

A Look At The Future...

A compilation of pertinent messages
given by nine world-renowned
Biblical scholars at the Diamond
Jubilee Congress of Prophecy.



PROPHECY and the SEVENTIES

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Daniel Fuchs, D.D.
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The latest developments on prophecies being fulfilled before our eyes are compiled in this book of twenty-one messages. Every Christian who is curious about God's future plans will want a copy of *Prophecy and the Seventies*. Biblical, up-to-date, intellectually stimulating, and spiritually challenging, this book belongs in the libraries of laymen, pastors, churches, and seminaries. "Must" reading for anyone concerned about the future.

American Board of Missions to the Jews, Inc.
236 West 72nd Street, New York, New York 10023

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THE CHOSEN PEOPLE

FEBRUARY • 1972



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

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

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

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



Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Be careful for nothing..." (Philippians 4:6). This is one of the most startling rules in the Bible. Sometimes advice can be very futile, and then it is usually cruel. It is easy for a person who is wealthy and without a care for material needs to give the advice, "Don't worry!" But, these words in the Scriptures were written by a prisoner in a Roman jail! He was awaiting a trial which he knew would decide his execution.

Everything in the future was entirely dark and uncertain. It was this man with all the pressure of personal sorrows weighing upon him, who, in the very crisis of his life, turned to his brethren in Philippi, who had far fewer causes of anxiety than he had, and cheerfully bade them 'be careful for nothing, but in everything by prayer and supplication, with thanksgiving, make their requests known unto God.' Had not that bird learned to sing when his cage was darkened?

Alexander Maclaren, *Exposition of Holy Scripture, Philippians*, Volume 9, p. 31, 32.

Yes, Paul had "learned to sing when his cage was darkened." His words were not only written in jail, they were sent to a church which actually began in the town jail years before when "Paul and Silas prayed and sang praises unto God, and the prisoners heard them" (Acts 16:25).

"Be careful for nothing..." These words must be very meaningful to the Hebrew Christians behind the Iron Curtain whom we know love the Lord. Occasionally we learn of their existence. Our worker in Jerusalem, Jacob Goren, wrote about some Hebrew Christians who migrated to Israel from Russia:

Last week we visited the people who contacted us through the "Kof Tikvah" (Voice of Hope) radio broadcast from Monte Carlo. We gave them Russian Bibles according to their request and now we are planning to visit them once a week in order to have fellowship around the Word. We are praising the Lord that from the darkness of Russia should come such fine Hebrew Christians.

Cause for Thanksgiving

"Be careful for nothing." This is our Annual Report issue, and it gives us opportunity to express our thanksgiving to God and to *The Chosen People* family for His abundant provisions for all of our needs. Look at the report on pages 10 and 11. Many people think that these reports are merely stereotyped; but to me these figures are exciting! Notice the receipts, and then let me quote from the letters accompanying two gifts. The first is from a retired minister:

VOL. LXXVII No. 6

THE CHOSEN PEOPLE

FEBRUARY 1972

THE CHOSEN PEOPLE is published monthly, September to June, as a medium of information concerning the Jews, Israel and the work of the AMERICAN BOARD OF MISSIONS TO THE JEWS, INC. Copyright © 1972 by the American Board of Missions to the Jews, Inc. Not to be reproduced in any form without permission of the publisher. Second Class postage paid at New York, N. Y.

20 cents a copy

\$1 a year

We have these extra postage stamps, and since our Christmas mailings must be drastically reduced because we are now retired, we would like you to use these stamps in the work of the mission.

The other letter is from a young girl:

I am 14 years old. I would like to give the \$9.55 enclosed in this letter to your work. I also will give my monthly allowance of \$1.00 plus 25¢ that I am trusting God for. I will also remember the Jews in my prayers. Will you please send me "The Chosen People" for 12 months? I would like very much to receive this little magazine.

I have always been interested in Jewry and the things of Israel. I have done numerous reports in school on Israel. I am even seriously considering visiting Israel one day. I would also like to be a missionary doctor. I have thought of being a doctor and missionary to the Arabs. Then the conference on Israel and Prophecy came to the First Baptist Church in Salem, Oregon. I was very excited. Most meetings my mom and I just went. I have gone to all the meetings. I have really been blessed by them and hope that they will come again.

I would love to be involved in the Mission's work for a whole lifetime. I will just wait and see where God leads me.

"In nothing be full of care." This is what the word really means. A few weeks ago I was talking over the phone to our vice-president, Mr. John Kubach, who is also chairman of our Mission's finance committee. "I hope you don't need any more money this month. We may have to borrow," he said. (I gulped—we have never borrowed nor have we asked for money.) We needed around \$50,000 to meet our monthly payroll. Two days later we received a check for \$45,782.01 from an inheritance! Why should we worry when we have such a heavenly Father?

When I told our workers about this answer to prayer I stressed the fact that the entire check was our Lord's provision, not just the \$45,782, but also the one cent. We must "be careful for nothing," but also careful how we spend every penny of the Lord's money.

Only one cent! Even a cent can mean a soul for our Lord. Let me quote from another letter written in Hebrew which came from Haifa, Israel:

Sirs, I found in the street a torn page of a calendar for 1972, on which I read your name and address. I found out that one can receive from you a Messianic Bible, and all kinds of literature.

I'm very interested in reading and studying this subject of the Messiah who came to the Jews but they did not want him.

I'll be thankful for any material you'll be able to send me about this subject of the Messiah in particular and of the Messianic faith in general (if you have such books with you there in Jerusalem). I'll be very grateful indeed.

You will remember that last year we published our Hebrew edition of the Art Calendar in Jerusalem. Our edition of 20,000 was eagerly received in most cases, but evidently one recipient was infuriated and tore up his calendar. I imagine the torn page cost about one cent - yet, it effectively told a Jew in Haifa about the Lord Jesus Christ, the One sent to save His people from their sins.

Faithfully yours in His service,

New BETH SAR SHALOM BRANCH IN BALTIMORE

By REV. DANIEL RIGNEY
Missionary, Baltimore, Maryland

Since initiating the new branch in September, we have been extremely busy. God has opened many doors of opportunity to share the Good News of the Messiah with our Jewish people.

The "broadside" (tract) with the happy face symbol known to some as "Smiley" was given out in large numbers at the recent Baltimore Fair and the Fell's Point Fun Festival. Another "broadside" called "Vote" was used at the Baltimore City primary election and the general elections in November. "Broadside" are also being used in some of the college campus outreaches at University of Maryland, Johns Hopkins, Catonsville Community College and others.

Another opportunity for sharing the Messiah was through the Jewish Art Calendars published by the American Board. Arlene (Mrs. Rigney) made several attractive calendar displays for store windows. Many people filled out the request cards for the calendars where the displays were placed.

While we were students in Jewish Studies at the Moody Bible Institute in Chicago, we had a fellow classmate who has become a tremendous blessing to the Beth Sar Shalom this year. Mr. Glenn Williams is now the manager of the Lamplighter Bookstore in College Park, Md. He extended a welcome opportunity to us to use the facilities of the Upper Room, a coffee house over the Bookstore, for a Jewish Bible study to the students at the University of Maryland which is two blocks away. We are really thankful for this.

Arlene has met a Hebrew Christian lady in Baltimore who has opened her home for a weekly ladies' Bible study that Arlene teaches.

Another opportunity is through counselling. Many young people call us at all hours to talk over their problems. Some come by the home and bring their friends to hear about the Messiah.

We would extend an invitation to our Jewish friends in the Baltimore area to come and get acquainted. Some of our weekly activities are:

Monday afternoon 4:00 p.m. Young peoples' Bible Study at Catonsville Community College in Messianic Prophecy.

Tuesday afternoon 1:00 p.m. Ladies' Bible Study in the home of a Hebrew Christian lady. Arlene is teaching survey of the Scripture, Bible Panorama.

Wednesday evening 7:00 p.m. "Jews for Jesus" Bible Study for college age at the Upper Room, 4505 Knox Road, College Park, Md. Relating the Messiah to our Jewish youth so they might experience the living relationship that is

(Continued on Page 6)



Rev. Daniel Rigney



Mrs. Arlene Rigney

"...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

Salvation- A Fantastic Experience

By David Woods
Missionary, Mpls./St. Paul Branch



Salvation through the mail- now that is something. Have you ever received mail excitedly relating a person's experience of acceptance of Christ our Messiah? Such a letter came to me recently with joy unspeakable from a young woman now at college in California.

I first met Miss E in Minneapolis. We talked and I witnessed from the Scriptures to her, her sister and mother. I visit their home in Minneapolis and have prayer with the mother and sister, and they have been coming out to meetings. The sister in Minneapolis accepted Christ at our Beth Sar Shalom in the summer of 1970 and we are still praying and working with her and the mother.

Meanwhile, E is in school in California and I contacted our Center in Los Angeles for follow-up. They visited her and invited her to a Beth Sar Shalom meeting that changed her whole life. I quote from her letter to her mother and sister.

She begins, "Do you remember my telling you that Rev. Woods wrote to the Jewish Christian group here in North Hollywood?" Then she related how she went to a meeting and that it

was a fantastic experience for her. She saw and spoke with Jewish people who had accepted Christ and they patiently showed her evidence of Christ's existence in the Old and New Testaments. "I was quite impressed," she says.

She continues, "That night as I was driving home I decided I was going to invite Christ into my life, and I did just that. It had been explained to me that taking Christ doesn't make a Jew a Gentile. You just have to accept Christ as your Messiah and Savior. It is an experience I can't even begin to tell you about. This is the most important change that has taken place in my life."

Isn't that beautiful? This dear new believer needs our prayers. Will you remember her and her family?

Interested Contacts

By Mrs. Margaret Seidler
Missionary, Montreal, Canada



Jewish friends visited us recently and, after asking about the work in Montreal, picked up Dr. Fuch's Mid Summer letter to read. The mother then

began to talk about the world events and the atom bomb, etc. We told them what the Bible says about the future of the world, and of men individually, and that the answer to all problems is for each man to accept salvation for himself. They were also given a resume of Dr.

Leopold Cohn's conversion, and it was encouraging when the daughter remarked, quite excitedly, that she remembered hearing the story in the 1940's. Before leaving, the mother asked for a copy of Dr. Cohn's booklet, "A Modern Missionary to an Ancient People."

During the vacation we found ourselves queuing up next to a Jewish couple in a restaurant. The wife was very much upset and depressed about a recent murder. This led to a conversation on the state of the world, and we talked until we were shown to our different tables. At the end of the meal, I went over to their table and asked them if I might tell them about my husband. Thanking God in my heart for the warmth of their welcome, I gave a short account of Mr. Seidler's origin, conversion, and subsequent lifework. Their interest was apparent, and they accepted the literature offered. When we took leave of each other, the husband shook hands very cordially and the wife and I gave each other an affectionate farewell.

A little while ago a dear little Jewish lady was selling raffle tickets for the hospitals of Montreal. I offered a donation and she began to fill out a form. Her amazement was rather amusing when she finally accepted the fact that I was not interested in receiving a prize. After thanking me warmly she listened as I explained that my experience in life had led me to something deeper than the excitement

this world offers. She carefully put a booklet into her handbag, saying that she would most certainly read it.

Confronting Young Jewish People

By Douglas Pyle
Missionary, Los Angeles Branch

We praise the Lord that we are able to carry on a young peoples' Bible Study at the Beverly Hills High School. Attendance varies but there are always several Christians present and usually two or more unsaved Jewish youths. At one meeting two unsaved Jewish boys attended. Both were serious and listened intently. I covered Isaiah quite carefully and Jesus' claim that this and other prophecies speak of Him. One of the boys is very close to a decision and we know that the Holy Spirit is working in his heart. Another one of the meetings was held on the lawn of the High School with sixteen young people present, one of whom was an unsaved Jewish boy. Fred Holtzman, a young Hebrew Christian student (in our student aid program) gave his testimony and led in the discussion. The next week four unsaved Jewish students attended with Fred Holtzman again leading the Bible study. I was able to present a young Jewish student who is student council president with some literature. Also another student was earnestly seeking and asked many questions during the Bible study.

We would request prayer for Susan, a 16-year-old Jewish high school girl who

is involved in witchcraft. Her mother arranged for her to go to church with my wife and me in the hope that something can be done for her. They have tried everything else. Evidently their synagogue services have not met the need. We were able to have a series of Bible studies in the parents' home. We invited Bob and Ruby Charness, a young Hebrew Christian couple, to be with us because the week before Mr. S had said that he wanted to hear "from Jewish lips" these words we had been telling him. Bob and Ruby both gave excellent testimonies, and Mr. S. said, "Now since these studies, I believe that Jesus is the Messiah, but I'm not ready to accept Him yet." Please continue to pray for this family.

We have had a literature table on the UCLA campus and a goodly number of Jewish young people stop and take literature. At one point, a group of about fifteen were ringed around asking questions and getting answers. I tried to confine my answers to talking about Jesus as Messiah from the prophecies in the Old Testament, giving evidence for his claims. One of this group took a Prophecy Edition of the New Testament. He was with five other Jewish young people who were from England and were sightseeing in the United States. Another long-haired Jewish boy who spoke good Hebrew said he was Jewish and had attended Hebrew school for seven years, but he didn't believe in God. He was impressed with the prophecies of Jesus as Messiah. I showed to him the rabbinic

corroborations for the prophecies, that they did refer to the Messiah. Another Jewish girl student took a copy of Isaiah 53 from a modern translation. She told me that she would be back with her fiance to talk more. Other Jewish young people took literature.

Among the students who took literature, one Jewish student asked, "Have you people who are the keepers of religion thought of para-psychology to help prove the existence of God?" After some discussion, he took a "Fingerprint" tract and "33 Prophecies Fulfilled in One Day." One bus load of Jewish young people on tour from New York took many tracts. Another Jewish girl who stopped, said that she had accepted Jesus a few months before at a Campus Crusade for Christ meeting. She took literature for her atheistic, Gentile fiance and for her Jewish mother.

We also have a Bible study with some Christian students of Valley Junior College in North Hollywood. Over 50% of the students in this school are Jewish. I have been able to share with them the "Jewishness" of our faith. In one of the meetings with these Christian students Fred Holtzman was the leader and he taught, "How to Witness To Jewish Students." Some of the young people said they learned more in that evening than they had ever learned in a meeting previously.

We are truly thankful to the Lord for these many confrontations with young unsaved Jewish people and believe God is dealing with many of them.

NEW BRANCH IN BALTIMORE (Continued from Page 3)

possible with the God of Abraham, Isaac, and Jacob such as Moses and the prophets experienced.

Thursday evening at 8:00 p.m. Adult Bible Study on prophecies of the Scriptures and the relevancy to our lives in our times, also studies on the future of the nation Israel and the coming again of the Messiah.

Witness in a Reform Temple

BY CHARLES EISENBERG

Minister-in-Charge, New York Headquarters



I had the privilege of visiting the Post Confirmation Class of a Reform Temple recently in the vicinity of New York, as the invited guest of a Gentile Christian, Mr. Alan B, who had been asked to share informally with this college-age group the Christian views of the Jesus People, or the Jesus Movement. Alan had been encouraged to bring with him others who could reinforce these concepts. In all, there were five Jewish believers and five Gentile believers in our group. Among them were Jh'an and Matt, college students, who had recently received Jesus Christ through the witness of Christians on the West Coast and in New Mexico. Both of them show an exceptional growth in *Yeshua Hamashiach*. We had prayed for a few weeks about this most unusual door of opportunity which had opened to us.

There were approximately twelve young people present in the class, plus the moderator of the group, a distinguished older Jewish man. They were all quite surprised to meet Jews who believed in Jesus Christ.

The moderator graciously answered our questions concerning the basic differences in Orthodox, Conservative, and Reform Judaism. One question we asked him was, "Do you believe in the Torah (the Law or Five Books of Moses)?" He replied, "We believe in the prophets!" One of the young girls quickly spoke up: "We all believe differently. This is Reform Judaism."

Later, some of the Jewish students commented, "Initially, we were taught that the Tenach is the Word of God and that the miracles therein are true; but later we were informed that it is not the revelation of God and that the so-called miracles are really not true at all! Frankly, we are confused and don't know what to believe." There was a momentary pause; then another collegian stated, "Now you know what we believe. What do you believe?"

There followed almost two and one-half hours of uninterrupted interaction in which we talked about the Lord Jesus Christ. The Holy Spirit so controlled this meeting that there were no apparent arguments. Imagine, ten Christians in a Reform Temple witnessing to thirteen unsaved Jews of diversified backgrounds and personalities -- yet no arguments! How delighted our Messianic believers in Christ were when they were allowed to give the New Testament point of view! Jh'an became an articulate spokesman for our group. Others interspersed their testimonies of how a God of love could reach them and how they as Jews, who also had never read their own Scriptures previously, were now being saturated with and led by the very words of the God of Abraham, Isaac, and Jacob. They expressed the thrill of being "born again" and the tremendous experience of sharing the news that Jesus the Messiah lives and changes lives.

We asked the Jewish young people to read Psalm 2:2,7,12; Micah 5:2; and the entire chapter of Isaiah 53. When the group leader came to the word "anointed" in

(Continued on Page 18)



Hippies Turn To The Lord

By REV. MARTIN M. ROSEN
San Francisco, California

The biggest area of achievement for us during the past months was that of working with individuals. Through a series of circumstances that could have only been ordered by God, I found a group of hippies that were turning from dope and the hip life to the Lord. I wish I could say that I had been used to lead most of them to Christ, but that wasn't the case.

There is a man, named Mike Ward, at Coos Bay, Oregon, who has been dramatically used in the lives of these young people, most of whom are Jewish. Mike earns his living as an operator of a patrol boat, guarding the timber which is floated down the Coos River by the lumber companies. He and his wife Ann live on an isolated peninsula. Mike has been a merchant seaman and a science fiction writer and has a Masters in psychology. He has been given an unusual spiritual perception. He's been a Christian for six years. A couple of years back, God called on him to open up his house to love and feed anyone who came. He started picking up hitchhikers and taking them home to what he calls the Ranch. For these two years, there have always been five to thirty young people staying with the Wards. The only source of support they have is from his job. The Ranch has several acres, and through foraging and gardening, he is able to feed the young people quite well.

The first of Mike Ward's young people that I met was Mitch G. Mitch is nineteen and from New Jersey. He found one of our broadsides (fliers) floating in on the tide in Sausalito and hitchhiked up to my home. Mitch was already on his way toward being saved but hadn't entered into the fullness of a commitment to Christ. Shortly after that, Marcia Black met ST, a friend of Mitch's, while she was distributing literature at the College of Marin. It was more than a coincidence. Even though S has not come to Christ yet, he was impressed that God was dealing with him.

Mitch went up to the Ranch in Coos Bay and made a commitment to Christ. This is how Mike Ward heard of us and our ministry. Without consciously thinking about it, we began working together. We sent several hippies up there and several have gotten saved.

But at any rate, Mitch was part of a large circle of hippie friends, most of whom come from New York. Two in this group were brothers from the Bronx. Two others were young men well known in the street scene of the Bay area where they have made their home for the last couple years.

One Sunday I prayed with Jh'an, one of the hippies, and he accepted Christ. Jim R has also made a profession of faith; and one of their friends Alan M came to Christ three weeks ago. I've been spending a lot of time

working with these young people as individuals and they've been a great help to me in the street witnessing and the campus witnessing.

Jim R made a profession of faith but says that he can't opt for Christ openly because of his wife. I don't think that he is really saved yet; but all the rest of the kids in this group with one exception, have accepted Christ.

Now it seems that each one of these people had friends of their own and I began traveling in a wider circle of hippies. There have been several others beside this group to whom we have also had a ministry lately.

Again I mention Mike Ward because he has played a crucial role in the salvation of all these people. Because we don't operate a Christian house or commune, we've been sending our own contacts up to Coos Bay, which is about eight hours north of San Francisco. Up there, they have a wilderness experience and most of them come back committed to Christ. After a time at the Ranch, they come back down here and help us.

Most of my summer ministry has revolved around twelve to twenty individuals who were at the Ranch or some other Christian commune. What has developed is a good working fellowship which is mostly Jewish.

To give you some idea of our growth, last Thursday night we had thirty people out to our Bible study

and not all of them were kids. Three were past fifty.

Another thing which we got into again last summer was demonstrating in front of the topless clubs in North Beach. We've been picketing, demonstrating, preaching and distributing literature for about three hours once a week. I can't say that many people were saved but many, many Jewish people have heard the Gospel and stopped to ask questions. Last night a Jewish street musician, Bruce B, accepted Christ.

There have been some Gentile young people who have joined themselves to our group too, like Barbara Riddle, who first got a piece of our literature at the peace march on April 24. We corresponded for several months; then she came down to see me, stayed at Marcia's apartment for one night, and accepted Christ the next day. She's now attending Simpson College. Barry Ellegant is another Jewish young man who is attending Simpson through our influence. Barry is a former teacher from the Moline, Illinois school system. Bill Burdo, one of our regulars, met him and got him into Berachah House, a Christian commune, where Barry made a decision for Christ.

Certainly these months of witness, demonstrations, literature distribution and working with individuals has been fruitful for the cause of Christ in reaching Jewish young people.

Seventy-Seventh Annual Financial Report

American Board of Missions to the Jews, Inc.

OPERATING FUND RECEIPTS and DISBURSEMENTS

For the fiscal year ended September 30, 1971

RECEIPTS

Funds:	
General	\$1,421,021.56
Branches:	
Atlanta, Ga.; Brooklyn, N. Y.; Chicago, Ill.; Columbus, Ohio; Coney Island, N. Y.; Dallas, Texas; Denver, Colo.; Flushing, N. Y.; Hollis, N. Y.; Huntington, N. Y.; Kansas City, Kan.; Levittown, N. Y.; Los Angeles, Calif.; Miami, Fla.; Minneapolis, Minn.; New York, N. Y.; Philadelphia, Pa.; Phoenix, Ariz.; Pittsburgh, Pa.; San Francisco, Calif.; South Jersey, N. J.; Staten Island, N. Y.; Washington, D. C.	\$ 105,199.14
Foreign Missionary and Relief Work	14,732.70
Missionary Literature:	
The Chosen People	\$ 21,275.15
The Shepherd of Israel	1,588.50
Bibles, New Testaments, and Tracts	27,052.65
	49,916.30
TV-Radio Ministry	60,397.34
Student Training and Missionary Institute	1,545.05
Bible Conferences	8,772.50
Children's Work	1,474.62
Relief for Needy Christian Jews	1,738.74
TOTAL RECEIPTS	1,664,797.95

ACCOUNTANTS' CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have examined your accounts maintained at Headquarters for the fiscal year ended September 30, 1971. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for the receipts as recorded.

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

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the operating fund for the fiscal year ended September 30, 1971.

PATTERSON & RIDGWAY
Certified Public Accountants

November 19, 1971
New York, N. Y.

DISBURSEMENTS

Missionary and Evangelistic:	
Branches:	
Salaries and other expenses	\$ 833,795.83
Other general missionary activities in the United States of America:	
Salaries — Missionaries and field workers, retire- ment insurance and social security, transporta- tion and other expenses	108,502.79
Foreign Missionary and Relief Work:	
Israel, South America, European and Canadian fields	89,802.98
Missionary Literature:	
The Chosen People	\$102,709.77
The Shepherd of Israel	14,240.50
Bibles, New Testaments, and Tracts	92,713.64
	209,663.91
TV-Radio Ministry:	
The Chosen People Hour	123,441.22
Israel Broadcast	30,914.21
	154,355.43
Student Training and Missionary Institute:	
Jewish students supported in part or in full, in training for Jewish Missionary work, also main- tenance of Missionary Institute	23,669.22
Bible Conferences	43,842.85
Children's Work:	
Evangelistic, educational, handicraft and recrea- tional supplies, outings, and Camp Sar Shalom ..	18,142.24
Relief to Needy Christian Jews	14,373.11
	32,515.35
TOTAL MISSIONARY AND EVANGELISTIC DISBURSEMENTS	1,496,148.36
Administration:	
Salaries — Administrative and office	107,111.92
Leopold Cohn Memorial Building:	
Maintenance, fuel, building supplies, insurance, repairs, replacements, etc.	4,378.50
General:	
Maintenance, equipment, supplies, post- age meter, postage, printing, station- ery, legal and auditing fees, and all items not properly chargeable to other classifications	56,652.77
TOTAL ADMINISTRATION DISBURSEMENTS	168,143.19
TOTAL DISBURSEMENTS	\$1,664,291.55

*“The LORD hath been mindful of us; he will bless us, he will
bless the house of Israel, he will bless the house of Aaron.
He will bless those who fear the LORD, both small and great”
(Psalm 115:12, 13).*

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *In Dr. Cohn's talk over the radio he said that God divided the nations of the world "according to Israel." May I know his Scriptural basis for this? What does the phrase mean?*

Answer: The Scripture Dr. Cohn most likely had in mind is Dt. 32:8, "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." On the significance of this we should like to quote Calvin; "... it is commonly explained that He set bounds to the nations in such sort, that the habitation of the sons of Abraham was secured to them. Some of the Hebrews take it in a more restricted sense, viz., that in the distribution of the world, so much was given to the seven nations of Canaan as should be sufficient for the children of Israel. In my opinion, however, his meaning is, that in the whole arrangement of the world, the object which God had in view was to provide for His elect people: for, although His bounty extended to all, still He had such regard for His own, that, chiefly on their account, His care also extended to others." The reference to the seven nations of Canaan is based on the interpretation of Rashbam summed up in *The Soncino Chumash* as follows: "A reference to Gen. x. 15ff. The borders of Canaan, which was to be the land of Israel, were determined accord-

ing to the twelve clans (Canaan and his eleven sons), corresponding to the twelve tribes of Israel."

The time that this division took place is taken by some to be the scattering of Gen. 11:8 (so the Scofield margin). However, in *Keil-Delitzsch* the position is taken that the division of the nations was not completed once for all: "The book of Genesis simply teaches, that after the confusion of tongues at the building of the tower of Babel, God scattered men over the entire surface of the earth (chap. xi.9), and that the nations were divided, i.e. separate nations were formed from the families of the sons of Noah... whereby God so determined the boundaries of the nations... that Israel might receive as its inheritance a land proportioned to its numbers."

Question: *Will manna once again be used any time in the future?*

Answer: I do not know of any Scripture stating that the kind of manna used in the wilderness will ever be used again. The "hidden manna" of Rev. 2:17 may be a reference to the Lord Jesus Christ as the true bread from heaven, especially fitting in this context where there was an eating of things sacrificed to idols and where the overcomers were given the true spiritual manna. *The Lutheran Commentary* states: "This bread of heaven may be

Christ's particular gift of Himself (John 6:48-58), to be the nourishment as well as the reward of His faithful ones. This manna is hidden, because 'our citizenship is in heaven' (Phil. 3:20), and our spiritual life 'is hid with Christ in God' (Col. 3:3), and will not be fully enjoyed until we enter upon our future glory (1 John 3:2)."

Question: *In Jn. 14:16 Jesus speaks of the Comforter to come. I was under the impression that this was fulfilled on the day of Pentecost, but Jn. 20:22 has made me somewhat confused.*

Answer: Jn. 20:22 was not the fulfillment of Jn. 14:16 since this could not take place until after the ascension of the Lord Jesus Christ according to Jn. 16:7. Furthermore, it was after the experience of Jn. 20:22 and at the time of the ascension that the Lord told the disciples to tarry in the city of Jerusalem until the coming of the Holy Spirit, Lk. 24:49.

The experience of Jn. 20:22 was a foretaste of the Pentecostal outpouring. This concept of "foretaste" is an aspect of truth that is often overlooked and perhaps someone, at this suggestion, will make a study of it throughout the Word. The transfiguration recorded in Matthew 17 was a foretaste of the kingdom glory (16:28). Certain aspects of Gethsemane presented a foretaste of Calvary. The Old Testament saints that came forth after the resurrection of Christ (Mt. 27:53) were a foretaste of the rapture. Thus the giving of the Holy Spirit in John 20 was a foretaste of Pentecost.

Question: *Does Rom. 1:16 mean that a person is not to witness to the Gentiles until he has reached all the Jews in his area? In other words, just how can this be practically applied today?*

Answer: The example of Paul in the

book of Acts is very helpful in this respect. Whenever he arrived in a town he sought out the synagogue first and preached the Lord Jesus Christ as the Messiah. After that he went to the Gentiles.

The text certainly does not mean that you must wait to witness to a Gentile until you have reached the Jews in any given area. It has to do rather with the intent and burden of the heart. One can become so busy witnessing to the Gentiles that the Jew is forgotten altogether. It requires, therefore, a determination to seek out the Jews and witness to them the while you are also witnessing to the Gentiles.

Let us suppose that you are called to a mission field where a language must be learned. It would be some time before you are even able to speak to the people in their language. Most likely, there are some Jews there since you find them practically everywhere. It is also likely that they could converse with you. This happened to us in a recent trip to Ecuador where we found a Jewish merchant who could speak English. Why, then, not seek out such while you are preparing for your ministry to the Gentiles?

Let us assume that you are called to a pastorate. Does Rom. 1:16 mean that you cannot minister to your Gentile flock until you have sought out the Jews of the area? Certainly not. But you can start a Jewish prayer group and training class and prepare your people for a program of Jewish Evangelism. You can immediately collect Jewish names and addresses from the synagogue and temple notices in the newspaper and start giving out our *Shepherd of Israel* or some tracts for Jews the while you are ministering to the Gentiles and showing them how to provoke the Jew to jealousy. I can guarantee that you will have a better Gentile congregation for it because the promise of Gen. 12:3 still holds.



Jewish Notes

By ALTHEA S. MILLER

THIRD TEMPLE ENIGMA

Ever since the Six Day War of 1967 when the old city of Jerusalem was taken by Israel, discussions have swirled around the subject of a Third Temple. The Temple Mount has ever been the holiest of holy places for Jewry. At this point in the debate at least seven Jewish views on the subject have surfaced:

1. God will send down a perfect Temple of Fire, accomplishing a Talmudic prayer: "the sanctuary, O Lord, which Thine hands have established." Because imperfect men built the first two temples, their destruction was inevitable. The Temple built by God will last forever.
2. With the advent of Messiah the Temple will be miraculously established. Messiah will change all natural laws as we now know them and universal peace shall reign.
3. Maimonides insists that Messiah, the King, is destined to reign and renew the kingdom. At that time he will build the Temple. However, there will be nothing miraculous in this achievement because the Messiah will not come in any miraculous way. He will be a competent dispenser of the Law, be utterly devoted to it, and build from there.

4. Sacrifice must be renewed; then Messiah will come.
5. The Temple will be rebuilt by a prophet of God who will both order its building and give divinely inspired specifics. Further, this Temple cannot be built until peace prevails over the earth and all the world's Jews dwell in Israel. These last two conditions are nowhere near realized yet.
6. Rebuild the Temple, restore sacrifices in the immediate future, then Messiah will come.
7. The last opinion embodies elements of the foregoing six approaches.

SPEAKING OF TEMPLES

Reform Judaism has become so secularized that many of its leaders are alarmed. Rabbi Maurice N. Eisendrath, president of Union of American Hebrew Congregations said that "perhaps the post World War II emphasis on winning new temples and organizing them as Reform congregations has produced 'huge buildings devoid of Jewish heart and soul.'" A breakdown of barriers between pew and pulpit is considered imperative.

Does this sound like anything you've heard lately?



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 XIII

THE MYSTERY OF ISRAEL'S BLINDNESS ISRAEL'S PRESENT — REJECTED

(Continued from the January issue)

Israel has been not only scattered and persecuted during this Church age, but she has been judicially blinded as well. What the blindness of Israel really means and what the implications of this hardening may be, are subjects not very well understood by the majority of Christians. How this whole subject correlates itself with the program of the gospel of God's grace in regard to Israel is even less understood. We preface our remarks by stating that it is a mistake to believe that the judicial blindness of Israel now is due to the rejection of Christ over nineteen hundred years ago by their forefathers, thus rendering their conversion today an impossibility.²³

Dr. Gaebelein has touched the crux of the matter:

The judicial blindness is certainly not to be understood that every Jew is born with this blindness upon him. Far be this thought! Every generation of Jews, in refusing the light which shines for all, in sharing the sin of their fathers in rejecting their Messiah, in continuing in their evil ways of unbelief, is

²³ J. Wilkinson, *op. cit.*, p. 162.

²⁴ A. C. Gaebelein, *The Jewish Question*, p. 33.

put under the sentence of this judicial blindness. The Jew may see if he so chooses and he may refuse the light. God declared in His Word beforehand what would happen to them in this respect.²⁴

Let us now turn to a consideration of the progress of Israel's blindness, for it falls historically into several periods. Moses had not led the people of Israel very long before it was evident to him that he was dealing with "a stiffnecked people." At every stage of the journey he was repeatedly confronted with their murmurings and their hardness of heart. More than once did Moses declare: "The Lord spake unto me, saying, I have seen this people, and behold it is a stiff-necked people" (Deut. 9:13). The command came: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." The stiff neck is the inevitable outcome of the hard heart and its ever-present accompaniment.

Instead of glorying in the wondrous goodness of the Lord who in His mercy and grace had taken them from their misery and wretchedness, who had gone before them in a pillar of cloud by day and in a pillar of fire by night

to lead the way, who had set before them a promised land that flowed with milk and honey, they continually rebelled, set at naught the goodness of God, and limited the Holy One of Israel until Moses in all truth testified to them: "The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day" (Deut. 29:4). God is spoken of here as withholding from them spiritual insight and spiritual perception—the very thing against which they had hardened their hearts to receive. The culmination of Israel's disobedience under Moses came at Kadesh-barnea where God finally made it known that that generation would by no means enter the land; the whole generation, except Caleb and Joshua, was to die in the wilderness.

When Joshua assumed the leadership of the new generation under the command of God, he found that his task was no easier than that of Moses. Comparatively speaking, however, Joshua had less disobedience with which to contend than Moses. The Word bears witness that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua" (Josh. 24:31). But when we come to the period of the judges we are met with one grand recital of the apostasies of Israel. Each defection from the Lord was more grievous and more sustained than the previous ones. Judges were the means that God used to deliver Israel from the hands of their oppressors. Israel's wanderings from God ever made her a prey to her neighbors, but it seemed as though chastisement was the only way for Israel to come back to the Lord. It is safe to say that the period of the judges is one of the darkest periods in the history of Israel. An age that ended with a situation where "every man did that

²⁷ C. Neil, *The Expositor's Commentary on Romans*, p. 352.

which was right in his own eyes," could easily be the forerunner of one in which the people desired to throw off the theocracy for an earthly monarchy. And so it was with Israel.

But this hardness of Israel's heart had not yet run its course. The prophetic history of God's people is merely one in which men of God were sent to win Israel from their sin and disobedience. The Jewish people have always prided themselves upon their prophets, but they would do well to consider their shame that the reason for the rise of the prophets lay in the repeated defection of the people from God and the true worship of Himself. When we turn to the prophet Isaiah we see a close connection between his ministry and the fact of Israel's hardness of heart.

After the Lord had given the man of God a glimpse of His sovereign Being, had shown him his own sinfulness, and had cleansed him, He then commissioned him to go to His people. But what an exceedingly strange ministry! He was told:

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without men, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof (Isa. 6:9-13).

The importance of this Scripture will be more readily realized by us when we consider that this passage is more often quoted in the New Testament than any other Old Testament text.²⁷ (See also Matthew 13:14, 15; Mark 4:12; Luke 8:10; John 12:40;

Acts 28:26.) From this commission it is evident that Isaiah's ministry was to be one of hardening. Let us explain. What is meant is not that God directly and arbitrarily hardens the hearts of men, but that God allows the natural evil impulses of their hearts to go unhindered and unchecked until through their own choices they have become more and more calloused.²⁸ It is of further interest that in this passage all three figurative expressions for hardening are used: *hishmin*—"to make fat"; *hikhhidh*—"to make heavy"; *heshea*—"to smear over," "to do to any one what happens to diseased eyes when their sticky secretion during the night becomes a closing crust."²⁹

Perception and understanding will be withheld from the people, because their hearts are not right toward God. Their last state will, of course, be worse than their first, because the more unceasingly the prophet preaches, the less will they receive the message, so that their hearts will because of their initial corruption, become more and more impenetrable.³⁰ Little wonder it is, then, that the prophet's heart cried out for his people: "Lord, how long?" Isaiah speaks of this blindness of Israel throughout his prophecy. In the forty-second chapter and the nineteenth verse he asks through the Spirit: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" Nor is Isaiah alone in declaring the blindness of Israel, for Jeremiah, Ezekiel, Daniel, and some of the minor prophets bear similar testimony to the fact that "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider."

²⁸ L. Boettner, *Reformed Doctrine of Predestination*, p. 112.

²⁹ F. Delitzsch, *Commentary on Isaiah*, Vol. I, p. 118.

³⁰ C. Von Orelli, *The Prophecies of Isaiah*, pp. 47, 49.

The hardening of Israel reached its culmination in the ministry and death of the Lord Jesus Christ. The progress of Israel's blindness from the time of the prophets to the time of the rejection of Christ is well illustrated by the parable of the householder who planted a vineyard and let it out to husbandmen before he departed for a far country. When the time of the fruit arrived, the householder sent servants to receive the fruit of the vineyard from the husbandmen. The husbandmen, however, abused the servants, beating one, killing another, and stoning another. When the householder sent other servants, they fared no better than their companions. Finally, the householder sent his son, thinking they would surely reverence him. On the contrary, however, they took him and slew him. The meaning is evident when we remember that God speaks of Israel as His vineyard (Isa. 5:1-7), and the Lord Jesus had addressed Jerusalem as "thou that killest the prophets, and stonest them which are sent unto thee" (Matt. 23:35).

No prophet of Israel, however, had suffered the indignities that were heaped upon the Lord Jesus Christ. It must be so from the very nature of the case, for He is God manifest in the flesh, very God of very God. When the Lord Jesus first appeared among Israel, Matthew relates that Herod attempted to slay Him. After He had entered upon His public ministry, it was manifest that Israel would have none of Him. They plotted continually how they might destroy Him, and many times had they taken up stones to stone Him. When the Lord Jesus asked Peter: "Who do men say that I the Son of man am?" the reply was to the effect that some thought He was Elijah, that others testified He was Jeremiah, and still others maintained that He was one of the prophets. Strange that no one thought Him to be the Messiah! Note,

moreover, the wide difference between the character of a man like Elijah and that of a man like Jeremiah. The only reasonable conclusion is that "They were evidently willing to account for Him by any subterfuge that would relieve them of the acknowledgment of Him as their King."²¹ So intent were they on His destruction that two decidedly antagonistic parties such as the

Pharisees and the Sadducees could be at one in plotting His death. When Judas went out to betray the Lord into the hands of His enemies, it was truly night, but it was just as dark a night when the religious leaders of the nation sought to kill Him. They would rather have their "place and nation" than to yield allegiance to Him who came only for blessing.

²¹ L. S. Chafer, *The Kingdom in History and Prophecy*, p. 60.

WITNESS IN A REFORM SYNAGOGUE

(Continued from Page 7)

Psalm 2:2, he was absolutely astounded and noticeably emotionally stirred. Would you think it rather strange that he, as a religious Jew, had never read these verses before? Most of these Jewish young people knew little, if anything, about their Old Testament.

During the session, a man came into the meeting and was introduced as a Jewish Biblical scholar. Bluntly he asserted, "Jesus failed to accomplish the things He set out to do. He was a failure." The man assumed that Jesus' purpose in the world was to produce socio-economic change. He was dogmatic and did not allow a rebuttal or an exchange of opinions, but stalked out of the room after stating his position. His dogmatism had a way of working conversely; because after he spoke, the group was even more attentive to the message concerning the love of Jesus.

One of the believers stated: "When you are desperately hungry and in need of bread, you'll come to Jesus who is waiting to receive you." It was evident that we had found some hungry Jewish hearts. We have no doubt whatever that some of these Jewish young people will turn to Christ. Please pray for their salvation.

THE COVER PICTURE

JOSEPH, depicted as he welcomed, fed and forgave his brothers who had sold him into slavery in Egypt. This is the second in a series of photographs of original medals of the Twelve Tribes of Israel. Printed by permission of the Bible Medal Society, Half Moon Bay, California 94019.

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.

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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: 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 Mrs. Wm. Mellow 277-2087.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: Sunday 3:00 p.m. Hebrew Christian Worship. Tuesday 7:30 p.m. Bible Discussion Groups. Special Monthly Meetings and Holiday Services.

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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.

HOLLYWOOD, 2039 Harrison Street: Tuesday 8:00 p.m. Adult Bible Class. Thursday 1:00 p.m. twice monthly, Ladies Bible Class and Fellowship. Tel. 305-920-1638.

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 338-5959.

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PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: Monday 7:30 p.m. Teenagers. Tuesday 7:30 p.m. Bible Discussion and Fellowship. Wednesday 12:30 p.m. Ladies' Bible Class and Fellowship. Usually last Sunday 7:30 p.m. Fellowship Night. Phone 521-8381.

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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