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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Behold, a sower went forth to sow" (Matthew 13:3). Sowing near Galilee in the days of our Lord was different from that of today. Now great areas of land have been cleared of rocks, and the stony soil which grew only thorns has been pulverized and made fertile. It was not so when our Lord preached to the crowds. Each field had four different kinds of soil: hard, rocky, thorny, and good. The time for sowing was brief, thus the sower could not plant each seed individually. His one job was to scatter the seed so that it would fall on every inch of good soil. If the harvest was to be plenteous the seed must be broadcast.

Modern farmers would ridicule such a method of seed sowing as being wasteful. Today we would say that it is folly to sow the seed on the hardened wayside, or rocky ground, or among thorns; but to our Lord each square inch of good soil is of greatest value, since the time of sowing is short. Somehow or other, the seed must be scattered so as to make contact with the good soil.

One lesson of the parable is "to scatter the seed everywhere."

The parable is both history and prophecy. It tells Christ's own experience, and it foretells His servants'. He is the great Sower, who has 'come forth' from the Father. His present errand is not to burn up thorns or to punish the husbandmen, but to scatter on all hearts the living seed, which is here interpreted, in accordance with the dominant idea of this Gospel, as being 'the word of the kingdom' (ver. 19). All who follow Him, and make His truth known, are sowers in their turn, and have to look for the same issue of their work. The figure is common to all languages. Truth, whether intellectual, moral, or spiritual, is seminal, and, deposited in the heart, understanding, or conscience, grows. It has a mysterious vitality, and its issue is not a manufacture, but a fruit. If all teachers, especially religious teachers, would remember that, perhaps there would be fewer failures, and a great deal of their work would be modified. We have here four sowings and one ripening — a sad proportion! We are not told that the quantity of seed was in each case the same. Rather we may suppose that much less fell on the wayside, and on the rocky soil, and among the thorns, than on the good ground. So we cannot say that seventy-five per cent of it was wasted; but, in any case, the proportion of failure is tragically large. *This Sower was under no illusion as to the result of His work.* (Italics ours — Editor)

Alexander Maclaren, D.D., *Expositions of Holy Scripture*,
St. Matthew, Chaps. IX to XVII, p. 202.

How thankful we are that our task is not to burn the thorns, or even to prepare the soil — that is our Lord's work. "Some seeds fell by the way-side,

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But others fell into good ground." It was the condition of the soil, not its chemical composition which differed. For example, a hardened path has been trodden by the edge of the field. It is exactly the same soil as the rest of the field but many travellers have pounded it down making it hard; even the foot of the sower, as he scatters the seed, makes it harder. The path has been hardened by external pressure. It is not rock but good soil that has been hardened. What a picture this is of men whose insensibility to the love of God is caused by the crush of life. Each occasion is another footfall that has hardened the soil. How many there are who never receive the Word because they are completely preoccupied! We are not to judge the condition of the soil. Who knows if the great Husbandman is breaking up the soil preparing it to receive the seed of the Word?

The servant of the Lord who has learned the parable of the soils is he who joyously and confidently labors in His fields! At the close of each day he knows that he has done his job and the Lord will do His. Dr. Maclaren has reminded us that the "Sower was under no illusion as to the result of His work." If we do our job, He will do His! We instill this fact into the awareness of our trainees in our Missionary Training Program.

In God's field, the results are His, and even a rejection is an accomplishment. If we understand this truth, He frequently encourages us by showing us what He has done to the scattered seed. Several years ago I spoke at the annual meeting of the Baltimore Tract Society. At the close of the meeting a young man expectantly approached me. "Don't you recognize me?" he asked. I had to admit that I didn't. He told me his name and then said, "The first time I ever heard the Gospel was in your Camera Club in Brooklyn." I had forgotten completely — actually I wanted to forget that Camera Club. I used to think it was the greatest failure in church history; yet, from that "failure" there are today five Hebrew Christians who are missionaries or pastors of evangelical churches. This young man was one of them. I had scattered the seed. Often I thought that it fell not on the wayside but upon the asphalt pavement, but there was a crack in the pavement. Others watered, but God gave the increase!

Last summer I spoke at the missionary conference of the Ocean City Baptist Church in Ocean City, New Jersey. At the close of the Sunday evening service two ladies came forward. The older one said, "Do you remember me? You were the first one to tell me about God's love." Again my memory failed. "Do you remember the Luckenbach Steamship Company?" Yes, I remembered. I worked there when I went to the Mission in Brooklyn on March 10, 1930 — the night I accepted the Lord. I remember how I worked to support my widowed mother and later I worked there while training at night for the Lord's service. I couldn't forget the days at work and the long rides on the subway each night: Monday, Wednesday, and Friday to City College; Tuesday and Thursday to the National Bible Institute. At the office they called me "deacon." One of my co-workers, a young widow with a daughter, told me about her burdened soul; and I told her about my Burden-Bearer. Shortly after that Dr. Cohn asked me to start a boys' work (the Camera Club) in Brooklyn and I left the Luckenbach Steamship Company and forgot the incident. Now 35 years later this "young widowed mother with a daughter" asked, "Do you remember me?" I didn't, but God did. Her daughter had a son who is now professor in a leading conservative theological seminary.

Our Lord abundantly blesses the obedience of those who sow the seed and leave the results to Him! Can you imagine what He will do with the "seed" which was "telecast" at our Passover Special in the Los Angeles area last April? By God's grace, we plan to scatter the seed by this method again next Spring so that one million Jews will be contacted. Already we have the assurance that the Jewish Evangelical Witness of Australia will telecast our Passover Program over five stations. The First Baptist Church of Dallas, Texas, will also sponsor the Telecast. Their beloved pastor, Dr. W. A. Criswell will personally offer to the listeners a special four-color edition of his booklet, "Israel In The Plan Of God." In several other cities the station cost has already been underwritten. Besides this, in every large area of Jewish population where we have a witness, we are already organizing the Christian community for this outreach. By God's grace, we shall sow the seed. "Pray ye the Lord of the harvest that he will send forth laborers into the harvest."

Another effective seed-sowing ministry is our literature work. Our printing press in New York is operating behind schedule because of the demand, and we have had to use commercial presses. *The Shepherd of Israel* is mailed each month to thousands of Jewish homes all over the world. We also give bulk quantities of this periodical free of charge to other Jewish missions.

We publish over a hundred tracts in many languages, and offer them freely to missions and missionaries all over the world. This is a seed-sowing work which we seldom have publicized, but faithful missionaries to the Jews throughout the world are grateful for this ministry. The Christian Friends of Israel of Southampton, England, has a postal ministry in 65 towns in Britain. Their magazine is "The New Horizon of Jewish Evangelism." In their July-September 1970 issue they gratefully acknowledge our gifts of literature.

An Appreciation

We wish to express our keen and most grateful appreciation to Dr. Daniel Fuchs, General Secretary of the American Board of Missions to The Jews, for his great help and esteemed fellowship in the Work of the C.F.I. in evangelising the Jewish people.

The C.F.I. Jewish Literature Postal Ministry is now reaching more than 13,000 Jewish families on a four-monthly basis, averaging about 3,250 Jewish families every month. Our stocks of literature were very nearly exhausted so once again we asked the kind help of the A.B.M.J. which has always been most helpful in the past in supplying so much literature for this particular avenue of the Work. Once again the Lord has used the A.B.M.J. in this remarkable way and they have sent us a very big consignment of literature — enough for our needs in our Jewish Literature Postal Ministry for another two years or more.

It is exciting to sow the seed, but the harvest is even more exciting. At this writing we are thrilled to be able to announce that negotiations are under way for a new field to be opened in Tel Aviv, Israel. Please pray about this. It will mean that in less than ten years we have, by God's grace, opened three stations in Israel — a door that formerly was closed to us. Haifa, Jerusalem, and Tel Aviv are the three largest cities of Israel. Pray that there will be an abundant harvest.



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



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

Witnessing To Jewish People In Greece

By DEMETRIUS PAPANIKOLAOU
Missionary, Athens, Greece



MR. PAPANIKOLAOU tells something of his work amongst the Jewish people in Athens, Greece:

With the strength that God grants I witness constantly to Jewish families in their shops and homes. Among them was Mrs. A who had previously invited me to the circumcision of her son, also, the architect, Mr. L, who listened to the Word in piety. To some people I talked about the Lord's Day in Zechariah 12 and 13. They were very impressed for in our day most of the Jewish people are too busy and do not even read the Old Testament. Two druggists accepted the Word joyfully. RB called me to his own home and we had a wonderful detailed discussion about God's salvation. He had just arrived from Israel. I had visited his mother-in-law previously and had given her the New Testament and one of our calendars. He seemed to agree that the Old Testament and New Testament are both God's Word. While visiting RE and reading to her from the New Testament, she said, "I have never heard such words," and she accepted a New Testament. In another visit two souls heard the Word but seemed to reject God's grace for them.

Our worker also tells of many op-

portunities to witness in Salonika, one of which was to a prominent member of the synagogue. He listened to the Gospel during a walk from the synagogue to his home. He tried to persuade Mr. Papanikolaou that the Jewish people are not responsible for Jesus' crucifixion. He insisted on an explanation of why Christians do not observe the Sabbath. He heard much but did not have patience to hear more and because of his age he felt tired. He took literature and when he and Mr. Papanikolaou parted he said, "We may meet again and talk more."

We are responsible to evangelize these many souls around us. May we be courageous in His presence and see fruit for our labor. Please pray that God will take away the cover from the eyes of these we have reached with the Gospel.

New Jewish Believers Among The Elderly

By HARRY JACOBSON
Missionary-in-Charge, Chicago Branch



AFTER one of our Friday evening Bible discussions conducted by Mr. Aaron Schapery, a young Jewish businessman, Mr. F put his faith and trust in Messiah Jesus. His wife, a Gentile Christian, had been praying for him and he had attended church many times with her. We too had many opportunities to witness to him.

Before Mr. F became a believer, he expressed his concern for his 91-year-old grandmother. He felt that he had much more time than she had! Mrs. Bronstein was able to witness to the grandmother in spite of hostility, and just a week before Mr. F made his decision for the Lord, the grandmother accepted Jesus as her Messiah. Mr. F's parents have been coming to the home Bible study and also have attended Aedus meetings occasionally. But now there is much opposition and bitterness from some of the relatives.

Another note of praise concerns our witness in a Jewish Nursing Home where a dear Christian friend, a nurse in the Home, requested we visit some of the elderly people. We were able to make monthly contacts with the aid of our Ladies' Auxiliary, and on one visit a middle-aged Jewish lady came to the Lord. She suffers from multiple sclerosis but recently remarked that the pain is easier to bear now that she has something to look forward to. The activities director of the Home asked us to begin a weekly Bible Study. We went through the plan of salvation with her, explaining that it was necessary to receive Jesus as personal Savior.

As of now, the doors are still open at the Home. We have had weekly meetings and the attendance varies between eight to twelve people, Jews and Gentiles. Recently after one of the weekly studies, Mr. Schapery had the joy of leading an 81-year-old Jewish man to the Lord. We had prayer together, and then he lovingly put his arms around us and said,

"Now I know why God kept me alive for so many years. Now when I die I don't have to worry — I will be with Jesus!"

We praise God for these new believers and ask for your continued prayers for their growth in the knowledge of Him.

Premiere Of The Mission Film In Argentina

By VICTOR SEDACA
Missionary-in-Charge,
Buenos Aires, Argentina



WE thank God for the fact that our General Secretary made it possible for our branch in Argentina to have a copy of the Mission film, "I Found My Messiah."

To celebrate such a unique event, we invited the Ministers' Association of Buenos Aires to enjoy a showing of this captivating film at the largest Evangelical Church in the city.

Prior to showing the film, I said a few words about our Mission and told of the purpose in presenting the film to Christians and churches in order to make known to the pastors what a Jewish person often experiences when he becomes a believer in the Messiah. The pastors were deeply impressed not only by the touching message of the film but also by the excellent quality of the filming.

A time of questions and answers followed the performance and great

interest was evidenced. One of the pastors asked whether the experience of Dave, the main character in the film, was the common case of most Jews who are converted to Christ. This gave opportunity to speak of my own experience and how I had been forced to leave home in order to be faithful to my Messiah and Savior. Pastor Lichtenstein also agreed with the significance of the drama.

We offered the film to ministers and churches as a means of stimulating interest in the salvation of the Jewish people living in their neighborhoods. We are looking forward to having the film synchronized in Spanish, so that everyone will be able to enjoy it fully.

Great possibilities are open before us through the projection of "I Found My Messiah." Many churches are asking us to visit them, and the time may soon come when a positive deputation work among the churches will be accomplished. As we look at the great harvest field around us, the Word of the Lord Jesus comes to our minds: "The harvest truly is plenteous, but the laborers are few; pray . . . that He (the Lord) will send forth laborers into his harvest" (Matthew 9:37, 38).

A Jewish Man Has His First Conversation With the Lord

By ELIAS DEN AREND
Field Evangelist, California



WE do not always realize the wonderful way our Lord works, sometimes when we least expect it or when we feel we are at a standstill. Then often He places

someone who is seeking in our path, a person who cannot find peace within himself.

I was in a motel and wanted to

study for the evening service. I took my Bible to the patio and while I was reading a gentleman took a seat near me. He was looking at the Book I was reading. I saw he wanted to speak to me, but didn't want to interfere. He just kept looking at me and the Bible.

Finally I asked him if he was interested in the Word of God. Immediately he asked me how I knew it was really the Word of God. I showed him the Scripture and pointed out the very authority of the Word.

He asked me if I was Jewish. Then he asked, "How could a Jew accept the New Testament? How could you believe that Christ was the Son of God?"

It was clear to me that he also was Jewish and when I asked him he said, "yes," but he never went to synagogue or kept the Jewish holydays. He also told me that he had been seeking the truth for many years, but could not find it. He had studied Judaism, and many cults. He tried alcohol, books, and other entertainments, but was never satisfied.

I invited him to come to our room, and he gladly agreed to visit my wife and me that evening. It was difficult for him to listen to my explanations, for before I could answer one question, he asked another. I was praying that the Lord would give me the right answers, for here was a man earnestly trying to get the information he had been awaiting for a long time. His questions were to the point.

He wanted to understand the "mystery of salvation" and he wanted to know how he could experience the presence of the Lord in his life. He wanted God to be real to him, to know what faith is, and to have the assurance of the saving power of our Lord.

It took many hours to show him from the Word of God, both Old and New Testaments, that Christ didn't

(Continued on Page 9)



BEN ISRAEL

by Arthur Katz

as told to Jamie Buckingham

A Logos Publication

Cloth bound \$4.95
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Seeking reasons for his very existence and the breakdown of western civilization, Arthur Katz hitch-hiked from Gibraltar and North Africa through Western Europe to the Middle East. He had tried Marxism, pragmatism, existentialism and hedonism — even life in a kibbutz — without finding his identity. After visiting the concentration camp at Dachau in Germany, he resolved to dedicate his life to teach-

ing, hoping that education would erase prejudice and ignorance. Yet the unanswered questions continued to plague him. Who is God? Where is this Christ? What is Life? A 20th-century **Pilgrim's Progress**, this book will be a powerful tool in reaching the inquiring intellectuals, especially high school and college youth as well as those interested in the Judaic tradition.

★

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Testimony

REV. RAYMOND COHEN, Cooper City, Florida

Lee and I were both born into Orthodox Jewish homes and lived the first twenty or so years of our lives in the East Bronx. We married at an early age in 1943 after my induction into the Army. After my tour of duty overseas, in which I was wounded, I was discharged from the Army in 1946.

If you can remember those days, you will recall that apartments were just not available. However, we were given a choice of apartments in Manhattan Beach, Brooklyn or in Fox Hills, Staten Island, and we chose the latter. By this time we had two sons, one, age 22 months, the other 9 months old. We moved into a two-room apartment in Staten Island. Soon after, we noticed something very wrong with our older boy. He was obviously bleeding internally. The doctor had us rush him to Mt. Sinai Hospital where his ailment was diagnosed as leukemia. We were advised to take him home inasmuch as there was nothing that could be done for him.

After having a good cry, we called out, "God help us." That night I was awakened out of my sleep, and a voice clearly told me that my son would be alright. Somehow I knew the voice was that of Jesus. This was indeed a miracle, as I had no previous knowledge of Jesus nor had I ever been associated with anyone who had anything to do with Him. I just told Lee that God had answered our prayer. I couldn't tell her it was Jesus who answered us; nor was I sure why, when I prayed to God, He answered us.

The hospital called the next day and told us that our son did not have leukemia and asked could we please leave him for further observation. During the next four years my son underwent six life-and-death operations. The doctors had given up all hope for his life, but each time he would somehow pull through. The one thought in my mind was the voice of Jesus saying, "Your son will be alright." During the ten intervening years, we had relocated to the Pelham Parkway section of the Bronx and then to Norwalk, Connecticut. In Norwalk my wife met a Gentile woman who went out of her way to be friendly. This woman questioned my wife about the Passover holiday and when Lee told her all she knew about the holiday, the woman went on to tell Lee much more than she ever knew. Amazed at her knowledge and interest in Jewish things, Lee asked her where she had obtained her information. She replied, "From your Jewish book, the Bible." She invited us to attend a Bible study class in her home, and when Lee asked if I would go, I jumped at the opportunity. You see I had now carried about with me the burning questions, "Who is Jesus?" and, "What do I as a Jew have to do with him?" This was ten years after the original incident of his answering our prayers.

At the very first class, the Gospel of John was being studied, and after I read the first fourteen verses in Chapter 1, I knew who Jesus was. Quietly in my own heart as I sat on the couch, I said, "My Lord and my God." I had no idea what being "saved" was all about, but that day I received Him as my own.

There is much to recount from that time, but let me condense it for you. I read the Old Testament constantly and incessantly and could see Jesus on almost every page. My wife became extremely angry with me. Our sons were studying for Bar Mitzvah at the Orthodox synagogue; and, as she put it, if I wanted to be a "goy" I should change my name and leave her and the children alone. We studied with the Rabbi as well as continuing with the Bible class in the home of our Gentile friends. At Lee's request, we discontinued studies with the Rabbi for she said that he just did not have the answers to her questions.

We were then introduced to other Jewish believers through the American Board of Missions to the Jews. After attending the meetings at Joe and Clara Rubin's house, my wife received Jesus as her own. We were both baptized in Norwalk, Connecticut by the Pastor who taught the original Bible class I mentioned previously.

For the past eleven years we have been actively engaged in witnessing, in teaching, in preaching for Jesus. My son is now 25 years old and has a wonderful wife. Both are believers in Jesus. My other boy, now 24 years old and also a believer, has also found himself a young lady with whom he wants to share the rest of his life. She became a believer this past December.

Last April, Lee and I decided we wanted to work for Jesus all the time, and so I left my position as planning manager with the Burndy Corporation and she her position as security secretary with the Perkin Elmer Corporation. Do we regret it? Not on your life! Jesus is the sweetest name we know. We now know why we are Jews. We now know how our heritage as Jews is completely fulfilled in Him. We have been completed. It is so much better to be complete than incomplete, wouldn't you say so?

INCIDENTS IN THE WORK

(Continued from Page 6)

just happen 1900 years ago, but that He came as fulfillment of a promise given in Genesis and through the Prophets. He had come in fulfillment of prophecies which were written in the Word of God concerning His coming, His ministry, His return, His power of salvation, and His virgin birth.

I believe what impressed him most were the Scriptures in Numbers 23:9-10; Isa. 43:7; 45:21-22; and 54:5-8. I read these passages over and over to him. Suddenly he stopped asking questions and exclaimed, "Then I am not as hopeless as I thought I was!" By then it was early in the morning, and I asked if he wanted to come back for another time of conversation concerning, as he called it,

"the mystery of salvation." He promised he would.

At 7:30 in the morning the same gentleman called on the telephone to ask if he could have breakfast with me. I was glad to accept for I was sure that when he had left me a few hours earlier, he had been under deep conviction. He could hardly wait until we were seated at the breakfast table when he told me the great news. During the few hours he had been alone, he had accepted the Lord.

A week later the man called me long distance and told me that, at the invitation of the Pastor of his home town church, he had come to the altar and openly confessed Christ as his Messiah. Please pray for this Jewish believer.

REPORT OF

BETH SAR SHALOM

WASHINGTON, D. C. BRANCH

REV. ROBERT E. A. MILLER

Missionary-in-Charge

Beth Sar Shalom in the nation's capital has had an increasing number of first-timers attending the various meetings. At our Family Night programs we are beholding how God is giving Jews an opportunity to hear the Gospel message at least once.

A Jewish man, father of two small children, gave his heart to the Messiah at a Family Night in the spring. Some of our responsibility is to nurture him in the things of the Lord. He attended the Passover Seder for the first time in April.

There's Mr. G who has had a steady witness now for almost four years. He still has not yielded to Messiah, but we see evidence of wrestlings in his heart. Recently he was a dinner guest in our home, and after the meal we talked late into the night. Mr. G wanted to know: "What does Bible prophecy have to say about Israel and what you speak of as the 'end times'?" Mr. Miller opened the Word and showed him God's redemptive plan. We've claimed this son of Abraham for Messiah.

Summer Campus Ministry

Beth Sar Shalom had a new venture this summer, twelve weeks with two student trainees who worked particularly with young people. Donna Marovich, a recent university graduate, focused her attention on Jewish students on a local university campus. Martin Gruen's thrust was a program of discussions, outings and entertainment for teenagers, some of whom had been known and previously contacted. It was a pilot program with great potential. We have had a burden for reaching Jewish students on the university level, and the fields are so ripe.

Passover 1970

Passover, 1970 will long be remembered for at least two unique features. Of the 190 persons present, about 90 were Jewish, and nearly 60 of them unbelievers in the Messiah. This is the greatest number to attend here in Washington. Then there were diversities of background that ran the gamut of the educated (a Maryland state legislator), the curious (a great proportion of 20- to 30-year olds), the concerned (a family whose son was soon to marry a Gentile).

Reactions and responses were like a mosaic. A retired Ph.D. warned: "I'll be angry if anybody speaks about the blood. I don't believe such nonsense. What Jew does today?" A thoughtful homemaker mused: "There's a radiance about these people (Jews who believe in Messiah as their Savior) — very unusual. Where does it come from?" One young man commented: "It made more sense than anything I've ever heard." A middle-age lady: "I never realized how much Jews and real Christians have in common." A young high school teacher and her mother marvelled: "You Christians know more about our Jewish faith and Bible than we do."

A Transformed Life

The following conversation took place between Mrs. Miller and a daughter of Mrs. S, the Jewish lady who came to a saving knowledge of Jesus Christ last year. Nancy, the younger daughter, began attending an evangelical church where she made a profession of faith in Christ.

"I feel as if I'm not me. I'm not the same person I was a few months ago."

"Praise God for this, Nancy. You aren't really the same when Jesus, the Messiah, enters your life. His power transforms and gives purpose to life."

"But our neighbor tells me things that are different from what you and Mother tell me. That's why I'm confused."

"Nancy, people 'make sense' in what they say if that's what you want to hear, I don't want you to accept what I say if it doesn't agree with the Bible."

Fear of her aggravated father, the misleading counsel of a neighbor who dabbles in some sort of spiritism, and the jibes of her older sister have combined to upset this teen-age Jewish girl. But we believe God will triumph in the hearts of this family.

In this day when great numbers of Jewish people are unusually Israel-conscious and are wary of "liberal Christianity" our testimony to the Jews needs your earnest prayers.



Rev. Martin Rosen Speaking at Seder



Washington, D. C. Seder



Family Night



Family Night



Jewish Notes

By ALTHEA S. MILLER

Changing Scenes

Until a few months ago, Reform Judaism was frowned upon by official and religious Israel. Now the religious scene is changing, due in part perhaps to recent stirrings in many kibbutzim (communal life centers existing on the borders of Israel). A search for "religious values" within some heretofore non-religious kibbutzim has given rabbis of the Reform persuasion opportunity to share their views of the Judaism story.

Another contributing factor to this changing scene is the Shalit case (see WHO IS A JEW?, *Chosen People*, May '70) where people even atheists are counted Jewish. Orthodoxy reels under the assault of such heresies while Reform Judaism makes hay. The latter argues in effect, "If Orthodoxy turns off some Kibbutzniks, maybe Reform can turn them on. After all, some religion is better than none."

History Maker Turned Writer

As the State of Israel was born in 1948 it was David Ben Gurion's dream to write a grand history of the modern Jewish state. Its first Prime Minister has since decided that to begin such a project after 80 would not be feasible. Mr. B-G, as he is affection-

ately known, is now deeply immersed in writing about situations and events he saw, participated in, and thought about at the time they took place.

Important conversations with heads of states and correspondence with great personalities from all walks of life were recorded at the end of each day and are now among the papers from which Mr. History Maker is writing. Admirers around the world wish him well. Believers in Jesus Christ pray that the eyes of this great man's spiritual understanding will be opened to that fact of history that the Messiah of his much-loved Old Testament prophets has already come to put away his sin, and will soon return to reign on David's throne in His land.

Straight Ahead Lies Yesterday

Since all of Jerusalem has been united under the Israeli flag, the Department of Antiquities has dug about 225 meters of the Herodian Wall, a part of the famous Western Wall. In an emotion-packed visit to the Western Wall Prime Minister Golda Meir looked, listened and said: "The skill of our ancient forebears commands respect and modesty by our own generation. This place can only strengthen our resolve to . . . fight for our future."

FROM DRUGS TO PEACE

By HILDA KOSER, Missionary-in-charge, Coney Island Branch

The following is the personal testimony of GF, one of our young people from Coney Island.

There are many ways to look at situations. When "pot" is taken, our look at reality becomes camouflaged and a false security envelops our being. Everything appears beautiful, even if it is not beautiful. Life seems to become what we would like it to be, but this is only a false impression. We are unable to see things as they really are and therefore situations cannot be dealt with properly.

When I was young I had a desire to do something with my life. To someone who smokes "pot" this is not important. I lived a day-to-day existence. The pressures in the world are many and we are a part of them no matter how hard we try to escape.

For seven years I smoked "pot" and experimented with other drugs. I was never arrested or in trouble, and there seemed to be no reason for me to quit the habit. During these years I looked at people and compared my life with theirs. I concluded that my life wasn't bad after all. I looked for a reason to stop smoking, but I was convinced there was no harm in it.

My life seemed carefree and beautiful, and without problems. But, was it real? I left New York and went to another State. I spoke with many believers in our Lord Jesus Christ and had heated debates with them as to the merits and demerits of "pot." I still could not find a reason for stopping.

As I look back now, I say, "What a waste of my life!" Finally, I returned to New York. My Mom asked me to go and see Miss Koser as she knew I respected her. I went to Sunday School. I knew I needed help but wouldn't admit it. I had a menial job, an unhappy life, no ambition, and no sign of relief. Miss Koser talked to me about the Lord and reminded me of His power. I realized that at one time I had an unquenchable zest for life but now I was just a wanderer, unhappy, and drifting in a sea of false happiness and reality. She challenged me to try staying away from "pot." Praise God, I didn't smoke for a while and things began to fall into place. Peace returned to me and for the first time in years I could see things as they really were. I was able to cope with my problems, but I was still skeptical.

Then a friend called me and invited me over for some "pot." I accepted and immediately I was back where I had started. For a moment I felt exhilarated but this feeling wasn't real. Afterwards I was confused. It took four days before my senses were clear and my mind was functioning properly. Thank God, I was able to realize it doesn't pay to give four days of life for a few moments of false security. It isn't worth it! When I looked to the Lord Jesus Christ I found everlasting joy and peace, not just for a few fleeting moments but forever.

Now I have a real direction in my life. I have turned my problems over to the Lord for He alone is the answer. Today many young people are seeking answers to their problems in drugs, but the only answer to all our needs lies in Jesus. My thanks go to many people who prayed for me, but most of all, I thank the Lord Jesus Christ for saving me and keeping me.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: How do you reconcile the time element involved in the building of the tribulation temple and the rebuilding of the city of Babylon, if the literal city is meant in Revelation 18, with the teaching of a pre-tribulation rapture?

Answer: The problem here is not as colossal as some would have us believe, even if the rapture were to take place before either of these projects was started. I know of no Scripture which says that the building of the temple cannot take place until after the rapture, or that the rebuilding of Babylon must be a post-rapture development.

But apart from any present beginnings, how long does it take to erect almost any kind of a building, or an entire city for that matter? With modern methods of construction we have seen both take place within a year's time. This last year here in New York City I have seen enough buildings erected to make many a great city of the past look like a country town. Put up an important plant in the remotest area and in no time there are homes and schools and shopping areas and new roads and traffic problems! Tremendous buildings just seem to mushroom when a World's Fair is planned. Actually, leaving out of the picture any "rapture" discussion, it seems to me that anyone thinking such matters to be incredible must be living

somewhere in the past (and I am trying to say it most kindly).

Question: I was reading Jn. 5:37, "Ye have neither heard his voice at any time, nor seen his shape," and it seems to me that God did not speak to anyone. Was it Jesus, then, that spoke to all the prophets?

Answer: Christ did not say that the Father never spoke to anyone. He was addressing a particular group of Jews who had been enraged because He healed on the sabbath and made Himself equal with the Father (verse 18). He is telling *them* that *they* did not hear or see the Father, nor did *they* have His word abiding in *them*, "for whom he hath sent, him ye believe not."

It seems to have been the voice of the Father which spoke to Adam and Eve in Genesis 3, to Moses in Exodus 19, and many other places; but it was Christ who spoke to Moses out of the burning bush (Ex. 3:2) and to Abraham at the offering up of Isaac (Gen. 22:11) and at every other appearance of the Angel of the Lord.

Question: What is the meaning of the word "Pentecost"?

Answer: Pentecost is from the Greek word *pentēkosta* meaning fifti-

eth. This name was given by the Greek-speaking Jews to the festival which occurred fifty days after the offering of the barley sheaf during the Passover feast.

The Hebrew name for this feast is *shavuot* which means "weeks."

Question: Why was it that Christ's lineage had to come through Seth, the third son of Adam?

Answer: The genealogical line of the coming Messiah had to include Noah since he and his sons and their wives were the only ones who survived the flood. Noah was a descendant of Seth, and therefore this is the lineage given in Genesis 5. All the other lines of descent from Adam and Eve ended with the flood and therefore could not have been the avenues of the Messianic lineage.

I do not believe that the answer to your question is to be found in some supposed "godly line" of Seth, and that this line was selected for this reason. All the descendants of Adam have the Adamic nature which constitutes them sinners. We sin because we have a sin nature. It is true that Noah was a righteous man (Gen. 6:9), but not because he was a descendant of Seth. Nor were his sons righteous because he was. If such a theory were correct, the entire present human race would be of the godly line of Seth and Noah.

Question: Why did the 120 speak with tongues on the day of Pentecost?

Answer: The reason for the gift of tongues in Acts 2 is explained in verses 5 through 13 and more particularly in verse 11. Jews had come from all parts of the world for the feasts of Passover and Pentecost and spoke their respective languages. In order to reach them with the Gospel

the Holy Spirit enabled the disciples to speak in these languages.

Question: What are frankincense and myrrh?

Answer: For the derivation of these names and their botanical names see *Webster's Dictionary*.

The Jewish Encyclopedia states that frankincense was imported mainly from Arabia and describes the tree as follows: ". . . a tree of shrub-like appearance, with compound leaves, five-toothed calyx, five petals, ten stamens, and a triangular, three-celled fruit, with winged seeds . . . The bark is slit and the gum oozes out . . . In the Talmud this frankincense is enumerated as one of the eleven components of the incense."

Myrrh is the dried gum of a species of balsam, or it may also be a liquid balsam. It has a delicate, agreeable fragrance but a bitter taste. For its New Testament use see Mt. 2:11; Mk. 15:23 and Jn. 19:39.

The bringing of gold, frankincense and myrrh to the infant Saviour is variously interpreted. Some see in these the deity of Christ, His kingship and His manhood since incense was used in worship, gold being a gift for kings and myrrh representing human suffering and death. Others see these gifts as a material provision for the family, the gold providing for their stay in Egypt and the frankincense and myrrh being viewed from their medicinal aspect and having, therefore, a practical use. Still others see here in germ the fulfillment of the predictions of offerings being made by the Gentile nations to the Messiah (Ps. 72:10; Isaiah 60 and Hag. 2:7). We must consider them to be, at the very least, gifts of royalty because of the question of the wise men in Mt. 2:2, "Where is he that is born King of the Jews?"



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 VII

THROUGH ISRAEL TO ALL THE WORLD

Psalm 67 is one of the shorter psalms in the Bible, but it is one of great significance for Israel and her spiritual position in the world. It reads thus: "For the Chief Musician; on stringed instruments. A Psalm, a Song. God be merciful unto us, and bless us, And cause his face to shine upon us (Selah); That thy way may be known upon earth, Thy salvation among all nations. Let the peoples praise thee. O God; Let all the peoples praise thee. Oh let the nations be glad and sing for joy; For thou wilt judge the peoples with equity, And govern the nations upon earth (Selah). Let the peoples praise thee, O God; Let all the peoples praise thee. The earth hath yielded its increase: God, even our own God, will bless us. God will bless us; And all the ends of the earth shall fear him."

Along with Psalms 65 and 66, this one forms a trilogy. The psalm is usually understood as a psalm of thanksgiving for the blessings and joys of the harvest. These picture the blessings which Israel and the nations will enjoy in the days of the reign of the Messiah. Though the psalm be small in

scope, yet it contains within it the secret of all missions and the unchangeable order of God for world blessing and conversion.

The psalmist speaks, first of all, of

God's Blessing and Its Result (vss. 1, 2)

The psalm begins with a threefold petition. The prayer is that God will bless His ancient people, Israel; that He will be merciful to them; and that He will cause His face to shine upon them. God's pardon and forgiveness are basic to all His dealings with His creatures. Israel must first experience and know the mercy of God in the pardon of sin, and this only through the Messiah and His work. How God's great mercy pursues every sinner.

A professional diver said he had in his house what would probably strike a visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached, and began to read

through the goggles of his head-dress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He became, while in the ocean's depth, a repentant, converted, and sin-forgiven man. He was saved at the bottom of the sea. The mercy of God reaches to the lowest depths.

The second part of the petition is that God will bless His people. The thought of blessing is prominent here, as in verses 6 and 7 also. The threefold priestly blessing of Numbers 6:24-26 is in mind. Aaron was charged to bless God's people, saying, "Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace." The shining of God's face upon them is manifestation of His favor and pleasure. This is to be realized not only upon them, but literally with them, in the sense of accompanying them on their way.

God's presence is to be with them to lighten, to cheer, and to bless. The shout of the King shall yet be in the midst of Israel. Verses 1 to 3 show that to experience the mercy of God is to know Him and to know Him is to praise Him. The psalmist makes it clear that the prayer for blessing and mercy is not a selfish one to stop with the recipient. It is asked for in order that God's gracious dealings and providences, that is, His way, may be known throughout the length and breadth of the earth; and that His saving grace may be experienced among all nations.

This is blessed fulfilment of the promise to Abraham that through his seed all the families of the earth would be blessed. Psalm 98:2 sees this as already accomplished in the mind of

God: "The Lord hath made known his salvation: His righteousness hath he openly showed in the sight of the nations." Is it not clear that Israel will be blessed for the blessing of others? As the firstborn of the Lord (Exod. 4:22) the blessing of God bestowed on them was to go out to all the world. God's grace is channeled through Israel to the nations.

The psalm goes on to speak, in the second place, of

The Blessing of Messiah's Reign (vss. 3, 4)

Verses 3 and 5 are identical and constitute a refrain. The longing of the redeemed in Israel in a state of blessing will draw all the nations of the world to the Lord. Hear the words of the prophet Isaiah (2:2-4): "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Also Zech. 8:20-23).

The nations will rejoice at the blessings yet to come to Israel and all the world in the reign of King Messiah. The subject of the praise of the nations will be the glory of being ruled and governed by the Messiah Himself. For the first time in the experience of the world there will be government with the strictest of equity. Messiah's shep-

herd care of the nations will leave nothing to be desired. Now He must overrule the nations repeatedly, but then He will guide and shepherd them. Universal blessings will attend the rule of the Messiah (Ps. 72:12-14). Praise will go forth to the Lord from every heart that is redeemed the world over, when He judges and governs righteously. How men long and groan for this now! And how blind the world is not to know that this is found in the Messiah and Saviour alone.

A blind girl whose eyes had been opened by a surgical operation delighted in the sight of her father who had a noble appearance. His every motion was watched by his fond daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he even looked at her kindly, it brought tears of gladness to her eyes. She said, "To think that I have had this father for these many, many years, and never knew him!" How the nations will bless the Saviour's name, for He has been near and accessible all these centuries but they never knew Him.

Lastly, the psalmist brings to our attention the truth of

Israel's Blessing and World Conversion (vss. 5-7)

The yearning of the believing heart that God may be fully praised is again expressed in verse 5. Judging from verse 6, many have taken the occasion of the psalm to be an abundant harvest. But spiritual interpreters readily see beyond this to a time when all nations shall recognize and praise God (Lev. 26:4). The curse will yet be removed from nature. The physical harvest is a prophecy of a greater one in the future, and a spiritual ingathering among the nations. Material prosperity will also be present (Zech. 9:17). There will be both material and spiritual blessings (Amos 9:11-15).

The designation of God as their own God marks the blessed sense of having Him as theirs in the joy of spiritual possession. The psalm concludes with the powerful statement that God will bless Israel, and all the ends of the earth will reverence Him. The repentant Jew is the way of blessing, life from the dead for the world. The Spirit of God repeatedly reminds us that the condition for world blessing and world conversion is that Israel be blessed first. This is then a missionary psalm which looks ahead to the worldwide spread of the knowledge of God, which expects the blessings of Israel to be transmitted to the nations of the earth.

Some time ago in a public address a man spoke slurringly of foreign missions, whereupon a Jew arose and said: "Some years ago my bank sent me to look at some land in Puerto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens, and a church. What did it? A missionary had come there from the United States. I sought him out and gave him my check because I had never seen so much civilization accomplished in so short a time. And now, when I hear such speeches as these, I say, 'How ignorant and provincial such men are!'"

But in that day, friends, Israel will do more than merely praise the outward results of the spread of the gospel. He will scatter abroad the Word of God himself (Isa. 61:5, 6). God always purposed a world-wide mission for His chosen nation. Through the mouth of His prophet (Isa. 43:21) He said: This is "the people which I formed for myself, that they might set forth my praise."

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.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who

come into personal contact with Jews.

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.

Gospel by Radio. "The Chosen People Broadcast" is maintained in the United States and Canada and a radio ministry is beamed to Europe and Israel.

SOME OF OUR REGULAR MEETINGS

NEW YORK HEADQUARTERS: Sunday 3:30 p.m. Hebrew Christian Worship Service, Tuesday 7:30 p.m. Young Adults' Bible Discussion Group, Wednesday 7:30 p.m. Adult Bible Class, Friday 7:00 p.m. Young Ladies' Bible Class, First Saturday 2:00 p.m. Ladies' Auxiliary.

CONEY ISLAND, 3116 Neptune Avenue: Sunday 10:30 a.m. Sunday School, Monday 1:00 p.m. Mother's Class and Kindergarten, Tuesday 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds), Wednesday 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks, Thursday 7:00 p.m. Adult Bible Class; 4th Thursday Family Night, Friday 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND, HUNTINGTON STATION, 27 Liberty Street: Monday 4:00 p.m. Children's Bible Class, Wednesday 12:30 p.m. twice monthly, Ladies' Bible Class, Friday 8:00 p.m. Adult Bible Class, Third Saturday 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: Tuesday 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class, Friday 4:00 p.m. Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class, Third Saturday, 7:00 p.m. Messianic Youth Fellowship, First Sunday, 3:00 p.m. Hebrew Christian Forum, Fourth Sunday, 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: Monday 1:00 p.m. Women's Meeting, Wednesday 4:00 p.m. Children's Class, Second Saturday at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: Tuesday 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix, Thursday 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 250 W. Missouri, Space 301, Phoenix, Third Thursday 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix, Monthly Prayer Meeting, Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: Sunday 3:00 p.m. Hebrew Christian Wor-

ship, Monday 7:30 p.m. Young Adult Bible Discussion, Tuesday 7:30 p.m. Bible Study Group, Second Friday 7:00 p.m. Family Night, Thursday and Friday, Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: Third Friday 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: Thursday 7:30 p.m. Bible Discussion and Fellowship, Friday 7:30 p.m. Teenagers, First Saturday 6:30 p.m. Hebrew Christian Family Night Fellowship, For information phone 726-4909.

FLORIDA, MIAMI, 16001 N.E. 18th Avenue: Friday 8:00 p.m. Adult Bible Class, Second Saturday 6:00 p.m. Fellowship Supper, Tel. 305-949-5009.

COOPER CITY, 9453 S.W. 53rd Street: Tuesday 8:00 p.m. Adult Bible Class, Thursday 1:00 p.m. twice monthly, Ladies Bible Class and Fellowship, Tel. 305-581-2391

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: Tuesday 12 Noon Ladies' Bible Class and Luncheon, Friday 8:00 p.m. Jewish and Christian Fellowship, Always open for counseling or visitation, phone 338-5957.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Blvd. St. Louis Park: First Friday 8:00 p.m. Adult Fellowship, Third Friday 7:00 p.m. Family Night Supper, Second and Fourth Friday 8:00 p.m. Bible Study Fellowship, Saturday 10:00 a.m. to 1:30 p.m. Children's Classes, Phone 929-2036.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: Tuesday 7:30 p.m. Bible Discussion and Fellowship, Wednesday 12:30 p.m. Ladies' Bible Class and Fellowship, Friday 7:00 p.m. Teenage Program — Bible Study and Socials, Usually last Sunday 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 W. Northwest Highway: Second and Fourth Friday 7:30 p.m. Bible Class for interested Jews, Saturday 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

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