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THE CHOSEN PEOPLE

JANUARY, 1973

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"The arms of his hands were made strong by the hands of the mighty God of Jacob." These comforting words found in Genesis 49:24 are part of the dying Jacob's prophetic blessing on his sons. Of all Jacob's sons the blessing of Joseph, the "son who was dead and is alive again, who was lost and is found," is most tender and compassionate. Here is the first statement of a truth that has been the bulwark of the American Board of Missions to the Jews throughout the years and still is our foundation as we look into the future: strength for the conflict is by contact with the strength of God.

The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (Genesis 49:23-24).

This is a picture of a solitary warrior surrounded by enemies filled with hatred. For a while the figure can no longer be seen in the cloud of arrows; but when they have whizzed past him so that he can be seen again, he is still standing upright with an unbroken bow. A pair of powerful hands had been suddenly laid upon his—the "hands of the mighty God of Jacob." He was able to stand in the evil day! The enemies shot at Joseph; but they didn't realize that they had two, not one, to reckon with.

This has been our testimony during the past year. The Lord led us to "string our bows" with the telecast and with the "Smiling Faces" ad. (Incidentally, the "Smiling Faces" theme has become a new way of life on Madison Avenue—the advertising hub of New York.) Immediately, the archers shot at us with venomous hatred. We have been cursed, reviled, and excommunicated by the Beth Din (Jewish House of Law.) Thank God, all of the arrows have missed their mark; and the arms of our "hands were made strong by the hands of the mighty God of Jacob." Last year at this time the rabbinical community refused to admit that there were many Hebrew Christians. In May there were so many they had to excommunicate us. Some altruistic rabbis feel that they should become "religious" in order to stem the tide of the Hebrew Christians. This has not been our work. Our "hands were made strong by the hands of the mighty God of Jacob."

Administrative Headquarters Moves to New Jersey

At the beginning of the New Year we look forward as well as backward; and again, by God's grace, we have a new thrust that we believe will not only be exciting but richly rewarding. Again, as last year, we are not publicizing these new efforts. To do so would inform not only our friends but our enemies also. All that we can say at this time is that another advertisement is being readied, and also a new telecast. Please pray that many will see and hear and accept the Gospel message during the next months!

While we are grateful to our Lord for His many victories we must report that there are many grave problems which face us. One of these is financial. Our February issue of *The Chosen People* will be our Annual Report number. In 1954 when I first edited a Report Issue our expenses for the year were \$400,000. Last year our expenses reached \$1,750,000. We have built many new centers, quadrupled our missionary staff, and instituted daily radio programs beamed to Israel. Our ministry, by God's grace, has spiraled. In spite of all of this growth, we have firmly maintained our financial policy: we make our needs known but we never appeal for funds. The Lord has honored this policy, and we do not plan to change it. However, there were times last year when missionary payrolls were due, and the day before they were due we did not have the necessary funds in the bank. Your missionaries have been instructed to "burn off the fat," to cut expenses to the bone without weakening our ministry.

In this economy drive we have had to take many long, hard looks at our Mission's operational expenses. One of the hard looks we took was at our administrative offices in the heart of New York City. Our building at 236 West 72 Street, cost \$54,000 to purchase in 1942. Last year the maintenance cost alone for this building was over \$65,000! And, now New York City has assessed us \$18,000 a year for real estate taxes. Besides this, the area has been deteriorating rapidly, and our people have a fear to come out after dark.

We have some ethical questions we must answer. For instance, in the light of our faith in the imminent return of our Lord do we have the right to tie up the Lord's money in real estate? Should we continue to build centers or should we use the centers we now have as strategic areas from which we must move into other areas? There is a theology of missions in the Old Testament which can be distilled into one word, "Come."

Come . . . let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths (Isaiah 2:3).

In the New Testament we have not merely a theology but a direct command from the Lord—"Go!" If we seek to maintain our ministry to the four walls of centers, we will fossilize.

Thus, your Board of Directors has decided to move our administrative headquarters out of New York City into the suburbs. By the time you read this announcement many phases of administration will already be moved to our newly rented quarters in Englewood Cliffs, New Jersey. (This is just two miles away from the George Washington Bridge and most of our staff are

able to move with us.) This change alone will save us about \$45,000 a year. We want you to know that we will continue to pick up our mail daily at our New York mailing address.

Missionary Ministry Continued and Expanded in New York

Please remember this is a move for our administrative headquarters only. In our missionary outreach we are not moving from New York City; but we are, by God's grace, expanding further into the suburbs. We will be renting missionary offices just a block away from our present location. The only difference will be in the direction of our program. Already we have ministries on many campuses in the New York area. We just began a tract and counselling table ministry in the Port Authority Building (bus terminal) in New York City. We have had outdoor meetings for years. By making this move we believe that we will be able to reach thousands of Jews whom we could never reach by emphasizing our "center" ministries. One other advantage is that it will leave our staff mobile so that it can follow up contacts which we will get through our expanding mass media ministries.

We have been deeply grateful to the Lord for the marvelous reaction to our mass media ministry; and, although we had problems in follow-up, we believe our Lord has overruled. Last April our entire mailing system was short-circuited because of the tremendous response to our "ad." We simply were not equipped to handle the printing and mailing for this ad. It was almost three months before we finally completed the mailing of the booklets that were requested. It was weeks later before we were able to send the names and addresses to our workers and to the various churches for follow-up. Because of this, we have decided to computerize our mailing system. One operation will permanently file a name and address not only for mailing requested literature, but for all follow-up letters, invitations to special meetings, etc. We will be able to send daily recapitulation of names and addresses to workers and volunteers.

I repeat, while we are thankful for the blessings of our media advertising, we have learned much from our experience last year. It is our prayer that this year we will be able to profit by lessons learned. For instance, this year we expect to train workers in local evangelical churches to help do the follow-up. Wouldn't it be wonderful if in your church on next New Year's Eve a Jewish person would rise to his feet and say, "This is my first year as a believer in the Lord Jesus Christ?" This would indeed make this a "Happy New Year."

Faithfully yours in His service,



"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

Campus Work in Boulder

By JEANNE EMMA,
Missionary-In-Training
Los Angeles, Ca.

Prior to my training in California I was standing by Beth Sar Shalom's "Jews For Jesus" table in the University of Colorado Student Union in Boulder when suddenly a young man who seemed to come out of nowhere asked me if I celebrated Purim. Before I could gather my thoughts he hurried me to a small classroom so I might hear the reading of the *Megillah*. As soon as Bill had introduced me to the rabbi, I was given a seat directly in front of him. I was tremendously excited to be there with the rabbi and four zealous young Jewish men and I prayed for much boldness in witnessing.

Meanwhile, I observed the young man sitting next to him. He had been looking at some of our tracts. Every time we came to a "Boo, Haman," he blasphemed the Lord Jesus. The rabbi made no attempt to silence him, nor did anyone else, except Bill, apparently for my benefit.

At last the rabbi finished and I praise the Lord that He gave me about one hour to share Jesus with those dear people who "had a zeal for God, but not according to knowledge." I asked the rabbi why he felt the Jews had existed until today. We went on to discuss many of the prophecies which Messiah fulfilled. By this time, the others were volunteering questions and the interest generated was very high. Fre-

quently, the rabbi interrupted saying that he thought this was hardly the place for such a discussion and suggested that I make an appointment to see him in his office, but we continued.

The rabbi and the young men agreed that since there was not the promised peace in the world, the Messiah had not come. I replied that there can be no peace on earth unless we have peace with God in our hearts first, which comes only when our sins are forgiven. I asked them why they thought the temple was destroyed in 70 A.D.—the only place where sacrifice for sin could be made. This led into quite a discussion concerning the once-for-all sacrifice of the Lamb of God. One young man said that the Jews, as a people, do not need sacrifices any more. "We just decide not to sin." The rabbi added that he believes that God forgives him when he repents of his sin, and then he tries to do better. I reminded him of the necessity of blood atonement as commanded in the Old Testament. There is no remission of sins without the shedding of blood. The rabbi said that sin was a Christian concept, yet he made the statement that the Jews were always exiled because of their sins. I asked him if this latter statement then applied to the dispersion following the destruction of the Temple in 70 A.D.

"No," he answered, "it was because of bickering and little squabbles." By now, the others were beginning to lose faith in the rabbi,

and although they came to his defense from time to time, were listening very carefully to everything that was said. Continuing our discussion about sin, I asked the rabbi if he knew what the egg represented on the seder plate. He replied that it was to represent the sacrifices of the people. (Here I was thankful for the Passover film produced by ABMJ!) "And how often does a hen lay an egg?" I asked.

He replied, "How should I know? Am I a farmer that I should know? So go ask a farmer." We all had a good laugh. Then I explained that just as a hen lays an egg first thing in the morning, so God knew that His people would sin continually throughout the day. At this, the room became strangely quiet.

The rabbi broke in by inviting the others to have a "schnapps" with him, and to eat, drink, and be merry. At this point I inserted, "Yes, eat, drink, and be merry, for tomorrow you die."

"Who said that?" asked the rabbi.

"Our King Solomon," I replied. "Do you know where you're going after you die?"

We parted company on that solemn note, and I believe that God will work in the hearts of the rabbi and those young people and will soon bring them to Himself.

A Surprise Invitation

By DANIEL RIGNEY
Missionary, Baltimore, Maryland

At a large shopping mall, during a

recent Baltimore election, we were distributing the broadside that we had prepared concerning voting which asks the recipient to choose Messiah as the right candidate. We met Mr. S, a Jewish lawyer, who became very curious about the tract and Hebrew Christianity. He told me of an Orthodox synagogue which he attended and surprisingly enough, extended to me an invitation to be his guest at the Rosh Hashana service in the near future. I was reluctant to accept as I realized a Jewish person could be seriously persecuted as a result of inviting a missionary to a synagogue, particularly on the High Holy Days. I phoned Mr. S to confirm the invitation and to allow him opportunity to change his mind if he so desired. However, he insisted that I be his guest at the Rosh Hashana service.

On the holiday, I went to the synagogue, donned a yarmulke and a prayer shawl, and asked for Mr. S. One man said, "Oh yes, Mr. S—I will get him." To my surprise, Mr. S was the chairman of the congregation and he had a seat on the platform next to the Rabbi. I was taken to the front of the congregation, and there was no other place for me to sit but next to the Orthodox Rabbi! Believe me it was really a surprise to be sitting on the platform in an Orthodox synagogue. Mr. S has since had knee surgery and we visited him in the hospital. We are looking forward to the day that he will come to know the Messiah.

An Interview for the Jewish Messiah

By CHARLES EISENBERG, Resident Minister
New York Headquarters District

TWO REPRESENTATIVES of the Jewish student organization at Upsala College interviewed our Hebrew Christian secretaries, Miss Judy Woods and Mrs. Elaine Fenchel, and me here at our Center for a TV program called "Through The Looking Glass." We have selected the following excerpts from the interview which we believe will be of interest to our readers:

Interviewer: In *The New York Times*, March 12th, there was an advertisement run saying, "So Many Jews Are Wearing That Smile Nowadays." What does "that smile" represent to you, Reverend?

Charles: "That smile" represents those who have come to know the God of Israel as we understand Him in Yeshua Hamashiach—Jesus the Messiah. They have been flooded with the love of God and that's why they can smile.

Interviewer: Is this a nation-wide organization (The American Board of Missions to the Jews or Beth Sar Shalom Hebrew Christian Fellowship) sir?

Charles: Yes, it is world-wide.

Interviewer: And what is your basic thrust—just distributing literature or seeking active converts?

Charles: We would like to share the Good News of the Gospel as Paul expresses it in 1 Cor. 15:3, 4, that the Gospel is the Good News that Jesus Christ died for our sins, was buried and rose again according to the Scriptures. Jesus said, "I came that they might have life and have it more abundantly" (John 10:10). This is the news that we would like to share with our Jewish people.

Interviewer: Do you find a closer tie with your Jewish brothers or with your Christian brothers?

Elaine: Well, I feel more Jewish than I ever felt in my life; but as far as spiritual things are concerned, I feel that the Christians are closer to me. I feel much more love and Jewishness toward my Jewish brothers and Israel.

Interviewer: There is a renewal of the dialogue between the Jewish people and the Christian Church today. Where do you find yourself in that role?

Charles: I think there is some misunderstanding as to what constitutes the Christian Church or the Christian community. We differentiate something here—a historical movement from those who are born again believers in Jesus Christ. We look at this as a spiritual birth. Jesus said, "Ye must be born again" (John 3:7). "Except a man be born again, he cannot see the kingdom of God." (John 3:3). So we would say that a meaningful dialogue would be a personal confrontation over the subject of whether Jesus is or is not our Messiah.

Interviewer: One of the lines of your advertisement runs: "And the Christian Church is being enriched by adding Jewish Christians as Jews and not causing us to assimilate." We can see this with the

members we have here, brother Eisenberg, Elaine, and Judy. Well, how will your children be raised? As Jewish Christians? as Christians? as Jews? As what they want?

Judy: The children will know they are of Jewish origin. There are certain customs that we still do keep.

Interviewer: Can you give us some examples on that?

Judy: Well, we sing Hebrew songs. We celebrate Rosh Hashana, but we do not celebrate Yom Kippur because we consider Christ our Kippur (Rom. 5:11).

Interviewer: Do you see being a Jewish Christian as a step to becoming a full Christian? Do you eventually leave your Jewish heritage?

Elaine: I see it as a step toward becoming a full Jew. He is our Messiah and we know it. The other Jews are still in darkness! In Isaiah, the Lord says He will keep them in darkness so that seeing they will not see and hearing they will not hear until they turn to Him from their sins (Isa. 6:9-10). The Jews throughout history have turned away from God. I consider myself a complete Jew.

Charles: In our Hebrew Bible, Micah 5:2 we read, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The Name "The Lord Jesus Christ" is quite significant. Lord means master. Jesus comes from the word *Yeshua*—it means Savior. And Christ, *Christos* in the Greek, actually means *Messiah*, Messiah, the Anointed One, the King.

Interviewer: Now, all right. Does the Bible actually say that He will be a divine person. That's my big hang-up though. I would see this as a man supposedly from the tribe of Judah, son of David, born supposedly in Bethlehem.

Charles: You see in the Old Testament Scriptures, the Tenach, we have prophecies concerning a coming redeemer, even as far back as Job—"I know that my redeemer liveth . . ." (Job 19:25). Through Isaiah we are told, "Therefore the Lord himself shall give you a sign; Behold, a virgin (*almah*) shall conceive, and bear a son, and shall call His name Immanuel (Isa. 7:14).

Interviewer: You talk about physically being a Jew or a Gentile. It's very interesting. How can you tell the difference, or is there any?

Elaine: A Jew is a child from the seed of Abraham, Isaac and Jacob. Everyone else, according to the Bible, is a Gentile. A Christian is a follower of the Messiah, a Christ follower.

Charles: We are saying that a person stays a Gentile regardless if he believes in Jesus or not. We are saying that a Jew retains his identity as a Jewish person regardless of whether he believes in Jesus or not. We are saying that our understanding of true believers in the God of Israel means that we come to Jesus Christ and ask forgiveness of our sins because he paid for those sins. We don't feel that this thing called "historical Christianity" means that you are born in a "Christian" home whether it be Roman Catholic or Greek Orthodox or Protestant and that makes you a Christian. You must volitionally receive Jesus Christ into your life and that is an act of the will.

Effective Witnessing to your Jewish Friends

By WILLIAM T. ENNIS,
Missionary-in-charge, Hollis, N. Y.

LAST WEEK my wife and I drove to a local department store to make some purchases. Returning to our car, we found two round stickers about two inches in diameter attached to a window. Their message read, ONE WAY, and were superimposed over a hand with the forefinger pointing upward. Between the sticker, and held by them, was a written note saying, "Praise the Lord! I'm a Hebrew Christian. Please contact me." Name, address and telephone number were given.

Why did this young man obligingly identify himself as a Hebrew Christian? Because he had seen the psychedelic pink and black gospel flag with the message JEWS FOR JESUS attached to our automobile's radio antenna.

A few days previous to the above encounter a young woman approached my wife and me as we stood next to our auto talking to a friend. The stranger asked if the vehicle was ours, then revealed she was a Christian who taught a Sunday School class in a church nearby in White Plains, N.Y. She wondered if someone would speak to her girls to inform them and herself how to witness to Jewish young people concerning the Lord Jesus! Again the little flag produced a good contact.

Let me relate another of many such typical encounters. Mrs. Ennis was driving some Jewish people to their homes at the close of our Fri-

day evening Fellowship at the Hollis Beth Sar Shalom Center. She stopped for a traffic signal; and the auto in back of her sounded its horn, got her attention and through her rear-view mirror she saw the driver pointing at her bumper with a questioning look. With the light still red, she jumped out of the car with some Beth Sar Shalom literature, gave it to the driver, and got back into her car as the light turned green. The man was last observed displaying an "A-OK" expression as both vehicles drove off into the night. He had read a bumper sticker, JEWS FOR JESUS.

Such automobile displays are effective in many ways toward producing excellent contacts:

Christians wanting to share the Lord Jesus with their Jewish friends will meet Mission personnel previously unknown to them via the JEWS FOR JESUS signs on missionaries' automobiles. This brings interested Christians and missionaries together in mutually local areas.

"Unattached" Jewish believers will learn of Hebrew Christian activities in their local areas, thus increasing attendance and effectiveness of meetings.

Each vehicle displaying the sign multiplies to the seeking and non-seeking Jewish people, the impression that Jews are for Jesus in greater numbers than they imagined. It takes only a few automobiles driving locally

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Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *Why are there gates in heaven?*

Answer: The gates belong to the holy city, the new Jerusalem, which comes down from God to the new earth after the millennium (Rev. 21:1-2,12). They have the names of the twelve tribes written on them—just another evidence of the eternal nation God has chosen and the fulfillment of His promise to Abraham, Isaac, and Jacob. The thousand-year reign of the Lord Jesus Christ has concluded, and now the capital city of the kingdom He delivers to God the Father comes down from heaven. Both the Father and the Son reign from this city (22:3). The nations and the kings of the earth enter the city through these gates (21:24-25), and the inscribed names of the twelve tribes will be an everlasting reminder that God has done as He purposed (Isa. 45:20-25; 46:10-11).

Question: *Please explain the statement, "Ye shall know them by their fruits" in Matthew 7:16.*

Answer: This has been taken by some to refer to false doctrines and others to the works of false teachers. The Lutheran Commentary combines both: "They are of two kinds: first, according to the Lord's own declaration in Matthew 16:12, the doctrines which they teach; when

these contradict the Gospel doctrine, the teacher is a false prophet (1 John 4:1-3; Luke 6:45); secondly, their practice, their walk and conduct; when they are controlled by carnal affections (works of the flesh, Galatians 5:19-21), they are false prophets (Titus 1:16; 2 Tim. 3:5; Jude 4)." It must be remembered, however, that more often than not these false teachers wear sheep's clothing, and the emissaries of Satan come as ministers of righteousness (2 Corinthians 11:14, 15). This is why a careful discernment in both the above areas is necessary.

Question: *Where did the Pharisees get authority for saying, "Search, and look: for out of Galilee ariseth no prophet." John 7:52?*

Answer: I feel with A. T. Robertson that this statement indicated "the rage of the Sanhedrin against Jesus regardless of the facts." There is no real excuse for them in making this statement. Jonah, Hosea and Nahum came from Galilee, and it is thought that possibly also Elijah, Elisha and Amos. They would have been more accurate if they would have said that there is no Scripture predicting that a prophet

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Dr. Thomas S. McCall



The Dallas Building



Beth Sar Shalom Staff



Youth Group Puts Up Sukkah
Fellowship Meeting



Dallas Missionary Team Reports

By DR. THOMAS S. McCALL, Missionary-in-Charge, Dallas Branch

Jews are coming from all over the world to Texas to receive Christ and to share in the ministry of our Mission.

A young Jewish man, YK from Iran, who is a student at the University of Texas at Arlington, came to our Beth Sar Shalom center last Spring, while on his way to return a book he had borrowed from a nearby synagogue. After attending several meetings and fellowshiping with our people, he was convinced that Jesus was his Messiah and received Him as his Savior and Lord. Mr. K is concerned about his fellow Iranian Jewish students at the University, and is actively witnessing using the Persian Bible we were able to obtain for him. He is also burdened for his relatives in Iran and Israel. Our missionary in Tel Aviv has already contacted one of Mr. K's cousins there, and reported that he was interested in the Gospel and might attend the Bible classes in Tel Aviv. Mr. K is active in the Baptist Student Union on his campus and has arranged for us to speak there on behalf of the Mission. Pray with us that this Iranian Jewish Christian will continue to grow in the Lord.

Another gentleman, AP, told us that he was on the last plane leaving Vienna before Nazi Germany took over the country in 1939. He had received an excellent Jewish and secular education in Austria, but many of his relatives were killed during the Nazi holocaust in the

ensuing years. He felt that God had spared his life for some very important purpose. Years ago he married a devoted Gentile Christian woman and settled in Dallas in the clothing business. A little over a year ago Mr. and Mrs. P. attended our Hebrew Christian Yom Kippur services, and on that night he received the Lord Jesus Christ. "It was as though my drifting ship had finally reached its home port," he said, "and the purpose for which God had saved my life became realized." Some time afterwards Mr. P was baptized by our local Hebrew Christian pastor, Rev. Max Kurtz, at the Providence Baptist Church in Fort Worth. Last Yom Kippur he joyously celebrated his first spiritual birthday at our Beth Sar Shalom services, and all our people shared in his joy and that of his wife.

From California they have also come to swell our ranks. Mr. and Mrs. Louis Lapidés, both Hebrew Christians, have come to Dallas while he is a student at Dallas Baptist College and preparing to attend Dallas Theological Seminary. He is also leading our work among the Jewish high school students. Mr. and Mrs. Bob Friedman, also Jewish believers, came from California. Bob is writing books for the Lord, including his own testimony, "What Is A Nice Jewish Boy Like You Doing At The First Baptist Church?"; has worked with our Mission at the Explo '72 booth; and wrote and directed the Jewish evangelism drama, "Jacob's Well," which was performed at the First Baptist Church of Dallas.

From Pennsylvania via Indiana came Mr. Zola Levitt, a writer and musician. He has authored several books and was the News Director for the Explo '72 campaign with Campus Crusade. He is currently writing a book about the history of the mission entitled "To The Jew First," or "A Method in Their Matzah." Mr. L also speaks in various churches in behalf of the Mission.

In Houston, Mr. Sam Lifshutz, the grandson of a Russian rabbi, is now testifying to the grace of God through Christ. He is Texas born and in a recent Beth Sar Shalom meeting at the Spring Branch Community Church, he told how the Lord had saved him and called him to preach the good news of Christ. He is now a licensed minister of the Gospel.

So the Lord is bringing Jewish people from far and near to our Beth Sar Shalom ministry in this Southwestern region to come to know Him and co-labor with us in our work. Following are reports from our excellent staff members who work so faithfully among the Chosen People.

Variety of Experiences in Jewish Visitation

By REV. PAUL B. CAWTHON, Co-ordinator of Visitation

In our active visitation files we have names of over 500 Jewish people and families. I prepare the visitation assignments for the Dallas area; go

out with the teams each week; check in the cards and file the reports. Some listen as we witness from the Word of the Messiah and Savior. Some turn us away. But the Word of God is given out and the Lord has promised to bless it and make it bear fruit. Thus many people hear of our Mission and some come to see us.

Last week the wife of a professor from a university in Fort Worth visited our Mission. She told me she believed in Jesus, but her Jewish ancestry pulled her as a magnet. Her mother, who lives in Dallas, told her to come and talk to us. She was overjoyed when I explained to her that believing in Christ made her a completed Jew and did not rob her of God's promises to her people, and that here she could fellowship with other Hebrew Christians and bear witness of her faith. "Is there a place like this in Fort Worth?" she asked. "I want to help." I had to reply that though many responded gladly and sacrificially to help us financially we were not as yet able to open a place of witness there, and I knew of no other in Fort Worth. She then answered, "I am in Dallas often visiting my mother and I'll be out for some of your meetings."

In the home of Mrs. G, a devout Christian whose Jewish husband was away, we bowed in prayer for a widowed neighbor. Her teen-age son was a dope addict and had just tried to choke his mother to death. The next day Mrs. G called and told me how much our visit and prayer had meant. She had been able to go to sleep in faith that all would be well. Early that morning the Lord had intervened to bring treatment to the boy and strength to the mother. There is no end to the variety of experiences in visitation, and we need your prayers.

Youth Work With Eternal Results

By CLIFFORD MARQUARDT, Youth Director

Apart from the weekly visitation, my primary responsibility is the youth, ages 8-12, during the Saturday evening family night program.

Over the past year we have seen several significant events take place. First, TB, a young Hebrew Christian whom we have been bringing to the Mission for several years was baptized at the Prairie Creek Baptist Church here in Dallas. Then, Kevin McCall, son of our Dallas Branch minister was baptized at the First Baptist Church of Dallas. He was jointly baptized by his pastor, Dr. W. A. Criswell and his dad, Dr. McCall. Also, BS, a Jewish boy we have been transporting regularly to the Mission has been saved and has come to a real understanding of what salvation means.

In spite of difficulties and times of discouragement, we are thankful that the Lord is at work in individual lives in a significant way. We covet your prayers on behalf of this area of ministry to His Chosen People.

Pastors and Phone Calls

By IRWIN CHALEK, Minister of Church Relations

If you were asked to get appointments for speaking engagements, how would you go about it? I have found using the telephone to be the best means of securing speaking dates. Since August of 1972, I have been the

Deputation Co-ordinator for our Dallas Beth Sar Shalom; and, in my duties I have made many calls to countless numbers of pastors and churches. I've enjoyed my work tremendously. It has been an interesting and challenging experience to know that I am being used of the Lord to further the work of His kingdom.

In the deputation work, brochures describing the current Mission programs are sent to our local Dallas and Fort Worth supporting churches. This is done to familiarize our supporting pastors with these programs, and to give them opportunity to contact us by sending in their program requests.

In my visitation work, my wife and I called on Mr. G, a devout Jew, who is well read in the Scriptures. He and his wife moved to Dallas from Pennsylvania. Although we discussed the Bible and pointed out where the Messiah is found in both Old and New Testaments, he could not be convinced of his need for the Messiah as his personal Savior.

On another visit, we met Mr. C and his wife. He is a French Jew and is very bitter toward Christ Whom he believed never existed. We felt after a while of discussion with him, that due to his agnostic attitude any further discussion would be to no avail. Please pray for these people to come out of their darkness into His marvelous light.

Rapping With Jews About Jesus

By LOUIS LAPIDES, High School Youth Worker

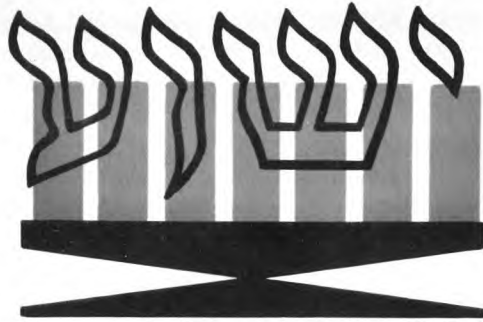
After a year working with high school Christian organizations to arouse desire to reach the Jewish youth in their schools, God gave my wife, Deborah, and me a vision of how to break the ice! It started with a small Bible study on Thursday night. We shared, studied, and prayed about our need which included reaching Jewish people and aiding Jewish Christians in family problems. A month later I announced the beginning of a Saturday afternoon six-week class on "How To Witness to Jews," and God raised up interested Christians. Some of them felt a calling to Jewish mission work and new horizons of Jewish outreach are being opened to others. God has also involved us in sharing with Jewish students who have shown tremendous interest in the claims of Jesus.

One evening we sat with two students in a local restaurant for three hours discussing the Messiah. It happened to be Friday night after the football game. The place was jammed with students from Hillcrest High School or sometimes known as "Hebrew" High School. Occasionally a Jewish friend of the students would come sit with us and listen. Since that evening my wife and I have been "accidentally" meeting these students quite frequently, and we know God is at work. We "just happen" to be wherever they are. They come to the Mission occasionally and when they were asked to receive the Messiah, they answered "not yet." We are praying that word "yet" will soon become "yes."

A Ministry to God's Chosen People

By MRS. SHARON FALKNER, Office Secretary

"Good morning, Beth Sar Shalom. May I help you please?" As secre-
(Continued on page 18)



Jewish Notes

By ALTHEA S. MILLER

Prosperity, Booming or Brittle?

On the surface it seems to be booming. Only Sweden surpasses Israel in housing construction. In a valiant attempt to absorb Jews of the *Alia* (immigration) Israel sets highest priorities on housing. Even the governmental offices have to take a back seat in this respect. Many important official departments of the federal government are housed in shabby, make-shift barracks-like buildings.

Israel must continue building many more dwellings if it is to absorb just the half million Russian Jews expected to settle in the land in the next ten years.

The problem is, how does Israel expect to achieve this nearly impossible task when it suffers from a chronic balance of payments deficit? She has no long-range plans for economic independence at this juncture of her history.

Western nations and Jews within those nations have been the financial mainstay of this beleaguered state since its inception in 1947. Like it or not, until new means are found to strengthen her economy both internally and in export trade, Israel must rely on outside aid if she is to survive into the foreseeable future. It is to be hoped that the Jews of the *Alia* will continue to generously support the nation known as their "homeland."

Israel's prosperity? Brittle.

Shalom

Does the word really mean peace? Most people seem to think so, but no less an authority than Rabbi Edwin H. Friedman, writing in the Washington, D.C. Jewish Week newspaper says that basically it does not mean peace at all. This is a secondary meaning only recently recognized.

The root letters, *shin*, *lamed*, *mem* fundamentally mean to complete. They are found in such Hebrew words as restitution or payment, suggesting restoring what is missing to complete a transaction.

Wholeness or completeness, then, is the true meaning of SHALOM. In view of this definition, how fitting it is to speak of a Jewish believer in Messiah as a "completed Jew." Who but Messiah can make any man whole? And with wholeness, peace enfolds the entire being. Then indeed, is SHALOM meaningful.

Effective Witnessing to Your Jewish Friends

(Continued from page 8)

to supermarket, library, post office, etc. to create a favorable impression of numbers.

Believers in the Lord Jesus who say they would like to witness to the Jewish people, but don't know how, now have their problem solved by displaying one of the three ads (car antenna flag, vinyl bumper sticker, interior car window decal) on their cars. Inquiries will result and they can be referred to the local Hebrew Christian meeting in their town. Inquirers can be given Beth Sar Shalom literature. The true seeker will write for further information via our address gained from literature given him or from address on auto decals.

Christians are encouraged when they see the sign, JEWS FOR JESUS, on an automobile. Hebrew Christians become ecstatic when they spot the ad. Some

drivers smile and wave a greeting when passing on the parkways.

The many full-page, one-shot newspaper ads concerning Jewish Christians displayed nationally by the American Board of Missions to the Jews will be reiterated, remembered and augmented by the sustained scatter-shot effect for JEWS FOR JESUS auto stickers.

Each time a believer actually becomes a personal link through the ad in leading a Jewish person to Jesus, a personal blessing is his.

Those who not drive automobiles can wear JEWS FOR JESUS lapel buttons. God will bless with Jewish contacts. If you want to be part of this simple, effective method of sharing the Lord Jesus Christ with Jewish people, contact Rev. William Ennis, of our Hollis branch, 88-40 192nd St., Hollis, N.Y. 11423.

Questions and Answers

(Continued from page 9)

would arise out of Galilee, but even this might be implied in Isaiah 9:1 and 2. No, here we have a further evidence of blind leaders of the blind.

Question: *In 2 Sam. 7:10 it says that God will appoint a place for His people. Did not God already appoint the land of Palestine back in the days of Abraham?*

Answer: The land of Palestine is the appointed place. In 2 Sam. 7:10 the verb may be translated "I will appoint" or "I have appointed" or, simply, "I appoint." Isaac Leeser renders it as, ". . . And I have pro-

cured a place for my people . . ." This is due to the flexibility of the tense used, which expresses a point of action within time that may be past, present, or future. Compare the Greek aorist. The Newberry Bible calls this the "short" tense and states, "The SHORT tense expresses COMPLETENESS, DECISION, or CERTAINTY, whether used in the past, present, or future."

The Pulpit Commentary makes the matter explicit by stating, "The tenses also continue the same: 'And I have appointed . . . and have planted.' It is all part of the same act."



ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER XIV

WHAT ISRAEL MEANS TO GOD

(Continued from the October Issue)

But God needed Israel for more than these purposes already outlined; He purposed to use them in the reception, preservation, and transmission of the Scriptures. The nation had explicit instructions for the preservation of the words of God: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates" (Deut. 6:6-9). To this day, these specific injunctions are kept. Parents are diligent in teaching their children the sacred Scriptures that have been handed down to them.

They also place these words upon their hands and between their eyes

in the use of phylacteries, the praying paraphernalia of the orthodox Jews which has portions of Scripture encased in leather which are bound around the left hand and around the forehead. And the third command is kept in placing *mezuzoth* (small wooden or metal receptacles with the portion of Scripture from Deut. 6:6-9) upon the door-posts of the house. In other ways also Israel has preserved the sacred text, so that today scholars still marvel at the wonderful preservation of the Hebrew text. Paul, you remember, considered this one of the advantages of the nation: "What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God" (Rom. 3:1, 2).

Throughout the centuries, moreover, Israel has shown to the world the sustaining power of the Scriptures. We do not argue that Israel

has always been obedient to the Word, but even during the times of her disobedience, she has manifested how capable the Scriptures are of sustaining. The writer still remembers (as noted above) with much feeling how his father, after he had completed reading a portion of Scripture for his own comfort and joy, would not close the sacred page before kissing it tenderly. It is just this devotion to the Word that has kept Israel buoyed up through the centuries when persecutions, that would have broken the morale of the mightiest of nations, came upon them like an overwhelming flood. It is as though God had said: "I desire to show to the world how powerful my Word is to sustain, even though not always followed, and I choose Israel to convey this message to the world."

Does not Israel mean much to God in this way? The thought we have been dwelling upon is well brought out by a poem from the pen of Chaim Nachman Bialak, one of the greatest of Hebrew poets who died recently. The poem is all the more wonderful when we consider that the poet was not a believer in the Lord Jesus Christ. (We take the liberty of changing one word in the last line: "Talmud's" to the word "Bible's").

THE SOURCE OF STRENGTH

And shouldest thou wish to know
the source
From which thy tortured brethren
drew
In evil days their strength of soul
To meet their doom: stretch out
their necks
To each uplifted knife and axe,
In flames, on stakes to die with joy,
And with a whisper, "God is One"
To close their lips?
Then enter thou the House of God,
The House of Study, old and gray,

Throughout the sultry summer days,
Throughout the gloomy winter nights,
At morning, midday, or at eve;
Perchance there is a remnant yet,
Perchance thy eye may still behold
In some dark corner, hid from view,
A cast-off shadow of the past,
The profile of some pallid face,
Upon an ancient folio bent,
Who seeks to drown unspoken woes,
In the (Bible's) boundless waves.

Many a time has it been the privilege of the writer to see this very thing in the synagogue. Multitudes upon multitudes in Israel have said and could say with the psalmist: "This is my comfort in my affliction; For thy word hath quickened me." Again, "Unless thy law had been my delight, I should then have perished in mine affliction" (Ps. 119:50, 92).

In addition to what has been indicated above, God needed Israel as a channel for the Messiah, for He so purposed to bring the Saviour into the world. When God promised the woman in the garden of Eden that of her seed would come the great Deliverer, the promise was most general, for He could have come from any group or nation of the human race. But with the call of Abraham, God made it very clear that in Abraham's seed would all the nations of the earth be blessed. Paul explains this in the third chapter of Galatians as referring to the Messiah.

With the passage of time the promises with regard to Him became more and more circumscribed and more and more detailed. Note the narrowing down of the predictions: first it was the seed of the woman, then Abraham's seed, then Isaac's seed, then Jacob's seed, then the tribe of Judah, and finally, the house and lineage of David. If one has intelligently read the Old Testament, by the time he reaches Matthew 1:1 where he reads: "The book of the

generation of Jesus Christ, the son of David, the son of Abraham," he visualizes in his mind the appearance of One who is of the human race, of the royal line of David, One to be born in Bethlehem of Judea, and of a virgin of some branch of David's house other than that of the rejected and despised Coniah (Jer. 22:24-30).

Such was Christ: He alone of all who have walked the earth fulfilled all the blueprint specifications for the Messiah explicitly laid down in the Old Testament Scriptures. And He was of the nation Israel. Truly, Israel must mean much to God when He found that He could use them as the channel for the incarnation of His own ever-blessed and well-beloved and only-begotten Son. When Paul is enumerating the blessings of Israel, the account of it reads after this manner: "Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen" (Rom. 9:4,5). He, the Christ of God, is the climax and the capstone of all Israel's distinctions and blessings.

(Continued in *March Issue*)

Dallas Report

(Continued from page 13)

tary of the Dallas Branch I am given the opportunity to repeat those words many times a day. Each phone call is different and each one who calls has a particular need. On various occasions I have the joy of witnessing to Jews and Gentiles about the person called "Jesus Christ" and about His Word.

Many Jewish people are attracted to our lovely Beth Sar Shalom meeting grounds, and I have opportunity to talk with them. They see our huge Star of David sign and with bewildered faces come to our door. I particularly remember on one occasion I answered the door and there stood a Jewish man and his wife. He said, "Look I am Jewish and all of this puzzles me. Just what is a Hebrew Christian and what is this place?" If Dr. McCall is present, I introduce them to him and pray that they will accept Jesus Christ as Messiah.

But God has had and does have further purposes in Israel. He chose them to show all men His graciousness and longsuffering in dealing with sinful man. When God purposed to show the exceeding riches of His goodness to sinful man, He decided to do it on a national scale with Israel as the nation of His choice. The writer has heard, and no doubt the reader has also, many preachers who hold lengthy discourses on the disobedience and perverseness of Israel as God dealt with them throughout their early history and their later development. It seems never to have struck these preachers that God, desiring to show His longsuffering even with us of His children today, gave us a diagram of His ways and methods in His transactions with Israel. If I want to see how patient God is with me in my own life, which is marred from time to time with sin and disobedience, I have only to study the pages of God's Word to note how longsuffering He was with Israel. This is more wise, to be sure, and more along the purposes of God's plans (Rom. 15:4) than to scan the pages of Israel's history to see how disobedient they were, in order to heap condemnation upon them.

Deferred Gifts For the Mission Ministry

By WESLEY J. A. JONES

An important but long under-emphasized element of Christian stewardship is the responsibility to use a portion of our assets, as well as our income, to support the Mission's on-going programs. The simplest method is to accomplish your purpose by a new will or by an addition to an existing will known as a codicil. Thus, your will may instruct your executor to transmit to the Mission either (a) a specified sum of money (ideal if your estate contains a sizable amount of cash) or (b) a certain piece of real property or (c) certain items of personal property (for example, securities, antiques, valuable jewelry or art

objects) or, if you prefer, (d) simply a stated percentage of your total estate.

The proper form of language for your will is "I bequeath to The American Board of Missions to the Jews, Inc., of New York, N.Y., incorporated in the State of New York in 1924, the sum of \$_____ (or, alternatively, as related in items (b), (c) or (d) above) to be used for the purpose of said corporation as defined in its charter." Then specific recommendations for the use of your gift may be provided the Mission, if you choose, by current letter or by written instructions left with your will.

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Charleston, So. Car.	WOKE 1340	Saturday	12:15 p.m.
Long Beach, Calif.	KGER 1390	Sunday	7:15 a.m.
Middletown, Conn.	WIHS-FM 104.9	Saturday	8:45 p.m.
New York, N.Y.	WPOW 1330	Saturday	8:00 a.m.
Portland, Maine	WDCS-FM 97.9	Saturday	9:00 a.m.
Tampa, Fla.	WINQ 1010	Saturday	10:15 a.m.
Troy, N.Y.	WHAZ 1330	Saturday	3:30 p.m.
CANADA		THE PROMISE OF TOMORROW	
Barrie, Ontario	CKBB 950	Sunday	8:15 a.m.
Charlottetown, P.E.I.	CFCY 630	Sunday	7:35 a.m.
Collingwood, Ontario	CKCB 1400	Sunday	8:15 a.m.
Halifax, N.S.	CJCH 920	Sunday	9:30 a.m.
North Battleford, Sask.	CJNB 1460	Sunday	9:30 a.m.
Sarnia, Ontario	CKJD 1250	Sunday	8:15 a.m.
ENGLAND		THE PROMISE OF TOMORROW	
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FRANCE		SHALOM ISRAEL	
Monte Carlo, Monaco	TWR 41 M	Friday	1:00 p.m. CET
Monte Carlo, Monaco	TWR 215 Kc.1400 M	Tuesday	5:30 a.m. CET
RUSSIA		EDUTH LE ISRAEL	
Monte Carlo, Monaco	TWR 100000 W	Wednesday	1605-1620 CET
ISRAEL		KOL TIKVA	
Monte Carlo, Monaco	TWR 31 M	Daily	5:30 a.m. CET
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