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St a year

Salutation



Bethlehem, the birthplace of our Lord, is also the burial place of Herod the Great! I am writing this Salutation in a hotel room in Jerusalem. It has been a busy day. Although I am physically tired, my spirits are high. Before coming here from Haifa we were able to purchase a home in Haifa for our missionary there, Peter Gutkind. Last year (1965), a horde of fanatics, who call themselves "Torah Activists," attacked Mr. and Mrs. Gutkind and forced them from their home. Since then the Gutkinds have been living in a furnished apartment in Haifa, and continuing their work under great difficulties. Their apartment was small; it was somewhat exposed and, therefore, subject to further attacks. In order to provide more protection and adequate space for them, the Board of Directors authorized me to negotiate the

purchase of a new home and Mission station in Haifa for their ministry. I am happy

to be able to report, "Mission accomplished by God's grace!"

Also, here in Jerusalem, I was led to the one person who was able to complete the necessary arrangements so that we can hold and maintain this new property we have now purchased. I conferred with several government officials, and am happy to report that, while they personally did not approve of missions or missionaries, they nevertheless deplore the persecution of Peter Gutkind by the aforementioned group of fanatics. We are confident that, if the attacks should be repeated, Mr. Gutkind will receive the protection he needs. However, because our enemies are still very active we will not make any of the details of this arrangement public until the purchase of the property is fully and legally registered.

Sabbath in Jerusalem

After completing the negotiations I was able to take some time out for a modern Sabbath day's journey in Jerusalem. It's hard to describe a Sabbath (Saturday) in Jerusalem. During the week the streets are crowded and the traffic hectic. The pace is furious, and so is the driving. On the Sabbath, however, Jerusalem seems like a different city. When we started out this morning the streets were almost deserted as we made our way to Ramat Rahel, a southern suburb of Jerusalem. Ramat Rahel means "Height of Rachel." It is a kibbutz (a community, chiefly agricultural, under collectivist principles) and was the center of fierce fighting during the defense of Jerusalem in the War of Liberation in 1948. The Egyptians attacked it from the west and the Jordanians from the east. During this battle the central building changed

hands several times, but was finally recaptured by the Israelis. Now there is a statue of Rachel outside the building, and its inscription in Hebrew reads, "Thy children shall come again to their own border." These words are taken from Jeremiah 31:15-17:

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

From the statue of Rachel we made our way to an observation tower from which we obtained a picturesque view of Bethlehem. This view is marred by a barbed wire border in the foreground. Today Bethlehem is no longer the "City of David;" it is not even in the land of Judah, and is now governed by the Hashemite Kingdom of Jordan. Bethlehem can be visited by anyone *except* a Jew.

I turned my eyes from the barbed wire border of Bethlehem, up toward the left of the town, and saw a mountain with a flat top shaped something like a volcano. On this flat top is the tomb of Herod the Great. What a splendid theme it suggested: Bethlehem, the birthplace of our Lord is also the burial site of Herod!

Herod the Great-in Wickedness

Herod was surnamed the Great, and he was great in wickedness. He was so wicked that it became necessary for Joseph and Mary to flee with the child Jesus to Egypt, thus fulfilling the prophecy of Jeremiah.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (Matthew 2:16-18).

The words which follow these verses in Matthew are deeply significant: "But when Herod was dead..." (verse 19). Herod sought to slay the Messiah of Israel, but Herod "the Great" died shortly thereafter, and the Lord Jesus Christ, the Messiah of Israel, still lives.

Herod was great not only in wickedness, but also as a builder of cities and fortresses. He built a fortress on the crest of Massada which the government of Israel has recently excavated. So impregnable was this fortress that the entire Tenth Legion of Rome was frustrated by 960 Jews in 72 A.D. Josephus tells us why Herod built Massada:

It is said that Herod prepared this fortress as a refuge in time of need against the two dangers which he always envisaged: the one, that the Jewish people might depose him and put a king from the royal house which had reigned before him on the throne; and the second, even worse than the first, the fear of Cleopatra, Queen of Egypt.

Critics have stated that the account of the slaughter of the innocents in Matthew 2:16-18 is not true because no contemporary historian mentions it. But there's no denying the fact that the character of Herod as described by the Jewish historian, Josephus, is the same as the character of Herod described by Matthew. Bible scholars of the highest reputation and integrity agree that Matthew was a competent historian. If some contemporary evidence were to be found it would not bolster Matthew's testimony. It would just prove that the evidence is true.

Herod also built Caesarea which is near Haifa. He built it in honor of Caesar Augustus. Herod and Caesar Augustus are the two rulers mentioned in the Scriptures in connection with the birth of our Lord. It is interesting to note that in 1961 the first archaeological evidence of the existence of Pontius Pilate was unearthed at Caesarea.

At Caesarea there are two Roman statues. One of them is of white marble and is from the second century A.D.; the other is of reddish porphyry and dates back to the third century A.D. Both are headless. It is an interesting fact that no Roman male statue in Israel has been found with a head on it. There are many theories to explain this oddity. Could it be that because thrones changed so frequently it became expedient to erect statues with changeable heads?

How Caesar Fulfilled a Prophecy

Proud Caesar Augustus introduced emperor worship to Rome. Little did he care about the Jews. He issued a decree that was cruel and heartless: Joseph and Mary being "great with child" had to go to Bethlehem to be enrolled for taxation. Who issued the decree? Caesar Augustus (Luke 2:1)! Eight centuries before Augustus reigned, Micah prophesied:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (5:2).

All that Caesar Augustus did was to accomplish the purpose of God.

Herod the Great sought to slay the child Jesus. Even the impregnable fortress of Massada with its Roman garrison couldn't help him. Herod died, and the birthplace of our Lord became Herod's burial place.

As we exulted in the faithfulness of God, we turned toward the north and saw another sight, the city of Jerusalem. From this vantage point we couldn't see that it was a divided city. Later, we stood on the walls of Mount Zion and photographed a Jordanian soldier who was observing us from behind sandbags (*Editor's note). Jerusalem is an armed camp and the name Jerusalem is ironic, for the city is anything but a city of peace. Is this situation going to continue indefinitely? No! He who was born in Bethlehem, crucified at Calvary, shall return on Olivet. Only part of Micah's prophecy has been fulfilled: Our Lord Jesus Christ was born in Bethlehem, but he is not yet a "Ruler in Israel." God's word shall not return void; His purpose for this world will be consumated.

Not in that poor lowly stable
With the oxen standing by.
We shall see Him, but in heaven,
Set at God's right hand on high.

Yes, we shall see Him, not only in Heaven but here on earth. We shall see Him at Jerusalem from which He shall reign, King of kings, and Lord of lords, forever and ever.

Hallelujah!

Faithfully yours for Israel's salvation,

Janiel Tucks

*Editor's note—The next day I learned that even as I was writing this letter, some Jordanian soldiers crossed the border and planted bombs in three homes in a residential section of Jerusalem. Two of the bombs exploded. Fortunately only two people were injured, but much damage was done.

we open a new work Toronto



OR SEVERAL YEARS a burden has been upon the hearts of some of our leaders for the 90,000 Jews residing in Toronto, Ont. Although it did not seem possible, on account of other commitments, to enter this strategic center at the time, yet several years ago we felt impelled to make preliminary surveys of population. These led us to believe that the location in which we are now opening would probably be the best in which to start our work.

A great concentration of Jewish population lies directly around us and stretches north for several miles. This presents an unprecedented challenge to enter in the Name of our Lord. It is now evident that the Lord has led us to accept this challenge, and has moved in His providence to make our entry possible.

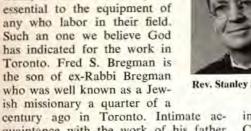
Rightly understood, Christian service is an adventure with God. He is the One who directs; He is the One who provides. His manner of direction and provision is unique. It is an intense joy to the servant to recognize the marks of the work of his Divine Master. These do not follow the usual pattern, and he is constrained to say, "This cannot but be the work of our Heavenly Father." No one else so orders circumstances that they converge towards a center. No one else can speak to the hearts of men and bring about appropriate attitudes and actions. When evidence of these things are seen, the heart of the Christian rejoices.

It is with this recognition that we greet the circumstances surrounding our Toronto work. A faithful pastor is tested in his faith by the steady and continued removal of his gentile flock. His evangelical zeal is concerned by the replacement of gentiles by Jews. Questions as to his responsibility lead him to approach a well-known colleague whom he knows to be interested in Jewish evangelism. Prayerful consultation together leads to an invitation to "Come over and help us." This is where we entered to represent the AMERICAN BOARD OF MISSIONS TO THE Jews. Such was the situation in the Glencairn Baptist Church when its godly pastor, Rev. George Baxter, invited our

help. A providential need, met by a providential supply! A prayer for direction in the field of labor, met by an open door!

In our work it is especially true that

"the fields are ripe unto harvest, but the laborers are few." A God-given love for Israel, a scriptural background for the work, a call to the field, are essential to the equipment of any who labor in their field. Such an one we believe God has indicated for the work in Toronto. Fred S. Bregman is the son of ex-Rabbi Bregman who was well known as a Jew-



century ago in Toronto. Intimate acquaintance with the work of his father was followed by a period of association with him in the work, and succession to him for a short time. His steps were led away from the work by a combination of circumstances but his heart was always with his first love. Now he rejoices to return to the field in which his call was received, and he will soon, we hope, be at liberty to devote all his time to the challenging task. Ex-Rabbi Bregman was well known and beloved by us 34 years ago in Toronto. We are assured in our hearts that Fred has the spirit and zeal of

his illustrious father, Again we see the marks of the guidance and blessing of God.

We are reminded of the words of the Apostle Paul. "A great door and effectual is opened unto us and there are many adversaries." Believing prayer will open closed doors and soften hard hearts. May we ask you to believe and pray with us?

We have purchased furnishings, and opened an office in Glencairn Church, 713 Glencairn Ave., Toronto 19. A telephone has been installed, and monthly meetings for believers will be held for prayer. Come, and help us by your presence and prayers, if you are near! In any case join with us at the throne of grace on the fourth Tuesday of each month, at 8:00 p.m. We praise the

Lord for this new field of service.



Rev. Stanley S. Stock

Wemoriam.

AT HOME WITH THE LORD - On September 4th Mrs. Justina Lichtenstein was called home to be with the Lord. Together with her husband, Rev. Emanuel Lichtenstein, she has faithfully served the Lord and the Mission since their appointment in

The present status of the women's department of the Argentine branch is a testimony to her faithfulness to the Lord whom she served faithfully and under many difficulties for over 30 years. She suffered with anemia and diabetes, but she never permitted her suffering to detract from her radiant testimony to our Lord. Please remember her beloved husband, the Rev. Emanuel Lichtenstein in his bereavement.

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

ncidents from the field

REPORTS SENT IN BY OUR WORKERS

"Are We Supposed to Work Out Our Own Fate?"

By Mrs. WM. T. ENNIS Missionary, Flushing, N. Y.

IN A talk we had recently with a young Jewish mother about putting our trust in Jesus the Messiah, she said she thought we all have to work out our own fate.

We belong to the Parent-Teacher Association of the Special School for Deaf and Language-Impaired Children. In this group we aren't regarded just as "missionaries," but parents sharing common experiences, having two sons of our own with similar handicaps. Opportunities for witnessing to Jewish people in this group open up in many unusual ways.

For instance, by giving a ride to a Jewess to the meetings at the school, not only were we able to speak to her of Jesus and the Scriptures, but we also got her permission to allow her twin boys to come to our Bible class at the Brooklyn Mission. The boys came and loved it. They also came to Camp Sar Shalom for Jewish young people last summer, where they both accepted the Lord Jesus Christ as their Messiah. What a difference this made in their lives! They now faithfully memorize their Bible verses and join in all Mission activities. Sometimes the whole family attends a meeting.

Last spring while riding to a PTA committee meeting with the young Jewish mother I mentioned earlier, she suddenly turned to me and asked, "Jo, tell me the truth. When your second child was born handicapped, didn't you feel that the whole world had crashed down on you?"

I was so grateful I could tell her I did not, and explained that a long time ago I had put my trust in Jesus of Nazareth as

my Messiah, so that I knew in my heart that whatever comes my way is what He knows is best for me. "Well," she said, "I don't believe that. I think we each have to work out our own fate." I pointed out the impossibility of such a thing. She said she could see no reason for the hardships she had experienced and therefore she felt there was no God.

After a little more discussion, I prayerfully let the matter rest.

Several weeks later at a luncheon of our group she mentioned how she loved working with me, and that she enjoyed our rides and talks together, as I always seemed so calm. I replied, "But I told you the source of it and how I received it." "Yes," she answered, "I remember."

We are praying for this young Jewish mother and her dear family. They are such lovely people and I long to see them saved.

Two Years of Hostility Then a **Quick, Amazing Decision**

By Rev. Mogens R. Mogensen Missionary, Pittsburgh Branch



ONE Tuesday evening someone brought a Jewish lady to our Bible Class at Beth Sar Shalom, I was teaching the class, and on this particular evening we were dealing with the original

sin of man and its consequences. I pointed out how God had provided for a Redeemer from the very beginning when man was created, and how in creating the woman God made it possible for the

Redeemer to come by a virgin birth and thus provide a sinless sacrifice for our sin.

The lady visitor sat right next to me and as I went through the lesson I could feel her eyes upon me. She seemed to be very much interested. After the class, during our fellowship, she had a lot of questions to ask, and realizing that she had a searching mind, I invited her to come to my office where we would be free from interruptions. Within ten minutes she was on her knees, asking the Lord to come into her heart and save her soul. She was literally begging for salvation. I had never led anyone to the Lord so quickly and unresistingly as this.

We returned to the classroom where our members were still enjoying fellowship. This lady gave her testimony before the group and there was much rejoicing.

Later I spoke with the person who brought our new convert to our meeting and discovered that she had not been so easily saved as I supposed. I found out that she had been witnessed to at her work for over two years and had been bitterly opposed to the Gospel. However, in spite of her open animosity the witnessing continued whenever the opportunity offered and seemed favorable. When she unexpectedly accepted the invitation to attend our Bible Class at Beth Sar Shalom the one who invited her was almost stunned with surprise.

Thus is the labor of God's faithful servants rewarded.

Our work here in Pittsburgh is bearing fruit in answer to prayer. One evening my telephone at home rang. A Jewish member of our Bible Class was on the other end, all excited. He said, "My sister has just accepted the Lord as her Saviour." We are now praying for the salvation of this member's mother.

A Seed Is Sown at a Chance Meeting in a Café

By REV. ASHTON H. HOLDEN Missionary, Montreal, Canada



"Do you mind if I sit with you?" asked a well-dressed. middle-aged Jewish man, as I was having coffee in the park café.

Of course I didn't mind, although somewhat surprised.

as there were plenty of empty tables around us. He looked as if he needed company I thought.

He remarked on the lovely morning and we agreed that it was a rest for mind and body to come to the top of Mount Royal. I apologized for my huskiness of voice, due to a touch of laryngitis, and observed that I very rarely had to see a doctor. "You're a lucky man then." he said, from which I gathered that his health was not good, for he seemed low in spirits.

As we chatted he became more cheerful, and when a Jewish friend of his came up to us he rose and introduced him to me quite enthusiastically, adding, "This gentleman is from Fairmount."

The friend proved to be conversationally inclined, and asked me, "What is your occupation?" When I told him, their faces fell and there was a moment's silence. Then to keep the ball rolling, and with a silent prayer that they wouldn't leave, I added, "but I wasn't always in this work." Their interest immediately revived and one of them asked, "What were you in before?" I answered. "In advertising," which was favorably received. and restored the even tempo of our chat.

Presently one of them asked, "But why didn't you continue in advertising?" to which I answered, "A friend asked me the same question before I took up my present work, urging that not everybody has a gift for drawing, whereas anyone can preach!" This gave me the opportunity to say, "Doesn't that just show you the low opinion of the ministry generally held by many people today?" They assented, and then asked me, "What qualifications are needed for one to make a success of the ministry?" I answered, "Among them I would say a willingness to do God's will in every circumstance of life."

They appeared to give my answer some thought, and one of them, the late comer, asked, "And why did you leave your old job?" I replied, "For the reason just given—I was convinced that in proclaiming Jesus Christ as Messiah and Saviour I was doing God's will, and have lived to prove that there is lasting satisfaction only in doing this."

We talked on for about an hour, and I pressed the claims of Christ, quoting many passages from the Old and New Testaments. When we at last rose to leave they cordially expressed the hope that we would meet again, and one of them gave me his visiting card.

A Jewish Couple and 5 Children Accept the Lord

By Mrs. Clara Rubin Missionary, Huntington Station, N.Y.

A FAITHFUL member of the Faith Evangelical Free Church of Deer Park (about 12 miles south of Huntington Station) asked us for prayer for her pastor who was ill in the hospital.

In the bed next to him lay a Jewish man to whom the pastor witnessed and learned he was the father of five children. Later, after the hospital meeting, the pastor visited this man at his home and invited the family to come to his church. However, it was months before they

gained the courage to do so. At last they came to attend an evangelistic meeting, and although they were made to feel welcome, when they heard the name Jesus, they said they felt they didn't belong because they were Jews and that Jesus was for Gentiles only.

The next day the faithful church member I mentioned brought the Jewish mother of this family to our Bible Class in Huntington Station where she would meet other Jewish ladies who have found the Messiah, Yeshua Jesus. I made an appointment with her to visit her husband and family on the following day, but she later canceled this appointment because she had spoken to her Rabbi who warned her to have nothing to do with us, as we were traitors and no longer Jews. All we could do was pray.

I prayed that God would give us one more time to show this dear woman from the same books the Rabbi uses that God's Word is truth, that Yeshua Jesus died for our sins and that we will have eternal life when we take Him into our hearts as Messiah and Saviour.

Well, dear friends, God answers prayers. I told our faithful friend from the Deer Park church to invite this Jewish lady to our Bible class once more, as if nothing had happened. When I saw them coming, I knew that God had given us the victory. Both husband and wife came to our Seder service and our Saturday night meetings and both received Jesus into their hearts and lives.

Four of their children also came to our Bible class. While driving them home on one occasion the oldest daughter said, "Jesus is for Protestants. I want to be a Jew." I told her that Jews were promised a Messiah long before Protestantism came into existence, and that the Jewish prophets spoke of Jesus and that Jesus was born a Jew, and the Bible proves that Yeshua Jesus fulfills biblical Judaism. I answered other questions about the Trinity and the Virgin Birth, and told her to pray that God would reveal His truth to her. That night she too received Jesus into her heart.

A few weeks later her oldest son ac-

cepted Jesus as his Saviour, and shortly thereafter the middle son did the same.

We thank and praise God for this precious family as well as for the pastor of the Deer Park church and his members who obeyed the Lord in witnessing to this family and other Jewish people.

God Works in Mysterious Ways

BY MISS ELEANOR BULLOCK Missionary, Brooklyn and Long Island, N. Y. (The names mentioned in this account are fictitious, but the facts are as related.)



SARAH and Sadie are cousins. Until just recently they were not well acquainted. Each had her own interests and circle of friends and for many years had lived totally unaware of the other.

However, both became interested in knowing about the Lord Jesus Christ. They met a few weeks ago at a family gathering and decided they wanted to renew old relationships and become better acquainted. As they sat and talked, they confided in each other and were amazed to find that this new interest in Jesus Christ of the New Testament was a mutual one.

Several months ago Sarah's boss, a Christian young man, began to witness to her at the office. He told her that the Lord Jesus Christ is the Jewish Messiah and constantly talked with her on spiritual matters. Last fall he quit his job to enter seminary, but before leaving he introduced Sarah to the WFME Family Station on the radio. Thereafter Sarah faithfully listened to the various messages and gospel songs and tried to study the Bible by herself. She longed to find some Hebrew Christians and was earnestly seeking the Lord.

Sadie was working in another office and there she met a Jewish woman who told her that she believed in the Lord Jesus Christ. Sadie couldn't believe her ears, but became very curious. The woman invited her to go to the Ladies' Auxiliary at 72nd Street the following week.

There at the family gathering the girls decided to go to this meeting together and to look into this matter to see if there were really Jewish people who believed with all their heart in Jesus Christ. They were thrilled with what they saw and heard, and a week later they attended our Bible study at the Mission at 590 Broadway in Brooklyn. Both had so many questions that even though we stayed until late after the meeting, only a few of their questions were answered. Sarah went home reassured that the things she had heard were true. The following Monday evening alone in her apartment, after listening to her favorite radio broadcast and reading her Bible. she asked the Lord Jesus Christ to come into her heart and to save her.

The next Saturday both girls came to our meeting at Huntington Station, Long Island. During the meeting Sadie whispered to me that she thought that she would like to accept the Lord Jesus Christ as her Saviour that night. However, at the close of the meeting there were still things in her mind which seemed to hinder, and too many people trying to talk with her. I took her by car into the city that night so that I might have an opportunity to talk with her alone. While we were driving along, right around the midnight hour, she decided to leave the unanswered questions with the Lord, and there in simple faith she asked the Lord to come into her heart and to save her. The Spirit of God was really dealing with her because she said that she had felt afraid to go home without knowing that her sins were forgiven. As she got out of the car she said that she was no longer afraid because she knew that the Lord was with her.

Now these girls are not only reunited in family ties, but are also united by faith in the Messiah of Israel, the Lord Jesus Christ. Pray for both as they face new problems because of their new found joy.



Report From

Washington, D. C.

By Rev. and Mrs. ROBERT E. A. MILLER, Missionaries

XCITEMENT OF PREPARATION, added to a keen anticipation of the unknown. reached fever pitch by the time the doorbell began to ring. Before it stopped ringing, 96 people had responded to our invitation to the fall season's first Family Night Fellowship and carry-in-dinner at Beth Sar Shalom, Washington, D.C. Center. And this in spite of pouring rain all day.

It was a triple-header evening. A fond farewell was given the David Juroe family who had served here faithfully for three years. They are now at our New York headquarters in Manhattan.

A warm welcome was extended to the Robert Miller family from Glendale, California who now occupy the residence quarters of the Center and direct the expanding outreach from our nation's Capital.

A happy "topping" to the evening marked the 50th wedding anniversary of dear friends here at the Center - Mr. and Mrs. K. A large, beautifully decorated cake graced the table, and the "bride" of 50 years received a lovely corsage.

We were greatly honored to have with us the President of the Board of Directors of the American Board of Missions to the Jews, Mr. Francis Simmons, with his charming wife and family. Mr. Simmons spoke briefly, reminding the group of the deep passion of the Mission and its directors for the salvation of Israel.

God opens doors daily for witnessing to hungry hearts among the 80,000 Jewish people in the greater Washington area. The recent death of a blind Jewish lady whom this Mission had befriended gave us introduction to another Jewish lady who is most open to the Gospel at this time. She said, "I sometimes think I believe that Jesus Christ was the Son of God." Although this is not a confession of the divine Messiah, it is a big step in the direction of being able to communicate with her. We have been invited to their home to talk to this couple. We covet your prayers for them and us as the Holy Spirit woos them through the witness given. It is our desire that the "eyes of their understanding" be opened and they will confess that "Jesus Christ, is Lord, to the glory of God the Father" (Philippians 2:11).

The weekly study of the Hebrew language is in full swing, and the Bible discussion class at the Center is well attended. One young lady deserves your prayers. She feels a need to identify with her "Jewishness," hence is studying the language. At this point in the contact, however, she is not yet willing to take a good honest look at Jesus Christ. We are claiming her for Messiah.

Rev. ROBERT E. A. MILLER - Very early in life I learned the imperative of praying "for the peace of Jerusalem." I first heard my preacher-father pray for the salvation of Jewish people in our early morning family worship. I did not fully comprehend then the reason for such prayer. I only knew if my father prayed for them or for anybody's salvation, something happened. Little did I dream how those prayers would affect my later life.

Father prayed four of his six sons into the ministry. Although we all ministered to churches made up largely of Gentiles, we never forgot our responsibility to give the Gospel "to the Jew first." Dad set us a good example. If he felt it was important to devote the first Sunday of every year to the cause and challenge of Jewish evangelism in his pastorates, dare I do less? Reaching the Jew was always a live issue with me; it became a very personal responsibility and privilege. Mr. Miller

I had to do something about it.

DECEMBER, 1966

After a heart-enlarging experience by way of an intensive Study Tour of Israel in 1964, I could not shake the thought that most Jewish people have not rejected Jesus Christ. You cannot reject someone you do not know. I was convinced that Jewish people don't know who Jesus Christ really is. With this conviction came another: I personally should do something about telling them who He is.

Hard upon the heels of these God-inspired stirrings in my heart, the hate-spreading Nazis came to our city of Glendale, California with the intention of setting up their western headquarters. In protest to them and all they stand for, I placed a "mezuzah" on the doorpost of our church parsonage in similar fashion to what the Danes did in World War II to protest the Nazi hatred of the Jews in Denmark.

As I expected, these men did their best to discredit me, engage the sympathies of people, and organize their nefarious activities. But "one with God is a majority," and the Nazis were ejected from the city. The Jewish community of Southern California had evidently been watching this drama of opposition to anti-Semitism over TV and by the media of radio and press.

Doors of opportunity were opened in surprising numbers to give a witness to the grace of God in Christ. Literally thousands of Jews asked why I, a Gentile and a minister, defied Naziism and acted in behalf of Jewish people. All through this experience I sensed a deep hunger in the lives of most of these people. It is true, of course, that not all the Jewish folk to whom I spoke were interested in the spiritual implications of my stand in their behalf. Some were more curious about me than concerned about their own relationship to God. Nevertheless, these were wide open doors which I gladly entered.



Mrs. Miller

God used all of these experiences to prepare me for His call to personally take the message of Messiah to the "lost sheep of the House of Israel." It was a thrilling realization for my wife and me to see how He prepared our hearts through our individual personality responses for the work of Jewish evangelism into which He has now thrust us.

Will you pray for me? The Adversary of men's souls does not want Jacob's sons to find their peace in Christ. He has never forgotten that the Jews are the people through whom the Saviour of the world came. Join me in praying for spiritual prosperity by "Pray(ing) for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6). (Continued on page 18)



Jewish Notes

By ALTHEA S. MILLER

Controversial study. Is a belief that all Jews who "reject Christ as the Messiah are lost from God's redeeming love—as are all men of all races who have not personally responded to God's grace" a mark of anti-Semitism? It would seem so according to a controversial study by a team of University of California sociologists.

Co-authors of the report, Charles Y. Glock and Rodney Stark, said their study showed what it termed "anti-Semitism" to be "exceedingly common in all (Christian) religious bodies, with a greater bias among religious conservatives." In a sharply worded retort Dr. Wayne Dehoney, president of the 11-million-member Southern Baptist Convention said: "Bigotry and defamation such as anti-Semitism are deplorable. But to label religious conviction about the 'Christian doctrine of salvation' as 'race prejudice' is the worst kind of defamation."

Such reasoning, Dr. Dehoney argued, could be applied to the Jews who could be labeled anti-Oriental because they believe Japanese Buddhists are outside the realm of God's salvation since they don't accept any Old Testament revelation.

No true believer in Jesus Christ will ever be guilty of anti-Semitism as it is spoken of today. Participation in periodic purges aimed at Jews down through the history of the Church has put an ugly blot on the latter's escutcheon. Jewish people have seen very little of the gracious Nazarene in those who have named him as Saviour and Lord.

Reform Judaism in Israel. American Reform Judaism has gone on record as supporting a new Reform temple at Tel Aviv, Israel. The Pacific Southwest Council of the Union of American Hebrew Congregations voted to give at least \$2,400 a year to help support the Temple.

"The question of support is important," said Rabbi E. L. Herman, regional director of the UNION AMERICAN HEBREW CONGREGATIONS "because the Tel Aviv synagogue is vital to introducing Reform Judaism into Orthodoxdominated Israel. We must maintain the Tel Aviv synagogue to show the state of Israel that American Reform Judaism stands behind this outpost in the Jewish state."

Adoption of the Tel Aviv congregation was upon the recommendation of Rabbi Max Nussbaum of Temple Israel of Hollywood, California.

Rabbi Nussbaum said: "We must all be aware that the success of the Tel Aviv congregation is the key to the success of Progressive Judaism throughout Israel. If it succeeds in Tel Aviv it will be accepted throughout the country. We have already lost half the present younger generation, a group which is growing up with neither contact nor concern about anything religious."





Young People Find Christ

By RUTH FALK, Missionary, Pittsburgh, Pa.

A FIER the annual Beth Sar Shalom Camp period at Pinebrook, Stroudsburg, Pa.,

we began our own summer program.

Along with our regular meetings we met a day each week for outdoor activities. The two main highlights of the summer were Saturday, August 21st, when we traveled approximately 60 miles to Ohio for a day at the farm, for a grand tour, spaghetti lunch, horseback riding, ball playing, swimming and a corn roast. Needless to say, we arrived back in Pittsburgh very tired, but praising the Lord for such good fellowship and also for answering our prayers for a clear, warm day.

On October 8, 1966, we all went to Canon Valley, Pa., for a hayride and a weiner roast at the Brendt's farm. We had a wonderful time of testimony and a hymn

sing after the havride.

The Lord has blessed us abundantly this summer, Five youngsters accepted the Lord through regular Friday night Bible classes, fellowship, and summer activities. We're planning a winter retreat and expanding the program. We covet your prayers for our young people.

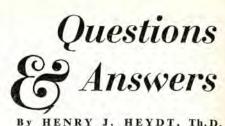
I would like to share some other blessings which the Lord has bestowed upon us. Through much prayer and labors of love and friendship, the B. family, the mother and three children, have accepted the Lord Jesus Christ as their Messiah. They are now praying for their father's recovery and salvation. He is in a state hospital.

Mrs. B. and I visit Mr. B. regularly, and slowly with caution tell him about the love of the Messiah for him. We can watch and see his expression come alive as he listens. Mrs. B. told her husband of the children's experience in the Lord and how they're praying for him for the Messiah to grant salvation to him so they can be a united family in the Lord.

We have found many interested contacts with open hearts in the Pittsburgh and Beaver area. I have an assurance within my heart that the fruit of the witnessing and the labor of love will soon be manifested.

Pray for the Pittsburgh work and workers.





Question: The teaching about a literal eternal hell troubles me. How could God live in co-existence with such a place throughout eternity? Would this not mar our enjoyment of heaven and would not the annihilation of the wicked be more just after a period of punishment proportionate to their crimes?

Answer: The teaching of a literal eternal hell should trouble everybody from one aspect or another. The aspects you mention have troubled many, and there are no direct Scriptures to my knowledge that touch upon them. No matter what we should like to think or believe about the issues involved, it is wrong to reinterpret the Bible to make it conform with our concepts. On the other hand, we are thinking, feeling human beings and cannot ultimately avoid reflecting on these things. Evidently, when God created man in His image, eternity was involved, and so from the very nature of the spirit of man annihilation is ruled out. This seems to be the case also with other created spirit beings and, consequently, when Satan fell and took a third of the angels with him, God prepared hell for his reception (Matthew 25:41). The fact that this place is referred to as being "prepared" indicates its suitability for those it is to receive. From this viewpoint we might almost say that it would be a hell tenfold worse for those not cleansed in the blood of the Lamb to have to be in the pres-

ence of a holy God. So one day we might come to learn that hell is not only the result of the justice of God but His mercy also. In any case, its existence is never set forth as contradictory to anything in the nature of God in either time or eternity. With this we have to rest our case realizing that what will not mar eternity for Him will have no effect upon us. If only now in this life we would be overwhelmed by the constraining love of Christ and the compassion for the lost that would make us the effective witnesses we ought to be!

Question: I would like a better understanding of head coverings in Jewish worship. What about David when he fled from Absolom, and Jeremiah's references to being ashamed and covering the head?

* * * *

Answer: In general, the Jewish custom has been for women to wear a covering to show modesty before men and for men to cover the head to show humiliation and reverence before God and as a sign of dignity. The covering for men was especially required for prayer and reading the Torah aloud. However, there is no indication that a headcovering was generally worn during the Mosaic period or even later. This is gathered from the special uses given for covering the head and the special coverings for various occasions. Thus David and the men with him covered the head as a sign of mourning (2 Samuel 15:30) and in that such measures were to be taken only Jeremiah 14:3,4 it was done to show shame. Instead of the head-covering for mourning, ashes were sometimes used (2 Samuel 1:2; Job 2:12). The headcoverings for the priests were for glory and beauty (Exodus 28:40). In Reform Jewish congregations today the headcovering is not required.

Question: Please explain the remitting and retaining of sin in John 20:23.

Answer: To answer this question we must ask ourselves another, namely, what would this statement have signified to the minds of these Jewish disciples to whom the Lord Jesus Christ addressed it? These terms were in use in Rabbinic Canon-Law and Alfred Edersheim, distinguished Hebrew-Christian scholar of the last century, explains them very aptly in the second volume of his Life and Times of Jesus the Messiah. He states that this authority "applied to their juridicial or judicial power, according to which they pronounced a person either 'Zakkai,' innocent or 'free'; 'absolved,' 'Patur'; or else 'liable,' 'guilty,' 'Chayyabh' (whether liable to punishment or sacrifice). In the true sense, therefore, this is rather administrative, disciplinary . . . such as St. Paul would have had the Corinthian Church put in force . . ." This had nothing to do with the absolving of sin, which is made possible only through the shed blood of the Lord Jesus Christ. It is rather an act of judgment which is here committed to believers to be used in those areas in the Church which required disciplinary measures. The action in this respect which was necessary in the Corinthian Church, and to which Dr. Edersheim refers, is found in 1 Corinthians 5:1-8. Here the man was to be dealt with as guilty. Then, when he had been punished and repented, it was necessary to forgive him and restore him. See 2 Corinthians 2:5-11. It is to be noticed that before the Lord Jesus gave these instructions "he breathed on them, and said unto them, Receive ve the Holy Ghost" (John 20:22) thus signifying

under the Holy Spirit's direction.

Question: Does secular history give any record of "the earthquake" in the days of Uzziah king of Judah (Amos 1:1: Zechariah 14:5)?

Answer: Although I have not come across anything in secular history itself regarding this earthquake, there is an interesting reference to it in Josephus' work on the Antiquities of the Jews, Book ix, chapter x, section 4 which reads as follows: "While Uzziah was in this state, and making preparation (for futurity), he was corrupted in his mind by pride, and became insolent, and this on account of that abundance which he had of things that will soon perish, and despised that power which is of eternal duration (which consisted in piety towards God, and in the observation of the laws): so he fell by occasion of the good success of his affairs, and was carried headlong into those sins of his father, which the splendour of that prosperity he enjoyed, and the glorious actions he had done, led him into, while he was not able to govern himself well about them. Accordingly, when a remarkable day was come, and a general festival was to be celebrated, he put on the holy garment, and went into the temple to offer incense to God upon the golden altar, which he was prohibited to do by Azariah the high priest, who had fourscore priests with him, and who told him that it was not lawful for him to offer sacrifice, and that 'none besides the posterity of Aaron were permitted so to do.' And when they cried out that he must go out of the temple, and not transgress against God, he was wroth at them, and threatened to kill them, unless they would hold their peace. In the mean time a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately."

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 XXXIX

THE JUDGMENT OF GOG

Chapter 39 is inseparably connected terpretation introduces disagreement in thought and form with the previous chapter. This is not another invasion by Gog, as some scholars have claimed, but the same one as described in chapter 38. but from a different viewpoint. If there have been those who have denied the literal character of chapter 38, there has been an equal number who oppose a literal interpretation of the present chapter. Some of the arguments advanced against a literal explanation are these. It is maintained that the name Gog is merely an ideal name derived from the historically attested name of Magog. Secondly, it is claimed that the nations involved are too far from the land of promise ever to confederate in military action. A third factor that is said to argue against literality is the great number of armies involved. It is maintained that the land invaded could not sustain such a large number of soldiers, and that for even a day. A fourth item of difficulty is pointed out in the results of the victory. That there should be wood for fuel for seven years and that Israel should be occupied in burial of the dead for seven months, are said to be fantastic and impossible. It is held that a million men would have to be so occupied, and that for the 180 working days of the seven months; if each person buried two bodies in a day, the total would be 360,000,000 corpses. This is to say nothing of the putrefaction and odors of the slain before burial. A fifth argument is even more serious, for it claims that the literal in-

among the prophets. In this chapter the struggle is on the mountains of Israel; in Isaiah 34 the conflict is on the mountains of Edom; in Joel 3:12-14 it takes place in the valley of Jehoshaphat; and in Zechariah 14 and Revelation 20 it is in the neighborhood of Jerusalem. The student of the prophetic Scriptures will realize that these locations are not mutually exclusive, for the final conflict will occur in more than one stage. The same type of argument advanced here would make a shambles of the resurrection accounts found in the Gospels. A final argument has it that, since the occurrences relate to the final epochs of the world and Messianic times, the passages must have a non-literal interpretation. There is no need to labor a refutation of these arguments, for they are built, not on revelation, but on human reasoning alone.

Those who have attempted to refer these chapters to specific conflicts in the past have arrived at widely different results. One view places it in the conflict of the Maccabees with Antiochus; another in the invasion and overthrow of the Chaldeans; and still another in the temporary victories and final overthrow of the Turks. All these are equally unsatisfactory, because the passage is clearly set in the future, in the time of Israel's consummation. The time is still before the return of the Lord in glory. It will be seen that the serious and fatal weakness of the enemies of Israel will be their reliance on numbers, and their confidence

that Israel's weakness means their strength and ultimate victory. They fail, as always, to take God into account. But notice the three ways employed to indicate the vastness and severity of Gog's overthrow: (1) the wood for fuel (vv. 9, 10); (2) the long period for burials (vv. 11-16); and (3) the sacrificial feast on the carcases (vv. 17-20).

1. Gog's Judgment Described, 1-10

And thou, son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God, And I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am the Lord. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am the Lord, the Holy One in Israel, Behold, it cometh, and it shall be done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those that plundered them, and rob those that robbed them, saith the Lord God.

This chapter begins, as 38:3, with an unequivocal assertion of the divine displeasure against Gog. The repetition is intended for emphasis. The statement concerning turning Gog about carries with it the idea of compulsion. Some translate the Hebrew verb lead thee on as "leave the sixth part," "strike with six plagues," "draw with a hook of six teeth." The rendering given above is probably best. It is surely overdrawn to see in the

six the number of the beast in Revelation 13:18. Some interpreters take the geographical notation to identify Gog with the king of the north of Daniel 11:40, 41, 45. The Lord will render the enemy powerless for the conflict by striking from his hands both bow and arrows. Warriors from the north were known in ancient times to be skilled bowmen.

Ezekiel is explicit as to the place of the encounter. It will take place near the city of Jerusalem on the mountains of Israel. This is the testimony of Joel (chapter 3) and Zechariah (chapter 14) also. Because of the amount of carnage burial will not be the order of the day. The Lord has determined that the carcases will fall to the ravenous birds and the beasts. Such absence of burial was especially abhorrent in the Near East. This picture in verse 4 anticipates what is stated at greater length in verses 17 ff. The fire threatened is that of war, and more generally that of destruction from the Lord. See 38:22; also Revelation 20:9. The isles referred to are the coastland and islands of the Mediterranean. Though the judgment on the enemies occurs in Israel, the catastrophe extends far out to the ends of the earth to accomplish the purpose of God. Once more the Lord relates His purpose in Israel to that for all the world. It is the concept of concentric circles where that which is accomplished at the very center reaches out irresistibly to the farthest confines of the circumference. God is the Lord of the nations. His true character will appear in its proper light as both righteous and mighty. If the reader should wonder why such emphasis is made of this thought throughout the Book of Ezekiel, he needs only to recall that this is the design of God in all history, and that there is no more important concept in all the universe. That which gives stability and worth to life on earth is the determining truth that a God of holiness, wisdom, love, and truth is working out His blessed will throughout the universe and among created intelligences.

There may, indeed, be some who think that matters may be altered or fashioned to their liking. To them the word comes what a turning of the tables on the enethat there is no escape from what has been predicted. It is as good as done. When God predicts, He makes it manifest that He can also perform that which is foretold. Israel will use the weapons of the invaders for fuel. In our day the word concerning fire does not sound so strange as it once did; wooden weapons are not without the range of use. The handstaves mentioned are those with which animals were usually driven, but here probably employed in warfare. The number seven expresses completeness, but it also points up the fact that the numbers of the invading forces were vast, and that Israel's zeal will be aroused to keep the land cleansed from all pollution. And

my! The plunderers will be plundered and the robbers will be robbed. What the enemy had intended for Israel (38:12) will be visited upon them, another vivid example of the law of recompense in kind.

(Continued in January Issue)

"Just How Dead is God?"

An interesting new tract by Dr. Charles L. Feinberg covering this much debated topic. Copies may be obtained from the Mission at a cost of ten cents per copy.

Report From Washington, D. C.

(Continued from page 11)

ALTHEA S. MILLER — Why am I a missionary to Jewish people, currently serving in Washington, D. C.? No one event can be singled out as marking the actual moment of decision. I believe the capstone God used was an in-depth Study Tour of Israel in 1964. My eyes were opened to the enormous spiritual need of Jewish people the world over, even as I admired their initiative and dauntless courage. It was then that a long-standing love for this unique people was enlarged by a burden to share personally with them the message of salvation through Messiah-Christ. Somehow it was no longer enough for me to pray and give for someone else to do this work.

At the age of eight I came to know Jesus Christ as my own Saviour. I recall thinking how happy Jewish people must be that Jesus was a Jew according to the flesh. What a shock to discover that they had no joy in this fact, nor did they love Him. I wondered why.

A few years later the pastor of our church (who ultimately became my father-inlaw) initiated the first conference on PROPHECY AND THE JEW ever to be held in Philadelphia. This was my introduction to the work of the AMERICAN BOARD OF Missions to the Jews, I listened with rapt attention to the messages of Dr. Leopold Cohn, founder of this Mission, and his son, Dr. Joseph Hoffman Cohn. Even then I felt the first stirrings of concern for Jewish people envelop my heart. Over the years that concern never lessened; it increased until I was overwhelmed with God's call.

With no conscious effort on my part I have found myself thrown more and more frequently among Jewish people, making friends, learning to love them individually rather than as a people in general. Opportunities were many to tell them of their Messiah. Then one day God said to me as He once commanded Abram: "Get thee out... unto a land that I will show thee" (Genesis 12:1). I said "Yes," to God, thus linking myself to this "people of destiny."

Now at my husband's side, we are giving the ageless Gospel message to Jewish people. Through the printed page in THE CHOSEN PEOPLE my prayer is that fellow believers will be encouraged to love these special people with a godly love and to pray earnestly for the salvation of specific Jewish individuals.

I have embarked upon a most challenging experience of my life. Will you uphold me in prayer?

THE CHOSEN PEOPLE GENERAL INFORMATION

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$700,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are wordly 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 demonstrates 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."

Contributions are acknowledged promptly, Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as designated.

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

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly The Shepherd of Israel and will inform you of any response.

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| CHICAGO-EVANSTON, ILL. | WEAW | 1330 Kc. | SUNDAY | 2:30 р.м. |
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