

## OUR FAR FLUNG BATTLE LINE

*Their line is gone out through all the earth,  
and their words to the end of the world. ISAIAH 55:4*



BETH SHALOM  
HEADQUARTERS, N. Y.

### NEW YORK AREA BRANCHES



AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.  
236 WEST SEVENTY-SECOND STREET, NEW YORK, N. Y. 10023

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# THE CHOSEN PEOPLE

OCTOBER  
1966

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# AMERICAN BOARD of MISSIONS to the JEWS

Continuing the Williamsburg Mission to the Jews

INC.

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## Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The fear of death is instinctive. It is normal and beneficial. It was given to us by God and without it all human relations would be chaotic. Freedom from fear may be a goal of the architects of the Great Society, but some fears are necessary not only to preserve the race but also for the enjoyment of life. It is a paradox of human existence that few would accept the "gift of God" which is eternal life (Romans 6:23) if they didn't fear death. Healthy fear is a gift of God which enables His creatures to react sensibly and courageously to an emergency.

A number of years ago Mr. Pretlove and I drove to Boston on Mission business. It was Monday, preacher's day off, and I invited my pastor to come along for fellowship. The trip to Boston was uneventful. We finished our task and after dinner returned to New York. It became dark as we approached the City and a light fog rose. Since I have healthy fear of accidents I slowed down to compensate for the reduced visibility. I was a little more tense than usual but drove along fairly at ease. Suddenly my ease ended! A driver who had taken a wrong turn was backing into the road just as another car was about to pass us. It seemed as if a crash was inevitable and I was scared. I was scared, but calm. Something happened! It seemed as if time stretched out. In a split second my peripheral vision indicated that I could safely maneuver slightly toward the passing car. I did so. A computer in my mind measured the speed of our car, that of the backing car, and that of the passing car. It also measured the rapidly diminishing distances between the cars and came up with the solution, "Hit the gas!" I did so, and by God's grace safely passed between the two cars. I don't remember if I blew the horn; however, I vividly recall that my pastor and Mr. Pretlove conducted a thanksgiving prayer meeting in which I gladly joined but with my attention still on driving the car. I had my prayer meeting later during a sleepless night. I was no longer calm.

What had happened? We thank God for His protective care. Part of that care is the instinct of fear. I was scared and my fear triggered a carefully measured injection of adrenalin into my system; my heart beat more rapidly so that my body could react more quickly to the directive of my brain which was no longer in the fog. Before going on the trip I could have taken a tranquilizer. It would have alleviated my tension and eased my fears. If I had done so there might have been a three-car accident, funerals, widows, fatherless children.

VOL. LXXII—No. 2 **THE CHOSEN PEOPLE** OCTOBER, 1966

THE CHOSEN PEOPLE is published monthly, September to June, as a medium of information concerning the Jews, Israel and the work of the AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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

20 cents a copy

\$1 a year



## The Fear of Death

We should fear the absence of fear more than fear itself. This is especially true of the fear of death. In the one Great Society that man has experienced, the garden of Eden, God used the fear of death as a warning (See Genesis 2:17).

The fear of death is rational. A Christian is one who has trusted in the Lord Jesus Christ, the Conqueror of death. The normal, victorious child of God has been delivered from the *terror* of death even though the instinct for self-preservation continues. However, since none of us has experienced physical death it is part of the unknown and fear of the unknown is normal. The Word of God correctly wielded can overcome that too.

The older we grow the more we realize the inexorable fact of death. The only thing that will avert it, and that is only for the believing child of God who is living when it occurs, will be the return of the Lord Jesus Christ. Many of the Lord's children continue to be fearful. Some don't realize that provisions are available to overcome this. The fears that have no basis in fact are the most difficult of all. We should realize that even though there may be no *real cause*, the fear itself is frequently dreadfully real. We hope to look at this fear of death in the light of the Word of God. I believe that we shall see that this is not so much a fear of death, but rather a fear of life, a fear of being deeply and personally involved in the whole experience of Christian life.

In order to overcome fears they must be faced. We should realize that death is real, terribly real. Euphemism and poetic phrases will not avert it. Death is what was caused by sin, this was what made Calvary necessary. But even as we look at the reality of death and its results, we can rejoice. Death came because of sin, but God used the punishment to provide the panacea. The sin of Adam brought death, but thank God the death of the Lord Jesus Christ atones for sin. We should also realize that the truths we are now emphasizing do not apply for all. They are only for those who have trusted in the Lord Jesus Christ, Who said:

I am the way, the truth, and the life; no man cometh unto the Father, but by me (John 14:6).

Because death is real it brings heartache. There is nothing wrong with weeping over the death of a loved one. Our Lord did. However, we shall see that our sorrow, no matter how deep, is not for the believer who has died. We "sorrow not . . . as others which have no hope." We sorrow for ourselves, we miss our loved ones so much.

## The Fear of the Unknown

We have mentioned the fear of the unknown as being normal. Because none of us has experienced death it is normally feared by all. While this is true, we should realize that there are two people who *did* experience death and who returned to give us some inklings of what life beyond the grave for the believers is. They paved the way so that we can readily follow. Our fear of the unknown is dissipated because of what they discovered and revealed. The little they made known to us has whetted our appetites for more. One of these two is the Apostle Paul. He said:

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory . . .

(2 Corinthians 12:2-5).

There can be no doubt that Paul was speaking of himself. He expressed uncertainty about whether he was "in the body," or "out of the body," but there is no

uncertainty that he spoke of himself. There is no uncertainty that he was caught up into paradise. Also, there is no uncertainty that he wasn't in paradise but that he was at Philippi when he wrote about the above event, so that he must have returned to earth. Did Paul actually die?

... the experience of the stoning at Lystra—to which he probably makes reference—brings out evidence that the Apostle died as any martyr dies, that he went into heaven, and that he returned again to his body and to the service committed unto him. The stoning at Lystra was by angry Jews who entertained no other purpose than to put their victim to death. The deed was done in a manner wholly satisfying to those Jews and they, having dragged the lifeless body out of the city, went on their way confident that he was dead. That he was dead is certain since execution by stoning—a common thing among the Jews and, under certain conditions, ordained of God—probably left no unbroken bone in the body and no vital organ unutilized. Such is the convincing evidence that the Apostle had died and, as any other believer, had passed into the presence of his Lord. There he was evidently received, but also requested to return to his body and to his earthly ministry. What a sacrifice such a return could have meant under those circumstances no mind can comprehend. For his departed soul and spirit to return to his body involved a stupendous miracle of healing; for the narrative asserts that "he rose up and came into the city: and the next day he departed with Barnabas to Derbe" (Acts 14:20). **Lewis Sperry Chafer, Systematic Theology.** Vol. IV, p. 435.

All of the facts considered can best be explained if we understand that Paul actually died, was caught up to the third heaven and returned to finish his ministry. In any event the revealed facts are that Paul was in paradise, he returned to earth, he was forbidden to reveal the actual, physical facts about heaven BUT from that time on he eagerly looked forward to his return to heaven—it was so marvelous! After this experience he wrote:

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord (2 Corinthians 5:6-8).

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better (Philippians 1:23).

The other One who died and returned is our Lord and Saviour Jesus Christ. He knows all about heaven, He made it. Before His Incarnation He lived there. At His ascension He returned to heaven. What is He doing there? One of His activities is found in John 14:2, "I go to prepare a place for you." Just think of it! He who in six days created the heavens and the earth, has been spending the last nineteen hundred years preparing a place for His beloved. What is heaven like? We don't know, but we do know that it is being prepared for us by the Lord Jesus Christ, the One who loves us and gave Himself for us.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit . . .

(1 Corinthians 2:9-10).

Fear the unknown? Heaven is not unknown! We know its Maker. With Him as our Lord and Saviour we can exult, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." (Psalm 23:4).

Let me repeat myself, these words of comfort are only for those who put their trust in the Lord Jesus Christ. For those who have not done so, the fear of death is a valid fear. That is why by God's grace we seek to bring the good news of the Lord Jesus Christ to all men everywhere, "beginning at Jerusalem."

Yours for Israel's Salvation,







By MISS CAROLINE MOSSER

**T**HIS YEAR our Sar Shalom Camp chose a new location — Pinebrook, a Christian camp located in the picturesque Pocono mountains of Pennsylvania. Its close proximity to the city of Stroudsburg, and its unspoiled beauty of towering forest-covered mountains and quiet deep-blue lakes, make it the perfect camp site. It is truly "God's country!"

In this inspiring setting for ten unforgettable days approximately 150 Sar Shalom children, teens and counsellors engaged in the study of God's Word. One hour each day was spent on such subjects as prophecy, future events, and outstanding Bible characters (the apostle Paul and others). The fruits of this deep searching of the Word were evident in the spiritual changes which our Lord brought about in the lives of young and old.

It has been said that Christianity begins to manifest itself first in the home. This truth was evident in the life of one of the teenagers, Rachel, who, after the second evening service in simple faith opened her heart to the Lord Jesus. Her usually retiring nature now seemed to come to life with new enthusiasm as curiosity about her recent experience with Jesus drove her to question her instructors about the Bible. This was an observation which gladdened the hearts of the workers, who spent long hours praying for the young people in their charge.

Early one morning, the Teen Camp packed sandwiches, band-aids, insect repellent spray, and waved good-bye. Their destination was a ski-lift at Camel's Back Mountain. The thrill of one's first ride 2,300 feet up a mountain can scarcely be described. At the top, under whispering pine trees, eager teens engaged in a stimulating study of future events, specifically the second coming of Christ. "Behold He cometh with clouds, and every eye shall see Him . . ." In this restful setting of nature, one found it easy to look up at the lazily drifting clouds, and to breathe a prayer, "Even so come, Lord Jesus."

"Begin the day with God." This was a practice without exception at Camp Sar Shalom. Our "Morning Watch" was an uplifting half hour of audible prayer and

praise. And then to the flagpole for a brief salute and pledge of allegiance to our country's flag. Miss Wardell's wake-up chorus, "Smile awhile," never failed to arouse even the drowsiest camper.

Although the aim of Sar Shalom Camp was mainly a spiritual one, vigorous and exciting activities challenged even the most adventurous camper. For the boys, cave exploration and fossil hunts are unforgettable memories. For the girls, ice-skating, "Sadie Hawkins Day," and candlelight dinners constitute their memories.

Cheers of encouragement for the finalists in the swimming speed contest filled the air on Field Day. "Duck, Joe!" A prize for the top egg thrower! "What was your top score in the High Jump?" The awards for the winners in the various contests were given on the closing night. "Best all-around camper" and other honorary mentions rewarded the outstanding students.

The excellent facilities at Pinebrook Camp provided a stimulating variety of activities. Boating, tennis (both table and outdoor), baseball, shuffleboard, a toboggan slide, swings and slides for the children, volleyball, basketball and ping-pong, kept energetic minds and bodies occupied. An indoor and outdoor swimming pool added the finishing touches to Pinebrook's recreational facilities.

Camp Sar Shalom was a camp within Pinebrook Christian Camp. Although we planned a full and distinct program for our young people, we enjoyed such outstanding Bible preachers as Dr. Anderson, President of Northeastern Collegiate Bible Institute, and Mel Dibble, who were speakers of Pinebrook Summer Conference.

Saturday night was anticipated by all, when the Don Marsh singers filled the Pinebrook Chapel with harmonious melody, both orchestral and vocal. Bob and Gladys Wiggins and their song, "Jonah and the Whale" especially delighted the younger set.

Many "thank-you's" were said to counsellors and staff of Camp Sar Shalom, but the most thrilling "thank you" was that of a teenage camper as we sat around the bonfire the closing night of camp. The strong voice rang through the cool night air: "I want to thank God for this camp. This year I have given my life to my Messiah, Yeshua Ha-Mashiah, the Lord Jesus Christ. Now I can go back to my friends and tell them of God's perfect salvation."

Our Camp Director, the Rev. William T. Ennis, adds his enthusiastic summary of this season's camp:

*"We had a high total attendance of approximately 154; all 56 of Hilda's (Miss Koser's of Coney Island) juniors made decisions to believe on the Lord Jesus Christ or to commit their young lives anew to Him. Many teenagers were saved; twenty or more went forward at Dr. Anderson's invitation to accept Christ as Saviour or commit their lives to Him. Still others remained behind for spiritual help at our own Teen Vesper Services."*

We campers, who spent two of the happiest weeks of 1966 at Pinebrook, wish to thank again all of you gracious benefactors and especially Dr. Daniel Fuchs, Mr. and Mrs. Ennis, Miss Koser, and Miss Wardell, who made this holiday possible.



Miss Hilda Koser  
Teaching Bible Class



"... 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

### Discovery of an "open heart" rewards a trying search

By LOLA WEIR  
Missionary, New York



SOMETIMES we who look up "contacts" in New York City, whose names are sent in by our Chosen People family, have some interesting experiences which, when shared, help you to pray

more understandingly for us, your representatives.

I did considerable searching and made further inquiries and finally spied a small door with the number 66 over it. I opened the door and a dark stairway loomed before me. I said a prayer and started up. At the top of the stairs was a long, narrow hall lighted better than the stairway. I went to a door behind which I heard a radio, and asked for Ethel S. "She lives on the top floor, but I don't know whether she's home yet or not," said an elderly man. I thanked him and began to climb. Each flight had a turn in it or a landing, which broke the climbing. I would rest at each turn. When I had climbed to the third floor I heard someone coming up behind me. I looked down and it was a man. He paused as I did, and called, "Take your time, I am." "Some climb," I countered. "Oh it gets me every time" he said. I knew then that he lived there and was not following me. So I asked, "Does Ethel S. live here?" "Yes, she's up there in Apt. #10. But I doubt if she's home yet."

He turned off at the third floor and I went on to the fifth. I knocked at #10

but there was no answer. I walked down the hall and knocked on two more doors, but there was no answer there, either. This was such an old, old house that I could not tell whether each door was a separate apartment or not. I sat down on the step and rested. Then I went down to the apartment below, where I heard music, thinking maybe they could tell me something about Ethel's habits. When I knocked a Porto Rican opened the door, shouting to his children to keep quiet so he could hear me. Neither he nor his wife could understand me very well, but they did know that Ethel S. lived above them and went to work. So I thanked them and again sat down on the steps to wait.

As I waited I recalled that one party had suggested that sometimes Ethel S. was gone for quite a while, and I wondered if I was waiting in vain that night. I made another trip to inquire on the third floor and on my way back to the fifth heard someone climbing the stairs. I looked down and saw a woman and called, "Ethel S.?" She looked up and said, "Yes; who are you?" I told her and mentioned our mutual friend who had sent us her name. She was pleased, I could see, and came on up and opened the door. Her reception of me repaid all my trouble in looking for her.

I found a very open heart to the Gospel, a very lonely girl who had lost her mother two years ago this March and a sister two years before that. I invited her to the Mission's meetings and she promised to come. She has had contact with Christian people through a Hebrew believer. She didn't want me to leave that evening, but I had to cut my visit short as I wasn't sure how I'd get out of that place having gone back and forth so

much looking for the number. I stayed about an hour and promised to return soon, which I did, and we then had a good evening together.

Please pray for this dear Jewess that she will come to know her Messiah so well that she will not feel lonely when no person is around. She needs fellowship with believers so much.

### A Typical Day of Visitation in Camden, New Jersey

By MRS. FRANCIS E. WALZ

IT IS AN interesting challenge to go visiting from door to door, as we meet with many different reactions from Jewish folk. Before we go we pray for open hearts to receive the Word, and there are usually one or two precious ones who are glad that we ring their bells and offer them some helpful literature.

At one home a beautiful young Jewess listened quietly and intently to what we had to say. Finally I asked her, "Will you give me a definition of a Christian?" She replied, "A person who follows Christ." We told her we were happy that she recognized this, and that real Christians, because they follow Christ, also love the Jews. She accepted the reading material we offered her, including a folder entitled, "A Study in Prophecy," saying that she already had a New Testament. Please pray for this college girl.

At another home a pleasant lady gladly accepted the pamphlets we offered her, and said she would read them, telling us that she had attended Protestant churches on occasion.

Our next stop was to chat with an old man who was walking restlessly up and down near his son's home. As we showed

him the literature he began speaking to us in Yiddish. In a moment he was holding THE SHEPHERD OF ISRAEL and reading aloud in Yiddish, "Is the Messiah a Person or a Movement?" Then he said he did not know anything about the Bible, meaning his Old Testament. Our hearts were deeply touched at this ignorance in his old age. He kept talking to us about his childhood in Europe and his hardships, and did not want to let us go. May he be enlightened as he receives further copies of THE SHEPHERD OF ISRAEL.

### Follow-up Work

By FRANCIS E. WALZ

FROM Brother Walz also comes word:—

Dorothy (Mrs. Walz) and I have had an encouraging month in our ministry. We have given time to follow-up work which I have always considered very important. In one home we were cordially welcomed by a Jewish mother whom I had previously visited in a local hospital. In the course of our conversation she said, "I do believe that Jesus is the Son of God." We pointed out to her some passages regarding salvation and had prayer with her. Let us pray that her faith may be in the Lord Jesus as her Saviour and Messiah. We are hoping to begin Bible studies in her home.

We are also happy to mention for prayer, the recently saved teenage daughter of a Jewish believer. The mother has grown in grace and is used of the Lord to witness among her relatives and friends. May they both continue to grow in the grace and knowledge of our Lord Jesus Christ.





# Questions & Answers

By HENRY J. HEYDT, Th.D.

**Question:** *What troubles me in Psalm 48:15 is the last line, "he will be our guide even unto death." In my Norwegian Bible it reads, "He will guide us on over death." How does this read in the original?*

**Answer:** The Hebrew word 'al is used here as a preposition and it has many possible translations including that of your Norwegian Bible, which is actually the literal rendering. Incidentally, some translations list the superscription of the Psalms as verse one. The Authorized Version does not do this, and so it is verse 14 there. The translation in the Authorized Version "unto death" is based upon the fact that the context of the Psalm deals with the holy city and its people rather than with an individual as in Psalm 23:4. It is therefore looking at the fact that God will be with His people until the very end and is not especially trying to say anything about the experience of death as in Psalm 23. So the Bay Psalm Book of 1640 has

"For this same God he is our God  
for ever and for aye;

Likewise unto the very death  
He guides us in our way."

The Douay Version of 1609 translates freely "he shall rule us for evermore." Luther even more freely has *wie die Jugend* (like the youth). Isaac Watts tries to combine both the present and the future concept when he puts it into verse:

"The God we worship now

Will guide us till we die,  
Will be our God while here below,  
And ours above the sky."

**Question:** *How can we reconcile the different narratives of Matthew 27:5 and Acts 1:15-20?*

**Answer:** In spite of the fact that today's news reports coming through various sources and thus giving different aspects of the same event are accepted not as contradictory but amplificatory, people are still reluctant to grant the same editorial liberty to the Bible writers. Inspiration utilizes variation; it does not exclude it. If we had only the account in Acts we would not have known that the death of Judas was a suicide. If we had only Matthew's statement we would not have known that at the time he hanged himself either the branch or the rope broke and he was violently thrown upon the rocks so that his bowels gushed out.

The purchasing of the field with the money of Judas by the priests is not contradicted by the statement in Acts 1:18. The verb translated "purchased" in the Authorized Version is *ektesato* and is more properly translated "obtained" in the American Standard Version. The New American Standard Bible has "acquired." It is variously translated in the Authorized Version by obtain, possess, provide and purchase. Strong defines it as a primitive verb; to *get*, i.e., *acquire* (by any means). This is exactly what hap-

pened and is so stated in Acts 1:18. The field was purchased by the priests with the money of Judas and thus acquired for him after his death.

**Question:** *Please explain John 9:31 about the Lord not hearing sinners: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."*

**Answer:** When the Pharisees stated to the man to whom Jesus had given his sight that He was a sinner he replied, "Whether he be a sinner or no, I know not . . ." In the conversation that followed, and this should be carefully read, the man realized from whence the Lord Jesus Christ was and that He could not be a sinner and work such a miracle as had been wrought on him (see verse 16). He therefore comes to the defense of Christ and argues from the Old Testament viewpoint that God does not hear sinners (Job 27:9; Psalm 66:18; 109:7; Isaiah 1:15; 59:2; etc.). The conclusion was inevitable: "If this man were not of God, he could do nothing" (verse 33). This 31st verse must be kept in its setting, and we must not read into it a contradiction to such a prayer as "God be merciful to me, a sinner."

**Question:** *How much should the Christian become involved in the moral issues and movements of the day, as in the fight against pornography, etc.?*

**Answer:** The degree to which a believer affiliates with the unsaved in these things is, in the final analysis, up to the conscience of the individual. It should be clear to any enlightened believer that leading a soul to the Lord Jesus Christ in Whom he becomes a new creature and lives in newness of life is by far the best attack against all immorality. Instead of white-washing a rotted fencepost this is implanting a new life. Since even Satan fashions himself as an angel of light and his ministers as ministers of righteousness (2 Corinthians 11:15), we need to be especially careful not to be diverted

from our chief purpose in life by these other attractive issues. Personally, I have no desire to fight as beating the air (1 Corinthians 9:26), and so I can only advise each believer to be absolutely certain that each blow in any of these areas will surely count for the Lord Jesus Christ.

**Question:** *As to Matthew 27:54, is there sufficient reason for believing that the "centurion and they that were with him watching Jesus" (the soldiers), were converted, and were given Divine revelation such as Peter received when he said "thou art the Christ the Son of the living God"? Or are we rather to believe that because of what they saw and heard, that they were convinced that Jesus was a supernatural being of some sort and expressed their belief in the language of their own religion, "a son of God." Certainly Jesus was and is "The Son of God. But my query is, what did these soldiers say?*

**Answer:** The Greek does not have an article with either "God" or "Son" so that literally translated it gives us simply "God's Son." This could be taken either way you state in your question and there is no way to tell absolutely. If the centurion had the opportunity of hearing the claims of the Lord Jesus Christ before the Sanhedrin or Pilate, or perhaps had conversed with the disciples, he might very well have said this in its full significance. If the statement is intended to be that of the people also it could still have the same significance.

**Question:** *What is the meaning of the letters I.N.R.I.?*

**Answer:** We read in John 19:19,20 "and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin." The Latin for this inscription is *Iesus (Jesus) Nazarenus, Rex, Iudaeorum* (Judaeorum). This is abbreviated I.N.R.I.



## HEBREW CHRISTIAN

# Bible Conference

JUNE 24-26



Staff members in foreground

**"The Lord hath done great things for us whereof we are glad."**

**T**HIS YEAR THE LORD led us to Pinebrook Bible Conference grounds in Pennsylvania's beautiful Poconos. We nearly doubled our attendance over last year's conference and the Lord poured out His blessings exceeding abundantly above all that we asked. There were nearly 200 from our local branches and Pittsburgh. There were Hebrew Christians from our weekly Bible Classes in Manhattan, Coney Island, Brooklyn, Flushing, Levittown, Huntington Station, and New Jersey.

The morning Bible Hour was conducted by our missionary secretary, Dr. Daniel Fuchs, who presented the Word of God with practical helps for Bible study and Christian growth. We were greatly blessed with musical talent from our members and also from Mr. Tom Walker of Hamilton, Canada. God spoke in special ways to our hearts through their ministry.

Saturday evening was a very challenging service with Dr. J. Otis Fuller, pastor of the Wealthy Street Baptist Church of Grand Rapids, Michigan, bringing the message. There was a thrilling testimony time allowing just one minute each for those who wished to testify of their faith in Christ. How our hearts leaped with joy as scores of people rose to their feet with no hesitation or waiting and thanked God for the Lord Jesus Christ, their Jewish Messiah and the wondrous salvation they have in Him! There were third and fourth generation believers who rejoiced in God's faithfulness through the years and babes in Christ saved only a few weeks or months all praising Him together. One man praised God for saving himself and his family of seven within the last four months. Another couple rejoiced as they told that within the past seven months, thirteen members of their family had been saved. So the blessings of the Lord just poured forth until we could hardly contain them. At the close of the service Dr. Fuller gave an invitation and one man went forward and accepted the Lord Jesus Christ as his Saviour, but this was only the beginning as Sunday morning two more men were saved! There was joy unspeakable on the conference grounds as the angels in heaven rejoiced over these whose names were written in the Lamb's Book of Life.

The fellowship during the entire week-end was like a little foretaste of Heaven. It was not unusual to see a small group by the lake or in some shady spot gathered



Gathering for rest and fellowship.



Mrs. Ennis leading the deaf in song.

together with Bibles in hand sharing experiences, precious portions of the Word of God, and encouraging one another. Late at night one could see several standing outside talking of the glories of Christ, reluctant to retire for the night.

When Mr. and Mrs. Walker came from Canada, they brought with them a family from Israel. As they walked on the grounds they met a woman, Mrs. G., from the Brooklyn branch who had come from Israel many years ago. They had been friends in Jerusalem. Mrs. G. was a believer then and had witnessed to them many times. She did not know that they had been saved and as they met, they wept on each other's shoulders for joy that at last they were one in Christ. As each expressed surprise at finding the other at Pinebrook, so when we get to Glory we too shall have surprises waiting for us as we meet Jewish people to whom we have witnessed, yet never knowing that they had received Christ as Saviour too.

As the Conference ended no one seemed ready to return home. However, all left joyful in the Lord, strengthened in faith, and happy in new-found friends of like precious faith. It was a weekend of fun, fellowship and food for the soul comparable to nothing the world has to offer!

Chapel service.



A Group of believers from Brooklyn.







The State House, or Independence Hall,  
Philadelphia, 1776.

## From Our *Philadelphia Branch*

By HARRY BURGEN, *Missionary in Charge*

**T**HE PLACE OF OUR PHILADELPHIA BRANCH and its ministry in the work of the AMERICAN BOARD OF MISSIONS TO THE JEWS, INC., is unique, in that it was the very first branch of the work, established by the Lord, nearly 47 years ago. At that time our Mission headquarters was located in Brooklyn, New York.

In 1927, after an absence of a little over seven years, the Lord led the writer of this article to return to this God-appointed gospel ministry, through which I myself had been brought to a personal saving, knowledge of the Lord Jesus Christ, the Son of the living God, who loved me and washed me from my sins in His own precious blood. It has now been 53 years since I came to know Him.

After returning to the work of the Mission in Philadelphia, and continuing in visitation and personal evangelism without any building, we faced the great need for a place where we could have a daily open door. We wanted to invite those with whom we had contact, and hold prayer meetings and gospel meetings, etc. I knew in which areas most of our people lived and we suggested a store to Brother Leopold Cohn, who again came to Philadelphia and this time gave his approval of 535 Spruce Street for our branch of the work.

In that location the Lord set before us a blessed open door of opportunity for more than 11 years. Right across the street there was a Jewish maternity hospital.

Many Jewish visitors came to this hospital, especially when a son was born, for on the eighth day when circumcision takes place, at least ten men must be present at the rite. Two or three doors to our left was the Binney Public School, attended mostly by Jewish children, and next door on our right was a Jewish undertaker. So we had contact with our people, literally, from the beginning of earthly life to its end, and only the Lord knows how many of them were reached with the gospel message. Some received the Lord Jesus Christ as the promised and true Messiah and their own personal Saviour and Lord.



One of the means we then used was a sign above our window, 16 feet long, with gold-leaf lettering proclaiming in Hebrew: JESUS THE MESSIAH, THE REDEEMER OF ISRAEL, and in English, JESUS, ISRAEL'S MESSIAH. This sign was read by multitudes, and we are still boldly displaying it.

After 11 years at 535 Spruce Street, we believed that the time had come for a change in location. The hospital was no longer there, the public school building had been torn down and replaced by a parking lot, and the Jewish funeral home had moved away; consequently there were not as many people in the neighborhood as there once were. So, we again looked to the Lord for the place of His choosing.

One day as I was walking on Walnut Street, I saw a store for rent at No. 717. It seemed desirable, and after considerable negotiations we rented it and moved to this new location. We have now had more than 25 years of service at 717 Walnut Street, where many and blessed have been the opportunities of reaching Jews and Gentiles with the gospel message.

Our present location borders on Society Hill with its wealth of Philadelphia's historical sites. Independence Hall, Independence Square, Carpenter's Hall, and Washington Square, bring many sightseers. Most have seen our window display, and some of these have been reached for Christ. After we had rented for several years we were able to purchase the building.

At times interested friends ask us what means we employ in the furtherance of the Gospel among our people. We usually reply, "... by all means save some"—the means of prayer, love, kindness, becoming all things to all men, many times going out of our way and going the second mile, with the heart's desire and prayer to God that those thus reached with the gospel message might be saved. However, from the very beginning of our Philadelphia Branch, we have concentrated chiefly on the following three ways of making known the Gospel:

(1) The daily open door — from 10:00 A.M. to 5:00 P.M., except on Sunday; and every Monday evening at 7:00 o'clock a gathering for prayer, the ministry of the Word, and the Gospel witness. This also includes the large sign and the window ministry mentioned above, which have been singularly blessed of the Lord. Concerning our window ministry and also the inside of our building, our missionary, Mrs. Jean Smith, reports the following:

"Our front window is one of our means for 'fishing.' There is one elderly Jew who stops regularly before it to read the Yiddish side of the current issue of THE SHEPHERD OF ISRAEL on display. When we see him, we offer him a copy of the publication which he readily and gladly receives. Not so long ago he accepted an invitation to come into our office, and gave us his name.

"Various portions of the New Testament, referring to the Old Testament, grace our walls. Also, the entire 53rd chapter of Isaiah, in Hebrew, in a panel 92 inches



high by 48 inches wide occupies a prominent place on a wall just inside of our large front window. Scripture verses are also displayed in the window.

"One day the Passover tract, 'The Broken Matzo', displayed in the window, led Mr. K. into the Mission for a copy, which we were more than pleased to place in his hands. He told us that he was 'too old to be converted.' However, we well know there have been many older than he whom the Holy Spirit has brought to a knowledge of the truth as it is in Christ Jesus our Lord."

(2) The second means we use of confessing the Lord Jesus Christ is visitation. We do not just sit and wait for the people to come to us, but by the help of God we go wherever we can find open doors, and make contacts. We visit private homes, business places, and public institutions, such as hospitals and prisons.

(3) The use of the U.S. mails is our third means of reaching our people with the Gospel. From the newspapers, including the Jewish newspaper with the largest world-wide circulation, we gather names and addresses in connection with accidents, bereavements, and other occurrences, and mail gospel literature to these individuals. Time and space do not permit accounts of the many who have been thus reached.

For example, one day while riding in a trolley car, I picked up a discarded newspaper, one that I do not buy, and looked through it. There a whole page was devoted to publishing the opinions of readers, on almost any subject, under the title, "What Do You Think About It?" One of those who had written was W.C.K.—a druggist in his middle thirties—giving his full name and address. Upon my return to our office I mailed him a copy of THE SHEPHERD OF ISRAEL.

The next day a visitor, upon entering our office, asked for me by name. "I received your letter," he said. "I never knew of such activities as a mission to the Jews, nor have I known of Jews believing in Christ." We rejoiced and blessed the Lord to see once more His guiding hand and to know that our labors are rewarded. After a personal testimony and proving by the Scriptures that the Lord Jesus Christ is Israel's promised and true Messiah who came to save us from our sins, I asked Mr. K. if he had ever been in a Christian church, to which he replied, "No." "Would you be willing to go with me to a church?" "Yes," was his ready reply. I knew of a sound church in his area, so I invited him to the weekly prayer meeting, stating the location of the church and the hour of the meeting. When I arrived there well in advance of the time we had agreed upon, I found Mr. K. waiting outside, as the doors had not as yet been opened. It was not long before we were inside where a blessed hour was spent in the ministry of the Word, prayer, and Christian fellowship. As we were about to leave, I introduced Mr. K. to the minister who graciously requested that we remain until he had bid the others good-bye, and then he would have more time. This we did, but as I lived a long distance from the church, I departed leaving Mr. K. with the minister. Some days later we met our new acquaintance again and he told me that the minister had taken him to his own home, continuing the testimony until 11:00 o'clock that night.

From then on Mr. K. attended all the services of the church, and one Lord's Day evening, in the absence of the regular pastor, the guest evangelist extended an invitation to those who wished to receive the Lord Jesus Christ, to indicate by the uplifted hand. "I looked around to see if there were any who responded to this invitation, but there was none, but I held my hand up," he told me. Later on he publicly confessed his faith in the Lord Jesus Christ by baptism. He also attended one of the Bible schools here in the City, from which he was graduated.

At that time Mr. K. was unemployed and made his home with his unbelieving relatives who greatly resented his faith in Christ, opposing him in every way. This was very trying for him, and resulted in amnesia and confinement in the Philadelphia General Hospital, and later in Byberry. During the time of his confinement his un-

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## Jewish Notes

By ALTHEA S. MILLER

**Dig deep** — There lies yesterday and tomorrow. Israel's Department of Antiquities has announced a surprising find in the area of Upper Tiberias. During road building operations a series of graves, believed to date back to the period of the Patriarchs, were unearthed. A number of instruments, utensils and spear and arrowheads were found. A spokesman indicated that at least for the present the existence of a cemetery in that area cannot be explained since there was no known settlement of the same period in that vicinity.

Not all of Israel's antiquity finds are accidental, however. For the most part her research into the past has great purpose and relevancy. The most used guide book in this research is the Bible. Christendom looks to the Bible for spiritual instruction and inspiration. The nation of Israel is looking to the Bible for instruction in agricultural, geological and industrial know-how as the rebuilding of the land goes on apace.

Some 80 years ago when the first Jewish settlers arrived in Palestine from Southern Russia, building up the country in every category of life was a massive undertaking. The agricultural work proved extremely difficult because the young farmers were inexperienced. For help in understanding how their ancestors coped with the problems of that soil they turned to the Bible.

From the story of Samson in Judges

15:5, they learned that corn and olives originated from the coastal area. From the book of Chronicles it was learned that the north country was forest land. Today's State of Israel has not overlooked this hint. To date more than 65 million trees have been planted in Galilee.

In the Book it is further written that Abraham dug several wells in the area of Beer-sheba (Gen. 21:30,31; 26:15, 18); four of these have recently been discovered. Abraham planted tamarisk trees (Gen. 21:33, margin) as a protection against the desert sand storms. In the program of afforestation throughout Israel, tamarisk trees have again been planted in desert areas.

The Song of Solomon, chapter one, verse 14, is the reason for a beautifully green oasis amid salt, humidity and rocks in the bleak and hot Dead Sea region. When the residents of Kibbutz Ein Gedi are asked why they risked so great an enterprise on this barren expanse, they reply by stating that here King Solomon had prolific vineyards.

Solomon was not only a master agriculturist — he was the industrial magnate of his day, with great holdings in copper. How surprised he would be if he could see in this mid-twentieth century the vast copper works at the very spot near Elath (Red Sea region) where he was digging brass in 950 B.C. Professor Nelson Glueck believed what he read in

(Continued on page 18)



# The Book of Ezekiel

By CHARLES LEE FEINBERG, Th.D., Ph.D.  
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## THE PROPHECY AGAINST GOG (Part II)

### CHAPTER XXXVIII

#### 2. The Invasion by Gog. 7-9

Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they shall dwell securely, all of them. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee.

With consummate and telling irony the prophet urges Gog to be fully prepared for the encounter, and to see to it that all is in readiness as far as his confederates are concerned. He is to be a guard, actually their leader and commander, to them all. With verse 8 the reader is afforded an abundance of important details, some ten in all. First of all, the notation of time indicates that the attack of the enemy will not take place for a long time. The events here predicted are not to be expected in the lifetime of Ezekiel or his contemporaries. Secondly, the occurrences set forth constitute a visitation from the Lord. The verb is the usual one for a visitation either in blessing or in punishment, as here, but some have preferred a rendering like "for a long time thou art missed," or "after a long time thou art made leader." Actually, neither rendering is very forceful for so common a verb, nor is it warranted from the context.

Thirdly, the time element is distinctly

stated as "in the latter years." It is equivalent to "the latter days" of verse 16. No student of prophecy can afford to overlook this phrase in the Old Testament or its parallel in the New Testament. A wrong interpretation here will result in confusion, and color the entire picture. When used by the Old Testament writers, it has reference to Messianic times, that is, the era in which Israel's national history will find its fulfillment and climax. For the importance of the time notation see 38:8, 16; 38:14, 18; 39:8, 11.

Fourthly, there is mention of the enemy's invasion of a specific land (hardly place here for figurative exposition), whose people have been restored from the effects of the sword. The prophet is speaking of the nation as exiled by the sword (representative of all the weapons) of the enemy. Fifthly, this beleaguered nation has been gathered out of many nations. This cannot refer to the Babylonian Captivity, but to world-wide dispersion. Sixthly, the place of the conflict is pointed out as the mountains of Israel, which have been a continual waste. This has in view a period of time longer than that of the seventy years in Babylon. Seventhly, there has been a supernatural agency exercised on their behalf, so that they have been brought out from among the peoples of the earth. Finally, they are viewed as living securely, all of them, without fear of invasion or deportation.

Just when least expected and without slightest warning, the enemy will swoop down on the unsuspecting returned exiles,

just as an unheralded storm. So rapid will be the movements of the enemy's armies! The land will be covered and smothered by the vast multitude of Gog's followers, just as a cloud blankets a land below it. There will be hordes and many followers. Gog will see to it that he has plenty of allies and enough mercenaries to carry through his Satanic scheme. But thus far we have not been informed of the purpose of the enemy or his desired objective. This follows immediately in the record.

#### 3. Their Intention to Plunder. 10-13

Thus saith the Lord God: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates; to take the spoil and to take the prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

What is it that allures the coalition of nations to descend upon and invade the holy land? Is it a desire for territorial expansion, greater markets, national prestige, or even revenge? The plan is indicated as having been devised and thought through because of one important feature of Israel's occupation of their ancestral home. The people consider themselves eminently secure. How much we hear today on all sides of national security, social security, and financial security. Men's minds are occupied with plans for security; so Israel in that day will be living without fortifications, without military installations, and without barriers of any kind to easy access to their land. Thus the enemy sees the opportunity of the day to invade, overrun with ease, and come off with a handsome prize, for the returned people have come with much wealth. Compare Isaiah 60:5-9. The ene-

my, greedy of Israel's wealth, embarks on a campaign of conquest for gain. It is now common knowledge that the deposits of mineral wealth in the Dead Sea are the greatest in the world. The envious eyes of the foe will not be denied longer; the hour when Israel lives without fear of attack will be considered the most auspicious for the invasion and plunder. World opinion will mean little to the adversary when superior might can be called upon.

An interesting phrase is employed to define the place where God's people are dwelling. It is called the middle (literally, the navel) of the earth. This is explained in 5:5. The land of Israel is in the center of the earth as far as God's purposes for the world are concerned. Compare Deuteronomy 32:8. Rabbinic literature (Midrash Tanchuma, *Qedoshim*) states: "... as the navel is set in the centre of the human body, so is the land of Israel the navel of the world... situated in the centre of the world, and Jerusalem in the centre of the land of Israel, and the sanctuary in the centre of Jerusalem, and the holy place in the centre of the sanctuary, and the ark in the centre of the holy place, and the foundation stone before the holy place, because from it the world was founded."

In addition to the nations mentioned in verses 1 to 6 there are added three. Sheba and Dedan were Arab peoples. Tarshish has been identified with Great Britain, but not on good grounds. It may be either Spain or Sardinia, for there was a Tartessus in both areas. Some interpreters have inferred from verse 13 that these nations befriend Israel and come to her defense, but this cannot be maintained with certainty. The questions asked may be ironical to point up the enormity of the venture upon which the invading nations have embarked. The young lions of Tarshish are taken to mean either strong leaders and princes or greedy rulers of these commercial communities. Since there was a figure intended in verse 4 when hooks in the jaws of the enemy were mentioned, lions and prey are coordinate elements of another figure.



## Israel a Prey

Through the centuries Israel has, time and again, been the prey of one nation after another. Yet in every case the visitation of God in wrath was unmistakable upon the ones involved. But the nations have not fully learned their lesson as far

as hatred of Israel is concerned. They will try yet once more. Satan urges them on yet again to their doom, so that all may see that God curses those who curse Abraham's seed. Let us be found among those seeking their good and their blessing.

## Philadelphia Branch Report

(Continued from page 14)

saved relatives visited him and told him, "We will sign you out if you will give up your faith in Christ." To this Brother K. replied, "If I have to stay here a thousand years, I will not give up my faith in Christ." Later we were able to have our brother go to Keswick for a quiet and peaceful rest and recovery. Again we bless and rejoice in the Lord, that we labor not in vain in Him.

From the very beginning of our Mission's Philadelphia Branch we have had faithful volunteer help who first gave themselves by prayer and of their means. The first one was Miss Ellen Todd (now Mrs. Ellen Dodd) who served ten years as a volunteer worker and then on a full-time basis, being with us for more than 13 years in all.

Among the many other faithful volunteers were Mrs. Walter Mayne, who gave more than 25 years in her faithful witness for Christ, and Mrs. George Glasgow. One of the others who later came to serve the Lord was Miss Jean Shallcross. After helping as a volunteer worker for a while, Miss Shallcross was taken on as a full-time worker in January, 1945, and is still with us, now as Mrs. Walter Smith.

As we continue, may it all be to the honor and glory of our blessed triune God, the reaching and winning of many, both of the lost sheep of the house of Israel and of those of the "other sheep," to Christ our blessed Saviour and Lord.

## Jewish Notes

(Continued from page 15)

Deuteronomy 8:9: "And out of whose hills thou mayest dig brass."

While reading Genesis 19:28 some years ago, geologist Herman Gunkel was struck with the words: "The smoke of the country went up as the smoke of a furnace." The professor's theory was that this could only mean burning natural gas. An oil company from Tel Aviv installed deep drilling machines and discovered natural gas by the shores of the Dead Sea near Rosh Zbhar. The level of the Dead Sea is getting lower every year, caused by the intensive work of the various gigantic machines digging out the wealth of the sea.

These are but a few of the developments which are silencing, at least in

part, the criticisms of the Bible which have seemed to flourish for the past half century; and in Israel where the Book of books gives so many true and authentic leads to archaeological research, new interest has been aroused in Bible study.

God grant that soon "beginning at Moses and all the prophets (they will find) . . . in all the Scriptures the things concerning himself (Christ)" (Luke 24:27). The ONLY answer to the needs of the Jewish people is Jesus Christ through whom God will one day "put . . . (His) law in their inward parts, and write it in their hearts; and will be their God, and they shall be . . . (His) people" (Jeremiah 31:33).



## THE CHOSEN PEOPLE

Published Monthly, September to June, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. Subscription price \$1 yearly. Remittances should be sent by check or money order; cash should be registered. Address 236 W. 72nd St., New York, N. Y. 10023, Canadian Agency: 39 King William St., Hamilton, Ontario. Latin America: Mrs. Berta Chávez, Honorary Treasurer, N. Dominguez 32, Parral (Chih.), Mexico.

## General Information

(Continued from page 19, Sept. issue)

**Students in Training.** Continually, we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly, of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

**The Jews in Your Town.** Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

**Machpelah.** A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

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

Magazines that are undeliverable on account of change of address, and are returned to us by the post office, cost us 10¢ apiece return postage. If possible, we would prefer to put this 10¢ into the Lord's work rather than give it to the Post Office.

Also when you fill in the "Change of Address" Notice to Publishers, (Form 3578)—please be sure that you include your name in Item 6, as well as your old and your new address.

## The Chosen People Broadcast

WEAW	Chicago-Evanston, Ill.	Sunday	2:30 p.m.	1330 Kc.
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