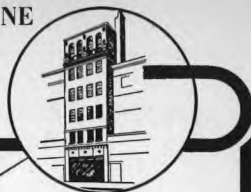


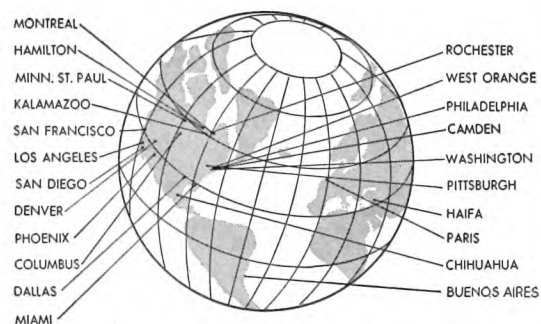
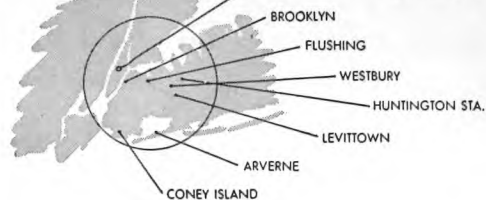
OUR FAR FLUNG BATTLE LINE

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



BETH SAR SHALOM
HEADQUARTERS, N.Y.

NEW YORK AREA BRANCHES



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

MISS RUTH WARDELL
6 PARKSIDE DR
LEVITTOWN LI NY 11756

One of God's Miracles

THE WORK now being carried on by the American Board of Missions to the Jews is the direct outgrowth of the work started by Leopold Cohn in a vacant store in the Brownsville section of Brooklyn in 1894. A list of the converts of this mission, could it be compiled, would fill many pages. The number of full-time and part-time workers in all departments is now over seventy-five. Your prayers are coveted that the Lord shall guide us in extending and enlarging this blessed work which is one of our Lord's miracles.

ANNUAL REPORT

THE CHOSEN PEOPLE

FEBRUARY • 1968



כִּי־תַעֲבֹר בַּמִּיַּם אֶתְּךָ אֲנִי ...
יְשַׁעִיָּה מִדָּג, ב'
WHEN YOU PASS THROUGH THE WATERS
I WILL BE WITH YOU ...

ISIAH 43,2

AMERICAN BOARD of MISSIONS to the JEWS

HEADQUARTERS — 236 West 72nd Street, New York, N. Y. 10023

INC.

Continuing the Williamsburg Mission to the Jews

Founded in 1894 by Leopold Cohn, D.D. (1862-1937)

Succeeded by Joseph Hoffman Cohn, D.D. (1886-1953)

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PUBLICATIONS

Editor, REV. DANIEL FUCHS, D.D.

THE CHOSEN PEOPLE: Monthly, official organ of the Mission

THE SHEPHERD OF ISRAEL: Bilingual monthly for Jews

SAR SHALOM PUBLICATIONS: Pamphlets for Jews in English, Yiddish, Hebrew, German, Spanish and French

Tracts and Books for Christians on Prophecy and the Jews. For list of publications see page 20.

HOME AND FOREIGN MINISTRY

Brooklyn, New York	Phoenix, Arizona
Camden, New Jersey	Pittsburgh, Pa.
Chicago, Illinois	Rochester, New York
Columbus, Ohio	Toronto, Canada
Coney Island, N. Y.	San Francisco, Calif.
Dallas, Texas	San Jose, Calif.
Denver, Colorado	Washington, D. C.
Hollis, New York	Chihuahua, Mexico
Long Island, N. Y.	Hamilton, Canada
Los Angeles, Calif.	Montreal, Canada
Minneapolis/St. Paul, Minn.	Paris, France
New York City	Haifa, Israel
Philadelphia, Pa.	Buenos Aires, Argentina

JEWISH MISSIONARY TRAINING INSTITUTE

President, REV. HENRY J. HEYDT, Th.D.

A training school held at Mission Headquarters in New York City for Christian workers who are interested in Jewish evangelization.

THE CHOSEN PEOPLE RADIO PROGRAM

Bible studies broadcast throughout U.S.A. and Canada.

BETH SAR SHALOM, New York City

House of Worship: where Jewish and Gentile Christians meet.

WORLD FELLOWSHIP OF CHRISTIAN JEWS

American Headquarters, 236 West 72nd Street, New York, N. Y. 10023

European Headquarters, 48, rue de Lille, Paris (7)



Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Hitherto hath the Lord helped us." The seventh chapter of First Samuel is one of the pivotal chapters of biblical history. It begins the transition from theocracy to monarchy. Before Israel crowned her first king, God demonstrated that He does interfere in and control the history of nations in behalf of Israel.

In spite of the fact that the Philistines had surrendered the ark of the Lord at Kirjath-jearim, Israel was still tributary to their ancient enemy. It was at this crisis that Samuel judged Israel most effectively. The prophet, who was born in answer to Hannah's prayer, demonstrated the power of prayer in turning the nation to God. As a result "... the Philistines were subdued, and they came no more into the coast of Israel" (I Samuel 7:13). It was while Israel was harassed by the Philistines that "... all the house of Israel lamented after the Lord" (verse 2). For twenty years Samuel judged the people and urged them to forsake their idols and "... the children of Israel did put away Baalim and Ashtaroth, and served the Lord only" (verse 4). It was after this reformation that Samuel gathered the people to Mizpeh where they prayed and confessed their sin.

Israel's Great Deliverance

The Philistines, learning that Israel was gathered at Mizpeh, decided to attack.

And when the children of Israel heard it, they were afraid of the Philistines (I Samuel 7:7).

This fear was natural. Israel was unarmed. How were they going to meet the advancing enemy? "And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines" (verse 8). There follows one of the great deliverances of Israel from her enemies. From Israel's birth as a nation, throughout her history, even until the Israel-Arab War of June 1967, and extending to the future at Armageddon, God's principle of action has been in accordance with 2 Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and

VOL. LXXIII—No. 6 **THE CHOSEN PEOPLE** FEBRUARY 1968

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

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20 cents a copy

\$1 a year

seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Israel's deliverance at Mizpeh is graphically described.

And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us (1 Samuel 7: 10-12).

"The Lord thundered with a great thunder." It was God Who saved His people. The people cried in prayer and God thundered. Just what that thundering was we do not know. This we know, Israel's fear of the Philistines vanished. Philistia now feared Israel.

"Then Samuel took a stone." Last summer there were persistent rumors that Israel was importing stone from Bedford, Indiana, to rebuild the Temple. There is no need to import stone to Israel. When the Temple is rebuilt the builders will quarry it locally as Samuel did. The God Who provided the lamb for Abraham's sacrifice, provided the stone for Eben-ezer. He will provide the stones for the Temple. He supplies all our needs.

"Hitherto hath the Lord helped us." This is our Annual Report Number, and the testimony of Samuel is the testimony of your Mission. As we look back over the years, especially over this last year, we rejoice in our Eben-ezer — our Stone of help. We are happy to report a year of continued victories by our Lord.

Our Accomplishments Under God During 1967

During the last year we moved our Training Program from Los Angeles to New York. We are happy to report that we now have the most promising class of missionary trainees in our history. I observed them wielding paintbrushes during our building alterations and I also observed them wielding the Word of God on the street corners. In a few months, by God's grace, they will be ready to be sent to their assigned fields of service. We praise God for the trainees and for the training program.

The past year has been one of abundant harvest. During 1967 we had the privilege of baptizing thirty-four persons in New York alone. We must admit one little item of disappointment — all of these candidates were Jewish. While we believe that the Gospel is "to the Jew first" it is "also to the Greek." Usually our baptisms include some Gentiles who publicly profess their faith.

Our Camp Sar Shalom last summer was a real encouragement. Seven teenagers accepted the Lord, and forty-seven decisions for the Lord were made at our Junior camp. Although the ratio of 7 to 47 may seem to be out of proportion we should realize that many of the teen-agers had accepted the Lord before they became teen-agers.

Twenty-one of our young people are now studying in Bible schools and Christian colleges under our student-aid program. They are preparing for service for our Lord. This is the joy of our ministry: the children accept the Lord, they attend school, and thereafter enroll as trainees, and go out to the harvest field.

Jewish Art Calendar Exceeds Expectations

This past year we innovated the Jewish edition of the Art Calendar, which

has been a remarkable means of getting contacts for our workers. In New York City alone hundreds of requests were made by Jewish people who entered the Mission for the first time. Last August 31st, Martin Rosen, who is in charge of missionary recruiting and training, and also Missionary-in-Charge of our New York District reported:

Since the first of this month, seventy-five people have come into the Mission from the street to get copies of our Jewish Art Calendar. Our receptionist has secured their names and addresses and promised to send them copies of the Calendar. Frequently these visitors spend additional time talking with our receptionist, and when they leave, take with them copies of our tracts and other literature. One man asked for a Hebrew New Testament. On the paper with the name and address is written the number of the particular tracts the person took. When these people are contacted later, we will know something about them and can continue from there.

From Los Angeles our missionary, Harold Sevensen, writes:

I have never had as many requests from the Jewish people for any one thing as I have had for the Jewish Art Calendar. It is well received and very much appreciated. In fact, our Jewish neighbors in the Valley have asked for calendars to give their relatives, who, upon seeing theirs, asked for one. Grace (my wife) asked the girl across the street if she had read what is printed on the back of the calendar concerning our belief in the Messiah. The girl said she had, and wanted to talk with Grace further about it. So I know the Lord is using these calendars as a means of fruitful witnessing.

Similar words of appreciation have been received by members of other societies all over the world: Canada, England, Scotland, Switzerland, Mexico, Brazil, India, and the Union of South Africa.

Our literature is being distributed all over the world. Our correspondence course, "Studies in Isaiah," has been published in French and Spanish and will be offered on our radio programs. Translations of this course into Hebrew and Portuguese is now in progress. The secretary and founder of a large and influential mission to the Jews in England writes:

We have today arranged for our bank to credit your account at the Bankers Trust Company, New York, with the equivalent of fifteen pounds sterling as a help toward the freight on the big consignment of literature which has now arrived here.

This literature, consisting of more than ten thousand copies of each of the seven leaflets in the Messiah series, is a most wonderful answer to prayer and we are all most grateful for the remarkable way in which our literature needs have been so abundantly met. As you know we are now evangelizing about eleven thousand Jewish families in Britain on a 4-monthly basis, and many Jewish people have written in expressing their appreciation of the literature in this series that we sent out previously, and telling us of blessing through it.

We praise the Lord for using you in this way in the meeting of our literature needs.

New Ventures in Radio and Television

Last year our Mission decided, as much as possible, to beam our radio program to the Jewish listening public rather than to the Christian. We are happy to report that we are now using the facilities of Trans World Radio for three programs overseas, as follows:

A. *The Chosen People Hour* in English:

Monte Carlo, Monaco 41M Friday 8:00 A.M. GMT

Netherlands, Antilles 800 Kc. Sunday 8:15 A.M.

B. Shalom Israel Broadcast in French:

Monte Carlo, Monaco 41M Friday 1:00 P.M. CET

We expect to reach the following Jewish communities with this program:

Tunisia — 30,000 Jews; Algeria — 3,000 Jews; Morocco — 60,000 Jews; Egypt — 2,500 Jews.

C. Shalom Israel Broadcast in French:

Monte Carlo, Monaco 215 Kc. 1400M Tuesday 5:30 A.M. CET

This long-wave program is beamed to reach Paris with 300,000 Jews; Lyons with 100,000 Jews; and Marseilles with 100,000 Jews.

A Yiddish Broadcast Behind the Iron Curtain

You will be glad to learn that we are making arrangements for a Yiddish broadcast to be beamed behind the Iron Curtain. This is the third largest Jewish audience in the world, exceeded only by the United States and Israel. Definite announcements of the details of this broadcast will be made in *The Chosen People*.

As we are going to press we are excited by other news. On February 4th our missionary in charge of the Mountain States District, the Rev. R. Terry Delaney, will telecast the "Christ in the Passover" service from Calvary Temple in Denver. The time of the telecast is 11 A.M. and the channels are as follows: Channel 9, Denver Colo.; Channel 13, Colorado Springs, Colo.; Channel 2, Casper, Wyo.; Channel 5, Grand Junction, Colo.; Channel 10, Montrose, Colo.; Channel 6, Durango, Colo. Estimated ratings give this program a listing of 100,000 viewers. We have been advertising this telecast in the newspapers, and are using every known means to publicize this event. It is hoped that 5,000 Jews will see and hear the Gospel. Incidentally, when it snows in Denver, it is estimated that four times as many viewers generally use TV. We are praying for snow.

Our hearts are full of gratitude as we count our blessings in this report number of *The Chosen People*. "Hitherto hath the Lord helped us." "Hitherto" is one of the sublime words of the Scripture — it points to the past; it leads to the future. As we look forward to the days ahead we are founded on our Ebenezer — the Stone of Help. We rejoice in His faithfulness and in the faithfulness of His people.

Ever faithfully yours in His service,

Daniel Fuchs

Christmas Program

Presented By

OUR LONG ISLAND BRANCHES



"... For Unto Us A Child Is Born ..."

ON SUNDAY, December 17, the Long Island groups of the American Board of Missions to the Jews met together at the Friends Meeting House in Westbury, L. I. for the annual Christmas program.

The hall was festive with greens and holly and the overflow crowd stirred with expectancy anticipating the program. Rev. William Ennis, missionary-in-charge, opened the meeting with singing of carols and prayer; and a presentation of a gift of money to the Mission from the L. I. Ladies Group was made by Miss Eleanor Bullock. A beloved friend of the Mission, Mr. William Samuel, a Hebrew Christian, sang a solo and then the young people's program directed by Miss Ruth Wardell was under way.

From the youngest 18-month-old, who sang and gestured along with the other youngsters, up to teenagers, the program moved rapidly. The little ones sang; the mid-teeners had duets, a short skit, a playlet and music; and the teenagers, supervised by Mrs. Ennis, gave an interesting and educational panoramic view of Israel at time of the birth of the Messiah. The entire group sang together and the program ended on a joyous note. One man was heard to comment, "This is the best Christmas program ever!"

Following this, our Missionary Secretary, Dr. Daniel Fuchs, brought a short message from the Scriptures on the birth of our blessed Redeemer, the Messiah of Israel. "For unto you is born this day in the city of David, a Savior, which is Christ, the Lord." (Luke 2:11)

A time of refreshments and fellowship brought the meeting to a wonderful close.

An interesting sidelight and note of praise — One of our workers recently had contact with an unsaved Jewish lady who had come into the Mission at Hollis for information. She and her husband were invited to the Christmas meeting and they accepted. Surely God has already used the testimonies about the Messiah of Israel which were spoken and sung from the lips of these Hebrew-Christian young people. Continue to pray for the outreach of the Long Island work to the large Jewish community in this area of New York.

This was a time of sweet fellowship in the bonds of the Lord Jesus Christ as we remembered together the birth of the King of Israel, our Redeemer.



"... 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

Witnessing For Messiah In Metropolitan Toronto

By FRED S. BREGMAN
Missionary



WE have had many "ups and downs" in our labors during this our first year of service with Beth Sar Shalom, Toronto Branch. However, "the Lord hath done

great things for us; whereof we are glad." (Psalm 126:3)

Our monthly Prayer and Praise Services are held, with much interest, in the Glencairn Avenue Baptist Church where our Headquarters are located.

During the summer I preached in the open-air and many tracts were given out. Contacts have been made in restaurants, shops, homes, and hospitals. Recently, while I was having a snack in a Jewish restaurant, a Jewess came in and sat near to me. The proprietor greeted her and told her, "You should read the booklet this gentleman gives out."

"What is your name?" she asked me.

When I told her, she said, "Your dear father did a great favor for my husband many years ago. May his memory be pleased." I had a long chat with her and said I would call at her home. She reads Yiddish better than English and I was able to give her a copy of the *Shepherd of Israel*. She wants to receive this each month. Also she desires to read my father's life story *The Conversion of A Rabbi*, in

Yiddish.

While making a call in a Jewish locality in Toronto, I spoke with the owner of a wholesale tailoring shop. He, too, remembered the words of life given by my late father. He had listened many Sunday afternoons at open-air services which were conducted not far from his warehouse.

Our conversation began with my wishing him a good holiday. "You don't look Jewish," he said. But I told him that I was, and who I was. He took some of our tracts. We are going to give him more literature and also the Jewish Art Calendar. Seed sown years ago and coming to fruition — praise His Name!

Prayer and Praise

We covet your prayers for a man I met while I was traveling home a few months ago. He was much concerned about his soul's salvation and told me of a plight he was in. I have been writing to him and believe he is near to accepting Yeshua Hamashiach. **Pray** about the many tracts distributed during bus and subway travel. **Praise** for continued interest and love for Israel by the Christian community. **Pray** concerning monthly mailing of 500 copies of *The Shepherd of Israel* into the metropolitan area of Toronto. **Praise** for dedicated volunteer workers doing house-to-house visitation in Jewish areas. **Praise** the Lord for His mercy endureth forever.

In closing I would like to mention what wonderful fellowship we who work among Israel had in the Lord, as we met on the eve of Yom Kippur at Bethel House.

May your hearts be stirred to pray for the work in Toronto.

"I See The Light"

By VICTOR SEDACA
Missionary-in-Charge, Buenos Aires



LAST year when I was conducting a preaching service in the capital of the Province of Entre Rios, a Jewish gentleman, who had been invited to attend,

became very interested in the Gospel. At the end of the meeting, visibly touched by God's Spirit, he asked if he could have a word with me. We spent some time together and Mr. S put a few vital questions to me showing that he was much impressed. However, he was not yet ready to make a decision.

Last week, a year afterwards, he telephoned me from his hotel in Buenos Aires and asked for an interview. I invited him to lunch. While we ate, he opened his heart and spoke of some of his spiritual problems. I could take some of his doubts from him by using God's Word. He then asked me about baptism and I explained this according to the Scriptures.

I felt the time had come to ask him a very decisive question: "Mr. S, do you think you are now ready to make a decision for the Messiah Jesus Christ?"

After a few seconds of reflexion, he answered very resolutely, "I see the Light now. I do believe in Jesus Christ as my Messiah. I will go back to my home and tell the Pastor of the church I attend that I have made this decision and will apply for baptism."

Mr. S left for his home town the next morning with a new spiritual experience and with peace in his heart. I asked him to advise me the date of his baptism in order to share his joy in that unforgettable step of obedience to the Lord.

From A Hater, To A Lover — Of Israel

By ELIAS DEN AREND
Field Evangelist, California



SOME months ago, while speaking in a church which I visit annually for a four-day Bible Conference, one of the church members asked if he could talk with

me. Something had been bothering him for the last two years!

I was more than glad to spend some time with him; and when we came to his home, he could hardly wait until we sat down, and with tears in his eyes, told us that as long as he could remember, he was a hater of the Jews. He had been taught in his home that the Jews were *not* God's chosen people; that this was just a story brought into the world by the Jews themselves; that they were just "no good"; and that it was in God's purpose to hate them; and that they should be hated! The basis for this teaching to him both at home and in Sunday school was Matthew 24:9.

He had listened to me during the last two annual meetings, and he was troubled. He did not know who was right: his parents and teachers, or I in teaching of our Lord's love and salva-

tion for Jew and Gentile, and of the need for Israel to come to the saving knowledge of the Redeemer.

When I was in his church last year, he wanted desperately to talk with me; but he did not know if I would be willing. Finally, this year he could postpone it no longer. He had many sleepless nights as the Holy Spirit convinced him that in hating the Jews he was displeasing his Lord; and, that by the hating itself, he could not be a fruitful witness for the Lord.

His greatest sorrow was that his teachers had taught him to hate God's people instead of to love them and to bring them the message of salvation. After about two hours of explaining God's plan of salvation with His ancient people, we saw that the Lord had changed a man from a hater of Israel to a person who loved Israel, for Christ's sake.

Lobbying For The Lord

By WALTER J. ATKINSON
Seattle, Washington



CAN a hotel lobby be used as a Jewish Mission? The following incident proves it surely can!

I recently journeyed to a certain city in the Southland where I had previously visited. Again I took up quarters in a residential type hotel where many middle-aged and elderly people stay for part or even the entire year. They use the large lobby as a living room where they visit and socialize.

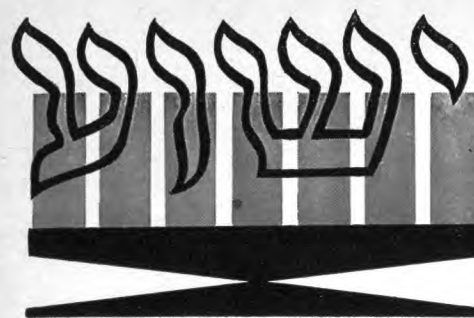
I did not take long getting acquainted with the several Jewish persons. One in particular proved to be quite approachable. He called himself an agnostic rather than an atheist, and was sure that there is a God. However, he said that this God must be

ignorant, for the Bible says that He created the heaven and the earth; and this heaven (in the singular) is just our little heaven around the earth and does not even include the planets, "let alone the stars! I took him to the Hebrew Bible and pointed out that the original word in the Hebrew means "heavens" (plural), no matter what the translators have made of it. This includes all the infinity of the creation of a perfect and all-wise God. He seemed surprised and even stunned.

In our dealings with God's chosen people, we turn often to the Gospel in the Old Testament — the prophet Isaiah; and I did so now. My new friend was positive that the Scripture, "... a man of sorrows and acquainted with grief ... he was oppressed and he was afflicted," could mean no one but the Jewish people. It was pointed out that Isaiah also says: "He was wounded for *our* transgressions; He was bruised for *our* iniquities; the chastisement of *our* peace was upon Him, ... and the Lord hath laid on Him the iniquity of *us all*." (Isa. 53:5,6b) This One could only be the Messiah, God's anointed, the Suffering Servant of Jehovah, the Lord Jesus Christ.

My acquaintance was very familiar, as all Jews are, with the sufferings, persecutions, and murders that so-called Christians have perpetrated upon God's ancient people; and he recited them to me. To his great surprise, I wholeheartedly agreed with him on this "shame of Christendom"; and this really opened his heart to what I had to say.

Our visit proved all too short as I had to leave the city when my meetings in the churches ended. These meetings were very encouraging in that the born-again family of God was stirred to pray and witness. Old friends, made a year ago, were encouraged and new friends were made.



Jewish Notes

By ALTHEA S. MILLER

New Jewish Terrors?

It has recently been disclosed that the Polish Communist regime, long favorable to Jewish cultural survival, has now turned sharply, apparently unaccountably against its small Jewish community since the Arab-Israel War of June, 1967.

The Baltimore Sun correspondent out of Bonn, Stuart S. Smith writes that Jews are being forced out of employment and party membership. No less than four Polish Army generals are said to have been ousted because they failed to carry out governmental directives to indoctrinate their troops with anti-Semitic propaganda. A 50-year-old air force pilot and secretary of the Technical Institute of the Air Force party organization is reported a suicide after being accused of pro-Israel activities.

Although the government's vigorous anti-Semitic activities are frightening, it is reported that the general sympathies of the Polish people are with the Jewish minority, many of whom are survivors of Nazi concentration camps.

Israel's Contributions to the Western World

On June 5, 1967 newspaper columnist John Chamberlain wrote: "For its own moral sanity, the West cannot afford to see the Israelis driven into

the Mediterranean Sea. . . . Israel is, in a way, the child of its (the West's) bad conscience over letting Hitler get away with murdering millions of Jews, and the moral compulsion to defend the child that was born of agony must prove irresistible. . . . In falling in with Nasser's designs on Israel, the Soviets are making the same mistake that Hitler made when he set up the murder of Jews as a cardinal part of his policy. The conscience of the Western world won't stand for this sort of thing."

At this point in the western world's condition morally, and position politically, it would appear that Mr. Chamberlain's high hopes for nobility of purposes will be dashed to bits. It seems that most of the nations which comprise the West are so busy trying to keep themselves from being thrown off the grinding treadmills of their national problems, and keeping wary eyes on the maneuverings of their own personal enemies, they have no time or inclination to go to the defense of little Israel.

It may not be evident at this time, but it would be good for the world to know that as God once and more than once fought for Israel, so He will again when the consummation of the age is upon us. "The Lord shall fight for you and ye shall hold your peace." (Ex. 14:14).

Seventy-Third Annual Financial Report

American Board of Missions to the Jews, Inc.

This report shows the allocation of the receipts and disbursements of the Operating Fund for the fiscal year ended September 30, 1967, as recorded on the books at Headquarters.

Respectfully submitted,
WILLIAM J. CAMPBELL, *Treasurer*

RECEIPTS

Funds:

General\$ 997,838.10

Branches:

Brooklyn, N.Y.; Chicago Ill.; Columbus, Ohio;
Coney Island, N.Y.; Dallas, Texas; Denver,
Colo.; Flushing, N.Y.; Hollis, N.Y.; Hunting-
ton, N.Y.; Levittown, N.Y.; Los Angeles, Calif.;
Miami, Fla.; Minneapolis, Minn.; New York,
N.Y.; North Jersey, N.J.; Philadelphia, Pa.;
Phoenix, Ariz.; Pittsburgh, Pa.; Rochester,
N.Y.; San Diego, Calif.; San Francisco, Calif.;
South Jersey, N. J.; Washington, D.C. 69,872.54

Foreign Missionary and Relief Work 7,446.22

Missionary Literature:

The Chosen People\$ 11,800.28
The Shepherd of Israel 1,097.50
Bibles, New Testaments, and Tracts 12,775.43 25,673.21

Radio Ministry 2,965.40

Student Training and Missionary Institute 3,462.24

Children's Work 1,455.50

Relief for Needy Christian Jews 1,828.79

TOTAL RECEIPTS\$1,110,542.00

ACCOUNTANT'S CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have examined your accounts maintained at Headquarters for the fiscal year ended September 30, 1967. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for the receipts as recorded.

Our report thereon includes financial statements covering not only the receipts and disbursements of the operating fund, as set forth herewith, but also your trust funds and investment fund. The accounts are kept on a cash basis with the costs of certain building renovations amortized annually. Assets such as furniture and fixtures, office and motor equipment, have been expensed upon acquisition.

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the operating fund for the fiscal year ended September 30, 1967.

PATTERSON & RIDGWAY
Certified Public Accountants

January 4, 1968
New York, N. Y.

DISBURSEMENTS

Missionary and Evangelistic:

Branches:

Salaries and other expenses\$ 534,645.41

Other general missionary activities in the United States of America:

Salaries—missionaries and field workers, retirement insurance and social security, transportation and other expenses 100,350.99

Foreign Missionary and Relief Work:

Israel, South America, European and Canadian fields 51,967.96

Missionary Literature:

The Chosen People\$ 82,707.31
The Shepherd of Israel 18,802.24
Bibles, New Testaments, and Tracts 56,057.50 157,567.05

Radio Ministry:

The Chosen People Broadcasts 47,713.45

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TOTAL ADMINISTRATION DISBURSEMENTS 91,576.93

TOTAL DISBURSEMENTS\$1,082,586.36

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." — Colossians 1:3

We and Our Mishpuchah (Kinfolk)

Edith and Sam Elkin

"We have found him, of whom Moses in the Law, and the prophets did write, Jesus of Nazareth. . . ." (John 1:45)

We feel we must share our joy with you so you may know of the "new life" we have found. We are an average Jewish couple with average education by present day standards including some Yeshiva studies. Spiritually we felt inadequate as the rituals and traditions of Judaism were not sufficient to bring us in close communion with God. We were, however, looking for a Messiah to come and make this world a better place in which to live. Hopefully, we wished that His coming would be in our lifetime. We had one daughter and our family was bound together by love and mutual understanding. We had everything we needed materially but seemed desperately hungry for a certain lack in our lives which we could not explain.

We searched years for that which could satisfy our souls; and then in September 1958 someone handed Sam a copy of the "Shepherd of Israel" as he walked in New York City, in the midtown area. He didn't even glance at it but stuffed it into his pocket, brought it home, and tossed it into a bureau drawer where it remained hidden for seven years. Finally in moving and in the routine of cleaning, the paper came to our attention. It seemed a miracle that it had not been disposed of previously. We read it, and eagerly re-read it. It imparted a hope to the Jewish people and carried an urgent plea for our eyes and ears to be opened. It stated that our Messiah was Jesus the Christ and mentioned specific Old Testament references as proof. This was strange to us; the fact that Jesus was our Messiah. We had never heard this. To us, in our Judaistic upbringing, the Messiah was one person and Jesus quite another. We were baffled and knew that we had to search the matter further. We wanted to meet the people who wrote this paper and talk with them.

In September 1965 we called the telephone number on the piece of literature and began attending the Bible studies and fellowships. Like people famished for spiritual food, we started reading the Bible. Many nights we read way into the morning hours. Previously we had known somewhat of the Tenach (O.T.) but nothing of the New Testament.

Up to this time we did not know how to pray and felt we had no way to reach God. Now we began to pray, no longer in rituals but simply directing our requests to God. We asked God for help and guidance and He answered in marvelous ways. Sam's eyesight is limited and during the blackout on the East Coast in November 1965, he had to walk miles through the city streets over dangerous areas of construction. For the first time, in a real way, he felt the guiding hand of the Lord directing him. That night when he arrived home, we praised God together and thanked Him for safe deliverance from the danger.

We now felt that our search had ended. We were like two sheep that had come back to the fold after being lost in the dark. The Old Testament promises of the coming of Messiah became precious to us. Especially Isaiah chapter 53 opened our eyes and we realized that Messiah Jesus came to die for us and bear our sins so we could live forgiven before a Holy God. We took Him into our hearts as our personal Saviour and received His gift of eternal life. On November 14, 1965 we gave our first public testimony of our "new birth" and the following verse became true of our lives:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:17).

Our lives were literally transformed, and we desired to share this new found joy with our loved ones and friends.

We went first to Edith's sister and told her of our Messiah and how God had showed all these wonderful promises to us through the Scriptures. Her first reaction was that I had "flipped my lid." However, in January 1966, she started attending Bible study classes and soon began to see the truth. She was fascinated by the Bible studies and one month later she accepted the Messiah as her own atonement for sin. What joy this brought to our hearts!

For several months following this we witnessed to our cousin. He could see what the Lord had done in the three of us and slowly he began to search the Scriptures. We prayed for him, believing Jer. 29:13; and one Sunday in April he received the Lord Jesus as his Messiah.

Pop, Edith's father, lived close to us. As a senior-citizen he had plenty of time to consider all he had heard from us and seen. He attended weekly Bible study with us and we explained the lessons in Yiddish. He was thrilled to find the Messiah in the Scriptures and in May received Yeshua Hamashiach into his heart and life. He has real joy in assurance of everlasting life with God in Heaven.

During this time our daughter and her husband had been quietly observing the tremendous change in our lives. They too began to feel a spiritual need. We spent many hours reading the Bible with them and in June 1966 they made their decision for the Messiah. This was a day of unspeakable joy to each of us.

That same afternoon Edith's brother-in-law and neice, with whom the Lord had been dealing, decided they too would receive the Lord into their hearts. They had come to take us to a family anniversary party. In the car, parked at the curb in our busy city, both of them asked the Lord to save them. You cannot even imagine our feelings! Three of our families now secure in the bonds of God's love through His Salvation.

We had been sharing our experiences with another sister and her family who lived upstate. They had been reading the Bible seriously, and when we asked them to take their stand with us they gladly received the Messiah. Our sister, her husband, and their two teen-age daughters with their names written in the Lamb's Book of Life together — and still we asked Him for more!

Mom had been visiting on the West Coast. Although we wrote to her of our new found faith she could not comprehend it. She came home in November 1966 and we had an opportunity to explain what the Mashiach had done for us. She began attending Bible studies and was an apt pupil. Our grandparents were faithful in Jewish traditions and had prayer books and Siddurs, but did not have a Bible. So the Scriptures were new to Mom and she read with great delight. In December 1966 Mom also received the Mashiach into her heart. She was thrilled. Now she knew Who the Messiah was. All her life she had never known any Jews who had found Him.

It is wonderful to know that one day the fourteen members of our family, united in the Lord Jesus Christ, will be together with our Heavenly Father in the place which even now He is preparing for us.

We are no longer lost, and groping, and searching for the forgiveness of our sins but have read and believed what the Prophet Isaiah says of our Messiah:

He was wounded for our transgressions, He was bruised for our iniquities; and the chastisement of our peace was upon Him and by His stripes we are healed (Isaiah 53:5).



Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Do you think that, according to Luke 21:24, the "times of the Gentiles" ended in June with the capture of Jerusalem? If so, does not that imply that the Messianic age has begun?*

Answer: The times of the Gentiles began with the captivity under Nebuchadnezzar as described in 2 Chronicles 36:1-21. They are portrayed by the great image of Nebuchadnezzar's dream given in Daniel 2 and take us to the latter days (verse 28). Their termination is given as the time when the God of heaven sets up His kingdom (verse 44). This is reaffirmed in the New Testament in the promise of Luke 1:32, "... and the Lord God shall give unto him the throne of his father David," but is preceded by the preaching of the gospel unto the uttermost parts of the world according to Acts 1:6-8. This fact was confirmed at the Jerusalem council as recorded in Acts 15:14-18, and the setting up of the kingdom itself is described in Revelation 19:11-16.

Luke 21:24 has usually been taken as the *terminus ad quem* of the times of the Gentiles, that is, the end or limit to which they will extend, the moment that the Messianic reign shall begin. It may, however, be the *terminus a quo* of these times, "the end from which" their cessation takes place or, in other words, the beginning of the end, the starting point of the final

winding up of the sequence of events that will complete the times of the Gentiles. This would be in keeping with Luke 21:28, "And when these things begin to come to pass. . . ."

It is also necessary, in considering the extent of Luke 21:24, to realize that Gentile domination has not, as of this moment, been completely relinquished. The United Nations is still debating the retention of the city by Israel, and Jordan particularly is contending her right to it. In addition to this, Catholic, Moslem and Protestant groups hold properties there which are sacred to their respective faiths, and Israel has a moral obligation here which she feels very keenly. The bi-weekly newsletter *News From Israel*, issued by the Israel Information Service in New York carries an article in its August 1, 1967 issue headed "Israel's Plan To Give Religious Bodies Jurisdiction Over Holy Places Unprecedented, Abba Eban Tells U. N. . . ." in which it is stated, "Emphasizing Israel's plan to give control of Jerusalem's Holy Places to the religions concerned is unprecedented, Mr. Eban told the United Nations General Assembly on July 12 that 'never in human memory has there been any disposition by any Government in the region to exclude the Holy Places from its exclusive and unilateral control.'" The greatest problem in this respect relates to the

Temple site on which the Mosque of Omar stands. A veritable holy war would begin if this were ever destroyed.

Question: *Is it not true that God uses the nations to punish Israel? Then why are they in turn punished?*

Answer: The principle laid down in Genesis 12:3 regarding the blessing and the curse holds regardless of the fact that God uses the nations to work out His purposes. Even the wrath of man is used to this end. That God will use the nations is seen in such passages as 2 Samuel 7:14 and Psalm 89:32. However, the answer to your question rests in something deeper than this. The nations have almost always gone *beyond* the amount of affliction that God intended because of their hatred for Israel. Thus we read in Zechariah 1:15 "And I am very sore displeased with the nations that are at ease; for I was but a little displeased and they helped forward the affliction." (American Standard Version). It is plainly stated in Zechariah 2:8, "... for he that toucheth you toucheth the apple of his eye." Study further in this connection Isaiah chapter 10.

Question: *Daniel 11:44 puzzles me. Aren't the "eastern hordes" oriental people mentioned in one of the books of prophecy?*

Answer: It is generally thought that the "Sinim" of Isaiah 49:12 is a reference to China since the north and the west are already mentioned in the verse. The reference in Daniel 11:44 is thought by some to be to tidings from the east and north of his kingdom, not necessarily countries beyond. Another likely suggestion is the Babylon of that day. Revelation 16:12 certainly indicates that the countries of the east are those east of the Euphrates which would include Persia,

Afghanistan, India, Tibet and China.

Question: *The more I study Romans 7:14-25 the more puzzling it becomes. Is Paul here unsaved, saved, or unsaved and under Holy Spirit conviction of sin?*

Answer: Some do not relate this to Paul at all as though he is giving a personal testimony maintaining that the "I" is used in an editorial sense as in 3:7. Others see Paul here as giving his experience either before he was saved or shortly after but not at the time he was writing the account of it to the Romans when he had come to know and apply the way of victory. Still others insist that the present tense indicates the continual experience of Paul as a mature believer and that therefore this is the normal experience of every Christian. Historically, it was the Greek fathers who held that this was the struggle of the law with the unregenerate man. This was the position at first held by Augustine, but later he came to believe that it referred to the regenerate man, and he was followed in this conviction by the Reformers. The interesting thing about all of the various arguments is that in each area there are people who have had this experience. In any case, the important thing is that we lay hold of the simple and vital truth that Paul is presenting. This is that there is no hope for victory apart from the Lord Jesus Christ, but in Him there is complete assurance of victory. Thus we are always led in triumph in Christ (2 Corinthians 2:14). Let me state that it is my personal conviction that the language of Romans 7:25, which gives the conclusion of the whole matter, describes Paul's present condition at the time he is writing to the Romans. He is conscious of the inadequacy of the flesh to accomplish anything for him in the battle against sin but is thankful that he has the way of victory through the Lord Jesus Christ. Any believer who thinks that he is beyond this in his experience should take heed lest he fall.

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 XLV

SACRED ARRANGEMENTS

The student of Ezekiel's prophecy is struck again and again with the mass of details and particulars that characterize the last nine chapters of the book. This is the strongest and irrefutable argument against taking these chapters in an allegorical or symbolical or spiritualizing sense. Such a method of interpretation is a hermeneutical alchemy that puts to nought the plain text of the prophecy. The chapter under consideration may be divided as follows: (1) the portion of the land for the Lord, vv. 1-8; (2) exhortations to righteousness, vv. 9-12; (3) the offerings of the people, vv. 13-17; (4) the sin-offerings of the first month, vv. 18-20; and (5) the celebration of the Passover and Feast of Tabernacles, vv. 21-25.

1. The Holy Portion of the Land, 1-8

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about. Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most

holy. It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto the Lord; and it shall be a place for their houses, and a holy place for the sanctuary. And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel. And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border. In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

The first portion of the chapter concerns itself with the apportionment of the land for the priests and people. In Joshua's day the land was divided by lot; so will it be in a coming day. See Joshua 13:6 and Proverbs 16:33. Compare Acts 1:26. Casting lots was God's method before Pentecost for determining His will. Now it is by the Word and the leading of the Spirit. The first division is designated as an oblation to the Lord, because it is

analogous to the sacrificial gifts which were lifted up before the Lord. See 48:8-22 for a more detailed and elaborate description of this portion. The provisions indicate God's ownership of the entire land. The holy portion of the land covered a territory about eight miles square. A rectangle of 25,000 by 10,000 cubits in the middle of which is the temple set aside for the priests. A similar rectangle north of it is for the Levites. On the south a rectangle of 25,000 by 5,000 cubits is reserved for the city itself. The temple was the heart and focal point of the national life in times past, and it will be in the millennial era as well. Notice the priests' area was on the east and west, the Levites' portion on the north, and the prince's domain outside that of the priests; all were in a sense protecting the sanctuary from profanation.

All the tribes are to have the same extent of territory. No pre-eminence of one over another will be recognized. Some deny the authorship of 45:1-46:18 to Ezekiel but on no good or valid evidence.

The suburbs of verse 2 are literally open spaces, so that the dwellings of the priests might not be too near the temple building. After the allotment of portions to each group there is the indication that the city proper is to belong to all Israel, not to any tribe. It must be kept in mind that throughout this section the word *length* means from east to west. Compare 48:8. The word *breadth* refers to extent from north to south. The promise that the princes will no longer oppress the people is most welcome, for in former years without the provision now set forth by Ezekiel there was always the temptation on the part of kings to obtain property by violence. The most notable case is found in I Kings 21 where Ahab confiscated the vineyard of Naboth. In this connection compare Numbers 36:7-9; Isaiah 5:8;

Hosea 5:10; and Micah 2:1,2. No one will be deprived of his rightful possession in that era of righteousness and justice under Messiah's benevolent reign.

2. The Charge to the Princes of Israel, 9-12

Thus saith the Lord God: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

In this section of the chapter Ezekiel reverts for the time to the day in which he lived in the sixth century B.C., and addressed his contemporaries. We are not to understand that the conditions spoken of will obtain in the era of glory and blessing for Israel. As ever, God is a God of equity and hates oppression and wrong dealing, whereby many are deprived of their rightful property and led into poverty. The exactions referred to are literally expulsions, indicating the unjust evictions of the helpless from their possessions. God regulates all, since nothing is beneath His notice and care.

The ephah was the dry measure equal to about 8 or 9 gallons or one bushel. It was divided into sixths for calculation purposes. The bath was a liquid measure equal to about 9 gallons or 91 pints. It was divided into tenths. A hin was the sixth part of a bath. The Hebrews followed a decimal system. For the emphasis God places on proper weights and measures see Proverbs 11:1; 20:10; Amos 8:4-7. Falsifying weights and measures is simply a form of robbery, which can never be overlooked by God.

Verse 12 is admittedly very difficult. Most commentators, believing there is a corruption in the text, adopt the rendering of the Greek version which reads: "And the five shekels shall be five, and the ten shekels shall be ten, and fifty shekels shall be your maneh." It is acknowledged to be a conjecture, and to us it appears a quite colorless one, but it is certain that multiples of five are repeated. The maneh of gold seems to have been 100 shekels. Compare I Kings 10:17 with II Chronicles 9:16.

3. The Offerings for Israel's Prince, 13-17

This is the oblation that ye shall offer: the sixth part of an ephah from a homer of wheat; and ye shall give the sixth part of an ephah from a homer of barley; and the set portion of oil, of the bath of oil, the tenth part of a bath out of the cor, which is ten baths, even a homer (for ten baths are a homer); and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel; — for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord God. All the people of the land shall give unto this oblation for the prince in Israel. And it shall be

the prince's part to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the feasts, and on the new moons, and on the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel.

There is not a great deal that calls for exposition or explanation in this portion. It is seen from verses 13-15 that there is a difference between the kind of offering and the quantity required. With wheat it is the sixth of a tenth; with oil it is a tenth of a tenth; with flocks one out of every 200. The setting is still the age of the millennium, for the prince is again mentioned in verse 16. Because of the dues paid him by the people the prince is to provide the sacrifices for public worship. The feasts are the great pilgrimage festivals: Passover, Pentecost (not mentioned by Ezekiel), and Tabernacles. All the appointed feasts embrace the entire festival calendar of Leviticus 23.

(Continued in March Issue)

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