

THE CHOSEN PEOPLE

NOVEMBER 1973

THE PROPHECY OF EZEKIEL

CHARLES LEE FEINBERG

In this extensive work, Dr. Feinberg has provided a valuable, chapter by chapter commentary on Ezekiel. Each chapter in the author's book parallels the same chapter in Ezekiel, with helpful comments and guidance throughout. Vague portions and controversial sections are given extensive treatment, not only offering the author's viewpoint but also expanding upon other possible interpretations.

Each chapter begins with a brief outline and background material describing the time in which Ezekiel was writing, his subject in the chapter, and other pertinent information. Complete references and suggestions for additional sources of information give added importance to this seldom studied book. Egypt, Gog and Magog, Palestine, the valley of dry bones, the hidden church age — all receive careful and accurate representation.

Ideal not only as a text, THE PROPHECY OF EZEKIEL, is a must for church libraries, pastors, teachers, professors and students of prophecy. This work will no doubt become the standard work in its field.

American Board of Missions to the Jews, Inc.
P. O. Box 1331, Englewood Cliffs, N. J. 07632

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THE TEN COMMANDMENTS

This plaque is near the top of the central column of the Knesset Menorah in Jerusalem. Its position aptly shows the importance of the Law in Jewish thinking and theology.

There are two tablets in accordance with Exodus 34:1.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone (Exodus 34:4).

These ten commandments were unique. The rest of the law was given to Israel by God through Moses. These

words were spoken by God Himself. In addition, these words were written by God Himself (Ex. 34:1).

The Law is righteous, just, and holy but it contains one inherent weakness: it does not impart either the will or the power to obey. God the Father wrote the Ten Commandments. God the Son also wrote (See John 8:3-11) while some were condemning a woman who had broken one of these laws. What our Lord wrote we can only conjecture, but He gave not only forgiveness but power to overcome. "Neither do I condemn thee: go, and sin no more" (John 8:11).

FOR WHAT THE LAW COULD NOT DO, IN THAT IT WAS WEAK THROUGH THE FLESH, GOD SENDING HIS OWN SON IN THE LIKENESS OF SINFUL FLESH, AND FOR SIN, CONDEMNED SIN IN THE FLESH; THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FILLED IN US, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT (ROMANS 8:3,4).

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.
460 Sylvan Avenue • Englewood Cliffs, N. J. 07632

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20 cents a copy

VOL. LXXIX NO. 3 • NOVEMBER 1973

\$2 a year

DEARLY BELOVED FRIENDS:

The name of God discloses His character. One of the distinctive features of Israel's faith is great reverence of God's name. In modern usage one's name is merely a label, but in the Bible usage, a person's "self" was expressed by his name. This is especially true of God's name. However, since God's nature is also revealed in His name He must have many names. Last month we introduced our studies of the Names of God to our *Chosen People* family. This month we will study one name of God—Jehovah.

First, some facts concerning the name "Jehovah." It is by far the most frequently used of the names of God in the Scriptures. It occurs 6,823 times. In the Authorized Version it is almost always rendered LORD in capital letters. (There are exceptions when it is joined to *Adonai*. Then it is rendered "Lord God" (*Adonai Jehovah*). Although it is the most frequently used name of God we don't absolutely know its correct pronunciation. The Hebrew language originally had no vowels. The alphabet has 22 letters which are all consonants. Naturally this presented many difficulties in communication. For example, take two letters: "B" and "D." Unless we are given the correct vowel we can choose: bad, bade, bed, bead, bid, abide, abode, bud, ibid, etc., etc., without changing the order of the letters. A Jewish lad would be taught the correct word and its pronunciation by his father who was usually his first

teacher. There was always a guide to the correctness of the context.

There are four consonants in the Hebrew name for Jehovah-YHVH. However, this Name was so sacred that when it was read it was never pronounced; instead, another name of God, *Adonai*, was substituted.

Later, probably during the early middle ages the rabbis invented a scheme of diacritical marks which were added to the letters of the Hebrew text to indicate the correct pronunciation of a Hebrew word. However, the Name, YHVH, was never pronounced, instead *Adonai* was used. The rabbis wrote the vowels of *Adonai* instead. When the translators came to this Name they combined the consonants of YHVH with the vowels of *Adonai* and the result was YaHoVaH or Jehovah. Most modern scholars tend to pronounce this name as YAHWEH. This pronunciation may or may not be correct. We know only one thing and that is that the correct pronunciation is not Jehovah!

The Meaning of the Name—Jehovah

While we do not know the correct pronunciation of the Name, Jehovah, we can be fairly sure of its meaning.

It is generally regarded as derived from the verb "to be," and some scholars suggest that it means "I am, was, and will be"—anticipating, from the very beginnings of the divine self-revelation to man, the ma-



Michael Angela's "God's Creation of Adam"

jestic title ascribed to Him by the heavenly host: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev.4:8). That is disputable, however, Dr. Campbell Morgan—in accord with the views of most Hebrew scholars—used to affirm that it is not part of the verb "to be," but of the verb, "to become," and that "its real significance is its revelation of God becoming what His people need in order to meet that need."

Herbert F. Stevenson, *Titles of the Triune God*, pp. 20, 21.

God Himself revealed to Moses the meaning of His name Jehovah. In the episode of the burning bush (Exodus 3) Moses hesitated to accept his commission from "the god of the fathers."

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:13, 14).

Here Jehovah reveals Himself as the eternal God—"the same yesterday, and today, and forever." I believe that it is fitting that we do not know the proper pronunciation of the name Jehovah. The name "LORD" in capital letters as it is in the King James Version expresses to me the infinite Glory of

God which is far beyond our understanding, I AM THAT I AM. God has revealed Himself to us in His Name and we shall never, even in eternity, exhaust the truths of this revelation. This is the name of God which the rabbis aptly call "the ineffable name."

God Has Revealed Himself in His Son

God has revealed Himself in His Word, in His Name, and in His Son, Jesus, Whose very Name is an abbreviation of Jehoshuah, "The LORD the Savior.

There was a time during the ministry of our Lord when He also revealed His name! Our Lord said, "Your father Abraham rejoiced to see my day and was glad" (John 8:56). When did Abraham rejoice to see our Lord's day? I believe that it was when his only son Isaac was returned to him and God provided "himself a lamb." However that may be, the people rejected our Lord's statement:

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (John 8:57, 58).

"Before Abraham was, I am." Immediately His listener's thoughts went back to Moses at the burning bush where God revealed His Name, I AM THAT I AM. Our Lord actually equated Himself with the LORD (Jehovah) of the Old Testament Scriptures! His claim was either true or untrue. If untrue, our Lord was guilty of blasphemy. There is no question what

the listeners thought about our Lord's claim. The penalty for blasphemy was death by stoning.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by (John 8:59).

Just a word of caution! Based on a misunderstanding of this Scripture another has arisen. It is often said that the Jehovah of the Old Testament is the Lord Jesus Christ of the New Testament. We must realize that the name Jehovah is also applied to God the Father, and God the Holy Spirit. This truth, however, does not in any way diminish the truth that when our Lord Jesus said, "Before Abraham was, I am" He equated Himself with the Jehovah Who revealed Himself to Moses at the burning bush. He is the Living One. His enemies could not stone Him to death. He voluntarily died for our sins at Calvary but He arose from the dead and is alive forevermore. He is, He was, and He is to come!

Faithfully yours in His service,

Daniel Tuck



Jacobson Meiners Watson

From the field

CHICAGO CONTACTS

By Harry Jacobson

Missionary-in-charge, Chicago Branch

This is a short resumé of rejoicing of God's working and blessing on our various meetings and contacts in the Chicago area. Our ministry has grown extensively and our telephone and mail contacts keep us busy. We have many Jewish people who have been witnessed to by Gentile Christians and they come to a point where they say, "Well, it's nice that you have this faith, but show me a Jewish person who believes in Jesus." These visits are times of harvesting where others have faithfully sown the Word and watered it with prayer.

We have had contacts with many young Jewish teenagers, some of whom were into witchcraft, drugs, astrology and spiritism. We attempt to work with these young people mainly through individual counselling and a coffeehouse-type ministry here. A group of students now meet at Northwestern University in Evanston with one of our student workers, praying and searching the Scriptures, relating to sharing Christ with the Jewish students. We praise the Lord for one Jewish student who has come to his Messiah through the efforts of this group and look for a continued harvest among the Jewish youth, college and university students in the Chicago area. These young Jewish believers need our prayers that they stand fast against the pressures from family and friends.

We would tell, too, of the decisions for the Lord by two elderly men and a thrilling victory for the Messiah when a Jewish artist who had been involved in the occult, confessed Christ here at Aedus Center. He is in need of our prayers that he will continue to grow in the knowledge of God's Word. One Jewish boy who has been attending our Thursday evening classes has become a believer in the Lord Jesus Christ and has now moved to New York City. He writes that he is vitally interested in reaching his Jewish brethren, and we thank God for His hand upon this young life.

Pray for God's guidance and leading in a ministry in Milwaukee. For two years Christian people in that city have been asking us to establish some meetings there in the form of home Bible studies for Jewish people to attend. At the time of writing, we have now a monthly meeting in the Milwaukee area. We have been advertising this home Bible study in the newspapers and are thankful for a good response. We praise the Lord for a fine Christian home open for these meetings in a Jewish neighborhood. Our greatest need in all of our outreaches is for your continued prayer support. Δ

CHALLENGING VISITATION

By Paul Meiners,

Student worker, Chicago Branch

Today a missionary is able to make use of modern communication methods which God has placed

at his disposal; yet, in spite of all these aids the real action is still out on the firing line meeting people face-to-face. This has been one of my major responsibilities at Aedus Center in Chicago, and during these months it has been challenging and interesting. The reason for the extra challenge has been that most of my visitation time was spent following up responses to the "Smiling Faces" ad which appeared in the Chicago Tribune and the Passover Telecast shown over Channel 26 in Chicago.

The use of mass media in Chicago has been an immense aid to our visitation program. Since our time is limited, the number of people we can reach is also limited. The responses to both the ad and the film have given us contacts with people who, for various reasons, are interested in what we have to say. In a sense, people are now coming to us because they are curious and willing to listen. Not only have the ad and film qualified our contacts, but they also serve as introductions for us. No longer is it necessary to explain what kind of organization we are, because the people immediately know who we are and what we represent; and we are able to tell them about the love of God and of Jesus the Messiah.

Sandra G is one such person who wrote in response to the "Smiling Faces" ad. We called at her home early one evening, and she told how she had been searching for the missing ingredient in her life. She had investigated other religions because of her dissatisfaction with Judaism. She was convinced Jesus was the Messiah but was confused as to what it all meant. She desperately wanted to know more. Our visit was short because she feared that her husband would find us there and

become enraged. She thanked us over and over for coming and bringing her more information and literature. We are still praying that this lady will trust the Messiah as her Lord and Savior.

A retired Jewish couple also responded to the ad. On my first visit to their home, I was subjected to a great deal of ridicule. To them the Bible was myth. Not only was Jesus not the Messiah, but there had never been a historical Jesus. Nevertheless, I used the Scripture and pointed out God's plan of salvation to them. Since that first visit I have been able to talk to them again. God's Word is working in their hearts. While reluctant to remove the facade, they are seeking the truth; and I believe they are seriously considering the claims of the Messiah. They have become very friendly and open to what I have to say, and I trust will see the truth of God's word.

We are thankful that God has used both the ad and the film; however, we must always keep in mind that it is His Word He has promised to bless and it is His "good news" we are commanded to tell others. This takes effort and personal contact. In Chicago our prayer is that God will lead us to people who have had their hearts prepared by God to listen to His Word. Δ

DRY BONES

By Arthur Watson,

Missionary, Philadelphia, Pa.

Recently I was asked to speak to 6th - 8th grade students of a Hebrew school about Hebrew Christians and their beliefs. When I arrived at the synagogue the students, their teacher and principal were as-

(Continued on Page 19)

Questions and Answers



By HENRY J. HEYDT, Th.D.

QUESTION: The definition for faith given in Hebrews 11, the word substance is sometimes rendered assurance. Is this the same word as used for substance and assurance in the epistle to Hebrews? Also in the 15th chapter of Luke?

ANSWER: The word *hupostasis* is used only five times in the New Testament. It is translated "confident" in 2 Corinthians 11:17 and Hebrews 3:14; "person" in Hebrews 1:3 and "substance" in Hebrews 11:1. It comes from two Greek words and means literally "a standing under" or "a setting under" (as a support). Thus we see how it embraces the idea of assurance. In the papyri it is very common in business documents in connection with property transactions, etc. Moulton and Milligan in **THE VOCABULARY OF THE GREEK NEW TESTAMENT** say that in all cases where it has been found "there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And as this is the essential meaning in Hebrews 11:1, we venture to suggest the translation 'Faith is the *title-deed* of things hoped for.'" God has given us His promises which have become the basis of our hope and then He has given us the faith which lays hold upon their reality and enables us to know that what He has promised He will certainly perform. The rest of the chapter sets forth the reality of this.

QUESTION: Who is the "idol shepherd" of Zechariah 11:16, 17?

ANSWER: Dr. Charles Feinberg, in his book on Zechariah, gives the following summary: "This foolish shep-

herd is not Herod or Agrippa (Kimchi), nor all the rulers of Israel from the decline of the Maccabean period to the rejection of Christ (Lowe), nor the Roman Empire (Wright), but the personal Antichrist (Jerome, Pusey, Baron, Dennett, and others). . . . God will allow him to have his full way for a time. . . He will be a religious leader in the land of Palestine (the false prophet of the Book of Revelation) in confederation with the Roman Beast at Rome, who will head the revived Roman Empire of prophetic times."

QUESTION: I find, in Ecclesiastes 1:4, the earth abideth for ever and in other places it is to be destroyed. Will you clarify this?

ANSWER: We have a similar expression in Psalm 104:5, "Who laid the foundations of the earth, that it should not be removed for ever." The Hebrew word *'olam* has the concept of duration, remote time. It comes from the verb *'alam*, to veil from sight, conceal. The context therefore must determine the extent of this duration. It is for this reason that Robert Girdlestone (one time principal of Wycliffe Hall, Oxford) states in his work on *synonyms of the Old Testament*, "When applied to things physical, it is used in accordance with the revealed truth that the heaven and earth shall pass away, and it is limited by this truth." Adam Clarke comments on Psalm 104:5, "and thus the *earth* is established, till the end of its creation shall be fully accomplished; and then it and its works shall be burnt up." On Ecclesiastes 1:4 he says, "And it will continue the same *leolam*, during the whole course of time; till the end of all things ar-

rives." It is not necessary to multiply quotations here but it is important to note that the Hebrew translators of the Septuagint so understood *'olam* in both cases. They did not use the Greek word *aiônios*, which means eternal, but the Greek expression for extended but nevertheless limited time. In Psalm 104:5 it is *eis ton aiona tou aionos*, "into the age of the age." In Ecclesiastes 1:4 it is simply *eis ton aiona*, "into the age." The earth is established that it cannot be moved (Psalm 93:1). Only the Creator Himself can alter this, and one day will.

QUESTION: I have been told that to pray the prayer of Revelation 22:20, "Even so, come, Lord Jesus," would cause many not to have eternal life and that it is selfish to pray this.

ANSWER: This was the prayer of John the Apostle. Anyone who has studied his life in the Gospels and read his writings would know him to be anything but a selfish man. Furthermore, the criticism is very superficial and shows not only a great lack in the understanding of human nature where two opposite desires may legitimately coexist (Philippians 1:23) but also of the Divine plan. The disciples knew of the long suffering of God and that the return of the Lord was concurrent with the time when all who would repent would have done so (2 Peter 3:9). John's prayer would therefore have included, though unexpressed, this realization and the desire for the completion of the body of Christ. That this consciousness was there is clear from his statement in Revelation 21:9, "I will show thee the bride, the Lamb's wife"; and in 22:17, "the Spirit and the bride say, Come."

The Joys of Teaching

by Sandra Schoenblum, Teacher, Hollis Branch

It is a great delight for me to write about the children I love. I have taught the Junior class in our Hollis center for the past two years and have had the marvelous experience of being both teacher and learner. Some children have run the gamut of spiritual emotion. One young boy in the beginning of his encounter with the Mission did not believe the Bible to be absolutely historical and authentic. How could he comprehend the fact that God could part the Red Sea and hold it back? He would just shake his head and say, "What a nice fairy tale." This same child has undergone spiritual rebirth. Everything in his young mind seems to have fallen into place this year, after Beth Sar Shalom Camp. He is a delightful child who believes that Jesus is his personal Messiah and Lord. He now realizes the power in prayer. He and his classmates can rejoice with us who know the presence of the Lord Jesus Christ in our everyday lives.

The children have much fun in their weekly Bible drills, and they take turns quizzing each other. I thank God for the joy I see in their young faces each Friday night. Please join us in praying that we will have continued sustained relationships to God throughout the summer.

Following are brief notes from the children themselves:

"M" -

One day I went to a Hebrew Christian Mission Banquet. We enjoyed it

very much and we kept on going to the Mission. I attended during the year of 1971 and about eight months later, I went to camp Sar Shalom. I loved it very much! I am now thirteen years old. I accepted the Lord in 1970 when my mother also accepted Him in a church. I now attend the Beth Sar Shalom in Hollis.

"H" -

I was saved at the Franklin Avenue Baptist Church. I came to the Mission in 1972. I came here because my Dad did not believe in Jesus. One month after we came here, my father was saved. My teachers' names are Miss Sandy and Miss Wardell. I like painting, ceramics and learning about Christ here. I will be baptized in June 1973. I think camp is lots of fun. I like Miss Wardell's parties and outings.

"D" -

Hello! I came to Beth Sar Shalom in 1966. I'm eleven-and-a-half now so that means I came here when I was five. My mother knew a lady who told us about this Mission and we decided to take a trip here. When we got to the Mission we had a very warm welcome. A lady named Miss Wardell brought me downstairs. There was an arts and crafts room and a game room. I decided to work on some ceramics. Slowly I painted, then someone said it was time for singing. I cleaned up and went into a small room where the children were singing songs about



Jesus. I went in and listened to their voices. Soon it was time for Bible lessons. A lady named Mrs. Sonia was our teacher. She told us a Bible story about Daniel and the lion and then we acted it out. It was real fun. Soon I got a teacher named Miss Sandy. With her we learned Bible verses and stories. Slowly I understood what a Christian was. Now I am a Christian and I'm still with the Beth Sar Shalom Mission.

"S" -

I first thought I believed in the Lord, but really I didn't. When I was seven I went to Camp Sar Shalom and I accepted the Lord. I really became interested in the Lord in 1972 at Camp. I found out I really love Him. I was a sinner. The last year I was learning about the Lord and my teacher Miss Sandy gave me books to help me learn more. I am still eager to learn. It will soon be one year from the time I found out I really love Jesus.

"J" -

One day I went to the Passover Banquet sponsored by the Mission. After that we came to the Mission classes. I'm in the Junior Department. My teacher is Miss Sandy. I like her for a teacher. I like Miss Wardell and I like sleeping overnight at her home. I went to camp last year, and I liked it. I had lots of fun at camp, and I'm going again this year. I accepted the Lord in 1970 and was baptized.

"S" -

Hello! I came to the Mission in 1966. I believed in Jesus in 1970. My teacher is the best! On Friday I go to Beth Sar Shalom.

"R" -

1. I came to believe in Jesus when I came to the Hollis Mission in 1968.

2. I enjoy coming to the Mission because we learn about the Lord and we have very nice teachers who teach us about the Lord.

3. I accepted Jesus in the Hollis Mission.

4. What I like in the Hollis Mission is when we do arts and crafts, sing and tell stories about the Lord.

5. I also like the Hollis Mission because a lady named Miss Wardell and Miss Sandy take us on outings.

6. I like the Mission very much and above are all the reasons why. △

Editor's Note: Sandra Schoenblum's testimony is that Beth Sar Shalom has been a household name in her family for about 25 years and her sister, brother and herself accepted the Lord at Sar Shalom Camp. Sandra knows that God has a plan for her life and part of that plan includes service to Him in teaching the children at Hollis. Even though she is involved in social work, her heart and life belong to God for His service and she is thankful to realize God is using her to teach His Word.

New York City A Strategic Mission Field!

by Charles Eisenberg, Minister-in-Charge, New York City Branch

The Gospel message is making inroads today into the Jewish community because there is a notable moral and spiritual erosion taking place among our Jewish people. New York City is strategic in Jewish missionary endeavors as it is one of the main strongholds of religious Judaism.

We know that God will reach world Jewry through Jewish and Gentile believers who are dedicated "to provoke the Jews to jealousy" (Rom. 11:11-14). These Jewish believers will, in turn, provoke the world to jealousy (Zech. 8:21-23). This then is God's plan—to provoke to jealousy the Jews who will share Messiah with an unbelieving, pagan world.

We are challenged to have part in God's great program. It is a blessing to serve with our team of dedicated workers here in the New York City Branch. Following are accounts of their ministries.

LITERATURE TABLE MINISTRY

By Richard Peter Briefstein

The most productive outreach I have been involved in is our weekly literature table at the Port Authority Bus Terminal in New York City.

Since October 1971, Vincent Morgan and I have manned the table, 8:00 a.m. to 4:30 p.m., on a weekly basis. (Mr. Morgan is working with the Alliance Jewish Fellowship, an outreach of The Christian and Missionary Alliance.) During the past nine months

we have given out thousands of tracts and have seen Jews and Gentiles receive Jesus as Messiah and Savior.

Our colorful signs interest many people to talk with us about the Messiah. We have used signs with such slogans as "Jews for Jesus," "Jesus Is a Jew," "The Messiah Is the Message," and "God's Love Satisfies." We offer tracts, booklets, and free Bible studies. Our main concern is in lifting up the Lord Jesus; and, as a result, the Lord has been faithful in drawing men unto Himself. (John 12:32).

Many marvelous witnesses have been given. A WNBC newscaster photographed our activities and I was able to give him the tract, "Twenty-One Reasons." Some Columbia University students also took pictures for a journalism class. One day a York College student photographed us and interviewed me on videotape, and thus I was able to explain salvation through the Messiah Jesus to his class. One student I met at the Port Authority asked if we could set up a table for a month at Queensboro College, which we did. Another young man asked us to send a speaker to his Reform Temple group, so we had our Rev. Rachmiel Frydland address them.

One day I made a list of all the people who had stopped at our table, and there were approximately eighty that day who took literature and conversed with us. One was an Orthodox boy attending Yeshiva University and he had recently spent time studying

in Israel. He took some of the literature which is written especially to reach the Orthodox Jews. With this Orthodox boy were an Orthodox boy and girl (12 years a Yeshiva student) who took many of our tracts and booklets. An Chassidic woman even attempted to "reconvert me to Judaism." In all, about twenty Jewish people took literature from us. Together with the Gentile unbelievers who came to our table, we had two Jehovah's Witnesses, a Christian Scientist, and three Black Muslims. A Jewish Russian immigrant even invited us to have a Bible study for his Russian friends. We are working on that now.

During the past three weeks we have seen three people pray to receive the Messiah. One is a Jewish boy, an art student to whom we had previously given tracts. One of the Gentiles was an Irish girl with a master's degree in languages. The other Gentile was a black youth who had just been paroled for petty larceny. Only the Lord knows the results of much of our witnessing.

The real miracle is the avid interest of Jewish people in reading about Jesus. Many Orthodox Jews stop to read our literature or to talk with us. Most of our Jewish contacts are of the more religious group. We sincerely believe that we are entering the stage of rapidly developing interest in Jesus among the Orthodox Jewish people, and we are thankful to God for having a part in reaching some of them. One day I gave out over twenty-five

Yiddish tracts to Chassidic people walking through the Port Authority, and most of them were genuinely interested.

This is just a small account of what the Lord is doing at our outreach. All glory to God! Please pray for us and for the many Jewish and Gentile contacts we have made.

SUMMER INTERN PROGRAM

By Mike Orr

During the summer months I enjoyed working with several high school and college-age youths in outdoor evangelism. Two of the students were led to work with us on a full-time volunteer basis, and we learned richly from each other and from the Lord as we witnessed in parks and on beaches in the New York City area. We took a survey on the beaches, asking students their attitudes about future world problems. Then we asked, "Do you realize that the Bible prophesies events which are being fulfilled and which point to the soon second-coming of the Messiah?" Most of the students were aware of the problems we all face, but admitted that they have no solutions. Most were skeptical that the Bible has answers for contemporary problems, but some were interested when they heard how prophecy written hundreds of years ago describes conditions existing today.

Charlene Katz from the University of Buffalo and Steve Alberti from Hof-

stra University volunteered their summer months to share in evangelizing New York City.

STEVE ALBERTI:

Working in the Summer Intern Program was a real learning experience in many ways. Allow me to share with you some of the spiritual lessons learned. Perhaps one of the most important lessons the Lord taught me was the need to seek His guidance and direction constantly as I minister to others, and not to become activity-conscious. We found that when we sought the mind of the Lord and prayed for Him to prepare the way, we experienced spiritual victories.

The Lord also taught us to show a deep, genuine love for others, especially our brothers in Christ. We need to love and accept one another in Christ in spite of our weaknesses and disagreements. Satan is only too willing to render us spiritually inoperative and unable to serve the Lord properly. I praise God that He gave us real victory in these areas of unity and har-

mony and pray that this may also be true throughout the Mission family.

CHARLENE KATZ:

Thank you for your faithful support in prayer and gifts. Our lessons and assignments in the Summer Intern Program blessed us with a fuller vision as to what diligent working for and walking with Jesus really entail.

The Lord taught us to be patient and wait for His leadings as He knitted us together and as we grew in knowledge of Him. I learned particularly to give all I have to find all my answers in Christ. Jesus disciplined me in prayer and I prayed for a genuine love to all whom I contacted and to give thanks for distasteful circumstances, petty attacks, and all blessings. I'm thankful that God showed me how incomplete and sinful I am in myself and that He enabled me to trust Him more. In contrast to the sure hope I have of eternity in heaven with Him, the trials and temptations of today loom small. These truths have been visualized to me in this Summer Program.

CONTACTING AND VISITING JEWISH PEOPLE

By Mogens R. Mogensen

The extended "Jews for Jesus" advertisements have given us so many good contacts that only the Lord's enabling will be sufficient to reach them all! One day I telephoned a young Jewish man who had indicated that he would like to talk with one of our ministers. He arrived at our Center late in the day and he left a free man—free from sin and guilt and rejoicing in the Messiah.

Editor's Note: Brother Mogensen was called home to be with his Lord on August 4th. He now rests from his labors and his works do follow him (Rev. 14:13).

A middle-age Jewish widow also sought our counsel. When I arrived at her home, I found her lonesome and troubled. Neither she nor her son who lived with her had found direction from their rabbi. "How can I know that God cares for us?" she sobbed. After she had cried out to the God of Israel and His Son Jesus to save her from her sin and make her a child of God, her question was answered. She prayed for her son also, and I am looking forward to meeting him in the near future.

Recently, after one of our Congress on Prophecy meetings, a young Gentile Christian couple came up to me

and asked if I would come to their home for dinner to talk with some Jewish friends to whom they had been witnessing. At the appointed evening, I met the brilliant, young Jewish engineer and his Gentile wife, a school teacher. They were very open to spiritual things, and after some talk of God's plan for the Jewish people, I asked, "What do you think of Christianity? Do you have any questions that bother you?"

"As a matter of fact, I have," he answered. "Why does it seem so important for Christians to destroy the Jews in order to exist? I do not confess to know too much about what it means to be a Jew, but whatever I have and whatever I am I would like to hold on to. I could never allow myself to be stripped of these things."

First I told him that the literal meaning of the word, "Christianity," as it comes from the Greek word, *Christos*, is a literal translation of the Hebrew, *Meshiach*. Christianity can mean only something like "Messiahness" and such an idea can be issued only from the very heart of Scriptural Judaism, and therefore is thoroughly Jewish. I explained that the first believers were Jewish and the marvel is that the Gentiles also, through faith in the Jewish Messiah Jesus, could be endowed with the grace and love of the God of Israel!

We were able to explain to the young couple that not all who come under the term Christians are true Christians. Many are so in name only and don't have a knowledge of God's Word which clearly teaches that those who bless the Jews will be blessed and those who curse the Jews shall be cursed by God (Gen. 12:3). I told him, "It is inconceivable that a true Christian who loves the God of Israel with all his heart would invoke the curse of God upon himself by persecuting the Jews. Also not all who go under the term, 'Jew' are real Jews in the eyes of God. The outward form of circumcision is of no avail if a person's heart is rebellious and is rejecting the great antitype of outward circumcision, the circumcision of the heart. Anyone with his heart circumcised is a perfect Jew in the eyes of God, because he has had the Law of God transferred from the tables of stone to the fleshly tables of the heart (2 Cor. 3:3) which is the essence of the New Covenant which God promised to Israel (Jer. 31:33). Here God in His great mercy and love included Jews and Gentiles in this highest form of circumcision."

I assured this young man that if he would allow the God of Israel to write His Law in his heart and to give him faith to believe in Jesus as his atonement that he would in no wise give



Jewish Notes

Althea S. Miller



Solitary Confinement

Post World War II has spawned an uncommitted "psychological Jew" whose retreat from community (Jewish) has put him into a cage of "solitary confinement" according to the observations of a southern California rabbi. This new breed of Jew is neither atheistic nor religious; he is simply detached by his own choice from commitment to Jewish faith, or an idealism such as Zionism, or some partisan cause.

One of the consequences of such sterility is the enormous sense of loss felt by his children, often making the latter open and willing to consider the claims of other religions pressed on him. Rabbi Harold Schulweis has launched a program among his congregants to combat "the emptiness and panic of their aloneness" by forming groups of 10 families into "havurahs."

These families within the groups agree to meet at least once a month "to learn and celebrate Jewish life." Sometimes they organize bar mitzvah celebrations themselves instead of hiring professional caterers. They have

up his true Jewishness but that he would be a completed Jew, who shall be like his Messiah, for he shall see Him as He is (1 John 3:2).

After discussing these things for about four hours, we agreed to pray together, so we stood and joined hands. I prayed that the Lord would give these dear people grace to believe and accept His ways. I am certain that in due time they will both commit their lives to God for Whom they have such deep longing. As we parted and shook hands, the young Jewish man said, "I feel strongly that our paths will cross again very soon." Please pray for them.

* * * * *

Together with the above good reports, for several months now we have had wonderful opportunities to tell of God's redemptive love. It was a joy to: **SHARE** the Word of God in a Reform Temple in New Jersey along with Rachmiel Frydland, our representative in Toronto, Canada.

HEAR how God worked through dedicated young Jewish believers who accompanied brother Frydland at a Retreat of B'nai Brith in upper New York State, also through Rev. Stuart Sacks as he addressed a group of Jewish young people in Connecticut.

SEE how God is working on college campuses through broadsides, tracts and other literature, and in the confrontation with interested Jewish students.

REJOICE that God has opened up two strategic home Bible study ministries in the homes of (a) Nicky Roberts, a blind guitarist, and his lovely wife, songstress Bonnie King. These television entertainers received Christ approximately a year ago. (b) Ron Ostrow, a brilliant Jewish believer, who recently gave a recital at Carnegie Hall. We have been studying the Bible together almost each week for one or two hours.

KNOW that God's Holy Spirit is changing lives through our Monday evening class in the book of Daniel at the New York School of the Bible and through our Tuesday evening Bible study here at the center.

OBSERVE how God is breaking down the walls of discrimination and prejudice in the Jewish community in their opposition to the greatest Jew Who ever lived—Jesus of Nazareth!

God is shaking the nations, conditioning them for the great and terrible Day of the Lord which is soon coming (Mal. 4:5-6). These are the last days, and we anticipate that our Jewish people will yet open their hearts to the Messiah Jesus:

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Romans 11: 15, 26, 27). Δ

aided their unemployed colleagues in finding work.

Out of this a family fellowship of sorts is developing, which certainly is good so far as it goes. But one wonders how one empty heart can really help another empty heart.

Who will give them God's message through Jeremiah: ". . . Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (31:3)?

Counter Movement

The West Coast Region of National Conference of Synagogue Youth ran a page in the B'nai Brith Messenger which is a dead ringer for the ABMJ Smiling Faces. Some 30 youths, positioned and posed much like the latter, with the caption underneath: "YES MANY JEWS ARE WEARING 'THAT SMILE' NOWADAYS! Let's focus a little attention on some real Jews to give people who've never heard their story a chance to say, Whatever they've got, I want!"

The continued message in smaller print calls Jewish youth back to discover "Judaism, unadulterated, unblemished, just as it's always been."

Too bad, my dear young friends, that nobody has taken time to tell you that neither Judaism nor Christianity, as they've always been or are now constituted can ever evoke the joyous smile of salvation to your face. Those Jews wearing Yeshua's smile have an inside track on what's for real both for now and on into eternity.

How to Witness Simply and Effectively to the Jews

by Martin Meyer Rosen



(Continued from the October issue)

CHAPTER 4 The Approach

The major problem in witnessing seems to be knowing when and how to begin the testimony. Many who desire to share their faith with Jewish friends halt at this roadblock. Once the approach is made, and the contact has come to a consideration of the things of God, the rest of the testimony flows easily. The bottleneck is: How can I begin a conversation relating to those things nearest my heart?

Make a policy that limits your witness to only those Jewish people with whom you have a friendship! You would not think too highly of a stranger who asked you very intimate questions. Even so, the eternal things of God are a matter of a very personal concern. Most Jewish people do not consider it a topic to be discussed with a stranger. If you want to witness to someone whom you do not know, form a friendship first. It is possible to build the foundation of a lasting friendship in as little as five minutes of pleasant conversation. Let your Jewish friend know that you like him as a person. If it takes all of the time when you first meet the individual to cultivate a friendship, it will not be time wasted.

But how? The question often arises, "How do I form a friendship with a Jewish person?" It is not any different

than making friends with Gentile people. Take an interest in what they are doing, and show by your actions that you are interested in them personally.

The fear of destroying a meaningful, cordial relationship has kept some Christians from sharing their faith with Jewish friends. Although it is true that friendships can be destroyed by heated arguments over religion, this need not be the case if the Christian is careful to witness in a dignified and positive manner. God has commanded us to confess Christ before men, not to convert men. If we are faithful to our task of confessing Christ, God will bring to fruit His Gospel seeds which we have sown. Most Jewish people will admire your strong personal faith, and will not be offended if you tell them what Christ has done for you.

After you have established a friendship with the person, the problem is then how to move from topics secular to topics sacred. If you have known the individual for a number of years your task will be easier because they know you, and will respect your "viewpoint" on these matters. Be sure they are aware that you know they are Jewish and that the things you are saying to them are said with the full knowledge of their commitment. Otherwise they will listen politely then tell you that though what you say is very nice, it doesn't apply to them because they are Jewish.

If the individual is a new acquaintance, you may begin by asking if he is a Gentile. By immediately asking if he is Jewish, you would set him on guard. After your contact affirms that he is Jewish you might extend some gesture of friendship to assure him that you do not consider his Jewishness a liability to his social status. You might say, "You know, every Jewish person I meet increases my faith in God!" Your friend will probably be surprised by the statement, and may ask you to explain what you mean. In this event, you can relate how God has promised certain things in relation to the Jewish person and Israel, and as you witness the fulfillments of these promises, you are assured that the other things the Bible states about God are true too.

Probably the best way to engage a person's mind with yours is to ask a sympathetic question, and be genuinely interested in their answer. The question will cause your Jewish friend to reflectively think on those things which you have on your mind. Some good questions might be:

1. Do you attend a synagogue near here?
2. Would you tell me a little bit about the services in the synagogue?
3. Can you tell me about this next Jewish holiday I have read about (or the one that is just past)?

4. What are the distinctions between the various Jewish denominations?

Questions about Jewish people and their contemporary problems:

1. How does an American Jew look at Israel?
2. How do Jewish people feel about intermarriage?
3. Do you think that the June 1967 war shows that God is working actively in Israel's history?

Politely pointed questions:

1. Do you think it is possible to establish a unity of Jews and Gentiles? How would it be accomplished?
2. Have Jewish people changed their thinking much in relation to the person of Christ?

Good witnessing should be a dialogue. If you engage your friend in a stimulating conversation, he will be thinking about those things being discussed. Jesus always encouraged the person to whom He was witnessing to ask a question in order that He Himself might answer it.

CHAPTER 5 Presentation of the Gospel

Assuming you have initiated a witness by asking one of the suggested questions, or some similar question, it is good to keep several things in mind. One of the most common mistakes of witnessing is that the Christian fails to

fully engage the mind of his Jewish friend.

Understanding and using the Law of Apperception — teaching the unknown through that which is already known — will help you engage the Jewish person's mind.

To apply the Law of Apperception to Jewish evangelism, we must realize our Christian concepts should be taught through a Jewish frame of reference. We must relate the unknown and rejected through that which is known and accepted. Therefore, whenever possible, we should use the Old Testament Scriptures rather than the New Testament. It is better to begin with terms familiar to the Jewish people.

The person who desires to witness to Jews should also become somewhat familiar with Jewish customs and traditions. More important, he should become thoroughly familiar with those Old Testament passages that speak of the Messiah.

In presenting the Gospel to the Jewish person, we must, in effect, re-educate his thinking along certain lines. As an example, many Jewish people are surprised to learn that Gentiles must convert to Christianity. Many have the impression that a person born into a Gentile family is automatically a Christian. To him this is reasonable for he was born into a Jewish family, and this alone makes him Jewish.

It is often possible to begin your witness with a personal testimony. However, if our Jewish friends are mistaken about how one becomes a Christian, the importance of explaining some foundational doctrines is readily understandable. Some doctrines we should explain are:

1. Sin When you talk to a Jewish person about the matter of sin he can

only think of sin in terms of deeds. We must begin by explaining sin as a characteristic of mankind. The Jewish person must be led to see that sin is "falling short" or more simply, Godlessness. Romans 3:23 "For all have sinned and come short of the glory of God." Isaiah 59:2 "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

2. Salvation Since most modern Jewish people do not believe in either heaven or hell, the question will arise in their minds, "What is there to be saved from?" Rather than to go into a lengthy explanation demonstrating that heaven and hell are realities, it would be better to show that we need salvation unto God and away from ourselves. There is a salvation in this present life that God grants us. Stress the fact of victory in day-to-day living, or what God can do for you in your present life.

3. Savior In the beginning of your discussion of Jesus Christ as a personal Savior from sin, do not feel that you must expound every aspect of the truth. Teach the fact that Christ is adequate to save from sin. For the moment, dismiss any discussion on the Deity of Christ or the Virgin Birth, and stress the fact of Jesus as the Sin-Bearer. Then later come back to answer the objections which may have arisen. Put first things first. Your Jewish friend would not be saved even though he believed in the Deity of Christ, but yet did not see the Messiah as a personal Savior from sin.

(Continued in the December issue)

Editor's Note: Mr. Rosen's booklet is reprinted with the permission of the author.

FROM THE FIELD

Continued from Page 5

sembled in the sanctuary and I was given about thirty minutes to speak and a question-and-answer period was to follow.

Carefully I explained the difference between a Jew, a Gentile and a Christian and showed them many prophecies from the Tenach that related to the Messiah and that these were completely fulfilled by Yeshua Ha Mashiah, Jesus of Nazareth. I continued to explain that there are many prophecies relating to Messiah and that each prophecy was like a piece of a jigsaw puzzle. Each one of these prophecies in the Tenach has been fulfilled in Jesus, the Messiah, and put together produce a picture that can be none other than Yeshua.

The question-and-answer period began with the principal asking a question about creation. The Holy Spirit speaking through me enabled me to answer to the principal's satisfaction and he didn't ask any more questions.

A young lady asked who I thought God was. I told her "God is a Spirit"

because His Word tells me so. At this point, one of the teachers pointed to the Bible I was holding and asked if I believed it was God's Word. I replied, "Yes, I believe in the original every word was God's Word." Also I pointed out that the Masoretic Text, from which I had been reading, is as accurate a translation of the original as is available.

There were a number of other questions and as the time drew to a close, the principal interrupted with this statement to his students: "Students, you must understand that Mr. Watson and his people (the Hebrew Christians) believe this book, the Tenach, is God's Word, but we here do not." My comment was: "Yes, we believe this book is God's Word in its entirety, just as do the Orthodox Jews!"

Many of the young people asked for literature on Hebrew Christianity. Please pray that these students might desire to learn more about their Messiah for their condition was as Ezekiel said . . . "very dry" . . . (Ezek. 37:2).

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