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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Behold, and see if there be any sorrow like unto my sorrow." (Lamentations 1:12). The grief of Jeremiah is symbolic of Israel's history. But God longs to comfort Israel. Last month we began a study of God's message of comfort to Israel in the fortieth chapter of Isaiah.

There are many voices in this chapter of Isaiah. There is the voice of God to the prophet calling him to comfort Jerusalem with the message of the God of Israel Who will come for her salvation. Then there is the voice of the herald of the Coming One. Another voice said, "Cry. And he said, What shall I cry? All flesh is grass . . . The grass withereth, the flower fadeth, but the Word of God shall stand for ever" (vs. 6-8). It is no wonder that Handel based much of "The Messiah" on these magnificent voices. However, there is another majestic voice, the sound of which has been deafened somewhat because Handel used a variant translation of Scripture for his oratorio. Handel's aria, "O thou that tellest good tidings to Zion" is beautiful. It would make a beautiful appeal for Jewish missions, but it would confuse the Scriptural distinction between Israel and the Church as it is not the preferred translation. The King James Version is correct.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God (vs. 9)!

Dr. Delitzsch translates it:

Upon a high mountain get thee up, O evangelistess Zion; lift up thy voice with strength, evangelistess Jerusalem: lift up, be not afraid; say to the cities of Judah, Behold your God.

Franz Delitzsch, D.D., *Biblical Commentary on The Prophecies of Isaiah*, Volume II, p. 145.

Jerusalem, the Bearer of Good Tidings!

But there is another voice in this chapter that brings a message of comfort to Jerusalem. It is the voice of Jerusalem as an evangel!

The word rendered 'tellect good tidings' is a feminine form, and falls in with the usual personification of a city as a woman. She, long laid in ruins, the Niobe of nations, the sad and desolate widow, is bid to bear to her daughter cities the glad tidings, that God is in her of a truth. It is exactly the same thought

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THE CHOSEN PEOPLE

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as 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Alexander Maclaren, *Exposition of Holy Scripture, Isaiah*, Chapters 1-48, p. 249, 250.

In last month's issue of *The Chosen People* we noted the permanency of the "highways of our God" in verse 3. They are super highways and the traffic is in both directions. Redeemed Israel returns to God under her Messiah. She then returns to the nations bearing the message of salvation. She needs no further training; she already knows the language. The Gentiles will hear the message and use the same highway.

And it shall come to pass, that every one that is left of all the nations, which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zechariah 14:16).

Once more it will be "to the Jew first and also to the Greek." "Comfort ye my people," saith your God. God's purpose for the children of Abraham will prevail. "In thee shall the nations of the earth be blessed" is fulfilled in Jesus the Messiah, and Israel is to be the bearer of these glad tidings.

God Is In Control of the Nations and Israel

"All nations before him are as nothing" (vs. 17). A casual reader would accuse Isaiah of being ignorant. What about Egypt? the Canaanites? the Philistines? the Amalekites? What about Syria and Assyria? Are these powerful nations nothing? Have you forgotten your history, Isaiah? No, Isaiah was not ignorant. He knew the facts of history, but he was able to see a fact that superseded all dates, battles, campaigns, and warriors. Isaiah was a statesman who had a philosophy of history. He realized that there was One Who is in control of history. This is another facet of Isaiah's message of comfort: the Jews are in the hands of the nations, but these nations themselves are in the hands of the God of Israel. Not only does God reign in spite of His enemies, He uses His enemies to fulfill His purposes.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity (Isaiah 40:15-17).

This message of comfort extends from Isaiah's time to ours.

Men talk of the Divine history of the human race, but there is no such history. The Old Testament is the Divine history of the family of Abraham. The call of Abraham was chronologically the central point between the creation of Adam and the Cross of Christ, and yet the story of all the ages from Adam to Abraham is dismissed in eleven chapters. And if, during the history of Israel, the light of revelation rested for a time upon heathen nations, it was because the favoured nation was temporarily in captivity. But God took up the Hebrew race that they might be a centre and channel of blessing to the world.

Sir Robert Anderson quoted by J. Sidlow Baxter, *Explore the Book*, p. 248.

There is an ancient legend that the Emperor Julian (the Apostate) once taunted a humble Christian laborer with the question, "What is the carpenter's son doing now?" The reply was, "Hewing wood for the Emperor's casket." This was a prophecy which was fulfilled literally.

This is a message of comfort to all who put their trust in the God of Abraham.

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision (Psalm 2:2-4).

Israel's Source of Comfort Is the Messiah

There is still another message in this fortieth chapter of Isaiah. Israel's source of comfort is the Messiah. When the Jewish people see this truth and turn to Him, then the source of their comfort will be recognized — Israel's Messiah, the Lord Jesus Christ!

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:27-31).

Observe carefully Isaiah's meaningful repetition. The characteristics of God are that He "fainteth not, neither is weary." However, the Jewish people are to go through a time of such great tribulation that "even the youths shall faint and be weary." In the midst of that terrifying experience there will be a group of people to whom God will give His own characteristics of strength and tirelessness. "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary, they shall walk and not faint."

'They that wait upon the Lord' is Old Testament dialect for what in New Testament phraseology is meant by 'Believe on the Lord Jesus Christ.' For the notion expressed here by 'waiting' is that of expectant dependence, and the New Testament 'faith' is the very same in its attitude of expectant dependence, while the object of the Old Testament 'waiting,' Jehovah, is identical with the object of the New Testament faith, which fastens on God manifest in the flesh, the Man Christ Jesus.

Therefore, I am not diverting the language of my text from its true meaning, but simply opening its depth, when I say that the condition of the inflow of this unwearied and immortal life . . . is simply the trust in Jesus Christ . . . True, the revelation has advanced; the contents of that which we grasp are more developed and articulate, blessed be God! True, we know more about Jehovah, when we see Him in Jesus Christ, than Isaiah did. True, we have to trust in Him as dying on the Cross for our salvation . . . but the Christ is the 'same yesterday, and to day, and for ever.'

Alexander Maclaren, *ibid*, pp. 280-281.

Alexander Maclaren quite validly uses this paragraph from Isaiah to invite all men to accept Jesus Christ as Lord and Savior. However, while we may apply these truths in this way, we must never overlook the obvious truth that this is a message of comfort to Jewish people. The message is still unfulfilled and applies to a time of great tribulation. In fact, I believe it definitely refers to the time mentioned in Zechariah 12:9, 10:

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced. . . .

It is then as Israel waits upon the Lord that they shall be saved. Isaiah 53 will become their national prayer of repentance and, by God's grace, they "shall

mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Observe that the One Who will save them is the One Who has saved us. The method is the same — salvation by faith in the pierced One. Jews will be saved in the Great Tribulation in exactly the same way as they are saved now, by faith in the Lord Jesus Christ. This is the only message we have as we seek to comfort Jerusalem!

Responses to the Passover Telecast

On April 13th the Mission had the opportunity of presenting the Passover telecast in the Los Angeles area. Responses to the telecast have exceeded our fondest hopes. So far, we have received over 4500 requests for the booklet, *Israel, a Modern Miracle*, by Joseph Hunting, which was offered.

Over 2000 telephone calls were made to survey the TV broadcast. The survey was programmed by a statistician of Denver University and indicated that 17.3% of the Jewish people in Los Angeles viewed the program. If these figures are valid, and I believe they are, then over 100,000 Jewish people viewed the program.

We want to share a few of the letters sent to us by the Rev. Harold Sevensen, missionary-in-charge of our Southwestern Pacific District.

We enjoyed watching the Passover television program. Will you please send me a free copy of "Israel, A Modern Miracle?" Thank you. P.S. My husband is the leader of our synagogue. We are having a Passover Seder for the community and are expecting 125 people. Is it possible to send us this amount of free booklets? We sure would appreciate it.

We would like to say that we enjoyed your presentation of the Passover program. Thank you for screening it at an hour when children could see it.

Have watched your program Monday night and enjoyed it very much. I would like to have the book . . . I am of Jewish birth and married a Christian. My children have been brought up in the Jewish faith . . . For the first time in my life I've read the Bible both the Old and New Testament . . . I never knew about Jesus. Would like more information. Thank you.

I am Jewish and have been present at over 60 Seders (am close to 70 years old). Your program Monday, April 13th at 8 P.M. on "The Passover" was the most meaningful and explanatory of any I have ever attended and that includes those held at home and many attended at Temple.

The co-relation between The Last Supper and the Seder, which was never explained at home or at the Temple, was truly a revelation, and my sincere thanks for your presentation.

The Seed has been sown. Pray that it will spring forth into an abundant harvest.

Faithfully yours in His service,



Fellowship Meetings in San Antonio and Houston

By DR. THOMAS S. McCALL
Missionary-in-Charge, Southwestern District

Last week was a historic one in the ministry of Beth Sar Shalom in the Southwestern Region. On Thursday, February 5, we conducted our first meeting in San Antonio at the Town Hall in Wonderland Shopping City. This is in the Northwest section of San Antonio where the major synagogues are located. Approximately 75 persons, including 15 Jewish people, attended the kosher buffet supper and heard the messages of the evening.

The speakers were: Rev. Josef Herschkowitz, our Texas field evangelist, who gave his testimony entitled, "I Was in Dachau!"; Rev. Arnold Fruchtenbaum delivered a message on "The History of Hebrew Christianity"; and Dr. Thomas McCall's message was "Why Israel Must Survive." Mr. Billy Mitchell was the master of ceremonies, and most of the local organizational work was done by Mrs. Dorothy Rascoe. Six pastors attended the kick-off meeting.

Several Christians told us that this ministry was something they had been praying for in San Antonio for years. Some of the Jewish people told us how much they enjoyed the meeting and were looking forward to future occasions. We praise the Lord for this initial thrust in the Alamo city.

Bimonthly Meetings in Houston

Something new has also been added to our ministry in Houston. Last year we conducted quarterly meetings in that city and we have now begun bimonthly meetings. Furthermore, the Mercantile Bank of Houston, whose community room we were using, has moved to beautiful, spacious quarters about a block away from its old location. It is now on the corner of Stella Link Road and South Braeswood, with four synagogues close by.

On Saturday, February 7, we conducted our most recent Beth Sar Shalom meeting and Mr. & Mrs. Simmon Lambert did much of the local work. Dr.

(Continued on Page 11)

Houston Meeting



San Antonio Meeting



"...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

A Jewish Mother Knows The Answers About Salvation

By ELIAS DEN AREND
Field Evangelist, California



DURING recent meetings at a local church in California a young couple showed great interest in the message and talked with me after the service.

I asked if I could call on them at their home, and reluctantly they consented. They asked me not to mention the name of Christ in the presence of their mother, who was living with them, as they did not know how she would react.

When my wife and I called on them a few days later, to our surprise the mother showed no hostility whatsoever. On the contrary, within a short time, she asked us how we came to believe in Christ as our Lord. She seemed not at all opposed to us talking openly about Christ.

I had to tell the mother that her children had asked us not to mention the name of Christ as they did not know how she would react. She just smiled and made no comment.

The young couple who had come to the service asked many questions. To our great surprise the mother knew many answers although she did not know always where to locate them in the Bible. We had brought extra Bibles and had to help the young couple find chapters and verses, but the mother

seemed to be better acquainted with it. We soon realized that she had done this before, even though she did not disclose it to the rest of the family. After spending some hours with the family, we took our leave. We were asked to come back soon. I made another appointment with them during an evening I was free of any speaking engagements so I could give more time to talk with them.

On our next call a couple of evenings later, we saw an old, used Bible on the table. As soon as we were seated the questions began, and again mother knew a lot of the answers. For hours we went over various portions of Scripture and the young people were very interested. Finally I could contain myself no longer and asked the mother how it was that she was so well acquainted with the Word of God. How did she know what salvation actually meant, and how could she tell so clearly what faith in God was? She kept looking at us and after a VERY long time she told us that before she was married she had accepted Christ as her personal Savior. She had kept it a secret, but some months before she had told her children that there was much more to Judaism than keeping the Holy Days. She told them that they should visit a Christian church and hear the "other side."

They finally agreed with her and when they read in the local paper that a Hebrew Christian was speaking in one of the churches they decided to hear him. The mother still had not told her children that she had accepted the Lord many years ago. Now, as she

told them the story of her salvation, there was a long silence. Finally, the daughter went to her mother and, with tears in her eyes, she put both arms around her and said, "Mom, please don't be ashamed of what you believe. With His help we also may believe some day as you have for so many years."

Up to the moment of writing this report, I do not know if this couple have accepted Christ. Please pray for their salvation.

"The Work You Are Doing Interests Me!"

By PERRIN COOK
Missionary-in-Charge, Atlanta, Georgia



THE experiences in a deputation ministry are varied and interesting. It was drizzling rain when I drove into the airport parking lot to leave the car while I

continued my appointment by air. A man was talking to the attendant, but I didn't notice that he was watching me. After I parked the car and entered the ground floor of the terminal, this same man was there. He asked if he might help me carry my luggage up the escalator. My first answer was a "no" as I was traveling light. I wondered why he was interested in helping me, and then he said that he had noticed my tie clasp with the Hebrew letters on it and wanted to talk with me. The clasp was made by our mis-

sionary, Mr. Mogensen, and the three Hebrew letters are the initials for Beth Sar Shalom, the name used for our Centers.

I said, "You must be Jewish to recognize the Hebrew letters." His answer was in the affirmative.

I let him assist me, and after flight arrangements, he and I talked for fifteen minutes. In the course of the conversation I learned that he was a representative for a shoe company in Atlanta. He had missed his flight by fifteen minutes. Coincidence? No, God did it! I believe His hand was in it, because I travel praying constantly that God will lead me to Jewish contacts.

In answer to his question of why a Gentile was wearing a tie clasp with Hebrew letters, I explained my interest in Israel. The conversation led to my identity as a Baptist minister. His first reaction was, "Oh, you are trying to convert the Jews!" Again, God gave me the answer, "No, I cannot do this. That is God's business."

He paused and said, "The work you are doing interests me. I have visited churches in areas where I travel. I would like to talk more with you when you are in Atlanta."

At this writing our schedules have not coincided, but he told me to keep trying. He wants to talk, and I believe that we will get together. Yes, God brought us together in a strange way, but God works in strange ways. As you read this, let me ask you to pause and join in prayer for the completed work of salvation through the Lord Jesus Christ in the heart of this interested Jewish man.

"Do You Convert Jews To Christianity?"

By HANNA EURICH
Missionary, Pittsburgh Branch



A YOUNG MAN telephoned the Center the other day. He wanted to know if our place was a *schul*, a synagogue. I told him that was not exactly what we were, but that we were a Center for religious information and instruction. His next question was, "Oh, but you are not one of those places where they convert Jews to Christianity, are you?"

Since this question is being asked very often by Jewish inquirers, I have an answer ready that at once lifts the whole matter to a personal and spiritual level. I told him, "As an answer, I will give you our definition of the word 'convert'. To convert does not mean to change from one religion to another, but in the biblical sense it simply means to turn to God. I'm sure you know the Hebrew term *Teshubah* (repentance)."

"Of course," he answered, "I know Hebrew."

"Then you know precisely what I mean when I use the word conversion."

The man said that he was really curious about our Center and that he would come by some time to talk more. I invited him to do so soon. I did not realize how literally he had taken that invitation until, about two hours after our conversation on the telephone, our doorbell rang, and when I went to answer there stood the same man. He said that he had walked past our building many times wondering if he should come in.

Meanwhile, Rev. Johnson had joined us, and a conversation followed in which the man told us the story of his

life. He was raised in an Orthodox family, but during his college years had abandoned the traditional ways that he had learned in the home. Now he found himself without anything that could give him motivation and guidance in his life. During the past years, he had faced problems which had brought him close to an existential crisis.

We know that this person is deeply troubled, and that he needs to find a new identity for himself. We pray that he will return or contact us again by telephone and that we can introduce the Messiah to him. Pray with us for this young man.

I also want to report of the Lord's leading in another matter. We have recently met two Christian ladies who are members of an evangelical church in a Pittsburgh suburb. The pastor and the congregation are eager to share in our work, and they have approached us for help and advice in their efforts to witness to the Jewish people in their community. Presently we are planning a series of meetings at this church. After this we will organize a community canvass and will go out with these people on door-to-door visits. We know God will bless as there is a genuine love and concern for people without Christ.

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Life Is Made Meaningful In The Messiah

By MISS RUTH BACKUS, Missionary, Phoenix, Arizona

Our missionary in Phoenix, Arizona, Miss Ruth Backus, has sent in the following testimony from Mrs. Berte Wish. She writes that Philip and Berte Wish attended a Beth Sar Shalom Fellowship in October for the first time, having been brought by a Hebrew Christian couple, Mr. and Mrs. Krause. After the message Miss Backus had opportunity to talk with them and realized that they were searching for reality. Within a few days our worker had a call from Mrs. Krause saying that Mrs. Wish had just accepted Christ as her Savior. About a month later the den Arends and Miss Backus visited the new believer, and after some discussion, her husband was under deep conviction.

Miss Backus writes, "They expressed the desire to talk further at another meeting and so in April after the Mission's annual banquet, I invited them to my home. Mr. Wish asked Dr. den Arend many questions and then after the two men went into my office, for the first time in his life, Mr. Wish prayed asking Christ to come into his heart and make him a good Christian and a good Jew."

Here is Mrs. Berte Wish's own story:

Because I was a girl, instead of the boy my father had wanted to carry on the family name, I had to get the type of education he expected. An old-fashioned rabbi tutored me until the modern Jewish Center was built. I was the only girl with 20 boys learning the Hebrew alphabet and to read Hebrew and Yiddish. After I was enrolled in the new Center, a combination of school, athletic activities and a beautiful house of worship, I became enmeshed in Jewish culture.

Father planned to live in Israel since Zionism was his life. However, the Lord didn't see fit to fulfill our dreams as my father became ill and passed on when I was fifteen years old. He had the pleasure he so wanted of attending my Confirmation, Sunday School, and Hebrew graduations, where my conversational Hebrew was demonstrated in speeches that made his face light up.

Our life changed after that, I began to question God's way of running things. I turned my back on the serious side of life and had fun in many ways. I married someone I knew my father would not have approved. He was an atheist from a family whose early background was Communistic.

By this time I no longer followed my religion in any sense except knowing I was born a Jew. I neither denied it, or was happy in it. After my marriage I began to read the Old Testament and found many references to a Messiah. It became clear to me that something had always been left out of the explanations I thirsted for from teachers, rabbis and my own family. So I kept seeking and reading and found I had a lost feeling.

I allowed my daughter to associate with persons of all denominations. She seemed to gravitate toward Gentiles in spite of my sending her to Sunday School at the Jewish Center, where after one year, she was unhappy. Later I encouraged her to belong to B'Nai Brith girls and took her to functions that were centered on Jewish life. I suppose I felt guilty, and wanted her to appreciate her heritage. The real break came when she married a Christian young man. He and his family were born-again. She was converted and baptized. Friends asked me how I felt, and I said that I wasn't too pleased; but if that was what she wanted, I would accept it.

Little did I realize that later I, too, would accept my Redeemer. My daughter's father-in-law kept sending pamphlets and literature to me, some from Beth Sar Shalom. I was very interested as my explorations through the years were so fruitless. I read and pondered and there was a peculiar change in my thoughts. I kept thinking, "Can this really be?" I searched the Scriptures and found many answers.

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A Report on New Missionaries from the Training Program

By Rev. MARTIN M. ROSEN
Director of Missionary Recruiting and Training

MARGERY ANSELMA spent six years as a classroom teacher for exceptional children. She has excellent credentials: a B.S. from Boston University, and a Master of Science degree from Yeshiva University of New York City. In many ways she is typical of many Jewish young people. She was brought up in the Bronx, New York, and attended Hunter High School, which is affiliated with Hunter College. This school was one of the first to pioneer accelerated classes and to segregate the exceptionally bright and promising students. Margery was in that type of program. When she first enrolled at Boston University, it was with an idea of becoming a nurse, because she felt that this was the best way in which to serve humanity. In the second half of her freshman year, she found Christ as her Messiah and dedicated her life to Christian service. She felt that she had the leading of God to accept one of the most difficult challenges in the field of education, and so she switched her major to education. She was trained for the purpose of teaching children who were emotionally disturbed or mentally retarded. Three years ago she married Emile Anselma. They had come to know each other through some of the meetings conducted by Hebrew Christians for the purpose of evangelizing the Jews. Last year Mrs. Anselma accepted the call of God and made herself available for missionary work among the Jewish people. She has been assigned to work in the New York Headquarters District.

LINDA SCHLEGEL is a native of Quakertown, Pennsylvania. She accepted Christ when she was fourteen years old and became active in the Bethel Evangelical United Brethren Church. Her burden of winning Jewish people to Christ came at an early age. Throughout most of her Christian training at Washington Bible College she worked for the Mission in one capacity or another. For several years she served as a camp counsellor, and for the past three years she worked at various duties in our Washington, D.C. Branch. Miss Schlegel is a licensed practical nurse and a graduate of Washington Bible College. She is highly skilled in domestic arts. Last summer she served as sewing instructor for the Singer Sewing Machine Company. During her training at headquarters she supervised the planning and preparing of meals at our Center for the many

MARGERY ANSELMA



LINDA SCHLEGEL

MARCIA BLACK



functions we have each week. During the period of her candidacy, Miss Schlegel acquired much experience in visitation. She has been assigned to children's and young people's work with Miss Ruth Wardell in Levittown.

MARCIA BLACK is the youngest person we have ever accepted in our candidates' program. She graduated from Moody Bible Institute at twenty-one years of age. Professor Louis Goldberg in the Jewish Studies Department recommended her so highly that we accepted her immediately upon graduation. Marcia is particularly interested in students. One of her favorite parts of the training program has been literature distribution at the universities here in New York City. Marcia comes from Logansport, Indiana. She has not found it very difficult to adapt to New York City. Miss Black plays the piano at several of our meetings and is known by her serious good humor. Upon completion of the missionary training program Marcia has joined the New York Headquarters' staff.

FELLOWSHIP MEETINGS IN HOUSTON

(Continued from Page 5)

McCall and Rev. Fruchtenbaum spoke on topics similar to those they brought in San Antonio, and Mr. Mitchell again acted as master of ceremonies.

About 35 persons attended the Houston meeting including nine Jewish people. Several of them were Hebrew Christians. Mr. Lee Testa gave a glowing testimony of how he received the Lord Jesus Christ as his Messiah immediately after our first Houston Beth Sar Shalom meeting over a year ago. One of the unsaved Jewish men who attended is a Sabra, a native Israeli, who promised to come to the next meeting and bring as many Jewish people as he could.

We are grateful to God for all that He is doing in our Beth Sar Shalom groups in San Antonio and Houston.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: If the people of Israel became a kingdom of priests as Ex. 19:6a indicates, what is the relevance of a land grant if God never allowed his priests in the Old Testament a part of the inheritance (Dt. 18:1, 2)?

Answer: The assumption underlying your question is that all the regulations regarding the Levitical priesthood must apply to the nation Israel as a kingdom of priests. If this were so, the promised land grant would have been just as incompatible with the nation as a kingdom of priests in the past as it would be at any future time. In other words, Israel could never possess the promised land and be a kingdom of priests at the same time. It would also follow that every tribe would have had to perform all the functions of the Levitical priesthood if this position were consistently applied.

Furthermore, the Levitical priests shared the land and all its blessing and fullness. They were given the firstfruits of the grain and the new wine and the oil, etc. They were allotted forty-eight cities in which to dwell as well as fields for the pasture of their cattle (Lev. 25:34). Since their time and service was to be devoted to the Lord they were not given any land inheritance that would have required them to build cities, till the soil, etc. The fact that they had no inheritance

did not mean that they were excommunicated from the land and had no rights concerning it.

The land grant of the future with the division of the tribes is given in Ezekiel 48. Verses 13 and 14 show that the Levites shall have their portion. See also 45:5. Here again the labor and the tilling of the soil belongs to the rest of the tribes (48:19). There is, therefore, nothing inconsistent between a nation as a kingdom of priests and a land grant. In fact, Rev. 5:10 brings the two together, "and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (American Standard Version).

* * * *

Question: What is the meaning of the word "perfect" in the New Testament? Is it used in two different senses in Matthew 5:48? What about Hebrews 5:9?

Answer: The word used in the passages to which you refer is *teleios*. The basic concept here is that of *completeness*. It comes from the word *telos* which James Strong explains as, "the point aimed at as a *limit*," "the conclusion of an act or state." The verb *tellō* from which it comes means "to *set out* for a definite point or goal." In secular Greek *telos* is used for *an end accomplished*, the *fulfillment*, *completion*, *accomplishment* of

anything. In the papyri it is used of persons who have reached maturity, animals which are full grown, something which is in good working condition, etc., etc. Thayer gives for *teleios* "brought to its end, finished; wanting nothing necessary to completeness."

In Matthew 5 the Lord is giving instruction for practical conduct and concludes by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is speaking relatively. We are to be in our area of living what the Father is in His. The same principle applies to 1 Peter 1:15, 16 and Luke 6:36. These matters are relative, not absolute. We can never become what God is; and the Mormon teaching that what God once was we are now, and what God is we may become is altogether an error of interpretation.

Hebrews 5:9 looks back to how the

Lord Jesus Christ was made perfect for His priestly work, completely equipped and fully qualified for His priestly office. This perfection is particularly related to His suffering (verse 8 and 2:10) and reaches its completion at Calvary when He becomes the author of eternal salvation. It deals not with His character but with that which He had to experience as the Lamb of God. On the words that Christ sent to Herod in Luke 13:32, "Go ye, and tell that fox. . . the third day I shall be perfected," William R. Newell says: "Christ's moral and spiritual perfection only emphasizes this word concerning the end of the prescribed path of humiliation and suffering culminating at the Cross." It was not enough to state the perfection of this Lamb, it needed to be demonstrated. We see this from the testing in the wilderness through Gethsemane all the way to Calvary.

LIFE IS MADE MEANINGFUL IN THE MESSIAH

(Continued from Page 9)

For several years various people in different denominations saw and heard my restlessness, and tried to convert me to their sects and cults. I welcomed their help and didn't do anything to discourage their overtures, but each time they failed to convince me. I was not ready for their ideas.

Finally, in the housing development where I live, a Hebrew Christian couple asked me to a Fellowship meeting. I refused three times, since my husband didn't share my enthusiasm about going. Neither of us connected this group with those mentioned in the Beth Sar Shalom pamphlets I had been given. But one day he agreed to go to a meeting. It was an illuminating experience to see Jews and Christians and Gentiles meet together and, with open hearts, listen to the Word of God. The local missionary captured our hearts with her warmth and I couldn't close my eyes to the truths I was discovering day by day, that the Messiah Whom the Jews were looking for had already come!

A Bible class in the neighborhood served to cement fellowships that were beginning to make my life fuller, and replace those empty relationships.

I cannot pinpoint the time or day I accepted our Savior. It was a slow growing away from my former concept of our Creator. However, through many privations in the past year He has held me in His arms and sheltered me until the calamities were over.

While writing this a surprise ending was provided, as so many times the Lord does provide a new beginning in our life. Being in a dilemma recently as to how to help over a bad spot with my health, and experiencing physical difficulties himself, my husband turned to the Lord. Within a matter of moments the pain left him as he prayed, confessing his helplessness. He said that the burden lifted from his shoulders. So things are looking up as we look up to our Savior for the daily help we need.



Jewish Notes

By ALTHEA S. MILLER

Mixed Marriages

An intermarriage syndrome seems to be overtaking the American upper and upper-middle class Jews. The departure of parents from the traditions of their "match-making forebears" and becoming acculturated to American ideas of romantic love as the basis for marriage are partially to blame for this unhappy situation, according to some religious leaders.

Another contributing factor is parental lack of spiritual commitment to their faith. With one in every five marriages involving a Jew and a non-Jew, such parents have no valid religious reasons for objecting. The paradox is that increasingly larger numbers of parents want their children to have Jewish marriage ceremonies. This presents a problem for the rabbis, many of whom will not preside at a mixed marriage ceremony.

Is intermarriage between Jews and Gentiles an "inevitable wave of the future" as some liberal Jews believe? Many thoughtful leaders feel that the accommodation of Jewish life to this pattern strikes a deadly blow at the survival of Judaism.

According to Dr. Marshall Sklare, Jewish sociologist at Yeshiva University, "the Jewish community as a whole

is soon bound to find itself embroiled in a bitter debate over what this development portends for its survival as a distinctive group."

An Eye on Israel

In an interview at Al Fatah headquarters in Jordan, Chief Yassar Arafat revealed some startling facts of hatred toward Israel. "How long can we go on in this war against our enemies? You ought to turn that question around. How long can Israel hold out? We can go on for generations if necessary. We shall never stop until we can go back home and Israel is destroyed. The alliance of the Arab world will make this possible. . . . The goal of our struggle is the end of Israel and there can be no compromises or mediations. We don't want peace; we want victory."

For the Jews, "going home" is getting to Israel to live. Immigration to that beleaguered land rose 28% with the arrival of 39,886 as against 31,071 the previous year. Of these 6,500 were from the U.S. and Canada, compared to 5,100 in 1968. For some Jews at least, the prayer "next year in Jerusalem" is being answered.

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).



ISRAEL in the Spotlight

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

CHAPTER V

JOB AND THE NATION ISRAEL

Second Study:

At The Mercy Of The Critics

Most of the Book of Job is taken up with the addresses of Job's friends and his answers to them. They are not incidental to the book but are of primary importance. To view them otherwise is to lose sight of the great movement of the book. These friends attempt as best they can to probe Job's predicament. He does not understand the reason for his unusual sufferings nor do they. It is no small problem with which these men are wrestling. There is no book in the Bible that does not have some reference to trial. The Book of Psalms has one hundred and fifty psalms and over ninety have some reference to suffering. There is no believer in the Scriptures whose history we have in any fullness at all, but what was called upon to endure trouble and suffering in some form. Many times the most godly were the most tried. Let your mind review for the moment the lives of such men as Abraham, Isaac, Jacob, Joseph, Moses, David, Daniel, Paul, Peter, the early disciples and apostles. Did not each one find out experientially the truth of the words: "But man is born unto trouble, As the sparks fly upward" (Job 5:7)? Those who were greatly used of God

were trained in the school of affliction and hardship.

Job Under the Critics' Scrutiny

The friends of Job in trying to explain his afflictions really misrepresent God as well as Job, and so are Satan's tool to cause Job to renounce God. Job's heart feels it cannot accept their opinions as to the dealings of God with him. These friends, mark you, were prominent, wise, and pious men, men of age and experience. Their arguments were good and forceful, but they were based on wrong premises. Job refuses to admit the cogency of their arguments because he knows of his own innocence of their charges against him. The arguments of Job's friends go from veiled insinuations to open denunciations. As the argument progresses the friends realize that they are unable to convince him, and they become more and more harsh and severe. They begin mildly but are astonished that Job tries to refute some of their primary arguments, and finally they lose confidence in his uprightness and sincerity. Instead of applying a balm, wine, and oil to his wounds, they cauterize them, pouring in vitriol. It is always like vinegar on soda for someone to come to a broken soul and dejected spirit prattling about

platitudes without sympathy.

The main contention of Job's friends was that suffering is for sin. This is true in general but far from true in all cases. As a matter of fact, Job's sufferings were not the result of sin so much as they were the trial of his righteousness, the trial of his faith. His friends reasoned that something grievous must be the matter with Job and because they could not see it, they concluded he was a hypocrite hiding his sin and his real self. Job's friends made him writhe more than Satan. They did him more harm than the devil. When Job knew his friends were wrong in their contentions, he was stirred to resentment against them. Throughout the words of the friends there is special pleading—they do not state the whole case at all. His friends were merely speaking truths they had learned from memory; he spoke his words from a tortured and anguished and agonizing heart. Though his comforters, miserable as they were, pelted him with inconsiderate words, he had more faith than any one of them (Job 13:15).

Let us note the trend of reasoning of each adviser. Eliphaz the Temanite held that all men are sinners and sin is connected with suffering. He does not at first doubt the sincerity of Job nor his integrity. He says: "Remember, I pray thee, who ever perished, being innocent? Or where were the upright cut off?" (4:7). His principle is true in general, but does not explain special suffering. What of the case of Abel? Was he not upright and righteous and did he not perish, being cut off by the hand of his murderous brother?

The other friends seem to get their point of departure from Eliphaz, and follow his reasoning, but more and more cast doubts on the piety of Job. He appeals again and again to his own observation and experience. Notice "as I have seen" in 4:8 and "I have

seen" in 5:3 together with the recital of his vision in his dream recorded in 4:12ff. (See also 15:17.) When he speaks in his second address he charges Job with guilt. He sets forth his indictment thus: "Yea, thou doest away with fear, And hinderest devotion before God. For thine iniquity teacheth thy mouth, And thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I; Yea, thine own lips testify against thee" (15:4-6).

In his third and last address he administers a scathing rebuke to Job accusing him of downright wickedness. Hear the severity of his words: "Is not thy wickedness great? Neither is there any end to thine iniquities" (22:5ff.). He goes on to charge Job with stripping the naked of their clothing, with withholding water from the weary and bread from the hungry, with turning away widows with emptiness, and with robbing the fatherless of their maintenance and stay. Think of it. Contrast this, if you will, with the statement God made concerning Job at the outset of the book and with Job's own recital of his former days in 29:11-13; 31:16-23. Carrying Eliphaz's argument to its logical conclusion, we should find that the most sinful men were the most afflicted.

Bildad the Shuhite appeals to tradition. He orders his argument after this manner: "For inquire, I pray thee, of the former age, And apply thyself to that which their fathers have searched out (For we are but of yesterday, and know nothing, Because our days upon earth are a shadow:) Shall not they teach thee, and tell thee, And utter words out of their heart?" (8:8-10). Tradition is just the observation of a number of men, and many times is no more correct than individual observation. He should have appealed to an objective norm and standard, God's own revelation to man, in

that measure in which God had already made Himself known in that day. In his second address Bildad prefaces his words with the statement: "Yea, the light of the wicked shall be put out, And the spark of his fire shall not shine" and goes on to enumerate the multiplied calamities and adversities that assuredly befall the wicked. His last answer to Job is quite brief and he contents himself with admonishing Job that man can by no means be pure and just before God when even the stars are not pure in His sight (chaps. 18; 25).

Zophar the Naamathite is the third friend and he feels he must speak forth his word of consolation and comfort also. He appeals to the law principle (not the law of Moses for it was not yet given). He states his position thus: "Know therefore that God exacteth of thee less than thine iniquity deserveth" (11:6b). If God were an exacting God, where would sinful man be? The psalmist asks this same question: "If thou, Jehovah, shouldest mark iniquities, O Lord, who could stand?" (Ps. 130:3). In his second and last address Zophar points out that the triumphing of the wicked is short and that he perishes forever like his own dung (20:5-7). He closes summarily with the words: "This is the portion of a wicked man from God, And the heritage appointed unto him by God" (20:29). He is quite severe and denunciatory in his charges as one would expect of a legalist. Boiling down the words of a legalist to the basic residuum, we shall always find him saying, "It's good for you that you are in such a plight. You are getting just what you deserve and even less. You have no cause to complain."

All these men based God's infliction of suffering, or permission of it, on a basis of justice (for sin) rather than on a basis of love. They were miserable comforters (16:2) and physicians of no

value (13:4); they did give the impression that they were the people and wisdom would die with them (12:2). How like so many critics of our day are these critics! Their criticisms too often are the opposite of the truth. Satan's afflictions were sore, but the criticisms of Job's friends were far worse.

Israel Under the Critics' Scrutiny

Since Israel has been suffering for centuries she has not lacked for critics, self-appointed, self-sustained, and assuredly self-opinionated, to tell her the reason for her trials. Zechariah gives a timely word here. In the first chapter of his prophecy, after noting the lessons for post-captivity Israel in the history of their forefathers' disobedience and punishment, he declares God's love and jealousy for Israel. God says through the prophet: "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" (1:15). It is as though a father were reluctantly punishing his own child with a stick or with a word of rebuke or restraint and a stranger came to chasten with a rod of iron. God scattered Israel (Jer. 31:10), but the nations made them howl (Isa. 52:5).

Isaiah tells Babylon: "I was wroth with my people, I profaned mine inheritance, and gave them into thy hand; thou didst show them no mercy; upon the aged hast thou very heavily laid thy yoke" (47:6). The contrast that the prophet draws between God's treatment of Israel and the dealings of the nations with the chosen people is marked. The critics of Israel ask: "Have not the trials of the Jews been minutely predicted by Moses and the prophets?" This question goes on the false assumption that God sanctions all that He predicts. By the same token God must approve of all wars for Christ said there would be wars and

rumors of wars. Too, the sufferings of Christ were detailedly foretold, but still the Holy Spirit notes that it was with "wicked hands" (implying responsibility) He was crucified and slain.

Some say: "It is too bad the poor Jews have to suffer, but they have it coming to them." On the same ground, which one of us, apart from grace, does not have infinitely more "coming to us"? Then, again, what of the saved Jews in the present suffering in Europe? (We understand that with saved Gentiles they form the body of Christ, but to the persecuting unsaved world all Jews are alike.) Will not the remnant of the tribulation time suffer though they be righteous? (Cf. the imprecatory psalms.) Would the critics say that these godly ones have it coming to them also? Many are satisfied in their thinking that the Jews are suffering because they have objectionable traits, personal and otherwise. Is not this the same method that Job's friends used? Because these critics do not understand the real reason, they feel they must find any petty reason to offer as cause for Israel's trials.

Those who lay their sufferings to the crucifixion of Christ feel they have solved the problem satisfactorily. Let it be understood that no words of man can in the least mitigate the guilt that attaches to Israel for the rejection of Christ as noted in the gospel narratives. But are there not features worth noting in his regard? Do not the words of

Christ, "Father, forgive them; for they know not what they do" have some bearing on the question? The list of culprits in Acts 4:27 is also illuminating. Still others say that the very plight of Israel proves that they are so sinful God never chose them as His people. If God did not choose them when He said the words of Isaiah 44:1, 2, then He never chose any believer today when He says, "he chose us in him before the foundation of the world."

We are aware that the choice of Israel is national to earthly privilege and that of the believer is individual to heavenly privilege, but we are speaking now only of the surety and certainty of the divine, sovereign choice. How unfair and cruel and inhumane and unfeeling and harsh, yea, almost savage and barbarous, have been many of the criticisms against Israel. She knows full well how Job felt when pelted with unfeeling words from self-styled physicians.

St. Augustine related the story of the man who complained to Almighty God about a neighbor, saying, "O Lord, take away this wicked person." And God said, "Which?" How foolhardy to judge without the mind of God. He shall bring to light the hidden things, so we can afford to refrain from the act of judging the suffering and the tried. May God grant that we shall not be found in the role of critic or judge of His suffering people Israel.

MIDSUMMER LETTER AND CALENDAR

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

THE CHOSEN PEOPLE

GENERAL INFORMATION

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

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

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

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

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