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SEPTEMBER • 1968

THE CHOSEN PEOPLE

ECUMENISM AND JEWISH MISSIONS

ARMAGEDDON, THE VALLEY OF MEGIDDO



AMERICAN BOARD of MISSIONS to the JEWS

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The Ecumenical Movement is probably the greatest religious surge since the Protestant Reformation. As it relates to the Christian church it has two main facets. One relates to co-operation, or at least to a feeling of co-operation, among the churches. On this level it is largely sentimental and non-intellectual. Its forte is "brotherhood," perhaps symbolized best by the National Conference of Christians and Jews. There is a story (undoubtedly apocryphal) about an officer of this organization who objected to his sister marrying a Jewish man. He made the statement, "I don't mind him being my brother — I just don't want him as a brother-in-law." It's a feeling rather than a conviction, a feeling that after all our differences do not matter, just as long as we can talk and eat together. "Let us eat, drink, and be sociable, for what difference does it make?" This facet does not seek organic unity either between Christian and Jew, or between Protestant and Catholic, or even between denominations. It is merely a desire for togetherness and co-operation.

Ecumenism — "togetherness" and mergers

There is much good in this attitude and feeling, as certainly it does make for pleasant amenities between groups. However, there is a danger. There are basic hungers that lox and bagels garnished with ham will not satisfy.

The other facet of ecumenism is a drive for organic Christian unity which seeks to bring all churches into one monolithic structure. This is the significant direction of the ecumenism of the 1960's. Ecumenists are no longer content with the idea of togetherness among churches. They want a merger. Already the following eight denominations have reached agreement in principle on a plan of merger: the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Methodist Church, the United Church of Christ, the Disciples of Christ, the Evangelical United Brethren Church, and the African Methodist Episcopal Church. On May 6, 1966 *The New York Times* published the complete text of a 15,000 word protocol entitled, "Principles of Church Union," which this amalgam of churches forged. It is a detailed plan of merger which scheduled a period of thirteen years in which these churches were to achieve ratification.

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This is just one wave of a rising and surging tide. Present day ecumenism already includes the Greek Catholic (Orthodox) Church. Its scope also includes the Roman Catholic Church. Most honest ecumenists acknowledge this fact. Although they recognize that Rome presents many problems, they envisage a merging of all major denominations, in some sense, under the Pope.

As a source of propaganda, Vatican Council II has had more effect in changing the course of Protestantism than in reforming the Catholic Church; even though it is admitted that this reform is both evident and welcome. Many Protestant observers to Vatican Council II have since openly advocated a structured unity with the Roman Church under the titular headship of the Pope:

"I think we realize that if there is to be a final unity among Christians there will have to be a central head of the church and that head will clearly have to be the Bishop of Rome."

Bishop John Moorman, chief Anglican observer at Vatican Council II.

"I could not accept the doctrine of infallibility of the Pope, but I could accept a Pope who would be a symbol of a united church."

Dr. Douglas Horton, former dean, Harvard Divinity School. Observer Vatican Council II, (Congregational Christian Church).

"Love me, Love my dogma"

Between the two facets of ecumenism there is a world of difference, but the transition is very evident. The "love your brother" of one facet has evolved into the "love me, love my dogma" facet, and this facet is definitely the direction of today's ecumenism. The "goodwill" ecumenists have succeeded in submerging differences and a form of syncretism has evolved. They have combined different beliefs and philosophies into a pottage that is palatable to most people. In fact, to the lay mind, ecumenism has become syncretism, "There is truth in all religions. Let's forget our differences." In this atmosphere missionaries to the Jews are like Elijahs. Their "if Jehovah be God, worship Him" is considered unwelcome, divisive, and dogmatic.

We must make our position clear on this point. Missionaries to the Jews cannot afford to be a divisive element in the Church of Christ. The drive to unite churches and seek a unified front in proclaiming the Gospel is commendable; but ecumenism, instead of uniting to proclaim the Gospel, has led to a decrease in mission zeal and activity. We must recognize that there is a vast difference between present day ecumenism and the unity which our Lord desires and for which He prayed in His high priestly prayer in John 17.

"That they all may be one . . . that the world may believe that thou hast sent me" (John 17:21).

"Christ prayed that His disciples might all be one, in order that (hina) the world might believe that God sent Him. The unity for which He prayed had a missionary purpose. He knew that the credibility of the gospel is wrapped in with the unity of the church. It is a unity of those who believe through the word of the apostles. It should be added immediately that Christ did not pray for a nondescript unity, but for one that was defined in terms of His unity with the Father. As Professor John Murray writes, 'John 17:21 [that they all may be one] must not be divorced from John 17:20 [believe on me through their word]'. To dissociate the unity for which Jesus prayed from all that is involved in believing on him is to rend asunder what our Lord joined together. And this believing on him is not a faith that can be abstracted from the total witness of the New Testament to the identity of Jesus. Our Lord pointed to this when he said: 'Those who believe on me through their word.'"

Motives of Ecumenism, Schrottenboer, Paul G., p. 54.

We should also readily admit that it was this Scriptural desire for unity of mission which motivated the desire for ecumenism. William Carey has been aptly called the "father of modern missions." He wrote to his friend Andrew Fuller and urged that "a meeting of all denominations of Christians at the Cape of Good Hope somewhere about 1810 be held." Fuller dismissed the suggestion as "one of Brother Carey's pleasing dreams." Exactly one hundred years later the Edinburgh Missionary Conference was convened.

"The first great establishment on international and later ecumenical basis emerged from the International Missionary Conference which was held in Edinburgh, Scotland, in 1910. At this Conference, a Continuation Committee was founded which finally became the International Missionary Council in 1921. Its main initiator was John R. Mott, an American layman, a Methodist. He also became the first Honorary President of the World Council of Churches later on."

Hanna B. Eurich, Unpublished research paper, p. 1.

The International Missionary Conference did not

"consider itself to be a "super-missionary-society," nor did it want to control in any sense the missionary movement, but, according to a statement, was founded to

bring about united action where necessary in missionary matters;
help unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty;
help unite the Christian forces of the world in seeking justice in international and interracial relations."

Eurich, *ibid*, p. 2.

In these days of racial tensions it should be noted that it was the original unity for mission movement that started both the move for ecumenism and justice in interracial relations.

Under the impetus of the International Missionary Conference the original ecumenists endorsed Jewish Evangelism. A Committee on the Christian Approach to the Jew was formed. This committee was formed because:

"The Scriptures of Judaism form the Old Testament of Christians; Synagogue and Temple left their mark on the Church. There is continuity between the People of God redeemed in Christ and that ancient People of God which received the Law and the Prophets and looked for the coming of the Messiah.

. . . There is a constant endeavor to show the bearing of this work on the whole missionary task of the Church — that mission which, while gathering the Gentiles into its saving grace, was historically 'to the Jew first.'"

Quoted by Eurich, *ibid*, p. 4.

It is not within our scope to detail the history of the changes in the aims of early ecumenism and its attitude toward Jewish Missions. The events of World War II and the formation of the State of Israel are well known. I will make two observations:

A. Since the preponderance of the Church's witness from the 17th century onward was to the Arabs, it is natural (even though we decry the fact) that the Church's sympathy has been largely pro-Arab.

B. Vatican Council II in absolving the Jews of the charge of deicide very neatly sidestepped the vital issues. Now the Roman Church has become the champion of the Jew. It would seem as if the only anti-Semites are Protestants.

From these observations it can be seen that a monolithic structure of the church would be disastrous to Jewish missions.

Not only is this true, it is also abundantly clear that as ecumenism's basis turned from the Scriptural "unity for mission" purpose, it has progressively

denied first the need for, and now the validity of, missions to the Jews. In 1954 at Evanston the World Council of Churches rallied under the motto, "Christ is the hope of the World." Realizing that this motto must include the Jews, the original statement of the Council proposed "a statement of the New Testament concept of the ultimate fulfillment of God's promises to the people of ancient Israel and the consequent special responsibility of the Church of Christ for the proclamation of the hope of Christ to the Jews."

Let me at this point state that the above quoted sentence is one of the most succinct statements that we have ever seen about the need for Jewish Missions. If the church leaders really meant what they said when they lifted the banner, "Christ, the hope of the world," then the proposed statement should have immediately been unanimously adopted. What happened?

Immediately there was excited, heated discussion and debate. There were representatives of the churches in Syria, Lebanon, and Egypt present. They were afraid that such a statement might be construed as meaning that the World Council had taken the side of Israel in the dispute between the Arabs and Israel.

Charles Taft, a world-renowned lay leader of one of the largest denominations, expressed strong objection to the statement. It would embarrass him among his Jewish friends and it would make for bad inter-faith relations.

When the vote was taken the sentence was stricken from the Statement. The vote was 195 to 150. The theme became by inference "Christ, the Hope of the world, except to the Jews."

The Ecumenical Movement may well be the greatest religious surge since the Reformation, but it has departed from the Scriptures; and it is with deep regret that I must conclude that ecumenism has become a distinct threat to the cause of Jewish missions. Many leaders in the movement now not only openly espouse union with the Roman Church, they also openly oppose bringing the Gospel to the Jews. Instead, they urge what they label a new method, the method of "dialogue." This is not a new method at all; it is at least as old as Plato and Socrates. In fact, in a sense, it is as old as the Garden of Eden. There Eve entered into a "dialogue" with the Serpent,

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die (Genesis 3:1-3).

The bride of the first Adam entered into a dialogue. May the Bride of the Second Adam refuse to fall into the trap!

Ever faithfully yours in His service,

Samuel Sachs



FAITH FOR TEENS SPRING RETREAT

RUTH WARDELL, Missionary, Long Island, N. Y.

A GROUP OF very enthusiastic, happy young people gathered on Long Island to be taken via the Beth Sar Shalom bus to their Spring Retreat, held this year at Jubilee Ranch, Port Jervis, N. Y. The weather was beautiful and the young people enjoyed mountain climbing, horseback riding, baseball playing, and many other outdoor activities.

The theme of the Retreat was J O Y — Jesus first, others second, and you last. The young people were told that if they put Jesus first in their lives, others next and themselves last, they would receive the joy that comes in following the Lord Jesus Christ. They were also told they could have great joy in the Lord in witnessing; in reviewing and remembering the wonderful fact that Jesus Christ, the Jewish Messiah, died for their sins; and that the Lord does answer prayer.

The first evening, the teenagers were asked to write out questions they would like to have answered during the second evening chapel. This took the form of a panel discussion. The panel answered not only these, but other questions from the group pertaining to various subjects of interest. The Lord richly blessed as the young people were able to get many of their problems into proper focus through this discussion method.

The greatest blessing came the last morning of the Retreat when four of the young people professed to receive Jesus, the Messiah, into their hearts. Two of the girls were new to the group. They had been invited to the Retreat by their cousin who lives on Long Island to hear the Word of God. The joy of the Lord became theirs as they invited the Messiah into their lives.

The counselors at the Retreat were Mr. and Mrs. Ennis of the Hollis Mission, Miss Sandy Schoenblum, one of the young people who grew up in the Mission and is now working in New York City, Mr. Jerry Silver, and Mr. Bob Gross, a part-time worker in the Flushing and Long Island area of the Mission and student at Northeastern Collegiate Bible Institute. The young people enjoyed good Bible lessons, song-times with the choruses and hymns in our camp song book, and the learning of many Bible verses.

Faith for Teens constitutes the young people of Hollis, Levittown, and Huntington Station Branches of the American Board of Missions to the Jews. We believe God is using this group not only on their Retreats, but also in church ministries. Last month they flew up to Quincy, Massachusetts to speak in a church. Their testimonies were great blessings as they told of what Jesus, the Jewish Messiah, means to them. The young people greatly appreciate the prayers of the *Chosen People* family as they seek to witness for Christ.

"... 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

From The Hell Of Auschwitz — To The Messiah

By HARRY JACOBSON
Missionary, Chicago



SHORTLY after we were transferred to Chicago a student at Moody called on us for help with a recent Jewish immigrant who knew little English, but spoke

Yiddish.

As I became acquainted with this man and his wife, I learned that they were survivors of Auschwitz, the infamous Nazi death camp in Poland.

I tried to explain the plan of salvation to them and also to answer one of the most difficult questions in Jewish evangelism: "If God loved us, why did He let Hitler kill six million of us?" I was able to explain to them in Yiddish that Christians were not responsible for the concentration camps. The husband calmed down and accepted some copies of the *Shepherd of Israel*.

On a subsequent visit Jacob P accepted the Yiddish New Testament and, beginning with Matthew, read through the Sermon on the Mount. He then turned to me with a wondering look in his eyes and said very softly in Yiddish, "So that's how he talked!" I later presented the wife with a Polish Bible as this was the most familiar language to her. They kept asking questions: "If I was still a Jew, why didn't I 'daven' (pray)?" "why didn't I tie on the phylacteries?" They

told me that they didn't believe in the other world or a hereafter, since no one had ever come back from there!

I told them, "The Meshiach did."

In the fall Jacob became seriously ill and I spent much time taking him to the hospital and to a prominent psychiatrist at the clinic. (I was able to witness to this doctor and give him tracts. He evidenced interest and said that he would like to analyze my conversion!)

Over the weeks Jacob became more friendly and told me of his early life in Poland and of his terrible experiences under the Nazis. It is impossible to relate how he and his wife must have suffered, along with the rest of our Jewish brethren.

Last fall Jacob again became critically ill and withdrew into himself. He tolerated my visits but refused to see a doctor or seek any medical assistance. His wife called some weeks later and asked if I would take him to the doctor. He didn't have any form of insurance and so I had him admitted to the general hospital. He was partly delirious and I required the help of a policeman to get him into the emergency room. He lived another week and a half, and most of this time he was in a coma. For four days I tried to talk with him, but he gave no sign of recognition. His brother told me I should stay away because Jacob thought that I was one of the concentration camp guards. Probably his mind had turned back to that time because I had used force to bring him to the hospital. The next day, shortly before Jacob died, I re-

turned to the hospital. He was still delirious and his wife was there. She was not glad to see me but did not interfere when I went up to talk to her husband just once more.

I leaned over and said in Yiddish, "Jacob, doctors cannot help you. Nobody can help you; only God will help. Jacob, if you will believe in the Messiah, then you have peace. Do you believe that the Messiah Jesus made the sacrifice for our sins? Believe in the Messiah and you will be in Heaven forever!"

He opened his eyes and stared at me and there was so much love and affection in his eyes that I almost wept. "Jacob," I pleaded with him in Yiddish, "you must have faith in Jesus. He has a very great love for you."

With a mighty effort Jacob raised up from his bed, smiled, and nodded his head; and I said, "*Yeshua Hamashiach vett dir daws leben gebn. Er vett dich tzu Gott genommen!*" (Jesus the Messiah will give you life. He will take you to God!)

He smiled at me very sweetly once more. It was the first time that I had seen any expression of happiness on his face in the time I had known him. Exhausted, he sank back on the pillow and closed his eyes, yet with the smile still on his face. His wife ran up and asked that he talk to her, but he just kept smiling and died shortly after.

How I thank our dear Lord that I have the assurance that as the life departed from Jacob's tortured body, the angels were already carrying his soul up into glory!

Pray for his wife's salvation.

Calling With Our Jewish Art Calendars

By HARRY J. BURGEN
Missionary, Philadelphia



AS A RESULT of our Mission's offer of the attractive Jewish art calendar for the year 5728 to the readers of the *Shepherd of Israel*, many have responded by re-

questing this timely and useful gift.

The names and addresses of those who responded in the Philadelphia and Atlantic City area were turned over to us for personal contact, so they have provided new open doors for the Gospel witness which otherwise we would not have had.

One morning making my first call on Mr. S in North Philadelphia, I rang the doorbell a number of times without response. I knocked and a little later I heard a stirring, and finally a man came to the door. He could hardly keep his eyes open, as they were heavy with sleep.

"Are you Mr. S?"

"Yes, I am."

"I have a gift for you." I showed him the calendar and this pleased him, but it was an effort for him to stay awake. I learned he is employed at night and has to make up sleep in the daytime.

Upon questioning him as to how long he had been receiving the *Shepherd of Israel*, he replied, "A number

of years." He also told me that he has the Bible, both Old and New Testaments.

Another delivery of the calendar was at the home of Mr. and Mrs. D, an elderly retired couple, living in a beautiful apartment house on the Boardwalk in Atlantic City.

In response to my ring, an elderly man inquired why I was there? When I showed him the calendar, the door swung open. During the conversation, conducted with difficulty as Mr. D is hard of hearing, he told me he has been receiving the *Shepherd of Israel* for a number of years "which I read in spite of not agreeing with everything it contains," he added.

"Your disagreement is not with man but with God's Word," I challenged him. "According to the Old Testament Scriptures the Lord Jesus Christ is the One to Whom all the prophets give witness, and through Him all that believe receive remission of sins and have eternal life."

In addition to the calendar, these men also received some of our tracts and later New Testaments were sent. We pray for their salvation.

"A Hebrew Christian — That's What I Am!"

By HAROLD A. SEVENER
Missionary in Charge, Los Angeles



RECENTLY at one of our Home Fellowship Meetings in Los Angeles I was introduced to a Jewish lady. This was her first time to attend any type of Hebrew Christian function. She seemed to be enjoying the fellowship and the warm friendship extended to her by those present.

As we were talking she told me

that she was married to a Gentile Christian and had, for many years, attended church with him. She began asking questions about the Beth Sar Shalom Fellowship; what it was, and what we believed. As I explained to her the ministry of the Hebrew Christian fellowship and what we believe concerning Jesus, she interrupted me several times to point out, "Yes, I believe that, too." I then asked her directly if she believed that Jesus was her Messiah and had died for her sins. Again her answer was, "Yes."

I must confess that at this point I was somewhat amazed and again went over the plan of salvation with her. She concluded by saying flatly, "Yes, I believe all of those things."

I replied by saying, "If you believe all of the things we have talked about concerning Jesus as your Messiah and your Savior, then you are a Hebrew Christian."

Her eyes lit up and her face became aglow and joy seemed to fill her heart. She turned to the Gentile Christian friend who had brought her to the meeting and said, almost shouting, "Now I know what I am. I am a Hebrew Christian!" She had finally found her true identity in the Messiah.

While we can rejoice with her now in this newly found identity and testimony which she is declaring, what a tragedy it is that she could not have made these statements earlier. For, as I gathered in talking with her, she had come to believe that Jesus was her Messiah and Savior through the ministry of the church she had been attending; but she had been confused. No one had taken time to tell her that she, as a Jewish person, could really accept Jesus as her Messiah and Savior. She thought the message of salvation was for Gentile Christians only!

Won't you help in this great ministry of sharing the faith with your Jewish friends and neighbors?



Jewish Notes

By ALTHEA S. MILLER

Israel — Fact or Fiction?

Is Israel really a national and political entity among the nations? Or is she just a bad dream, which if ignored will go away? For 20 years surrounding enemy nations have either ignored the "occupation" of the land by Jews, or wished them away, or warred with the people, loudly proclaiming their desire to drive the Jews into the bordering sea.

Now Tunisian Foreign Minister, Habib Bourguibe, Jr. has called on Arabs to admit and accept the fact of Israel's existence as a nation, and "resolve their conflict through the U.N." At a press conference in connection with an official visit to Argentina, Mr. Bourguibe insisted that "both parties should make concessions and, above all, abandon extremism."

It seems possible that such a call will not endear Tunisia's Foreign Minister to the Arabs of the world, although his challenge certainly makes good sense for those on both sides of the controversy.

Jewish Orthodoxy Speaks

The Greater Washington Rabbinical Council meeting at their new offices in Silver Spring, now have facilities for providing the Jewish community with expanded religious and ritualistic

services. The new facilities are also the site of a Beth Din (House of Judgment), a rabbinic court available for adjudicating and fulfilling religious requirements among its Orthodox adherents.

Questions pertaining to kosher foods, divorce, family problems, autopsy, school aid and the certification of a Jew where proof may be necessary will be dealt with by the vigorous participation of the Rabbinical Council at the Beth Din.

Consistency, Thou Art A Jewel

Israel's new ambassador to Washington, Mr. Yitzhak Rabin, made it clear that his main mission in his new post is "to achieve peace." Based on past experience both for Israel and the world at large, the Ambassador tempered his hopes with an alternative. "If I will not be successful in achieving this, at least I will try to make Israel strong."

Upon being asked what Israel expects from the United States to help build its strength, the new envoy tried to side-step the issue. When pressed as to what his country needs in arms and aircraft from America he replied: "We need all kinds of weapons, — not to win wars but to prevent them. Much depends on what the 'other side' will get," he added.



Dedication of our HOLLIS BRANCH

MISS ELEANOR BULLOCK

IT WAS DURING THE SUMMER of '66 that we, the members of the Brooklyn and Long Island staff, felt led of the Lord to seek more adequate facilities for our work. We set out in search of a building which would be located in a section of Queens where our Mission people could come without fear.

We considered what seemed like dozens of possibilities, but none suited our need until we walked into the house at 88-40 192nd Street, Hollis, New York. Simultaneously we exclaimed, "This is it!" as we walked in the front door. The arrangement of the rooms lent itself to the requirements of a Mission house and we felt that our search was ended. A great peace settled into our troubled hearts and we knew that this was the Lord's choice of a building to be used for His glory. We had the Lord's "go ahead" signal and we were eager to get settled in our new location. There were problems to overcome, but we knew that He who placed us here was able to undertake in our behalf.

September '67 came and our hopes of beginning the Fall schedule of Mission activities in this building were all shattered. The work of repairing and reconstructing the interior had just begun, and we found ourselves without a place to hold our meetings. Again we sought the Lord's guidance in the matter and were led to a little store on Hillside Avenue, where for five months we threw ourselves into the work and carried on. The Lord blessed and used these difficult days for His own glory as we held our weekly classes and distributed much Gospel literature from that vantage point.

The day finally arrived when we were able to move into the Hollis Mission house. The Lord's seal of approval came with our first Women's Bible Class at the new place when a Jewish woman accepted Christ as her Savior. Then a few weeks later, another soul was "born again" from the same group. Clearly, God was at work in our midst.

Many details in the finishing of the house were being worked out and the date of May 30th was set for the Dedication Service. Open House was held from 2-6 P.M. and early in the afternoon the people began to arrive — 275 in all. There were members and families from our Mission classes. There were pastor and people from local churches. A spirit of joyous excitement permeated the building and the Spirit of the Lord was felt by all as we gathered for the Dedication Service.

Rev. William Ennis, Missionary in charge of the Long Island District, led the service. Mr. Norris Greer, Professor of Music at Houghton College, brought several solos; Rev. and Mrs. Ennis, Miss Wardell, and Miss Bullock,

gave a few words of greeting as workers from this area; Dr. Emil Gruen gave the Dedicatory prayer; and Dr. Daniel Fuchs introduced two members of the Board of Directors — Mr. John Melhorn, President, and Mr. James Straub.

Dr. Fuchs presented a beautiful message of dedication reading from 1 Kings 8:22-30, reminding us that we do not dedicate bricks, stones, and mortar, but those who love and work and fellowship within its walls. Dr. Fuchs brought out in his message that the object of the Temple was that it was to be the dwelling place of God on earth, Psalm 132:13, 14, and that it would be a symbol of our Lord Jesus Christ as the dwelling place of God on earth (Colossians 2:9; John 2:19-21). Dr. Fuchs spoke also with regard to the building of Solomon's Temple. The foundation, as well as the building material was of costly stones which were prepared beforehand; and neither hammer, axe nor any tool of iron was heard in the house while building. He concluded, "The building of the true Church of Christ, His body, (Ephesians 2:20-22) is a silent process. The stones are quarried and set in place by the noiseless power of the omnipotent Holy Spirit. It is being built without the clamor of and sound of human energy. It will suddenly and without notification to the world, be completed. The last stone will be quarried." We were deeply challenged to dedicate ourselves as holy temples unto the Lord.

Light refreshments were beautifully served as Mrs. Loretta Higginson, from the Franklin Avenue Baptist Church, Malverne, New York, took charge of the kitchen, assisted by Marie Olsen. Miss Frances Haffner, together with Miss Sandra Schoenblum, acted as hostesses in the dining room. Without these volunteers, we could not have served our guests.

We are deeply grateful to the Lord for supplying this place to carry on His work in bringing Jews to Christ.

"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1a).



Our Students in Training



KATHY SALLER

HOWARD SCOTT



HARVEY BERKOWITZ

RICHARD COHEN



THE TESTIMONY OF HARVEY BERKOWITZ

WITH GREAT JOY I share with you how I have experienced the Lord's tender and faithful hand in leading me to Philadelphia College of Bible. I entered the college semester with this promise of God: "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

I can praise the Lord that this has been a year of strengthening through His testings. I can sincerely rejoice with the apostle Paul in our faithful Lord. Paul said, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

During the college year the Lord deepened my burden for our beloved Jewish people. He especially set my sight upon the many Jewish students at the nearby universities, and led me to form a group at PCB called the "Sons of Jacob." Our aim is to reach needy souls for Jesus Christ at nearby universities on Friday evenings. God laid the following verse on my heart: "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed" (Mal. 3:6). We have had the joy of seeing souls come to Him.

My greatest joy has been to know that the Lord Jesus is working in the life of one of my dearest Jewish friends. His name is K. D. and he lives in Boston.

It was the weekend of my birthday and Ken was visiting me in Philadelphia. That weekend I had the joy of seeing Jesus open the heart and eyes of one of His own. I know that now I have a new brother in the Lord.

The Lord is presently leading me to Israel for the summer months and this is nothing less than a miracle. He gave me faith to realize that this could become a reality.

I rejoice in knowing that none of this could have been possible if it were not for the faithful servants of our Lord at the American Board of Missions to the Jews; the faithful friends of the Mission; and the scholarship which has meant so much to me.

I FOUND WHAT THEY SAID ABOUT THE MESSIAH WAS TRUE!

Testimony by Richard Cohen

THE EARLIEST memory of my family life is of sitting on my grandfather's knee and having him feed me. I grew up in a Jewish home where we were very close and where many of the Jewish traditions were practiced. Since I lived in Jewish neighborhoods most of my life, I never had much contact with Gentiles.

While I was in high school I met my wife-to-be, and at the age of twenty we were married in the temple. We started our new home together in an apartment in the San Fernando Valley. After we were married for a year we were able to buy a house, and we moved.

While living in our new home, a woman began to visit my wife and tell her about the Messiah of Israel. This woman talked to my wife many times and when I found out, I was angry. One night I arrived home and this woman was in my living room. She had brought a Hebrew Christian man with her. They told me that the Messiah of Israel had come and showed me Bible verses. I decided to prove that they were wrong.

After three months of study in my Old Testament I found out that what they had said about the Messiah was true and that I had been wrong. My wife was studying the Bible also and we accepted Jesus Christ as the Messiah of Israel and Lord and Savior of our lives. We found that the only real pleasure we had was to tell others about the Messiah and His saving grace.

We felt the Lord was calling us to full time service, and knew we needed an education to serve Him in the way He wanted us to. Last year I left my job, sold my house, and went to Bible school with my wife and two children. I was able to go to school for seven months in Canada. The Lord blessed us greatly while I was there. I was able to speak in many churches and give my testimony of how a Jew finds his Messiah. I will be returning to school this year for further training. This was made possible by the American Board of Missions to the Jews. We are praising the Lord that there is a mission like this which will help Jewish believers prepare for our Master's work.

"A WONDERFUL SAVIOR IS JESUS, MY LORD"

Testimony of Howard Scott

THE TRUTH of God's salvation was made clear to me in 1964, while I was a student at the University of Arizona. It came about after much prayer by some friends on my behalf.

My first encounter with the Gospel came when I left the service and went to a small liberal arts college in Phoenix, Arizona. It was there that I first heard about Christ and what He had done for the world and for me. I heard how He fulfilled the Old Testament prophecies about the Messiah. These things troubled me. I wondered why such a man as Jesus who had fulfilled so much prophecy would be rejected by my people, the Jews, who are so diligent in following the old traditions and laws of the Scriptures and who ritually read and reread the Old Testament.

I went to a rabbi to ask him about this man Jesus and the prophecies of the Messiah. He asked me what passage I would like to start with, and I answered, "Isaiah 53." Immediately, he told me to leave his office and to not come back. I then went to two other rabbis in Phoenix, but they had no answers for my questions. My curiosity was aroused even more. After two years of study, Bible reading, and prayer, I asked the Lord to save me. Faithful to His promise, He did.

Two years after I was saved, the Lord called me to preach the Gospel, His good news. At the present time, I am preparing for the ministry at the Baptist Bible College in Springfield, Missouri. I am now in my third and last year. My education would not have been possible without the prayers and gifts of my Christian friends. The student scholarship from the American Board of Missions to the Jews has meant a great deal to my family and me. It was truly an answer to prayer. I thank the Lord for such a mission as this and for the people who give to further the work of the Gospel among my people.

THE LORD HAS DIRECTED MY LIFE

By Kathy Saller

THE LORD surely is good! Last year at this time I was searching God's will for my life concerning the coming school year, 1967-68. God directed me to Judson Baptist College in Portland, Oregon. However, after a month at Judson, God gave me a responsibility that I was incapable of handling by myself. I had to have a major operation. Although I could not understand why God has allowed me to have a growth of tumors, I appreciated the peace He gave and realized that He had a certain mission planned. When my will became His, He started working great things. One concerned my physical health and well-being; the other was the privilege of being used by God in the hospital to introduce one girl to our Savior and to help another come closer to Him. These are only a few of the ways God worked through the operation He allowed me to have.

After surgery I was faced with a large bill to pay. Here again God taught me a lesson: He showed me how small my faith was. He made me realize that if he meant for me to have the operation, He also meant to take care of my bills. He allowed me to have a renewal on my scholarship from the American Board of Missions to the Jews, although I felt I was undeserving of it.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: Please explain the difference between Psalm 68:11 as it is translated in the King James Version and the Amplified Bible (68:12 in the Hebrew Bible).

Answer: The words of the King James Version, "of those that published it," are in the Hebrew but one word, "those-bearing-tidings." Since this is in the feminine gender it is translated in the Amplified by "the women who bear and publish." The American Standard Version has "The women that publish the tidings are. . . ." and Isaac Leeser has "they are published by the female messengers." Delitzsch also renders it in the feminine and states, "God's decisive word shall also go forth this time, and of the evangelists, like Miriam and Deborah, there shall be a great host."

* * * *

Question: Does the prophecy found in Joel 2 and 3 belong to our time or the end of time?

Answer: The prophecies of Joel 2 and 3 refer to Israel's future and the judgment of the Gentile nations. Peter's use of the prophecy in Acts 2 has caused some to place it in our time. Peter, however, is identifying the Pentecostal experience for those who questioned it by comparing it with Joel's prophecy of the last days.

This is the significance of the expression "this is that" (2:16). It is not the established formula for fulfilled prophecy which uses the word *plēroō* (see Matthew 1:22; 2:15,17,23; 4:14; 8:17; 12:17;13:35; 21:4; 27:9,35, etc.).

* * * *

Question: Are we to understand Matthew 26:29 in a literal sense? Where is this kingdom? Will this be pre-millennial?

Answer: Many commentators take the wording as figurative, basing their claim on the Lord's use of the parabolic method of illustrating heavenly things by those of earth. The statement, however, is not given in parabolic language and so others take it literally applying it to the marriage supper of the Lamb. This will take place in heaven and so be in the Father's kingdom. It will also be pre-millennial. This accords with the belief that the Church is raptured before the Tribulation, and this will take place in heaven during this time and after the judgment of the believer's works. Although the Pulpit Commentary tells us that the meaning of the passage must remain uncertain, it goes on to say: "It seems, on the whole, best to understand it as a prophecy of the great marriage supper of the Lamb. . . ."

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 XLVIII

THE CITY OF THE LORD'S PRESENCE

The final chapter of this surpassingly important prophecy occupies itself with matters relative to the distribution of the promised land for the millennial age. Events on earth are always riveted into the twin considerations of time and place; history and geography are ever vital. The great redemption events took place at a certain time ("the fulness of time") and in a certain place ("a place called Golgotha"). Thus the material before us is not of secondary significance. Compare for a parallel Revelation 21 where the emphasis is again on a city and a place. As a proper background for study of the chapter see Genesis 15:7, 18-21; 17:8 concerning the territory promised by God unconditionally to Abraham. The chapter may be divided thus: (1) the territory of the seven tribes from the northern boundary to the center of the land, vv. 1-7; (2) the sanctuary, the land of priests and Levites, and the prince's land, vv. 8-22; (3) the territory of the other five tribes from the last mentioned point to the southern boundary, vv. 23-29; (4) the size, gates, and name of the city.

1. The Inheritance of Seven Tribes, 1-7

Now these are the names of the tribes: From the north end, beside the way of

Hethlon to the entrance of Hamath, Hazar-enan at the border of Damascus, northward beside Hamath (and they shall have their sides east and west), Dan, one portion. And by the border of Dan, from the east side unto the west side, Asher, one portion. And by the border of Asher, from the east side even unto the west side, Naphtali, one portion. And by the border of Naphtali, from the east side unto the west side, Manasseh, one portion. And by the border of Manasseh, from the east side unto the west side, Ephraim, one portion. And by the border of Ephraim, from the east side even unto the west side, Reuben, one portion. And by the border of Reuben, from the east side unto the west side, Judah, one portion.

This division of the land differs from that in Joshua's time in these ways: (1) All the tribal portions extend across the breadth of the land from the eastern boundary to the Mediterranean, making parallel tracts of land. The seven tribes inherit in areas in the northern part of the land, running from east to west. (2) All the tribes are west of the Jordan. The two and a half tribes in Joshua's day were east of the Jordan. (3) There is a central tract of land, about a fifth of the whole, which is separated for the holy oblation (sanctuary), city, and prince's land. The distribution is to be by lot. Compare 47:22 with Proverbs 16:33. Notice that the Leah and Rachel tribes are nearest the temple; Bilhah and Zil-

phah tribes, the farthest. Because of the territory designated as oblation, and the division of the land to all twelve tribes, each tribe received somewhat less than two-thirds of that allocated formerly by Joshua.

2. "The Oblation of the Land," 8-12

And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand reeds in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be five and twenty thousand reeds in length, and ten thousand in breadth. And for these, even for the priests, shall be the holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok, that have kept my charge, that went not astray when the children of Israel went astray, as the Levites went astray. And it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites.

It is immediately evident that Judah and Benjamin, the tribes which remained faithful to the Davidic dynasty, are honored by proximity to the center of the millennial kingdom. A certain area in the heart of the land will be set aside for the sanctuary, pointing up its focal and central importance in the life of the redeemed nation. The distinction made in chapter 44 regarding the sons of Zadok is repeated here. Learn from this how God delights to dwell at length on the fidelity and faithfulness of His servants. Evidently, Levites were more involved in apostasy and idolatry than the priests, and this is confirmed by the fact that at the time of the return from Babylonian exile there were less than 400 Levites, and an equal num-

ber of Nethinim, who returned. See Ezra 2:40-58 and Nehemiah 7:43-60. At the same time there were 4,289 priests.

3. The Borders of the Levites, 13, 14

And answerable unto the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall sell none of it, nor exchange it, nor shall the first-fruits of the land be alienated; for it is holy unto the Lord.

South of the territory of Judah and north of the sanctuary a strip of land running east and west will be allotted to the Levites. This arrangement is totally and distinctively different from that which obtained in the Mosaic regime. Again and again it was stated there that the Levites were to have no special territory distributed to them. Because of their firm and courageous stand for the Lord at the time of the golden calf at Sinai (Exodus 32:25-29), when they regarded no blood or family tie (Deuteronomy 33:8-11), the Lord cancelled the curse of Jacob (Genesis 49:5-7) by overruling the scattering of Levi for blessing instead of judgment as with Simeon. Thus throughout Israel's settlement in the land of promise the Levites were to be found among all the tribes of the land.

4. The Extent of the City, 15-20

And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for suburbs; and the city shall be in the midst thereof. And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the city shall have suburbs: toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east

two hundred and fifty, and toward the west two hundred and fifty. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward; and it shall be answerable unto the holy oblation; and the increase thereof shall be for food unto them that labor in the city. And they that labor in the city, out of all the tribes of Israel, shall till it. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

To the south of the sanctuary will lie the resplendent city of the great King with its 1,000 suburbs. The city belongs to all the tribes, so each assumes its proper responsibilities. Since there is nothing inherently sinful in labor, for Adam before the fall was charged to till the soil, laborers from all the tribes will till the soil of the city. Notice once again the great minuteness of detail. This is more than strange, it is inexplicable, if all the statements are to be taken symbolically. As far as we are aware, no such abundance of details occurs anywhere else in Scripture outside the instructions for the construction of the tabernacle and its priestly service. Yet no orthodox expositor feels called upon to interpret these other than with strict literalness. Then it is only consistent to do the same here. There are no commanding considerations which would indicate otherwise.

5. The Portion of the Prince, 21, 22

And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city; in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, it shall be for the prince.

Flanking the sanctuary and the holy city, the land of the prince will occupy a strategic position in order to administer governmentally the affairs committed to him by the ruling King. Again, his portion will be contiguous to that of the tribes of Judah and Benjamin, so that it is conceivable he will be able to utilize their services in the governing of the land. Their former loyalty in this area during the defection from the Davidic dynasty will fit them peculiarly for this service. It is another instance of what is called poetic justice, but in Biblical terms it may be referred to as committing much to those who have been faithful in little.

(Continued in October Issue)

THE REGATHERING OF ISRAEL

By Arthur Petrie, Th.D.

The author explains the history of the scattering of the nation, the two returns of Israel, when the full regathering will take place, and the purpose of the full return of Israel.

REPRINTED IN PAPERBACK EDITION by the American Board of Missions to the Jews, Inc. Send \$1.00 to the Mission for your copy.

THE CHOSEN PEOPLE

GENERAL INFORMATION

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

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

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Evangelization by Mail. A work of

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

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

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

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LONG ISLAND, HUNTINGTON STATION, 27 LIBERTY STREET: Monday 4:00 p.m. Children's Bible Class. Third Saturday each month 8:00 p.m., Gospel Meeting for Jews. Friday 8:00 p.m., Adult Bible Class.

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NEW CITY, NEW YORK: For information call 914-364-8568.

CALIFORNIA, HOLLYWOOD, 6136 LEXINGTON AVENUE: Sunday 3:00 p.m., Hebrew-Christian Worship. Tuesday 7:30 p.m., Bible Study Group. Every second Friday 7:00 p.m., Family Night. Thursday and Friday, monthly Home Fellowship meetings in Sunland, Palm Springs, Torrance and Bel Air. For information phone 213 HO 2-2263.

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ILLINOIS, CHICAGO, AEDUS COMMUNITY CENTER, 6057 N. Kedzie Avenue: Tuesday, 12:00 noon, Ladies Bible Class and Luncheon. Thursday, 8:00 p.m., Jewish and Christian Fellowship. Fourth Saturday each month at 7:00 p.m., Family Night. Telephone 338-5959.

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