

# THE CHOSEN PEOPLE

APRIL • 1974

## A HEBREW CHRISTIAN LOOKS AT . . . ISAIAH FIFTY-THREE

By Sanford C. Mills

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"Dr. Mills has indeed rendered a great service to the Christian public in this splendid presentation of the sufferings of our wonderful Lord written by the prophet under direct inspiration of God, eight hundred years before the Messiah was born."

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**MAIMONIDES AND  
JUDAH HALEVI**

SOME of the plaques on the Menorah represent great leaders in Jewish history and such is the case with this plaque. The figure at the left is Moses ben Maimon, sometimes called "the second Moses" but most frequently, "Maimonides." He was a Talmudic scholar, philosopher, astronomer, and physician of the 12th century after Christ. He was a devout student of the Scriptures and an earnest follower of Aristotelian philosophy.

According to Maimonides there is no contradiction between the revealed truth of Scripture and the truths revealed by God to the human mind. In his hand he holds two books: on top is Maimonides' monumental work, *Mishne Torah*, a commentary divided into 14 books on Deuteronomy. On the left of the books is an owl, symbol of intellectual truth; on the right, a dove, the symbol of the truth of faith.

On the right of Maimonides is Yehuda Halevi, whose poetry is filled with a longing for Zion. △

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  
In Canada: **BETH SAR SHALOM MISSION, INC.**  
39 King William St., Hamilton, Ont., L8R1A1

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20 cents a copy • VOL. LXXIX NO. 8 • APRIL 1974 • \$2 a year

**D**EARLY BELOVED FRIENDS:

"The Lord of hosts, he is the king of glory" (Psalm 24:10). This name of God which in the Hebrew is *Jehovah-Sabaoth* does not occur at all in the earlier historical books of the Bible. Its first use was at a time when, "... there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25).

Israel had come to grief through continual apostasy and God used this name to show that He would respond to the faith and loyalty of a godly remnant. The first mention of the name "The Lord of hosts" is when Elkanah (who later became Samuel's father) "went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh" (1 Sam. 1:3). It was to *Jehovah-Sabaoth* that Hannah (who became Samuel's mother) prayed:

"... O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life (1 Sam. 1:11).

Even though some primary uses of this name were to describe, "the Lord strong and mighty, the Lord mighty in battle" (Psalm 24:8), it was originally used not for the nation of Israel but for a lowly citizen of that country who loved the Lord and had a great need.

**Uses of the Term "Sabaoth-hosts" in Scripture**

In order to understand the meaning of *Jehovah-Sabaoth* we should observe the use of the term "Sabaoth-hosts" in the Scriptures. It is first found in Genesis 2:1, "Thus the heavens and the earth were finished, and all the host of them." This is one meaning of the heavenly or Sabaoth host. Basically it is a military term used frequently to indicate a body of men organized for warfare—an army. In Gen. 21:22,32 we read that Philcol was the chief captain of Abimelech's "host."

The nation of Israel at the original Passover was called the "host of the Lord":

and it came to pass at the end of the four hundred and thirty years . . . that all the hosts of the Lord went out from the land of Egypt (Ex. 12:41).

In this sense Israel is the earthly "host" of the Lord. However, the name *Jehovah-Sabaoth* means much more; there is also a heavenly Host!

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said

unto him, What saith my lord unto his servant?

And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Joshua 5:13-15).

### Who Is the Captain of the LORD'S Host?

Who is this Captain of the Lord's host? I personally believe that in these Scriptures we have a theophany—an appearance (not an incarnation) of God Himself. The Captain of the Lord's host was the same One Who appeared to Moses in the burning bush, Who appeared to Abraham at Mamre, to Jacob at Peniel, and to others throughout the Scriptures.

You will observe that there runs throughout the whole of the Old Testament notices of the occasional manifestation of a mysterious person who is named 'the Angel,' 'the Angel of the Lord.' For instance, in the great scene in the wilderness, where the bush burned and was not consumed, he who appeared is named 'the Angel of the Lord'; and his lips declare 'I am that I am.' In like manner, soon after, the divine voice speaks to Moses of 'the Angel in whom is My name.' When Balaam had his path blocked amongst the vineyards, it was a replica of the figure of my text that stayed his way, a man with a drawn sword in his hand, who spoke in autocratic and divine fashion. When the parents of Samson were apprised of the coming birth of the hero, it was 'the Angel of the Lord' that ap-

peared to them, accepted their sacrifice, declared the divine will, and disappeared in a flame of fire from the altar. A psalm speaks of 'the Angel of the Lord' as encamping round about them that fear him, and delivering them. Isaiah tells us of the 'Angel of his face,' who was 'afflicted in all Israel's afflictions, and saved them.' And the last prophetic utterance of the Old Testament is most distinct and remarkable in its strange identification and separation of Jehovah and the Angel, when it says, 'the Lord shall suddenly come to His Temple, even the Angel of the Covenant.' Now, if we put all these passages—and they are but select instances—if we put all these passages together, I think we cannot help seeing that there runs, as I said, throughout the whole of the Old Testament a singular strain of revelation in regard to a Person who, in a remarkable manner, is distinguished from the created hosts of angel beings, and also is distinguished from, and yet in name, attributes, and worship all but identified with, the Lord Himself. If we turn to the narrative before us, we find there similar phenomena marked out. For this mysterious 'man with the sword drawn' in his hand, quotes the very words which were spoken at the bush, when he says, 'Loose thy shoes from off thy feet, for the place whereon thou standest is holy.' And by fair implication, He would have us to identify the persons in these two great theophanies. He ascribes to Himself, in the further conversation in the

next chapter, directly divine attributes, and is named by the sacred name: 'The Lord said unto Joshua, see, I have given into thy hand Jericho and its king.'

Alexander Maclaren, *Expositions of Holy Scripture*, Vol. 1, The Book of Joshua, pp. 124-126.

I believe Dr. Maclaren has demonstrated that Joshua's "Captain of the Lord's host" is none other than the Jehovah of the Scriptures. Who then is the Lord's host? (In this instance, it is not Israel. Israel was to fight for the land, but they would get their victory directly from the Lord.) Included in this idea of the heavenly host is the concept of the angels, or messengers, who are associated with Jehovah in His rule. Micaiah expressed this truth, . . . I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left (1 Kings 22:19).

The New Testament clearly shows that there was an angelic heavenly host that often ministered for our Lord. It was an angel who announced His birth to Mary (Luke 1:26-40); it was the angelic host who gave the first news of His birth to the shepherds (Luke 2:8-14); an angel guarded Him in His childhood (Matt. 2:13); angels ministered to Him at His temptation (Matt. 4:11); an angel succored Him in the Garden and proclaimed His resurrec-

tion. The angelic host will accompany Him on His return: "For the Son of man shall come in the glory of His Father with the angels" (Matt. 16:27).

The name *Jehovah-Sabaoth* assures God's people that there is abundant heavenly aid for them!

*Jehovah-Sabaoth* is also distinctly a prophetic name of our Lord. It is found 285 times in the Scriptures and 247 of them are in the books of the prophets. The name expresses Jehovah's sovereignty and rule in history. He rules the armies of heaven and of earth. All of His creation are under His command and must obey His sovereign will. Even the armies of the Assyrian and Chaldeans were used by God as a scourge to Israel when she was rebellious. However, the chief truth in the use of this name is that there are infinite resources available to the people of God.

"*Jehovah Sabaoth*—He is the King of Glory!" Earlier I stated that I believed Joshua's "captain of the Lord's host" was at least a theophany—an appearance of God on earth before His incarnation. Actually, I believe that it was a "Christophany." The Captain of the Lord's host is none other than the Lord Jesus Christ! He Who was rejected at Calvary will one day be crowned KING OF KINGS AND LORD OF LORDS.

Faithfully yours in His service,

*Samuel Tuck*



## REPORT FROM THE MISSIONARY DIRECTOR

REV. HAROLD SEVENER

During the last few months I feel that God has been abundantly blessing the work and ministry of the American Board of Missions to the Jews. It would appear that the steps taken to economize are partially responsible for it, as well as a renewed enthusiasm of our workers to speak to the Jewish community about Christ during these days.

I have recently met with most of our missionaries in charge with the purpose of explaining our new budget and reduced spending. The policies were received with an enthusiastic response with the result that the Branches are already showing a reduction in Branch expenditures. In addition, every one of the Branches I have visited is reporting an increase in activity, in contacts with the Jewish community, and in decisions for the Lord. It would seem that "wise stewardship and discipleship go hand in hand." Let me give you a few examples:

### PHILADELPHIA

Larry Jaffrey in *Philadelphia* reports—"At our Yom Kippur service we had a very good attendance. Jonas Cohen spoke that evening. One new unsaved Jewish man came that evening and was greatly impressed with Jonas' message. The attendance at our Sukkoth service was lower basically because the 'flu' bug is going around, still we had over 30 people in attendance, including three new people. One of the Jewish ladies who came that evening accepted Christ a few months later, and three of the believers who attended decided to be baptized."

Campus ministries have been going very well. Mitch Triestman had fairly good success with the "Messiah Lives" theme. He presently has about five contacts on campus with Jewish students who are very close to making decisions, in fact, one of the students accepted Christ in the mid-winter. His ministry on campus is divided between

operating a literature table, contacting previous contacts, and talking with students at large. Under "Special Opportunities" Larry reports, "Last year Mitch Triestman met a Jewish man at Temple who conducted a class at a local synagogue. This man felt that if a Jewish student could not find the answers in Judaism he might well try Christianity. After the holidays the man called the office wondering if we could come and present Hebrew Christianity to his students. Mitch went, and the students were very open to the Gospel. They asked questions for a couple of hours following the formal session. The following week Mitch spoke to a group at a local Jewish hostel, also conducted by this man. The response there was also excellent. One girl from B'nai Brith asked Mitch to speak to her group in December. Praise the Lord."

### DENVER

When I arrived in *Denver*, Eliezer

Urbach reported that they had four recent decisions for the Lord, two in Colorado Springs and two through the local Bible class in Denver. He, too, is rejoicing in the Lord.

### SAN DIEGO

In *San Diego*, California, Irv Rifkin met me with the good news that he had just recently led two Jewish people to the Lord and has another two ready for baptism. He celebrated the holiday, Sukkoth, in conjunction with one of the local churches and had well over 150 people there in attendance. He has made many contacts among the Jewish community in San Diego.

### LOS ANGELES

Richard Cohen, in *Los Angeles*, likewise was reporting expansion of the ministry there with decisions for the Lord in North Hollywood, in West Hollywood, and in Hollywood proper. At this point there have been 18 decisions for the Lord and 12 baptisms.

As a result of our summer conference ministries in Portland, Oregon, as well as through the efforts of Miss Trudy Simon, our missionary candidate in Los Angeles, Richard Cohen was invited to Portland to begin home fellowship meetings there under the sponsorship of Multnomah School of the Bible and several interested churches. The group is going to underwrite the expenses for travel and are very much interested in reaching the Jewish people.

### CHICAGO

At *Chicago*, Harry Jacobson reports that two ladies there also accepted Christ in one month and later in the month a lady who has been ill with multiple sclerosis for 41 years believed in Jesus as her Savior.

### NEW YORK

In the *New York* area, Rev. Charles Eisenberg reports two recent decisions for the Lord and an opportunity to work together with several missions to use cable television in the New York area as a means of witness, using young Hebrew Christians as writers, directors, etc. They have put together a half-hour program which will be aired free on cable television reaching a potential audience of approximately 200,000. The only cost is the making of television tapes, which cost has already been subsidized by Christians interested in this project.

Eleanor Bullock reports decisions for the Lord, and Bill Ennis likewise. Clara Rubin, an indefatigable worker, reports that she and her husband Joe stayed up until 1:30 in the morning to lead to Christ a man to whom they had been witnessing for several years.

It would appear that in these last months God has liberally poured out His Spirit upon our Branches, and one can't help but feel that it is a positive indication that He is pleased with the work that is being accomplished.  $\Delta$



Daniel Rigney

Mrs. Rigney

## From the field

### REASONING TOGETHER

by Rev. and Mrs. Daniel Rigney  
Baltimore/Washington Branches

Last Fall we advertised our Jewish Christian High Holiday Services at our Washington D.C. Center. A young Jewish man answered the ad and came to the services. He was interested because he was dating a Gentile girl and thought this might be a good thing for him. He became interested in the Scriptures and began searching for the reality of knowing the living God of Israel.

He began attending our Bible studies at our Wheaton Center where we were studying the book of Isaiah. It is our practice to give out memory verses at the Bible studies, and one memory verse we taught him was Isaiah 1:18, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Barry became convinced in his mind that Jesus was the Messiah before he trusted Him as Savior and Messiah. He said, "I don't think that God is ready for me yet." I responded, "What does Isaiah 1:18 say?" He said, "You know, it's funny that you would mention that. It says,

'Come now. . . ' That verse has been on my heart a whole lot."

Barry continued his study in Isaiah with us at Wheaton, and also continued to investigate the claims of Messiah Jesus throughout the Spring. In the meantime, Barry debated with two rabbis about Jesus being the Messiah before he even placed his trust in Him. We had asked many people to pray for Barry.

Some months later, Barry was on his boat going down the river when someone dropped a beam off a bridge, just missing his head. He told us that night at our Passover Seder that he really felt God was dealing with him. Shortly after this, Barry did receive the Lord as his Savior!

We would encourage those in our Chosen People family to pray for Barry's growth in the Lord.

Also we would like to report that we have had good response in the Baltimore area from a recent telecast. One response was from Thelma W who sent a card stating that she wanted a visit from someone at Beth Sar Shalom. We called her and set up an appointment. When we arrived at her apartment, she thought we were from the Social Security as she had also made an appointment with one of their representa-

tives for that same day at a later hour. She was very happy when she found we were from Beth Sar Shalom.

As our visit went on Thelma began to worry about the Social Security people coming, as we were talking together about the Lord. However, the Lord knew about her appointment with us; and instead of getting Social Security on Tuesday, Thelma got eternal security by finding the Lord Jesus Christ as her Messiah!

She cried and told us that she wanted to know the Lord so I showed her from the Bible how she could know for sure that Jesus was her Messiah and how she could invite Him into her heart. She later told us that was the first time in her life that she had cried because she was happy.

Thelma has been coming to our Thursday night Bible studies at the Baltimore Center. She has been memorizing Scripture and growing in the Lord, and she has been a real encouragement to us. △

### UNIVERSITY CAMPUS MINISTRY

By Paul Dunteman  
Student Worker Chicago Branch

During the past year the Lord laid a burden on my heart for the Jewish students at Northwestern University.

He provided me with an apartment near there for the coming year. During the Fall quarter I had a heavy academic load at Trinity Seminary and the Lord was preparing me but not much seemed to happen on campus. So, I cut back on my courses and began a daily Bible Study and prayer meeting for the salvation of Jewish people.

The Lord raised up several interested people and we now meet every night except Saturday for anywhere from one to three hours, six days a week, studying in the Old Testament. We are not only searching the Scriptures to find God's will but also trying to relate it to sharing Christ with our Jewish students and neighbors and praying for our Jewish friends. Several Jewish students have expressed interest and have visited our evening meetings from time to time. Soon we hope to expand these meetings into full scale evangelistic dialogue. There are now about six faithful believers who come regularly to the evening prayer meeting and we see God giving us opening with the Jewish students.

We do praise God for one Jewish fellow coming to Christ and look for a continued harvest as we labor in His vineyard. Please continue in prayer for us. △



## "LAMB" VISITS TORONTO AND YORK UNIVERSITIES

by Leslie Jacobs, Missionary, Toronto, Canada

Messianic Judaism is on the move in Canada!

"*Baruch Ha-Shem HaMasheach Yeshua*," "Praise is the name of the Messiah Jesus." These were the words uttered by the Messianic singing group "Lamb" as they presented Messianic Judaism in concert at York U and the U of Toronto.

York University, approximately 40% Jewish, was shocked to see in the "Bear Pit" (a large, open lounge at the cross road of student traffic) Jews singing about the greatest Jew who ever lived. Sixty minutes of music that included Israeli songs and music from the Holy Book. We featured Martin Chernoff, a Messianic Jew and Mark Hancock who shared how the Messiah had miraculously used him in the re-

cent Yom Kippur war in Israel. The crowd listened intently as the concert presented that Yeshua is real. Groups of students clustered the area as they discussed with us and a Chassidic rabbi the claims of Jesus, being the Messiah.

At the University of Toronto the scene was similar to that of York University in that many Jewish students for the first time in their lives were faced with the claims of Jesus the Messiah. Again, several Messianic Jews shared the love of Yeshua. Our Rachmiel Frydland spoke on the reality of being a Jewish believer and how natural it is for a Jew to accept Jesus as Messiah. Three hours later many of us were still in discussion sharing the Messiah from the Tenach

with the many Jewish students.

Both university concerts proved to be above our expectations as much time was given to present what it means for a Jew to accept Jesus as Messiah. The Lord led several students on both campuses to pray to God for guidance and understanding concerning the claims of Messiah. The aftermath of both concerts was the book table where many students have received information about the Lord Jesus Christ.

Please pray for our student outreach.

Following is Dr. Mary Stuart's write-up of the York University ministry:

As a psychologist who became a Christian as I was finishing my doctorate, you can imagine how overwhelmed I was to find myself posted to a campus that was 35-40% Jewish! As I taught and worked opportunities for witness to Jewish students and colleagues occurred, yet I felt continually at a loss to know how to reach God's chosen people on a large scale. Much prayer went up about this from our Inter-Varsity Group, to which I was faculty advisor, and how grateful we were when the Lord sent us Rachmiel Frydland and Les Jacobs.

When Les told us that he had booked "Lamb" the Messianic Jewish folk-rock duo from Cincinnati, we redoubled our prayer efforts. We asked that the Holy Spirit would be in control that noon hour as the duo shared their Messiah from the

centrally-located "Bear Pit." And how our prayers were answered! People surrounded the Bear Pit six feet deep, yet there was a thoughtful quietness as they took in the message and artistry of these talented young men. While most of us from the Christian community were unable to stay longer than the hour concert, the dialogues with students, and a rabbi, were going on until 4 p.m.

It is a privilege to have this ministry on campus and to pray for our Jewish brothers and sisters and to know experientially that "In Christ there is neither Jew nor Greek, slave nor free, male nor female, for we are all one in Christ Jesus."  $\Delta$



## DAYS OF CHALLENGE IN ATLANTA

by Perrin H. Cook, Missionary-in-Charge, Atlanta Branch



We are seeing God at work in our midst! You will rejoice with us to know that several Jewish people have come to their Messiah, the Lord Jesus, during this past year.

Mrs. M, the Hebrew Christian lady for whom you have been praying has been drawn closer to our Messiah and wants to start a Bible class in her apartment. Join us in prayer that this might become a reality as the goal of our outreach is to establish classes in the various areas of Atlanta. Also pray for capable teachers who will teach the Scriptures in a Jewish frame of reference.

The early spring months brought excitement and joy as we presided over the annual Passover Seder. This year BT a Hebrew Christian wanted her church to be challenged to reach the Jewish people with the Gospel, so at her invitation we planned the service and over a hundred Christians and Jewish people were in attendance! Every church could receive the educational as well as the spiritual value of such a service. Why not give this prayerful consideration?

Then, in late spring came the Telecast and we thank you for the gifts that make these telecasts possible. Only eternity will reveal the total results. To our knowledge only one Jewish person in Atlanta responded, but God was in it. We had the privilege

of taking the advertised "Smiling Faces" booklet to the home of Mrs. C who had requested it from Mission headquarters. She also wanted to know if there were other believers meeting in this area. We met her husband, her Hebrew Christian sister and her husband's mother who was also a believer. They were eager to learn and wanted to serve the Lord. They wanted to witness to other Jewish people about their Messiah. At their request we began a Bible and witnessing class in their home and we have continued it to this day. We praise God for those willing to open their homes for Jewish evangelism.

The day following our first visit to this home we had a speaking engagement in a local church at a Women's Missionary Union and we told them of this Jewish family who wanted to be baptized. They wanted their baptism to be on the Sunday before Easter as it had been just one year ago that time when Mrs. C had been reading the Bible and searching for truth and had found the Messiah. (Incidentally, she and her two daughters and husband were baptized on that Sunday as she had desired.) Now, during the Women's Missionary Union luncheon a Gentile Christian came forward and told me of her interest in winning Jewish people to the Savior. She is very talented and plays the accordion and is

a vocal soloist. When she heard of our new Bible class she volunteered to play her accordion and lead the group in singing. She has been a faithful volunteer with the music for the class. Please continue in prayer for this Hebrew Christian family.

Mrs. C had the privilege of leading her mother to acceptance of the Lord Jesus when she visited from Chicago. Her mother returned home and is now an active member of the Bible Class in the Mission's Chicago Branch. Let us pray that this coming year will see the other members of this family come openly to profess faith in the Lord.

Some months ago we received a letter from ABMJ headquarters. This letter was written by a Jewish lady, Mrs. B from Atlanta. A relative of hers had seen our ad in the paper and showed it to her thinking she might be interested. She wrote the Board and asked if there was someone here in Atlanta she could contact. We visited her home and were received with much warmth and words of praise for answered prayer. She and her mother had moved to Atlanta several years ago and had not found other believers to fellowship with. She had been praying for years that God would put her in touch with a minister who could relate to her with understanding. You see, she wore braces and she wanted to be baptized. She never complains,

but with radiant faith keeps looking up for strength from her Messiah. She has the care of her mother who also is a believer. Her search for truth began when her faithful Orthodox father read the Hebrew Scriptures in the home. Her brother had told her she must continue in her search and this she did until she found the truth as revealed in Jesus of Nazareth. I was much blessed in baptizing her just a few months ago. I thank God for an understanding pastor in a local church who granted me this privilege before his congregation as a testimony of the saving power of the Lord. This woman has written some beautiful lyrics and let us pray together that God will use her to write Hebrew Christian songs for His glory. Please pray too for others of her family.

I want to mention the Christians who have told me of the blessings they have received through our seminars on Jewish evangelism and witness training in their churches. Praise the Lord for pastors with a vision to study our Jewish heritage from the Scriptures. My heart yearns to see every pastor who has not already had a Bible Conference or Seminar on Jewish Evangelism and Witness Training to give prayerful consideration to see if God would have them offer these opportunities to their congregations. I know this means blessed days of growth and challenge for believers.  $\Delta$

## STEWARDSHIP OPPORTUNITIES

By Wesley J. A. Jones

Stewardship opportunities are open to readers of *The Chosen People* who wish to use the estate planning service offered by the American Board of Missions to the Jews. If you are led to share now in this ministry to bring the Gospel to the Jews through a will, an annuity, a living trust or other available form of deferred giving, please write to Dr. Daniel Fuchs, Executive Director, at the New Jersey headquarters office.

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## Jewish Notes

Althea S. Miller

### SPAIN: A NEW LOOK AT JEWS

Is it just a matter of current fashion that young Spaniards are wearing the Star of David? Is it a revival of respect for Jewish contribution to national life? Whatever the answer, however long the duration, Jews are enjoying a different status in the land of the Inquisition.

Everywhere one turns in Spain, Jewish presence is felt. Along with their contributions to Spanish national life, Jews have also preserved many precious aspects of Spanish culture. Outstanding among these is their speaking the purest of Spanish language—Castilian. Statistics as of 1972 show about 8,000 Jews living in Spain.

In retracing Jewish history, one thing stands out clearly: all Gentile nations have been fickle hosts to Jews of the Diaspora (dispersion). In one sense the Jew will always be an "alien" even in the land of his birth, unless that land is that piece of real estate in the Middle East which the Lord God ordained and set aside just for the Jew. Even then he will not have peace until Sar Shalom, the Prince of Peace reigns over the people. This has to be a passing phase in Spain.

### SADNESS

A certain gloom has settled over many people in Israel, especially war-weary young immigrants. Those in the know admit that the nation has been unable to adequately integrate the

young people socially and economically.

The unresolved results of the Yom Kippur War of '73 seemed to be the deciding factor for many immigrants to leave Israel. One 29-year-old American woman who has resided in Israel since 1965 said she could not believe there would ever be peace in Israel. The sadness of dying and the missing is more than she could handle emotionally, and she returned to America. (Figures from the Jewish Agency show that Americans give up on Israel more often than immigrants from any other country.)

On the other side of the "spiritual recession" are loyal young sabras (Israeli-born). One said he cannot leave his country under any circumstances. He is needed more than ever, and he will stay even though by doing so he is both restricting and delaying a musical career. Purpose, commitment, vision—what a difference these make in life! △





## Questions and Answers



By HENRY J. HEYDT, Th.D.

**QUESTION:** Why was the east gate in the wall of Jerusalem sealed in 1543? I know it will be opened when the Messiah returns.

**ANSWER:** In order to avoid much discussion and speculation, we have selected the following quotation from M'Clintock and Strong Cyclopaedia which is one of the best summaries we have found.

"The other gate is the famous Golden Gate (*Porta aurea*) in the eastern wall of the Temple area . . . The name Golden Gate appears to have come from a supposed connection with one of the ancient gates of the Temple, which are said to have been covered with gold; but this name cannot be traced back beyond the historians of the Crusades. This gate is, from its architecture, obviously of Roman origin, and is conjectured to have belonged to the inclosure of the temple of Jupiter which was built by Hadrian upon Mount Moriah, but, the exterior is now walled up; but, being double, the interior forms within the area a recess, which is used for prayer by the Moslem worshipper. Different reasons are given for the closing of this gate. It was probably because it was found inconvenient that a gate to the mosque should be open in the exterior wall. Although not walled up, it was kept closed even when the Crusaders were in possession of the city, and only opened once a year, on Palm Sunday, in celebration of our Lord's supposed triumphal entry through it to the Temple."

**QUESTION:** Why was there such a long lapse of time between the time

when Jesus passed through the Eastern Gate and 1543 when it was sealed off when Ezekiel (44:1-2) said, it shall be shut, not be opened, and no man enter in by it?

**ANSWER:** The description of the Temple which begins in Ezekiel 40 and the division of the land that follows certainly do not fit the Temple and period of Solomon and, even less, that of the days of Christ when Herod's Temple was standing and the land was not divided by tribes. Without going into all the arguments pro and con, we understand it to be a description of the Millennial Temple and period. This therefore does not apply to the present gate and its closing in 1543, and it is not correct to use that event as a fulfillment of the Ezekiel passage.

**QUESTION:** A Jehovah's Witness told me that the "I am" in Jn. 8:58 is what is known in the Greek as the Historic Present and may be translated "Before Abraham was, I have been."

**ANSWER:** This is just another demonstration of how dangerous a little learning can be. A study of the various Greek grammars on the subject will show that this idiom is used in narration. "In vivid narration the Present is employed of past time (Historic Present)" (Samuel G. Green, *Handbook to the Grammar of the Greek Testament*, p. 297). Jn. 8:58 does not belong in this category.

A. T. Robertson, in his *Grammar of the Greek New Testament in the Light of Historical Research*, devotes several pages to the various types of the Present Tense, particularly pages 865-870 and 879-882. He lists ten

different aspects of the present tense. Regarding Jn. 8:58 he states that the *eimi* (I am) ". . . is really absolute" (p. 880). It is a statement by the Lord Jesus Christ not only of His preexistence, but of His eternal being.

Why did He not say,—before Abraham was I *was*, but I *am*? because He uses this word, "I am," as His Father uses it; for it signifies perpetual existence, independent of all time (Chr. Wordsworth, *The New Testament with Introduction and Notes*, Vol. I, p. 315).

Further evidence of the intent of our Lord's statement is seen in the effect it had upon His Jewish hearers—they would stone Him for blasphemy! (Jn. 8:59. See also Jn. 10:30-33).

What the Jews thought of the assertion appeared in their action . . . Believing that He was speaking sheer blasphemy and claiming equality with the great "I Am," they sought to stone Him (*The Expositor's Greek Testament*, Vol. I, p. 782).

In this verse *the Godhead of Christ is involved*; and this the Jews clearly understood, by their conduct to Him" (Henry Alford, *The Greek Testament*, Vol. I, p. 755).

**QUESTION:** What is the meaning of the word "Sabra"?

**ANSWER:** The following is from *The Standard Jewish Encyclopedia*:

"SABRA (Arab. 'prickly pear' cactus; in Heb. *tzabbar*): Native of Israel. The term refers metaphorically to their alleged characteristic of a prickly exterior with a tender interior."

## THE BEGINNING OF SORROWS Matthew 24:1-14

Matthew 24 and 25 contain the longest prophetic discourse of our Lord Jesus Christ. Parallel passages are found in Mark 13 and Luke 21. Matthew 11 with its woes marks one break with the unbelieving in Israel. The invitation goes out to all who labor and are heavy laden (v. 28). When the warning was not heeded, we have in Matthew 23 with its woes a more definite break with the unbelieving in the nation (verses 38-39). They are told their house, the temple, is left to them desolate. And they shall not see the Messiah again until they say, "Blessed is He that comes in the name of the Lord." Against this background of the rejection of the Messiah by His people, we read the following: "And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ;

and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

This important prophetic portion has three distinct parts. The first deals with

### The Pronouncement of Doom. 1-2

When the Lord Jesus went out of the temple, His public ministry was concluded. The Lord never returned to the temple; before the week had ended He was crucified. The way which He

now took was the way of the Cross, the path of Calvary. At this time His disciples came to show Him the buildings of the temple, its cloisters, its pillars, and its walls, John 2:20. These could not have been strange to Him, but they are pointed out now because of His words (23:38) pronouncing all of it as desolate. According to the historian Josephus, Herod the king used 18,000 skilled workmen in the labor on the temple. Luke 21:5. All this beauty and magnificence is to be thrown down, given over to complete destruction. The Romans demolished the whole city and temple except some trophies, and even dug up the foundation in 70 A.D. Cf. Dan. 9:26. At first Titus tried to save the temple even after it was set on fire, but he was unsuccessful. Then he ordered that the entire city and temple were to be levelled except a part reserved for the garrison. Josephus says, "there was left nothing to make those that came thither believe it had ever been inhabited."

The second section of the discourse speaks of

### The Threefold Question of The Disciples. 3

When the disciples heard the sad words of condemnation from the Messiah, they questioned Him concerning the time of the destruction, the sign of Messiah's coming, and the end of the

age. Four of them (Mark 13:3) were with Him on the Mount of Olives when they asked for further word from Him. The name derives from the fact that extensive plantations of olive trees were there. The point of first interest was the time of the destruction of the temple. This is detailed in another Gospel. Luke 21:20-23. Cf. Matt. 22:7. Remembering that Messiah had spoken before of the coming of the Son of man in His glory (16:27, 28; 19:28), they desired now more detailed information on this matter. The word for coming (*parousia*) is peculiar to Matthew in the Gospels and confined to this chapter, verses 3,27,37,39. When the subject of the end of the age was presented by them, they were thinking, not of the Christian age in which we live, but the end of the Jewish age in which they were then living. All is confusion here if this be not kept in mind. We need to remind ourselves that the Jewish age has not yet come to an end; it was interrupted. Dan. 9:24-27.

Finally, the Messiah points out

### The Signs of The Times. 4-14

This section is dealing with the end of the Jewish age spoken of by Daniel in his prophecy. It is the beginning of that final period. We have to do with the first half of Daniel's seventieth week. Verse 15 refers to the middle of

# ISRAEL in

# The Last Days

BY CHARLES LEE FEINBERG



that week. Whatever events before that time resemble these things, it is necessary that we see them as foreshadowings. The fulfillment of these things lies ahead of our age. Believers now will not be on earth to witness these ordeals in their fullest intensity. For the events here compare the judgments set forth in Revelation 6. There is a remarkable correspondence between the two passages. First of all, Messiah predicts the coming of false Messiahs. 4-5. The disciples here represent future godly Jews in the midst of the unbelieving majority and mass of the nation. They are warned not to be led astray, because they were liable to such, since they had rejected the true Messiah. John 5:43. Josephus mentions some; Acts speaks of some (5:36,37; 8:9,10; 21:38). As a matter of fact, up to our day there is a record of some 64 false Messiahs who have tried to lead Israel astray. This activity will be intensified in that coming time of which our passage treats. Sad to say, their deceptions will be successful.

Then Jesus foretold wars. 6-7a. Mankind seems increasingly to be suffering from the rigors of war. No nation on earth is supposed to be able to support an all-out war with the huge cost of armaments. The burden of taxes for past and present wars keeps pressing. And there is no end of rumors of wars. Along with the "hot war," they have invented special terms for these rumors of wars; they are called "the war of nerves," "psychological warfare," and "the cold war." With nation against nation and kingdom arrayed against kingdom, great political revolutions and upheavals are the order of the day.

Added to this misery will be earthquakes and famines in many places. 7b-8. With the horrors and devastations of war and depletion of the soil's strength, famines increase. Earthquakes

increase in severity and will be a great source of terror in those days.

At this point in His recital of future events, the Messiah stops long enough to warn them that these things are but the beginning of sorrow. The birth pangs, spoken of in other passages of Scripture, are meant. (Acts 2:24; Hos. 5:15; Jer. 30:4-9; Dan. 12:1; Mic. 7:1-7). Rabbi Yochanan said: "Seven years of trouble come before Messiah comes." The time will be marked by universal hatred. 9-10. Apostates will denounce their believing brethren to their persecutors. There will be martyrs too in those days. Rev 6. Because of such constant and intense persecution many will fall away from the truth. Internal unity will be destroyed and discord will take its place. False prophets (v. 11), those giving false signs and predictions, will be eminently successful also. The day will be characterized by widespread apostasy. 12, 13. In the midst of abounding lawlessness the professing ones will show their real unconcern for the things of God. The true will continue on and be delivered. This is a word of encouragement for true believers. They will go on to the end of the age, and be delivered. Finally, the gospel of the kingdom will be preached in the world to all nations. We do not preach John the Baptist's message (Matt. 3), and he did not preach ours (Acts 16:31); so the Jewish remnant will preach, not our message, but the gospel of the kingdom. Jewish messengers will proclaim, Get ready for the King is coming! They will preach as John the forerunner did. The preachers are the 144,000 witnesses spoken of in Revelation 7. Then shall come the end of the Jewish age.

Are you ready, dear reader, for the coming of the Lord for His own before these woes? Believe now and escape these calamities!  $\Delta$

(continued in next issue)

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