again to our meeting. Two weeks later she called with my missionary friend to tell me the good news that she had received Jesus into her heart.

The following day, Tuesday, at our women's Bible class, another Jewess happily told us that she had received the Lord Jesus Christ. She said she was convicted by the Holy Spirit that she should receive Jesus at our meeting the week before. She had been miserable all week because she didn't do so, and was waiting for this meeting to confess the Lord Jesus and tell all the ladies the good news of her new birth. When she first came to our Bible class she said she wanted to



learn the truth of Jesus, and I told her then if she was honest and meant sincere business with God, she would find *Yeshua* to be her Messiah. Tears sprang to her eyes and she tried to impress me with her honesty before God. I told her, "Don't worry—God sees your heart; and I know you will soon be happy in *Yeshua*." And now this is so.

### Prayer is Vital in Reaching Jewish People for Christ

By HAROLD A. SEVENER  
Resident Minister, Los Angeles branch

"A MISSIONARY who is not fortified with prayer is as a hunter going after his quarry with a gun, but no ammunition . . . He will come home empty-handed." Such is the philosophy of the missionaries of the Los Angeles staff. We have found that prayer is the key to being effective witnesses and missionaries for God. Let me give you an example of what I mean.

Each morning before we begin the day's activities, the staff gathers together for prayer. These are indeed precious moments to each of us as we bring before God the needs of the day and the petitions of our hearts. A day does not pass that someone does not pray for a definite opportunity to witness to a Jewish person. God is faithful. We leave the prayer meeting to undertake our work with an air of expectancy, looking and depending upon God to honor that prayer. Here are some of the examples of how God has answered our prayers.

The telephone rings. Immediately our thoughts go back to the morning's prayer meeting. Perhaps this is the person we prayed for . . . and, in this case, it is. The lady on the other end of the line is Jewish. She has called out of curiosity because it is "Brotherhood week." She wants some information about how to promote better understanding between Jews and Christians. I tell her that we are a Hebrew-Christian fellowship, and that we have found perfect understanding for Jews and Gentiles in Jesus the

Messiah. She is interested to hear more about what we believe and asks to have one of our ministers call upon her to discuss spiritual things. She has since been attending our meetings and has expressed the thought that "for the first time in my life I have found the love and fellowship that I have been searching for." Pray with us that she might soon find in Jesus that peace which she is longing for, and accept Him as her Messiah and Saviour.

This conversation over the telephone and the follow-up, is typical of the many who call the Beth Sar Shalom Center every day. However, not all of our prayers are answered in such an easy manner. Some come as the result of long hours of door to door visitation, while others come in response to referrals from concerned Christian friends and neighbors.

Such is the case of a Jewish lady who has just recently been attending one of our Home Fellowship meetings. She told me how much she has enjoyed meeting and being with Hebrew-Christians, and that she wants to know about our fellowship, for in it, she says, "I see a reason for living." Pray that she will soon find in Christ new life and abundant living.

Multiply these examples of answered prayer many times and you will see what I have witnessed in the brief five months that I have been in Los Angeles. Through effective means of evangelism and witnessing, Jewish people of all ages have been contacted, many for the first time, with the gospel message. I have seen these same Jewish people attending our meetings. At times a whole family will be present. Some have made professions of faith, and still others have felt the profound influence of the Gospel and the claim of Christ upon their lives.

We cannot attribute this to the work of any one person, for it is the combined efforts of the whole staff and their willingness to be concerned in prayer. The glory belongs to God. He is a God who hears and answers prayer. He is a God who is concerned with the lost sheep of the house of Israel. Won't you also be concerned by upholding us in prayer?



## Questions & Answers

By HENRY J. HEYDT, Th.D.

*Question: Please explain the phrase "inherit the kingdom of God." In Galatians 5:21 and 1 Corinthians 6:9-10, there are listed certain people that shall not inherit the kingdom of God. Do you think it would be clearer if it is explained that by their acts they prove themselves to have never received salvation and therefore shall not enter into the kingdom of God. Nobody could possibly inherit salvation in the kingdom of God from his ancestors.*

*Answer:* Patrimony is only one aspect of inheritance and has nothing to do with salvation as the Scriptures on the subject make clear. The Greek word *kleros*, translated "inheritance," is also translated "lot" and means a *die* (for drawing chances). Basically, then, it means to share in something by being chosen. This relates it to the teaching of election as in Ephesians 1:11. Those who accept the Lord Jesus Christ as Saviour are thus heirs together with Him. "And if children, then heirs; heirs of God, and joint-heirs of Christ" (Romans 8:17). We may here, in the spiritual sense, apply the idea of patrimony. You will note in the Corinthian passage you mention that it is the *unrighteous* that shall not inherit the kingdom of God. Verse 11 says, "And such were some of you; but ye are washed . . ." This makes it very clear how the inheritance is obtained — being washed, sanctified and justified in Christ. The Gospel was preached beforehand to Abraham (Galatians 3:8), and he be-

lieved it and became heir of the promises (Galatians 3:18), and this is our inheritance (verse 29) likewise since we have redemption through the blood of Christ and are therefore "meet to be partakers of the inheritance of the saints in light" (Colossians 1:12-14). See also Hebrews 6:15 and 17. A further example of this kind of inheritance is found in Hebrews 11:7 where we are told that Noah "became an heir of the righteousness which is by faith." See further Titus 3:7. When we have listings given of those who do not inherit the kingdom of God it is to prick the conscience of the unsaved that they might seek the way to obtain this inheritance and to admonish believers not to be partakers with them but to walk as children of light (Ephesians 5:5-8).

*Question: What do you think of one who said that Paul didn't like women?*

*Answer:* I would say such a person did not know his Bible. Look at the women mentioned in Romans 16. Then, there were those who labored with him in the gospel (Philippians 4:3). When he sends greetings to Priscilla and Aquila he mentions her first (2 Timothy 4:19; Romans 16:3). What he taught about women in his Epistles was under the inspiration of the Holy Spirit and had nothing to do with any personal feeling toward them.

(Continued on page 15)





## Our Passover Meetings

**T**HIS YEAR WE PLANNED and held five Passover Seders in our Eastern branches, there were others held on the Pacific Coast, and we have had a report of another in Miami. Our speaker at the Eastern branches was Dr. Charles L. Feinberg.

On Palm Sunday our Long Island branches held this service in the Mardi Gras Restaurant in Huntington Station. There were 328 in attendance, the majority being believers from our stations. It was a great blessing. The owner asked his family to attend and all of the waiters listened attentively. A Jewish policeman accepted the Lord. Concerning one of the Jewish men who was present Clara Rubin of Huntington Station writes:

I have known him and his wife for 25 years. We had stopped visiting their home because the wife was saved, but he would carry on . . . to Joe and to me. We couldn't listen to his blasphemy any more . . . At the last minute he, who swore never to set foot near us, bought a ticket and came with his wife—a miracle. So he will be saved, or else he wouldn't have come.

The following Tuesday we held the Seder in West Orange. About 30 attended.

On Thursday of that week we went to Washington, D. C., where the Seder was held in the downtown Y.W.C.A. About 225 were present, approximately 70 unsaved Jews and 35 believing Jews; and there was a waiting list of over 100 who were turned away. This was an unusual service. A Gentile named Laurie sang *Eli, Eli*, and a Jew named Feinberg preached the Gospel! Many unsaved Jews asked questions after the meeting, and it was not until midnight that we returned to our motel.

On Friday we rented the back room in Weinstein's at Pittsburgh. It was crowded. There was a fine spirit, and both Dr. Feinberg and Dr. Fuchs had great liberty as they preached. A cultured Sephardic Jew who, with his wife, listened attentively all evening, said as he departed, "I have attended Seders all my life, now for the first time I understand the true meaning." He had accepted the Lord only three months before.

At Coney Island the Dorcas Society prepared the meal and paid for it. The scheme was to get their husbands to eat their cooking and hear the Gospel. At least

fifteen husbands came who not only heard Dr. Feinberg preach, but also heard their wives testify.

We praise the Lord for our faithful, diligent missionary staff. Their task has only begun; they are now busy in the follow-up work.

Our Los Angeles branch scheduled two Passover celebrations, the first of which was held at the Hollywood First Presbyterian Church which bore all of the expenses. At this Seder there were at least seventy unconverted Jews. The second Passover meeting and dinner was held at our Los Angeles Branch and was limited to believers because of lack of space.

Albert and Roxana Schiffman report an annual Seder in Miami with 24 around the table. They write: "We limited it to those who had been faithful to the meetings throughout the year. Because of lack of room we could not include many others who are a part of our fellowships but through no fault of their own cannot be regular in attendance . . . The response and spiritual effect was beyond our expectation. Several who have just come to the faith during this past year don't seem to be able to stop talking about it. It brought them back to their childhood days in Europe around their family Seders, and now the fullest of meaning found in Jesus."

Later in the month the Annual Hebrew Christian Passover was held at the First Baptist Church in Dallas, Texas. Almost 700 attended of whom 175 were Jews who were the guests of the church. In addition to messages by Dr. Feinberg and Dr. Fuchs, the pastor of the church, Dr. W. A. Criswell (see *THE CHOSEN PEOPLE*, April 1966, p. 4) climaxed the program with a gospel appeal. There will be a fuller report of this meeting in the September issue of *THE CHOSEN PEOPLE*.

Upper—New York Branches—held in Huntington, N. Y.

Lower—Dallas Branch held at the First Baptist Church, Dallas.





# Report From Our



## Pittsburgh Branch

By REV. VICTOR SEDACA  
Missionary in Charge

**A**PRIL 4th will be the first anniversary of the dedication of the remodeled Mission station in Pittsburgh, and the beginning of a new period of activities with renewed confidence in and commitment to God.

We faced this new responsibility and privilege trusting in God's promise for guidance and power to attempt the difficult task of maintaining a light to the testimony to Israel in this place. To that end we set up a regular program scheduled in such a way that every aspect of the Mission work might be considered.

1. The Sunday afternoon gospel service is always an occasion to spread the good news of salvation to the people of Israel. The missionary staff, as well as guest speakers, are presenting the unique message of salvation to the Jews. A singing period brings to our hearts the sound of those favorite hymns we love.

2. At the Tuesday night Bible study, a very nice group of students of the Bible gather around the

table. We try to cover those subjects of particular interest to our specific endeavor. Prayers and fellowship complete the deep spiritual atmosphere of the evening.

3. The ladies' Bible class meets on Wednesdays at noon for luncheon and fellowship prior to their Bible study period. These ladies have a prayerful concern for Israel and love for the Lord.

4. Teenagers enjoy their special evening on Friday. Energy, life, enthusiasm, noise and wholesome happiness characterize their meetings.

Sunday Gospel Service



5. When all the Mission family gather together for a monthly supper and fellowship we are sure that something good is going to happen. A message with prophetic flavor, informal singing time around the piano, prayers and a warm fellowship are the anticipation of good results. Some Jewish friends have had a deep new experience through these Mission reunions.

6. Conversational and elementary Hebrew grammar class is a new chapter added to our activities. Everybody became excited when they all learned how to say "thank you" in Hebrew (*toda-rabah*). New Jewish people come from time to time to enjoy the sound of their ancient language.

It was a year of good spiritual results for which we thank God. Three phases of our work were emphasized during the year:

(1) Winning souls to Christ. We enjoyed the experience of seeing some Jews come to the saving knowledge of the Lord Jesus as their Messiah. This is the main reason why we feel that the Lord has a great future for our branch here in Pittsburgh. An example of a wonderful testimony is Mr. E. S., a Sephardic Jew, who expressed publicly a few months ago that Jesus Christ was his Messiah. He formerly attended a Lutheran mission and has been attending our Mission for about two years. He has had a real and deep experience of salvation for which he gives his thanks to God for our Mission. Another promising case is C. H. S., who came to the knowledge of the Lord Jesus through our teenage group. He has some personal problems at home because of his belief, but stands firm in his conviction. He has been considering the possibility of training for the Christian ministry. Yes—this has been a good year.

(2) Strengthening the spiritual life of our believers and keeping them united in the great purpose of our fellowship in Christ.

(3) Many churches around the Pittsburgh area were invited to share with us the responsibility of reaching the people of Israel with the message of the Gospel, and we thank God that they have shown a real interest and prayerful support to our Board. More than 50 churches and Christian groups have been visited by some of our staff members since April 4, 1965. That means that many new prayer supporters and friends have been added to the large fellowship of the Mission.

Our missionary staff is composed of the Rev. and Mrs. Mogens Mogensen, Mrs. Ruth Falk, a native Israelite and the latest addition to our staff, Mr. Jack Levin, and

Ladies' Bible Class Taught  
by Mrs. Ruth Falk







the writer who serves as missionary in Charge of this branch. Our youth work is led by a faithful volunteer, Mr. Howard Anderson. Each staff member is very busy participating in the Mission's various fields of ministry, that is, in the conduct of the meetings, in the visitation program, and in the office work. Mrs. Falk works with the children, does visitation and helps in the office; Mr. Mogensen visits in the hospitals and homes, distributing tracts, New Testaments or Bibles, and also helps in the mailing of literature including THE SHEPHERD OF ISRAEL, as well as undertaking speaking engagements on behalf of the Mission; and Mr. Levin spends much time helping in the office duties and at visitation. Mr. Levin reports the following recent joyful experience in helping one of the lost sheep of Israel find his way to his Messiah:

### *Another "lost sheep" brought to the fold.*

By JACK LEVIN

A Jewish business man, whom I will call Mr. M., had been told of "Jesus" by a pastor in whose church I have spoken several times, and the pastor then told him of me and recommended that he come to me. Thus he came to the Mission. As we talked together it became quite evident that, although he had come out of an orthodox Jewish home and had been attending a synagogue regularly, he was searching and seeking for something which he could not really explain.

After telling him what I had experienced in coming to the Messiah and what I now believe since I am a Christian, we began to look at the Scriptures. I pointed out to him many passages of the Old Testament. During our conversation Mr. Sedaca was invited to come in and was introduced to Mr. M. Mr. Sedaca talked with him for a short time and then had to leave. Mr. M. and I spent several hours more in our study of the prophetic passages which have been fulfilled in our Lord, and then I asked him to read Isaiah 53. He did so. I then asked him if he believed that Jesus was the Messiah of Israel. He promptly answered, "Yes, I do." I asked him if he would pray with me. He agreed and prayed, asking God to forgive his sins, confessing Jesus as Messiah, and asking Him to come in and take over in his life.

Since then Mr. M. has attended Bible study, and arrangements are being made for Mrs. Levin and me to meet his wife. Please pray that we may be able to lead her to the Saviour.

\* \* \* \*

*We covet the prayers of the thousands of subscribers of THE CHOSEN PEOPLE, that God may establish here in Pittsburgh a strong testimony of the power of His Gospel to the 150,000 Jews of this great city.*

Top left, Fellowship Time;

Top right, Ladies' Bible Class led by Mrs. Mogens Mogensen;

Right, A Gospel Service



Question: Does not Hebrews 2:14, "took part of the same," indicate that the Lord did not receive all of His humanity as other children do, and that it was His flesh and not His blood that He received from His mother? "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

Answer: Hebrews 2:14 indicates just the opposite. It is not a text on the virgin birth. The Lord Jesus Christ received the physical elements of His body and blood from His mother just as every child does. A denial of this will lead us into the ancient Apollinarian heresy which denied the integrity of the human nature of Christ. The Greek of Hebrews 2:14 does not permit the interpretation you give to the verse. The expression "took part of the same" is, literally, "He also himself in like manner shared the same things" i.e., flesh and blood. The children partook of blood and flesh and so did He. All of His humanity, not just His blood, was affected by the union with His deity. Would those people who try to tell us that only His blood was divine have us believe that His flesh was sinful? He was God manifest in the flesh and death could never have claimed Him if He had not voluntarily dismissed His spirit (Matthew 27:50).

\* \* \* \*

Question: Is it right to call the Ark a coffin? Is it the same word used in Genesis 50:26 and Exodus 25:10? One of the grace people claimed this in an article in our daily paper.

Answer: The word is the same in both cases, but this does not prove that the ark of the covenant was a coffin. The Hebrew word is 'arown and simply means a box without giving any indication of the use to which it is put. It is translated "chest" in 2 Kings 12:9, 10 and 2 Chronicles 24:8, 10, 11 and even a school boy would realize that it does not mean "coffin" in these cases. The fact that Joseph's body was placed in such a box entitles it to be called a coffin in this case (Genesis

50:26), but this does not make every box a coffin. This kind of exegesis is typical of the ultra-dispensational people to whom you refer and the author of the article is known for his extravagances in this direction. How silly this method is can be seen by substituting "coffin" in the many passages where "ark" is used. This would give us "the coffin of thy strength," "the coffin of the covenant," "the coffin of the Lord," "the coffin of God," and so forth. No Jewish expositor has ever ventured such a monstrosity and we have known of no Christian exegete to do so.

\* \* \* \*

Question: We hear it said so many times that Abram only obeyed God partly when he left Ur because he took his father and Lot when God had said, "get thee out of thy country . . . from thy kindred, etc." (Genesis 12:1). But in Genesis 11:31 it says Terah took them out of Ur to Haran. How do we know but that it was at Haran God spoke to Abram and not in Ur?

Answer: The problem here is not one of Abraham's obedience and it seems strange to me that anyone should question it. Hebrews 11:8 does not question his obedience and this should be enough of an answer to those who want to split hairs about Terah and Lot. What is generally debated in the commentaries is whether Abraham received his call in Ur or later in Haran. The account in Genesis 12:1 does not help us since the first word is a Vav Consecutive and may be translated either "And Jehovah said" (as the A.S.V.) or "And the LORD had said" (as the A.V.). If God said it then and there, it was in Haran. If He had said it previously it could have been in Ur. Is there anything to help us? The answer is found in the address of Stephen in Acts 7:2 where he tells us that it was "before he dwelt in Charran." Therefore the correct understanding of Genesis 12:1 is that it refers back to what God had previously said to Abraham. Incidentally, this was the position of both Philo and Josephus.



# 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



## THE NATION RESURRECTED

### CHAPTER XXXVII

#### 4. The United and Converted Nation. 15-23

The word of the Lord came again unto me, saying, And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick for Ephraim, and for all the house of Israel his companions: and join them for thee one to another into one stick, that they may become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon thou writest shall be in thy hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

This section treats of the symbol of the reunion of the tribes of Israel, the explanation of the symbol, and the sanctification and blessing of the nation in the Messianic reign. Many interpret this portion, not as a literal return of Israel to

their land, but as the gathering of converted Israelites into the kingdom of God as seen under Old Testament imagery. But the earlier part of this chapter, to say nothing of other passages in this book and other prophets, has already shown that God will restore and reestablish the nation in their own land. It is now to be made known that, when the dispersed are brought back to their country, they will no longer be divided and disunited as they have been since the days of Rehoboam. Ezekiel is commanded to picture this by the symbolism of the two sticks. The sticks are here equivalent to scepter. They are reminiscent of those in the days of Moses. See Numbers 17:1, 2 ff. Judah and his companions show that the southern kingdom included in addition to Judah, the greater part of Benjamin and Simeon, the tribe of Levi, and godly Israelites who came at different times from the northern kingdom with its idolatry and false priesthood into the kingdom of Judah. Compare carefully 2 Chronicles 11:12 ff.; 15:9; 30:11, 18; 31:1. Incidentally, these same Scriptures show the folly of the Anglo-Israel delusion with its position of ten lost tribes. In connection with the other stick Joseph is mentioned. In all probability he is chosen, because the house of Joseph, comprising two powerful tribes of Ephraim and Manasseh, formed the main body of the northern kingdom.

After the prophet had carried out his commission to join the sticks, the people eagerly questioned him as to the meaning of his actions. This presupposes that

Ezekiel performed this publicly. The use of the plural *them* in verse 19 is a construction according to the sense, for the rod represented the ten tribes. Since all is done in the sight of the hearers, the inference would be that the symbolical act was performed publicly. Again, the explanation underscores the prediction that the scattered nation will be duly regathered to their land first. In a threefold way the Lord promises that there will be one nation in place of the long dismembered commonwealth of Israel. Underlying all prophecy concerning Israel is the presupposition of a united people, a healing of the breach in the commonwealth of God's people. See Isaiah 11:12, 13; Jeremiah 3:18; Hosea 1:11; 8:3, 4. One God, as well as one Shepherd and King, requires a counterpart of one nation. The prophets, mark you, all recognize the northern tribes as still in existence. They know of no such error as "lost" tribes. Compare Isaiah 43:5-7 ("every one"); 49:5, 6; Jeremiah 3:2-15.

#### 5. The Davidic King and the Sanctified People. 24-28

And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am the Lord that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

After the Lord has defined in minutest particular that the nation will be completely cleansed of all defilements and corruptions, making them thus in truth the people of God, then He discloses once more (see chapter 34:23, 24) who their sovereign and ruler will be in the days of the fulfillment of their national history. Some have understood the words *my servant David* literally of David, but the con-

sensus of prophetic testimony decides in favor of applying it to Christ alone. Apart from the fact that God would not design a culminating age with two supreme rulers on earth in a sort of co-regency, a concept foreign to Old Testament prophecy and the repeated mention of the numeral *one* in connection with their final king, there is no inherent reason why David must rule again. There was no such implication in the original Davidic Covenant of 2 Samuel 7. That unconditional promise stated only that David's final heir would rule forever, not that he himself would do so as well. Apart from the undisputed fact of the standing jealousy between Ephraim and Judah, the division of the kingdom came about because of the apostasy of Solomon, a son of David. This disruption can only be reversed by the righteous rule of the Son of David, the Messiah.

The reader is encouraged to notice how often *for ever* is employed in this context. The first usage in verse 25 is exactly as literal as the second reference. Notice the number of references to perpetuity in the remainder of the chapter: occupation of the land is forever; the kingship of David's Son is forever; the sanctuary will be in their midst forever; and the covenant of peace will be in force forever. Their dwelling in the land is repeated for emphasis. See Isaiah 60:21; Joel 3:20; Amos 9:15. The covenant of peace is none other than the new covenant of Jeremiah 31:31 ff. It will be an everlasting covenant as well, because it will be grounded in God's grace. Many have denied that there is here a reference to a physical building and sanctuary, but this seems pointless in view of the last nine chapters of the book, which will be treated at length. Just as it pleased God to dwell in a tabernacle when Israel departed from Egypt, so He will tabernacle among them in their converted condition. Compare Exodus 25:8.

In the final verses of this important chapter the Spirit of God begins to prepare the mind for the revelation of the manner in which God will have a sanctuary in the midst of His people, and will dwell with them. For the same concept



see Zechariah 6:12, 13. According to the Old Testament view of the future, man is not taken to dwell with God in heaven, but God condescends to dwell with man, whereby the earth is gloriously transformed (47:1-12). Without question chapter 37 of this book takes its deserved place among the significant documents of revealed truth relative to Israel's future.

### "Can These Bones Live?"

One finds himself loaded down with abundant disclosure of God's truth as he comes to the end of this beautiful chapter. So much is promised for God's beloved people. But there is no guarantee in the entire portion that anyone today will enter into any blessedness prepared

by God apart from spiritual cleansing and renewal through simple faith in the Messiah. It is a most apt figure to employ for Israel to depict them under the vision of a valley full of dry bones. Theirs is the house left to them desolate, and theirs is the despair of the fully dried bones. It is most crucial to face the question! "Can these bones live?" You will remember it was the Lord, not Ezekiel, who asked the question. Yes, He is asking the question in a sense of you and me today. And the answer is crystal clear from the chapter. Yes, they can live, but only through the power of the Word of God made operative in their hearts. Is your heart exercised to enter into partnership with God to get the message of redeeming grace to the needy in Israel? Do something about it today! ☆

## ANNUAL SPRING CONFERENCE

### FELLOWSHIP OF CHRISTIAN TESTIMONIES TO THE JEWS

To be held in New York City, June 5 to 9, 1966

The Fellowship of Christian Testimonies to the Jews, founded in 1952 to foster fellowship and mutual encouragement among those witnessing for Christ among the Jewish people, will be holding its 1966 biennial conference in New York City, June 5-9. The morning meetings and most of the housing accommodation will be located at the Biblical Seminary, 235 East 49th Street, New York City.

Until 1962 annual conferences were held by the Fellowship in which workers among the Jews shared their experiences and methods and encouraged one another in mutual fellowship. Since 1962 the conferences have been held biennially. In the summer of 1963 the first Summer Institute of Jewish Evangelism was held through the auspices of the Fellowship. Its purpose is to assist Christian pastors and lay people in an effective Christian witness and outreach among Jewish people in their community. The Fellowship also seeks to promote projects which will improve the communication of the Gos-

pel to the Jewish people and the understanding of the Jews in the Christian community.

Among those who will minister at the 1966 Conference will be Dr. Louis Goldberg, Director of the Jewish Department at the Moody Bible Institute, Dr. Robert Lindsey of the Southern Baptist Witness in Israel, Dr. Daniel Fuchs, Dr. Henry Heydt and Rev. Martin Rosen of the American Board of Missions to the Jews. Inquiries regarding registration and the program should be directed to Miss Ruth Wardell, 6 Parkside Drive, Levittown, New York 11756.

### NEW STATION LISTING THE CHOSEN PEOPLE BROADCAST

Station WSNJ—New Jersey—Sunday, 2:15-2:30 p.m.—1240 Kc., 107.7 Mc. has been added to radio ministry. If this station is in your area, why not tune in for a blessing?

## THE CHOSEN PEOPLE

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### General Information

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

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

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

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

**The Gospel by Radio.** Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

(Continued on page 19, September issue)

## The Chosen People Broadcast

WEAW	Chicago-Evanston, Ill.	Sunday	2:30 p.m.	1330 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
CKLW	Detroit, Mich.	Sunday	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 p.m.	93.9 Mc.
WBFG-FM	Detroit, Mich.	Saturday	1:15 p.m.	98.7 Mc.
WKPR	Kalamazoo, Mich.	Sunday	2:30 p.m.	1420 Kc.
KGER	Long Beach, Calif.	Sunday	7:15 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
WJRZ	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
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.
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.
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.
TWR	Monte Carlo, Monaco	Friday	8:00 a.m. GMT.	41 M
TWR	Netherlands, Antilles	Sunday	8:15 a.m.	800 Kc.



## FROM OUR BOOK ROOM

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Focus on Prophecy. Messages by speakers at the Congress on Prophecy, held at Moody Church, Chicago, May, 1963. Edited by Dr. C. L. Feinberg.

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