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American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Ps. 121: 4.



• LEOPOLD COHN •
Editor and Publisher
Station A, Box 10
Brooklyn,
N. Y.

Published monthly, October to May only, as a
medium of information concerning Israel, and the Work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

10 cents a copy

50 cents a year

American Board of Missions to the Jews, Inc.

Continuing the Williamsburg Mission to the Jews
Headquarters: 27 THROOP AVE., BROOKLYN, N. Y.

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535 Spruce Street, Philadelphia, Pa.

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Circulation among Christians

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## THE CHOSEN PEOPLE

*Published Monthly, except during the Summer.* LEOPOLD COHN, *Editor and Publisher*, Post Office Address, Station A, Box 10, Brooklyn, N. Y.

*Subscription Price, fifty cents yearly.* Failure to receive the paper should be promptly reported. *Remittances* should be sent by the safest means at your disposal; *cash should be registered.*

## General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews of America. It had its inception in 1894 when Leopold Cohn, then recently converted from Rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of what has gradually developed, under God's leading and blessing, into the present work. Although the activities have steadily increased until now our needs are over \$75,000 annually, the Lord has never failed us. The Board has no guaranteed support from any human source; nor does it resort to worldly methods for raising funds. It exists as a testimony to the supernatural intervening power of the God of Israel Who has moved upon the hearts of His children to give.

As the object of the American Board of Missions to the Jews is to reach the entire field of American Jewry, it is our desire and purpose to establish Mission stations in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will, as evidenced through His provision of workers and funds. This work of national evangelization of the Jews is further being accomplished by our Field Secretaries, who come into personal contact with Jews in their travels; also by means of letters, tracts and Gospels mailed to selected lists of Jewish names in practically every city and many towns of the United States; and finally by our Yiddish-English monthly paper, *The Shepherd of Israel*, which has a large circulation among the Jews in all parts of the world.

The plan of work for all stations calls for the maintenance of Gospel meetings for adults and children; a medical department to assist poor Jews; a Poor Fund, to enable us to relieve the distress of deserving Jews and to give a practical demonstration of Christian love; a Literature Fund for the purchase of Hebrew Bibles and Testaments and to print tracts in Jewish. Mr. Cohn has written eight Jewish tracts which God has used to the conversion of many.

We covet your prayers and your sympathy, and we invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to us.

**Bequests and Annuities.** Form of Bequest:—"I give and bequeath to the American Board of Missions to the Jews, Inc., of Brooklyn, N. Y., incorporated in the State of New York in 1924, the sum of \$-----to be used for the purpose of said corporation, as defined in its charter." Our Annuity Plan enables you to pay your bequest now and receive an income thereon for life. Write us for rates and full information.

**The Jews in Your Town.** Send us their names and with each name 50c. We will then place them on the mailing list of our monthly Yiddish-English paper, *The Shepherd of Israel*. The 50c. will pay for one year's subscription. When a Jew shows a spirit of inquiry, we will inform you.

**Gifts of Clothing, etc.,** should be sent by express, prepaid and marked plainly, 27 Throop Ave., Brooklyn, N. Y.

**Extension Work.** Our workers will gladly respond to invitations to speak concerning the work of the American Board of Missions to the Jews. We have also prepared programs for missionary meetings. These programs are furnished at \$1.00 a copy, sufficient literature being also included for free distribution at the meeting; usually, the offering of the meeting is sent us for use in the work here.

**Contributions** are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

"A Modern Missionary to An Ancient People," the 64 page autobiography of Leopold Cohn, founder of the Mission is 30c. a copy.

## MESSAGES TO WATCHMEN

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth.

And the nations shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.

Thou shalt also be a crown of beauty in the hand of Jehovah and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for Jehovah delighteth in thee and thy land shall be married.

For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem: they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest and give him no rest till he establish, and till he make Jerusalem a praise in the earth.

—Isaiah 62:1-7, R.V.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us and we pine away in them, how should we then live?

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

—Ezekiel 33:7, 8, 10, 11.

## WOULD I? WOULD YOU?

One day in loved Jerusalem,  
There rushed a shrieking, maddened crowd

Upon a lowly kneeling form,  
Before his God and Saviour bowed.  
And when with cruel stones they crushed

His beautiful and gentle life,  
He prayed the Father to forgive  
Their ignorance and raging strife.  
This man was Stephen. Lo, a Jew,  
Who died for Christ,  
Would I? Would you?

See! far upon a lonely isle,  
An aged man with snowy locks,  
Exiled to labor in the mines,  
His only temple wind-swept rocks.  
Ah! once he leaned, on Jesus' breast,  
And gazed with fond adoring eyes  
Into that face where love divine  
Still beams upon us from the skies.  
This man was John beloved, A Jew  
Witness for Christ.  
Am I? Are you?

A Galilean fisher stood  
Amid a fierce and angry throng,  
No tremor spoke of hidden fear,  
His face was peaceful, calm and strong,  
And when they nailed him to a cross,  
As they had nailed his blessed Lord,  
He gloried thus to die for Christ,  
And counted it a rich reward.  
This man was Peter, Lo, a Jew  
Who died for Christ.  
Would I? Would you?

A captive bound was brought one day  
To Nero's judgment seat at Rome;  
For Christ he wore the heavy chain,  
For Christ he had no wealth nor home;  
The noblest martyr Rome could boast  
Of all the thousands that she slew,  
The great apostle sent by God  
To Gentiles with the message true.  
This man was Paul, E'en Paul the Jew,  
Who died for Christ.  
Would I? Would you?

—(Author Unknown).

## THE CHOSEN PEOPLE

Subscription Price  
50c per Annum

## EDITORIAL STAFF

LEOPOLD COHN  
MISS ELLA T. MARSTON

Appears monthly  
October to May Inclusive

Vol. XXXVII.

APRIL, 1932

No. 7

## Salutation

"We go to Salute the Children of the King"—II. Kings 10:13

*Dearly Beloved Friends:—*

"Beloved, we wish above all things that you may prosper and be in health, even as your soul prospereth." 3 John 2. For thus saith the Lord, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

## A CLUSTER OF BLESSINGS

This promise of God to His children is one of the richest declarations of the Holy Spirit. It embraces many-sided benefits from His throne of grace to all those who trust and wait upon Him. The group of blessings which this promise carries is like a cluster of beautiful grapes hanging from the vine in a fruitful and productive vineyard. First, it gives us the assurance of what the Holy Spirit has taught us through the apostle Paul, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be *changed*," 1 Cor. 15:51. The Hebrew word for "renew" in Isa. 40:31 is "change" which means to say they shall change power and mount up like the eagle soaring on high above everything. This plainly refers to the translation of the saints to meet the Lord in the air. But this is also applicable to our daily life on this earth. When we have some affliction and we look at it at close range it looms up very big in our sight. It is then that we have to take up the promised wing-power and soar up high above the trouble and we will find out that it looks very small, almost insignificant. We then experience that the "light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Another promise hangs on that cluster that whenever we have troubles here below we can again take up those promised eagle wings and fly on high to our Heavenly Father's throne of grace where we have our blessed Advocate, the Lord Jesus Christ, and there present our prayer and the troubles either disappear or become greatly lightened.

## JEWISH MISSIONARY EXPERIENCES

There are many occurrences in the way of hindrances in Mission work among the Jews. We are working, as it were climbing up a high mountain and when we think we are near the top we find ourselves back again at the foot of the mountain. The Jewish missionary has to meet frequent difficulties and stumbling blocks. He is not surprised if the difficulties in his way come from the Jews themselves, but, the stumbling blocks and repellent hindrances that come from Christian people who are unconscious of the fact that by their words they are repelling Jews from Christ, are very painful. Recently an avalanche of nicknames, jibes and sneers were hurled at poor old Jacob. These insulting expressions came from a class of good Christian people, some among them leaders and teachers in Sunday Schools who are the ones that teach Christian children that Jacob was a trickster and so cause them to regard him with aversion and contempt. How can we puny, helpless mortals dare to defy the Word of God which says, "I loved Jacob and I hated Esau"? Mal. 1:2, 3. There was once a man by the name Balaam who would have liked to curse Jacob and his children but he was compelled of God to speak nothing but what the Lord put into his mouth and so he proclaimed the Word of God saying "He hath not beheld iniquity in Jacob neither hath he seen perverseness in Israel." Num. 23:21.



## TOO MUCH LOVE BUT LITTLE FEAR

If we fear God we cannot but step back with horror when the Evil One wants to use us to utter insulting words against Jacob or, as his second name was, Israel. "For thus says the Lord of hosts . . . for he that toucheth you toucheth the apple of his eye." Zech. 2:8. It seems that the need of fearing God has not been pushed to the fore in this generation. People have been talking so much about the love of God that such talk has made Him seem very amiable and very approachable, even affectionately maternal. Is there a wonder that we read of a Jew at death's door in a London hospital who refused an infusion of non-Jewish blood, although he knew that such an operation could save him? The Jew feared that if he had Gentile blood flowing in his veins he would naturally hate the Jew. How many thousands and millions of Jews are afraid of the best Christian for the impression has been made upon him and his forebears that the Christians do not like the Jews? Of course expressions like those we have just read in Christian magazines that Jacob was a cheater and a blasphemer and a slave to lying, etc., will not impress the Jews that there is love for him in the heart from which such expressions flow.

## THE MIND OF GOD

And those good Christian people do not know what harm they do by using such strange epithets of a man whom God loved. "For thou savourest not the things that be of God but those that be of man." Matt. 16:23. How can a child of God dare say that Jacob committed such great sin when God said no? Had we not better follow the mind of God in this matter? Above all, those dear brethren do not know the Hebrew text in which that story is described. If they knew they would see it in the light that God saw it. In criticizing Jacob an unfortunate error was made by a Christian translator by interpreting the Hebrew word "tsaida" in Gen. 27:19, as meaning "deer." That word is used for "hunting," Gen. 25:27, for "food," Gen. 42:25; 45:21; Psa. 78:25, but never for "venison" or "deer." When Jacob said in Gen. 27:19, according to the English translation, "eat of my venison," we read in proper Hebrew, "eat of my food." Above all we must bear in mind that there was no law given by God at that time.

## THE RIGHT OPINION OF A CHRISTIAN

While we Jewish missionaries are perturbed and hampered by such publications about Jacob which touch and insult all the Jewish people, we soar up on eagles' wings to God and present it before Him in prayer. We then think of the many good Christian people who really have the love of God in their hearts towards the descendants of Abraham, Isaac and Jacob. They not only would not speak such unprofitable and harmful words but they do not spare time, prayer and means to help bring the brethren of our Lord Jesus Christ to God through the blood of the Lamb of God which taketh away the sins of the world. In this connection we were gladdened to read an extract from The Presbyterian which is as follows:

## WAS JACOB A SELFISH MAN?

By REV. WILLIAM M. CARLE

The Sabbath-school lesson for July 19 says Jacob was a selfish man, and all the writers seem to agree, some of them going pretty strong in their denunciations. But is there any Bible proof of it? It seems daring, or even foolish, to suggest that "all the regiment is out of step but me," still we might take another look at the recorded facts.

The red bean soup is given as first proof; Esau comes in faint, and hungry, and asks Jacob for a dish of the soup. Jacob refuses until Esau makes oath that he surrenders to Jacob the birthright which we assume belongs to Esau as the oldest son of the family. What more proof is needed that Jacob had a mean, grasping disposition.

But look again. Read Genesis 25:23, and observe what God had said about the two boys before they were born: "The elder shall serve the younger." See also Romans 9:10-13. Just what the "birthright" carried with it I am not sure, but the oldest son of Abraham did not get the birthright, nor become heir of the promise, "in thy seed shall all the nations of the earth be blest." Neither

him come to this Zionist Conference. Remembering that Hitler, who is an outspoken enemy of the Jews and plans an antisemitic program, could get 12,000,000 to vote for him, Dr. Schulman came to the conclusion that all the Jews, without religious class distinction must be united through this Zionist movement in order to save the Jewish people. He had never been a Zionist before, he said, but he now realized that Palestine must become the home for the Jews. With that large and predominant Jewish population no Hitler or any other Haman can control there. This address was cheered and applauded enthusiastically.

\* \* \* \*

The conference also received a message from Prof. Albert Einstein. In it he said "the importance of the Palestinian upbuilding as a sign of the united endeavor of the Jewish people is being recognized nowadays by all true Jews. Now is the time for our people to demonstrate that even hard times and critical circumstances cannot hold us back from carrying through our great enterprise."

\* \* \* \*

"To the Ordre Patriotique des Goglus (1124 Mary Ann Street, East) I swear before God and my Canadian Country that, from now on, I shall never buy anything from a Jew nor encourage any Jew in any way whatsoever."

This is a form of vow which every Gentile is asked to sign in Quebec. There is an economic boycott against the Jews in Quebec, Canada, where there is a regular organization to promote an anti-semitic campaign.

The Ordre Patriotique des Goglus is at the head of the movement. In their three weekly publications the Jews are assailed and maligned. And now they are not satisfied with their publications alone but they are personally urging people to join their economic boycott against the Jews by signing that declaration.

In the Laurier Ward a Jew by the name of Siegler is the candidate for reelection as Alderman in the municipal elections which will take place,

April 4th. An appeal is being circulated among the French Canadians not to give their votes for the Jew. "Do not let Jewry conquer you" is the slogan.

\* \* \* \*

What a difference there is in the United States. Here there are not only Jewish aldermen and mayors, but also in the highest court of the United States Jews are seated. A few years ago under the Presidency of Mr. Wilson, Mr. Brandeis, then a Jewish lawyer, was proposed by the President and accepted by both Houses as Judge of the Supreme Court of the United States. Now President Hoover has named Judge Benjamin N. Cardozo to succeed the Justice of the Supreme Court. Oliver Wendell Holmes, and he was unanimously confirmed by the Senate on the 24th of last February. Judge Cardozo took his oath of office on March 14th. This shows that there is no open or official boycott against the Jews in the United States. Judge Cardozo is a descendant of the Jews who were banished from Spain.

\* \* \* \*

In the town of Vronki, Posen, Poland, there is a unique celebration going on just now. Once upon a time this township was a flourishing Jewish settlement and in 933 a synagogue was built by Portuguese Jews. So the Jews of that neighborhood all around Vronki are now celebrating the 1000th anniversary of the founding of the oldest synagogue in Poland. For some reason the Jewish population of the town some time ago began to diminish. At present there are only fifteen Jewish families residing there. However, the interest in the old synagogue is so keen and widespread that many Jews from around Vronki will celebrate the anniversary.

\* \* \* \*

An unprecedented incident occurred in Rhode Island. A Jesuit priest was invited to speak in a synagogue from the same platform as a rabbi. The Men's Club in Temple Bethel arranged for a special meeting to which they invited "Father" Michael J. Ahearn of Boston College, Massachusetts, a noted scholar, to speak on "Tolerance, the touchstone of American liberty." Rabbi Samuel Gup of the Temple followed the "Father" priest with a speech.

## JEWISH NOTES

Another serious pogrom against the Jews was instituted and carried on by the students in Jassi, Roumania. In that town resides Prof. Kuza who is the instigator and the leader of Anti-Semitism in Roumania. The students broke into the Jewish synagogue and destroyed everything that was found there. Then they raided the Jewish business street, breaking windows and doors and destroying merchandise. By this time the military forces appeared on the scene but the students who had been dismissed by the courts on previous accusations of riots and violence against the Jews expected the same attitude in this case. Consequently they were not intimidated but emptied a number of revolvers, aiming at the soldiers, three of whom fell dead. The students went on in their work of destruction until the combined forces of the police and soldiers had to be brought into play before order was restored. Several policemen were killed by the students.

\* \* \* \*

There is a Jewish synagogue in Savannah, Georgia, which is called Mickve Israel of Savannah. That synagogue was founded in 1733. When George Washington was inaugurated as President this congregation sent a message of congratulation to President Washington. The Congregation received a letter from the President himself acknowledging the congratulations and expressing thanks. In that synagogue a service was conducted for the Washington Bicentennial commemoration on Friday evening, February 26th. The rector of Christ Church joined the rabbi in the celebration. As it was Friday evening when the Jews held their regular Sabbath service, they used in honor of Washington, the same Scroll which the first Jewish settlers of Savannah brought with them in 1733. Both the Synagogue as well as

Christ Church were existing and active in the days of Washington.

\* \* \* \*

A Zionist campaign has just started in Greater New York with the object of raising \$2,000,000 for Palestine. At the first conference all the representatives of the various Zionist districts were present. Speeches were made by prominent Jewish leaders and the Zionist president, Mr. Sokolow. All the speakers emphasized the fact that money alone will help this movement. They cannot have much hope for the political movement as far as the English Mandate is concerned because the promises included in the Balfour Declaration have not yet been realized. Also the hopes for an improved administration in Palestine have not been realized up to this day. High Commissioners have been changed but as they succeeded each other they held to the same form and manner of administration. Therefore there is only one hope, they say, and that is by giving large amounts of money so that the work of the colonies may be continued successfully. Mr. Warburg had his speech read by Mrs. Warburg as he could not be present in person. In it he said that the Jews of America ought to be proud of the comparatively prosperous years of 1930 and 1931 that the colonists in Palestine have been enabled to show to the whole world which is almost crippled by the financial depression. Therefore all the Jews ought to be encouraged by such a showing and give heavily to the amount which this campaign has undertaken to create. The result was \$50,000 toward the \$2,000,000.

\* \* \* \*

The Jewish rabbi, Dr. Samuel Schulman, visited the Zionist Conference for the first time in his life and addressed the large gathering for a few minutes. He said that Hitler of Germany, the great leader of the Anti-Semites, made

does Esau follow as heir to that promise. Was he, in God's purpose, to be heir to the birthright? Could he have the birthright and also "serve the younger?"

But Isaac, although he knew the purpose of God, was determined that Esau should have the birthright, and Esau seems to have stood with his father. If anyone questions that Isaac refused to yield to God's purpose in this matter, let him read carefully the blessing which he bestowed on Jacob, thinking he was blessing Esau (Gen. 27:28, 29). He declared just what God had said, "Let thy mother's son (s) bow down to thee." And when he sees how he has, in spite of himself, followed God's purpose, he throws up his hands in full surrender and cries, "Yea, and he shall be blest."

But before Jacob could have the birthright, Esau must surrender it, or Jacob must fight for it, or some other way be opened. In the bean soup affair Jacob wins Esau's consent, and the oath makes it sure to Jacob—until Esau changes his mind. Esau whines, "He took away my birthright," but was it his? His determination to kill Jacob for taking the birthright which Esau had surrendered and which Isaac purposed to restore in the blessing shows clearly where Esau stood in his attitude toward the purposes of God. Now turn to Heb. 12:16, 17, and read the inspired comment on the bean soup affair, and see who gets the blame. And I think we will search the Scriptures in vain to find a hint of any condemnation of Jacob over the birthright, the blessing, or his supposedly sharp practices with his Uncle Laban.

But Jacob gets pretty hard things said about him for the sharp bargain he makes with God at Bethel. Let us take a look at it. Note that Jacob receives the vision from God when he is fleeing for his life from the brother whom he is supposed to have wronged so seriously. Read the story in Genesis 28, and observe what God Himself has to say to this "bad" Jacob. If I knew that by wronging a brother I could have God say such things as that to me, I would be tempted to start for El Centro tomorrow where I have a brother living. But does God do that way? I do not think so.

Now note the items in Jacob's so-called "bargain" (verses 20, 21) and observe that they are all mentioned in the promise which God had made in the dream. Notice also that the Hebrew word translated "if" in verse 20 is also translated "since" in Jeremiah 23:38, "seeing" in Job. 14:5; "Sith" in Ezek. 35:6, "Oh, that" in 1 Chron. 4:10, and "whereas" in Job. 22:20. Note further that in Gen. 28:20-22 the words "and," "so that," "then" are all translations of the same Hebrew word, or rather of a single letter, and that this letter is rendered "therefore" a multitude of times, as in Gen. 3:23. With these facts in mind, let us translate the vow anew and see how it sounds: "Whereas God will indeed be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, and will bring me again to my father's house in peace, and Jehovah will be my God, therefore this stone which I have set for a pillar shall make a spot where I will worship God; and of all that Thou shalt give me, I will surely give the tenth unto Thee."

By using "therefore" instead of "then" and giving the word its logical place in the sentence, the vow becomes the expression of a devout heart breaking out in grateful praise. With such a vision of such a God at a time when Esau judges him to be worthy of death, and then to give such a gracious promise of protection, prosperity and return to his kindred, how could Jacob do less, upon his return, than to make this "dreadful place" a place for God's worship, and give a tithe to God. Does the Church today brand as "selfish" men who make such vows as that? God give us a multitude like Jacob.

May we add these few words, Thank you brother. God give us a multitude like you.

Faithfully yours,

LEOPOLD COHN.



## INCIDENTS IN THE WORK

### One Year in Detroit

By MISS EUNICE M. PERKINS

J—esus, the Christ, is a Jew!

E—very Jew He loves!

W—e should love them too,

S—o the Bible proves!

It is a significant fact—when you stop to think of it—that man's representative at the High Court of Heaven, at the right hand of the Majesty on High, interceding for every soul who accepts His grace, while for him preparing "a place," is a Jew, still clothed in His Jewish human form, in which He will return to earth at the time appointed, to establish His material Kingdom and restore man's lost dominion to "much more" than its first estate. Many Christians are like the little Italian boy who was completely surprised to realize that "Jesu Christo" was—is—a Jew. Tony had been casting scornful glances and unkind words at a bright laddie in Kindergarten because he was a Jew, when I said "Why Tony, my best friend is a Jew." "Who your best friend?" demanded Tony. And when I answered "Jesus Christ," "No-o, Jesu Christo no Jew, He no Jew, Jesu Christo Italian" was the persistent protest of this uninstructed child; for to love Him truly one must love whom He loves. On the other hand, to introduce Him to members of His own alienated race as the Son of The Highest, the LORD of Glory, that they may know Him as The Life Eternal, what greater honor and delight could there be for any friend of His and theirs? And some one has well said that every Christian ought to be a natural introduction to Jesus Christ.

Dear friends and co-workers everywhere, please do rejoice with us that The Detroit Branch of The American Board of Missions to the Jews has had a truly splendid first year. Our Missionary exclaimed as a preface to her first annual report—"The Lord hath

done great things for us whereof we are glad. Let us exalt His Name together." While it is true that figures do not mean as much in Jewish Missions as they may mean in other Missions, yet they do mean something, so we are passing on a few, believing they may interest you.

Number of Jewish boys and girls, young women and older women enrolled in four classes—151 (an unusually large number). Into these classes 47 Gentiles have been admitted.

Number of meetings of these classes—169 (including Daily Vacation Bible School last summer).

In these classes the girls and women have been taught to sew, the boys have learned woodcraft, and to all of them, in all the meetings has been lovingly and faithfully presented the vital truth concerning Jesus Christ, crucified, risen, and coming again.

There have been a few earnest declarations of faith in Christ as their personal Saviour and we are gently seeking to establish these, beyond any peradventure of defeat by possible, yes certain persecution, before making public announcement of their confessions. "Lay hands suddenly on no man."

Many Jewish men have been dealt with in personal work, at the Mission, in stores, and in homes, and a Gospel meeting has been held on Monday nights, especially for these and others who would attend. Our brother, Mr. John Duff, continues to be the regular speaker for these meetings and the learned Rabbis of our city would find much to hold their attention in these messages which are the crowning blessing of much earnest study of the Scriptures and prayer. We are believing for gratifying results.

Now for some more figures! Besides organizing and personally conducting the classes, our Missionary has distributed several thousand circu-

God; abideth a priest continually." The titles, Righteous King and Prince of Peace, identify that person as the Lord Jesus Christ in human form. The Lord Jesus Christ is described as existing from eternity as God and as Mediator. Micah 5:2. The only difference between this person and the Lord Jesus Christ Himself is that the Holy Person born of Mary was begotten of God, Luke 1:35, while the human form of Melchisedec was assumed. This throws light on Paul's expression "made like unto the Son of God." Verse 3.

\* \* \* \*

Question. *In the book of Matthew, the 24th chapter, does the Lord refer to the present time when He speaks of "the abomination of desolation spoken of through Daniel the prophet," "Great tribulation in which the days shall be shortened for the elect's sake?" I take it that at that time the Church is still in the land and passes through the tribulation. In another place the Lord says for us to watch and pray to be deemed worthy to be saved from the tribulation. In that event we are not in the tribulation. He says that after the tribulation*

*the sun, moon and stars shall be darkened, then shall the Son of man appear. There is no mention of a rapture. What do you make out of this 24th chapter?*

—H. R. M.

Answer. The 24th chapter of Matthew and the 21st chapter of Luke are very important. The Lord Jesus answered in these two chapters the three very interesting questions asked by the disciples. The "abomination of desolation" refers to Antichrist, who will sit in the rebuilt temple of God, shewing himself that he is God. 2 Thess. 2:4. Dan. 7:8 and Rev. 13 and 19. "For the elects sake" refers to the 144,000 of Rev. 7 and 14 and the two witnesses in Rev. 11. The true Church is not going to pass through the tribulation. The true Church will be caught up before Antichrist is revealed. 1st Thess. 4:16 and 2 Thess. 2:4. Then they will return together with the Lord Jesus Christ after the great tribulation. Zech. 14:5 "and all the saints with thee." The Lord Jesus spoke several times of the rapture of the saints. See Luke 17:34-37. He also taught His church to watch and pray so that she shall escape all the things that are to come upon this world.

## SUMMARY OF CONTRIBUTIONS FROM

FEBRUARY 1st to FEBRUARY 29th, 1932

Covering Receipt Numbers 63,285 to 64,203 Inclusive

|                                               |            |
|-----------------------------------------------|------------|
| For General Fund .....                        | \$5,237.58 |
| For Relief to the Poor .....                  | 249.85     |
| For Literature Fund (Bibles and Tracts) ..... | 165.75     |
| "The Chosen People" (Subscriptions) .....     | 282.01     |
| Dispensary Income Account .....               | 84.05      |
| For "The Shepherd of Israel" .....            | 140.00     |
| For Hewes Street Account .....                | 75.00      |
| For Plaza Branch Account .....                | 70.00      |
| For Philadelphia Branch .....                 | 158.61     |
| For Pittsburgh Branch .....                   | 41.00      |
| For Detroit Branch .....                      | 104.50     |
| For Work Among the Children .....             | 19.00      |
| For Work in Europe .....                      | 46.50      |

Total for all Purposes.....\$6,673.85

## QUESTIONS AND ANSWERS

Question 1. *What became of those saints who arose according to Matt. 27: 52: were they merely revived? (Like Lazarus).*

Question 2. *Also what about Enoch and Elijah? Have they received incorruptible immortal bodies? If at their translation they received spiritual bodies, then how is Christ become the First Fruits?*

MRS. H. B.

Answer 1. Based on Ps. 68:18, we are told in Eph. 4:8, that, "When He ascended up on high, He led captivity captive." This teaches that the Lord Jesus upon rising from the grave, went to paradise which used to be a place of detention both for the good and bad, (only a gulf between them) taking out of there a multitude (captives) of the righteous to a better place in heaven and leaving the wicked there until the day of judgment. Those raised saints of Matt. 27, were some of those captives. They were a company of saints who had not been dead very long because they were recognized by their contemporaries. They were therefore chosen to proclaim, to those who knew them, that the power of the grave was now destroyed by "life and immortality being brought to light by the Gospel." 2 Tim. 1:10.

Answer 2. Enoch and Elijah never died, but were taken up in their natural bodies and are still susceptible of death. They will be sent down to be the two witnesses in Rev. 11. They will then be killed by Antichrist but will rise after three days and a half, being called back to heaven.

\* \* \*

Question. *Was Jesus a Nazarete?*

—R. H.

Answer. No, the Lord Jesus was not a Nazarete for this refers to a man who makes a vow not to drink wine nor to shave the hair of his head, like Sampson. The Lord Jesus was called in the Scriptures a Nazarene because He was to be brought up in the City of Nazareth.

\* \* \*

Question 1. *Please explain Exodus 32:32, "blot me out I pray," etc.*

Question 2. *Also Romans 9:3, "I wish myself accursed."*

Question 3. *Hosea 3:4, Are the "many days" still going on?*

Question 4. *What does Isaiah 19:19-20 mean?*

Answers 1 and 2. In his great anxiety for his people Israel, Moses offered to die for them if by any means that would save them. Thus Moses was a striking type of the Lord Jesus Christ who gave His life for all sinners who are willing to accept Him as their reconciliation with God. Paul in Romans 9:3 uses a similar expression on a like occasion.

Answer 3. Yes.

Answer 4. It is a prophecy that a large portion of Egypt will be converted through the Gospel and become God's people. There is a story told by Josephus that one of the high priests by the name of Onias took refuge in Egypt about 280 B. C., when the great persecution under Antiochus raged in Palestine. Ptolemy received him kindly and allowed him to settle at Heliopolis. There he built a temple where he worshipped according to his own religion. It seems that that was an earnest and foreshadowing of the many conversions that will take place in Egypt during the day of the Lord, that is, in judgment time.

\* \* \*

Question. *Please explain in your paper, Rev. 18:4. To whom and when?*

—H. M.

Answer. This will take place toward the end of Antichrist's rule. Babylon will have been rebuilt and be the great center of commerce and wherever there is a great trading quarter there the Jews will flock and thus a warning from Heaven will urge them to leave Babylon.

\* \* \*

Question. *What sort of weather do they have in Palestine? Are the winters over there very cold? The Bible speaks of several winters.*

—M. M. H.

Answer. The weather in Palestine is very often like the weather they have in California. They seldom have snow there.

\* \* \*

Question. *Please explain Hebrews 7th chapter. Who do you say Melchisedec was, especially verse 3?*

—MRS. R. H. G.

Answer. The name Melchisedec is a compound Hebrew word which being interpreted in English means "my righteous King." His genealogy is not recorded and so it says in verse 3, "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of

lars and cards of invitation to the classes and meetings, in stores and homes, on streets and at the schools;

Number of calls where personal work was accomplished—553.

Number of other homes where Gospel literature was left—565.

A great deal of literature—Testaments, Gospels and tracts, in Yiddish and English—was given out, also, in stores, on streets and in the Mission.

Number of copies of "Shepherds" distributed—5,000.

For pioneer work among Jewish women and children, we believe there is no better Missionary in the whole country than our Mrs. Chattaway and we thank GOD for sending her to us. And we thank Him for keeping her in such splendid health through the entire year. We thank Him also for the faithful women of the Prayer Band who have kept the altar fires burning; and for every volunteer helper; specially do we thank Him for the members of The American Board at the Home Base in Brooklyn, whom He enables through the prayers and gifts of all the friends to administer the affairs of the various Branches. We thank Him heartily for all these friends with their prayers and gifts. Yet most of all do we thank and praise Him for the direct work of His own Holy Spirit in Jewish hearts and minds, in answer to our prayers.

So with courage we are pressing forward into our second year, all unafraid, because we have "The LORD Almighty" for "our Father," 2 Cor. 6:18, confident that we shall have your continued prayers and gifts as co-workers in this cause of paramount importance toward the establishment of permanent righteousness and peace on the earth. "And the Holy One of Israel is our King." Psalms 89:18.

### Pittsburgh News

Our Motto for 1932, is: "Preach the Word:—be urgent in season, out of

season; reprove, rebuke, exhort, with all long suffering and teaching." 11 Tim. 4:2, R. V.

The activities of the Pittsburgh Branch are proceeding regularly with interest and blessings.

The gospel services have proved a blessing to men, women and children.

The monthly meetings of prayer and praise have been a blessing to both Christians and Jews for they have been a time of united fellowship. An interest in Jewish evangelism has been awakened in the hearts of many Christians who previously were not acquainted with our Mission. And some blinded Jews have been much impressed to see Christians interested in their soul's salvation and to hear their prayers in behalf of Israel. May these things indeed "provoke them to jealousy." Rom. 11:11.

Praise God! His word will never return unto Him void. The promise is, "It shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

Just a few facts from our practical experience:

During the visitation hours we meet the poor and the needy, the indifferent and careless Jews, the agnostic. We also meet with a refined class of Jews who are really anxious to know the truth. "God has a remnant, according to the election of grace."

These Jews regard the missionary with great respect as a teacher with a noble object.

Picture to yourself a Jewish leader asking your missionary a problem in Jewish Law procedure. It is called in Hebrew a "Din-Thorah," a question that the Rabbi is the only one to answer. "Mr. Solomon, I know you are well acquainted with our Code of Law; (Shulchan Orrach) what is your judgment in this case?" After careful meditation, I gave him my decision. He



### INCIDENTS IN THE WORK From Our Jewish Student in Dallas

Our friends will remember the remarkable conversion of our young Jewish brother Charles Feinberg in Pittsburgh. Last fall he enrolled as a student in the Evangelical Theological College of Dallas, Texas, of which our beloved brother, Dr. Lewis Sperry Chafer, is the founder and head. Ever since his entrance into that school, the reports of his progress are not only encouraging but inspiring. He has been used, outside of his regular studies in the School, in going about over week-ends on evangelistic missions, together with other students and his testimony has been richly owned of God. A recent letter from him is of special interest, and we are sure will give all of our readers much cause for thanksgiving, and praise to our Heavenly Father for the boy's progress, and for the evident future service which the Lord must have for him:—

Dear Dr. Cohn:

I received your kind letter and am indeed sorry that I have not had time to write you sooner. I thank you very kindly for the check which I have received.

It seems as though I go from one exam to another. We have our Bible exams separately from others and are given one by every visiting teacher. Our last Bible teacher was Dr. B. B. Sutcliffe (for January and February). Since I last wrote you I have taken my mid-year exams and have had my papers returned to me. I thank the Lord that He blessed my soul with spiritual blessings during the exam period. I realized more fully than ever before that the sufficiency must be of Him and not of myself. These are the grades which I received:—

1. A plus in Systematic Theology from

Dr. Chafer with the comment:—  
"Thank you, Charlie."

2. A plus in Realization of the Spiritual Life from Dr. Chafer with the comment:—"May you receive His grace and power."

3. A plus in Comparative Religions from Dr. W. I. Carroll.

4. My average (being the first in the class with another student) in Greek New Testament was 98% plus.

5. In Bible I made A from Dr. Sutcliffe (this being one of the highest grades).

6. A plus in Hermeneutics from Mr. Chafer with the Comment; "This is a most excellent paper. I expected this of you, for you gave close attention to the course."

7. 98% in O. T. Introduction from Prof. Wick Broomall.

8. 98% in N. T. Introduction from the same professor.

I thank the Lord for the results and His blessings aside from them, received in the courses taken. In connection with my thesis for graduation I have already received permission to write on "The Mystery of Israel's Blindness."

Aside from my regular school work I am still teaching at Fire Stations in the city on Sundays. I am teaching four times now instead of twice. I was substituting in one place but they made me promise to come permanently. I have had the opportunity of preaching at the Scofield Memorial Church last Sunday. My subject was "The Messiah in the Talmud." The Lord was gracious in blessing the meeting. I have been asked to preach again the middle of April.

Praying daily for you that the Lord's blessing might be upon you in full measure, and trusting that the promise of Malachi 3:10 is yours experimentally, I am,

Yours in Christ Jesus,  
Charles.

### "Helping the Jews" in Philadelphia

By HARRY BURGEN

In the Book of Esther 9:3, we are told that those who did the King's business "helped the Jews," and to-day also we find visible traces that those of Christ's people from among the Gentiles who are doing the King's business are helping the Jews.

A Christian man was having a weekly Bible class in a store. The location was not directly in a Jewish neighborhood but being a business section of the city, many Jews passed by. This Christian, who is a friend of our people, asked if I would come and speak to his class some Sunday afternoon. I went and when I saw the two nice windows I thought of the possibility of placing some of our literature there. Upon inquiring, I met with immediate response, so right there I placed a copy of *The Shepherd of Israel* with a card bearing the address of our mission.

A short time after, the friend again asked me to come, and when the meeting was over I saw through the curtains a man reading the Gospel paper in Yiddish. I approached him by offering him a copy of the paper, along with a circular announcing the Sunday evening services. The man graciously received all I gave him and "the same day at evening" when we gathered for the meeting, we were happy to see this same man. Throughout the service he was very attentive and gave blessed evidence of his desire for Light and Truth.

I became personally acquainted with him; his name is Isidore G., a Russian Jew, in his early forties. Mr. G. is married and has seven children and is a fruit dealer. I also learned that Mr. G. on several occasions heard the Gospel through some open air meetings conducted by Gentile Christians in behalf of Israel. Herein is Scripture

literally fulfilled where we read of one planting, another watering, "But God gave the increase." 1 Cor. 3:6.

Mr. G's attitude toward Christ and the Gospel continued very friendly and favorable as he attended our meetings. We thus had a better opportunity to draw closer in fellowship and he occasionally opened his heart and mind which were heavily burdened owing to hardships in maintaining a livelihood. In his desperation at one time, he told of a thought running through his mind, that of taking his life to end his troubles. I showed him, the best I knew how, that such thoughts come from the Evil One, who seeks to destroy man's life, and pointed him to the Son of God, who came not to destroy men's lives but to save them, and gave His life a ransom for many. Mark 10:45, Luke 9:26.

After having attended several of our meetings, the happy day and hour came when at the invitation, Mr. G. confessed his faith in Christ as his own personal Saviour.

What a wonderful change has taken place in our brother's life! Again we see Scripture fulfilled that "if any man be in Christ, he is a new creature." II. Cor. 5:17. Ever since his acceptance of Christ, we hear from him nothing but praise and thanksgiving to God for His unspeakable Gifts; gladness and satisfaction in Christ is his continual testimony.

Even through opposition from those of his own house, and persecution from unbelieving fellow Jews, yet he rejoices in his new found Messiah and Saviour and we see our brother growing in grace and knowledge of our blessed Redeemer.

We would request you, our dear fellow laborers in Christ, that our blessed Lord may bring to your remembrance, by His Spirit, this child of God and his loved ones, that they, too, may be soon rejoicing in Christ, I. Thess. 5:25.

### CONVERSION INSTANTANEOUS

In a recent issue of THE CHOSEN PEOPLE, we spoke of how the Lord has made our little Reading Room a blessing to many, using it as a Lighthouse from whence the Word of God has radiated its gleams to all with whom we come in contact, including many a weary and wandering one.

As we look back at the years of this service our hearts rejoice in the Lord and bless Him for the open door set before men where they may hear of Jesus, the Messiah of Israel.