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THE CHOSEN PEOPLE

TO THE JEW FIRST...

JERUSALEM FROM THE SOUTH



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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

As we enter the New Year we feel an air of expectancy, even though 1970 has been an upside-down year.

Is it any wonder we call 1970 a year of confusion and disorder? Our moral standards are actually reversing. What was once considered clean and wholesome has become obscene, and what was once filth is now being protected by the Bill of Rights! A few weeks ago we received a letter by certified mail from a lawyer in Florida:

I received an unsolicited copy of your "Twenty-One Reasons" in the mail on the 16th day of October, 1970. I request that I no longer be burdened with such ludicrous material in the future.

This is to put you on notice that I consider the publication you sent me obscene. This is also to advise you that if I do not have an immediate response by mail from you apologizing for your unsolicited and highly inflammatory mail, I shall take action with the Post Office Department to have your publication banned from the mails as being obscene. I have long been interested in having a Court test unsolicited publications such as yours but have not had the opportunity previously as no such material was ever sent me. I thank you for the opportunity to test this matter in Court; so if I do not hear from you by return mail expressing your sincerest written apologies, I will take such action as I am advised in law.

The publication that the lawyer calls "obscene" is a twenty-four page booklet of reasons why the Rev. Elias Zimmerman, who founded our work in Los Angeles, accepted the Lord. Needless to say, there is not one word that is offensive to modesty or decency; nor is it lewd. But, according to postal regulations, the lawyer can legally call this booklet obscene! On the other hand, it seems that what is definitely offensive to modesty and decency is protected by the First Amendment; and the following confirms this. The Sunday Record of Bergen County, New Jersey, printed a featured article of the Los Angeles Times Service, entitled, "Live Sex Strains Law On West Coast." It said,

The prevailing law on obscenity in love performances in California now seems to be the decision by the State Supreme Court earlier this year that the controversial play "The Beard" — which ends in a simulated sex act — is *not obscene*. (Italics ours)

The court said, in effect, that drama is the act of simulation (whether acting out a murder, a laugh or a sex act) and that the presentation of these simulations in a theater is protected by First Amendment guarantees of freedom of expression! (Punctuation ours)

The Sunday Record, October 18, 1970.

VOL. LXXVI No. 5

THE CHOSEN PEOPLE

JANUARY 1971

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Surely our moral standards have more than crumbled. Thus as we face the new year our hearts are filled with expectancy since we realize that God will not continually remain silent in this situation.

We feel this same lack of the knowledge of good and evil in the affairs of the nations. In 1967 the world (apart from the Arab and Communist Satellites) acclaimed the heroic stand of Israel against the Arab Bloc which was determined to annihilate Israel. Now, within a few years the heroic defender, the only nation in the world to withstand the threats of Soviet Russia, is labelled a "bloodthirsty aggressor." It seems the only time the United Nations is "united" is in its denouncement of Israel. Is the groundwork for the fulfillment of Zechariah's prophecy being prepared?

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle (Zechariah 14:2, 3).

It is because of this sense of expectancy concerning Israel and the nations that we have multiplied our testimony in that land. I realize that many of our friends question our stressing of "to the Jew first" each year; but everyone must admit that Israel's position among her enemies indicates her strategic position in this her hour of need.

Remember, too, that, strange as it may seem, the only way by which that knowledge of God which was bestowed upon Israel could become the possession of the world was by its first of all being made the possession of a few. People talk about the unfairness, the harshness, of the providential arrangement by which the whole world was not made participant of the revelation which was granted to Israel. The fire is gathered on to a hearth. Does that mean that the corners of the room are left uncared for? No! the brazier is in the middle — as Palestine was, even geographically in the centre of the then civilised world — that from the centre the beneficent warmth might radiate and give heat as well as light to 'all them that are in the house.'

Alexander Maclaren, *Expositions of Holy Scripture*, Volume 4, "Ezekiel, Daniel, and The Minor Prophets" p. 222.

As we repeat our biblical emphasis, "to the Jew first" we stress that its ultimate goal is the Gospel to all men everywhere. The nations of the world will never be blessed apart from the Abrahamic Covenant and its fulfillment in the Lord Jesus Christ. This is why we are excited as we announce the opening of another testimony in Israel — in Tel Aviv. This is a miracle of our Lord's gracious provision. In 1962 I was told that we could never have a work in Israel; but now we have three stations there, in Haifa, Jerusalem, and Tel Aviv, Israel's three largest cities. Besides this, we have several Hebrew Christians studying in Israel.

This is exciting, but even more so is the news that beginning January 1st our broadcast to Israel has been doubled. (See the December Salutation.) Instead of one half-hour each day throughout the year, by God's grace, we are now broadcasting a full hour every day! Can you imagine what this will mean? Last September we distributed ten thousand of our Jewish Art Calendars. We will need to double this amount at least.

You will recall that in the December issue of the *Chosen People* I wrote of the remarkable way our Lord is providing for this additional radio ministry. Shortly after I approved the contract I had what was a rare occasion for me —

a Sunday at home. Naturally, I went to church with my wife. After church was over we had to rush home as I was scheduled to speak at the Mission in the afternoon and also had several baptisms there. A member of the church caught up with me. He said, "I have an old car I want to give to the Mission. It's an 1899 Stanley Steamer and I'm giving it to the Mission for its work!" I was absolutely stunned. Antique cars are very valuable if you can make a direct sale without paying an exorbitant dealer's fee. The next day I called our radio agent to re-affirm signing the contract for Israel. I told him about the car adding, "I'm sure that the Stanley Steamer will balance the budget."

If any of our readers know of a potential purchaser, please let me know. We'll send him a picture of the car. It is in perfect operating condition. The thrilling part of the story is not the beautiful antique car; it's our Lord's provision for all of our needs. In our "sources of income" columns we hadn't figured on "the cattle on a thousand hills" nor on the Stanley Steamer in our brother's garage!

Passover Telecast 1971

There is another reason why we feel an air of expectancy as we face the New Year. This year, by God's grace, our goal is to reach at least one million Jewish people as well as several million Gentiles with our Passover telecast. Last April we were astounded by the results of this telecast in Los Angeles. It was not just a "shot in the arm" ministry; it resulted in crowds coming to our Los Angeles Branch for the Holy Days. We are still receiving mail about the literature we gave out and the calendars which were sent. Over 100,000 Jewish people viewed the telecast, and there were over 5,000 requests for literature. This year we are scheduling the telecast not only for Los Angeles but also for New York, Dallas, Denver, Miami, Minneapolis, Chicago, Philadelphia, Pittsburgh, and Washington, D. C. These cities are where we have our own staff of missionaries for the necessary organization, preparation, mailing and follow-up. Already they are working on this tremendous task. There are several more cities in the United States where other Jewish missions may be able to take advantage of our offer for them to use this telecast. These include Boston, Detroit, and St. Louis. Besides this, the telecast will be shown in five of the largest cities in Australia under the auspices of The Jewish Evangelical Witness.

In order to make this telecast ministry efficient WE WILL NEED YOUR HELP — your prayers as well as lists of names and addresses of your Jewish friends, neighbors, and acquaintances so they can be informed of the telecast showing in their areas. Sometime this month each member of *The Chosen People* family will receive a letter giving full details about the ministry and requesting the names and addresses. Please join our "team" as, by God's grace, we confidently expect the New Year of 1971 to have an abundant harvest of souls.

Ever faithfully yours in His service,



"...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

Challenging Conversations

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



WE are so thankful for our Monday night Home Fellowship Bible Class. My wife and I are given names of Jewish people who are ill in hospitals or at home to minister to. Sometimes we are very encouraged to find that they believe in our Messiah, and then again we find that they question as to whether or not Christ is the Messiah.

The other day we went to see Mrs. L., a Jewish lady, who had suffered a heart attack. She was very gracious to us and glad we cared enough to pay her a visit. The conversation led us to ask if she knew who cared even more about her than we did, One Who was interested in her whole person, body and soul. She said that she believed in God, but that she did not believe the Bible in its fullness. We tried to point out that the Bible was written by inspired men of God; also, that if it was not true, God wouldn't have allowed it to stand all these years. We told her that God spoke through the Jews, and that salvation was of the Jews. We are going back to visit and we pray that God will continue to give us the right words so she will come to believe the Bible and know Jesus as her Messiah.

Recently a young Jewish university student telephoned. He had heard about us being in Atlanta to do work

among the Jewish people. He wanted to know more about the work and our meeting place, and he came to our next meeting. Our hearts were touched to see him so interested and full of questions. He is a member of a local church but is not grounded in the faith. This student has joined our Monday night Bible class and we are challenged that we may teach and nurture him into a full acceptance and knowledge of the Lord Jesus Christ. Please pray with us for him.

Let me share with you the comments of a pastor in Mississippi. Speaking in regard to the pulpit presentation, "Christ in The Passover," he wrote, "The presentation was well above my highest expectation. It is my prayer that the Lord will use this service to increase among my people their burden for Israel, that they might be saved."

Rabbi Hears Mission Speaker

By EMIL OLSEN
Director of Church Relations
New York Headquarters District



THE ministry which the Mission carries on in the local churches is an exciting and challenging one. Not only are Christians made aware of the opportunities and responsibilities which Jewish Missions present to them, but Jewish people are attracted to the services which we conduct in the local churches.

I have given the sermon presentation entitled CHRIST IN THE PASSOVER in many churches in the New York area. Pastors have requested that I come and give this presentation, as it is a message which will bring enlightenment to their people regarding the traditional Passover Feast which the Jewish people observe annually. It also is a program that appeals to the Jewish community.

Recently a pastor serving in a church located approximately 75 miles from New York City requested me to come and give the Christ In The Passover presentation in his church. He submitted news release material to the local paper concerning the meeting and the newspaper caption read: "Christian Minister to Explain Christ in the Passover at Church." A full report of the scheduled service followed. As this church was located in an area where the Jewish community was small in number and scattered, most of the members of the church were not knowledgeable of Jewish life and customs. Likewise, the Jewish community probably never had visited this small church in the area.

The evening came for me to speak. There in this country church, small in size and number, but bursting with warmth and concern, Jew and Gentile were present to hear the message. The Rabbi and his wife had come from a nearby town. Also a Jewish dentist and his wife were present with several of their friends.

I presented the message and at the close of the meeting hastened to greet our Jewish guests. There was an op-

portunity to converse with them regarding the meeting, and they acknowledged the accuracy of our presentation. But, they quickly added, "We do not agree with your interpretation." I encouraged them to take some of our tracts. This they did, and after further friendly greetings, we parted. As they left having heard the message and seen the demonstration and with the literature in their hands, we too left with a longing in our hearts that they might come to know Him of Whom Moses and the prophets speak, even Jesus, their Messiah.

Jews For Jesus In The Bay Area

By MARCIA BLACK
Missionary, San Francisco, California



WHEN we arrived in California from New York City in July, we knew only the Hebrew Christians who had also come from New York. We wondered if

we would find more young people with whom to fellowship. Our first weeks found us thrilled to meet with forty plus young people who love Jesus and praise Him for the change in their lives since they let Him take control. But in the group were no new Jewish Christians and we were disappointed.

Then blessings appeared in the form of two young hip-type Jewish men who had recently accepted Jesus as their Messiah. They heard about our

(Continued on Page 7)



ON THE CAMPUS OF DENVER UNIVERSITY

By **ELIEZER URBACH**
Missionary, Denver, Colorado

After prayerful preparation and "armed" with tracts, Gospel portions, and New Testaments, we have finally made our first appearance on the campus of Denver University! Until now we have had few contacts with college students in Denver and have been praying for an outreach to them.

In answer to our prayers we received permission to set up a table in the Students' Union Building (You can imagine our joy!) which houses a cafeteria, gift shops, and offices for Student Government. This building is teeming with people most all hours of the day. We were in two groups for better outreach: one to distribute literature outside of the building; the other to man our display table and to answer questions. We gave tracts to every passer-by. Those who stopped to talk were offered a Gospel, a tract, or a New Testament. We offered the Old Testament Prophecy Edition of the New Testament only to Jewish students.

One young Jewish lady stopped by and was given literature — a tract and a New Testament. When she realized who we were she became furious and returned the literature.

A young man came by, looked our display over, took a tract, read it, and immediately a heated discussion started. We gave him a short testimony and our card and invited him to our Center.

A serious-looking coed stopped at our table. She took a tract and asked, "Are you Jewish? Do you believe in Jesus?" Hearing our affirmative, she grasped her head and exclaimed, "Wow! This Jesus is following me everywhere. My roommate is a Christian and since I came to college she is telling me of Him constantly. I have no peace. My mother is Orthodox, but I don't see her way as my own anymore. Tell me, can a Jew believe in Jesus and still be Jewish? My roommate told me that today I am going to find Jesus and now I stumbled on you. Isn't it amazing?" We gave her a short testimony which touched her so that she had tears in her eyes. She took many of our tracts and a New Testament. She introduced us to her friend, a nice looking Jewish boy, who also asked a number of pointed questions. We answered as best we could.

As I was dealing with him, another man came by and overheard me as I said, "I am just a mouthpiece, a messenger. The message is of the Lord." This started an interesting conversation during which he identified himself with some of our beliefs yet would not agree that Jesus is the Messiah. He took literature and our card and promised to call later.

Several girls, mistaking me for a rabbi, came to ask us about New Year services. This gave us opportunities to witness.

The highlight of the day was when a student, an Israeli girl from Jerusalem, began a heated discussion when she found out that I was an Israeli who believes in the Lord Jesus as his Messiah. She tried to prove to us that Isaiah 52 speaks about the nation of Israel. When we asked her about the 53rd chapter, she still persisted that it's the same. In answer, I quoted the chapter to her by memory in Hebrew, putting my accent on the third person, singular:

"He is despised and rejected of men . . .

He was despised, . . .

Surely He hath borne our griefs . . .

He was wounded for our transgressions . . . and with His stripes we are healed." (Isaiah 53:3-5).

She still would not give in, yet seemed somewhat shaken in her knowledge of Scripture. She took literature and promised to call us.

We spent most of the day on campus and gave out over 2,000 tracts, 250 Gospel portions and 25 Prophecy Edition New Testaments. We had a marvelous confrontation with our Jewish brethren pointing them to the Lord Jesus, the Messiah and Savior.



INCIDENTS FROM THE FIELD

(Continued from Page 5)

Jewish Christian Fellowship through a Christian friend of ours from New York City. He was hitchhiking across the country this summer and stopped in Albuquerque at a Christian house where he met Matt and Barry; and, realizing their need to fellowship with other Jewish believers, sent them on to us. We enjoyed sharing the Jewishness of this new life with them. They asked a multitude of questions late into the night and next morning started questioning again. What was really beautiful was that Matt and Barry were witnessing to a third Jewish man they had picked up in Berkeley!

A couple of days later our friend Harry Lew returned with another new Jewish believer! Mark had accepted the Messiah in the same house in Albuquerque as did Matt and Barry and

hitchhiked with Harry for three weeks, learning as much as he could from Harry. He immediately entered into our group activities.

A young married couple we discovered through a mutual friend was excited about the idea of a Bible study with a Jewish flavor. The husband who is Jewish, and the wife who is eager to learn about Judaism, have come to absorb the biblical background of the Jewish holidays.

Recently, a young man wearing a yarmulka and Star of David walked in after the Bible study. He is a student at Sonoma State College (50 miles north of San Francisco). He is the president of the campus Jewish club and enthusiastically claims Jesus as his Messiah and Savior! We are thankful for these additions to our fellowship.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: Will you please define the words "from faith to faith" in Romans 1:17?

Answer: The expression "from faith to faith" in Romans 1:17 is *ek pisteos eis pistin* in the Greek. This is literally "out of faith into faith." It shows both source and direction. The whole of the outworking of the righteousness of God is here revealed to be connected with faith. Faith is the source because it states that it is "out of faith." It is also the way of life for the justified since it is "into faith." It begins in faith with the acceptance of the Lord Jesus Christ and continues to be lived by the faith of the Son of God who loved us and gave Himself for us (Galatians 2:20). There is *progress* seen here, and the acceptance of the Lord Jesus Christ is just the beginning of our salvation. After it is received by faith it is spoken of as a matter to "work out" (Philippians 2:12). Note that this is not a working *for* our salvation but a working *out of* that which we have individually received. This is expressed in Colossians 2:6 and 7 in these words, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." So here we meet another divine paradox. We undertake our task according to Philippians 2:12

"with fear and trembling" lest we be led astray by some wile of the Adversary, but as we press on from grace to grace and from one victory to another "we abound therein with thanksgiving."

Question: In the Hebrew of Dan. 8:14 what is the meaning of the word "days"? Do they mean years? The Adventists teach that they are years and make the date of the cleansing of the sanctuary (the one in heaven) 1844.

Answer: The Hebrew of Dan. 8:14 does not have the word "day" (*yom*), but uses *'ereb* (dusk, evening) and *boqer* (dawn, morning), "Unto two thousand and three hundred evenings (and) mornings." As Delitzsch points out, this expression evening-morning removes every ambiguity and uncertainty regarding the actual length of time here intended. "We must . . . understand them of 2300 whole days." This is the case whether we apply the text to the cleansing of the sanctuary after the desecration of Antiochus or the Antichrist. There is absolutely no exegetical authority for referring the days to years and applying them as do the Adventists to the time of the cleansing of the heavenly sanctuary. This latter was, at any rate, already done when Heb. 9:23-24 was written.

Question: The veil of the Temple was not a pair of drapes and extended from wall to wall. Did the High Priest enter upon his knees under the curtain or around the end, next to the wall?

Answer: There are curtains in synagogues today which are made the same way and are drawn from the one side or the other. In fact, this is something which is often done in present-day interior decorating, and I have been in many motels where the drapery at the window was in one piece and was drawn from the end. The High Priest entered from the side. Had there been any unusual entrance required, as going upon his knees, this would have been mentioned in Scripture.

Question: God is often set forth in the Bible as a God of vengeance. Please explain this.

Answer: The wrath of God and the vengeance of God are the outworkings of His attribute of justice. This is evident from the Greek word used, for example, in Rom. 12:19. This is *ekdikēsis* and is a compound from *ek*, "out of," and *dikē*, "right" or "just." It is a carrying out of justice. We must remember that He is equally faithful and just to forgive us our sins if, as believers in the Lord Jesus Christ, we confess them (1 Jn. 1:9) as He is to bring recompense upon those who reject Him.

Question: Where will the waters of Ezekiel 47:1 and 2 come from?

Answer: Based on Ezekiel 47:1 Keil says: "The water therefore issued from the corner formed by the southern wall of the porch and the eastern wall of the holy place, and flowed past the altar of burnt offering on the south side, and crossed the court in an easterly direction, passing under its surrounding wall." The actual supplying of these waters, of course, will be the

work of our omnipotent Lord, and we do not need further to speculate about their source. See also Joel 3:18 and Zechariah 14:8.

Question: Deuteronomy 14:26 seems to give license to buy strong drink and yet Deuteronomy 29:6 says that they had never had strong drink.

Answer: The statement in Deuteronomy 29:6 that the Israelites did not eat bread or drink wine or strong drink has specific reference to the forty years' wilderness wandering as verse 5 states. The argument here is that God provided miraculously for His people in supplying manna and water (Nehemiah 9:20) that they might know that He is the Lord their God. It is therefore not a contradiction of the permission granted in Deuteronomy 14:26 which refers to the time that they are in the promised land.

Question: Is there a difference between the words "cult" and "heresy"?

Answer: A heresy is defined in Webster as "Religious opinion opposed to the authorized doctrinal standards of any particular church, and tending to promote schism." So, in the days of the Reformation, the Roman Church considered the "protesters" who later became the Protestants as heretics. To be a heretic, one must be a part of a particular religious group and then differ from it upon some point or points of doctrine in such a way as would tend to promote schism.

A cult is actually any system of worship of a deity or even devotion to an idea or intellectual fad. It is used today in a restricted sense of any nominal "Christian" group which departs in its doctrine from the mainstream of historic truth.

Our Expanded Ministry In Israel



MR. PETER GUTKIND, our missionary in Haifa, Israel, relates through his letters the way God has been guiding. The Gutkinds continue, by the help of the Lord, to enlarge the number of newly established contacts with people of different ages and classes. Sometimes it is revealed that a person they are trying to become acquainted with has known them from long ago. Especially in the Tel Aviv area they have been able to strengthen relations with people. With some they are taking first steps in preparing them for the Word of God and with others, discussing the New Testament. Much of their testimony falls upon attentive ears. The greater part of these people are of the Sephardic community and Mr. Gutkind meets with them at least twice a month. One man, Mr. T, was deeply impressed and said to Mr. Gutkind, "I will try to use every opportunity in order to meet you once more."

In the Haifa area, each day has brought new acquaintances to Mr. Gutkind. Most of the people in this general area are rather indifferent to the Word of God, but our missionary found that Mr. G was ready to listen. He is from a German-speaking country and listens carefully and with much patience. He is not hasty to proclaim opinions. He is a progressive person and religious, but not of the Reform religion, and the rabbis are not happy listening to his talk. He says, "It is not necessary to change the horse, but the rider!"

Peter Gutkind continues,

The oppressive heat of August restricted our contacts somewhat. However, we were able to pay more attention to those of our friends who could not flee from the heat. We were also able to make new contacts, some with men of independent thinking. Two families are typical; the first owns a business, and the other directs in a large factory. Both know how to arrange their lives and the theme of their talk is about menus, diets, the latest fashions, literature, and their beloved film stars. How to work with them I don't know, except the Lord direct us.

Another gentleman with whom we have been able to spend much time is Mr. Y who has been most unfortunate. He lost his whole family who perished at the hand of the doubly wicked, and later in Russia lost the greatest part of his bodily vigor. Later his non-Jewish wife secretly took away the two little daughters and disappeared without a trace. These are incurable wounds and he refuses to be comforted. Any allusion to God irritates him, but unintentionally I used a saying of the Lord without mentioning the source and his reaction was, 'that is correct, true words.' So the word of the Gospel was acceptable until I told him the authorship of my 'opinions' and an end came to the idyll. Nevertheless, contact with him is continued and perhaps he cannot free himself with us because of the prayers of the friends of our service.

In the early summer Mr. Gutkind reported that two men from the fellowship accepted Messiah Yeshuah as personal Savior and Redeemer. He had been in contact with one of these men for nearly five years. The discussions with the second man had been very little, but contacts with and sharing of experi-

ences by other believers have brought him nearer and nearer to the Messiah. The prayers of these men express their surrenders to the Savior: "I thank thee O Lord that it is given me to know that the man of Nazareth is truly the Messiah and now also my Savior, and that only in Him there is rescue for mankind"; and the other man prayed, "I thank thee God for thy deliverance; I identify myself with thee fully." Mr. Gutkind is praying that the Lord will open new blessed possibilities to root out prejudice and pull down illusions, to build new circles of friendship and plant the Word of the Gospel.

Sometimes it is the Gutkinds' silent testimony or their daily Christian life as they react to difficult situations that God uses. The life of ST proved this. His family lived turbulently and 22-year old S was in much need as he could not find work. After prayer the Lord enabled Peter Gutkind to find him a suitable job in Haifa with a family who also gave him temporary lodging. He was happy and thankful. But here is the surprise, and we quote: "Someone brought the news to his family that S was kidnapped by the missionaries. Last week the full family appeared with sour faces 'immediately to let him free while there is still time before we alarm the police and it shall be very ugly.' A softening entered after I went with them to see S and after hours of persuasion and time spent eating together, they departed inviting us to visit them later. Praise the Lord!"

The atmosphere in Jerusalem on the eve of the High Holy Days (Rosh Hashana and Yom Kippur) was customary, but thoughts of people are about things not so festive. They talk about the rise in prices, about the cholera outbreak, about the ceaseless missile move along the Suez Canal, plane hijackings and grave concern over the fate of the passengers in the hands of the terrorists. These are big, weighty, oppressive problems and yet we know the solution is for man to come to the One Who says, "Come unto me all you that labor and are heavy laden, and you will find rest." Mr. Gutkind continues,

Praise God that it is in the power of His Word to turn the attention of man from his problems to seek and find Him. Something like this happened to Mr. A, young-looking father of two boys, and from a notable Sephardic family. In their former homeland, North Africa, they observed a strict traditional family life. When they immigrated to Israel the influence of the Israeli life began to penetrate. The living spirit in this family was Mr. A. He fought against futility and backwardness in youth clubs, labor movements, among friends and in public relations. The Lord blessed my testimony to him and the Gospel fell on good ground. He was particularly impressed by the Word about drinking of the water and not thirsting anymore. He is very interested in all he hears from us and has begun to use new terms — shall he also become a new creature? Let us pray for him.



Mr. Goren



Mrs. Goren

Since the first of last year the work in Israel has been reinforced by the addition of **MR. AND MRS. JACOB GOREN** to the missionary staff, working in Jerusalem.

Mr. Goren shares some of his testimony with the *Chosen People* family:

My first contact with Christianity goes back to my childhood days. I was born in a little Polish town near Warsaw in 1915. My parents were Jews by name, but they despised all religions. I was sent to public school and my parents did not oppose my attending classes in religion, directed by a Roman Catholic priest. Another Jewish boy also attended these classes and I recall that one day the Gentile boys protested our presence. They said, "We are Christians, we don't want Jews to study our religion with us." At that time I knew already a little bit about Christianity and I said: "But why not? Doesn't Jesus belong to us also? Wasn't He a Jew?" Thus the matter ended.

When I reached the age of 14, my parents sent me to Warsaw to continue my studies. Here I came in touch with the Halutzim — the Pioneers of the Zionist Movement. I was convinced of the rightness of their purpose and joined their ranks. However I soon lost my enthusiasm, for God must have already planted a different longing in my restless soul.

The deep yearning of my heart was soon to be fulfilled. A friend of mine whom I visited who belonged to the same Pioneer movement, told me that he was occasionally attending the meetings of the Mission branch in Warsaw. I was restless and curious so I joined him and others and went to the meeting.

The message of the Gospel answered the yearnings of my heart. I was gripped by a new joy of fulfilled longing. I therefore took the matter seriously and began to think deeper about the messages from the Word. The decisive day for me was December 31, 1936. On that evening the Jewish Christians of Warsaw had a united New Year's service. They sang the customary Yiddish and Polish gospel hymns. Then the Scriptures were read and many of the Jewish believers rose to their feet to tell of their salvation through the Lord Jesus the Messiah and Savior of their soul. No human being urged me to do so, but my heart was open to the Holy Spirit of God, and it was surely He who moved my heart and feet to go forward, to stand before the people and to declare that I too had come to know the Lord Jesus to be my Messiah and my personal Savior and that the new birth had begun in my life.

The Gorens tell of having had a wonderful week in April in Jerusalem. The high point was the sunrise service at the Scotch Church and in the Garden Tomb. Beside the empty tomb benches were put in every available place and yet some people stood all through the meeting. Most of these were tourists from all over the world. The rest of the day, from breakfast on, was open house at their home until late evening. They were very thankful for this opportunity to celebrate our Lord's resurrection.

Mr. Goren writes that they celebrated Passover this year from both the traditional and the Christian standpoints. Along with those people from their own fellowship they had several new friends, some Jewish. The Jewish friends were greatly impressed by the service and said they would never forget it. "We feel that this service helped these Jewish people to understand that we, the Hebrew Christians, do not deny our nation and the Old Testament," Mr. Goren explained. "The difference is that they have the lamb in symbol on the plate and we have the fulfillment — the real Messiah in our hearts."

There is a monthly gathering to bring together believers and nonbelievers. Sometimes Mr. and Mrs. Goren have a pot-luck supper in their home for these people and their children. A great time of sharing the Lord's blessings and testimony is always enjoyed.

(Continued on Page 18)

Witness at the Minnesota State Fair

by **DAVID WOODS**

Missionary, Mpls./St. Paul Branch

THIS YEAR the Minnesota State Fair held in St. Paul had a million people pass through the fair grounds. At our display booth we had as our theme, Peace — Shalom, and we availed ourselves of every conceivable opportunity to relate to Christ as our Peace and Prince of Peace. Many "hippies" were surprised to learn that we knew of peace from our Bible from thousands of years ago.

We had many exciting times of witness; some were intense dialogues with genuine interest, and others were sad because of anger or lack of faith in God. It was heartbreaking to meet so many without faith in God, or any moral codes. Many Jewish people do not accept the Bible as God's revealed word, and some are suffering in mind and body for lack of real faith and knowledge. I am thankful to report that we put thousands of tracts into hands of Believers, Seventh Day Adventists, Mormons, Christian Scientists, Atheists, Agnostics, Hippies, Spiritists, Fakirs, and the mentally and emotionally ill.

Many children came to us. My heart was stirred when a woman with six children from a hospital for handicapped children stopped at our booth. Again, as last year, we offered miniature cars to the children who promised to read the Bible. We rejoice that we could give away 4,000 miniature Bibles to children, teenagers, and adults. We had many, many young teenagers interested in talking with us. Often they were confused about their faith and were searching for reality in life.

A young Jewish intellectual who spoke English as well as Hebrew and Arabic lingered at our display. We discussed the Tenach. He showed sincerity and openness to God. We are preparing to meet with him soon and he indicated that he was interested in coming to our meetings.

Many Jewish women stopped at our booth. During a conversation, two Jewish mothers admitted the need for a Jewish education in Bible for Jewish children. They openly agreed that after Bar Mitzvah, most Jewish children are still unlearned about God and the Bible.

This ministry at the Fair has been a great challenge to us, and to those who wonderfully assisted us. Pray as we mail out Bibles and literature to those who requested them and also for our follow-up visitation.





Jewish Notes

By ALTHEA S. MILLER

What Side of Fence?

Armed guards on EL AL Airline flights are "a gross violation of international law" according to a terrorist spokesman. The outraged terrorist attributed the failure of his colleagues' attempt to hijack an EL AL airliner to "this outrageous Israel violation."

Women Call for Peace

In an extraordinary session in Jerusalem, Jewish and Arab women unitedly voiced strong pleas for peace. Mrs. Balja Khoury of Jaffa spoke for the 150 women in attendance. "Our job is to work for peace in the land of peace. Women, here and in the neighboring countries the time has come to raise our voices jointly and say *halas* (enough). It's peace we want for our sons and for all peoples."

Light, But No Illumination

A seven-branched menorah was recently uncovered by archaeologist Nahman Avigad. It was incised on a wall opposite the place where the Jewish Temple stood some 2,200 years ago. This find is the first known detailed menorah made during the days of the Temple.

The menorah has always been one of the Temple's holiest items. The

eight-branched candelabrum came into use after 167 B.C. when the Jews reconquered Jerusalem from the Syrian-Greeks. In cleansing and restoring the Temple for worship, they found "consecrated" oil sufficient for just one day. By a miracle the oil lasted for eight days until new holy oil was prepared and delivered to the Temple. This miracle marked the beginning of the Feast of Hanukkah, eight days of light to commemorate the victory of the spirit over the enforced worship of material gods.

When the lights of Hanukkah have flickered and died, illumination is gone and with it spiritual security. Would that contemporary Jews could see that Jesus is the "true Light which lighteth every man that cometh into the world" (John 1:9).

"Buy Israel"

Jewish families in the greater Washington area are being urged by their leaders to buy at least one dollar's worth of Israeli products each week. Most things wanted by Americans — clothing, food, arts and crafts are available in many stores.

Every item purchased not only helps Israel's economy, but gives American Jews another means of identification with THE LAND.



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 IX

"SALVATION IS OF THE JEWS"

None of the interviews which Jesus the Messiah of Israel had when He was ministering on earth, was without significance or deep interest. This is certainly true of the encounter He had with the woman of Samaria recorded in the fourth chapter of the Gospel of John. She had come seeking for physical water to quench her physical thirst, but the Lord Jesus Christ pointed to Himself as the unfailing Source of spiritual refreshing and spiritual life. When the Lord laid His finger on the spiritual cancer in her life, she used diversive tactics to shift the spotlight from herself to others.

The account reads in part (4:19-26): "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers

shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he."

When Christ indicated that the Samaritans knew not what they worshipped, He had reference to the fact that the Samaritans rejected the prophets and the writings of the Old Testament. They were thus deprived of the additional and fuller revelation of God given there. The difference in Jewish and Samaritan worship lay, not in difference of place of worship, but of the object of worship. The Samaritan religion, even after the original elements of idolatry (II Kings 17:33, 41) had been removed, was a perverted religion. The five books of Moses which they had in a poor text, was not clarified nor illuminated by the clearer revelations God gave the prophets. But the Messiah of Israel declared that the Jews knew what they worshipped, for

they had the full testimony of God's revelation in the Old Testament. The Jews know their God, for salvation comes from them. God's redemptive program was intended and is for the whole world (John 3:16, 17), but it comes from (out of) the Jews.

What did Christ mean when He made the sweeping and vastly important statement that "salvation is of the Jews"? He was here comprehending in small compass the whole range of redemptive truth. Salvation is indeed of the Jews in a threefold way. In the first place, salvation is of the Jews

In Its Preparation

All the preparatory steps and stages of God's redemptive scheme were laid in the realm of Israel's spiritual life. Salvation was promised to Abraham and his descendants. Solemnly did God promise to Abraham that in him, in his seed which is the Messiah, would all the families of the earth be blessed. This same covenant commitment was ratified and remade with Isaac and Jacob and their descendants (Gen. 12:3; 18:18; 22:18; 26:4).

The salvation of the Lord was portrayed by Moses in the tabernacle with its furniture. The altar of burnt-offering meant the coming Messiah would be the believer's Justification. The laver spoke of Messiah our Sanctification. The table of showbread pointed to Christ our Food. The candlestick is the indication of Messiah as our Light. The altar of incense speaks eloquently of Christ our Intercessor. The veil into the holiest of all declares Messiah is our Access to God. The ark of the covenant preaches to us the truth of Christ as our Representative in the Presence of God.

Not only did the Mosaic tabernacle picture salvation in its preparatory stages, but the priesthood was vocal with its exhibition of the truth that the coming Messiah was to be the High

Priest to make sacrifice for sin and to make prevailing intercession for His own. Furthermore, the very sacrifices all set Him forth as the perfect One in His Person and work. The whole burnt-offering meant to tell us that He offered Himself unreservedly and obediently to carry out the full will of the Father. The meal offering pictures Him as the blemishless and stainless One in His perfect and ideal humanity. The peace offering can mean nothing other than He was to accomplish the procuring of our peace with God from whom we, as sinners, were all so grievously estranged.

The sin offering took into account that the Messiah would die for the sin nature of man which is under the curse of God and condemned utterly. The trespass offering has in view the restoration of that which has been lost through transgression, and the Messiah in His death restored that which He took not away. Who will dare to say that Moses spoke not gloriously of the Messiah yet to come? But the end is not yet, for the Hebrew prophets are full of glowing predictions of Messiah's divine nature and finished work. Isaiah speaks of His virgin birth from a maiden in the house of David. The future rule of the King of Israel, as well as the path of sorrow and suffering necessary to that goal, are also vividly presented (Isa. 7:14; 9:5, 6; 53).

Jeremiah points to the One who is David's righteous Branch through whom justice and righteousness will be meted out in the land, whose name is the Lord our Righteousness (23:5, 6). Ezekiel delights to speak of the righteous and tender Shepherd of Israel who will gather the outcasts of Israel and the dispersed of Judah and care for their every need (34:11-16). The prophet Daniel in Babylonian exile looks far into the future day and predicts the very time of the Messiah's

coming for the salvation of the world (9:24-26). The message of Micah included even the very place where the Saviour was to be born into the world, Bethlehem of Judea (5:2). Malachi unerringly pointed out the forerunner of the Messiah, as well as the coming of the Redeemer Himself to His temple (3:1). The expected Messiah and Saviour and His salvation were the dominant notes and themes in the predictions of the Old Testament prophets.

A Hyde Park orator was denouncing the feeble efforts of the Jews to resist the Roman oppression in the first century of the Christian era, and suggested that if they had appealed more to the sword and less to the sacred writings, they might have fared much better. One in the crowd asked, "But where are the Romans today?" "Nowhere," was the quick answer. "And where are the Jews today?" "Everywhere," was the sarcastic but true reply to the evident appreciation of the hearers. Yes, it was those sacred writings which indicated the preservation of the nation and people of Israel and also foretold of the glorious coming salvation to be brought to them by the Messiah, the Son of David.

In the second place, salvation is of the Jews

In Its Presentation

All too often it is overlooked that the Jews had an equally large and important portion in the presentation of God's salvation, as in its preparation. You do not need to read far in the New Testament before you are aware that the coming Saviour was heralded by a Jewish forerunner, John the Baptist (Matt. 3:1-3). In true Old Testament prophetic form this man of God summoned Israel to repent and turn to God in preparation for the soon approach of the Messiah. Then when the Saviour did come incarnate in the hu-

man family, it was to a Jewish virgin that He turned to find His parental abode. He was born of a Jewish virgin of the royal house of David in the truly Jewish city of Bethlehem of Judah (Luke 1:26-33; Gal. 4:4).

He observed the regulations of the law and the feasts of the Hebrew Scriptures. Too, He was announced to the Jews. He made known that He had come to Israel as her Messiah and King. He sent His disciples to minister and preach to the lost sheep of the house of Israel (Matt. 2:1, 2; 10:5, 6; 21:9-11). Finally, when we are thinking of the presentation of salvation or its manifestation, we need only be reminded that salvation was finished by the King of the Jews. The superscription over His cross as He died, proclaimed to all men everywhere that He was the King of the Jews as He paid the ransom for our sins. (Matt. 27:37; John 19:19). Even when opposing men wanted this changed, it could not be altered. Truly, salvation is of the Jews in its manifestation in a Jewish environment with Jewish participants, centering in the Jewish Messiah and King.

Finally, salvation is of the Jews

In Its Propagation

Not all are aware that the first preachers of the Messianic message and salvation were Jewish disciples. The Messiah chose certain men to proclaim abroad the message of His appearance and the gracious purpose of God. These men were all to a man of the Jewish household of faith (Matt. 10:2-6; Luke 10:1). In fact, the Saviour made it plain that they were to direct their ministry to Israel alone. From the very first the blessed message of God was opposed by the ungodly who heard it. In those days the word was often sealed by the blood of the witness. We must never forget that the first martyrs of the faith were Jewish:

Stephen (Acts 7:59, 60) and James, the brother of John (Acts 12:1, 2). The apostles who laid the early groundwork for the spread of the truth were Jewish apostles (Acts 2:14; 10:25ff.; 10:34-43). The apostles Peter and Paul were from Israel. Thus from start to finish the great work of salvation was permeated with the presence of Jews. Our Lord spoke meaningful words when He said: "Salvation is from the Jews."

Because salvation is of and from the Jews, does not mean that all Jews or any Jew is thereby saved and in possession of that salvation. It is a Jewish household of faith, but, sad to say, the majority of them have vacated the house. A prominent rabbi said recent-

ly, "We have given the world their religions, but have none ourselves." The reason is clear: they are seeking to establish their own righteousness and salvation, and have not submitted to the righteousness and salvation which God Himself has provided.

A minister was going along the road one day when he saw a man working in a field. He could see the land was not of much value, so he said: "Sir, your land is not very productive; is it?" "No, it's just like self-righteousness." "Indeed, how's that?" asked the interested preacher. The man answered, "The more a man has of it, the poorer he is." Give up your self-righteousness and trust the Messiah and Saviour and His divine righteousness.

OUR EXPANDED MINISTRY IN ISRAEL

(Continued from Page 12)

Jacob Goren relates:

Last month in Israel practicing Jews were engaged in preparations for the holidays. These feast days always give us a good opportunity for discussions with the Jews over the meaning of the term Kapparah. We always make special efforts at this time to proclaim His atonement. These opportunities come in unexpected places. One morning it was with the lady from whom I bought fish. Another lady, very Orthodox, listened in on the conversation. Her reaction to the talk was that it was all right for the older lady who was selling the fish. However, I told her that salvation is a necessity, not a luxury, for all ages, and that we are pilgrims and don't know when our summons will come.

Recently we visited a family in Tel Aviv. This family is much concerned about their son in the army and about the whole situation here in Israel. We tried to comfort them by turning their thoughts to the God of Israel Who alone is able to protect and comfort.

The Gorens have distributed the Hebrew edition of the Jewish Art Calendars and "praise the Lord, they were all gone before Rosh Hashannah!" Now they are waiting for the reactions.

The community work in Israel is making good progress both in a spiritual direction and in quantity; and our missionaries, the Gutkinds and the Gorens, are daily proclaiming the Gospel. Let us pray for the many contacts, meetings and visitations of our devoted workers in the Promised Land.

Send \$1.00 for your paperback copy of
ISRAEL'S INALIENABLE POSSESSIONS by David Baron

Everyone should read this profound exposition of Romans 9:1-5! Here are some of the chapter titles: The Significance of the Name Israel; The Shekinah Glory and the Covenants; The Law-Giving and the Service of God.

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.

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."

When You Change Your Address. To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance giving us your new and the imprint of your old address together with your Zip Code number. **The Jews in Your Town.** Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* and will inform you of any response.

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Please address all inquiries to the General Secretary at Headquarters.