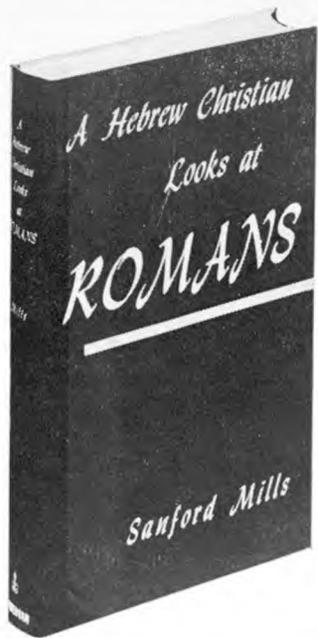


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# THE CHOSEN PEOPLE

THE UNITY OF THE SCRIPTURES

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## Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"I believe with all my heart that the Old Testament, the Law, the Prophets, and the Writings, is the Word of God. I believe with all my heart that the New Testament is the fulfillment of the Old Testament and that both together are one book, the inspired Word of the living God."

The foregoing quotation is from Articles 7 and 8 of "A Jewish Confession of Faith" which we heartily affirm when we "remember the Lord" at His table. This "Confession of Faith" is the "catechism" which is studied by our new believers as they prepare for baptism. The American Board of Missions to the Jews is founded upon the unity of the Scriptures, a principle which is the foundation of our message, and our Lord has honored this foundation by giving us thousands of converts since Leopold Cohn opened our first branch in the Brownsville section of Brooklyn.

### We Are Criticized

During the past months several articles have been published in which the authors complain that we are wrong, that we should not use this "antiquated" method, that it is resented by the Jews. One author went so far as to say that this method "lacks scriptural support!"

It should be observed that none of these critics is a "liberal" theologian. We expect and welcome opposition from the latter. But this subtle and persistent effort to discredit our basic method comes from those who claim to be loyal to the Scriptures and who actually think they are. Articles containing this absurd charge were recently published in two of the finest evangelical magazines in the United States. Besides this, an international literature crusade of world-wide repute recently announced in its publicity brochure that its new Jewish Evangelism Department "was insuring its success" by swallowing the advice of a man who (the brochure admitted) is the "world's leading missionary statesman."

After this wise advice from the world's leading missionary statesman — we prayed and the result is our new "— Hebrew Society" — the Jewish Evangelism Department of XLC. (name edited for anonymity)

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I repeat: These attacks on our basic method do not come from our enemies but from those who profess to be loyal to the Scriptures and friends of missions to the Jews.

### The First "Friendly" Criticism

Let me quote from these astounding indictments:

The methods employed by Jewish evangelism enthusiasts grow out of their view of biblical interpretation. The main approach, whether in door to door contacts, a letter writing ministry, or through radio broadcasts, is to convince the Jews from Old Testament Scriptures that Jesus is the Messiah. . . .

Probably the greatest reason for a lack of a significant number of converts from Jewry to Christianity is the lack of understanding of today's Jews. The Jewish evangelism organizations have so successfully promoted the "convince-them-of-the-Messiah" approach that most gentiles have failed to understand the thinking of the Jews in relation to this and to all of life.

The number of Jews who can be convinced from the Old Testament that Jesus is the promised Messiah are in a minority.

This article is the one I wrote about in the March 1968 issue of *The Chosen People*. A few days after the March issue was mailed I received a letter from the Rev. Ralph M. Gade, Executive Director of the American Association for Jewish Evangelism, Inc. Although I had not mentioned either the author or the magazine in which the article appeared, Mr. Gade readily identified both and then gave me some startling information.

The author of that article who pontificated so "expertly" on what is wrong with Jewish missions was, at one time, a member of the church of which Mr. Gade was then the pastor. Since the church was in a Jewish neighborhood, the pastor led many meetings and personally directed visitation programs in which he and most of the congregation tried to reach the Jews with the Gospel. The response was wonderful, but at no time did this author of the article condemning the methods of Jewish missions ever show any interest. As Mr. Gade aptly expressed it, "he couldn't have cared less!" This is the authority who says that Jews aren't being saved because Jewish missions use the Old Testament.

### The Second "Friendly" Criticism

The second article was published in an evangelical magazine of the highest standards. It was a chapter taken from a recently published book. While reading this book I wondered what possessed the author to write this particular chapter. Here was a book that I would enthusiastically endorse if it were not for this particular chapter in which the author says,

The burden of the message to the Jews, as they see it, is to prove to the Jew through the preaching of the Old Testament that Jesus is the Messiah. Invariably, these hold to an extreme dispensational view of the Scriptures and place their major emphasis on the prophetic aspects of the Bible. This is hereby observed as a fact, not as a criticism of the theology, as the rest of this book will support. This approach, however, is resented by the Jews and *lacks scriptural support* (italics ours).

The Jews are no more interested in Jesus as the Messiah now than they were two thousand years ago. There are those looking for a Messiah, to be sure, and an even larger number looking for the messianic era, but their concept of a coming deliverer is based on their own thorough study of their own Scriptures.

Is the evangelistic thrust of the church ever to be based on the Old Testament

alone? Are we to seek to convince mankind from the Old Testament that Jesus is the Messiah or from the New that Jesus is the Savior? Where in the great commission are we told to preach the Messiah as the Redeemer?

May I ask in all earnestness who else is the Redeemer if He is not the Messiah? May I paraphrase the author and ask "Where in the great commission are we told to preach that the soul that sinneth shall die?" Are we forbidden to teach this truth because it is in the Old Testament? What an absurd statement for a Bible-believing evangelical to make!

### The Third Criticism

The third criticism is contained in a publicity brochure of a well-known international literature crusade. In it this crusade announces its new ministry to the Jews. In order to avoid personalities and organizations I am editing names, the rest of the following quotation is accurate.

Although Dr. B. C. did not know that we had been thinking about it — while I was with him in August he said, "XLC should print a message for the Jews of the world. Do something different — something that will really win Jews to Christ." Dr. B.C. said that he had studied many Jewish ministries. They all used Old Testament Scripture to try to prove Jesus Christ was the Messiah. He said, "Jews can't be won by intellectual arguments — they need a special booklet — containing the gospel from the book of Hebrews — which was written to win Jews to Christ.

This statement is inaccurate and hermeneutically weak. The Epistle to the Hebrews was not written to win Jews to Christ. It was written to Jews who were already believers in the Lord Jesus Christ. They had many "friends" who wanted to woo them from the basis of their faith and this marvelous letter was written to encourage these believers not to forsake Him who suffered without the camp. But observe this fact, all of the arguments in the Epistle to the Hebrews are BASED ON THE OLD TESTAMENT SCRIPTURES!

Let us make our position clear. We have no objection to experts investigating the Jewish Mission field; in fact, we are delighted that after many years the Christian public is becoming aware of the challenge of missions to the Jews. We are continually examining our methods, approaches, and our appeal. Read the pages of any issue of *The Chosen People* and observe how we use all logical and scriptural means to reach the Jews with the Gospel. We would welcome any intelligent, positive suggestions.

I hesitate to criticize any organization which seeks to serve the Lord and that is why I prefer the one mentioned herein to remain anonymous, but I wonder at the speciousness of its appeal. The same day the publicity release arrived, I received an order for tracts from the same organization! We frequently receive similar ones from them. Again I edit the name and address.

### X Literature Crusade

Would you please send good salvation tracts in the following quantities and languages to the addresses listed. These tracts are to be used in work among the world's seamen in bringing them the message of Christ in their own language. Thank you for your kind and prompt service.

Sincerely yours in Christ,  
(signed)  
Executive vice-president

Order #697

This order was for 500 tracts in Hebrew to be shipped to Bristol, England. There was no offer to pay for the tracts or even for the postage. We gladly sent the tracts as we have done in the past and, by God's grace, will continue to do so in the future. Incidentally, the tracts we sent contained copious quotations both from the Old and New Testaments.

### The Unity of the Scriptures

One of the tragedies of our historic Christian faith is the "blank page" which Bible publishers frequently insert between the Old and New Testaments. It is a symbol of an attitude toward the Scriptures which is tragic. We all need to know that the "New Testament is the fulfillment of the Old Testament and that both together are one book, the inspired Word of the living God."

Our Lord taught from the Old Testament Scriptures.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in **all the Scriptures** the things concerning himself (Luke 24:25-27).

The apostles also based their faith on the Scriptures:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day **according to the scriptures** (1 Corinthians 15:1-4).

The same Messiah Who was prophesied in the Law, the Prophets, and the Writings, is the same Lord Jesus Christ Who is revealed in the Gospels and the Epistles. God's method of salvation is exactly the same in all of the Scriptures — "The just shall live by faith."

When we seek to convince a Jew that the Lord Jesus Christ is the Messiah we are not asking him to change his religion. It is at this point that our critics err most grievously. We are offering him the completion of his hope. This hope is based on the promises in the Old Testament. We learn of their fulfillment in the New Testament.

The unity of all the Scriptures is the basis of our Mission's method of reaching the Jews. God did not change His mind in the blank page between the Testaments. The Gospel is not an afterthought, it is God's eternal purpose. The Lamb of God was slain "before the foundation of the world." Many of those "Jews who resented this approach" are now our missionaries and use it not only because it works, but also because it is definitely Scriptural. We pray that our critics will really study "the Jewish ministries." If they will, they will see that the only logical method is to present Christ from "all the Scriptures."

Faithfully yours in His service,



## The Rev. Harold B. Pretlove Retires



**A**T THE LAST meeting of our Board of Directors the Board approved the request of our beloved Executive Secretary, the Rev. Harold B. Pretlove, for retirement. Mr. Pretlove had prayerfully considered this request for many months because of his poor health and also because of the impending need for surgery. The Board accepted this request with deep regret.

Eternity itself will reveal the debt of gratitude we owe to this outstanding servant of the Lord who, at the time of Dr. Cohn's death, resigned an important executive position in the business world to take over the business administration of the Mission. During the years of Mr. Pretlove's service the Mission had its greatest growth. We are grateful to the Lord for these splendid years of service.

The Board of Directors has appointed Dr. Daniel Fuchs to undertake the interim responsibilities. By God's grace, the principles of your Mission, so ably founded by Dr. Joseph Hoffman Cohn and enlarged by Harold Pretlove, will continue to guide us in the future. Please continue to pray both for Mr. Pretlove and Dr. Fuchs.

JOHN E. MELHORN

*President, Board of Directors*

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

"... 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

## Family Night Meeting In Buenos Aires

By VICTOR SEDACA  
Missionary-in-Charge



RECENTLY IN Argentina, we had what is well-known in every branch of our Mission, the Family Night Meeting. Our apartment in Calle

Moldes appeared rather small to make comfortable the nearly forty persons who attended. Most of the families brought some delicious foods along to complement the supper.

During the second part of the meeting opportunity was given for testimonies of what the Lord had done during the past year. Almost everyone shared some blessings which God had bestowed upon him. Not only those who already have accepted Jesus Christ as Messiah, but also some of the sympathizers expressed their gratitude for blessings they have received through the weekly Bible studies and other activities of our Mission.

One of the highlights of the evening was when a young, recently converted Hebrew Christian sang one of the popular Christian hymns in Hebrew. He was accompanied on the guitar by our son George. It is always thrilling to praise the Lord in any language, but in Hebrew, it is a foretaste of Heaven!

The Lord has provided a car for the Mission in Buenos Aires and this

Family Night was a busy debut for it! Many people were happy to be so comfortably transported. We give much thanks to God and the Mission for this means of transportation in a country where cars cost very much more than in other parts of the world.

We have so very much to praise the Lord for during this past year in Buenos Aires and we thank Him for His assistance in our task, manifested in the salvation of Jewish souls, as well as in the evident general progress of our work here. We are confident that the Lord will pour out His rich blessings on His people Israel in the months ahead and ask your continued prayers to this end.

## Response To Visitation

By DAVID WOODS  
Missionary, Minneapolis



AS WE GO about witnessing and visiting our Jewish people here in the Twin Cities area, we find there are an increasing number who are attending syna-

gogues; yet, in reform Judaism especially, there is a decrease in the teaching of God and the Scriptures. Socialism and liberalism are the keynotes and our people are being tutored away from God!

One Jewish mother, in a home we visited, commanded her boys, "Get one of my Bibles." However, it ap-

peared that the youngsters, ranging in ages from 9 to 17 years, didn't understand what a Bible was. I was saddened and appalled to realize that this family had little concept of what is moral or holy and sacred in a Scriptural sense. As we talked I found that the Rabbi had stated that the first fourteen chapters of Genesis were not true and, from her comments, the balance of God's Word meant little to this "mother of Israel" either.

In another home the Jewish mother brought out the Chumosh (Haftorah), and then the Siddur (Prayer Book), and finally her son's album from his Bar Mitzvah (ceremony marking the attainment of a boy's religious maturity). Another home without the Word of God.

Yet our door-to-door visitation has brought much joy in many ways. We have been thankful for the help of the young college group from the St. Paul Bible College who has participated in visitation. They were greatly encouraged to see Jewish missions in action—right at their doorstep. One young man had opportunity for a witness as he placed our invitation under the windshield wiper of a car. There is a great spirit of willingness and cooperation as these college people visit and witness with us. This is a deep heart interest and they continue each week in faithful prayer for our work with the Jewish people.

Do we get immediate results? We have had several telephone inquiries and are waiting upon the Lord to bless the faithful, consistent ministry of disseminating God's Word.

## God's Plan For Israel Amazes A Jewish Couple

By RUTH A. BACKUS  
Missionary, Phoenix, Arizona



BEFORE Christmas I received a call from a Home Bible Class teacher in Scottsdale asking me to visit one of her class members who had brought a Jewish

lady to the class and to several missionary meetings in her church. Shortly after, Mr. and Mrs. Law and I visited this church one Sunday in order to meet this Christian woman and to learn more about her Jewish friends who are her neighbors.

This is another case of "provoking to jealousy" (Rom. 11:11). Due to the fact that the husband has an illness which does not permit him to drive a car and the wife does not drive, the Christian couple regularly take their Jewish friends shopping and on other errands. When I met the Christian friend at the church, I gave her the *Shepherd of Israel* entitled, "Why Are the Gentiles Ignorant?" which she passed on to her friends. As a result of reading this issue they wrote to our headquarters requesting the booklet "Can A Gentile Become A Jew?" which was offered free in this issue of *The Shepherd*. This request was forwarded to me by Dr. Fuchs so I was able to deliver it personally to them.

For several days I had attempted to call on this couple, as well as an-

other couple in the Scottsdale area but seemed to be hindered for various reasons. Finally, one day I prayed that if the Adversary was the cause that he might be put to flight so I might have liberty to make these calls. After lunch I proceeded to Scottsdale and found that the first couple I had planned to call on had gone out for the afternoon; so I phoned the Christian friend of this new contact, and she was ready and willing to go with me immediately. They were very receptive and glad to receive the literature. As the result of discussion of present day conditions, I was able to point out to them that these things are no surprise to those of us who know what the Scriptures teach; whereupon I quoted them passages from Paul's writings regarding the rebellion and anarchy in our society. This led us directly to conditions in governments and the ultimate purpose of the nations with respect to Israel, whereupon we read from Isaiah 43:5-6.

We spoke of the fact that Messiah would not return until Israel was boxed in by the nations and would cry for Him to come again according to Hosea 5:15-6:3. They were amazed at these truths so that I was able to further show them that this Messiah who will come to them will be the same One who came as the suffering Messiah.

Before leaving I gave them copies of our tracts "What Is a Christian?" and "Who Is a Jew?" and the *Shepherd of Israel* entitled, "Jerusalem — A United City." They were very cordial and invited me back. They also hope to attend one of our monthly Fellowship meetings for Jews and Christians in the near future. The wife had already expressed the fact that she would like to accept Christ but fears the attitude of their relatives. Pray that they may have courage to trust Christ as Savior and God.

### Twenty One Years Later!

By LOLA WEIR  
Missionary, New York City



**T**WENTY - ONE years ago, before I had ever heard of the American Board of Missions to the Jews, I was calling in homes near our church in the Bronx and

came to the apartment of AM, a Jewish man who was baby sitting for his wife that afternoon. He invited me in and showed me the New Testament that the local Masonic group had given him. He asked me what he would have to do to join our church which was on the next street. I turned to the 3rd Chapter of John and told him that he must be "born again." He seemed to listen to me and I was pleased, although I'd had no training on how to present Jesus to the Jews.

In the midst of it all, he broke in and said, "You don't have any qualms about sitting across the table from me (we were in their kitchen) and talking with me, do you?"

I was shocked and disappointed, but answered, "No, why should I?"

He shook his head and said, "You have no idea what this means to me." Then he went on at length and told me of his heartache over discrimination made to his sweet daughter over the years. I listened in horror. I was new in New York and didn't know the problems of the Jewish people, as I had talked to few of them, and had never before lived among them.

Since that time, over the intervening years, I made a few calls on this family. Then I moved and they moved, but usually we exchanged Christmas cards. This year at the bottom of their card was an invitation to call and arrange another visit if I was

ever in their part of the Bronx. I called and had dinner with them and a "get acquainted" evening.

About 3 years ago Mr. M had a very serious operation on his back. At that time the doctors wondered if he would walk again, but he said that he would and he did. While recovering over a year or more he read everything he could. He reads our *Shepherd of Israel* every fortnight but more to tear it apart than to believe it, for he has learned to put his faith in doctors, men, scientists and in things which show results. He feels that religion is an opiate of the people. He is a communist in his thinking; yet when I read to him about Christ's return and how Israel fits into God's plan, he was impressed. He wanted to get on the bandwagon. His wife said that God would see through her husband's hypocrisy. It is evident that he has no peace. He claimed that he wasn't afraid to die while on the operating table; yet at another time he said, "Oh no, I don't want to die. I'll do anything to live." Please pray for Mr. and Mrs. A M and for wisdom for us as we visit with them in the future.

### The Unusual Is Commonplace

By R. TERRY DELANEY  
Missionary-in-Charge, Denver, Colorado



**A** RECENT contact with a middle-aged Jewish man in Denver illustrates the remarkable circumstances often faced by the missionary to God's ancient people,

when the unusual is often commonplace.

Our contact, Mr. B, is a well educated professional man whom I visited at the request of a Christian friend.

Little did I realize, as I knocked on his door, that Mr. B. would be delighted by my presence!

Slowly the door opened. "Who is it?" Before I could answer, a second question impatiently rang out. "What do you want?"

I identified myself as a minister with the Beth Sar Shalom Hebrew-Christian Fellowship. Generally on a first contact, the silence is broken by an apprehensive invitation to come in, or by a response that reaffirms to the caller that he is at the door of a Jewish home and that the occupant intends to remain faithful to his Jewish community. Mr. B's quick response in extending an invitation into his home flashed many questions through my mind. Was he open to spiritual matters? Did he sense a need in his life? Had he experienced a recent tragedy? These questions were soon put to flight as he broached the topic he wished to discuss — Jesus the demagogue.

This highly intelligent Jewish man had decided to investigate Jesus. He read Christian writings. He searched the New Testament and had committed much of it to memory. I soon found myself answering questions concerning his accusations against the New Testament and was astonished at his knowledge of it. He asserted that the New Testament was anti-Semitic and that Jesus was an egomaniac. As Mr. B concluded that Jesus was not the Messiah, he decided that Christ must have willfully deceived the people of Israel.

On the surface it seemed impossible to communicate the gospel to Mr. B; and as I listened to his arguments, I silently prayed that the Holy Spirit would guide me in penetrating the barrier of communication.

Mr. B turned his attention to the impossibility of the virgin birth. I asked him if he was aware that Isaiah,

(Continued on page 12)

# The Lord's Passover

“IT IS THE LORD'S PASSOVER” (Exodus 12:11). The relationship of the Law to the Gospel has been frequently compared to that of seed and flower, of tree and fruit. Nowhere can the striking relationship of the two be more clearly understood than in the Jewish Passover and the Last Supper as observed by our Lord as He and His twelve disciples sat around the Passover table in the upper room. The deepest meaning of the Last Supper, or the Lord's Supper as most of us know it, cannot be fathomed without the historic background of the Jewish Passover. On the other hand, it is only in the light of the New Testament that we obtain a full meaning of the Passover.



Huntington Station  
Passover Service  
Rev. Jonas Cohen

STUDY TO SHEW THYSELF APPROVED UNTO GOD



James version of the Scriptures, is a poor translation. The word used in the original is 'pasche' from the Hebrew word meaning "passover."

In our various mission stations we demonstrate the Passover for two different purposes. In many of our stations it is used as an excellent means of bringing unsaved Jews under the hearing of the Gospel. Therefore in Los Angeles, Minneapolis, Washington, Hollis, and Huntington Station, we had Passover Seder services. At each of these services there was a large number of unsaved Jewish people who heard the Gospel for the first time. For instance, on Friday, April 5th, we had a service in the Minneapolis-St. Paul area and there were over forty unsaved Jews in attendance. They all listened attentively to the Gospel and many asked questions. One dear Jewish lady was the daughter of the founder of the synagogue of a large western city in the United States. She took every tract we had to read and to show to her rabbi!

On Saturday, April 6th, in Huntington Station, Long Island, over 120 attended, and more than forty of these were Jewish people. On Easter Sunday we had two Passover Seders in our Hollis Branch: one service for the adults and the other for the children. This was the first service that I could attend at the newly renovated building. Miss Bullock wrote me, "It was so good having you at our Passover on Sunday. I was very happy because there were several new families there. Last night at our Hollis meeting we had another new family of five for the first time. This is just another encouragement and I thought you would like to know."

We also used the Passover as a means of celebrating the Lord's Supper in two of our branches, Los Angeles and Coney Island. You will observe that Los Angeles had two services — the Lord's Supper is for believers only. I couldn't attend the Los Angeles services but what a joy it was to hear the testimony of the believers as over one hundred "remembered our Lord" in Coney Island.



Coney Island Passover

In the past few years a new sphere of service has opened whereby some large influential churches have been able to preach the Gospel to many unsaved Jews. On Monday, April 1st, about 100 unsaved Jews were among those who heard Dr. Charles L. Feinberg's message as he demonstrated the Passover at the First Baptist Church in Dallas, Texas, of which the noted Dr. W. A. Criswell is the pastor.



Coney Island Passover

On Monday, April 15th, another such service was held at the Grace Conservative Baptist Church of Nanuet, New York. Mr. Arthur Katz, who has just been assigned to our new Kansas City, Missouri, Branch, was the speaker. The pastor of the church, the Rev. Leslie B. Flynn, in an unsolicited letter to Mr. Katz wrote:



Passover Banquet  
Grace Conservative Baptist Church, Nanuet, N. Y.

In your audience of approximately 200, there were 35 non-Christian Jews. Your message on the subject of freedom was eloquent, reached right to the heart, and in a firm yet inoffensive manner, pointed to the Lamb of God as the only real emancipator from the bondage of self. Some of our members said they could have listened all evening.

This use of both the Old Testament and New Testament is one of the most effective methods in reaching the Jewish people with the Gospel. It proves that by using the **proper approach** it is possible to get Jewish people into a friendly church in order to hear the Gospel.

## A Gift for Your Jewish Friends

What the Passover services have done in the churches, the use of the Jewish Art Calendar by individual believers can do in the homes. This year we are again issuing a Special Edition of the Jewish Art Calendar suitable for giving to Jewish friends. There is no mention of the Mission as such, but there are many Gospel appeals which should arouse curiosity and response.

The back cover of the calendar will have a list of fulfilled prophecies on one side and the 53rd Chapter of Isaiah on the other. All inquiries will be followed up and inquirers will automatically be placed on *The Shepherd of Israel* mailing list.

The cost will be only fifty cents which doesn't quite pay our costs but we believe that the calendar will be an effective witness for our Lord. Be sure to order the Jewish edition of the calendar for your friends and pray for its ministry.

Rev. Daniel Fuchs, *Missionary Secretary*



Arnold Fruchtenbaum and Dr. Thomas S. McCall

## Jewish Students Enroll in Bible Reading Program

By THOMAS S. McCALL  
Missionary-in-Charge  
Dallas, Texas

A young Jewish student stepped up to our Bible booth display across the street from Hillcrest High School, and inquired about the Scripture-reading program. We explained to him that if he read several books and portions of the Word of God, he could earn a free Bible. He indicated that he wished to enroll, and we gave him a copy of the Gospel of John.

The young lad then informed us he had missed taking the school bus and he was walking home, a distance of about four miles. My fellow worker and I offered to take him home as soon as we had completed our booth work, and he gratefully accepted the offer. While we drove him home, he told us that both of his parents were Jewish. His father had come from Poland, and his mother was from Germany. Although they had a Reformed Jewish background, the whole family is now attending a Protestant church which is "liberal" in its theological viewpoint because, as he said, "the people showed an interest in them."

The youth told us he wanted to learn more about the Bible and the Lord Jesus Christ. He further said he would like to receive our mission's weekly newsletter and attend our Bible Discussion classes. Although he seemed genuinely interested and had been exposed to Christian teaching, he did not appear to be definite about personally receiving the Lord as his Savior. Our prayer is that he might come to a full assurance of faith in the Messiah of Israel and become a fruitful witness for Him.

The young man described above is one of thirty-five high school students, including seven Jewish boys, who have enrolled in the Bible-reading program. At this writing, we have conducted the program for the past four weeks. The operation of this booth across from a school, on private property (with the owner's permission), appears to be an excellent way of bringing the gospel to young people in a high school which is predominantly Jewish. We praise the Lord for this open door and trust He will multiply its fruitfulness.

### INCIDENTS IN THE WORK

(Continued from page 9)

a Jewish prophet, had foretold this event in the Haftorah. He was surprised to hear this and even more so when I read Isaiah 7:14. His reaction led me to read Isaiah 9:7,8. For the first time during the evening this man did not have an answer. It was apparent that he did not know the Old Testament.

Before leaving him, I read several other Messianic passages from the Old Testament and explained them. Several times he remarked, "I do not know anything about this!" As I departed, I encouraged Mr. B to read his Old Testament for in it he would find that which was spoken about the Messiah — Christ.

## Jews DO Read The New Testament

HILDA KOSER  
Missionary, Coney Island, New York

**O**UR Dorcas Society in Coney Island has been a real blessing. It is composed of members of our Coney Island Branch, both men and women, who have truly accepted the Lord Jesus Christ as their own personal Savior. They have been using Keith L. Brooks study books, now called the Moody Correspondence Courses, and have completed all but two of the books available. They have just finished the Book of Galatians and I would like to share with you some comments on what the book has meant to various members.

Mrs. C writes: "I enjoyed the Book of Galatians because it taught me things concerning the Law that I hadn't at one time understood. I had felt bound by the early years of orthodox training and the guilt of not continuing in the same pattern was heavy on my heart. I give thanks to God through the Lord Jesus Christ for the liberty He has given unto me in Him and the freedom from guilt. The verse that has meant much to me is Galatians 5:14."

EW writes: "The Book of Galatians means much to me in this respect: it shows us ourselves as if we were staring into a mirror. We seek to please men. We are afraid of men and what they will say; but if we study God's Word daily and pray daily, we will understand that it is better to be right with God than to seek praise of men. We are saved by grace and not by the Law as many of us were brought up to believe. The verse I have chosen is Galatians 6:7."

Mrs. W. writes: "The book of Galatians tells me that Christ gave me liberty and I am not to be entangled with the bondage of the Law. This means that I am not under the Jewish Laws to believe that circumcision would save me. I know I am saved through grace because the Lord Jesus shed His blood, died, and rose again and one day I will see Him. The verse I chose is Galatians 5:18."

Mr. M writes: "While reading the Book of Galatians I was thinking of myself before I became a believer in the Lord Jesus Christ. I didn't know what to believe. I went to all kinds of meetings, Christian Science, Lutheran, etc. So it was with the Galatians until Paul showed them the grace of God. When I came to the mission in Coney Island, I was confused until I was shown the Truth. I thank God that I was able to see and accept the salvation which is only in Christ Jesus."

Mrs. T writes: "I liked this Book for it tells of our Lord Jesus who gave Himself for our sins that He might deliver us from this present evil world according to the will of God, our Father. I like the verse, 'If any man preach any other gospel unto you than I have received, let him be accursed for if I pleased men, I should not be the servant of Christ.'"

In this day and age when so many are saying that Jewish missions do not preach from the New Testament, I offer the above to refute it. I invite them to come and see what the American Board of Missions to the Jews is teaching.

Miss Hilda Koser teaching Dorcas Society



# Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *I should like the equivalent of the two English words "sin" and "grace" in Hebrew, Latin and Greek. We are studying Romans 5:20b, "But where sin abounded, grace did much more abound."*

Answer: The Greek word used for "sin" in Romans 5:20 is *hamartia* which is derived from *hamartanō* which means, literally, "no share," that is, not to get an allotment, not to share in a prize, to miss the mark. The word for "grace" is *charis* which comes from *chairō*, meaning literally "to be cheer-full." The noun therefore contains the concept of "graciousness." The common definition that "grace is unmerited favor" is lacking in not specifying this. Unmerited favor may be bestowed very ungraciously. The definition should, therefore, be "unmerited favor cheerfully bestowed."

The Latin Vulgate has *peccatum*. This means a fault, an error, transgression, and is derived from *pecco*, "to miss," "to do amiss," "to commit a fault," "to offend," "to sin." For "grace" the word is *gratia* which literally means "favor." It contains such concepts as esteem, regard, liking, love, friendship, agreeableness, pleasantness, beauty, loveliness, etc.

The Hebrew New Testament uses for the word "sin" here the word *pesh*, revolt, from *pasha*, "to break

away from." The word for "grace" is *cheved* which is translated in the Old Testament by favor, good deed, kindly, kindness, loving-kindness, mercy, pity, etc.

Question: *Was the Bar Mitzvah ceremony unknown in the Bible and Talmud?*

Answer: Yes. This ceremony which initiates a Jewish boy at the age of 13 into the religious community has its first definite mention back in the 14th century although some claim that there are earlier intimations of it. The older rabbinical term for this was "gadol" (adult) and sometimes "bar 'onshin" (son of punishment) because at this age he was subject to punishment for his own misdeeds. The term used today means "son of commandment," that is, "a man of duty." The expression is used in the Talmud in Baba Mezia 96a where the question of liability is discussed, but it is applied to every adult Israelite and not to the ceremony as it is today. However, this does not mean that 13 as the age of responsibility was unknown. The Midrash Rabbah, commenting on Genesis 25:27, "and the boys grew," says: "R. Phinehas said in R. Levi's name: They were like a myrtle and a wild rosebush growing side by side; when they at-

tained maturity, one yielded fragrance and the other its thorns. So for thirteen years both went to school and came home from school. After this age, one went to the house of study and the other to idolatrous shrines. R. Eleazar b. R. Simeon said: A man is responsible for his son until the age of thirteen; thereafter he must say, 'Blessed is He who has now freed me from the responsibility of this boy.'" (Genesis LXXIII). It is even taken back beyond this to Abraham, and the *Jewish Encyclopedia* says: "According to Pirke R. El. xxvi., Abraham rejected the idolatry of his father and became a worshipper of God when he was thirteen years old. In the light of these facts the story related in Luke ii. 42-49 . . . finds its true significance. The child Jesus when only twelve years of age, having not yet attained the religious maturity, joined, of his own accord, the teachers of the Law, and astonished all by his understanding and his answers, being, as he said, concerned only about the things of his Father in heaven . . ." (Article on Bar Mitzvah).

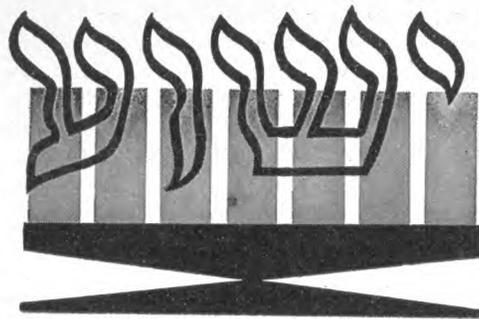
Question: *How do you understand Ephesians 4:8, "When he ascended up on high, he led captivity captive" (a multitude of captives) with Acts 2:34, "For David is not ascended into the heavens . . ."*

Answer: The statement of Peter in Acts 2 must be taken in harmony with the entire context. He had just quoted Psalm 16 and pointed out that it could not have applied to David because "he is both dead and buried, and his sepulchre is with us unto this day." Both of the verbs are in the aorist tense and should be translated "he both died and was buried . . ." The point Peter is making is that David died and was buried and did not rise and ascend to

heaven and, therefore, the Psalm could not possibly apply to him. Christ died, was buried, rose the third day and ascended into heaven and so the passage must apply to Him. Peter then gives further proof from David himself by quoting Psalm 110 where David unmistakably refers to the ascension of Christ. The question as to whether or not David arose with the Old Testament saints of Matthew 27:53 or ascended at the time of Ephesians 4:8 does not enter Peter's argument. It is the application of Psalm 16 to the Lord Jesus Christ that is in view.

Question: *What is meant by a ghetto?*

Answer: The word *ghetto* is thought to be of Italian origin and was used to refer to the section of a town or city where Jews lived, a segregated area. In their early forms they were often voluntary due to the religious and social interests of a people who were distinctly different from the rest of the community. It also afforded mutual protection as well as making matters of assembling more convenient during a period of history when travel was difficult or took time. Sometimes the ghetto was enforced simply to protect the Jew. However, ghettos were also enforced as a means of humiliation, persecution and isolation. Such ghettos developed especially during the centuries following the Crusades. Since such areas were often restricted in size, living conditions were most difficult, and perhaps it was here where the laws regarding kosher food had their most rewarding results in protecting the health of this people. Today the term ghetto is used for any area of a city where people of a particular race live in any numbers and especially where living conditions are below average.



## *Jewish Notes* BY ALTHEA S. MILLER

Three major events of Jewish history have become the focal point of a revised and comprehensive synagogue liturgy according to a recent announcement by the Rabbinical Assembly. Out of a 2,000-year period, the three events, the Hitler holocaust, the rebirth of Israel and the unification of Jerusalem took place within a span of less than 35 years. In an attempt to make the liturgy relevant to the times, it will also express Jewish concern for peace "in our time."

In attempting to update and make relevant the worship services of U.S. Conservative synagogues, it was noted that the basic elements of former liturgy would be retained in the new prayer book for the Sabbath, the High Holy Days and the festivals. In commenting on the new prayer book Rabbi Jules Harlow, Assembly director said: "God is not dead; he has merely fallen asleep at some of our services."

### Let It Be Known

In an impassioned plea for peace Prime Minister Levi Eshkol charged the United Nations Security Council with bias against Israel in its recent condemnation of the latter's attack on Jordan's terrorist bases. Mr. Eshkol

made it clear that Israel is forced to maintain constant vigil on its borders because of repeated unprovoked attacks by enemy nations. In addressing the Knesset the Prime Minister said, "... until there is peace we shall keep standing guard over our security. Let the nation know this, let our friends know it and let our enemies know it." The Knesset went on record with an overwhelming endorsement of the government's policy.

### Anti-Semitism Again?

Or has it ever really stopped? Past history indicates that this spirit of hatred against God and the sons of Abraham has waxed and waned during the millennia since God announced a plan of redemption for lost mankind. It is obvious today.

Purges in Polish government have been getting at the Jews of that nation. At this writing there have been 36 known purges of Jews from positions of responsibility within the government or military. Many were expelled from the Party on trumped up charges ranging from "nonconformists" to "Zionists" as being the root causes of unrest under the Communist regime.

(CONTINUED FROM MAY)

## The Book of Ezekiel

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



### CHAPTER XLVII THE WATERS OF THE LAND HEALED

#### 4. The Method of Dividing the Land, 13, 14

Thus saith the Lord God: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another; for I swear to give it unto your fathers: and this land shall fall unto you for inheritance.

The picture through the passage is of an enlarged Canaan for all to dwell. Verses 13-23 are related to chapter 48, since they treat of the redistribution of the land among the tribes. The boundaries are substantially those originally given to Moses in Numbers 34:1-15. In Numbers the southern boundary is stated first; here the reckoning is from the north. Jordan is the eastern boundary, and the two and a half tribes, who had been settled in Transjordan, are in their original and intended place. All the tribes are located west of the Jordan. Mark how firm are the promises of God. The first statement on dividing the land, after the general comment that it will be in conformity with the twelve tribes, is that Joseph will be accorded two portions. This is in keeping with the ancient promise of Jacob to Joseph (Genesis 48:5, 6, 22; 49:22-26). Joseph's sons inherited the birthright, always the double portion, lost by Reuben, because he had defiled his father's bed (Genesis 35:22; 49:3-4; I Chronicles

5:1). The phrase *one as well as another* means equally. The twelve portions are to be exactly alike. It will be recalled that Levi was in antiquity given no tribal portion; the Lord was their inheritance, so they made their homes among the twelve (counting Ephraim and Manasseh) tribes.

#### 5. The Borders of the Land, 15-20

And this shall be the border of the land: On the north side, from the great sea, by the way of Hethlon, unto the entrance of Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran. And the border from the sea, shall be Hazarenon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side. And the east side, between Hauran and Damascus and Gilead and the land of Israel, shall be the Jordan; from the north border, unto the east sea shall ye measure. This is the east side. And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea. This is the south side southward. And the west side shall be the great sea, from the south border as far as over against the entrance of Hamath. This is the west side.

And we have already indicated, these boundaries are to be studied in the light of Numbers 34:1-5, for they are practically those indicated there. Hethlon and Zedad are sites still unknown to us. So is Hazer-hatticon of verse 16. However, there has been an

identification made of Zedad with Sadad, southeast of Homs between Riblah and Palmyra. Suffice it to say, the geographical locations are so exact, that they cannot mean other than literal places. Meriboth-kadesh (v. 19) is called Kadesh-barnea in Numbers 34:4. See also Numbers 20:3-14. The brook of Egypt is not the Nile, which is not a brook in anyone's estimation, but the Wady-el-Arish in the land. Having thus defined the limits of the land to be divided, Ezekiel is ready to present the principles upon which the area is to be divided.

### 6. Instructions on the Division of the Land, 21-23

So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

Those who feel Ezekiel is cold and formal must have overlooked or failed to consider this small paragraph. It occupies itself with the fortunes of the stranger in Israel. The stranger will not be excluded in millennial Israel. This is in keeping with the beautiful reminder in Leviticus 19:34. However, the Mosaic law did not permit them the right of acquisition of land, as it granted them here. The right is extended only to those who had settled permanently in the land of promise, begetting children there. There is

no condition attached to the promise that they are to become proselytes. Of course, all who enter the kingdom will be righteous, but procreation then does not guarantee saved children any more than in any age. Apart from other considerations such strangers are to be vouchsafed the right of full inheritance. Permanence of residence is the sole condition.

### Promised Heirs

How many times the godly in Israel in ancient times pondered these passages and their future earthly inheritance, we cannot tell nor do we have the means at hand of ascertaining this. But we have some concept of how the godly in the Body of Christ turn again and again to the promises concerning our heavenly inheritance laid up for us (I Peter 1:4ff.). It does grieve us when carnal Christians make little of this inheritance, and do not live in the light of it. But what of the Jews of our day who are out of Christ? They have not been told of their inheritance available to them through faith in Christ. And this inheritance includes present blessings, fellowship with the Lord, empowerment for service, and much more. Why should they be deprived of these incalculable possessions? How long must they remain missing heirs because of our indifference, indolence, or insubordination to the clear call and command of God to evangelize Israel, as well as the nations to the ends of the earth? The time for decision for us is now, and the time for decision for them is now. Delay is the thief of time and eternity. May God help us to do His bidding in this matter!

### MIDSUMMER LETTER AND CALENDAR

This is the June issue of *The Chosen People*. Remember, we do not publish any issues during the months of July and August. We will, however, be sending you, the Lord willing, our "Midsummer Letter" and Jewish Art Calendar on August 1st, which is our scheduled mailing date. If you are planning to be on vacation about this time, it will save extra mailing cost if you would arrange with your local post office to hold your copy until you return.

## THE CHOSEN PEOPLE

### GENERAL INFORMATION

**Budget.** Under God's leading and blessing, the needs of the Mission have grown to over \$1,000,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, having fellowship in the great task He has committed to our charge.

**Your Will.** An increasing number of our friends are making Christian wills and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demon-

strates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of \$\_\_\_\_\_, to be used for the purpose of said corporation as defined in its charter."

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KALAMAZOO, MICH.	WKPR	1420 Kc.	SUNDAY	2:30 P.M.
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MONTE CARLO, MONACO	TWR	41 M	FRIDAY	1:00 P.M. CET
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Has your church been visited by one of our field evangelists to tell you about our work? Arrangements can also be made through these workers for local conferences on Prophecy and the Jews and explanations or demonstrations of Jewish religious customs and the way to reach Jews for Christ.

Please address all inquiries to the Missionary Secretary at Headquarters.