

FOR THE SUMMER

Perhaps you will meet new faces this summer. It may be at some Bible Conference, or at the seaside resting place, or at some mountain resort. Won't you grasp the opportunity to win at least one new friend for the American Board of Missions to the Jews?

For One Dollar, we will send you the following assortment of literature to distribute during the summer:—

1 copy "A Modern Missionary to an Ancient People"

12 copies May Issue, "The Chosen People"

12 Assorted Leaflets on the Jewish Work

Your package is ready; may we hear from you? Just say, "Here is One Dollar; send me your Summer Package."

American Board of Missions to the Jews, Inc.

27 Throop Avenue

Station A, Box 10

Brooklyn, N. Y.

WHEN JEWS FACE CHRIST

A new book by our brother, Henry Einspruch. Better than "Jewish Confessors of the Faith." More elaborate, more comprehensive. Twelve stirring biographies of Jewish Christians of modern times, with 16 illustrations. Beautifully done, should grace the library of the Christian home, and should be in the hands of every Rabbi in America.

Cloth Binding, 188 pages, \$1.40 per copy, postpaid. If not pleased with the book, return to us and your money will be refunded—cheerfully.

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.



• Publication Office •
27 Throop Avenue
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.

STATIONS

Brooklyn	Chicago
27 Throop Avenue, Brooklyn, N. Y.	A. E. PRIESTLEY, Colporteur
Philadelphia	Detroit
535 Spruce Street, Philadelphia, Pa.	7709 Oakland Ave., at Clay, Detroit, Mich.
Pittsburgh	Soviet Russia
1861 Rose Street, Pittsburgh, Pa.	Ukraine

~~~~~

## PUBLISHING

|                                                                                                                      |                                                                                                                     |
|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| <b>"The Chosen People"</b><br>(Official Organ)<br>Information concerning Israel; for<br>Circulation among Christians | <b>"The Shepherd of Israel"</b><br>(Yiddish-English)<br>A monthly paper for International<br>circulation among Jews |
| <b>Leaflets</b><br>Expounding Scripturally Israel's<br>place in God's program                                        | <b>Gospel Tracts</b><br>in Yiddish-English parallel<br>editions for Jews                                            |

~~~~~

Board of Directors

REV. LEOPOLD COHN, D. D., *President*; GEO. H. DOSCHER, *Vice-President*; PAUL H. GRAEF, *Treasurer*; MISS ELLA T. MARSTON, *Secretary*; JOSEPH HOFFMAN COHN, PHILIP A. BENSON, H. E. O. DEMBEKE, H. E. A. GIBBS.

Advisory Council

CORTLAND MYERS, D. D., Los Angeles, Cal.; OTHO F. BARTHOLOW, D. D., Mt. Vernon, N. Y.; CANON WM. SHEAFE CHASE, D. D., Brooklyn, N. Y.; OLIVER W. VAN OSDEL, D. D., Grand Rapids, Mich.; H. O. HISCOX, D. D., Pelham, N. Y.; REV. W. H. PIKE, Los Angeles, Calif.; REV. J. OLIVER BUSWELL, D. D., Wheaton Ill.; REV. JOHN BUNYAN SMITH, D. D., San Diego, Calif.

~~~~~

## General Staff

|                                               |                                                                        |
|-----------------------------------------------|------------------------------------------------------------------------|
| LEOPOLD COHN, <i>General Superintendent</i>   | MISS DOROTHY ROSE                                                      |
| JOSEPH HOFFMAN COHN, <i>General Secretary</i> | MISS M. HELEN BIBER                                                    |
| REV. ELIAS ZIMMERMAN, <i>Field Worker</i>     | A. E. PRIESTLEY, <i>Student Missionary,</i><br><i>Chicago District</i> |
| REV. A. A. OCHSE, <i>Field Worker, Texas</i>  | MISS EUNICE PERKINS, <i>Detroit</i>                                    |
| DR. J. MEISEL, <i>Medical Director</i>        | MRS. OLIVE CHATTAWAY, <i>Detroit</i>                                   |
| PHILIP ENGLANDER                              | HARRY J. BURGEN, <i>Philadelphia</i>                                   |
| MISS A. E. SUSSDORFF                          | MISS ELLEN TODD, <i>Philadelphia</i>                                   |
| SOLOMON KARCH                                 | REV. JOHN SOLOMON, <i>Pittsburgh</i>                                   |

Auditors:—Our books are regularly examined by Certified Accountants and full reports made thereon in THE CHOSEN PEOPLE

## THE CHOSEN PEOPLE

Published Monthly, except during the Summer, as a medium of information concerning Israel, and the work of the American Board of Missions to the Jews, Inc. *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*.

Address, P. O. Station A, Box 10, Brooklyn, N. Y.

## 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.

The Holy Scroll of the Hebrew congregation Ahavath Moische was buried yesterday, like a human being, in Mount Hebron Cemetery after funeral services at the synagogue, 572 Albany Avenue.

The script of the Torah was on sheepskin parchment about 200 feet long and nearly two feet wide. It was wrapped in a prayer shawl and placed in a pine box which was covered with a black shroud before being taken to the cemetery.

Approximately 1,000 persons stood in the rain to witness the hearse leave for the cemetery. The burial had been postponed because of the Passover holidays.

Cantor Maurice Erstling of the First Russian Synagogue, Newark, chanted the dirge. The Rev. Dr. Jacob Bosniah of the Ocean Parkway Jewish Center, and other rabbis of the orthodox faith participated in the funeral ceremonies.

While this curious incident has in it the suggestion of a subtle form of idolatry, yet we could not help thinking as we read the story, what a wonderful thing it would be if some of the so-called Christian leaders of our country today, like Dr. Fosdick, Bishop McConnell, and others of their type, could possess just a fraction of the reverence for the Word of God which these poor blinded Jews have exhibited. How vastly different is this incident from the practices of the present day among these church leaders in not only showing irreverence for the Word of God, but actually doing that to which

Dr. Haldeman of New York has called such dramatic attention, in his book, "A King's Penknife"; in which book he exposes with relentless bluntness, these men who would do as did the king of Israel in the days of Jeremiah, cut the holy scroll of God with a pen-knife and then cast it into the fire.

And then to think, on the other hand, of poor blinded Israel. What a miracle it has been through all these years that God has kept in the Jewish heart such a profound and almost fanatic worship for the Scroll itself, without a corresponding willingness to accept the contents of the Scroll. But there is a day coming when the contents of the Word of God as well as the actual parchment containing the Word, will be eagerly read and believed and revered by Israel, and in that day we are promised a wonderful turning of the whole world, including all the Gentile nations, to the Lord, through the leadership of a converted Jewish nation.

"Thus saith the Lord of hosts: I shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zechariah 8:20, 21, 22.

#### SUMMARY OF CONTRIBUTIONS FROM MARCH 1st to MARCH 31st, 1932

Covering Receipt Numbers 64,204 to 65,059 Inclusive

|                                         |            |
|-----------------------------------------|------------|
| For General Fund                        | \$4,040.34 |
| For Relief to the Poor                  | 222.91     |
| For Literature Fund (Bibles and Tracts) | 55.15      |
| "The Chosen People" (Subscriptions)     | 251.85     |
| Dispensary Income Account               | 93.80      |
| For "The Shepherd of Israel"            | 216.50     |
| For Hewes Street Account                | 75.00      |
| For Plaza Branch Account                | 55.00      |
| For Philadelphia Branch                 | 40.00      |
| For Pittsburgh Branch                   | 42.42      |
| For Detroit Branch                      | 24.10      |
| For Work Among the Children             | 15.50      |
| For Work in Europe                      | 27.50      |

Total for All Purposes .....\$5,160.07

# THE CHOSEN PEOPLE

Subscription Price  
50c per Annum

#### EDITORIAL STAFF

LEOPOLD COHN  
JOSEPH H. COHN  
MISS ELLA T. MARSTON

Appears monthly  
October to May Inclusive

Vol. XXXVII.

MAY, 1932

No. 8

## Salutation

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

*Dearly Beloved:*

In parting for the summer season, in accordance with our old custom, THE CHOSEN PEOPLE would say to every one of our dear friends, "The Lord watch between me and thee when we are absent one from another." Gen. 31:49.

#### THIRTY-SEVEN YEARS

With this issue THE CHOSEN PEOPLE closes its thirty-seventh year, a year which finds it more firmly entrenched in the hearts of its friends than ever before. Many are the kind words our friends express concerning this little magazine. Numerous letters contain regrets for its suspension during the summer months and wishes that it be sent on its important errand the entire year. However, we think that the omission of THE CHOSEN PEOPLE brings greater appreciation when it appears for it is somewhat like a dear friend who upon his return after an absence receives greater attention than ever before. But we realize that whatever blessing this paper has proved to our dear friends and whatever fruitage this your Jewish Mission has brought forth, all has been made possible through the prayers, love and practical help of the true followers of the Lord Jesus Christ, blessed be His name forever.

Not only is this true with regard to God's blessing upon this paper, but we also know that owing to your effectual prayers the power of the Gospel of the Lord Jesus Christ has been manifested among the Jews in a miraculous manner. We say miraculous because the developments are such that we could not explain them in any natural way. We go back in thought thirty-eight years ago when this work was founded. There was no sympathy for the Mission or the missionary. Great hatred was manifested towards the name of the Lord Jesus Christ. Condemnation and persecution were our lot. But now things have taken a turn for good. We do not meet that old deep-rooted prejudice but friendliness is shown us all around.

The following incident will illustrate and confirm this statement. Not far from this Mission the Jews of the neighborhood arranged for a meeting in a public school building. The results were to be used for the unemployed. A large audience gathered and a rabbi was to address them. All was going well until the rabbi started his speech. The people listened with that respect which they usually show to their rabbis until he switched from his appeal on behalf of the charitable purposes for which the meeting was arranged, and started to harrangue against the Cohn Mission, warning the people not to listen to the missionary and not to go near that Mission at all. Before he could give his reasons for the warning a large number of the people rose to their feet, hissing and whistling and booing without stop. This lasted until the rabbi with shame and confusion stepped from the platform and left the gathering. Thus we see that the prayers of God's people have brought about such a wonderful change that the Jews prefer the Mission where they hear the Word of God explained to the harangues of the rabbi.

Thus let us take courage and thank God for what He has done in the past with the anticipation for His continued rich blessing in the future. God willing, early in October THE CHOSEN PEOPLE will be visiting you again.

Yours sincerely,

LEOPOLD COHN.



## EDITORIAL

**Keep Us in Remembrance.** Again the summer months are at hand. These are always the lean months financially for us, and like Joseph in the days of Egypt, we have always tried to husband the financial resources that God has sent us through His stewards during the first four or five months of the year so that some of that money shall carry over through the season when the income shrinks. So we just want to pass on this word to our friends and to remind you all that the work will go on during the summer just as it has during the winter, in every department and in every Branch station. Here in Brooklyn we are planning for a Daily Vacation Bible School which will be in the nature of an extra undertaking, with extra expenses. You, our dear friends, have been so faithful and generous through all of these months and years of national catastrophe that we can only utter praises to the Lord for His marvelous care and provision for us. We can truly say that we have not ever had any lack. And this is all the more remarkable in the face of the suffering that has been experienced not only in America but throughout the entire world, in a manner hitherto unprecedented.

So for the summer, may we say to each one of our friends "Brethren pray for us."

We mention these matters here because so many of our friends either forget or fail to notice the fact that THE CHOSEN PEOPLE is not published during the summer months and therefore we are deprived of contact with you through the medium of these columns.

**To our Pacific Coast Friends:—A Word of Caution.** Recently, word has come to us concerning the activities of some so-called Jewish Christians in the states of California, Oregon and

Washington, which have reacted unfavorably upon Jewish Mission work in general. It seems that certain irresponsible individuals, claiming to be Jewish Christians, have been going about in the Churches soliciting funds for so-called Jewish Mission work, while as a matter of fact they are doing no such work; in some cases, only a semblance of Jewish work is maintained but the most industrious part of the activities consists of begging for money, while no actual Jewish work is being accomplished. Some of these misguided brethren even carry with them stacks of recommendations, but when Christian pastors take the trouble to run down these recommendations, they find that the original writers of them have long since withdrawn their endorsements. Therefore will not our friends on the Pacific Coast exercise more than the usual caution in these matters, so that Jewish work shall not suffer from reproach? We are glad to give you unbiased information concerning any Jewish Christian workers that may come to you, as we make it our business to keep in touch with all of them, and in cases where there is real integrity we are glad to help a bit ourselves.

**Miss Dorothy Rose.** Our friends will rejoice with us in the report of answered prayer in behalf of our fellow-worker, Miss Dorothy Rose. She came back to us on the first of May after an absence of almost a year and is happy in the Lord and thankful to Him for a full recovery without any necessity for recourse to surgical operations. Please keep her before the throne of grace for the Lord's continued tender care.

**"Salvation is of the Jews."** A timely word from our friend and brother, Dr. William L. Pettingill, which he graciously allows us to reprint here, is worth thinking about in these days of shifting sands and shaky moorings:—

"Salvation is of the Jews." Let us never forget our tremendous debt to the ancient chosen people of God. Everything we have worth having we owe to the Jews. The Bible is a Jewish book from start to finish, and our Lord, was, and is, a Jew. It is shameful to forget His people. The Gospel is "to the Jew first" (Rom. 1:16, 17) and we ought to do all in our power to get it to him.



Discovery of Burnt Scroll in Vacant Lot

Eagle Photo

### STOLEN TORAH IS GIVEN HUMAN BURIAL

Burying the hatchet, almost everybody has heard about. But burying a Hebrew Scroll, the Torah, will probably be a strange and unheard-of event to our readers. Yet this is exactly what happened here in Brooklyn just a few weeks ago, shortly after the Passover week ended. It is truly a strange story, and we give it to you verbatim in selected paragraphs from the "Brooklyn Daily Eagle," issues of April 23rd, May 1st and May 2nd, 1932:—

The eyes of Brooklyn, the world's largest Jewish community, focused today on the synagogue of Congregation Ahavath Moishe, 572 Albany Avenue, where Passover services have been interrupted by preparations for the burial tomorrow of the holy scroll which was stolen and burned early yesterday by vandals.

Samuel Savitz of 590 Midwood Street discovered the loss when he opened the ark and started to conduct the Passover rites yesterday morning. The news spread, and by 2 o'clock an excited crowd of more than 1,000 people had gathered outside the temple.

Meanwhile, Detective William Reilly of the Empire Boulevard station was assigned to the case, and at about 4 p. m. found the scroll in a vacant lot opposite the synagogue. The "Torah" as it is known, is of sheepskin, 200 feet long and 22 inches wide. Twenty feet of it had been burned.

"It's the first time a deed of this kind has been committed in America, I was told by Dr. Stephen S. Wise," Silberling declared. "Torahs have been stolen before, but for their intrinsic value," he added.

Funeral rites, exactly the same as those accorded a human, are being arranged for the Torah, it was learned. In the orthodox fashion, the Scroll will be buried in a pine box.

The elders are attempting to secure the plot in Mount Hebron Cemetery, Flushing, adjacent to the grave of Mrs. Isaac Tanenbaum, to whom her husband, a resident of 607 Rutland Road, dedicated the Scroll six years ago. A special emissary of the synagogue was sent to Rodam, Poland, to purchase the Scroll.

Upon the conclusion of the Passover the congregation will go into mourning, or sit "shiva" for a week.

The "ritual murder," as a trustee described the vandalism, was preceded by attempts of local hoodlums to disrupt services several months ago.

\* \* \* \*

Question 1. In Gen. 49:24 what is the stone of Israel?

Question 2. Is there any proof that Mary of Magdala was what is now called a Magdalene in the dictionary (Harlot)? The Saviour cast out seven devils from her. He cast out devils from other people but no shame is attached to them.

Question 3. Gen 7:20. In the flood the water was said to rise "15 cubits upward" or 22½ inches but also it reads "the mountains were covered." Ararat was 17,260 feet high. How was it?

Question 4. Were Ananias and wife lost because they held back part of the price? Don't most of us keep back, even while we sing, "'Tis a full surrender"?

Question 5. I have just heard, what is new to me, that Paul had a wife at one time in his life. Is that correct?

—C. H. S.

Answer 1. In announcing the blessing of Joseph, historically and prophetically, Jacob points out the wonderful providence of God, overruling all the troubles and difficulties in the life of Joseph, enabling him to keep his ground and not allowing his faith to fail. The spring of this strength and ability was the mighty God of Jacob. "From thence," from God, came to pass that Joseph was made the shepherd, the supporter and the foundation stone of Israel, the entire family of seventy souls from whom came all Israel. "For God did send me before you to preserve life" and again, "And God sent me before you to preserve you a posterity in the earth." Gen. 45:5-7. In this, as in many other things, Joseph was a remarkable type of our true Shepherd and the tried cornerstone of the Church of God.

Answer 2. There is no proof. It is an error. The confusion came by the "woman in the city, which was a sinner," mentioned in Luke 7:37. This unnamed "woman" was traditionally based upon ignorance, and identified with Mary Magdalene in Chapter 8:2. The name Magdalene means one who came from Magdala, a town on the western shore of Galilee. It is a great wrong to Mary Magdalene to attach to her name a meaning of disrepute.

Answer 3. It says, "and all the high hills that were under the whole heaven were covered." This certainly includes Ararat. 15 cubits are 7½ yards.

Answer 4. The sin of Ananias was manifold. They, Ananias and his wife,

were ambitious to show themselves up as eminent disciples when they were not true disciples. They lied to the Holy Ghost in the heart of Peter, by making the apostles believe that they brought the whole purchase money. They tried to serve God and Mammon by bringing part of the money to God and keeping the other part. Their hearts were divided, Hos. 10:2, for which sin Israel was found guilty. (Original) They allowed Satan to fill their hearts.

Answer 5. We do not find it in the Bible.

Question. Do you think Saul was a saved man in the Old Testament conception of a saint, and what is your basis for thinking so? How, in this connection also, do you explain 1 Samuel 15:21 where Saul says, "to sacrifice unto the Lord thy God in Gilgal?" If you think he was not saved, how do you explain 1 Samuel 10:9 where the Word states, God gave him another heart? —C. F.

Answer. It is difficult for us to judge king Saul. It seems that he committed only one sin in the matter of Agag. 1 Sam. 15. The killing of Ahimelech the son of Ahitub, the priest and his household was done by Doeg the Edomite. Saul at first commanded the footmen to kill the priest but they refused to kill until Doeg "fell upon the priests and slew on that day fourscore and five persons." 1st Sam. 22:18. It was Doeg that brought the malicious tale to Saul and instigated the king against Ahitub and David. When Saul disobeyed God in the war against Amalek, we read God's utterance against Saul, saying, "he is turned back from following me." 1 Sam. 15:11. Immediately after that we read, "And the Spirit of the Lord came upon David... but the Spirit of the Lord departed from Saul." 1 Sam. 16:13-14. Thus we see that only on account of this disobedience God departed from Saul permitting Satan to corrupt that other heart God gave him. The expression "thy God" in chapter 10, verse 9 does not mean to exclude Saul from being under the same Deity. We find such expressions frequently in the Bible, for instance Deut. 1:21. We think that Saul was fully punished for his disobedience. But as Moses was not lost so was Saul not lost. In 1 Sam. 28:19 we read, "and tomorrow shall thou and thy sons be with me". Saul's soul was placed in the same department where Samuel was.

## THE JEW IN SOVIET RUSSIA

It was Mark Twain, we believe, who once said of a rather notorious babbler, "He knows a lot of things that ain't so." And we have been thinking of this in connection with some regrettable propaganda that has been with strange persistence carried on in all parts of this country, to the effect that the Jews are to blame for the upheavals in Soviet Russia, that they are the leaders in the Soviet Government, and that their activities threaten the peace of the world. So far has this propaganda gone that books have been published on the subject, and a number of rather irresponsible persons, among them even some women, have been going about the country making public addresses in which wild statements have been made, calculated to excite the imagination and the emotions against the Jews. This is not only Anti-Christian but it is so utterly false as to deserve severe rebuke. The persons making such statements are usually unable to cite a single authority for their claims, but it would appear that they do these things for the sake of notoriety and to secure a hearing.

For the enlightenment of our readers we asked Miss Biber to make a study of the question of Jewish activities in the Soviet Government, and this she has done, and has prepared a thesis entitled, "The Jews in Russia." For the full thesis we regret that we have no room in these columns. But we have selected one or two paragraphs so our readers will have the gist of the facts. These paragraphs are taken almost verbatim from what is considered to be the most dependable standard work on Soviet Russia, by Wm. Henry Chamberlin, entitled, "Soviet Russia, A Living Record and a History."

It is shown that the Jews are by far in a hopeless minority as regards Soviet Russia. The Jewish population

is only 1.8% of all that in Russia. But the Jews as a class are far more highly educated than the remaining 98.2% of the population of Russia. This is because the Jews always have valued education and have taken care that their children shall receive the best schooling possible. It is for this reason that we must expect that the Jews should naturally occupy a place of leadership out of proportion to their population. If for instance out of the 92.8% Gentile population of Russia only 25% or 30% are able to read or write, it becomes apparent that naturally they would have to turn to the incomparably higher percentage of Jewish intelligence to do their reading and writing, and their thinking and their acting. With this thought in mind, here is the paragraph we have taken from Miss Biber's review of Mr. Chamberlin's book:—

### ABOUT JEWISH DOMINATION

Something has been written and a good deal has been whispered and insinuated about alleged Jewish domination of the Soviet Government: in fact the idea prevails that the Revolution is somehow the handiwork of the Jews. The number of Jews in the upper and middle ranks of the Soviet bureaucracy is considerably in excess of their proportion in the population. There are about 2,800,000 Jews in the Soviet Union, about 1.8% of the population. A report of the Fifteenth Party Congress gives the following percentages of Jews in the various branches of the state service in Moscow and Leningrad: Soviet administrative office, Moscow, 10.3%; Leningrad, 8.1%. Finance Commissariat, Moscow, 8.9%, Leningrad, 4.8%. Judicial Offices, Moscow, 7.8%; Leningrad, 8.7%. Police, Moscow, 1.6%; Leningrad 1%. Administration of state trade, Moscow, 16.6%; Leningrad 19.7%. During 1928 and 1929 the highest organs of Party and Soviet authority were composed entirely of non-Jews. In 1931 one of the ten members of the Political Bureau, and four of the thirteen People's Commissars were Jews, and the writer adds that, "This shifting of personalities does not proceed from any racial motive."



## IS THERE A GENTILE CHURCH

By REV. M. M. HANNENKRAT

In conversation with a Christian gentleman a few days ago in regard to the evangelization of the Jews, he made this startling statement, "Of course, we Christians must love the Jews, but we must remember that this is the time of the Gentile Church."

"A Gentile Church?" I asked, "where do you find that in the Scripture?" For a moment he hesitated and then honestly admitted that he could not definitely point out any one verse of Scripture containing such a doctrine. Now, dear reader, this is an all too prevalent belief in the hosts of Christendom today. But let those who believe the Word of God do as the Bereans, who "searched the Scriptures daily whether those things were so." Acts 17:11.

Now, in the face of the assertion of a Gentile Church, let us look at it in a two-fold way:

In the first place, what is the Church? The book of Ephesians gives the highest and fullest revelation regarding this truth and therein is the definition for all time. In chapter one, verses 22 and 23 speaking of Christ say, "And hath put all things under His feet, and gave Him to be the head over all things to the church, *which is His Body, the fulness of Him that filleth all in all.*" The "body" is in view. The Head is Christ. The Head is not the body nor the body the Head. Both together qualify the "him" of verse 23. The body then is the completion of what already obtains in "the Head." Scripture terminology is plain on this and is defined by the word "fulness." Directly from the original we find the word means completion. Therefore the body is the fitly joining together of members (twice born men and women) making its fulness or

completion appertaining to and in like manner of the perfect Head and until the body reaches the place of "fulness" souls will be gathered into it.

In the second place, what is the character of the Church? In Ephesians, Chapter two, the pronouns must be carefully underscored and read. Paul says "ye" when he refers to the Gentiles; "we" when he talks to both Jew and Gentile, as he himself, representative of Israel, was included. Ephesians 2:14 is the pivotal verse of the chapter, "For He is our peace, who had made *both one.*" Nothing could be plainer than the Apostle Paul's statement that Jew and Gentile are both made one; and for emphasis he repeats in verse 15, "For to make in Himself of twain (Jew and Gentile) one new man." This perfectly links up with the "fulness" of Ephesians 1:23. Therefore, the word "fulness" in regard to the Church is rightfully found in this Ephesian letter which fulness is of both Jew and Gentile.

Then again in Ephesians 3:2-6 Paul explicitly warns and admonishes the Gentiles of the fact that they should be "fellow-heirs," and of the same body, and partakers of His promise in Christ by the Gospel. The words "fellow-heirs" and "partakers" mean simply that the Gentiles are associated and sharers *with* the Jews in the promises of the commonwealth of Israel which in their totality is Christ Himself. So where today comes the boastfulness of a Gentile Church? You say, what does Romans 11:25 mean? Again the Scripture itself is plain. Paul through the Spirit asks the question, "Hath God cast away His people?" That question is answered in a two-fold way: first, individually; second, nationally. It is with the last answer that we shall deal, particularly as regards the "fulness of the Gentiles," with the purpose in view of explaining the phrase.

## QUESTIONS AND ANSWERS

Question. *John 3:13. "No man hath ascended to heaven but he that," etc. I am puzzled to explain the above passage when remembering Enoch and Elijah. Can you throw any light on it?*

—N. G. G.

Answer. To impress Nicodemus with His authority on heavenly things (verse 12) the Lord Jesus told him that no human being has a personal knowledge of heaven but He alone who was in heaven and came down from there to tell us the secrets of heaven. Enoch and Elijah went up to heaven but never returned to bring back tidings.

\* \* \* \*

Question 1. *John 12:4, 5, 6. Here it says Judas was a thief and had the bag. I have not read anywhere that he stole but you cannot be a thief without stealing and how could he get so low in company with the Master?*

Question 2. *In John 17:12 he is called the son of perdition. I can't find the place but Jesus said in one of his talks to His disciples, "Have I not chosen twelve and one is a devil?" He did not say Judas had a devil but that he was one. How are we to understand it? And is there any place in the Bible where it says anything good about Judas?*

—Miss H. N.

Answer 1. From the human point of view your argument is sound. However the evangelist's remark "he was a thief" was by the direction of God who knows all secrets unknown to us.

Answer 2. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." This excludes Judas from the number of those who were given to Christ for the apostleship and the ministry. The words "but the son of perdition" are so construed as to include the words, "Is lost." Judas is ruined and lost (perdition) "that the Scriptures might be fulfilled." Ps. 41:9 Thus we see that the Lord Jesus wanted to discharge Himself before His disciples of the responsibility, but not to lessen that of Judas. He, Judas, was in the foreknowledge of God, the son of perdition, anticipating his betrayal. Ps. 109:8. However, the Lord Jesus, in His infinite compassion tolerated Judas. He opened for him a door, as it were, giving him a chance, but he yielded to Satan completely. Therefore He is called a devil. John 6:70. Nothing good is said in the Bible about Judas.

Question. *Do you think the ruling powers in Rome will get control of Palestine?*

—A. G. B.

Answer. That may take place under Antichrist who will be a Roman. Dan. 9:26.

Question. *Will you please explain Matt. 24:15—"stand in the holy place." Where or what is it? Also Lev. 11, about food. Does it mean for all, or only, for the Jewish people? I do not eat pork, but see Jews occasionally eating ham, etc.*

—C. M.

Answer. It means Antichrist who will be given a place in the temple, 2 Thess. 2:4, which will be built by his help. Dan. 11:31. The unclean animals were forbidden to Jews only. But some children of God of Gentile descent desire to please God in this respect too.

\* \* \* \*

Question. *If Christ emptied himself when He took on the form of sinful man, what became of the body He had in the beginning in the likeness of which Adam was created? His resurrection body was the same as the one crucified except that it had the same qualities as his pre-incarnate body. Was the pre-incarnate the one in which he wrestled with Jacob?*

—E. B. M.

Answer. He had no body before the incarnation. He could assume many different figures and appearances. He appeared many times as the Angel of Jehovah, as Melchizedek, as one of the three men who talked to Abraham and as a man to Jacob, etc., but He never had a body before He came as a babe in Bethlehem. (Ask for our tract called "The Trinity in the Old Testament").

\* \* \* \*

Question. *According to Rev. 5:9 we read that the great Salvation chorus is to be composed of every kindred and tongue and people and nation. I ask—must all these be gathered into the body of Christ before He come?*

—A. B. C.

Answer. This refers to the time immediately after the translation of the saints, both those that are alive at His coming and those asleep in the Lord, 1 Thess. 4:15. All those that John saw had been caught up to meet Him in the air and then were given those positions around and near the throne. There will be many others saved later on during the tribulation but they will be of different ranks.

One of the most recent young men thus reached is an American Jew about 25 years of age. When he was eleven years old, both his parents died and through the Federation of Jewish Charities he was placed in a new home with Gentile people. He remained there for five years after which time he left and became a wanderer.

On Wednesday, January 20th, like all other days, he was walking the streets, friendless and homeless. Providentially, he was led to walk opposite our Reading Room and glancing in that direction he saw our sign bearing the inscription, "Jesus, Israel's Messiah," also on the awning, "Him that cometh unto Me, I will in no wise cast out." He was attracted and crossed over so he could see what it all meant. Eagerly he took in all he saw. We invited him to come in and read, as this was the early part of the day. Without hesitating he entered and sat at the table reading the Gospel of John, continuing till mid-day. He never removed his overcoat, excusing himself owing to a shabby pair of overalls which he was wearing.

Thus he spent a whole day poring over the Sacred Story of our blessed Saviour. During this time he was also spoken to in the liberty of the Spirit as we showed from the Scriptures that Jesus in Christ, Acts 17:3, 18:5, and that through Him alone we have forgiveness of sins and eternal life. It was indeed a solemn hour in the Lord's presence. Isadore listened most attentively and showed much willingness to learn and know the Truth as it is in Christ our Lord.

It so happened that during that week Evangelistic meetings were being held in a Methodist Church, where the speaker was a converted Jewess. Informing him about these meetings he agreed to go that very evening. When the invitation was given to receive Christ as personal Saviour, he walked down the aisle, and still clad in his overcoat, he knelt at the altar and publicly confessed his faith in Christ.

In his case also a remarkable, almost instantaneous change was evident. Through the Friend that sticketh closer than a brother, he found many among the Lord's people who stood ready to befriend and accept him into Christian fellowship. Shortly after, he began to attend the evening classes of one of the Bible Schools in this city.

May He who has begun a good work in him also perform it unto the day of Jesus Christ.

### The Jew to the Front

An interesting item appeared recently in "The Christian Courier" of Sidney, Australia, which in itself is to our mind rather significant in the light of Isaiah 60:2, 3, "For, behold, the darkness shall come over the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

If we are truly in the last days, one of the signs that we must expect is that increasing darkness and confusion and distress will envelope the Gentile nations of the world while a slowly but surely rising sun of glory will begin to cast its rays of light and blessing upon the Jewish nation. Who knows but we are in the very beginning of this great phenomenon of prophetic history? Here is the article:—

"The Jew is still rising. In the recently formed British National Government two Jews are included in a Cabinet of ten members. One Sir Herbert Samuel is Minister for Home Affairs; the other, Lord Reading, is Minister for Foreign Affairs. Thus, the domestic and outside affairs of Great Britain have been entrusted to Jews to watch over and administer.

Moreover, as Sir Herbert Samuel was the first Governor of Palestine under the British mandate, the interests of the Jews in the Holy Land will be safeguarded, as he is thoroughly conversant with the experiences, trials and difficulties encountered in the upbuilding of Zion. Also, the interests of Jews throughout the world—so far as Great Britain is concerned—may well be left in the hands of these two brainy and eminent Jews.

This is a sign that the Jews will soon be pre-eminent over the nations of the earth (Zech. 8:20-23) when in the British nation—the greatest nation on the earth, which also has the mandate for Palestine—two Jews have such an outstanding influence in the Government of Great Britain.

Surely we are on the eve of the millennium. The coming of the Lord, then, for His Church, must be imminent."

Paul in this same chapter speaks of the destiny of his own nation in its relationship to all other nations which are designated as such by the word "gentiles;" in the original the word is "nations." Therefore, Paul looks far down the track of the centuries and sees his nation Israel on the siding while the Nations (Gentiles) go thundering by on the main line. What is the main line, Salvation? No! For God says there is no difference between Jew and Gentile in this age of grace. He does not favor the Gentile above His own Chosen People. But this main line is Government—Dominion. Because of this Paul says—"I would not that you should be ignorant of this mystery, lest you be wise in your own (Gentile) conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." Fulness of Blessing? Oh, no! Again we say that Paul is dealing with the nations, and we well know that this fulness is the filling to the brim of the measure of their iniquity so plainly prophesied by Joel 3:2. And then comes that crowning statement immediately following the phrase "the fulness of the Gentiles be come in," "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." If the fulness of the Gentiles meant that when the last Gentile who is to be saved, is saved, thus making up the so-called Gentile church simultaneous with the translation of the saints, Israel as a Nation must needs be saved. We know that such is not the case. But if we place the fulness of the Gentiles as the complement of their iniquity and dominion in the earth as taught by the second Psalm which iniquity comes to the full at Armageddon, then rightfully follows the assertion "all Israel shall be saved." For the moment Christ returns (Rev. 19) to smite the Gentile powers which are gathered

against Jerusalem and His People, "The Deliverer comes out of Zion" as foretold in Isaiah 59:20.

Again, you may ask about Acts 15:14: "Simon hath declared how God for the first time did visit the Gentiles to take out of them a people for His name." Let us look into the context of this chapter. The whole argument of the chapter is this: the Jews ask if the Gentiles will be fellow-heirs with them in the Kingdom. They well understood from the prophets that the Kingdom was promised to David and His seed. Yet here are the Gentiles coming in; what is the meaning of this? Then comes the answer of verse 14. Already great numbers of Jews were saved and in the Church but they were confusing Kingdom and Church truth. Thus James arises to explain to them what Peter has said "that God had visited the Gentiles" for the first time in the House of Cornelius to take out a people (notice, not the people) for His name. Already He had visited the Jews at Pentecost. Then James carries the argument to its conclusion by saying that after this visitation then will the kingdom be set up. And so we find in verses 22 to 27 of this same chapter that the Apostles and the elders were pleased to send greetings "unto the brethren which are of the Gentiles." Thus we see the reaction of kindness and love of these Christian Jews upon their understanding the position and composition of the Church. Would today that more Gentile brethren would in like manner see the position of the Jews and send them greetings of love and mercy to come into the church as these early Jews did to the Gentiles.

In conclusion, the Church is a new creation in Christ Jesus composed of called-out ones from all tribes, kindreds and nations. Let us therefore go forth with a new vision and renewed strength in the order that God has named—to the Jew first. Oh, how many of the lost sheep of the House of Israel, have been left outside the fold. Invest today in God's Vineyard which pays the highest dividends—the souls of the lost.



## 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.