

the CHOSEN PEOPLE



PURSUED

By Vera Schlamm with Bob Friedman price \$1.25

The story of a Jewish pediatrician, from childhood in Nazi Germany, through concentration camps and to survival. An earnest search and God's patient pursuit.

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By Bob Friedman price \$1.25

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NOVEMBER 1974



**BAR-KOCHBA—
A FALSE MESSIAH**

“A star will have come forth from Jacob” (Numbers 24:17).

Over the head of Bar-Cozeba, re-named Bar-Kochba (Son of a star) by Rabbi Akiba, is a shooting star spanning the heavens. Bar-Cochba's helmet is on the ground and his sword drops from his hand. Thus Bar-Kochba is killed in action as Hadrian's armies overcome Betar and the Second Jewish revolt is over.

Contrary to Rabbi Akiba, this Scripture does not apply to Bar-Kochba as he was a false Messiah.

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DEARLY BELOVED FRIENDS:

“Rebuilding the Temple in Jerusalem Starts.” This was the startling headline of a newspaper clipping recently sent me by a friend in Arizona. Actually, the article did not live up to its claims. However, it did illustrate a wide area of misunderstanding in the minds of many who, like the headline-writer, confused the Temple with the proposed “Jerusalem Great Synagogue.” Please don't get excited about newspaper articles announcing the quarrying of stones in Indiana for the rebuilding of the Temple. There is still abundant stone available in Solomon's original quarries in Jerusalem.

The article began:

An aura of mystery surrounds the idea of restoring the Jewish Temple in Jerusalem. For many Christians and Jews, it's a longed-for dream, a Messianic sign. It is not yet. But something like it is happening. Construction is due to begin in the next few days on the first large, central Jewish house of worship in the Holy City since the destruction of the temple 1,904 years ago.

Scriptures Concerning The Temple

There is a big difference between the Temple and the synagogue. There never was more than one valid Temple at one time. The Samaritans did build a competing temple on Mt. Gerizim, but to God and to the Jews only the one in Jerusalem was THE Temple. The Samaritan woman said to our

Lord, “*Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship*” (John 4:20). Although our Lord would soon initiate a new dispensation during which “*true worshippers shall worship the Father in spirit and in truth*” (v. 23), He never for a moment admitted the possibility of another valid temple. “*Jesus saith unto her, Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews*” (John 4:21-22).

“We know what we worship.” Even though Herod's Temple was built by an Idumean usurper to please the Jews, our Lord cleansed it since it was still the “house of the Lord.”

The Scriptures speak of three temples, all of which are still future.

1. The Temple of God — to be built at the end-times and occupied by the man of sin. “*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God*” (2 Th. 2:3, 4).

2. The Millennial Temple (Ezekiel 40-44)—to be set up by the returning Messiah.

3. The Eternal Temple — which will be actually the presence of God the Father, and God the Son in the New Jerusalem. *“For the Lord God Almighty and the Lamb are the temple of it”* (Rev. 21:22).

Parallels and Differences Between the Jerusalem Great Synagogue and The Temple

The builders of the Jerusalem Great Synagogue make no pretensions of rebuilding the Temple. The newspaper article continues:

“No one is suggesting that this means the restoration of the temple,” says Rabbi Dr. Maurice A. Jaffee, president of the Union of Israel Synagogues which is sponsoring the project. “But there are parallels.” For one thing, the prospective new “Jerusalem Great Synagogue” is planned as a central, representative sanctuary to which Jewish pilgrims from all over the world may come to pray — just as they did to the temple of old. In another respect, every Jew everywhere is being encouraged to contribute something to building of the new edifice, even if only a half shekel—the basic tribute of each practicing Jew to the ancient temple. Furthermore, the new house of worship is being built of a special radiant stone like that of the temple of Bible times, and is to be situated next to headquarters of Israel’s rabbinic authority, as was the historic temple.

There are several reasons why this new Synagogue should not be confused with the Temple. Biblically, the site of the Temple is on Mt. Moriah.

While there is no Scripture that says the Temple must be on Mt. Moriah, Orthodox Jews will not accept any other site. The Talmud teaches that Mt. Moriah was to be the place where Adam was born and where he built an altar to God; where Cain and Abel offered their sacrifices; and where Noah built an altar after the Flood. It was on this mount of the Lord that Abraham offered Isaac as a sacrifice. Here, too, David purchased a “field from Araunah to build an altar unto the Lord.” At the present time two Moslem mosques — the Dome of the Rock, and El Aksa — now occupy the site. Both of these mosques are very sacred to the Moslems, and the government of Israel is committed to protecting all of the “holy places.”

Besides this, the rebuilding of the Temple would at the very least mean the re-establishment of the Temple orders of priests and Levites. Possibly it would also mean the re-establishment of the Sanhedrin. The building of the Jerusalem Great Synagogue is not the rebuilding of the Temple.

The Origin Of The Synagogue

On the other hand, while there was only one valid Temple at any one time, there were many synagogues all over the world.

Readers of the New Testament know, that at the time of our Lord, synagogues were dotted all over the land; that in them “from of old” Moses had been read (Acts xv. 21); that they were under the rule of certain authorities, who also exercised discipline; that the services were definitely regulated, although

considerable liberty obtained, and that part of them consisted in reading the prophets, which was generally followed by an “exhortation” (Acts xiii. 15) or an address (Luke iv. 17). The word “synagogue” is, of course, of Greek derivation, and means “gathering together” — for religious purposes.

Alfred Edersheim, D.D., Ph.D., *Sketches of Jewish Social Life In The Days of Christ*, p. 250.

The synagogue as a common place of worship is not mentioned in the Old Testament. There is a reference in Ps. 74:8, “. . . They have burned up all the synagogues of God in the land,” but this is usually rejected as a poor translation. It is generally believed that the synagogue began at the close of Old Testament history.

Until the Babylonian captivity the great sin of the Jewish people was idolatry. They believed that while they had the Temple and Jerusalem they could do as they pleased and God would never punish them. However, during the reign of Jehoiakim, Nebuchadnezzar invaded the land and carried many of the Jewish people to Babylon as captives. Among these was Daniel the prophet. Seven years later, in 598 B.C. ten thousand more of the people were forcibly exiled by Nebuchadnezzar. Among these was the prophet Ezekiel.

Still later in 587 B.C., when Zedekiah spurned the advice of Jeremiah, Nebuchadnezzar attacked Jerusalem, destroyed the Temple, and carried the upper classes of Jewish people to Babylon, leaving only the poor people to till the land. It was a sad day for

Israel, *“By the waters of Babylon we wept.”* God used this judgment to put iron into their spines. Since then they have never nationally committed idolatry. Finally, they realized that Jeremiah, Daniel, and Ezekiel were indeed God’s prophets. They no longer had the Temple in which to worship, so they gathered together wherever they lived and read the Scriptures, especially these prophets. God had promised, *“In thee shall all the nations of the world be blessed”* and wherever there were Jews they worshipped God and studied the Scriptures. This is the origin of the synagogue. We should realize that each synagogue became an island that was a witness to the God of Abraham, Isaac, and Jacob.

In 266 B.C. the Scriptures were translated into Greek and many Greeks became proselytes. It is wonderful to see God’s hand in judgment. Even the cruel worldwide dispersion of the Jewish people which persists until now was the vehicle of God’s blessing in bringing the Gospel to all men everywhere. When the apostles preached the Gospel to all men, they methodically went first to the synagogues. Usually the Gentiles who accepted the Lord were first converted to Judaism.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue

in the grace of God" (Acts 13:42, 43).

At Thessalonica, Paul preached for three sabbaths from the Scriptures, *Opening and alleging that Christ must have needs have suffered, and risen from the dead; and that Jesus whom I preach unto you is Christ. And some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the women not a few* (Acts 17:3, 4).

Is The Name "Great Synagogue" Significant?

The Great Synagogue is not the Temple. However, this is the first time that a building called the Great Synagogue is being built. There once was a Great Synagogue but it was an assembly of those who controlled the religious affairs of the Jews during the years of 450 to 200 B.C. The Great Synagogue claimed Ezra as its founder and first president. It is to this "Great Synagogue" that the writers appeal for justification of the oral law as opposed to the written law. The Talmud claims: Haggai, Zechariah, and Malachi received from the prophets; and the men of the Great Synagogue received from Haggai, Zechariah, and Malachi (Ab. R.N.1).

It seems significant that after two thousand years the name of the Great Synagogue should be revived. This time it is a building, not a council as it was originally, but it is situated as the article states, "next to headquarters of Israel's rabbinic authority." Will they assume the offices of the Great Synagogue and claim to be the connecting line of authority, from the Scriptures, through the Talmud, and now through the Great Synagogue? The stage seems to be set. It may not be long before we have a council in Jerusalem who could claim to have the right to make a treaty in accordance with Daniel 9:27. However, there is one great fact of the Scriptures which we can proclaim: the Lord Jesus Christ Who died "*for our sins according to the Scriptures . . . was buried and . . . rose again*" from the dead, is coming again!

Exciting, isn't it?

Faithfully yours in His service,

Samuel Truck



A Dynamic Relationship with Messiah

By Louis Lapides
Student-Worker,
Los Angeles Branch

JESUS CHRIST said, "I am the way, the truth, and the life and no man cometh unto the Father but by me" (John 14:6). As a Hebrew Christian it is my heart's desire to share the wonderful way Jesus Christ has revealed Himself to me as the Jewish Messiah.

As a young Jewish boy in Newark, New Jersey, I went to Hebrew school and received a very thorough Hebrew education. Many questions provoked my mind concerning my standing with God and my everyday personal relationship with Him. I knew that God's desire for my life was for me to obey His commandments and to love Him above all else in the world. But, as I beheld my own life I knew that I had not been living so others would see God's glory within me. I never bothered to search the Scriptures to find God's solution and eventually I denied God's existence and even renounced my standing as a Jew. I can remember the emptiness I experienced when I repeated prayers from a prayer book to a God whom I really didn't know. I felt that if I could only relate to God on Saturdays and High Holy Days then my relationship with Him would only be a part-time bond as one of His chosen people. From the disbelief and disappointment I felt I could only step down into worse effects of a life without God.

The path that my atheistic views followed led me to Greenwich Village, mind-expanding drugs, and a rebelliousness against everything that stood in my way. The findings of the well-known LSD prophets also interested me and dragged me further away from the God of the Bible to look for the God whom people claimed to see on LSD trips. Another step took me into the Army and a year in Vietnam.

When I returned to the United States, I went to Los Angeles to live. After being there eight months, I really had nothing to show for my supposed spirituality except for an everyday LSD excursion.

Now, where does Jesus Christ fit into all this? Well, one night having taken two tabs of LSD, I was walking down Sunset Strip and was attracted by a crowd of people. I decided to see what the gathering was about. Two men were preaching the love of Jesus, the Messiah. One of them came over to me and told me the news from the Scriptures that Jesus was the Messiah, my atonement for sin. I readily admitted to the real uniqueness of Christ, but I really didn't see what significance he represented to me, but the young man persisted in letting the love of Jesus shine through his humanity as he opened up the Old Testament. He told me this was a book upon which my whole claim as a Jew rested and showed me numerous prophecies relating to the Jewish Messiah and what He would be like. I was amazed to see that the fulfillment of these prophecies was Jesus of Nazareth. I was convicted of what a hypocrite I was and as I considered the love and faithfulness of these Christians I was torn apart by my own unrighteousness.

I really wanted to know more about Jesus and began to seriously read the Bible. As I read I looked for the person of God, the Rock, Whom I was seeking so desperately. I knew that real love, true salvation and eternal life would be found in Him. I saw how I fell short of His righteousness, and I asked Jesus to live in my heart and received the forgiveness of sins that He offered. △



Holden



Simon



Cohen

From the field

MONTREAL CHALLENGES

By Ashton Holden, Missionary,
Montreal, Canada

A glance at the driver's identity plate confirmed my belief that he was one of Montreal's many Jewish taximen. He looked the family type and in such cases I often find the subject of youth a good one so led the conversation to our work with young people. He said with some pride, "Oh, yes? I've three youngsters at high school, doing well, too." He gave me some details about his home and family.

"It's not easy to bring kids up today, is it?" I asked.

He shook his head, and, looking rather troubled, he said, "Young people today are up against terrible odds, and often they are losing out." He was silent for a moment, then said, "What do you think is the CAUSE of this restlessness?"

I spoke about the untold number of homes with no thought of God. "Lots of young people stay away from synagogue," he said and added, "we should get together more. What can we do?"

"Young people aren't interested in mere unions of church and synagogue, they need a CHALLENGE." Our talk went on to the world situation which he described as baffling. "God has

given us the answer to all our problems through your people," I said as I prepared to leave him. "This will give you more information on the things we've been talking about," and I offered him a copy of the *Promise of Tomorrow*.

He drove off after turning his cab around, then he slowed down, tooted his horn and waved to me.

Several Jewish drivers have been very responsive to the Gospel. Last month, after answering his query as to what our organization stood for, I had a long talk with a cabdriver. He was greatly interested to know more about Christianity and gave us his address asking us to mail him literature.

TWISTED, BUT NOW STRAIGHT

By Mitchel Triestman, Missionary,
Philadelphia Branch

At the witnessing table at Temple University campus we have had all kinds of students approach us. Often we become discouraged as we see young people with great potential and healthy, active minds wasting their lives under the influence of Satan. However, we know that the love of God can reach the most sin-twisted and tormented youths and we rejoice to see Him working in their lives.

This past semester we had the privilege of seeing one such student change before our eyes. When she first came to the literature table she was an ardent feminist. Most of her conversation was geared to either downing male chauvinism or supporting gay liberation. As the weeks went by she became a regular visitor to our table, and steadily began to feel the convicting power of the Holy Spirit. Being confronted with her sin, she ran back to Judaism, but found no relief there. Finally after weeks of fighting the truth of Scripture, she turned to the Messiah of Israel, Who cleansed her of all her sins. We thank God for His working in her life. Now she is living a solid, Christian life and building positive, healthy relationships with men and women. Pray for her as she continues to grow in God's Word and endeavors to reach her family for the Messiah.

SHARING MESSIAH WITH THE ELDERLY

By Trudy Simon, Missionary,
Los Angeles Branch

Part of our ministry in the San Fernando Valley includes convalescent home visitation. I visit two such homes in Panorama City and a retirement center in Van Nuys weekly. At one convalescent home I give weekly Bible studies. They are generally attended by seven to fifteen people. At the other home I visit individuals in their rooms and from time-to-time I

hold holiday celebrations which are attended by 20 to 50 people. Jewish people who will not come to Bible studies have enjoyed the Channukah-Christmas, Purim, or Israeli Independence Day celebrations. Both homes viewed the Passover film and one home held a Seder. The activities directors of both homes are Jewish women who have not yet opened their hearts to the Messiah, so we pray that God will speak to them through these programs. Sometimes, too, families of those in the homes attend the Bible studies and celebrations. I had a good opportunity to share Jesus with the daughter of a woman in one home.

The Retirement Center is a real challenge. It is run by Orthodox Jews and occupied by many Jewish people. Sandy Wingate and I were first asked to give the Sunday afternoon service once a month. This led to a weekly Bible study. Since the Jewish people have learned my beliefs, many refuse to come. However, a couple of them continue to come regularly along with unsaved Gentiles and three believers.

It is difficult to have a steady attendance in such homes since, aside from excuses, people are often away or sick. There have been some good confrontations and chances to answer questions about the Messiah. I have found that much prayer about the outreach here has brought people to the studies. Please pray for the residents in these homes that their eyes would be opened to the truth of the Scriptures concerning Jesus.

REACTIONS TO OUR MINISTRY

By Daniel Rigney,
Missionary-in-Charge,
Baltimore/Washington Branches

While Arlene and I were working with ABMJ in New York we became acquainted with a Jewish boy who wrote to us in response to an ad we had placed in the newspaper. As a result of this write-in, he went to Washington with some of our young people to give out gospel pamphlets at a peace demonstration. He was so impressed with the love of the believers, that he decided to accept the Messiah as his Savior. He came from a background of heavy use of LSD and had had some bad "trips" while using this drug. Through our counseling we saw him grow in the Lord and before we went to Baltimore, he decided to go also to this area and work. However, the job did not turn out well and again he went into times of depression and anxiety. We spent many hours with him in the Scriptures and know that God worked in his life mightily.

Some months ago Bill's father, whom he had not seen for over a year, came to Washington on a business trip. The last time that his father had seen him Bill was hospitalized for drugs and in bad condition; but now he had grown in the Lord tremendously. He wanted to see his father so we took him to Washington. The father was so deeply affected by the outer physical improvements he could see in his son that he began to cry when they met. He thanked us

for bringing his son to see him and was impressed that people would care so much. Another encouragement is that the drug rehabilitation programs had told Bill he would never be able to hold a job and probably would spend the rest of his life in an institution. Bill has been holding his job now for months and is continuing to grow in the Lord. We ask your prayers for his growth and also that his father would find the Messiah.

We are also much encouraged at a delayed reaction to one of our early ministries here in the Baltimore area. We attended a festival in an area of the city to give out copies of a broadside appropriate for young and old alike. Some weeks later we received a call from a young Jewish girl who had received one of the tracts at the festival. She wanted a copy of the New Testament and we were glad to supply it. She came to our center and talked with us. She had many interesting questions about the Messiah and we talked for a few hours together. She said she would return to our evening Bible Study.

She did return on Thursday and before the Study she told us she wanted to accept the Lord Jesus as her Messiah. She really meant business for the Lord. She has brought many of her Jewish friends to the meetings since. We would appreciate your prayers for her growth in the Lord. She had had a background in transcendental meditation and things of this nature. This late reaction was an encouragement to our ministry.

SHARING MY TESTIMONY IN SYNAGOGUES

By Richard Cohen
Missionary-in-Charge
Los Angeles Branch

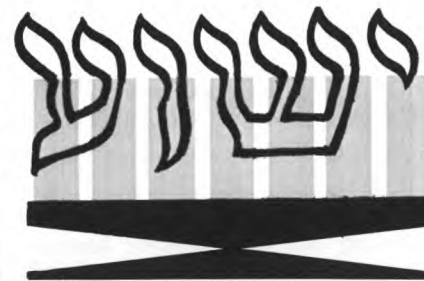
In the past year God has blessed by allowing me to share His Word and my testimony in twelve different synagogues. I spoke mostly to young people's and confirmation classes and on occasion to an adult group. I would like to share the last visit with you. This invitation was to speak to a class of 20 teenagers who were studying different religions.

The time was divided into two 50-minute segments with a break in between. During the first session I introduced the group to Beth Sar Shalom and to Hebrew Christians and what they believe, also how Jewish believers feel about different aspects of social and religious life. During the second hour, the young people wanted to know more of what we believe about certain passages in the Scripture. When I asked how many of them had read the Bible, not one responded in the affirmative! I then asked if any had a cursory knowledge of the Bible, and none did. However, they were very anxious to have a Messianic Bible study right then in the synagogue, and who was I to refuse such a request!?

We took a ten-minute break and they searched the building to find Bibles we could use for the study. I used a 15-minute survey of the Scriptures and then we proceeded with the Messianic thoughts found therein. The young people were interested and the

youth co-ordinator seemed to enjoy the study very much. The thrilling part was that most of these young people were reading prophetic Scripture about Messiah and anxious to read more. In all of my synagogue visits I have never been with such a co-operative and anxious group from a background of non-Scriptural teaching. Many of them asked their teacher where they might secure Bibles so they could study more of what we had been discussing.

I am sure God has used this visit and Bible study to help many come to a knowledge of Messiah as Savior. △



JEWISH EVANGELISM IN DENVER

by Eliezer Urbach,

Missionary-in-Charge, Denver, Colorado



Eliezer Urbach



Baptism of George W. in summer 1974



Distributing broadsides

JEWISH people are being saved, not only in Denver, but also in other places in Colorado.

Recently we were invited to speak at a little church in Colorado Springs. On a former occasion, we participated in a missionary conference where an Arab preacher shared the panel with us. The pastor of the church advertised the conference in the newspaper, with my picture and that of the Arab preacher, trying to prove that Jew and Arab, if they know Jesus, can love each other. As a result of that meeting, a young Jewish man was saved.

During the conference I conducted a Passover demonstration. As I scanned the audience, I noticed a Jewish man sitting in front and listening intently. After we were dismissed, I began a conversation with him. I asked him if he was Jewish and he said, "Yes." My next question was, did he believe in the Messiah. He said that he was trying to believe. We praise God for the opportunity to be able to point this man to the Messiah. He bowed his head and asked Jesus to come into his heart. We came back to Denver rejoicing and praising God for a great salvation. Do pray for his spiritual growth.

By-Product of The Passover Banquet

During our last Passover banquet we were introduced to a middle-aged

lady who seemed to be very exhausted and tired of life. After we got acquainted, I probed gently to find out her situation. E was very frank and told me her husband had gambled away his retirement money and she was obliged to work and keep house for him. We did not have much opportunity to talk and postponed a further conversation for later.

She couldn't be seen at home so I arranged for an appointment at her job during her lunch break. When we met she said she was busy but wanted to have more time with me if I would agree that another lady be present. She introduced me to a young lady, Sherri, who said she was searching for answers. Actually, the conversation was directed to her instead of to E.

The young lady was earnestly seeking for God. She tried orthodox Judaism but found no answers there. I explained the way of salvation to both ladies, but E was not very receptive. S however, was interested to find a way to walk with God. I had a New Testament, and I read a few passages from it. Although E had to leave I continued to talk to Sherri. She was on her way home so took me to her car. There she asked the Messiah to come into her heart, forgive her sins, and become her Lord. Pray that the reality of the Messiah will become strong in her life, and that she will continue to follow God.

George

George W was born in Paris of Jewish parents. His mother, who survived the notorious Nazi extermination camp, Auschwitz, met and married an American GI who later became George's father. After the family moved to the United States, George attended college but did not graduate because of the draft. While in the Army he was stationed in Colorado Springs where I was invited to speak in a missionary conference in a small church. I was pleasantly surprised that a young man wished to speak to me after my message. He introduced himself and expressed his wish to know more about the Messiah and said that he was searching for the truth. I realized that he was needy and soon explained the way of salvation. He responded, inviting the Messiah into his heart and he made Jesus his Lord.

Shortly after this, he married the girl who brought him to our meeting and who had prayed for his salvation. Several months passed and George's father died. This was a deep shock to George but knowing Jesus as Lord, he was comforted. We saw George often in the days to follow and explained to him and his wife that the next step in a believer's life was to follow the Messiah in baptism. It was a joyous occasion one Sunday afternoon when George entered the waters of baptism.

A Jewish Senior Citizen Finds Messiah

Mrs. M J is nearly eighty years old—frail in body but very bright in mind. She became a widow three months ago.

The nurse who cares for her is a Christian and invited me to visit with them one afternoon. She introduced me as a Christian Jew, a Jew who believes in the Messiah. Mrs. J said, "It can't be. It can't be!" She said that she was born Jewish and that she would die so. I answered that neither could I change my Jewishness. Jesus made me a completed Jew. I shared with her how Jesus became real to me by telling her the short story of my life. I asked her, "If you would stand tonight before God, would you be sure that God would take you into His heaven?" She wasn't sure.

Then I explained to her how she could be sure of God's acceptance. Then we bowed our heads together and she asked the Messiah to forgive her sins, come into her heart, and become her Lord and Master. It was a great joy both to the nurse who led me to Mrs. J and to us to be assured that this senior citizen would be with the Lord. △

Preaching in the Synagogue!

by Rachmiel Frydland, Missionary, Toronto, Canada

It is a rare thing that representatives from a synagogue should invite a Jewish believer in the Lord Jesus to come and speak. But this actually has happened on several occasions. One such invitation came from the Men's Club of the Temple ————. They contacted Rev. Eisenberg in New York and he and I accepted the invitation. Much preparation was made by the leaders of the synagogue for this special event, with a breakfast and guest speaker — Rev. Frydland, a Jew who believes in Jesus!

When given opportunity to speak for forty minutes, I expressed my gratitude to the rabbi and leaders and pointed out that this was an unprecedented meeting in my life of which 35 years I was a believer in Jesus the Messiah. "This was the beginning of the fulfillment of the desires and hopes that Messianic Judaism always had, and that is to be reconciled to our Jewish brethren, to bring the Lord Jesus back to the synagogue."

I then told of my own life of prejudice to Christ and Christianity and how by being challenged with Messianic prophecy, especially Daniel 9:26, I had no choice but to accept the Lord Jesus to be our true Jewish Messiah. This was confirmed in my life by laying away my prejudices and opening the New Testament for the first time and finding to my surprise that it was not a Gentile but a true, sublime Jewish book! When I came to the letters of the Apostle Paul I began to understand the things which were lacking in my own life and that I needed a Savior from sin and to be no longer controlled by my ego and self concerns, but to live for Him.

I pointed out to the audience the matters we agreed upon, as the existence of God. Jews and Christians alike believe in One God, the creator of all, who is both transcendent and imminent. Not only does God exist, but the existence of the Jewish people today demands us to admit that God is also imminent in history and controls history and the affairs of man. My announced subject was, People, Parchments and Person. I spoke on the People; and, with regard to Parchments, I pointed out the miraculous translation and preservation of the Word of God, produced by the Jewish people (of which the Christian is ever aware) and translated into more than a thousand languages. God is able to keep and preserve Israel and also His Word. The Person is, of course, the Lord Jesus Who has been chosen to be the dividing point in history into BC and AD. I pointed out that we Jewish people had great scholars and scientists—Maimonides, Judah Halevi, Spinoza, Einstein — but only the Lord Jesus became a light to the Gentiles, even as the prophets foretold. None other did this, not even our greatest and best Jews.

After the forty minutes were over, came the question time. Some questioned as follows:

"Am I going to heaven or to hell? Answer 'yes' or 'no' then explain."

Answer: "Some questions like, 'Did you stop beating your wife yesterday?' cannot be answered with a direct 'yes' or 'no.' The Torah teaches in Genesis 18:25 that God is more righteous, more holy, merciful than we are. We know of two cases where we would have predicted that people would go

to hell and who actually went to heaven or paradise. There was the 'thief on the cross' whom everyone would have pronounced to be going to hell, but Jesus Himself assured him that he would be in Paradise. The other example is Saul who fell down as dead, and had he died everyone would have been certain that he went to hell, but he would actually have gone to heaven. How can I say that you, rabbi, will go to hell? Surely God will give you opportunity to accept Jesus before you meet God."

The Rabbi answered: "We do not share the same issue or discourse, but the essential issue is that the purpose of Messiah is to usher in a Messianic age. Has the world changed in the 2,000 years since Jesus came?"

Answer: "Most of our ancient Jewish commentators understood that there are two aspects of Messiah, or two Messiahs, Ben Joseph and Ben David. This was clear to them from the two paradoxical descriptions of Messiah, as for instance, Zechariah 9:9 and 12:10 where He is described as lowly and pierced to death; whereas in Daniel 7:13 He comes with the clouds in heaven (Talmud Succah 52:1). We believe in one Messiah Jesus Who came the first time 'lowly, riding upon an ass,' Who was pierced in His hands and in His feet, and Who will come a second time to usher in the glorious Messianic age of Isaiah chapter 11. Meantime a chance is given to everyone 'to the Jew first and also to the Greek (Gentile)' to receive Him as atonement for sin and to begin a better life. Those who receive Him, either Jew or Gentile, have manifested that a new life has started in their own

lives. The alcoholic ceases from his drunkenness; the drug addict finds new interests; the husband gets reconciled to his wife; and love takes over where before there was only hatred and enmity."

"We wish more things were set straight. But God is gracious and soon He may return as He promised to bring righteousness on the earth. Although 2,000 years to us is a long time, according to Psalm 90:4 a thousand years to God is only like yesterday."

Question: (from the audience) "If you believe in the Messiah what then? Do you mean He is the Son of God, the Trinity? How do you want to fuse Jewish life with Christianity? Is Jesus Divine?"

Answer: "We must begin where He revealed Himself as the Prophet. As we compare His life, death and resurrection, we have to admit that He is the promised Messiah. Only then can we decide as to His essence. Is He to be a mere man like you or me—then why is He to be Messiah? Also, we have the Word of God, the Hebrew Scriptures of the Old Testament and the first believers went back to these Scriptures wherein Messiah is described as 'Yehovah Tsidkenu' THE LORD OUR RIGHTEOUSNESS (Jer. 23:5) and as 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'" (Isaiah 9:6).

At this point the audience had no choice but to admit His being greater than a man, and being a supernatural person. We only desire and pray that our Jewish people will recognize the Lord Jesus as Messiah and then decide details as to His divine personality. Δ

Questions and Answers



By HENRY J. HEYDT, Th.D.

QUESTION: What is the Jewish understanding of the Shekinah glory?

ANSWER: The term is used for the visible manifestation of God as *dwelling* among His people. It is found first in the Targums and we shall give a few examples to illustrate its use:

Ex. 25:8 — “I will make my Shekinah to dwell among them” (Onkelos)

1 K. 8:12, 13 — “The Lord is pleased to make his Shekinah dwell in Jerusalem” (Jonathan)

Isa. 6:5 — “the glory of the Shekinah of the King of the Ages, the Lord of hosts” (Jonathan)

There is an excellent summary of the Jewish teaching on the Shekinah in *The Jewish Encyclopedia*. Space permits us to give only a few excerpts.

“The term ‘Shekinah,’ which is Hebrew, whereas ‘Memra’ and ‘Yekara’ are Aramaic, took the place of the latter two in Talmud and Midrash, and thus absorbed the meaning which they have in the Targum, where they almost exclusively occur. . . . Since the Shekinah is light, those passages of the Apocrypha and New Testament which mention radiance, and in which the Greek text reads *doxa*, refer to the Shekinah, there being no other Greek equivalent for the word. Thus, according to Luke ii.9, ‘the glory of the Lord (*doxa Kuriou*) shone round about them’ (comp. II Peter i.17; Eph. i.6; II Cor. iv.6); and it is supposed that in John i.14 and Rev. xxi.3 the words *skénoun* and *skéné* were expressly selected as implying the Shekinah. The idea that God dwells in man and that man is His temple (*e.g.*, Col. ii.9; II Cor. vi.16; John xiv.23) is merely a more realistic conception of the resting of the Shekinah on man. . . .

Maimonides regarded the Shekinah, like the Memra, the Yekara, and the Logos, as a distinct entity, and as a light created to be an intermediary between God and the world; while Nahmanides, on the other hand, considered it the essence of God as manifested in a distinct form. . . .”

QUESTION: What does the Talmud teach on the Shekinah?

ANSWER: There is too much to give even a summary without writing an article so we shall do the next best thing and give a number of quotations.

On 1 Sam. 1:15 — “Thou art no lord, (meaning) the *Shechinah* and the holy spirit is not with you in that you take a harsher and not more lenient view of my conduct.” (Bera-koth 31b)

“Through the crime of bloodshed the Temple was destroyed and the *Shechinah* departed from Israel. . . .” (Shabbath 33a)

In reference to Ex. 3:2—“O thorn, O thorn, not because thou art higher than all other trees did the Holy One, blessed be He, cause His *Shechinah* to rest upon thee, but because thou art lower than all other trees did He cause His *Shechinah* to rest upon thee.” (Shabbath 67a)

“To what are the righteous comparable in the presence of the *Shechinah*? To a lamp in the presence of a torch.” (Pesahim 8a)

“They establish a rule for anyone who enters the camp of the *Shechinah* (the Sanctuary) that he must remove himself from his house for six days.” (Yoma 3b)

On “joyful” in 1 K. 8:66 — “that is, that they had enjoyed the radiance of the *Shechinah*.” (Mo’ed Katan 9a)

One answer to why proselytes are oppressed — “Because they delayed their entry under the wings of the *Shechinah*,” and Ruth 2:12 is given as proof, Ruth being blessed for her haste in entering. (Yebamoth 48b)

“Further said R. Hisda, At first, before Israel sinned (against morality), the *Shechinah* abode with each individual. . . . When they sinned, the *Shechinah* departed from them. . . .” Dt. 23:14 is given as proof. (Sotah 3b)

“R. Joseph said: Man should always learn from the mind of his Creator; for behold, the Holy One, blessed be He, ignored all the mountains and heights and caused His *Shechinah* to abide upon Mount Sinai, and ignored all the beautiful trees and caused His *Shechinah* to abide in a bush. . . . Over every man in whom is haughtiness of spirit the *Shechinah* laments. . . .” (Sotah 5a)

“R. Hisda said: Whoever contends against (the ruling of) his teacher is as though he contended against the *Shechinah*. . . . R. Hama son of R. Hanina said: Whoever quarrels with his teacher is as though he quarreled with the *Shechinah*. . . .” (Num. 26:9) (Sanhedrin 110a)

(Continued from the October issue)

THE PARABLE OF THE TALENTS Matthew 25:14-30

The parable of the talents resembles that of the ten pounds found in Luke 19:12-27. They are not the same, and were not spoken on the same occasion. This parable shows clearly that watching for the Lord's coming does not mean idleness. It stresses the need of faithfulness in service. In 25:1-13 the emphasis is on vigilance; here it is on diligence. The Lord expects His own, not only to be watching (25:1-13), but working as well (25:14-30). The parable of the ten virgins describes the inward spiritual life of the believer waiting for his Lord; this parable indicates the outward activity. The passage reads as follows:

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh reckoning with

them. And he that received the five talents came and brought other five talents, saying Lord, thou deliverest unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliverest unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For

unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

The divisions of this parable are clear. In the first place, the Lord Jesus the Messiah is pointing out

The Commitment. 14-15

The man of this parable is the same as the bridegroom in the previous one. The idea of a long absence is implied in the words "another country" and is expressed in the words of verse 19, "after a long time." In delivering his goods to his servants during his absence, the master was following a customary procedure. The goods entrusted are called talents. The original meaning of the words has been completely changed by our usage. One talent was worth about \$1,000 in our money. We take it to mean what it represented: abilities or special capacities. It does stand for all that God has entrusted to our care: we are His stewards. The proportion of gifts differs clearly, but the same fidelity will be required and rewarded. The Lord alone is the judge of the ability of each servant. We have here, as in the case of the virgins, those who are

real and those who are professing. In the distribution individual capacity and fitness were taken into account; it was each according to his particular ability. Notice also that each one is given something. There are no servants who receive no talents. All professing Christians are entrusted by God with something.

It is indicated in the parable, in the second place, that there was

The Conduct. 16-18

in each case which determined the rest of the account. The servant with the five talents lost no time; he immediately put his money to work for his absent lord. His diligence is noted, as well as that of the servant with the two talents. They were equally faithful. They used the money wisely and carefully as the master intended. The second one, though with less talents, nevertheless used diligence and forethought. The third servant did not squander the money, nor throw it away; he hid it in the earth. He reminds us of the class who do not oppose the truth of God, who profess to be its friends, but who never realize any spiritual gain in their lives. It is the servant with the one talent who is most tempted to do nothing, because he can only do a little. He was doubly to blame for hiding what was his

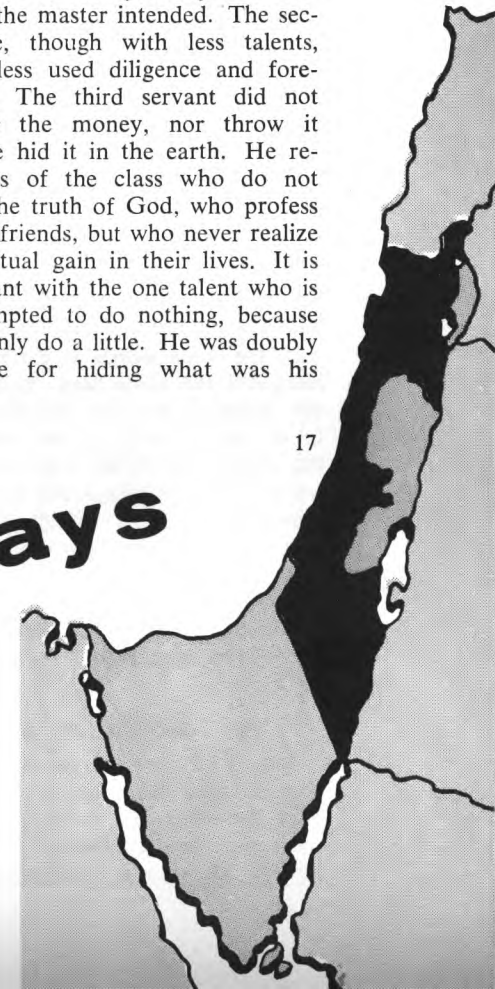
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THE OLIVET DISCOURSE

ISRAEL in

The Last Days

BY Charles Lee Feinberg, Th.D., Ph.D.



lord's, with which he was entrusted in order to increase it. It is true of this servant as it was of Belshazzar that he did not glorify God. Daniel 5:23. There was no fruitage from his life. He did not increase, but remained exactly as he was at the beginning.

The account goes on to tell, in the third place, of

The Commendation, 19-23

They all had sufficient time to do what they were expected to, so after the passing of a long period of time, the master returned. He returned as he had originally planned. At once the lord of those servants made a reckoning with his servants in the matter of the talents committed to their care. None can escape the reckoning; there is an accounting for all. The one with five talents who used them faithfully and carefully, had holy boldness in the day of the coming of his lord. He is called a good and faithful, not good and successful, servant. He was good in the sense of earnest, devoted, and wholehearted. His faithfulness was the activity which flowed from his wholeheartedness. His joy was the Lord's own joy. John 15:11; Hebrews 12:2. He is warmly commended and his work is adjudged as well done. The second servant was commended with the same words as the first, and rewarded the same also. Notice that the faithful servants become rulers in the earth; such is the promise to the faithful in Israel. They were entrusted with few things, but are to have dominion over many things. The same principle works for faithfulness in service today; it will be abundantly rewarded by the Lord.

But the judgment of the master is not all commendation, for we read, finally, of

The Condemnation, 24-30.

Just as the first two servants had to give an accounting of their stewardship, the third had to also. All must come for the reckoning; no one is exempt. His excuse was insulting, self-

condemning, and self-contradictory. These words concerning his master show he was not a true servant. He accused his master of being hard, that is, harsh and stern. He actually knew his master to be a gentle man, or he would not have dared to use such language to him. He indicated, further, that the master is greedy, covetous, and dishonestly entering into the fruits of others' labors, exacting, difficult to please, and dissatisfied. He excuses his own actions by expressing his fear of losing the talent and being punished. The foolish virgins were over-confident in the earlier parable; this wicked servant was under-confident. He expects the master to be satisfied with his own original commitment. He failed to realize that he had defrauded the master of the just fruit of his money. He was a do-nothing servant and this was his downfall. Baxter once said, "To do no harm is the praise of a stone, not of a man." The master took the wicked servant on his own ground. His words are ironically spoken, for the wicked servant has already condemned himself as a liar. He argues that, if the servant knew him to be so greedy, he should have taken the money to deposit at interest to loan it to others at a higher rate of interest. If he were afraid to trade with the talent on his own responsibility, he could have given it to the bankers, who would have kept it in safety for him, and then added interest to it while in their possession. The talent was literally buried with him.

The neglect of the talent resulted in the loss of it. The one who used his to good advantage will receive more. His real nature is pointed out when he is called in verse 26 "wicked and slothful." It shows he is unsaved, an unbeliever, hence unprofitable. He is useless. The outer darkness is outside the heavenly glory, light, and joy. Weeping is over the anguish of the lost condition; gnashing of teeth speaks of defiance and despair at the condition which cannot be remedied.

(Continued in January issue)

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By Wesley J. A. Jones

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