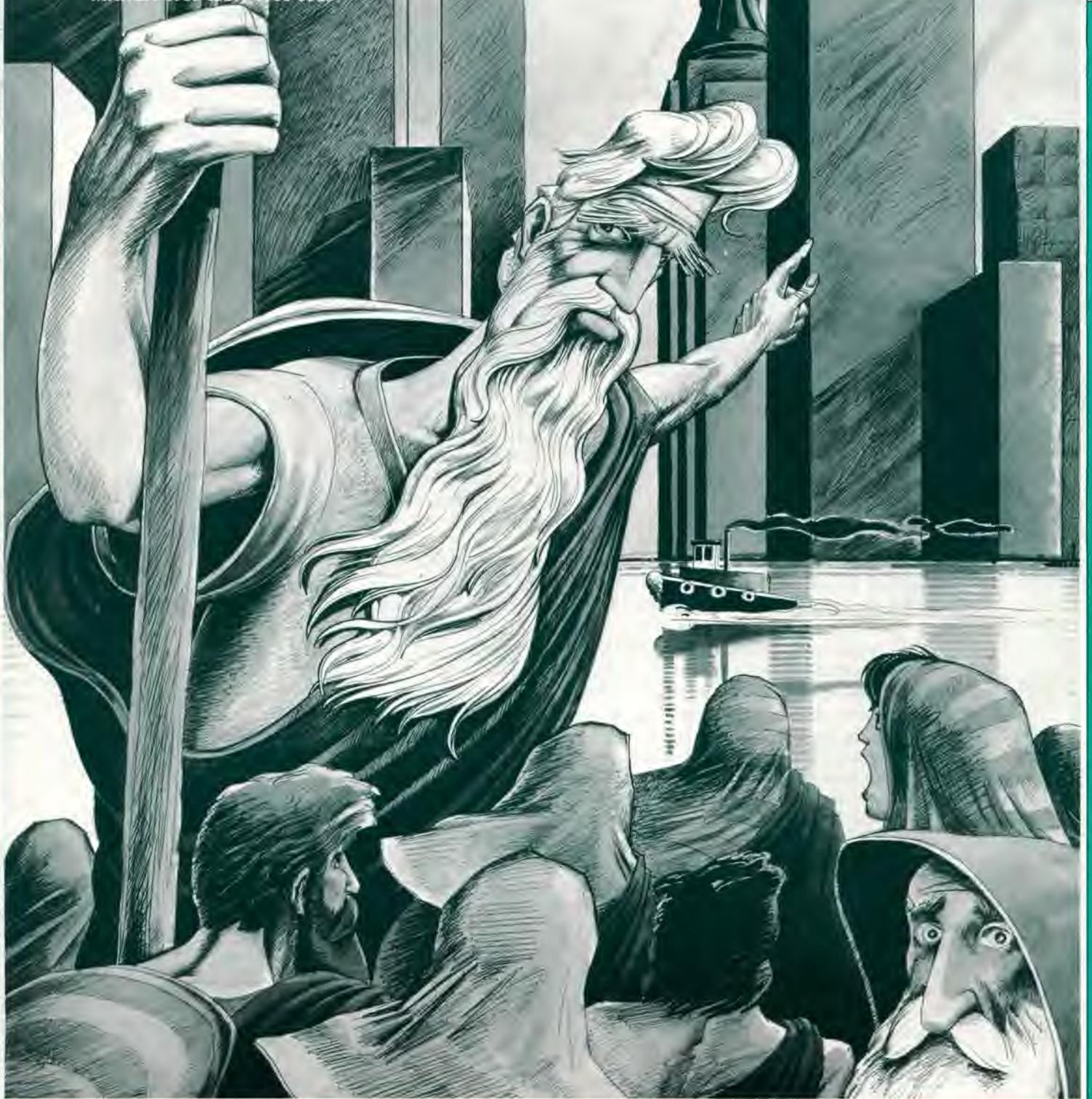


The Chosen People

MARCH 1983 ISSN 0164-5323

Is New York The New Jewish Promised Land?



From the President



MARCH 1983

The Chosen People

THE CHOSEN PEOPLE is published monthly (except August) as a medium of information concerning the Jewish people, Israel and the work of the American Board of Missions to the Jews, Inc., 100 Hunt Road, Orangeburg, New York 10962.

Brooklyn, the East Side and Canal Street are synonymous with New York City and with Jewish life and culture. The greater New York area is the home of over 3 million Jewish people. It is said that every third person you meet in New York is Jewish. Is it no wonder, then, that we consider New York to be the greatest Jewish mission field in the world.

Sadly, few Christians have a burden for the Jewish people of New York City. However, since 1894, when Rabbi Leopold Cohn first opened his storefront ministry in the Williamsburg section of Brooklyn, the ABMJ has continued to maintain a dynamic witness and testimony to the Jewish people of New York.

We believe that God has allowed the Jewish people to remain in the Diaspora for a reason. Historically, as a result of the Babylonian captivity, the Jews who remained in exile were able to cooperate and develop the silk trade. The *Jewish Encyclopedia* points out, "Silk merchants were, indeed, among the chief transmitters of Pharisaic Judaism and Christianity in the Orient. The earliest Christian apostles to Edessa and elsewhere in the Parthian Empire were originally Jewish silk merchants."

Historically, Diaspora Judaism played an important role in preserving the Jewish community. History tends to repeat itself. The present Diaspora community, with its headquarters located in New York, is as influential in world affairs as the Jewish community was during the Babylonian captivity. It was in that captivity that God raised up Daniel, Hananiah, Azariah and Mishael; that God spoke through Ezekiel; that God raised up the faithful remnant under Ezra, Nehemiah and Zerubbabel. The message of faith was communicated to them in exile. Their response to the message of God affected the world of their day.

Today, your missionaries working in New York City are like the Daniels, Hananiahs, Azariahs and Mishael. They're faithfully proclaiming the good news of salvation to the Jews in modern Babylon—New York. Perhaps, like the silk merchants of old who carried the message of Christianity throughout the Roman Empire, your missionaries will be influential in reaching the New York Jewish community for Jesus Christ. In effect, this will have the impact of reaching Jewish people throughout the world.

Paul wrote to the Jews residing in Rome, the Babylon of his day, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). The "Israel" Paul was speaking about was not just the nation of Israel, but Diaspora Jews scattered throughout the Empire.

So, likewise, dear friend, our heart's desire today is to see Jewish people come to saving knowledge of Jesus Christ not only here in New York, but throughout the world. By God's grace, your gifts and prayers will enable us to accomplish this task. Please pray for Sam Nadler, our regional director for the Northeast, and his dedicated staff of missionaries as they faithfully labor in the New York City area. They are daily confronting the Jewish people with the Gospel. And, praise God, they are seeing results. They are reaping a great harvest.

Shalom, Shalom!

Harold A. Sevener

President

Harold A. Sevener

Editor

Terryl Delaney

Art Director

Jonathan Singer

Creative Consultant

James R. Jones

Regional Directors

Northeast: New York City, N.Y.

Sam Nadler

212-757-6716

Southeast: Silver Spring, Md.

Larry Jaffrey

301-949-6096

Midwest: Chicago, Ill.

John Bell

312-338-5959

Southwest: Fort Worth, Tx.

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817-731-6991

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I FOUND CHRIST AT MY PASSOVER TABLE

I remembered the day before my Bar Mitzvah. I was a Jewish boy of 13 and, according to Jewish tradition, responsible for obeying the laws of Torah. But I didn't see it that way!

I could hardly believe that I had never seen it before! There, right before my eyes, was the solution to the problem. For months, the pieces of the puzzle just didn't fit. Now, in one evening, I had the answer. The evening was the first night of Passover. The answer was Jesus.

For many months I had been wrestling with whether or not Jesus was the Messiah of Israel. As a Jew, I had been brought up to believe that Jesus was only for the "Goyim" (Gentiles). Because of the "Christian" pogroms in Russia; because of the "Christian" inquisition in Spain; because of the "Christian" crusades in Europe, my ancestors and relatives wanted nothing to do with the man called "Jesus." They couldn't even utter His name. Understandably, the thoughts that were going through my head this night were terribly confusing.

In the months leading up to Passover, I had begun to feel a warmth growing in my heart toward Jesus. It was a warmth that ignited into a fire this Passover night as my family gathered around the traditional Passover Seder meal. This night I remembered more than just my

continued on following page

People spoke so much about peace and love, but I have so little of either. "Surely, there must be an answer." But I couldn't find it in my limited Jewish upbringing, and Christianity was certainly not an option I'd consider as a Jew. "Perhaps the truth is in an Eastern religion," I began to think.

ancestors' deliverance from bondage in the land of Egypt, much more than warm memories of our Passover celebrations.

I remembered the day before my Bar Mitzvah. I was a Jewish boy of 13 and, according to Jewish tradition, responsible for obeying the laws of Torah. But I didn't see it that way! Although I intuitively held the books of Moses in reverence, as any "good" Jew would, I couldn't seem to apply their principles to my life. I had to be honest about my feelings, so I told my father I wasn't going to go through with the ceremony.

"Dad," I explained, "I don't believe in God; neither do you; and neither do most of the people in our synagogue." Deep thinking for a 13-year-old! Well, I was also just plain scared to stand up and read Hebrew before all those people. But my Dad convinced me to get it over with. That was the last time I would set foot in a synagogue for many years. Still, something inside me yearned to know the meaning of life, even if I wasn't interested in the meaning of Jewish tradition.

On this Passover night, I was reminiscing about my desire to dig deeper and find the answer to my constant question. After my graduation from college in the late 60s, I was taunted by the unrest around me. That's how my questioning had begun. People spoke so much about peace and love and yet managed to have so little of either. "Surely," I reasoned, "there must be an answer." But I couldn't find it in my limited Jewish upbringing, and Christianity was certainly not an option I'd consider as a Jew. "Perhaps the truth is in an Eastern religion," I began to think.

Not long before I sat at this Passover meal, I had been seduced into the practices of Transcendental Meditation. "TM," marketed as "a simple relaxation technique to relieve stress and help people fulfill their human potential," is actually a form of Hinduism. The religious aspect is cleverly hidden behind the mask of "self-awareness." It sounded good to me, and soon I had become involved in an ancient mystical religion without knowing it.

Morning and evening I would practice the ritual of TM. Over and over again I would vainly repeat my "mantra." It was merely a sound on which I was instructed to meditate. "It will allow you to relax and find inner peace," I had been told. But what was actually happening was that I was sliding deeper into sin and farther away from God. Yet, at that time, I didn't know that, and I didn't really care about God.

Funny thing about being Jewish—like many other Jews I had no desire to know God and yet I still felt a strong tie with my Jewish background. So I wasn't too frightened of TM until I experienced a strange sensation once while in deep meditation. I felt as if my soul were

leaving my body. I was shaken and needed something to take my mind off what had just happened. So I looked around the hotel room where I had been staying on a TM retreat for something to read. My eyes focused on a Gideon Bible placed by my bedside. Picking it up, I turned to the New Testament for the first time in my life.

At first I was afraid to read it and then I found that I had nothing to worry about. I discovered that it was all about Jews—Matthew, John, Peter, Paul. I had always thought it was a book about Gentiles. Even the teachings of Jesus were compatible with the basic tenets of Judaism and the Old Testament. I was surprised to find that I actually felt drawn to this Man called Jesus.

As I sat around the Passover table more memories entered my mind. I recalled the ABMJ ad in our local



Barry Rubin addresses a recent gathering of Jewish believers while Steffi, Barry's wife, a talented Hebrew Christian artist, works in her home studio.

ace and love and yet managed to
' I reasoned, "there must be an
in my limited Jewish upbringing.

newspaper welcoming people to a Hebrew-Christian Rosh Hashanah service. I had no idea what a Hebrew-Christian was. "Perhaps they mean an intermarried couple, Jewish and Christian," I had concluded. But somehow the service sounded appealing, so I went. There I met Jews who believed that Jesus is our Messiah, just like the Jews I had read about in the New Testament. Unlike my ancestors, it seemed they had a good experience with Jesus and had no trouble saying His name. They even prayed in His name. "This is interesting," I thought, "but not for *real* Jews like me." I continued to go, however, because the people were so warm and friendly, and the atmosphere was welcoming. During this time, I became preoccupied with the Bible and began to read it daily. Its messages were becoming vivid parts of my



memory by now.

As I sat at the Passover table with my family, I could see before me what had just happened earlier that day. I was on a sailboat in the Chesapeake Bay, when all of a sudden a large piece of steel crashed onto our boat. It fell so close to me that it broke my watch crystal. It seemed some men working on the bridge had become careless. I could've been killed! Suddenly I realized more clearly than ever that death could be only seconds away. This forced me to face a frightening fact—my sins separated me from God and I needed forgiveness, since one day I would die and face God as my Judge. This was a concept I had often heard at the Bible study, but until now it had only been words.

Now, in the comfort of my parents' home, I was remembering more than just the Exodus and the Passovers I had celebrated. I was also recalling things I had found in the New Testament. They spoke about Jesus. Instead of seeing the matzah as merely a commemoration of leaving Egypt, I saw it as Jesus. Jesus, like the matzah, was unleavened—without sin. He had also been striped and pierced. Like the matzah, He had been broken as He gave His life for us.

On the plate before me, as I looked at the shank bone of lamb, I saw Jesus, the spotless Lamb of God who takes away the sin of the world. And in the third cup of wine, the "cup after supper," I saw our cup of redemption—Jesus our Redeemer. The blood-red color of the wine in our cups symbolized the blood of the ancient paschal lamb, which was applied to my ancestors' door posts to provide escape from Egypt. I could now see how the blood of Jesus, when applied to our hearts, provides salvation from sin. I don't know how each parallel presented itself so clearly to me. I do know, however, that God was with me at the Passover table, leading me to the truth I had been searching for since college.

Every element on that table—from the bitter herbs to the roasted egg—spoke to me of my Savior. My eyes were opened, and that night I knew the puzzle had been solved. Jesus was the key to life's meaning. He was the key to understanding what it meant to be a Jew.

Passover is a time for Jewish people to meet with their past and look at what God has done for them. For me it will be remembered as the time I met my Messiah and learned just what kind of love God gave me in Him. For, there at the Seder table I asked God to cover the door posts of my heart with the blood His Passover Lamb, Jesus, had shed for me. I was filled with joy as I realized that on this very night when we celebrate Israel's redemption from physical bondage, God had released me from my spiritual darkness. □

WILL THE MOSLEMS RULE THE WO

By DR. DANIEL FUCHS

We have experienced so many political upheavals in the last 25 years that stupendous events seem commonplace.

We have almost completely forgotten that just a few years ago a modern Pharaoh "which knew not Joseph" ruled in Egypt. His name was Colonel Gamal Abdul Nasser. He had one consuming passion—to destroy Israel.

Nasser is dead, but the assassination of Anwar Sadat by Nasser enthusiasts proves that his spirit is very much alive in the Moslem world. We have forgotten that, years before Nasser rose to power in Egypt, he wrote a book, *Egypt's Liberation, the Philosophy of the Revolution*. In it he outlined his plan, not just for the destruction of Israel, but for the domination of the world. The name *Abdul Nasser* means "servant of the Victorious One: servant of God victorious." Nasser is dead, but his program is still very much alive.

In the February 1957 issue of *The Chosen People* I reviewed his book. He frankly revealed that he had three circles that he wanted to dominate. The first two circles are racial and political; the third is definitely religious with racial overtones. Nasser stated that the first circle, the Arab circle, "is the most important." It is interesting to observe that Nasser *did* unite the Arab world. This is the only time in modern history that the Arab nations have ever been united and they are united against Israel. On every other subject they are as "united" as the United Nations—they are hopelessly divided.

Nasser also lived to consolidate his second circle, which he called "the Interior of the Dark Continent" (Africa). He said he could not "remain aloof



from the terrible and sanguinary conflict going on there between five million whites and 200 million Africans."

In 1962 when I first visited Israel, most African nations had cordial relations with Israel. Israel was then, and still is, eager to share with them the technologies that they have developed, especially in agriculture. Israel worked with them to make their deserts blossom as the rose.

I remember meeting and having wonderful fellowship with three Ghanaian Christians, who had no problem at all witnessing while they were in Israel. I was excited when I realized that, even though we couldn't send missionaries to Israel, we could train young Christians from all over the world to migrate to Israel, even for a short term, and bear their witness for the Lord. It was a short-lived hope.

Under pressure from Nasser, one African nation after the other severed diplomatic relations with Israel.

The Third World nations, dominated by those in the continent of Africa, now control the General Assembly of the United Nations. The only time the United Nations is ever united is when it is united against Israel. But more and more the UN is becoming united against the United States as well as Israel.

Nasser is dead, but his program continues. Nasser was not a wild-eyed visionary. He was a practical man. After he described his first two "circles," he discussed finances. Some readers may remember that in the March 1980 issue of *The Chosen People* we included a large quotation from his book. It was written 25 years before that fateful month of October

ORLD ?



1973, when the Organization of Petroleum Exporting Companies (OPEC) virtually doubled the existing price of oil. They doubled it again two months later. Even though Nasser died in 1970, everything was proceeding according to his schedule! We will never understand the basis of the politics of oil until we realize that Moslems see the oil weapon as a special gift from Allah to balance the scales between Christendom and Islam! By it, they confidently expect to regain the hold they had on the Middle East before 1918. It is oil that is financing...

The Third Circle—Islamic Parliament

There remains the third circle, which circumscribes continents and oceans, and which is the domain of our brothers in the faith, who wherever under the sun they may be, turn as we do, in the direction of

Mecca, and whose devout lips speak the same prayers.

When I went with the Egyptian delegation to the Kingdom of Saudi Arabia to offer condolences on the death of its great sovereign, my belief in the possibility of extending the effectiveness of the Pilgrimage, building upon the strength of the Islamic tie that binds all Moslems, grew very strong. I stood before the Ka'ba, and in my mind's eye I saw all the regions of the world which Islam has reached. Then I found myself saying that our view of the pilgrimage must change. It should not be regarded as only a ticket of admission into Paradise after a long life, or as a means of buying forgiveness after a merry one. It should become an institute of great political power and significance. Journalists of the world should hasten to cover the Pilgrimage, not because it is a traditional ritual afford-

ing interesting reports for the reading public, but because of its function as a periodic political conference in which the envoys of the Islamic states, their leaders of thought, their learned men in every branch of knowledge, their writers, their captains of industry, their merchants and their youth can meet, in order to lay down in this Islamic-world-parliament the broad lines of their national policies and their pledges of mutual cooperation from one year to another.

Pious and humble, but strong, they should assemble, stripped of greed, but active; weak before God, but mighty against their problems and their enemies; longing for an afterlife, but convinced of their place in the sun, a place they must fill in this existence . . .

When I consider the 80 million Moslems in Indonesia, and the 50 million in China, and the millions in Malaya, Siam and Burma, and the nearly 100 million in Pakistan, and the more than 100 million in the Middle East, and the 40 million in the Soviet Union, together with the other millions in the far-flung parts of the world—when I consider these hundreds of millions united by a single creed, I emerge with a sense of the tremendous possibilities which we might realize through the cooperation of all these Moslems, a cooperation not going beyond the bounds of their natural loyalty to their own countries, but nonetheless enabling them and their brothers in faith to wield power wisely and without limit.

And now I go back to that wandering mission in search of a hero to play it. Here is the role. Here are the lines, and here is the stage. We alone, by virtue of our place, can perform the role.

Abdul, Nasser,
*Egypt's Liberation,
the Philosophy of the Revolution,*
pp. 113, 114

continued on following page

We will never understand the basis of the politics of oil until we realize that Moslems see the oil weapon as a special gift from Allah to balance the scales between Christendom and Islam!

There are Moslem organizations on 275 college campuses in the United States. In 1981 a five-million-dollar campaign for a magnificent "cultural center" was started.

It took 114 pages for Nasser's book to come to the point. His ultimate goal was not to control Israel or the Arab World or the continent of Africa. His goal was to dominate the whole world! Let's stop kidding ourselves in thinking that all that is necessary for peace in the Middle East is for Israel to recognize the PLO! The Moslems will not stop there.

On November 15, 1980, *The Bergen Record* of Hackensack, New Jersey, published an excellent article by J.B. Kelly entitled, "Islam's War Against the West." He wrote;

We are fated, as the old Chinese chestnut has it, to live in interesting times, and never more so than in the last 18 months, which have been witness to one of the most resounding collapses of foreign policy to have occurred in modern history. Almost the whole of the strategy pursued by the Western powers in the Middle East since the end of World War II lies about us in ruins, leaving our vital economic and political interests in the region virtually defenseless—and this at a time when they are more seriously menaced than ever before. The Iran-Iraq war is only the most recent symptom of this dismal collapse. All we can do here is look at one of the major causes of this disastrous failure in foreign policy, the misconceptions that have prevailed in the West about the nature of Islamic society and government in the Middle East.

For more than a generation now, we have been told by those in government, the media, and the academies that we have nothing to fear from Islam, least of all any deep-rooted animosity against the West. The possibility that the actions of Islamic governments and peoples might be inspired by hostility to Christendom was derided by our mentors. Such notions, they assured

us, belonged to the days of the British "raj" in India, to the Sepoy Mutiny and the Afghan Wars—to that whole vanished Kiplingesque world of dark conspiracies in Moslem cities, of the secret preaching of "jihad" in remote villages, and of fanatical tribesmen pouring over the residency wall, "jezail" in hand, and a cry of "Din! Din! Din!" on their lips. The contemporary Moslem world, we were assured, was altogether a different place, which every day drew closer to the West as it rapidly absorbed Western technology, Western culture, Western standards, and Western values.

p. C 17.

The events of the past six months have proven how naive we have been. Last September I was in Jerusalem with some friends of ABMJ. Our guide was a graduate student in history at Hebrew University. We sat outside a building that many in Christendom call the most holy place in the world—the Church of the Holy Sepulchre. It may surprise some to learn that even though this is a holy "Christian" site, its key is owned by a Moslem family. We sat outside the church while our guide accurately gave a synopsis of its history. Others joined our group, including a young Moslem. (I found out later that he was actually a scion of the keeper of the key!) He argued with our guide claiming that the "Christians" had falsified history. Later when I questioned our guide, he said, "These people are still fighting the Crusades."

Yes, the Crusades between the Moslems and the Vatican continue. When we returned home, there was great joy because Basher Gema'il was elected president of Lebanon. He was a Maronite. Maronites, while recognized by the Vatican, are deviant from it. A Maronite scholar once said, "The Maronites recognize the pope as head of the church; outside of that, they have nothing essentially Catholic." The election of a Maronite was too

much for the Shiite Moslems. Gema'il was assassinated. "Christian" Phalangists, who still practice the blood vengeance of the Canaanites, massacred the Moslems in return. The Crusades are still being fought. Both sides are terribly wrong. The Moslems now want more revenge, and so the cycle continues.

Not all Mohammedan expansion is violent. Islam is now in the midst of a worldwide missionary thrust. There are 1 million Moslems now in the United States. There are Moslem organizations in 275 college campuses in the United States. In 1981 a five-million-dollar campaign for a magnificent "cultural center" was started. Writing about Islam's missionary impetus, the 1982 *Reader's Digest Almanac and Yearbook* stated;

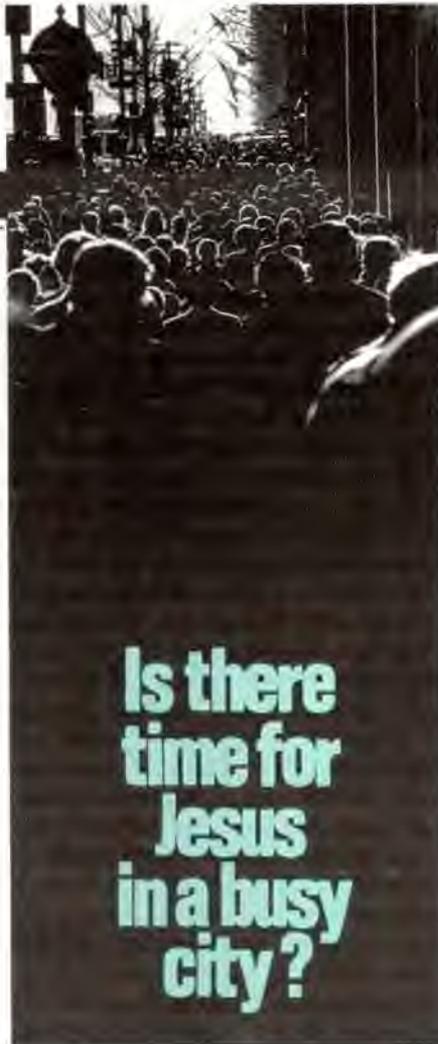
"Islam's missionary organization, the Ahmadiya movement, was founded in 1889 by Hazrat Ahmad (1835–1908). It brought Islam to the United States in 1920. Today a majority of persons in 57 nations are Muslims." p. 703.

It looks as if Nasser, even though dead, is winning the war! But it is not so. There is infinitely more power in the Gospel of Christ than there is in the Moslem bomb! Mohammed's kingdom of 57 nations will fall.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Let's pray that on the 275 college campuses where there are Moslem organizations, there will be strong Christian testimonies. (Some of our most effective witnesses to the Jews are on college campuses. Our workers are delighted to share the Gospel with all people.)

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). □



Is there time for Jesus in a busy city?

A big city like New York has a lot to offer. Brilliant Broadway plays, fabulous museums and fascinating boutiques. This is one of the reasons many New Yorkers take pride in the fact that their town affords the best of almost everything the world has to offer.

Seemingly, there are so many sights and sounds to experience, you would think people would be too busy to worry about God. But this isn't true. Even in the midst of this "land of plenty," the human heart is hungry.

Recently, our missionary, Sam Nadler, met a Gentile lady who had come to a meeting thinking Judaism might fill the void in her life. The counsel he gave her was simple, but direct—"You only need Jesus."

That's the message of each of ABMJ's missionaries as they share the Gospel of Christ in Manhattan. The result is nothing less than spectacular, as the following incident in the life of Sam Nadler will testify.

A few weeks ago, Sam, ABMJ's Northeast Regional Director and missionary in charge of Manhattan, was invited to a friend's home to talk with a Jewish person. When he arrived at Frank and Linda's, he was introduced to a Jewish lady in her mid-fifties. Miriam recently had a serious heart operation, and the experience left her with many questions. Ethel, another friend of Frank and Linda's, was also present. After being introduced to the two ladies, Sam sat down to talk with Miriam.

As Sam talked to her, he could not help noting the fact that she was quick-witted and filled with skepticism. Her father had been a committed atheist, and his philosophy had shaped her life. Now she was beginning to see that her father, the Jewish atheist, had been wrong. Still, it wasn't easy for her to give up the skepticism that had

been inbred in her from her earliest memories.

For nearly two hours Sam sat at the dining room table sharing Christ. Over and over, Miriam asked the same question, "But how do you know this is true?" Patiently, Sam told her about non-Messianic prophecies found in the Old Testament that had actually been fulfilled hundreds of years after they had been written. Together, they considered prophecies about ancient Tyre and Babylon. Then Sam told her that, just as these prophecies were proven true, the prophecies about the Messiah were true too. Still, the skepticism remained. As Sam shared Isaiah 53 and Leviticus 17:11, he was met with the same question, "But how do you know these things are true?" If God *was* working in her heart, there was no outward indication.

As the clock approached 10:00 P.M.,

Sam knew it was time to terminate the conversation. Usually, at the end of a witnessing session he asks if the person would like to receive Christ as their Messiah. But it was hardly worth it in this case. Miriam was obviously too caught up in her skepticism to yield her life over to Christ. Yet, one never knows. So he asked, "Would you like to accept Jesus as your Messiah?" Miriam instantly replied, "Yes!"

Sam still chuckles when he recalls the event. Deep beneath that hardened exterior, the Holy Spirit had been debating the issues of salvation with Miriam far more effectively than Sam had realized. She was truly ready to accept Jesus as her Messiah.

After they had bowed their heads and prayed together, Sam asked Miriam if she had a Bible. "Yes," she replied.

Sam was surprised, however, when his friend Linda disappeared and came back with a Bible for Ethel. Suddenly, he realized that Ethel had been sitting, quietly listening to the conversation for nearly two hours without saying a word! He had simply assumed that she was a believer, but now he wondered.

Turning to Ethel, Sam said, "Excuse me. I didn't get the chance to speak with you very much this evening. Have you ever had a chance to ask Jesus into your life?" Without hesitating, Ethel replied, "No, I haven't." Then Sam asked, "What's your background? Do you have any sort of religion?" Ethel replied, "Yes, I'm Jewish."

God was obviously leading in this conversation, so Sam boldly asked, "Would you like Jesus to be your Messiah?" Immediately she responded, "Yes, I've been listening very carefully to what you've been telling Miriam, and I want to pray too."

So once again they all bowed their heads as Ethel invited Jesus into her heart. Surely, God's way never ceases to amaze his servants. □

By HAROLD A. SEVENER

Is New York the New Jewish Promised Land?



Most Americans never think of New York City as the promised land. Unless, of course, one is talking about criminals. Then, almost everyone is certain that New York City is the mecca for muggers, robbers and all kinds of street thugs. Yet every year thousands of Israelis migrate to New York City looking for a better life than what Israel seems able to offer. The constant threat of war, an annual inflation rate of over 100 percent and the high cost of housing in Israel are modern giants that motivate all but the most determined to migrate.

No one knows for sure, but the best estimates indicate that well over 100,000 Israelis are now living in New York City. If New York's Israeli population were to suddenly return to Israel they would create that nation's fourth largest city overnight. But such an event seems unlikely from historical circumstances alone. Like their ancestors of Babylon, the modern Israeli, living in New York City has largely forgotten the plaintive words of an ancient psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." So are the words of the lonely, homesick songwriter in Psalm 137. It is a song of pathos; a song of sadness. It is a song about the longing in the heart of the Jew to return to the land of Israel. Historically, however, this was the song of only a few Jewish people who had been taken captive in the land of Babylon. It is the song of the faithful remnant; the song of Ezra, Nehemiah, Zerubbabel and others. It expresses the desire of the heart that knows God's promises and God's Word.

Sadly, this psalm never became the song of the majority of the Jews in captivity. Most of the Jews in Babylon did not wish to leave. Their roots had been too deeply planted. Many only listened to the first part of Jeremiah's prophecy concerning the 70-year captivity (cf. Jer. 29:4-14). But, in God's program there was a reason for this! Through the prophet Jeremiah, God told the people of Judah that their captivity in Babylon would only be 70 years. During that time, they were to build houses, plant gardens, marry, raise families and live at peace with their neighbors. They were to seek prosperity. Their life style was to have an appearance of permanence, while, in reality, they were to recognize that it was only temporary. They were to look forward to the end of their

captivity, when they could return to their own land.

Jeremiah emphasizes this thought in verse 14 of chapter 29, where he states, "And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

Thus, every Jew in exile was obligated by God to return to Israel once the Lord had prepared the way. However, once they had experienced Babylon and had grown accustomed to the advantages it offered them—financial and social—when the decree was given, few Jews wanted to return to Israel. Ezra places the number at 42,360, along with 7,337 menservants and maid-servants and 200 men and women singers (cf. Ezra 2:64, 65).

Let us briefly examine the Babylonian exile. It will give to us a clue as to why so many Jews decided to remain in Babylon and not return to Israel. (It will show how God can and will use every event in life to fulfill His purposes.) The exile began with a series of deportations of the Jews to Babylon during the reigns of the Judean kings, Jehoiakim (609-598 B.C.), Jehoiachin (598 B.C.) and Zedekiah (598-587 B.C.). What had begun as an attempt by Babylon to control Judea, ended in captivity when Babylon began to suffer at the hands of Egypt. King Jehoiakim was encouraged to rebel against Babylon (cf. 2 Ki. 24:1). The rebellion was crushed by Nebuchadnezzar. Jehoiakim was then taken into exile (cf. Dan. 1:1; 2 Chr. 36:5-6). Also taken were the royal families, the warriors, artesans and other distinguished people, along with treasures from the temple and palace (cf. 2 Ki. 24:12-16; Jer. 13:18, 19; 2 Chr. 36:9, 10). The exiles numbered 10,000 (cf. 2 Ki. 24:14).

Nebuchadnezzar did not destroy Jerusalem at this time. Instead, he took Jehoiachin's uncle, Mattaniah, and made him a vassal king, changing his name to Zedekiah (cf. 2 Ki. 24:17).

Zedekiah relied on false prophets and depended on Egypt. He rebelled against Babylon (cf. Jer. 37:5; Ezek. 17:15). The rebellion was quickly crushed by Nebuchadnezzar (586 B.C.), and the temple was burned. Zedekiah was blinded and exiled to Babylon, and his sons were executed. All the temple vessels were taken, and all but the poorest were sent into exile (cf. 2 Ki. 25:1-21; Jer. 39:1-10; 52:1-27; 2 Chr. 36:11-21).

Nebuchadnezzar then placed Gedaliah, son of Ahikam,

Once again the wheel of history has turned. The times of the Gentiles are drawing to a close. The nation of Israel has once again been established in fulfillment of prophecy.

to be governor over those who were left in Judah. Gedaliah lived in the Benjaminite town of Mizpah. He was assassinated by Ishmael, son of Nathaniah, of the royal family (cf. 2 Ki. 25:22-25; Jer. 41:2). Then the people fled to Egypt, taking Jeremiah with them (cf. Jer. 41-43). Finally, they too were taken as a third group and carried away into Babylonian exile in 582 B.C. (cf. Jer. 52:30).

Thus, the captivity was complete. The royal families, the artesans, the workers and soldiers and the common people were all taken from the land.

History tells us that the Jewish people did not fare badly in the Babylonian exile. Both economically and socially they were able to preserve the Jewish community. King Jehoiachin in 561 B.C. was exalted by King Amel-Marduk (Evil-merodach). Ezekiel refers to the communal leaders, the elders of Judah and Israel (cf. Ezek. 8:1; 14:1; 20:1, 3), who maintained their traditional authority and were known as the elders of the exile (cf. Jer. 29:1). The artesans and builders were engaged in the royal building projects in Babylon. New cities were built, such as Tel-melah and Tel-harsa (cf. Ezra 2:59; Neh. 7:61). Ezekiel had a house built in Tel-abib, which lay along the Chebar canal (cf. Ezek. 1:1; 3:15, 23).

The prophet Daniel played a prominent role in the governmental affairs of the Babylonians, the Medes and the Persians. The story of Esther and Mordecai brings to mind both the successful, yet precarious, position of the Jew in exile. The kings of the East who came to visit the Child Jesus were perhaps descendants of this wealthy class of Jews who stayed in Babylon.

T

hus, the captivity brought material prosperity, social success and a system of religion and philosophy, which allowed the Jew to remain in comfortable captivity. Thus, when the decree was given for the Jews to return to Israel after the 70-year captivity, only a small remnant returned. The rest chose to remain in exile, for they had become a part of the present-day society in which they lived.

They had forgotten the destiny for which they were chosen.

Instead of returning to Israel, they developed rabbinic Judaism. It was shaped and formed in the Diaspora, influenced only slightly by the events that took place in the Middle East. In some cases, wealthy Babylonian Jews

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would contribute toward the rebuilding of the Temple and the city wall in Israel and help with food and supplies, in limited quantities. At other times they were more concerned with the affairs at home, thus forsaking their native land of Israel. And yet, because of their influence and wealth, they were able to make a great impression on Middle Eastern politics, thus serving as a stabilizing force between the feuding empires; especially between the contested frontiers of Rome and Parthia. There is an amazing parallel here between the modern state of Israel, the present-day Diaspora and the return from the Babylonian captivity.

Notice that the Jews who remained in Babylon were still considered Jews, and those who returned to the land of Israel were also considered Jews. The fact that some Jews remained in the Diaspora did not deter God's prophetic program. In the fulness of time God sent His Son, born of a woman and born under the law (cf. Gal. 4:4). Then, when the nation of Rome finally destroyed the city of Jerusalem in A.D. 70, scattering the Jews of Israel throughout the Empire, it was the Diaspora Jewish community that was able to give help and relief. It provided the means through which the Jewish community was preserved.

Once again, the wheel of history has turned. The times of the Gentiles are drawing to a close (cf. Lk. 21:24). The nation of Israel has once again been established in fulfillment of Biblical truth (cf. Ezek. 36-38). And, like the Jews in Babylon after the 70-year captivity, the majority of Jews today remain in the Diaspora. Until last year, there were more Jews in New York City than in the state of Israel. Some 3 million Jews reside in Israel, while 10 million reside in the other nations of the world.

Tragically, because of the war, economic conditions and lack of understanding of God's Word, more Jews are leaving Israel than are immigrating to the land. An estimation of Jews leaving Israel has been placed as high as 600,000.

Now, remember, the return of Jesus Christ does not depend on the number of Jews living in the land of Israel. The date is fixed in the sovereign plan of God. All the Jews did not need to return from Babylon in order for God to fulfill His prophetic Word and for Jesus to be born in Bethlehem. Even so, all Jews need not reside in Israel for the Lord to return. Jesus makes it clear that, after the Tribulation, He will send His angels with the great sound of the trumpet and they will gather His elect from the four winds, from one end of heaven to another (cf. Mt. 24:29-31).

Could it be that God will once again use the Diaspora community of Jewish people to preserve the nation of Israel when it undergoes persecution in the Great Tribulation? Certainly, the influence of the Diaspora Jewish community in the United States and Western nations of the world is great. And it is necessary to the preservation of the state of Israel. It is exciting to see, for the first time, the coming together of evangelical Christians and the Jewish community in the common cause of supporting the nation of Israel. Perhaps through this mutual understanding of God's program, the Gospel of the Lord Jesus Christ can and will be presented in clear-cut terms. I believe there is still a faithful remnant of Jews sitting by the modern rivers of Babylon, weeping when they remember Zion, waiting for the Messiah to come! They need to hear the message, the Good News, that the Messiah, the Lord Jesus, has come and is coming again. □

"I'm desperate,"
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he exclaimed... "I would like to kill myself, but I love my wife and little baby too much. I just don't know what to do."

Sins and the Jewish Drug Addict

By FRANK POTTER
Missionary, N.Y.

It's a terrible feeling—you've disappointed everyone you know, and not only are *you* miserable, but you're making everyone else miserable too. Your life has just become a waste of time—so why live?

That's just the way Michael, a Jewish man in his early thirties, was feeling when I called him. He was at home again, unable to pull himself together and go to work. His sister, Ruth, a Jewish believer, left his telephone number and a message that he needed our help. So I picked up the phone and called this stranger.

"I had a feeling you'd be calling," Michael said after I introduced myself.

"Well, what can I do for you?" I asked, hoping that he would open up and discuss his problem with me.

I didn't know what his problem was, but I immediately sensed that it was serious.

"I'm desperate," he exclaimed, "and I don't know what to do. My family keeps trying to help me in every way, and I keep letting them down."

Then he startled me when he confessed, "I would really like to kill myself, but I love my wife and my little baby too much. I just don't know what to do."

Michael's problem was drugs. He had been in a drug detoxification program,

Frank Potter

but his dependence was just too great, and he helplessly slipped out of the program in no time. All the money he made working in his uncle's pharmacy was immediately spent on what his body told him was an absolute necessity. He was losing his family, and even his wife was ready to give up on him. How could he go on?

He had heard many times before from his sister that God could forgive him. But Michael had never read the Bible, and he felt no need to find out if it was true. Still, what sounded so appealing to him was that God could wipe his slate clean and help him start all over again. As we talked, I shared 1 John 1:9 with him, and he suddenly became interested in knowing exactly how God could cleanse him.

I told Michael about my experience in college with alcohol. Even though my problem was never as great as his, I could understand how he felt.

"Jesus was the only One who could change my life," I explained. "The same thing can happen to you. When you ask Jesus into your life, the Holy Spirit gives you the power to overcome all things."

For nearly two hours we talked, discussing the Scriptures and sharing our feelings. When I read 2 Cor. 5:17, he asked with great curiosity, "Can that really happen to me? Can I actually become a 'new creature'?"

That's when I made the ultimate deal with Michael. "I guarantee this," I said. "It may not happen tomorrow, next week or even next month, but if you attempt to walk with Jesus, you'll be changed."

This really touched Michael. How could he resist the most tangible form of help he had ever heard? Together we prayed over the telephone, "Jesus,

I do believe You died for my sins. I repent and accept You as my Savior, knowing You are the only One who can make me whole. Take my drug problem away, dear Lord. Reconcile me to my family again, and give me the strength to be a new person in You. Provide me with the new life You promised."

Although Michael felt that the great weight of sin upon him had not totally vanished, he felt relieved knowing that God would now be helping him.

A week later, I went to visit him in his home. He had gone back into the detoxification program and was now determined to stick with it until he was free from drugs. His wife greeted me warmly, but she quickly lost interest in our conversation and left the room. She was Catholic, and her Jewish husband's belief in Jesus seemed strange and confusing to her. But Michael was not about to let this discourage him.

In another week, he accepted his sister's invitation and attended her church, taking his wife along. What an example of God's love they saw!

"Look what we've been missing all this time," he told his wife when they got to know people who truly loved the Lord.

"I can't believe how they want to pray for us and talk to us, and they don't even know who we are," he said.

His wife remained silent, but in her heart she knew he was right. The truth grew in her heart till she also, committed her life to Jesus.

Now, Michael is in an out-patient drug rehabilitation program, where he also receives group therapy.

His family sees the remarkable strength Michael now has, and the

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effort he is making to recover. Perhaps the Lord will touch their hearts as well, through this wonderful example of faith. They are already becoming closer than ever.

Michael still needs encouragement to know that he is truly a child of God and that in time he will be able to completely conquer the problems of his past with God's help.

"Just put one foot in front of the other," I continually tell him, "and let the Lord lead you."

As we pray together over the phone and share Scripture, I am constantly reminded of the joy the Lord has given him. Please join me in praying for him as he relies daily on the Lord's strength to sustain him in his battle with drugs. Pray that Michael will soon be able to testify with Paul, "I can do all things through Christ which strengtheneth me." □

Who Have You Shared the Messiah with Recently?

It is an ancient Jewish tradition to invite passing strangers into their homes to help celebrate the Passover.

If Jewish people share the joy of their redemption at Passover with perfect strangers, how much more willing should we be to share our redemption in the Messiah?

How long has it been since you've shared the truth of God's eternal redemption with a Jewish person?

Our missionaries share this good news every day with Jewish people throughout the world. We need your faithful support as we continue to share the message of the Messiah with the lost sheep of the house of Israel. Won't you become part of our vital ministry?

- Yes, I want to uphold ABMJ, making this ministry part of my prayers each day.
- Please find enclosed my gift of \$_____ in support of ABMJ's missionaries.

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When You Love God's Chosen People

By WESLEY JONES

Elizabeth Haymond first became interested in the ministry of ABMJ when a missionary from the Los Angeles branch spoke in her church. Having made an earlier commitment of her life to the Savior through the local ministry of Bible Study Fellowship, her love for the Jewish people was first sparked as a result of the beautiful explanation of the Seder supper. As first one, then another, and finally the third of her sons also made commitments of their lives (one later graduating from seminary and dedicating himself to His service in foreign lands), she prayed for a means of being of greater service herself.

A few years ago Mrs. Haymond received a substantial bequest from her mother's estate. Because of her husband's ample provision for the family's needs, she was free to seek other uses for this capital. About that time Mrs. Haymond saw an item in *The Chosen People* magazine about ABMJ's Withdrawable Gift Agreement. After writing for details, she became convinced that this was the means by which she could serve Him best, and at the same time make worthy use of the assets which He had entrusted to her.

Mrs. Haymond subsequently gave

those inherited assets to ABMJ as Trustee under the Withdrawable Gift Agreement (a revocable Declaration of Trust) and instructed the Trustee to use the quarterly earnings for support of the missionary program. Then, at her passing, the capital would be paid in its entirety to that program, thereby substituting for a bequest under a will and avoiding the expense and delay of probate administration.

In 1981, Mrs. Haymond and her husband, as a consequence of some strategic tax planning, sought ways to increase their charitable deductions with otherwise uncommitted assets. After consultation with Chairman of the Board Dr. Daniel Fuchs (shown here in her home), Mr. and Mrs. Haymond elected to utilize a portion of the WGA trust as a charitable gift and instructed the Trustee to transfer some of those funds to ABMJ to pay the costs of printing Hebrew tracts in Israel. In her WGA trust account there still remains a portion of capital that will be paid to ABMJ upon her death should she not transfer it sooner.

Other friends of ABMJ who may be intending to provide such a bequest, of either cash or securities under their will, may obtain confidential information about the Withdrawable Gift Agreement by writing The President, ABMJ, P.O. Box 2000, Orangeburg, NY 10962. □

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: How is unleavened bread made that is used by the Jews? Do Christian Jews take soda crackers for communion or do they use unleavened bread?

ANSWER: Unleavened bread is made of flour and water without salt or other seasoning. That which is used for passover must be specially prepared according to the Jewish law, and this includes watching the wheat during harvesting, milling and baking so that it does not come in contact with leaven. Rain must not swell the grains or dampen the flour, nor must there be too much kneading. Wheat, barley, spelt, oats or rye may be used, but mostly it is wheat flour. The water for the kneading must be as cold as possible in order to prevent any fermentation of the dough. The time allowed for preparing is about twenty-seven minutes, although frequent washing of the hands in cold water

permits an increase of time. The dough is perforated before baking to keep it from raising and swelling. Originally, the cakes or loaves were round, and the first matzoh-baking machine in 1875 made them so. The rabbis claimed that the trimming took extra time and caused fermentation so they were made square. This is the type sold in the stores of most Jewish areas today. Many Christian groups use them for communion as do our Jewish Christians.

QUESTION: After the passover feast they sang a hymn and went out into the Mount of Olives? What was the name of the "hymn"?

ANSWER: The hymn was no doubt some part of the *Hallel*, or Praise Psalms which were and still are sung at Passover, Pentecost and the Feast of Tabernacles. The *Hallel* consists of Psalms 115 to 118. It is in the conclusion of the *Hallel* that we have "The

stone which the builders refused is become the head stone of the corner... bind the sacrifice with cords, even unto the horns of the altar" (Ps. 118:22-27). How appropriate a hymn for this occasion!

QUESTION: Will you explain about the three cakes of unleavened bread as used in your passover?

ANSWER: The matzoh or unleavened bread is called the "bread of affliction" in Dt. 16:3 and is connected with the "haste" of the exodus (Dt. 16:3; Ex. 12:39), but the emphasis is upon *deliverance*, "that thou mayest remember the days when thou camest forth out of the land of Egypt."

The three cakes used during the Seder service are usually placed in a three-fold cover and distinguished as "Kohen," "Levi" and "Israel." The application of this to the trinity and of the middle cake to the Messiah is unknown to our Jewish people.

When you have a question about witnessing to your Jewish friends

... where can you go in your local area? ... or where can you invite your Jewish friends to help introduce them to Jesus? For the answers to these and other questions, contact your nearest ABMJ regional director.



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14851 Sherman Way
Van Nuys, CA 91405
213/988-8080

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Dr. Rocky Freeman
3417 Hulen
Suite 207
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Piece Together the Puzzle of the Temple in Prophecy

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Harold A. Sevens



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