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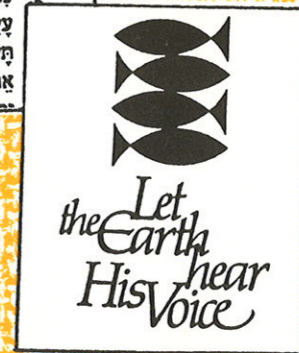
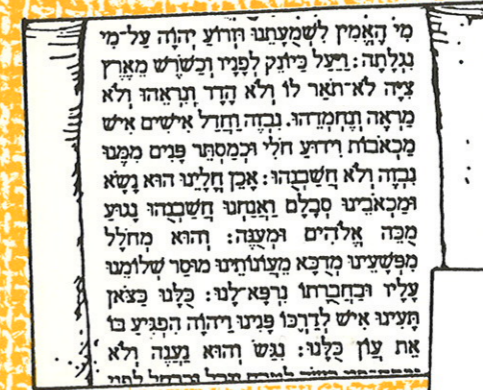
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LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

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ON JEWISH EVANGELISM

personally speaking...

ARNOLD G. FRUCHTENBAUM IN CONVERSATION WITH ELIZABETH HILL

ELH Arnold, I'd be interested to hear a little more about how your work at Ariel Ministries came into being and has developed. But could we start right back at the beginning before you ever came to America? I believe you were born 'in exile' and experienced a number of dramatic changes in the first few years of your life?

AGF Yes! I was born in Russia, but only because my parents had fled their native Poland to escape Hitler. We came back to Poland after the war was over, and then, through the work of the Israeli underground, we were able to leave Poland once again. We went via Czechoslovakia and Austria to Germany, where we ended up spending five years in a Displaced Persons' Camp. At the end of that time, we finally gained immigration visas to the U.S.

ELH And it was after you arrived in America that you came to believe that Jesus is the Messiah of your people?

AGF While we were in Germany, a Lutheran minister who had befriended our family gave my mother a copy of "The Chosen People", published by the American Board of Missions to the Jews. She kept the cover and, on arrival in New York three years later, visited the address given there. Our name and address was noted down, and some six years later a worker from the ABMJ made renewed contact with us. I was invited to attend a Jewish Christian meeting, which I did, and I was given a New Testament to go home and read - and I became a believer!

ELH Until that point, had you received a traditional Jewish schooling?

AGF My education at the camp in Germany had been totally Jewish. In Brooklyn, I attended Hebrew school alongside my regular schooling.

ELH And then you had the opportunity to study in Israel?

AGF Yes. When I had finished my B.A. studies in New Jersey, I went to Israel to do my Masters in Historical Geography and Archaeology. Then I returned to the States, attended Dallas Theological Seminary for four years, and got married! With Mary Ann, my wife, I moved back to Israel and I started a Bible Institute under the auspices of the Messianic Assembly there. But the local Pharisees got upset, and I received a call to appear before an official of the Department of the Interior and was given a deadline to leave the country.

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ELH So what happened then?

AGF For the next two years, I worked with the ABMJ. Then I was invited to teach on the radio in San Antonio, Texas. And two years after that, Ariel Ministries got started.

ELH What was the vision that led to the founding of this new ministry?

AGF There were several factors. My experience in Israel showed the need for more in-depth teaching for Jewish believers in Jesus. A lot of believers, especially in Israel, seemed to be floundering. It wasn't unusual to see people give up their faith. But after the Six Day War, there was a bumper crop of Jews coming to Jesus, particularly in the U.S. A great deal of fairly successful evangelism was going on here. But again, I saw a need for intensive teaching for these new believers - from a Jewish frame of reference. During my two years in New York, and then in Texas, there was this constant feeling that we needed to establish a ministry that would emphasise this discipleship aspect. Others shared the same vision with me, but they felt that I should be the one to kick it off. So, eight years ago now, Ariel Ministries was founded with myself as Director.

ELH So what do you see as being the distinctive contribution of Ariel Ministries to the Jewish Christian scene?

AGF I don't think we've made any major new contribution in the area of evangelism. We are using evangelistic methods that others have pioneered. Our distinctive emphasis has been more on this in-depth teaching from a Jewish frame of reference. We now have five branches here in America and one in Israel. We also have a three-week camp every summer for adult Jewish believers: more than forty participants of these camps have now gone on to full-time Christian service themselves, or are in Bible School training for it. My dream is that we can soon begin our projected one-year schooling programme for people to come and major in Jewish Christian studies. We are also starting to establish congregations. We currently have two, the one in Los Angeles being one of the larger Messianic congregations in the States, with 200 members. I think we've hit the balance there between Jewishness and the New Testament faith. We do work locally in cooperation with other ministries, for example in Los Angeles with the ABMJ and with Jews for Jesus.

ELH You have something of a personal commitment to seeing cooperation develop between different ministries and congregations, which I think led you to agree to take on the role of Area Co-ordinator for LCJE in North America. Would you like to comment on its development so far?

AGF Of course, it's only been going two years so far in North America. Thus far, the main concern has been to get the leaders of Jewish missions and other Jewish Christian works to come together, some of them for the first time. It's been good to get people together from widely different backgrounds and from divergent theological approaches. It's still a tenuous, exploratory thing. But we have been able to present papers to one another, dealing with some of the major issues in the field: aspects of Messianic Judaism, topical concerns of congregations, examination of the strategies of institutions such as the International Christian Embassy. I'd like to see the LCJE North America Chapter solidified into an ongoing situation!

3

זאת אומרת שהכושיח
היה צריך לבוא לפני
חורבן בית שני?



* בדיקה *

ישוע מנצרת אכן בא ונכרת
בשבילנו, הוא היה מעונה
מעונותינו ובתורתו נרפא לנו.
כמה עצב שהמשיח בא והעם
לא הכיר. אך ישוע לא יאכזב,
אלא יבוא שנית כמלך ושופט.



זע היום את המשיח



קורא יקר,
נשמח לקבל את תגובתך על עלון זה
ב.ת.ר. 1124 חיפה 31019
תוכל גם להירשם לקורס ביתי ללימוד
כתבי הקודש ללא תשלום וללא
התחייבות מצדך
שם
כתובת

* **אכן זה הוא** *
* !!!!!! *
* * * * *

אך אנו היהודים איננו
מאמינים שישוע מנצרת
הוא המשיח.



נכון, אולם לא נוכל
להמשיך להתכחש
לכתוב בתנ"ך *

דניאל הנביא ניבא
שהמשיח ימות לפני
שירושלים והמוקדש
יחרב...

" יצרת משיח ואין לו
תקיעה ותקיעה יסחית עם נגיד..."
(דניאל ט', 26)



זה נשמע כמו קטע
על ישוע מנצרת.



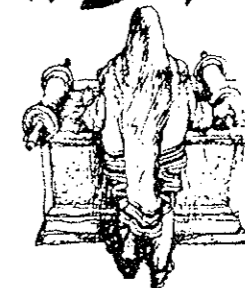
אפילו רבי עקיבא טעה
כי אמר שבר כוכבא
הוא המשיח.



ט, אז אין
אדע?



הרבי
ידע!!



אך רבים מהרבנים
תמכו בשבתאי עבדי.



והוא לבסוף התאסלם.



The LCJE members in Israel have initiated a "Tract Seminar", following which a series of five colourful and attractive items of gospel literature have been produced for distribution on the streets. Groups of local believers in each of the three main cities have taken on the task of handing out these tracts as a regular obligation. They have received little written response, but the believers involved are encouraged

by the contact they are having with folk out on the streets, and say that the verbal response has been "less negative than expected"! Out of the first 5000 tracts given out in Tel Aviv, 17 recipients have shown sufficient interest to agree to a follow-up visit, and 10 of these have already received their second or third visit.

FOCUS ON GERMANY PART 1

IT'S ALL BEEN DONE BEFORE!

by Elizabeth Hill
Editor

"The missionary to the Jews, especially one born in the Jewish faith, is like Columbus when he returned from the New World. He could only speak of his wonderful discovery and encourage others to set out and see for themselves." Thus Arnold Frank described the inner motivation that lay behind his life's work of evangelism among his fellow Jews in Hamburg, a work that was so far-reaching in its vision and effectiveness as to render its leader's name a byword for fruitfulness in the annals of the history of modern Jewish evangelism.

Arnold Frank, born into a Hungarian Jewish family, arrived in Hamburg in 1876 at the age of 16 to enter the career in banking selected for him by his father. But to his father's dismay, he found faith in Jesus as the Messiah and embarked instead upon training for the ministry that was to span the nine further decades of his long life.

The early 1880s saw the beginning of three generations of emigrant Jews passing through the port of Hamburg on their way to a new life in America. Frank, the man to match the hour if ever there was one, set about the task of literature distribution and personal evangelism. He later recalled the story of how he had conversed with a travel-weary Russian Jew. "Did you know that the Messiah has come?", asked Frank. "Thank God for that", said the other, "where is he?"!

Frank established a pattern of daily meetings and classes to which enquirers could come to learn more about the Messiah as foretold in the Scriptures. But he also visited homes and lodgings in Hamburg and spent time distributing tracts and New Testaments (in various languages) at the quays and in the parks. He advertised the good news of Jesus in the daily newspapers and made himself available to talk with those who responded. He even arranged for texts from the New Testament to be placed in the tramcars of the city, although these posters were soon removed after protests were made by representatives of the Jewish community!

It was to be expected of course that such open evangelism would evoke opposition from the Jewish leaders, who unwittingly gave Frank's work much extra publicity as they warned their flock against heeding his words. The mission was paid a compliment of sorts at the opening meeting of the Hamburg Zionist group in 1901, when the number of Jewish believers in Jesus in the town was cited as a reason for establishing a Jewish national home in Palestine - away from such temptations!

Frank was cautious to offer baptism, and required candidates to undergo a careful process of instruction, but nevertheless the records show that in the first quarter century of his ministry in Hamburg almost 200 Jews were baptised at the mission. In the 1890s, there were regularly 10 to 15 baptisms in a year. A student for the rabbinate, one of two brothers baptised in 1894, told Frank, "My father will be deeply grieved. He will mourn for us as dead. But the rabbis teach that we ought to obey the rabbi more than the father, and Christ is more than a rabbi".

The early charges of the Jewish authorities against Frank, that he was encouraging 'conversion by bribery' by offering a bowl of soup in one hand and the New Testament in the other, were shown to be unjustified as the pattern of his ministry evolved over the years. Many of the Jews who became believers in Jesus at this time were not in any case in need of philanthropic aid, and Frank's emphasis on a lengthy preparation for baptism would have dissuaded all but serious enquirers. He himself later wrote, "We do not reckon the fruitfulness of the mission in terms of the number of baptisms, but on the basis of the number of candidates who, after many years, have remained faithful to the Redeemer".

Meanwhile, Frank was becoming well-known in wider circles. In 1899, he began editing a monthly magazine which was to influence Jew and Christian alike until its enforced demise nearly forty years later. *Zions Freund* was designed as a popular publication to reach a much wider audience than the various other contemporary Jewish mission periodicals. In the first issue, Frank stated that through its pages he hoped to win the heart of the Church at large to the cause of Jewish evangelism, and to bind Jewish Christians together in the fellowship of their common experience. It rapidly rose to a regular circulation of 40,000 without subscription! Every issue included the testimony of some notable Jewish believer, as well as Biblical expositions relevant to the theme of Jewish evangelism and articles on matters of general Jewish interest. Although *Zions Freund* was intended primarily for the Christian reader, not a few Jews also worked their way on to the mailing list!

In the years before the First World War, the chief rabbi of Hamburg was kept busy writing to potential emigrants who would be passing through his city, warning them of the 'dangers' posed by the mission agents. Those members of the Jewish community who had the time and inclination were encouraged to stand and picket the mission buildings. The Jewish press published unfavourable articles (in Frank's opinion, misrepresenting his work). But the ministry continued unabated until interrupted by the advent of war.

The years from 1920, when Frank reopened the work in Hamburg, were sad and troubled ones for the Jewish Christians just as for the wider Jewish population of Germany. The rising tide of anti-semitism bode ill for a mission which taught that the Jewish Messiah had come in the person of Jesus, the founder of the church, and that the church could best repay its debt to the Jewish people by seeking their salvation. Jewish Christians everywhere felt the need to draw more closely together for mutual support in these difficult times, and, in response, the International Hebrew Christian Alliance was founded in 1925, with Frank as an active member from the beginning. In the 1930s, when Jewish Christians found themselves branded 'Jews' by the church and 'apostates' by their fellow Jews, Frank spent the last years of his active ministry in Hamburg bringing comfort to them in their fellowship of suffering and, where possible, assisting them to escape to places that would be a refuge in the terrible years that were to follow. He himself departed for England just weeks before the outbreak of the Second World War, at the age of 80. He lived in 'retirement' in Ireland until his death twenty-six years later, continuing to influence all with whom he came into contact for the cause to which he had devoted his own life, bringing the news of Messiah Jesus to his own people.



FOCUS ON GERMANY PART 2

EVANGELIUMSDIENST FÜR ISRAEL

An interview with Murdo MacLeod
Director of CWI working in partnership with EDI

YOU VISIT GERMANY TWICE A YEAR AS A MEMBER OF THE BOARD OF DIRECTORS OF EVANGELIUMSDIENST FÜR ISRAEL: WHAT EVIDENCE DO YOU SEE OF INTEREST IN JEWISH EVANGELISM AMONG CHRISTIANS THERE?

Although there are not many Jews in Germany, there is a considerable interest in the Jewish people and in Israel. While I think this has been stimulated partly by the guilt complex of the awful memory of the holocaust, it is also part of the theological concern of Christians there. In the south in particular, there is a real evangelistic interest in Israel. In Germany as a whole, however, there is a strong reluctance to agree to the principle of witnessing to the Jewish people. Those who are evangelical believers wish the Gospel to be communicated to the Jews, but feel that they themselves cannot do it although they are very anxious to support those elsewhere who can.

SO WHAT IS THE BACKGROUND AND ROLE OF EVANGELIUMSDIENST FÜR ISRAEL?

EDI came into being in 1974, its leaders having previously served with the ministry of the Schweitzer Evangelium Juden Mission. The director, Alfred Burchartz, himself a Jewish believer, already had links with Christian Witness to Israel (or, as it was then known, International Jews' Society). He and his council expressed a strong interest in supporting the existing work of CWI in Israel, so CWI and EDI entered into an agreement to work in partnership.

ARE THERE MANY JEWISH BELIEVERS ACTUALLY IN GERMANY ITSELF?

There are very few. There are small knots of older survivors of the holocaust in Mannheim, Berlin, Stuttgart and Munich, but there are not many younger Jewish believers.

SO EDI'S MINISTRY CONSISTS MORE OF SUPPORTING WORK ELSEWHERE?

Yes. They contribute to our work in Israel, and also in England, through their giving and their prayers. But they do hold regular public meetings to sustain the interest of German Christians, such as the annual summer Jahresfest, to which speakers from abroad (usually Jewish Christians) are invited.

HOW WOULD YOU LIKE TO SEE THE MINISTRY THERE DEVELOPING?

There is a rather negative post-holocaust theology pervasive in Germany at present. By that I mean a theology which denies the right of the church to speak to the Jewish people about Jesus, not only the German church but the church at large: the German church because of its involvement with the holocaust, and the church at large because of its failure to do anything to prevent it. Now Moishe Rosen's address, which he gave to the Jahresfest this summer, pointedly exposed some of the false premises upon which this post-holocaust theology is built. It is my hope that this address will receive the publicity that it deserves, and that, following on from this, EDI will be able to lead the way to a reversal of this anti-evangelising trend in the country as a whole.

FOCUS ON GERMANY PART 3

FORGIVENESS

by Moishe Rosen
Executive Director, Jews for Jesus

Last April, when President Reagan announced that he would visit a military cemetery to honour those killed in World War II forty years ago, he was inundated with criticism. There was a strong reaction from the Jewish community leaders around the world: and the media reported the shrill sounds of protest.

Many Christians in America did not understand why Jewish people reacted so violently. After all, the German people had sought to make reparation and, in many ways, had shown remorse for Hitler's persecution of the Jewish people. Why should there be this Jewish need to continue recounting the stories of horror like a nun counting her rosary beads?

Those Christians who attempt to understand the Jewish people often fail because they presume God required the same of the Old Covenant people that He required of the New Covenant people. Each is a chosen people, but they were elected to function differently.

From the beginning, the Jews were told to be a separate people: throughout the Old Testament Scriptures, they well remembered their grudges against the persecutors of Israel. On the other hand, Christians have been taught that even as God forgave us through our Lord Jesus Christ, so we must forgive others.

For a man under the Old Covenant, it was a sin to eat pork, but it was allowed to have more than one wife. For a man of the New Covenant, the latter is forbidden but he can eat what he might desire.

Under the Old Covenant, God's people were required to reside in a certain land and worship in a certain place. But under the New Covenant, we are told that we are not required to worship at Jerusalem: our pilgrimage is to take us to the uttermost parts of the earth to proclaim the gospel, to the Jew first and also to every nation.

In our attempt to find unity and agreement between Jews and Christians, we have ignored these differences. This has resulted in a catastrophe of Christian misunderstanding.

Jesus quoted a proverb of the people when he spoke, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy..." (Matt.5:43). The passage "Thou shalt love thy neighbour as thyself" (Lev. 19:18) doesn't say anything about hating enemies. In the years between



Moses and Jesus, the precept had been amended to say what God did not say, so that Jews felt it a duty to hate their enemies.

Forgiving the wrong done to you by others is a Christian virtue clearly commended in the Scriptures. But among the Jews, it is a vague and alien notion which works against the survival of the Jewish people.

See how Jews are to remember the wrong done to us in observing the Passover celebration. We remember Pharaoh as our slavemaster in order to rejoice in God's redemption.

See how we, at Purim, recite the evil of Haman so we might rejoice in the preservation of the Jewish people.

See how we recite the wrongs of Nazi wickedness and our persecution by Hitler's people, that we might ensure that it never happens again.

Jewish people are indoctrinated to remember the wrong done against us in order to survive, not to forgive those who perpetrated the wrong.

Some feel that the reason why the Jews have survived is because we have developed the ability to remember the past and, to a degree, feel the pain all Jews through the ages have felt. I disagree. The purpose of remembering the Passover was not to focus attention on our slavery, but on the Redeemer. Unless our remembrance brings us to the consciousness of God, it can lead us into a form of imageless idolatry: that idolatry where a people venerate their peoplehood and exalt their own existence as something holy in itself. Such was the religion of Nazism - a belief in a self-perpetuating super-race.

No! A thousand times no! We Jews did not create ourselves, nor are we sustained by our memories of our struggle to survive. We were called into existence by the Creator of the universe, and our survival depends not on our remembering our history but on God remembering Israel. In spite of everything the unseen enemy, Satan, has done in every generation to obliterate the Jews, our God lives and the Jews survive.

To my unbelieving fellow-Jews, it seems that the survival of the Jewish people is something of their own doing: it depends on a fragile people. Without Christ, the reason for the survival of the Jewish people is obscure. I, as a Jew, had a sense of being part of a people who had a destiny - but that destiny was uncertain.

But in Christ, I discovered the destiny of the Jewish people. It is ironic that rabbis say missionaries to the Jews work against Jewish survival. I did not recognise the destiny of the Jewish people until I became a Christian! To me, the Bible was written in a secret code, the key to which I believed to be in the hands of the learned rabbis. But Jesus Christ is the key to that code, and the Bible is just so much babble without Christ.

All our past suffering is a riddle to be solved: and Christ is the answer. He is the key to the puzzle of Jewish destiny.

Among the many reasons why the Jewish people need Christ is that we bear a horrible burden of needing to remember past persecutions. In Christ, I can see you as loving brothers and sisters who serve the God of Abraham, Isaac and Jacob. But without Christ, I must see you as the children of murderous Nazis who, without compassion, wanted the people I love most to die the least dignified death.

Do you realise what a burden and weight upon one's soul it is to have to despise others? That kind of grudge is a cancer that eats out the vitality

of the spirit and makes one to be a perpetual alien from all except other Jews, who also share the burden of maintaining the grudge. Thus, our people become a fellowship of the wronged, an association of the persecuted.

A very delicate subject of the Christian life which needs more exposition is the subject of forgiveness. We who love the Lord Jesus Christ are seldom able to forgive with the purity of forgiveness that he bestows. Instead of forgiving those who err against us, we dismiss their behaviour, which is redemptive neither to them nor to us.

Jesus asked forgiveness for those who crucified him, because they were ignorant of who he was and why he came and, even worse, they were not aware of the fact that they were tending a sacrifice on an altar whereby their worst sins would be forgiven. But some of us who have a knowledge of the truth sin knowingly, vaunting ourselves against the Almighty. And we too need forgiveness. But that forgiveness does not come until we confess our sins and allow the Saviour to repair our souls.

Some set out to do what is right with all their human strength, building a structure of their own righteousness, not knowing it to be a prison rather than a shelter. Such is the dilemma of the observant orthodox Jew, of whom the Scripture says, "Having a form of godliness, but denying the power thereof" (2 Tim.3:5). The Jewish people, like all people, need to learn that without the forgiveness of the Almighty, without repentance, without regeneration, all of our good deeds of righteousness are as filthy rags.

I needed Christ to be free of the burden of my sins first of all. But I also needed His atonement to free me of the burden of thinking I was a member of a victim people.

Jesus set me free to forgive. Through the Holy Spirit I can say, "You are my brother. You are my sister. Because you are the people of God, you are my family". How is it then, that some in Germany say, "We should no longer preach the gospel to the Jews, for we are unworthy to do so because of how our nation treated them in the past"?

After the Holocaust in which we Jews were the victims of Hitler, would you now let the Jews, by your silence, become the victims of a greater holocaust - the conflagration of our own unforgiven sins?

When some of you say that "you should refrain from telling Jews that Jesus is Saviour because it offends them", do you not know that the offence of the cross is normal for those who perish without the cross of Calvary?

If the Bible is not true, then humble yourselves always for what Germany has done to the Jews. If Christ is not risen from the dead, don't bother my people with heathen legends and Gentile superstitions. If the suffering of Jesus has not accomplished your own salvation, keep silent and mourn. But, indeed, the Bible is true. Indeed, Christ is risen. Indeed, He saved you from sin and guilt.

In the name of Jesus, I pronounce, according to the Scriptures, that you who believe in Him are free from all sin and guilt. The past life is as dust in the desert of sand, and the new life given by Christ is the abundant life of serving God and saying His truth. For, "it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ...?" (Rom.8:34-35).

(Abridged)

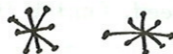
The **BACK** Page

ALL CHANGE!

- Congratulations to Ole Kvarme on his appointment as General Director of the Bible Society in Norway! Ole and his family will be moving back to Norway from Israel next year, but Ole is looking forward to keeping living links with the work in Israel. He writes: "A significant reason for the call to this new position in Norway was my present ministry in Jerusalem and on theological work on the Christian/Jewish encounter. In my future participation in the ministry of the United Bible Societies, I thus hope to put on their agenda the Gospel ministry to Israel and to Jewish people worldwide".
- Rev. Walter Barker (Area Co-ordinator for LCJE in the UK) has announced that he is to step down from the Directorship of CMJ in the spring to allow a younger man to take his place. He hopes to spend the latter years of his ministry doing all the teaching and writing that his travels and administrative responsibilities have kept him from doing until now! His successor at CMJ will be Rev. Jos Drummond.
- Elizabeth Hill has returned to England, having finished her assignment in France. She is now Music Director to CMJ's London-based evangelism team, and she is also assisting David Harley with his responsibilities as International Co-ordinator of LCJE. Her new address, for matters relating to the Bulletin and other LCJE administrative work, is:
P.O.Box 68
St Albans
AL1 4YE
ENGLAND



The mayor of Rehovot, Ezekiel Hamelech, had indicated that the only reason for withholding a licence from the Grace and Truth Assembly at its new premises in the town was in respect of the contravention of the 'zoning laws'. Now, however, he is taking similar action against the occupants of the new offices in the assembly's previous building. Although the assembly have tried to apply for a licence for an address complying with the zoning laws, their application has been refused. The Baptist Church in Jerusalem (burnt down in an arson attack in October 1982) is experiencing similar difficulties in obtaining permission to rebuild.



Maurice Bowler, formerly on the staff of Christian Witness to Israel and now a lecturer at Redcliffe Missionary Training College, has designed a new series of courses in Jewish Studies at the college under the triple headings, "Jewish History", "Jewish Thought" and "Jewish Evangelism". The short courses and day conferences are open not only to students at the college in west London, but also to members of the general public.



Money Matters

ACCOUNT OF RECEIPTS AND PAYMENTS
FOR PERIOD 15 SEPTEMBER 1983 TO 30 JUNE 1985

	Note	£	p	£	p
Surplus from Conference up to 15.9.83				414.26	
RECEIPTS:					
Subscriptions and donations	1			13,354.49	
					13,768.75
PAYMENTS:					
Administrative and Secretarial Services	1	1,358.23			
Postage and Telephone	1	1,052.72			
Stationery and Copying			220.12		
Travel and Accommodation			4,023.47		
Literature and Publicity			2,207.64		
Bank Charges and Exchange Commissions			95.71		
Equipment	2		798.80		
					9,756.69
TOTAL BALANCE IN HAND AT 30.6.85	3				4,012.06

NOTES FORMING PART OF ACCOUNT:

- 1 No account has been taken in this statement of:
Subscriptions and Donations anticipated
Creditors and Accruals including Secretarial Assistance and Audit Fee
Stock of postage stamps
- 2 Equipment purchased comprises:
Brother CE-50 Typewriter
Filing Cabinet and Files
Audio Typing Unit
Scales
Stapler
(these have not been inspected)

3 BALANCES IN HAND AT 30.6.85 were:	£	p
Lloyds Bank Account balance	1,142.17	
Petty Cash in hand		36.90
Travellers Cheques in hand, U.S.\$1000 at net cost		832.99
Balance with Christian Witness to Israel		2,000.00
		4,012.06

AUDITOR'S REPORT

I have examined the books and vouchers of the Lausanne Consultation on Jewish Evangelism and received further explanations from the International Co-ordinator; I report that this account truly reflects the transactions for the period to 30 June 1985. D.W. COTTINGHAM F.C.A. AUDITOR