

A HISTORY OF MISSIONS TO THE JEWS IN PHILADELPHIA

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A CHRONOLOGICAL LISTING OF JEWISH MISSIONS IN PHILADELPHIA

- 1893 IMMANUEL GOSPEL MISSION
- 1894 MISSION OF THE COVENANT TO ISRAEL
- 1885 HEBREW CHRISTIAN WITNESS
- 1896 JEWISH BIBLE SHOP WINDOW MINISTRIES
- 1911 THE EVANGELIZATION SOCIETY OF PHILADELPHIA
- 1926 THE AMERICAN BOARD OF MISSIONS TO THE JEWS
- 1936 THE CHRISTIAN APPROACH TO THE JEWS
- 1938 FRIENDS OF ISRAEL GOSPEL MINISTRY
- 1944 HEBREW CHRISTIAN FELLOWSHIP
- 1950 TRUTH FOR ISRAEL
- 1951 SHOFAR COMMITTEE
- 1952 THE CHRISTIAN TESTIMONY TO THE JEW
- 1954 MESSIAH'S MISSION - CONGREGATION BETH EMMANUEL
- 1966 ALLIANCE JEWISH MINISTRY
- 1974 CONGREGATION BETH YESHUA
- 1984 AMMI MINISTRY
- 1984 JOPPA
- 1985 CHURCH'S MINISTRY AMONG JEWISH PEOPLE- CMJ/USA
- 1989 CHAIM
- 1990 CONGREGATION BETH SHILOH

THE HISTORY OF MISSIONS TO THE JEWS IN PHILADELPHIA

The father of American Jewish missions was Joseph Samuel C.F. Free. Leaving England, where he had been the first Jewish missionary and a chief factor in the London Jews' Society, he sailed for America in 1816. A Society for the Evangelization of the Jews was formed. There followed two Jewish missionaries, John L. Liechtenstein and John Neander, both ministers of the Presbyterian Church in the United States who spent thirty-five years in this connection. After a period of activity from 1850-1855, colporteurs visited other cities, during which time nearly fifty proselytes were made. One of them, Bonhomme was active in Philadelphia.

The Episcopal Church organized the Church Society for Promoting Christianity among the Jews in America in 1878 and at different times missionaries were sent to major cities, among them Philadelphia.

The Rev. Jacob Freshman, son of a orthodox rabbi that had become a Christian, also labored in Philadelphia under the "Hebrew Christian Mission." "The Hope of Israel Mission" in New York city which was organized by the Rev. A.C.Gaebelein also had temporary stations in Philadelphia. In 1893 Mark Levi conducted Immanuel Gospel Mission for about three years in Philadelphia.

In 1894, under the direction of the Rev. D. Metheney, The Reformed Presbyterian Church of America, founded the Mission of the Covenant to Israel. He appointed a M. Greenberg who had been converted under his ministry to head the work among the 40,000 Jews of Philadelphia. Their annual income was \$1,000.

An entirely new method in Jewish missions was adopted in 1898. They were known as "Bible Shop Windows." The promoters were T. F. Wurts and Wistar Brown of Philadelphia. A store was rented. Open Bible and tracts in various languages were displayed in the window, and the stock for sale and free distribution was placed on the shelves and tables. At certain hours those in charge "did business with the head of the firm." In other words, they prayed. Jews were welcomed at these times as well as at any hour. There was no preaching. The mercantile aspect seemed to appeal to the Jews, and the work was quite successful. In 1898, there were seven missionaries stationed in five Jewish Bible Shop Window Missions in the city.

There had been a phenomenal increase of Jewish population in America during the last two decades of the nineteenth century. Their numbers increased from a quarter of a million to considerably more than a million.

THE EVANGELIZATION SOCIETY OF PHILADELPHIA (1911)

The Evangelization Society of Philadelphia was the earliest Jewish mission to be formed in the twentieth century. In 1911, William L. DeGroff, a native Philadelphian, felt a call to reach the Jewish people with the Gospel. As a result of this burden, the Jewish Evangelization Society was organized with the help of Dr. William Pettingill and the founder of Berachah Church, Rev. O.R. Palmer. For several years the ministry consisted of prayer for Israel, distribution of literature and support of established missions to the Jewish people. The prayer meetings met in Center City at the American Sunday School Union and later at Philadelphia College of the Bible.

Just before 1919, the mission moved into a row home in North Philadelphia. The house was given the nickname "Beth Shalom" and the following year, the Society entered a more aggressive and direct labor among the Jewish people. After serving only a few months, Mr. DeGroff died and the Rev. Matt S. Gallagher followed as Director in 1920, but he served less than a year.

The Mission's third Director was Miss Alice M. Patton. She began laboring as a volunteer worker in 1917 under Rev. Gallagher and upon his resignation she took over. The Jewish Evangelization Society became incorporated in 1928 and the name was changed to the Evangelization Society of Philadelphia, Inc. It is interesting to note that the change in the name of the Society was the result of a protest of the Jewish lawyers present at the time of the incorporation who did not want the word "Jewish" in the name of the organization. In order not to unduly antagonize the Jewish people or the lawyers, it was felt the name should be altered. Alice Patton also incorporated children's, young people's and women's ministries. Indoor Bible classes and meetings were carried on as well as visitation to Jewish homes. A reading room was opened and a special display was placed in the window. Prayer continued for Israel on a regular basis, weekly and monthly. As the work progressed under her leadership, open air meetings were conducted in several different areas of the city and the Lord blessed with souls being saved. Churches in the Philadelphia area became increasingly more burdened for Jewish mission work. Additional staff members and volunteers were added. It was also during this era that a very special family came to know the Lord through the door-to-door ministry of one very dedicated missionary, Fannie Miller. In 1950 after witnessing monthly for two years straight in the Rosenthal's luncheonette, Marv Rosenthal (former Director of Friends of Israel Gospel Ministries and present Director of Zion's Hope), his mother, Stanley his brother and other family members were all led to the Lord through the witness of this one woman. Fannie had served as a missionary among the Jews in Boston and later became an actively involved member in Congregation Beth Messiah until her death in 198-. Her zeal never abated. No matter what a person discussed with her, she always brought the subject back to the Lord and relentlessly pressed the absolute necessity of accepting the Lord right then and there.

In 1954, through the gracious provision of the Lord, the Mission moved its headquarters to a new house at 5415 Rising Sun in the greater Northeast area of the city. Lillie Constable, one of the missionary workers remembered a youth camp in New Jersey, by the name of "Camp Hananeel". "Hananeel" means "the graciousness of God." The workers started to refer to the new headquarters

as the "Hananeel House." Classes for men, women, children and young people flourished in this era. Weekly and monthly prayer meetings continued. A Saturday night fellowship for believers became a regular part of the outreach. The Lord granted a fruitful ministry under Mrs. Hogg's directorship and after approximately 40 years of being associated with the work, she retired to live at the Quarryville Presbyterian Home in 1958. From 1959 until 1964, the Rev. J. Keith Whitney directed the work. Meetings were expanded under his leadership to more neighborhoods and to schools as well as door to door and store to store evangelism.

For the next several years the mission was led officially by a Director. From 1973-1979 the Rev. Charles App Jr. took the helm. He was responsible for the production of Hananeel House's multi-media production "Looking for the Promise." In 1980 a former missionary from the American Board of Missions to the Jews, Arthur Watson began his brief tenure as Director until he was taken home to be with the Lord the following year.

Once again the mission's faithful friend, Rev. Witney began his second era as Director. When he returned from Hebrew Christian Fellowship, he brought another missionary, Ruth Hample. When the work was reallocated to 13065 Bustleton Ave, they encountered a conflict with the Somerton Civic Association which had a politically influential Jewish person as one of their members. The mission ended up operating under protest. Nevertheless, it was a very productive period. Ruth wrote and produced a musical cantata entitled "Israel My Glory" which debuted at with a large choral production at The Doral Caterers in Northeast Philadelphia.

The present Director is the Rev. Thomas Huckel. Since 1992 he and his wife Sharon have plunged themselves into the work. They began recruiting new missionaries who are in training at the present time. Marion Eisen is pioneering a whole new outreach among the Russian/Jewish immigrants in the Philadelphia area. Her ministry has blossomed and many Jewish people are coming to know the Lord. Last year, Sharon Huckel produced her second Messianic Music tape entitled "Tabernacle" which has received excellent reviews.

THE AMERICAN BOARD OF MISSIONS TO THE JEWS (1926)

On December 21, 1926, Harry Burgen was appointed by the American Board of Missions to the Jews to open a new branch in Philadelphia. This was the first official branch of the Mission to be opened outside of New York with a full-time paid worker. The Jewish population in Philadelphia at the time numbered 240,000 and this represented over 70% of the Jewish population of the entire state.

On January 1, 1927, Harry and his wife, Rebecca, moved to Philadelphia where he faithfully labored for over forty-seven years. Born in a small town in Lithuania in 1893 to orthodox parents, a Godly fear was instilled in his heart for the Word of God. He nevertheless was troubled because he saw himself a sinner before God and constantly sought assurance of forgiveness for his sins. At the age of twenty he experienced this assurance while attending a Friday evening Gospel meeting at a Jewish mission. "I listened attentively" he wrote "to the story of the Son of God and it touched my very heart strings. The words I heard were as a 'balm of Gilead to my soul.'"

At the beginning, he rented a store front building at 535 Spruce Street in downtown Philadelphia. This was used as a reading room and as a meeting room until the mission purchased property at 717 Walnut Street in 1938. While serving at the store front building, Harry affectionately became known as the Mission's "Trap Door" missionary. He was given this name because of the way he worked in the store front building. Using all of his creative talents, he would cleverly decorate the store front window with Scripture verses, objects of art, or other items that he felt would attract the attention of a Jewish passer-by. He would then wait behind the curtain at the window. As soon as a curious person would stop to look, like a trap-door spider springing out of its nest after its prey, Harry would quickly spring out of the door to engage the person in conversation. He was a master at this, and as a result of his patience and his loving witness, many Jews and Gentiles came to faith in the Messiah. Harry magnified the name of the Lord not in a spectacular flashy way but lifted Him up through his faithful and consistent witness. He wrote in 1938:

"Since coming...we are meeting with increased opportunities of reaching Jews, Gentiles and Christians. The Lord is giving us a ministry among them all. Recently we have had contact with many Jewish refugees, who have fled for their lives. They pause at our window, hesitate and are fearful of coming in but finally take courage and step in. They ask for employment or seek to sell merchandise. Some ask for literature which is displayed in the window. In every case it is our chief joy to magnify the Name of the Lord Jesus Christ and endeavor to win each one of them."

By 1941, some 8,000 Jewish refugees had settled in the area, and the Reverend Otto Samuel, a

native of Germany joined him in conducting weekly gospel meetings and giving them lessons in English.

In 1970, Larry Jaffrey, a student at the Conservative Baptist Seminary in Denver was sent by the Mission to help develop the work in Philadelphia. He arrived with Terry Delaney who had served as the Missionary-in-Charge in Denver. Terry left in 1973, leaving Larry in charge. In 1974 Larry reported that the ministry was experiencing increased attendance at meetings, and several decisions for the Lord. In one of his reports he wrote:

"This past year was the beginning of four more Bible study groups in our area. The original Thursday evening study expanded to such an extent that we were able to divide the group into an adult study and a young people's study which is conducted by Mitch Triestman. A second study was started on Tuesday afternoon for those who could not come to the evening studies. Arthur Watson began a third study group in the Lower Bucks County area, reaching out to the Jewish population in that area. Finally, as a result of our prayers, a group is meeting in Wilmington, Delaware. As a result of our Bible studies and meetings, we have made many new contacts with unsaved Jewish people. From these contacts several have come to receive Jesus as their Messiah, and some have even followed Him in baptism."

When Mitchell Triestman, who had just recently graduated from Philadelphia College of the Bible arrived on the scene in the fall of 1973 and began serving under the direction of Larry, the work was moving in a different direction. The change of policy emphasized the work was no longer that of a building but on the individual missionary. In 1974, 717 Walnut Street was closed and another branch was opened in the Northeast part of the city.

From 1975-1978 Mitch taught Wednesday Bible studies at the Messianic Jewish Center. He began a Temple University student outreach program, a Friday afternoon youth group, Thursday adult Bible class, monthly special services that were well attended, at times drawing over 100 people. He started Beth Simcha Messianic Congregation in Hightstown, NJ and Roeh Israel in Harrisburg. Milt Maimon was one of his earliest volunteers. He enlisted Tom Huckle as a volunteer in Northeast Philadelphia and Mark Dion in Hightstown, NJ.

Triestman attended Congregation Beth Messiah on Chestnut Street in 1972 while a student at Philadelphia College of the Bible and taught the Wednesday Bible study. He and the pastor, Herbert Links, became good friends and that relationship has continued unto the present day. He continues to be a frequent speaker at the Congregation Sunday morning worship service. His strength in the field of personal evangelism is responsible for many coming to the Lord, some of whom now serve as leaders in Jewish missions: Tom Huckle and Milt Maimon.

Today the work continues. Ken Alpren, a native Philadelphian and graduate of Gordon College and Maryland Bible College-Seminary and Frank Potter work in the Cherry Hill, NJ. A Friday

Shabbat service is being held under the direction the Rev. Kenneth Alpren, a native Philadelphian and graduate of Gordon College and Maryland Bible College Seminary. Frank Potter is involved with a flourishing ministry of home visitation and EST among the Russian Jewish community in the Northeast with Marion Eisen.

THE CHRISTIAN APPROACH TO THE JEWS (1936)

Daniel Finestone, the founder of the Christian Approach to the Jews was a remarkable man. I only knew him for one year and never realized until after his death in 1971 how truly great he was. He had a gentle servant spirit. On one occasion when I told him that I would never be able to fill his shoes he replied, "Oh! mine aren't that big."

He was born in Odessa, Russia in 1894. After the death of his father, he was sent to school in England at the age of five. He was exposed to the gospel early in life but inwardly rebelled against these teachings. His family eventually emigrated to Canada and he became a bank clerk. When World War I broke out, he enlisted for duty in France. En route he stopped at Toronto to say good-bye to his mother. He was much surprised when at parting from his mother, known as Mother Kendel, she smiled instead of crying and told him that God had given her assurance that he would return safely.

Shortly after returning home, he became a believer in Jesus. At first he purposed not to say anything about this matter. His Jewishness was not something he was proud of before his salvation experience. Afterwards, he no longer hid that fact and began to voraciously study Jewish history and his new Christian viewpoint. He soon came to appreciate his miraculous heritage. From that time on a new and personal interest in God's chosen people was formed.

A strange dream about preaching to a large crowd of Jewish people in a tenement area made a deep impression on him. He decided to go to New York City in search of employment in a bank. Roaming the East Side, he saw people and tenements as he had seen in his dream. He became involved in working in a mission which eventually led him to pursue further education toward the ministry. He graduated from Dallas Theological Seminary with honors.

It was while assisting the East New York Neighborhood House, which was a Presbyterian mission to the Jews in Brooklyn, he met his wife, Olive, who was working there as one of the missionaries.

He pastored a Presbyterian church in New Jersey and in 1937 accepted an invitation to come to Philadelphia to begin a ministry among the Jews under the Board of National Missions of the Presbyterian Church. It was a position that he would serve in for the next 32 years of his life.

The work over the next 30 years would be at various locations. First, the Barnes Memorial Center on South Broad Street where they conducted evangelistic meetings and open forums. The meetings were well attended and there was a Sunday evening service which drew large crowds filled with several hours of hot debates. In 1955 the work moved to 2018 Walnut Street where it continued for six years. Open air summer meetings were held in Mifflin Square which was a heavily concentrated Jewish area in south Philadelphia. There was singing, testimonies and preaching. Many Jewish people got saved and young Christian men helped. John Woods, Robert DuBois and Ed Rodisch later went into the ministry and served as members on his Board. There was a great deal of ridicule

that he endured from hecklers but it never deterred him from his preaching. For many years he also conducted a far-reaching radio ministry over WIBG in Philadelphia called "The Old Testament Hour" On it he would present the testimonies of outstanding "Hebrew Christians."

In 1960 an anonymous Presbyterian layman made it possible to make a down payment toward the cost of a \$75,000 building at 1907 Chestnut Street. The modern one-story building served as headquarters for the work, a place where people could stop in for information, as well as home for the First Hebrew-Christian Congregation of Philadelphia (now Congregation Beth Messiah.) At that time there was no other congregation available to minister to the needs of all the new Jewish believers who had come to the Lord. There were over 100 members and many family units. It is one of the oldest such congregations in the country and has continued for 37 years.

He and Olive formed intercessory prayer groups in local Presbyterian churches, presented programs in churches and served as pastor to the Congregation. His sermons were masterfully prepared and delivered. Someone once asked him why he decided on the name, "The Christian Approach to the Jews" and he replied, "Is there any other?"

In 1970, Herbert Links, an ordained Presbyterian minister and his wife Sandra came to succeed him. He has continued in much the same capacity; evangelistic outreach, presenting programs in local churches, and pastoring the Congregation. The Christian Approach to the Jews is the last remaining Jewish ministry within the Presbyterian Church USA.

THE FRIENDS OF ISRAEL GOSPEL MINISTRY

(1938)

The Friends of Israel was founded in 1938 by Christians as an independent, fundamental, evangelical, faith Mission. Its purpose was to reach Jews throughout Europe and America during the time of the Hitler atrocities to "proclaim the gospel of our Lord Jesus Christ to the Jews at home and abroad."

The first issue of ISRAEL MY GLORY, the Mission's quarterly magazine, was published by Joseph Taylor Britan and the Rev. Paul L. Berman three years later, its name being taken from Isaiah 46:13. The first location was 710 Witherspoon Building in Philadelphia and the subscription price was \$.50. In 1942 the magazine reported that the Mission had assisted more than thirty missionary societies during its first four years of activity and that they planned to shortly undertake the support of a missionary or missionaries.

The following year, in 1943, they called Dr. Victor Buksbazen to be their first General Secretary. He was born and educated in Warsaw, Poland, and forty years old at the time. After coming to the Lord when he was 19, he entered the University of Warsaw and completed a five year course in theology. God gave him a burden to reach the Jewish people. After being ordained, he became a missionary to the Jews of Warsaw and Krakow until 1937. Sensing the impending problems of Nazi Germany, he left Poland and ministered with the British Society for the Propagation of the Gospel among the Jews in England until the end of 1940. He was fluent in Polish, English, Hebrew, Yiddish, German, Russian, Greek and Latin.

Dr. Buksbazen came to the United States and worked among the Jewish people in Brooklyn until called to minister with The Friends of Israel on January 15, 1943. This would become the Lord's work for him for the remainder of his life.

Shortly after he came, the work started to expand. The first worker placed in the field was Mrs. Louise J. Johnson, who began her ministry in Atlanta. At approximately the same time, the Rev. Benjamin Sitenh of was placed in Brighton, England. Shortly thereafter his son, Ernest, began a work on the southern coast of England. They gave much relief to Jewish people as they presented the gospel.

At approximately the same time, there was work begun in the United States. There were Tuesday night open air meetings held in Mifflin Square in Philadelphia, which was located in south Philadelphia. Many Jewish people confessed faith in Jesus as their Messiah.

By 1944, the ministry had grown to where aid was sent to eighteen foreign countries. The work had also expanded to Washington, D.C., Philadelphia, Atlanta, Brooklyn, San Francisco, Los Angeles and Oakland, CA.

As the war was nearing an end, the society was waiting to take the gospel message to the stricken

lands of the continent. "We are anxiously awaiting the end of the war, preparing to go to the stricken lands of Europe with spiritual and material comfort for the little remnant of Israel, which, we pray, will have survived the greatest calamity in Jewish history" their publication reported at the time.

To get some idea of how small the Mission was, it was reported that the entire contributions for 1944 in the United States amounted to \$33,113.64

Shortly after the end of the war, there were new workers added and the work continued to prosper. In 1947, Paul and Elizabeth Joscze came on staff. They had tried to flee Poland but were forced to live for six long years under the German occupation and then under the Russians. Only one miracle after another spared their lives and eventually they arrived in America and had an extended ministry with the Mission. They changed their last name to Yates and continued to serve until they retired.

By 1948 the entire annual income for the ministry had grown to \$73,102. As the income slowly grew, new workers were added. By Christmas, 1953, it was noted that there had been around three hundred conversions to Christ in 15 years. By 1958, the work employed 25-30 missionaries in America, Europe and Israel. Christian literature was now being published. In twenty years they had raised nearly one million dollars! The October/November 1960 issue of ISRAEL MY GLORY told that the lease on the Witherspoon Building was not going to be renewed so a new headquarter was found on 1218 Chestnut Street. "Sister Alice" began her ministry behind the Iron Curtain, and "Joel of Jerusalem" started appearing in the publications. The income had grown to just above \$100,000 per year. In 1964 the Mission moved to 475 White Horse Pike, in West Collingswood, NJ.

Near the end of 1972, an event took place that would change the course of the ministry. Dr. Buksbazen and his wife, Lydia, had served in leadership capacity for thirty years. His health was rapidly declining, so he felt it necessary to prepare for retirement. He had hoped that his son, Victor, Jr would succeed him but unfortunately, an auto accident years earlier had left his son impaired. The Rev. Marvin Rosenthal, a Jewish believer serving as the pastor of a Baptist church in NJ was called to succeed Dr. Buksbazen.

In 1974, the name of the Mission was changed to The Friends of Israel Gospel Ministry better describing the work that was being done. During this period David Levy and Stanley Rosenthal, Marvin's brother joined the staff. The literature ministry was expanded and the tape ministry was soon begun. Trips to Israel with a prophetic emphasis were inaugurated. In 1967, a home was purchased in Atlantic City with a summer ministry outreach.

The property in West Collingswood was limited in carrying on all phases of the ministry, property covering one hundred fifty acres was purchased for offices and the Institute of Biblical Studies. In the spring of 1989 Dr. Elwood McQuaid assumed the position of Executive Director,

having served with The Friends of Israel as their Western States Director. His love for the Jewish people as well as the State of Israel is well known.

Today, they continue to serve in Canada, Israel, Argentina, India, West Germany, Poland, France and Italy. A new area of work overseas is with the many Russian Jewish immigrants. The major emphasis is upon proclaiming the need for personal salvation, through the Lord Jesus Christ, to the Jew and also to the Gentile. They are seeking to accomplish this through their field evangelists, missionaries, and their large body of quality books, tapes and literature. Their bimonthly magazine goes out to about 325,000 homes. The Mission also conducts a campus ministry, a growing home Bible study ministry and a relief program. Field evangelists provide local churches with missionary and prophetic conferences and evangelistic crusades. They also conduct workshops on the "How To's" of Jewish evangelism. The Rev. Mitch Triestman is their missionary in Philadelphia.

HEBREW CHRISTIAN FELLOWSHIP

(1944)

After seven years as field representative for the Biblical Research Society, with the burden of God on his heart and with concurring experiences in his life, O.E. Phillips founded the Hebrew Christian Fellowship in Philadelphia in 1944. God led five godly men to share the vision: Alex Dunlap, M.T. MacPherson, Carl Seitz, the Rev. C. Didden and the Rev. C. F. Yost.

A graduate of Potter Bible College in Bowling Green KY he pursued an active ministry as evangelist and pastor to a number of churches in Texas. Later he helped establish a Christian college and an orphanage in Oklahoma.

In 1936 he came to Philadelphia, his home town, as Eastern representative of the Biblical Research Society, an organization interested in reaching the Jews by mail. He had a unique way of bringing God's Word that challenged people.

In 1943, God burdened his heart to reach the then 400,000 Jews of Philadelphia. A request for meetings as a representative of the Biblical Research Society became his "fleece." If, after announcing his intention of starting a new work, the pastor wished him to come anyway, this he would accept as God's signal to continue. The pastor replied that this was a direct answer to prayer by himself and two of his men who had become burdened for the same need after a two day trip to Philadelphia. They had a prayer meeting at the YMCA. asking God to start some definite work in the city. God's leading to him was the answer to their very recent prayer. This in a real sense was the birth of Hebrew Christian Fellowship.

The first location was a Reading Room on Chestnut Street. People were contacted with the gospel and challenged to receive the Lord. Then followed the acquisition of the property at 1643 Chew Street in 1945. There people were reached, books and booklets were printed and distributed, souls were saved as believers prayed. His conference ministry took him over a large part of the country. He traveled extensively in Europe and Israel.

During a trip to Israel he met Rose Warmer and saw the need to reach the Jews there. He helped to purchase a car for her to replace a scooter used to distribute Bibles and literature. Later Miss Warmer became a part of the Fellowship. In 1960 the work spread to the Jews of Easter Europe, then to Toronto, Canada.

He wrote numerous books: "Kingdom of God", "Out of the Night," "Birth Pangs of a New Age," and "Inside Iron Gates." He once wrote: "We of the Hebrew Christian Fellowship have given our lives for the cause of taking the gospel to the house of Israel. Our path is a difficult one because of the past history of the professing church and unbelieving Gentile world, both of which have persecuted her in nearly all parts of the earth...These things are hindering factors in reaching many of them with the gospel. But to us the matter is urgent. It is life or eternal death...Woe be to me if I preach not the gospel! " This characterized his life and ministry.

Dr. Philipps experienced a long illness during the latter days of his ministry and was confined to the nursing facilities of the Open Door Estates until his death on September 7, 1974. During this time Keith and Ruth Whitney served in caring for the day to day functions of the mission. In May of 1974, the Rev. William J. Randolph, then pastor of Chelton Baptist Church, Dresher, accepted an invitation to become the Co-Director of the mission. The headquarters were then moved to its present location at 1033 Twining Road in Dresher, PA.

The very winsome manner of the present General Director, the Rev. Roger L. Wambold, has brought a refreshing infusion of life into the mission. With a pastor's heart he has plunged into the task of establishing new mission stations and recruiting missionaries. Their annual banquets are growing in numbers.

Rev. Charles E. Olewine, an ordained Presbyterian minister has been actively involved in their ministry. In addition to serving on the Board of Directors of the Committee on the Christian Approach to the Jews, has a heavy burden for the work.

TRUTH FOR ISRAEL (1950)

In October, 1953 George and Doris Gruen moved to Philadelphia from the Bronx, New York to begin a missionary work under The Christian Missionary and Alliance denomination among Jewish young people. Ruth Graybill, a Mennonite missionary who had been working among adults in Philadelphia, had seen a need for such a work and requested that they come. George began a basketball program in Fairmount Park involving young Jewish men. Following the basketball games he would conduct a Bible study in his home on Parkside Avenue. A number of young Jewish people came to the Lord as a result of this ministry and are today involved in the work of Jewish evangelism: Manny Brotman, President of Messianic Jewish Movement, Int'l.; Abe Sandler, a Christian Missionary Alliance missionary; and Joe Finkelstein, assistant congregational leader of Congregation Beth Yeshua, Philadelphia.

After attending various types of activities and Bible studies, Joe Finkelstein brought a date, Debbie Fishman, to one of George's summer outings at the N.J. shore. Debbie expressed a deep spiritual interest and also trusted in the Lord in 1965. She began to share her faith with countless people by distributing tracts, and witnessing personally to them. Joe and Debbie were married in 1965 and immediately opened their apartment for their own Bible studies, teaching others of the Messiah's love and God's plan for Israel. After their move to the predominately Jewish section of Overbrook their Bible meetings known as "The Fink Zoo" increased in attendance. George and Doris would bring their illustration board and diagrams and both Jewish and Gentile young adults received instruction which enriched them in their daily spiritual walk.

As the ministry grew, the Gruen's rented a small store to serve as a "Center" on Redfield Avenue in West Philadelphia. When this place was outgrown, a larger store at 63rd Street and Lebanon Street was rented. It was during that period that Abe Sandler accepted the Lord (December 21, 1956) and went on to prepare for the ministry at the Canadian Bible College. He has continued in full-time service with his wife, Janet.

In 1958 the Gruen's moved to a large home in Upper Darby where they have lived and worked for the past 38 years. The basement was made into a recreation facility where meetings were held. During the 1960's, as many as 50 young people a week attended their Bible studies and basketball games at a local school.

In January, 1962 George and Doris started Truth For Israel, a radio ministry focusing on Jewish evangelism and assisting Gentiles in their witness to Jewish friends. The program is currently heard on 8 radio stations reaching 14 states. He continues to receive much response from listeners. In 1967 a newspaper ministry was established which places Bible articles in leading newspapers such as the New York Times, The Los Angeles Times, The Miami Herald, The New York Post and The Philadelphia Inquirer. Over the years, the articles have resulted in over 4,500 responses. The Gruen's have also conducted literature ministries at county fairs in New Jersey, the New Jersey Education Association convention in Atlantic City. They also held a number of

training sessions designed to enable believers to share their faith. George's training manual, "Let's Witness" has had wide distribution. Truth For Israel also maintains an active cassette tape ministry.

In 1978, the Gruen's left CMA and went full time with Truth For Israel, of which George is Director and President of the Board of Trustees. Their newest outreach is "God's Word Is Truth", a Home Page on the internet. Their address is: <http://www.libertynet.org/~gwit>. They can also be reached by e-mail: gwit@libertynet.org.

Now in their eighties, George and Doris continue to work full time out of their home in Upper Darby and plan on continuing their ministry until Jesus comes for them. George says: "to God be the glory for all He has done and for all the dear Jewish people who have come to faith in Messiah Jesus through the years.

SHOFAR COMMITTEE

(1951)

The Mennonite Church has also made very significant contributions to the efforts of Jewish evangelism. Fifty years ago Mennonites in Lancaster County, PA were gathering at Vine Street Mennonite Church in Lancaster to hear about prophecy related to Israel and to pray for witness among the Jews. One of them was Ruth Graybill. Jewish people from nearby cities vacationed in the Graybill home in New Holland. Ruth's great uncle also had a great concern for the Jewish people and a keen interest in Biblical prophecy. Ruth also worked in a cheese plant owned by a Jewish man. In 1950 she moved to Philadelphia in a response to God's call to witness among Jewish people.

Ruth visited with Jewish women in their homes. Other women assisted her: Ada Myer who provided child care, Olive Lucas, Miriam Stoltzfus and Mabel Brubaker. Ruth worked for several years in West Philadelphia in a home known as the Messianic Fellowship Center. It has been purchased by Daniel Weaver from Lancaster County who went regularly to South 4th Street in Philadelphia to witness to orthodox Jewish butchers. With Daniel's "Pennsylvania Dutch" (low German) and the businessmen's Yiddish, they were able to communicate. For a dozen years in the 1950's and 1960's, Jewish and Gentile believers gathered for fellowship meetings on Sunday afternoons at the Center. Some other Mennonite workers who participated were Walter Shirk, Amos and Naomi Harnish, and Donald and Dorothy Schmucker. Soner Krady mentored Herb Zwickel, a Jewish student who came to the city. Herb later developed his own ministry elsewhere. Ruth also had a key role in the coming of George and Doris Gruen of The Christian Missionary Alliance to Philadelphia to witness among Jewish youth.

After Stoner Krady died, Bishop Stoltzfus and his wife Miriam and Miriam Stoltzfus (not the same Miriam Stoltzfus mentioned above) moved into the Messianic Fellowship Center. Luke was active with what became the Shofar Committee of Lancaster Mennonite Conference and the Fellowship of Christian Testimonies to the Jews. Luke Stoltzfus and Herbert Links of the Messianic Jewish Center were mentors to a young Mennonite engineering student, Garry Denlinger, who later went to Israel to work as an engineer. Today, Garry and his sabra wife, Ruth, are workers in Israel, sponsored by the Mennonite Church in the US.

Mennonites came from Lancaster County to help with street meetings held as a witness to Jewish people and to distribute the pamphlet "Ha'Or" in the Overbrook and Oxford Circle sections of the city in the 50's and 60's. The Korner Reading Room was operated for about ten years in the 1960's and 70's in the Lower Northeast part of the city. However, the vision for it to be an outreach to Jewish persons did not really materialize. There was a ministry to children, mostly Catholic. One Jewish girl did become a believer. Ruth Graybill and two of her sister co-workers lived and worked there. Today, Ruth is retired, and is pursuing a new interest. She is sending out invitations to Arab people in Philadelphia to enroll in a correspondence course that presents a Gospel witness.

In the late 1970's, Jim Leaman, a Mennonite pastor in Philadelphia became involved in Jewish witness in Philadelphia on a small scale. He participates in various capacities with the Shofar

Committee of Lancaster Mennonite Conference. (Shofar is an advocacy group for witness among Jewish people and the promotion of positive attitudes towards Jewish people in order to work against anti-Semitism). The Shofar Committee sponsored Jim in his writing the book "Faith Roots-Learning from and Sharing Witness With Jewish People", published by Evangel Press of Napanee, Indiana, in 1993. Jim has served at various times in the leadership and witness of JOPPA (Jewish Outreach Partnership in the Philadelphia Area).

Over these forty-six years of ministry in Philadelphia, perhaps less than a dozen persons can be named who came to faith in Messiah through Mennonite witness in Philadelphia. But undoubtedly, many more were touched by the witness shared!

THE CHRISTIAN TESTIMONY TO THE JEW (1952)

One of the most remarkable people in the history of the work of Jewish evangelism in Philadelphia was Dr. Edward Daniel Brotsky. Born to orthodox parents in Montreal, Canada and then moving to Toronto, he accepted the Lord at the age of 19. Befriended by Morris and Ida Kaminsky of the Nathaniel Institute, they helped him enter the Toronto Bible College where he graduated in 1945. Ordained as a Baptist minister, he also studied in 1960 under Dr. Lawrence Duff-Forbes at the Academy of Messianic Judaism, California. There he helped establish a Messianic Jewish congregation. It was during that period that he came under the towering influence of Dr. Forbes. Dr. Forbes advocated the necessity of a prevailing strong "Messianic" direction in order to effectively reach Jews. This had a very powerful affect on Brotsky and one which he introduced to the Philadelphia scene in the early 70's. More than any other person, he is responsible for shaping the direction of "Messianic Judaism" on to the scene in Philadelphia.

In 1972 he was called to become the new director of The Christian Testimony to the Jew in Philadelphia under the American Baptist Convention. Abraham Ziegler had pioneered the work but I was not able to find out exactly what year he started it.

In the early 1970's, Philadelphia experienced the same Jewish awakenings as did other parts of the country. There was a nucleus of new Jewish believers that emerged out of the home ministry of Joe and Debbie Finkelstein in the Overbrook Park area. Many of them began attending the Christian Missionary Alliance Tabernacle on 69th Street. Yet there was a unspoken desire and struggle among them regarding their identity and their place as Jewish believers in the Messiah that could not be found within the churches. As a result, they began gravitating to the Brotsky home for Bible studies, Jewish holiday celebrations and services in the chapel of "Congregation of the Messiah." Dr. Brotsky held Friday (Erev Shabbat) service, Sunday services and a Tuesday evening Bible study. His knowledge of Judaica had a great impact on the impressionable young people including myself, shortly after we arrived in Philadelphia in 1970. My first actual Passover seder was in his crowded living room. Many elderly people were drawn to the unique manner in which he incorporated Yiddishkeit into his presentations. The younger people found his "Jewish" emphasis a link they longed for in spite of his somewhat rigid and formal manner.

His preaching and teaching was excellent and there emerged a growing fellowship of Jewish believers, both young and old. Unfortunately in the late 80's, problems emerged regarding control the Baptists wanted over the group and that ultimately led to an exodus of the Jewish believers. Shortly thereafter, he and his wife Nora returned to Canada where he continues to have a radio teaching ministry. He serves as Executive Director of Judeo-Christian Relations for the Hebrew Christian Witness in Canada and continues to write and lecturer on subjects like "The Jewish Roots of the Christian Faith" and "Jewish Holy Days and Festivals in the Light of the New Testament.

Without question, he had a far reaching influence on the Jewish emphasis and shaping of missions in the Philadelphia area.

MESSIAH'S MISSION - CONGREGATION BETH EMMANUEL (1954)

Information about this ministry was difficult to obtain. It was begun by the Assembly of God denomination during the early fifties. When I arrived in Philadelphia in 1970, the leader was the Rev. Monty Garfield. He was a very colorful person, amiable and cooperative and led the work for about 25 years.. We formed a brief friendship and then he left this area. He was followed by Mark Alterman and three others who seemed to have difficulty in adjusting to the work.

In 1987, Steve and Christine Cohen, who had worked with Jews For Jesus, arrived in Philadelphia. They were very excited to build upon the training they had received and so with great optimism they readily accepted the challenge of redirecting the mission located on Bustleton Blvd. in the Northeast area of the city. His first endeavor was to restore the large house that served as their home and headquarters for the work. He sought to increase the vision among Assembly of God churches in the area, raise funds and do outreach evangelism. They held "Shabbat" services and sought to get other Christians committed to the work. He was a frequent speaker at Congregation Beth Messiah. They left the area for Atlanta in 1993.

By 1990 the work had been closed for a year. Then the Rev. Jeff Friedman, an ordained Assemblies of God minister came to renew the ministry. A professional pharmacist by trade, he sensed a deep call to Jewish missions. His objective was to build a strong indigenous congregation while gradually cutting back on his hours as a pharmacist. He is currently seeking Messianic rabbinical certification through the International Alliance of Messianic Congregations and Synagogues (IAMCS). He is committed to a Messianic synagogue. Their large family live in the renovated house and are seeking to build a 250 seat sanctuary on the property. He intends to keep his AOG credentials but the sanctuary would not be formally affiliated with the Assemblies of God denomination. He wants it to become an independent, self-supporting Messianic congregation. Congregation Beth Emmanuel has grown considerably to about 150 members

ALLIANCE JEWISH MINISTRIES

(1966)

In July of 1966, Abraham and Janet Sandler and their three sons, Abraham, Daniel and Samuel, moved from the Bronx, NY, to Philadelphia, PA to plant a new Jewish ministry under the Christian and Missionary Alliance. Lacking in funds, Abe had to get a full time job while endeavoring to plant a work.

They located a place in Northeast Philadelphia where there are 150,000 Jewish people. The methods they tried in reaching them with the Gospel were varied. They had a youth program of sports and Bible studies, gave out tracts, knocked on doors, started a correspondence course school using "The Trumpet in Zion" material from Moody Bible Institute, and advertised in newspapers. However, "nothing worked." They did not see any Jewish people come to faith in Messiah Jesus for almost eight years.

In Abe's own words: "We were trying in our own strength and telling God how to do His work. I would regularly come up with an idea and ask God to bless it, instead of seeking Him for His direction. Hudson Taylor said, 'I used to ask God to come and help me, then I asked God if I could help Him, then I ended by asking God to come and do His work through me.'"

When Abe recognized his wrong attitudes and repented of them, he asked God to take over. Things began to happen. They were led to start a Bible study in their home. Four people showed up at the first meeting. However, within three months 15 to 20 people were coming. Jewish people were hearing the Gospel and coming to faith in Jesus. One night 42 people showed up and filled their house. Two Jewish people prayed to receive the Lord. Many of these people were Jewish hippies. It was the early 70's. About 30 people were coming regularly to their weekly Friday night meeting which was evangelistic in nature.

They felt the need to establish a worship service. One was started on Sunday mornings in their living room. People were still being saved and the group grew to almost 40. When the Sandler's fourth child was on the way, they felt the need to move the meetings out of their home. (By the way, it was another boy and they named him Benjamin.) They rented a large house on Bustleton Avenue and met there for a year and a half.

The need for their own building was felt by all, and so, they located a good size property at 10162 Bustleton Ave., directly across the street from the George Washington High School. One of the attractions was the good piece of ground that came with it and the huge Esther Williams pool. After they purchased it with the help of a down payment and renovation funds from their denomination, they moved in. The first summer they were there, they baptized 27 people.

The congregation varied in attendance between 25-85 over the years and finally leveled off at 50-60 committed adults and 20 children. They established two outreach home Bible studies, a Messianic children's program and a weekly Friday night evangelistic outreach. Their weekly worship service

on Sunday mornings became a time of worship, discipleship, evangelism and remarkable workings of God in the area of healing and evidence of some of the gifts of the Spirit.

Some of the men established a ministry to the homeless and weekly they would go into Center City to give out food and clothing and to share the Gospel with street people. A rock band got saved and four of them were Jewish. They started a coffee house outreach. It was held monthly and usually there were between 75-100 people in their 1200 square foot meeting room. The band consisted of a drummer, a bass guitar, an acoustic guitar, piano player, electric keyboard, saxophone and flute. They would play, sing and share their testimonies for an hour and a half. Then Abe, having been instructed by them, spoke only 5-10 minutes. Sitting on a bar stool with no notes, no Bible, Abe presented a simple, compelling message and God would save people; Jews and Gentiles. The make up of the group coming out to the "Lighthouse" regularly was 40% Jewish .

At that time, there was also a ministry being carried on to the high school which had several thousand Jewish kids. As Abe went into the homes to visit their parents. God blessed and some of them also came to faith in Messiah Jesus.

They went on the streets and gave out broadsides, continued to advertise in newspapers and celebrated Biblical Jewish holidays in order to reach more Jewish people with the good news of Y'shua. Over the 15 years that they led the "Messiah's Lighthouse" about 90 Jewish people and 175 Gentiles received Jesus as Messiah and Savior. Some merely passed through, others found a church home, and others became part of Messiah's Lighthouse.

The Sandler's left in August, 1989 to begin a pioneer work of planting new centers of outreach to Jewish people along the east coast. During Abe's absence of four years the original vision of the work changed, by those who followed in leadership, from being a Jewish ministry to that of establishing a regular church. The mission statement was changed and as a result many people began to leave and join other congregations. The name and location of the work was also changed although the building remained the property of Alliance Jewish Ministries. The pastor resigned and left the field in 1993. An interim pastor was there only briefly and in 1995, the work was restored to its former purpose. The congregation had dwindled to a handful of ten people. A new pastor arrived who was interested in reaching the large numbers of Russian Jews. An ESL school was established and had many students. However, he resigned because of differences in philosophy of ministry. There were only four left in the group. In January of 1997, the Sandler's felt the Lord leading them to return to working in the Philadelphia area and they are now in the process of rebuilding the work.

CONGREGATION BETH YESHUA (1974)

Congregation Beth Yeshua began with an informal group gathered around Joe and Debbie Finkelstein, members of Congregation Beth Messiah meeting at the Messianic Jewish Center. Joe has been one of the most significant people in the Philadelphia Jewish movement. His charisma has drawn many and he was very helpful and encouraging to the Links family when they arrived in the area in 1970.

It was the feeling of the Finkelstein's that because of the Presbyterian connection of the Center that the ministry could not be fully Jewish. The decision was made by their group to form an independent congregation separate from the Center and shortly thereafter, the Reverend Martin Chernoff, from Cincinnati was called to lead them. Approximately 110 joined this new venture.

The services are marked by expressive charismatic worship, dancing and lively music. Out of this congregation emerged several dynamic ministries including the singing group Kol Simcha, a day school, and radio and television programs.

Beth Yeshua has become a prototype for other messianic congregations. The Congregation has sponsored well planned conferences and exerted significant influence over the Messianic Jewish Alliance of America. They have a vision for an end time revival that begins in Philadelphia. The Congregation eldership (with the exception of Mrs. Chernoff) and is restricted to male Jewish believers and those who attend accept the complete authority of the Chernoff leadership. There is no formal membership and about 300 attend their Friday evening and Saturday morning Shabbat services. Congregation Beth Yeshua since its beginning in 1974 has been instrumental in many Jewish people coming to the Lord. They have been the vocal point of severe criticism from the entire Jewish community. Nevertheless, they have continued to pursue their vision for seeing a revival of our people.

AMMI MINISTRY

(1984)

The Rev. Ron Elkin began AMMI ("My People") Ministry at Tenth Presbyterian Church in 1984. Its focus has always been two fold: first, to bring the Gospel to Jewish people through street evangelism, public outreach meetings, visitation and literature production. Secondly, to equip the church to witness to Jewish people and to promote a burden for the salvation of Jewish people within the body of Christ.

Street Evangelism and Outreach Meetings

From 1984 until 1992, AMMI was a ministry of Tenth Presbyterian Church. While at the church, they held regular outreach meetings, taught Bible studies, and led witnessing campaigns in 1992. They became incorporated as a mission board in 1992. Street witnessing campaigns were expanded from Philadelphia to Pittsburgh and Atlantic City. Since beginning, they have distributed 800,000 broadsides.

Change of Focus to Russian Speaking Jewish Immigrants

In 1959, the focus of AMMI shifted from the American Jewish community to the Russian speaking Jewish refugee community located in Northeast Philadelphia. This took place for several reasons. The immigrants were accessible because of their need to learn English and develop friendships. Secondly, because of their lack of exposure to any form of religion they were more receptive and responsive than the average American Jew. To reach this group, AMMI began teaching English as a Second Language program in 1995. It continues to the present. Over 300 students have attended the program. The overwhelming majority of them are Jewish. A total of 35 refugees have professed faith in Jesus since 1995. AMMI also conducts Jewish holiday services, Bible studies, visitation evangelism, social events (picnics, dinners, sporting events, etc.) and Russian gospel literature distribution.

Ron and his wife, Jackie who is a skilled commercial artist reside in Philadelphia with their son, Richard. Many have found refuge and been encouraged by the warm hospitality of their home.

CHURCH'S MINISTRY AMONG JEWISH PEOPLE CMJ/USA (1985)

In recent years Jim and Donna Smith, two outstanding believers in Philadelphia, have been committed to the work of Jewish evangelism under the Episcopal Church.. They were drawn to Jewish ministry and developed a heart for God's work in Israel through a chance visit via the Anglican work "Church's Mission to the Jews" (CMJ). The tour used the Anglican Centers such as Christ Church, (Jerusalem), Immanuel House (Tel Aviv), and Stella Carmel (Haifa) for some of the accommodations as well as using Biblically oriented tour guides. They saw Ezekiel's Chapter 36 statement: "The land that was desolate has now become like a Garden of Eden" and had their eyes open to God's working out His plan for Israel in these latter days.

During the late 80's and early 90's the Smiths supported the work of CMJ/USA acting as host and helper to the Director, Philip Bottomley. He was engaged in a teaching ministry largely to the Episcopal Church. One such training session was "How To Introduce Your Jewish Friends to Jesus." He was a constant instructor to the church revealing that God is not finished with Israel of His Jewish people.

During the Smith's involvement with CMJ they were encouraged to work with the Jewish Outreach in Partnership in the Philadelphia Area (JOPPA) and have participated in the street campaigns as well as the annual banquets for a number of years. They have sought to be an encouragement to all the other workers in similar ministries in the Philadelphia area.

As recently as 1992 CMJ/USA (now renamed "Shoresh") has changed its thrust and is restricting its work to conducting tours to Israel as a means of acquainting church members of God's plan for His people.

The Smiths continue to enjoy supporting the other missionaries in the Philadelphia area with their servant spirit by preparing meals, helping with Seder preparations, and street evangelism. Their outstanding example of humility and service has been a model for all the other ministries in Philadelphia.

CHAIM MINISTRIES

(1989)

Chaim started recently in 1989. Fred Klett sensed "a need for a distinctly Reformed mission to the Jewish people in the USA, a ministry based on the Westminster Standards, taking a conventional position, and associated with conservative Presbyterian bodies such as the Presbyterian Church in America and the Orthodox Presbyterian Church." Their statement of faith states that they subscribe solely to the Westminster Standards, as Evangelical, Reformed, and Conventional. The board members are all PCA or OPC teaching or ruling elders.

The founder, The Rev. Fred Klett is an ordained PCA minister. He is a graduate of Westminster Seminary and has been trained by Jews For Jesus in their co-laborer program. He has served with intervarsity, The Messianic Jewish Center in Philadelphia and is active as the coordinator of the Lausanne Consultation on Jewish Evangelism in North America.

Their outreach is "street and campus evangelism, Russian Jews, follow-up of contacts, training of seminary students, consultation on outreach and Jewish-oriented evangelistic programs." Jewish programs such as "Jesus and the Passover," "The True Light of Hanukkah," "Evangelism After the Holocaust" and "Sharing Messiah Seminar" are available for churches. Fred currently is doing street evangelism "in which hundreds of thousands of gospel tracts have gone out under the supervision of CHAIM's director. Thousands of households in Jewish areas have been contacted through mass-mail, weekly Russian Bible study with two Russian-speaking volunteers is conducted with a ministry to intermarried couples."

Chaim is always seeking volunteers, additional workers and missionaries. They currently have a part-time staff worker serving in New Haven CT focusing on Yale University and a volunteer staff of several people.

CHAIM means "To Life!" ("Christians Announcing Israel's Messiah.) Their goal is "to promote the gospel among the Jewish people through direct evangelism, motivating and equipping churches, and discipling Jewish believers."

CONGREGATION BETH SHILOH
(1990)

Very little is known about Congregation Beth Shiloh which Harris Brody began in 1990. He did not respond to requests about his ministry. His Friday evening and Saturday morning services it has been reported are very orthodox in style.

JOPPA 1984

In 1984 four Philadelphia based missionaries to the Jewish people decided it would be good to sponsor an evangelistic campaign together, similar to the Jews For Jesus Summer Witnessing Campaign. Fifteen volunteers handed out 25,000 broadsides and the "Jewish Outreach Partnership in the Philadelphia Area" (JOPPA) was launched. Today there about ten Jewish missions seeking to work in unity. The group meets together monthly for fellowship, prayer, and the dissemination of information. They seek mutual cooperation when possible, hold an annual banquet and co-sponser the annual summer outreach project.

To date, there have been 10 campaigns and over 300,000 broadsides handed out.

There are a number of other leaders who are in involved in Jewish ministry in the Philadelphia area. Mrs. Penny Frederick has been very actively involved in reactivating interest in teaching and leading the Tenth Presbyterian Church in their Jewish outreach, as well as nurturing interest among the congregation and the sizeable number of Jewish people that attend.

The work of Scott and Heidi Affrime blossoms in the Cherry Hill, NJ area through the generous hospitality of their home, Bible studies and a newly opened door of opportunity, a Jewish friendly congregation, Christ Bible Church, that has expressed a sincere love for the many Jewish people in that area.

The Lane family carries a deep burden for their people. Michael has been actively involved in Jewish ministry for many years and is the process of relocating in the Washington DC area. His sister, Lonnie attending an Assembly of God congregation in Trooper, PA that is just beginning Friday evening worship services.

CONCLUSION

The heritage we build upon in Philadelphia is marked by the commitment of purpose and humility of spirit exemplified in the lives of great servants of the Lord. May we, as our Lord labor in that same spirit for "the time is short, the labor is vast, the reward is great, and the Master is insistent."