

OUR FAR FLUNG BATTLE LINE

(1 COR. 14:8)

THEIR LINE IS GONE OUT
THROUGH ALL THE EARTH,
AND THEIR WORDS TO
THE END OF THE WORLD

Psalm 19:4

Leopold Cohn
Memorial Building



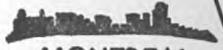
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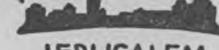
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AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

THE CHOSEN PEOPLE

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



JOSEPH HOFFMAN COHN, *Editor*

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

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JOSEPH HOFFMAN COHN
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No. 5

Salutation

"We go down to salute the children of the king"—II Kings 10:13

DEARLY BELOVED FRIENDS:

You just cannot please everybody. We try hard, but always somebody complains. Each year we call this February issue of THE CHOSEN PEOPLE our Annual Report Number, and we thought that our friends would love to read in it a sort of summary, or a setting forth in statistical form, of the world-wide activities of their beloved Mission.

So, in our February issue a year ago, we devoted a good deal of space in which our various missionaries gave their reports, which was included as a part of the year's summary. Many of our people were much pleased, but others seemed to be dissatisfied. They berated us for having given so much space to these reviews, whereas, in their opinion, the space could have been put to better use by giving instead something by way of Bible exposition. The criticism of one friend is a fair sample of many others: 'We know well enough that your missionaries are busy working all the time in all parts of the world, and we get some of their reports in THE CHOSEN PEOPLE month after month. Why, therefore, give it to us all over again in these condensed summaries?'

AROUND THE FIRESIDE

So now we will try to give you quite a different approach to our Annual Report. We had a dear friend years ago who, in the year 1915, went to be with the Lord, at the blessed old age of eighty-five. In our younger years she had become a sort of foster mother to the writer personally, and the Lord had led her to take a profound interest in the beginning struggles of the Mission-days of hardship and persecution. She gave liberally of her means, and much of the growth of the work owes its origin to her interest and help. She had a beautiful home in the northern part of New York State, and it was often the writer's privilege to visit there and enjoy the blessings of precious fellowship and wise counsel. At some future time we may tell you more about this devoted and faithful stewardess of God's bounties to this Mission, but we mention her now because we want to say that fond memory still holds dear the visits into this home. In the early evening we would gather about the fireside and talk over in detail many of the problems of the Mission. There was a freedom from restraint, and the Lord seemed to bless and bring fruitage from these open-hearted talks.

I would like to talk with each of our readers as though we were sitting together around the fireside. Somehow my mind seems to do a little reminiscing. I have found that people generally do not know how deep are the roots from which this Mission draws its strength and support. Fifty-seven years is a long time, and when it is remembered that this Mission has continued and prospered under the management of the one name, and by the sweat and toil under God, of the sacrificial life of the founder, Leopold Cohn, to whom his very breath meant the determined establishing of this Gospel testimony to Israel, the record becomes profoundly impressive. Especially when it is noted in these days how many meteoric novices are constantly shooting across the Jewish Mission skies, making all sorts of fantastic claims and proposing all sorts of ill-advised schemes, but exhibiting a more expert knowledge of exploitation and publicity seeking, than of really giving effectively the Gospel to the Jews. Through these stormy seas which come and go, your Mission has ridden the waves, steadily, patiently and, above all, under the manifest blessings of our Lord Who called us here and Who has preserved us through perhaps the most exciting and important half century of world history.

Study carefully, therefore, the financial accounting on pages 12 and 13. Then give thanks with us to God for His miraculous providing of the wherewithal with which the multiplied activities of the work have been accomplished. Somehow the Lord keeps His promise that He will neither slumber nor sleep when it comes to seeing to it that Israel shall have the Gospel message in these closing days of an apostate age, before the cry will come, 'Too late!'

"WHOM SHALL I SEND?"

Of course, our friends will rejoice with us and thank God with us. But perhaps we should mention our enemies also; for we do have enemies. If we did not, there would be something wrong with us. Whenever a work of this sort actually accomplishes results for the Lord Jesus Christ, the surest sign that it is doing God's work is persecution from Satan. From the time that my sainted father opened, in a renovated horse stable in that section of Brooklyn called Brownville, the first Christian mission to the Jews ever known in the city of Brooklyn, there has never been, I suppose, a day without enemies. So fierce and so desperate were the attacks on many occasions that life itself seemed to hang in the balance. In addition there was poverty, the kind that put us children to bed (there were four of us) many a night without any supper, simply because there was no supper to be had in the house.

As I grew up, the time came when the situation had become extremely precarious. I left my college days and went to my father, but instead of saying to him, 'Father, give me the portion of goods that falleth to me,' I said, 'Lend me one hundred dollars! I am going out over this country and bring the desperate call of the Jewish Mission to the man in the pew. To this I will devote my life. I am young, healthy, and have no family; God calls, I will go.'

So, the hundred dollars was finally forthcoming, but it was a hard squeeze, because in those days one hundred dollars represented the entire income of the Mission for a whole month! And I could not draw it as an expense advance, but I borrowed the money and I would pay it back, because

FROM OUR BOOK ROOM

TRACTS FOR JEWS

We have them. They are brief, to the point, and attractively titled. Written from a background of fifty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

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1950

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THE CHOSEN PEOPLE

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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. 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 the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established 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.

Field Missionaries. The work of evangelizing the Jew is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and in Cuba ("The Message of the Christian Jew") with South America in prospect. Stations are being added as funds permit. List sent on request. Pray for this far-reaching ministry. Gifts for this department should be specified "For Radio Fund."

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$250,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. The Mission exists, as a testimony to the God of Israel Who has never failed to move the hearts of His children to come to our help.

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

Bequests. Form of Bequest: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of \$....., to be used for the purpose of said corporation, as defined in its charter."

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.

Students in Training. Continually we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

Programs for Meetings. We have prepared Jewish Missionary programs for services devoted to prayer and interest in behalf of God's covenant people—hymns, Scripture reading, inspirational papers, all complete. Offering of meeting may be sent to us.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

Machpelah. A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

Articles of wearing apparel should be sent to 27 Throop Avenue, Brooklyn 6, N. Y.

I felt sure the Lord would honor this pioneer venture. My salary was to be \$25 a month, but only if I earned it on the road. And so, out I went. Lack of space makes it impossible for me to tell you of the days spent in Kansas prairie towns, or of the days traveling back and forth over the corn belt State of Iowa, where 'the wandering Jew' became almost a household word among the churches from the northernmost part of the State down to the southern tip. Many a day I tramped through the streets of these towns with just two dollars left in my pocket that I could rub one against the other, but always I knew that somehow and somewhere the money would come to take care of me and to help me send back at least something day by day that would help the work of my father in Brooklyn. We sort of divided assignments; he tarried by the stuff, and I went out to do battle. This meant that wherever I appeared in public throughout the west, the people of God who listened could at any time go to New York and over to Brooklyn and see for themselves the truth of what I was telling them. Many did come, and were amazed and sometimes staggered with the sight of a Mission hall jammed full of Jews listening to a venerable and venerated Jew on the platform telling them about the only hope of their salvation, the Lord Jesus Christ. And when they heard born-again Jews arise and tell of the new Christ life in their hearts, their joy knew no bounds; here were those 'hopeless' Jews being saved by the Gospel message, just as were Gentiles!

"USE DOTH BREED A HABIT!"

Nor was it an easy task out in the field. The very claim that I made, that the Gospel must be given 'to the Jew first,' seemed to infuriate some of the very best of the Lord's people in the churches. For so many years they had been taught that the Jew's chance was gone, and here was I, daring to smash down every idol of their doctrinal souls! But I felt that I must keep to the vision that God had given to me. I made up my mind I would nail my flag to the masthead, and if the ship went down, I would go down with it.

I had left Portland, Oregon, where I had spent several weeks knocking on doors, and finally getting a hearing here and there. The Lord had given me some good friends there, and one dear brother, now with the Lord, had become particularly attached to me. He had given me a generous check which I had forwarded to New York immediately to help the faithful and heroic father who was holding the fort. And this friend—Alexander H. Kerr—had come with me down to the railroad station and had wished me Godspeed, urging me not to be so self-contained. He said, 'You have a message, by all means shout it from the housetops, and God will honor you and God will bless you.'

From Portland I headed straight for Los Angeles where I had an engagement at the Y.M.C.A., which had been made by correspondence. I had sent all my money to New York, after having paid for the railroad ticket to Los Angeles, and kept in my pocket \$100 in cash. With this I arrived in Los Angeles. Apparently, as reported in the Book of Job, when the children of God come together, Satan also comes along. In this case it looked as though Satan had gotten to Los Angeles before I did, because when I called up the Y.M.C.A. secretary he seemed to have changed front entirely. In rather an abusive tone he said to me that my date with him was cancelled and that he had no use for me. His name was Emmett. I noticed a few days ago that

he had passed on to be with the Lord, and, of course, now he knows better than he did in those days in Los Angeles. The year was 1911. He continued his conversation with me rather angrily, on the telephone, saying, 'You cannot speak in the Y.M.C.A. building and I shall see to it that every church in this city shall be closed to you.' He did not offer any reason for all this strange action, but gave me fair warning that I would get no hearing in Los Angeles. Whether opposition rabbis had put pressure on him before I reached Los Angeles, whether he had learned beforehand that my message was too 'orthodox' for a Y.M.C.A. audience, or whether it was the fear of a few dollars being given toward a Gospel work not sponsored by the 'Federation,' I shall never know.

But his action left me stranded. I remembered my dear friend's parting words up in Portland, that I had a message to give and it must be given at all costs. So with remarkable boldness for a youngster, I went up to the pastor of the great downtown Temple Baptist Church, the auditorium of which was also called the Philharmonic Auditorium. This had been made famous by the pulpit oratory of Robert J. Burdette, and was easily the most popular gathering place in the city at that time. I told the pastor who I was, and that I had been shut out of previously-made engagements, and asked him if he would let me speak in his church either Sunday morning or Sunday night? It happened to be Christmas Sunday and he laughed at me and thought I had considerable boldness even to make the suggestion. This was a Tuesday. I asked him if he could not let me have the auditorium for the Sunday afternoon when nothing was scheduled on his program, and I would do the best I could to draw an independent audience. He looked at me in amazement and said, with pitying disdain, 'Who do you think would come out to hear you, an unknown nobody, on Christmas Sunday afternoon? Besides, we do not have the church for Sunday afternoon, we have it only for Sunday morning and Sunday night.' I asked him if there were not some way whereby I could rent the church for the afternoon meeting; he told me to go upstairs to a certain floor where I would find the renting office of the building, and I could make whatever arrangements I wanted with them. So upstairs I went to the top floor, and there saw the renting agent. He told me that the church auditorium was unrented for the coming Sunday afternoon. He would let me have it for \$50 which had to be paid in cash. I had just the \$100 in my pocket, and I took out immediately five ten-dollar bills and laid them on the counter. Receipt was given, and it was stipulated that I was to have the auditorium for Sunday afternoon from 3 to 5, with one large backdrop curtain, a small table on the stage, and two chairs. I was also to have the privilege of a display easel in the outside lobby of the auditorium, for the rest of the week.

GOOD NEWS, BUT UNWELCOME

So, with the receipt in my pocket, I went out and telephoned my Y.M.C.A. friend that I had found a place and I was holding a meeting Sunday afternoon. He seemed to be quite disturbed, and demanded to know where it was. I told him he would find out when the right time came.

My next problem was to make the Sunday afternoon meeting a success. I had never tried this sort of venture before and I must admit that I was nervous. During the week I had many hours of weakening and even despair.

PURGING OF ISRAEL

In order that Israel may be usable in the hand of the Lord, He will remove all carnal supports in which they trusted. Evil of every kind must be uprooted and done away with. Horses and chariots, in which Israel often placed her confidence, will be destroyed. They had been forbidden even in the time of Moses. Deuteronomy 17:16. Their fortified cities will be demolished. Witchcrafts manipulated by hand will be abolished and soothsayers will be no more. Pillars which were heathen symbols of the Canaanite worship will be destroyed. Asherim will be utterly exterminated from her midst with the cities where these services were performed. The Asherim were trees or posts set up as idols and dedicated to the Canaanite goddess of nature. They were prohibited (Deuteronomy 16:21) and to be destroyed (Exodus 34:13), but the ungodly in Israel had them nevertheless. II Kings 13:6 and 23:6. How futile to trust the gods of the nations. They too face destruction!

PEACE IN MESSIAH

With a world crashing about us and many subjected to the constant dread of war, how blessed indeed it is to have satisfying and rich peace. Many are still seeking, but the child of God now knows it as a precious reality. Peace and rest of heart and soul are ours through the work of the Lord Jesus Christ on Calvary. But He died thus that Israel too might have this peace through their redeeming Messiah. You will remember that one of His last prayers on the Cross was for them. Have we bestirred ourselves to give them the message of peace through the blood of His Cross? What excuse can we give Him in a coming day for our neglect or indifference? And we need to be reminded, too, that peace on earth came not with the birth in Bethlehem, but will be realized when He comes again to reign over regathered and redeemed Israel. Let us hasten the return of the King by spreading the gospel of His grace among His own, Israel His glory.

Our Radio Ministry

"THE CHOSEN PEOPLE BROADCAST"

WADC	Akron, Ohio	Friday	9:30 a. m.	1350 K. C.
WSID	Baltimore, Md.	Sunday	7:45 a. m.	1570 K. C.
WLAW	Boston, Mass.	Sunday	11:45 a. m.	680 K. C.
WCFL	Chicago, Ill.	Sunday	8:30 a. m.	1000 K. C.
WERC	Erie, Pa.	Sunday	9:30 a. m.	1230 K. C.
KGER	Long Beach, Calif.	Sunday	7:45 a. m.	1390 K. C.
WKAT	Miami Beach, Fla.	Sunday	7:45 a. m.	1360 K. C.
WINS	New York, N. Y.	Sunday	9:00 a. m.	1010 K. C.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a. m.	1340 K. C.
WORZ	Orlando, Fla.	Sunday	9:30 a. m.	740 K. C.
K X L	Portland, Ore.	Sunday	8:45 a. m.	750 K. C.
WSAY	Rochester, N. Y.	Sunday	8:45 a. m.	1370 K. C.
KING	Seattle, Wash.	Sunday	7:30 a. m.	1090 K. C.
WOOK	Washington, D. C.	Saturday	7:45 a. m.	1590 K. C.
KFBI	Wichita, Kansas	Sunday	11:00 a. m.	1070 K. C.
CKPC	Brantford, Ont.	Sunday	8:45 a. m.	1380 K. C.
CKTB	St. Catharines, Ontario	Sunday	8:30 a. m.	1550 K. C.

"MESSAGE OF THE CHRISTIAN JEW"

CMCQ	Havana, Cuba	Sunday	6:00 p. m.	1420 K. C.
COBQ	Havana, Cuba	Sunday	6:00 p. m.	9235 K. C.

overcome their enemies (verses 7-9); and (3) He will destroy all weapons of warfare, and idolatry also (verses 10-15), so that warfare will no longer be a possibility. Shiloh will be the Author of peace, and will be able to maintain it as well. How this will be carried out is revealed next. The Assyrian of verse 5 has been explained by some as an indication of an Assyrian foe in the end time before the earthly rule of the Messiah. The majority of expositors understand the reference to be representative or typical; that is, they take it as a type of the nations, because this was the one which threatened Israel in Micah's time. The enemy of that day is representative of all Israel's enemies. From Joel 3, Zechariah 12 and 14, and other portions it is clear that there will be a confederated movement on the part of the nations of the earth at the end of the Great Tribulation to blot out God's chosen people Israel. But the Messiah is the Champion of the cause of Israel in that hour. He raises a sufficient bulwark, referred to here as seven shepherds and eight princes among men, against the onslaughts of the enemy. They will effectively stem the attack of the enemy. Then the battle will be carried into enemy territory. As the foe invaded the territory of Israel, so would their own borders be entered. Nimrod is mentioned, because in him both Babylonia and Assyria may be said to be united. Genesis 10:10. The deliverance will come through the Messiah who will use His own to waste (literally, to eat up) the enemy's land. The revelation of the Messiah in this portion is indeed full. He is first seen as the Babe born in Bethlehem; He is indicated as the Everlasting One whose activities have been from eternity; His Shepherd rule is set forth next; His character as Peace-bringer is next before us; and finally, He is

disclosed as the great Deliverer of His people. No one was ever as humble as He, and no one ever so majestic. How satisfying a portion He is continually for His own.

ISRAEL IN BLESSING UNDER MESSIAH

In two striking figures the remnant of the Lord's people is set forth as they enjoy the bounty of Messiah's reign. They are first compared to dew from the Lord and showers. Since rain does not fall in Palestine from the beginning of May to the latter part of October, the dew, the night-mist of the summer months, is essential to the summer crops. The dew speaks of Israel's abundant, refreshing, and fertilizing ministry among the nations. The idea of abundance is conveyed both by the dew and the rain. It will be granted from the Lord, all of grace, in no sense dependent upon the wish or will of man. The righteous among the nations will enjoy this phase of the service of Israel, but there will be rebellious ones as well. To these Israel will appear as a ravaging and irresistible lion. Israel will serve in a twofold character: as a source of refreshing (dew, showers) and as a source of power and judgment (lion) in God's hand. She will prevail over every enemy; for when her hand is lifted up in power and victory above her adversaries, then all her foes will be routed. How different is this picture from the one with which our chapter began. The difference lies in Israel's attitude toward the will of God: when contrary to that will, she is in distress and oppression and humiliation; when in the center of that will, she is a source of refreshing, power, and blessing in the hand of God. Dear reader, the same principle operates in God's economy for you and me. What is your attitude toward God's will?

I went to a sign maker, and had him make me a good sized display sign. This I took up to the Temple auditorium and put it in the lobby outside on an easel, so that I occupied a place among the celebrities out in the main lobby, like Galli Curci, Schumann-Heinck, Caruso, and several other such notables.

I had met a good friend in Los Angeles whose name was W. Leon Tucker. At that time he was pastor of a little church on Boyle Heights called Calvary Baptist Church. To eke out living expenses he had a small printing shop. To Brother Tucker I went and he printed 10,000 special announcement cards for my meeting, and charged me only \$30, which I also paid for in cash. This left me a little less than \$20 in my pocket for the rest of the week. My room at the hotel I did not pay for, preferring to wait until my week would be up.

The next job was to see that these 10,000 cards would be distributed. I went through many churches during the week days, saw the janitors personally, and got permission to put these cards in the pews. Then I carried a supply with me all the time as I walked up and down the streets and threw them into parked automobiles. In those days they were mostly of the open touring-body type.

It proved to be necessary that I stop every so often in the lobby of the auditorium to see how my easel sign was making out. But everytime I got there, lo and behold, it was nowhere in sight. And I had to dig up the janitor each time and demand, 'Where is my sign?' We would search around and finally find it in some hidden place behind a door or in a closet. Then I would make him dig it out and give it front place alongside of Caruso. I felt in my soul that while Caruso could sing better than I, he could not begin to deliver the message that God had given me to deliver! So in my heart of hearts I was really better than Caruso. If I did not encourage myself, who was there to do it for me?

"YOU ARE A VERY SMART YOUNG MAN!"

The second afternoon of this exciting experience, I came up to the auditorium to look at my sign, when a rather distinguished gentleman approached me and said, 'Are you the Jew who is going to speak here Sunday afternoon?' I told him I was. 'Well,' he said, 'I want to shake hands with you; I have never before in my life met a Christian Jew and I expect to be here on Sunday to hear you. But there is a favor I would like very much to ask of you. I am the teacher of a large class of men down in Nashville, Tenn. One of the questions that has puzzled us a good deal in that class has been the fact that nowhere in the Bible can we find the name of David's mother. Now you are a Jew and I have an idea that you ought to know.' I told him I really did not know the answer offhand, but that I would be glad to make a little research for him and would let him know later in the week. He said, 'You will find me here in the lobby quite frequently during the week and if you can find out the answer to this question, I will certainly make it worth your while.' I felt happy, because it looked as though I might earn a little to add to my diminishing store of funds. So between the times of going to the churches with the cards and putting the cards in the automobiles, and keeping track of my easel sign, I managed to spend a few hours in the Los Angeles library each day. I ransacked book after book, I turned shelves inside out, I looked here and I looked there. One day my search was rewarded and I had the answer. I

hurried over to the Temple auditorium, my pocket was pretty empty by this time, and I had lofty visions of a nice reward from this good brother. To my joy, there he was standing in the lobby, twisting his mustaches which were carefully waxed at each end. When he saw me he came toward me with a smile and asked at once, 'Did you find the answer to my question?' I said happily that I had, and told him the whole story. I waited patiently for my reward. The reward came, but it was in this way: He bowed to me, shook my hand again and with the most ingratiating smile said, 'Thank you, I owe you much more than I can ever repay; but I will say that you are a very smart young man!' And so I chalked up this 'reward' as one of the things that will probably await me when I get to Heaven.

THE LAST DOLLAR

Mention must also be made of the fact that I knocked faithfully and importunately on the doors of several newspapers, and succeeded in making friends with one of the city editors. He was really interested, so much so that he arranged for their photographic department to take my picture and put it in the paper on the Saturday Church Page. I am sure this helped us a good deal in getting an attendance. I had no more money with which to pay for advertisements in the papers, as I spent it all on the printed cards and the rental of the auditorium, and the little bit that I ate from day to day.

Came Saturday afternoon, and I had just one large silver dollar in my pocket. I did not dare to write home as to what I was doing or what were my financial resources. I was too proud to do that. But I did keep that silver dollar intact so that in case my Sunday venture should prove a total fiasco, I would have a dollar left with which to pay for a telegram to my father confessing failure and asking for another loan. This meant that I could have no supper, as I did not dare break the dollar. Many times since I have wished I had that dollar. I would frame it and entitle it, 'His last dollar'! I went to bed hoping with all the faith that I had, that next day would bring me deliverance. I laid the whole matter in God's hands. I knew I had done only that which was honoring to Him. But I had faced the ridicule and the sneers of a number of people in Los Angeles who laughed at this brazen young upstart attempting this sort of coup in a city as important as Los Angeles. Some thought that I still ought to be wearing knickerbockers, others objected that I did not even have a beard, not even milk whiskers. One fellow with a beautiful vandyke beard berated me in the lobby of the auditorium, 'Why, you beardless youth, you certainly have a nerve to talk like that.' And I turned on him and told him, 'Sir, if it is a beard you want, I can get you a billy goat.' And he turned on his heel.

"YOU CAN'T BEAT THE JEW!"

Came Sunday morning. Of course I could have no breakfast, and likewise at dinner time, no dinner. Along about two o'clock in the afternoon I thought I would take a walk toward the Auditorium to see if there would be by any chance anybody at the front door at such an early hour. It was with a good deal of trepidation that I slowly walked up 5th Street toward the park now known as Pershing Square, expecting and then not expecting. When I was about a block away I looked up and I saw in front of the Auditorium a mob of people reaching out into the street. I thought that perhaps

Hebrew language. The preexistence of the Messiah is being taught here, as well as His active participation in ancient times in the purposes of God. Isaiah, a contemporary of Micah, had already (9:6, 7) set forth the fact of the divine nature of the Messiah. To whom did the Jewish scholars refer this ruler? Rabbinical interpreters understood it of the Messiah, though they differed as to who He was to be. In the time of Herod there was no question in the minds of the chief priests and scribes as to the birthplace of the Messiah, Matthew 2:4-6.

Just as united as interpretation is on verse 2, so divided is it with regard to verse 3. One view would connect verse 3 with verse 1 and show the result of smiting the judge of Israel on the cheek, connecting all this with the judgment on Israel for the rejection of their Messiah. Another suggestion is that God gives up Israel to suffering under the Chaldeans because of their sins. They will not be restored till about the time of the Messiah's birth. With many others we hold that because of what was predicted in verse 2, it is clear that Messiah's birth in Bethlehem instead of Jerusalem which was the capital of the kingdom could only mean that the family of David had fallen on evil days, that Israel had been given up into the power of her enemies. So it was. When the Messiah was born in Bethlehem, Israel was writhing under the firm and galling yoke of Roman domination and oppression. The woman who travails to bring forth is the nation in general and the virgin Mary in particular. Isaiah already had foretold of the virgin birth, Isaiah 7:14. See also Revelation 12:1-6. The latter part of our verse is not stating that foreign Jews out of the land were to be gathered together to those in the land to receive the Messiah when He ap-

peared. The thought of the prophet, in keeping with numerous passages throughout the Old Testament prophetic Scriptures, is that Judeans of the tribe of the Messiah will be joined with the members of the other tribes in their own land before the ministry set forth in the next verse. It foretells the regathering from world-wide dispersion of the Jews scattered by the judgment of God.

The second coming of the Messiah is in view in verses 4-6. The rejected One becomes the Shepherd of Israel. He will stand, will endure as He feeds His flock. He shall have the needs of His people at heart. There is no more beautiful nor expressive designation of Christ in the Old Testament or the New than that of Shepherd of His flock. The office of shepherd expresses well His royal care and protection. Compare II Samuel 5:2 and 7:7. The concept of feeding has in it the thought of rule as well. Isaiah 40:11. All His ministry He will perform in the strength of the Lord and in the majesty of the name of the Lord His God. Though He subordinates Himself to the Father (John 20:17), the majesty spoken of will be more than divine endowment of a human earthly ruler. During His rule and government Israel will abide; they will dwell in peace and security. It is the same thought as that which has been before us in 4:4. At the time which the prophet sees for the fulfillment of the prediction, the Messiah will be great for His rule and power will be world-wide. What the Messiah's coming will mean for His people and the world is summed up under the thought of peace. He will be peace. He will have it in Himself and will bestow it on His people. He will be such to Israel in a threefold sense: (1) He will defend them against their enemies (verses 5 and 6); (2) He will empower them to

Studies in Micah

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CHAPTER V — Instalment 5

HUMILIATION OF ISRAEL

THE first verse of our English text of this chapter is the last verse of the fourth chapter in the Hebrew text. Probably the division of chapters in the Hebrew text is the better, because there is a return here to the thought in verse 9 of chapter 4. Zion is exhorted to gather together in troops to withstand the enemy. She is designated as daughter of troops, not only because of those stationed within her and in the outlying districts, but because she is in a beleaguered condition. The enemy has laid siege against Jerusalem. In the course of the siege the enemy smites the judge of Israel with a rod upon the cheek. The judge indicated here is probably the king. Such smiting was one of the greatest insults to an Oriental. The siege ends in conquest because only thus could their leader be subjected to such indignity. What invasion of Jerusalem is referred to here and who is the king thus humiliated? Micah is predicting the shameful treatment of King Zedekiah at the time of the Babylonian invasion of the southern kingdom of Judah. Any siege of Jerusalem after that time would not fulfill all the requirements of our passage. In the smiting of her king Israel was thus bearing the reproach of her sins which occasioned the Babylonian Captivity.

BIRTH AND MINISTRY OF MESSIAH

The degradation of the judge of Israel is contrasted with the greatness of the future Ruler of Israel. Micah first indicates the birthplace of the Messiah of Israel. Bethlehem Ephrathah was about six Roman miles

southwest of Jerusalem, and was the birthplace of David. Note Ruth 1:1, 2; 4:11. There were two cities by the name of Bethlehem, so this one in Judah is distinguished by the added name from the Bethlehem which belonged to the tribe of Zebulun. Joshua 19:15. Bethlehem means 'House of Bread' and Ephrathah comes from a root meaning fruitful; thus both names refer to the fertility of the region. The birthplace of the King is indicated as being too little to be reckoned among the thousands of Judah. The tribes were divided into families, clans, or thousands with a head or prince over each. See Exodus 18:25 and I Samuel 10:19. The prophet is indicating the insignificant character of the village, for we know that it is not mentioned among the cities of Judah in Joshua 15 nor is it in the list of cities of Nehemiah 11:15 ff. John 7:42 speaks of it as a village or hamlet. The low condition of the Davidic dynasty is also indicated here. From this small village will come forth unto the Lord the Ruler of Israel. The words 'unto me' are significant in that they show the coming of the Ruler is to carry out the purposes of God. He comes in the will of the Father to accomplish the plan of the Father. This Ruler comes forth from Bethlehem in time, but He is not circumscribed by time. His goings forth have been from old, from everlasting. These goings forth were in creation, in His appearances to the patriarch, and throughout the Old Testament history of redemption. The phrases of this text are the strongest possible statement of infinite duration in the

there had been some accident, and hurried to the building. I saw that these people had actually come to attend the afternoon meeting, but that the doors were still locked and they could not get in. So I shot in behind the lobby and found the janitor and asked him to open the doors, which he did. And the people poured in. I had found a good brother during the week, now with the Lord, whose name was George W. Hunter, and he had been my main encouragement through these days and now he was to preside on the platform with me, and to introduce me, although I suspect he was as little known as I was. Another friend I had found was John Trowbridge who used to teach me music when I was attending Moody School in Chicago. Mr. Trowbridge came to the meeting and helped in the singing.

By 3 o'clock we must have had 1,500 people in the auditorium. And we were certainly astonished, for had not God indeed wrought great things?

When finally Mr. Hunter presented me to the audience, I pitched in and explained that the doors in Los Angeles had been closed to me, that I had paid fifty good Jewish dollars for this auditorium because I knew the Lord had given me a message and I insisted on being heard, even if it cost me the last ounce of strength I had. Often I have pondered what kind of a figure I must have presented, a young lad; frail and quivering, on a huge stage, my back to the wall, and in a life and death battle against the whole world.

We had no ushers, and at the close when we presented the opportunity for the people to respond with their gifts, we picked a few men here and there at random and some people volunteered their derby hats and the boys went through the audience and took up the offering. After we were dismissed, the mob surged forward toward me and began pushing into my hand gold pieces, five-dollar bills, and short notes to ask me to call to see them. You can imagine how excited I was, but also how thankful. When we had finished the count, we had over \$1,400 in actual cash! I went out, took Mr. Hunter with me and we had one delicious dinner. One of the chief items was a 20 cent bowl of gorgeous, beautiful luscious ripe olives, which I had been looking at longingly for almost a week as I went by the restaurant day after day.

The next day I was indeed a busy young man. My telephone rang all day. Pastors here, and pastors there, opened their churches to me. I was invited to speak at various club meetings, and suddenly overnight I was lifted from obscurity to the limelight of public acclaim. A few days later, the Baptist pastors met in the same building where I had held my meeting, Temple Baptist Auditorium. One of them spoke to his nearby pastor friend in a sort of loud stage whisper, 'Did you hear what that Jew did last Sunday?' The other said, 'No, what did he do?' The first one, with a rather knowing nod, answered, 'Why, he took \$5,000 out of this church just at one afternoon meeting!' The other one looked at him in great surprise and said in solemn voice, 'Well, you just can't beat the Jew!' Later on the sum that I took out of Los Angeles grew to be \$10,000 just by gossip here and gossip there. Like a snowball rolling down a hill, the story of that fabulous Sunday afternoon attached to itself further adhesions until it got to be \$10,000.

Something else should be mentioned here, just as a matter of record and further praise. On Tuesday morning after the Sunday meeting, the mail brought me a letter from my faithful friend in Portland, and in it was a check for \$300! This was to me as though God were fulfilling to me the joy of Psalm 23:5, 'my cup runneth over.'

And so, these backgrounds will give you a better understanding of the divine roots that gave nourishment and strength to the feeble work which now has grown to the present illustrious and transcendent enterprise that girdles the globe. Then remember that through all these years the Lord has watched over us and has kept the promise that He gave me as my protecting guardian angel from the day that He first called me into His work, 'No weapon that is formed against thee shall prosper.' Isaiah 54:17.

"ME TOO"

Those were the days that Winston Churchill calls blood, and sweat, and tears. We were determined at any cost to give to our friends, the ones who trusted us so fully, the ones who were praying for us, the ones who were standing loyally with us through all manner of persecutions, the finest, the most faithful and the most conscientious administration of their money. This we have done through the years until God has signally blessed the work by making it the largest, the most trusted, the most beloved Jewish Mission undertaking on the whole earth.

In those early struggle years of our history, God gave us friends, loyal friends among the leading pastors of America. We read in Genesis 6:4, 'There were giants in the earth in those days.' And these dear brethren were indeed the spiritual giants of the early days of this 20th century. Towering in their theological heights of influence they seemed to sense that here was a neglected truth that needed new emphasis, and they cast in their lot with us. Among them were men like the stalwart pulpit orator of the Pacific coast, Dr. Walter B. Hinson, who pledged us his life loyalty. A. B. Winchester, of Canada, one of the ablest exegetes of the last generation, was another. So likewise, men like Dr. Oliver Van Osdel, dean of all the pastors of Grand Rapids, Mich. And Dr. Charles H. Irving and Dr. Wm. G. Moorehead, and Dr. James O. Buswell, Sr., and Dr. A. C. Dixon, and a score of others whose names we omit for lack of space. Such men are not to be found today. How times have changed. In those days the church was blessed and honored with pulpit theologians. Today, for the greater part, we have too many men who just 'run a church.'

These were the men who put their shoulders to the wheel, and gave us their love, their support and their fullest confidence. And we have guarded jealously this confidence and shall continue so to guard it for all the days that the Lord may yet give us to live and to work down here.

But our very success has brought in its wake a multitude of 'me too' aspirants. Many well-meaning brethren, having witnessed the Lord's blessing upon this Mission, and having sensed that the Lord used us as the means through which Jewish Mission work was popularized throughout the country, decided that they too would take the plunge; and they suddenly announced themselves as missionaries to the Jews! God did use us, and continues now to use us, to stir to the depths the consciences of the Christian Church, and so these new enthusiasts thought they would also see if they could not ride on the waves of the tide that God had helped us to bring in. The tragedy has been that most of them are tyros; they seem to know nothing, and sometimes less than nothing, about what real Jewish work is. They have no idea what it means to come to personal grips with the Israelite right in the land of the leeks and the garlics. Some of them just sit in swivel chairs and announce to the world, 'Give out my books!' Others tell you to toss about New Testa-

each other. But to make these statements before the general public, with many unbelievers ready to seize upon every chance to discredit the speaker, it is not always wise. Our Lord told us that not even one sparrow falls to the ground without the knowledge of our Heavenly Father. It was a dove that Noah sent out to discover whether the waters of the flood had abated. Of course, there are birds of prey, such as the vulture, which may be evil spoken of. The Lord tells the people of Israel in Exodus 19:4, 'I bare you on eagle's wings.' Of course it is true that the mustard tree parable does tell about the fowls that will find lodgement in the organization called the Church. Perhaps these may be evil birds. But we think the point is better established to say that there are good birds and there are bad birds.

6. The shepherds could not have been out on the Judean hills on such a cold night as that. There are many other reasons why this date is impossible. Clemens Alexandrinus, one of the early church fathers, tells that there were many who, more studiously searching after the day and year of Christ's nativity, affixed the latter to the 25th of the month Pachon. And in the year in which Christ was born, the month Pachon commenced with April 20; so that according to this reasoning Christ was born on the 16th of May.

* * * * *

Question: *Is healing in the Atonement? (Matthew 8:16, 17.)*

Answer: No, healing is not in the Atonement, and it is a sinful reflection against the finished work of our Lord at Calvary to teach such a doctrine. Those well meaning but misguided brethren who teach this unscriptural error do also teach what we call 'Backsliding.' The one philosophy inescapably issues from the

other. Because you see, if when a person is converted, his healing is in the Atonement, then at the very same moment that his soul is saved, his body also must needs be healed. And if the soul is saved through all eternity, then the body must be healed through all eternity! Of course it never works out that way; just see how desperately sick these 'healing in the atonement' victims are. So, in order to explain their being sick over and over again, they have to deny eternal salvation; and they teach that just as the body gets sick, so the soul backslides continually! This means that a person may be saved today, but tomorrow if he has a stomach ache and if he should die with the stomach ache, he would be everlastingly lost! So you see what inconsistencies these poor misguided people try to foist on the innocent child of God. A person desperately sick will grasp at anything, if only it has the slightest promise of recovery. It is the drowning man who will grasp at the straw. All this only adds more shame to certain charlatans who prey on these pitifully placed saints of God. We believe with all our heart that God *can* heal; but not that God *must* heal.

To some dear brethren whom we love, and who love us, we would like to say, in all brotherly kindness, don't you think it cruel beyond words that when a devout child of God comes to you with a body excruciatingly tormented with disease, and your prayers do not get the answer you wish, for you to tell him as so many 'faith healers' have done, 'Brother, you haven't faith enough'? Would it not be more kind and honest to explain to the suffering one that the Lord may have some unrevealed purpose in allowing this trouble to come, and that some day it will be possible to look back and to say, 'He hath done all things well'?

Questions and Answers

Question: 1. *What is the difference between the Kingdom of Heaven and the Kingdom of God?* 2. *Did Jesus die on Friday?* 3. *Is it true that the figure eleven in the Bible represents sin?* 4. *If the Jews had not rejected Jesus what would have become of the Gentiles?* 5. *Is it true that the bird represents evil in the Bible?* 6. *Is it true that Jesus was born on December 25?*

Answer: 1. There is no difference. The expressions are used interchangeably by our Lord Himself; and it is splitting very fine hairs to try to force into the New Testament a teaching that is not there. Daniel 2:44 tells us, 'And in the days of those rulers shall the God of heaven set up a kingdom which shall never be destroyed.' So here we have the Kingdom of God and the Kingdom of Heaven as synonymous. See for instance Matthew 12:28 where Christ Himself uses the expression, the Kingdom of God. See also such a reference as Matthew 6:33.

Now as to the expression Kingdom of Heaven, you may take the following references as samples, Matthew 5:3; 5:19; 7:21. Nothing is gained by trying to wrest the Scriptures so as to substantiate some eccentric doctrine of some particular Bible teacher or group of expositors.

2. Yes, John 19:31 is unimpeachable testimony on this point. This day of the crucifixion is specifically identified as 'the preparation,' which in Jewish ceremonial practice has reference only to Friday and to no other day. The further identification in this verse lies in the statement that the following day, the Sabbath, was also 'a high day.' Again to every Jewish scholar this is unquestioned testimony that that particular Sabbath was what is also called among

the Jews, 'a double Sabbath.' That is, it was not only the regular seventh day Sabbath of the week, but it also was the first day of the Passover, which made it a high day. The Passover was a movable feast, depending on the new moon, and so it would vary from year to year as to what might be the first day of the feast.

3. By arbitrary prerogative one can make figures and numbers mean almost anything. Sometimes these 'symbolisms' are overdone, and more harm is accomplished than good. There is nowhere in the Scripture a statement to the effect that the figure eleven is a symbol for sin.

4. Does not Romans 11:11 answer the question, 'Through their (Israel's) fall salvation is come unto the Gentiles, to provoke them (Israel) to jealousy.' If the Jews had accepted Christ as a nation, when He came 1900 years ago, there might have been no chance for the establishing of a Church and for the accession of Gentiles into the privileges of salvation through the blood of Christ, and membership in His Body. So here we have the wisdom of God, that He allowed the Jewish scribes, priests and Levites to reject officially the Christ, so that God could deal with the Jewish nation officially and judicially, and thus make way for Gentiles to enter into the privileges of the new creation, the Church, which as we know, He bought and paid for with His blood.

5. This is another of those 'symbol' teachings which many godly Bible expositors adopt, but without ability to substantiate in the Word of God. Of course, it is pleasant to use such typologies if we are just talking among ourselves in a small group, and we are all God's born-again children, and we understand

ments. Others have still stranger schemes for reaching Jews with the Gospel. But when it comes to asking them for visible, definite Jewish conversions, they usually answer with rather pious upward looks, 'God keeps the books.'

WHAT IS REAL JEWISH MISSION WORK?

Suppose you were coming out of your church some Sunday morning and a certain somebody whom you had never seen before pushed into your hand a copy of the Book of Mormon. Would you read it? Of course you will answer, with no uncertain disgust, 'Certainly not!' Well, dear brother, this is exactly what the Jew does when you push into his hands a New Testament, in the street or elsewhere. Pushing into the hands of a Jew the New Testament is not Jewish Mission work. It is just deceiving yourself, evading your real responsibility. We would not dream of giving a Jew a New Testament until after we had known him. We first build up an interest on his part by giving him a little tract, and then a little later making him eager to see and to read a Gospel. Then we give him a single Gospel and again we examine him. Finally, after a long tutelage, we give him a New Testament. Thus we come into personal grips with the Jew himself, the same Jew over and over again, until in God's good grace we have actually won him as a trophy for our Lord Jesus Christ. And when we tell you that we have so-and-so many converts, we are prepared to give you their names and addresses and tell you where they were baptized, and where they are now located.

Another enterprise which calls itself a Jewish Mission maintains a sort of summer vacation Bible school. A young woman who was a teacher there came to see us on a number of occasions and we asked her how many children they had in this summer Bible school. She replied 'about 35.' I then asked her, 'Are they all Jewish children?' And she answered, 'Oh, no,' and then I pressed the question and asked her just how many were Jewish among those 35. She finally came out with the confession, 'I think we have four Jewish children!' And these poor deluded workers say they are doing Jewish Mission work. When our Mission tells you that our Miss Hilda Koser has 200 children in Coney Island coming to her various classes, everyone of those children is a Jewish child. There is not one Murphy or Fitzpatrick among them. And Miss Koser is quite prepared to show you the enrollment books and go with you, house by house, to call on the families involved. This is real Jewish work, and it takes every ounce of strength we have. But it produces results that are honoring to Him and it gives us a clear conscience when we come to you who are our supporters to give you an account of our stewardship.

In other words, as a famous preacher once said when he introduced us to his audience, 'These people do the work — others only talk about it.'

And this is true also in every Branch of our Mission and in every activity. Our publications alone are the arsenal from which practically every Jewish Mission in the world draws its weapons of war. On our postage meter machine you may be surprised to know that the actual cost of our mailing of tracts, Gospels, New Testaments, THE SHEPHERD OF ISRAEL, just ordinary Gospel literature sent for distribution among the Jews over the world, runs between \$500 and \$700 a month! So you see how far reaching your testimony is.

But now we have said enough. We turn over to you the reports, and we say to each one of our friends, 'Thank you for having labored with us,

prayed with us, fellowshiped with us, and fought for us through all the varied experiences we have had this year.'

For the year to come we look only with trustful eyes to Him Who has guided, watched over, and blessed us 'hitherto.' And with that unfaltering trust within us we lift up our hearts and say to Him Who has been our strength and our help, 'Henceforth our hope is in the Lord forever and forever.' Psalm 131:3.

Ever faithfully yours in His service,



P. S. Just a flash announcement well enough in advance to enable you to make your plans. We mean the annual SUMMER'S END BIBLE CONFERENCE, which has in these few short years taken a blessed hold on the hearts of our people. Many look forward to these meetings as the year's mountain top of their spiritual life; and the Lord surely has met us in these gatherings of power and inspiration. We are ever grateful to our Lord for having enabled us to develop this as a part of our general world wide ministry. For 1950, that you may know in advance, the dates are from Sunday, August 27, through Sunday, September 3. We can at present announce the following speakers, with several more to be added later:

Dr. Charles H. Stevens, pastor of the Salem Baptist Church and president of Piedmont Bible College, Winston-Salem, N. C.; Dr. James H. Miers, pastor Fourth Presbyterian Church, Washington, D. C.; Dr. James T. Rider, pastor Ruggles Street Baptist Church, Boston, Mass.; Dr. W. H. Rogers, former pastor First Baptist Church, New York City, author, lecturer, Bible teacher; Dr. L. Sale-Harrison, Bible teacher and author, Seattle, Wash.; our own Dr. Charles Lee Feinberg, author, Bible teacher, conference speaker, professor of Old Testament, Los Angeles Bible Theological Seminary, Los Angeles, Calif. Dr. Rogers will give a series of messages on the Holy Spirit. Dr. Stevens will give a series on the various sacrifices under the Mosaic Code and the beauty of their meanings in the light of our Lord's work at Calvary.

In addition, your General Secretary will take part in the program; it is expected that before that I will have returned from my summer trip to our fields in Palestine and in Europe, and I hope to have much to report.

Also, another surprise will be the presence with us of our dear brother, Pastor Henri Vincent, who is the Honorary Director of our Central Europe Mission Station in Paris. He will be able to give first-hand experiences that he himself went through during the Nazi occupation and up through the Liberation. Pastor Vincent is a native-born Frenchman, but he speaks English excellently, having been educated in one of our American seminaries some twenty-five years ago. There will also be the several workers of our own American staff, who will take part in giving reports of the various undertakings to which they are particularly assigned and attached. So, plan to come if you possibly can; and if you come, be in expectation of a rich feast at the Lord's table. Above all, pray for us.

According to the *Indianapolis Jewish Post*, Mr. Serge Koussevitsky, the well-known conductor and former director of the Boston Symphony Orchestra, is to be allowed to enter Israel to give a concert with the Tel Aviv Symphony Orchestra.

He had previously been refused permission on the ground that he had been converted to Christianity as a child. The Israel Government changed its decision following pressure by Mr. Koussevitsky's friends, among whom is President Weizmann.

* * * * *

For the eleventh consecutive year, under the sponsorship of the National Federation of Temple Brotherhoods, the Jewish Chautauqua Society is to send rabbis to colleges and universities throughout the United States to instruct Christians on Jewish subjects. It is estimated that 425,000 Christian students will attend the classes and discussions.

The subjects, which are chosen by the rabbis and the deans of the colleges, include Jewish history, literature, religion, modern Jewish beliefs and practices, Jewish contributions to civilisation, and the Jew in American history.

* * * * *

The next Zionist Congress, the twenty-third, and the first since the establishment of the State of Israel, will definitely be held in Jerusalem in the coming summer. It will be the first Congress held in Palestine.

* * * * *

A World Missionary Conference was held in Edinburgh in 1910, and certain words taken from the report of the conference are as stirring, as vital, as true, and as imperative today as they were then. What a battle-cry they are—'The time to reach the Jews with the Gospel is NOW!' Could words be more apropos than these? Here they are:

'The Jewish people have a peculiar claim upon the missionary activities of the Christian Church. Christianity is theirs preeminently by right of inheritance. The Church is under special obligation to present Christ to the Jew. It is a debt to be repaid, a reparation to be fully and worthily made. The attempts to give the Gospel to this widely scattered yet still isolated people have been hitherto inadequate. The need is great for a change in the attitude of the Church towards this essential part of the Great Commission. The winning of this virile race with its genius for religion will be the strengthening of the Church of Christ and the enrichment of the world It is still Jesus whom the Jew must accept or reject. The Gospel must be preached to the Jew wherever he may be found. The time to reach the Jews with the Gospel is now. Christianity was born in Judaism and owes a debt to bring the Jew home at last to the faith of Christ. Reformed Jewish rabbis in the United States may speak of Him in flattering terms and accept Him as one of the great prophets and teachers of mankind, but the gulf between them and Christianity remains practically as wide as that which must be crossed by the Orthodox Jew before he acknowledges the Lordship, Divinity, and Messiahship of Jesus of Nazareth.'

* * * * *

A mother went to a Government office to claim the Family Bonus for families exceeding six children.

'How many children have you?' she was asked.

'Two,' she replied.

'Then why ask for the Family Bonus?'

'Why! Don't you trust me to have four more children?' she said indignantly.—*Jokes They Tell in Israel.*

Jewish Notes

THE SAMARITAN community of Nablus ceased to exist on Wednesday, when the last three remaining families crossed into Israel. The Samaritans have lived in Nablus since the time of the First Temple, 2,000 years ago. They were the fiercest enemies of the Jews when they were building the Second Temple.

Their religion is very similar to that of the Jews. Their Temple was on Mount Gerizim, on the slopes of which Nablus stands.

When the Palestine war broke out, less than 100 Samaritans lived in Palestine, and most of them moved to Israel. Only a few Samaritan priests remain in Nablus to guard the old scrolls. The Arabs have usually treated the Samaritans well.

Over 300 Jewish youths from North Africa, who immigrated to Israel earlier this year, returned to North Africa last week. Their return was arranged after they had repeatedly demonstrated in front of the French Legation in Tel Aviv demanding to be sent back.—*The Jewish Chronicle*.

* * * * *

For smashing a barber's shop found open on a Friday evening, Yehoshua Hartman and Avraham Gelberg, Sabbath observance zealots, were sentenced to a week's imprisonment by a Haifa court. They were found guilty of causing a disturbance and wilful damage.

Both were members of the 'Sabbath Guardians' organisation in Haifa.—*The Jewish Chronicle*.

* * * * *

For the first time, the President of the U.S.S.R. was addressed in Hebrew at the Kremlin, when Mr. Mordechai Namir, Israeli Envoy Extraordinary and Minister Plenipotentiary to Moscow, last week presented

his letters of credence to M. N. Shvernik, President of the Republic.

Mr. Namir expressed the hope that the Soviet Union, which had greatly assisted Israel in its struggle for independence, would, in the future, make efforts to understand Israel's many problems.

In his reply, President Shvernik, who was accompanied by M. Andrei Gromyko, the Deputy Foreign Minister, said that he would attempt to cement the existing friendship between the two countries.

The Israeli envoy was earlier received by M. Vyshinsky, the Foreign Minister.—*The Jewish Chronicle*.

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A visit to the Old City of Jerusalem by King Abdullah was the signal for launching an 'offensive' by the King against plans for the internationalisation of the Holy City and for final incorporation of the Arab parts of Palestine in the Hashemite Kingdom.

The King said in an interview that the internationalisation of Jerusalem would be carried out 'only over my dead body,' and that no one would take from him those parts of Palestine 'which my soldiers have conquered with their blood.'

The Church authorities are reported to have modified their attitude on the question of internationalisation. They are now stated to be ready to compromise and to agree that only Holy Places recognised as such by the various denominations should be internationalised, the rest of the city to be under Jordan and Israel control respectively.

The reports add that even the Vatican is now showing a more cautious and moderate approach to the internationalisation problem.—(J.T.A.)

Incidents In The Work

"THE ZIMMIES" RETIRE ON LEAVE OF ABSENCE

By Sarah V. Press

DEEP feeling was the predominant note in the gathering last night at Calvary Baptist Church, Second and St. Louis Streets, Los Angeles, to do honor to Rev. and Mrs. Elias Zimmerman, who for the present are withdrawing from active direction of the work of the Los Angeles Branch of the AMERICAN BOARD OF MISSIONS TO THE JEWS. Mr. Aaron Rothman, who has lately established residence in Los Angeles, will have active charge of the work in the interval.

Led by Mr. Zimmerman, the meeting opened with the usual devotional service of song, praise and prayer, succeeded by a brief but cogent review of the Book of Acts, wherein Mr. Zimmerman in his closing remarks admonished the flock in the spirit and words of the great Apostle to the Gentiles.

Then all took their places in the Dining Hall, which was completely filled. After prayer was offered, Mrs. John Costa, accompanied on the piano by Miss Helen Graber, expressed in song her joy in salvation which, along with the conversion of all of her family, including husband, son and daughter-in-law, stemmed from a tract given her by the Zimmerman group at a beach meeting.

Mr. Morris Baker and Mrs. Robert Press voiced their belief that the past twenty years had been only a preparation for 'the greater works' to follow. 'Come ye yourselves apart and rest awhile' is ever the Lord's gracious invitation to those who have labored faithfully in His vineyard.

Followed by the gratitude of their flock, the farewells being spoken, the tokens of esteem, consisting of two very beautiful plaques with precious Scriptural quotations having been

tendered and accepted with thanks, 'the Zimmies,' affectionately so-called since the early days of the little mission on Brooklyn Avenue, retire for a year of well-earned rest.

Toward the close of the meeting, Mr. H. Hidden, one of the deacons of the Calvary Baptist Church, urged that the ministry of Mr. Rothman, if it were to be effective, preceded as it has been by a man so able and devoted as Mr. Zimmerman, would need the fullest support and cooperation of both the workers and the congregation. These remarks were followed by a few words spoken with modesty and sincerity by Mr. Rothman.

BOOK FAIR IN HAVANA

A few excerpts from an interesting report sent us by Paul H. Wilson, our missionary in Cuba.

LAST night a young Turkish Jew by the name of Cohen stood by our display and listened to us for about an hour; he was much impressed by the Messianic prophecies of Isaiah and Zechariah, and I gave him a complete Spanish Bible. He left and in about an hour returned with his mother and three young women. All were interested.

I met for the first time, a few nights ago, a Greek Jew. He also accepted a New Testament with the promise to read it daily. We have distributed the Word in Yiddish, Hebrew, Spanish, English, Portuguese, French and German. Of course I get rebuffs. There is one street here where the Jews act as though I were poison ivy; but just a few blocks away they treat me as though I were King Solomon himself. It's a great life!

Fifty-fifth Annual Financial Report

American Board of Missions to the Jews, Inc.

This report includes contributions and disbursements for current operations for the twelve months ended December 31, 1949, and does not include transactions relating to the special funds and net resources account.

Respectfully submitted, FRANK E. DAVIS, *Treasurer*

RECEIPTS

Cash Balance, January 1, 1949:	
General Fund (including Revolving Fund)...	\$190,865.47
Receipts During 1949:	
General Fund	\$302,772.61
The Chosen People	9,814.95
Gospel Distribution:	
Including The Shepherd of Israel and literature, tracts in English and in Yiddish	7,788.03
Poor Fund	1,821.04
Refugee — Overseas	13,198.65
Refugee — By transfer from Post-War Reserve	8,915.07
Children's Work	219.08
Education—Student Training—Missionary Institute	570.15
Radio Ministry Fund	879.65
Tribulation Days Missionary Fund	320.00
Dispensary Fund	129.50
Coney Island Branch	426.71
Columbus, Ohio, Branch	3,338.60
Los Angeles Branch	2,440.64
Philadelphia Branch	5,047.15
Pittsburgh Branch	2,078.16
Total Receipts	<u>359,759.99</u>
TOTAL	<u>\$550,625.46</u>

NOTE:—Canadian accounts are not included in this Report.

ACCOUNTANTS' CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have made an examination of your accounts for the year ended December 31, 1949, which examination was made in accordance with generally accepted auditing standards and included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

We have submitted our report dated January 19, 1950, relating to our examination of your accounts for the year ended December 31, 1949, which report includes financial statements covering not only your general and unrestricted funds, the transactions of which are set forth in the accompanying statement, but also your special funds and net resources account. Our examination disclosed no material exceptions.

In our opinion, the accompanying statement of cash receipts and disbursements fairly presents the recorded cash receipts and the cash disbursements and the balances in the general and unrestricted funds for the year ended December 31, 1949.

HASKINS & SELLS
Certified Public Accountants

January 20, 1950
New York, N. Y.

DISBURSEMENTS

General Fund:	
Salaries of Mission Staff	\$ 49,388.50
Extension Staff and Itinerant Missionaries	19,250.00
Brooklyn Buildings Maintenance, salaries and expenses, including Bookroom expenses	7,039.46
Office salaries, administration, office supplies, postage	26,608.10
Leopold Cohn Memorial Building: Maintenance, including fuel, building supplies, insurance; salaries of maintenance men; repairs, replacements; telephone service; Summer's End Conference expenses	14,592.13
Miscellaneous: Additional sound projectors for field work, films and supplies; traveling expenses of staff missionaries; field workers' expenses and car upkeep; cars purchased for field workers; church notices, advertising; mailing costs on Postage Meter, express charges; printing, letterheads; honoraria to speakers, etc.	56,074.41
	<u>\$172,952.60</u>
The Chosen People:	
Printing and mailing	20,757.96
Gospel Distribution:	
Printing and distribution of tracts; purchase of Bibles and New Testaments; printing and distribution of The Shepherd of Israel (Yiddish-English Gospel monthly)	23,817.99
Relief to the Poor:	
Cash help to needy cases	6,781.60
Overseas Work and Refugee Relief:	
Jerusalem, South America, Cuba and European fields (France, Germany, England, Holland), special relief funds, salaries of foreign missionaries, shipment charges on relief clothing	33,916.94
Work Among the Children:	
Sewing and work room supplies; socials; outings; fresh air camp at Hananeel, Stony Brook	2,479.90
Education — Student Training — Missionary Institute:	
Jewish students supported in part or in full at Bible training schools, colleges; training school for Jewish missionary workers	1,874.58
Radio Ministry:	
The Chosen People Broadcast on 13 stations throughout the United States and Canada, and The Message of the Christian Jew on 2 stations in Cuba	26,651.02
Dispensary:	
Physician's services and medical supplies...	497.00
Coney Island Branch:	
Maintenance and improvements	2,078.59
Columbus, Ohio, Branch:	
Salary and other expenses	7,535.39
Los Angeles Branch:	
Salaries, rent and other expenses	7,724.65
Philadelphia Branch:	
Salaries, rent and other expenses	10,328.24
Pittsburgh Branch:	
Salaries, rent and other expenses	9,326.39
Tribulation Days Missionary Fund:	
By transfer to Tribulation Days Reserve	320.00
Total Disbursements	<u>\$327,042.85</u>
Cash Balances, December 31, 1949:	
General Fund (including Revolving Fund \$1,510.00)	\$223,461.41
Education — Student Training — Missionary Institute	121.20
	<u>223,582.61</u>
TOTAL	<u>\$550,625.46</u>

“Thy mercies are new; great is thy faithfulness.” — Lam. 3:23