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THE Scattered Nation.

QUARTERLY RECORD OF THE Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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UNDER THE DIRECTION OF
* DAVID BARON AND C. A. SCHONBERGER. *



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This Mission to Israel, which was founded 1893, is under the direction of DAVID BARON
and C. A. SCHONBERGER, who, for many years, have been engaged in Mission Work among
the Jews in different parts of the world, and are now devoting their lives to the same work
of preaching the Gospel to the people still "beloved for the fathers' sakes."

ITS AIM IS,

as the Lord shall enable, and supply the means, to bear witness for Christ to the Jewish
people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call
out the "Remnant according to the election of grace," and to prepare the nation for the time
when "the Redeemer shall come out of Zion," and "all Israel shall be saved."

ITS HEADQUARTERS,

The chief centre of our work is 189, WHITECHAPEL ROAD, in the Principal East End
thoroughfare. In this Mission House, Gospel work of one form or another is being carried
on every day. Many families are visited in their homes, and hundreds are spoken with in
the streets. At intervals we visit other towns in the United Kingdom where Jews are to be
found, but our hearts are chiefly set on the masses of "The Scattered Nation" in Central
and Eastern Europe and other countries, and Missionary journeys are continually being
made abroad. The other centres on the Continent are, Berlin, Budapest, Paris,
Kief and Riga.

Continued on page 3 of Cover

the final and universal restoration, when "the ransomed of Jehovah shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

We come now to the last verse. Not only will pardoned and restored Israel "no more" for ever taste again of the cup of God's wrath, but, "I will put it," He says, "into the hand of them that afflict thee (lit., 'thy tormentors'), that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground and as the street to them that go over."

Pride and cruelty have been the characteristics of the oppressors of God's people, and many have been not only the "afflictions," or "torments," but the humiliations which Israel in "captivity" and dispersion has had to endure—afflictions and humiliations which no other nation could have outlived, and which aimed not only at the breaking of their bodies, but the crushing of their "soul." But it is no matter of indifference to God as to how "the dearly-beloved of His soul," which was given over for a time on account of her sin into the hand of her enemies, was being treated by the Gentile world-powers, and immediately His purpose in the punishment of His own people is accomplished He will turn His wrath upon the nations who have thus treated them.

The 23rd verse reminds of the last words in chapter xlix.: "Thus saith Jehovah, Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob."

The Jews and Palestine.

The Anti-Jewish Crusade now Openly Engineered
by the Vatican.

BY THE EDITOR.

SINCE writing the article, "The Present Position in Relation to the Jews and Palestine," for the January No. of THE SCATTERED NATION, the opposition to Jewish national aspirations in relation to Palestine and to the promise contained in the Balfour Declaration and embodied in the Mandate, that the British Government would facilitate the establishment of the Jewish National Home in the land of their fathers, has grown in intensity and volume.

The *Times*, and the other papers under the control of Lord Northcliffe, which were until recently very favourable to the idea of a Jewish Palestine, have now joined with the *Morning Post*, the *Express*, and other papers and magazines, in the agitation for a repudiation of the promise made by the British Government to the Jewish people, or that it should at least be defined and interpreted in such a manner as would make it practically inoperative.

This is the chief aim and objective of the anti-Jewish movement at the present time, for although not *all* anti-Zionists are anti-Semites, it is only too manifest that the leaders in this agitation are availing themselves of the anti-Semitic apparatus of calumny and hatred, with a view to influence public opinion against the Jews, and that so pressure might be brought to bear on the British Government to change its "Zionist policy."

I have indicated more than once in these pages the various forces of evil, and some of the sinister motives which are behind the anti-Jewish movement at the present day, and have pointed out that "the hidden hand" of Rome was not among the least potent of these malevolent forces.

This is now manifest to all, for (since secret intrigue alone did not suffice to turn the British Government from its course in relation to the Palestine Mandate) the Vatican has come out, so to say, into the open with its implacable hatred against the Jews and its hostility to the idea that "Protestant England" should be the mandated Power in control over Palestine.

It is due chiefly to the action of Rome, acting through France, that the British Mandate still remains unratified by the Council of the League of Nations, which has the effect of keeping Palestine in an unsettled and agitated condition.

"The chief force of opposition to the Mandate," writes the editor of the *Jewish World*,

"comes from the Vatican, which ever since its promulgation has shown unfriendliness to the Balfour Declaration and its implications. The ostensible reason of



ONE OF THE ULTRA ORTHODOX JEWS IN JERUSALEM WHO IS NOT FAVOURABLE TO ZIONISM.

the attitude of the Roman Catholic Church is anxiety for the Holy Places. It is what we would term 'a good platform.' For the safety and integrity of the Holy Places is always a sure appeal to passionate bigotry and unbridled fanaticism, and those are sentiments which the Roman Catholic Church has ever known how to exploit in its own interests. And we doubt whether the fear expressed is real.

"It is difficult to believe that the Vatican really thinks that, with the administration of Palestine under the Mandate, the Holy Places will be any less secure from degradation than they were under the Turk. What the Vatican does not like, and what it intends to thwart if it can, is the rise in the status of the Jewish people which will accrue from the establishment of a Jewish National Home in Palestine.

"This, indeed, has been the traditional policy of Rome towards our people, and it is distressing to find that at this time of day it is not very much different in essence from what it was in the dark ages. It shows how little has been the progress of Roman Catholicism towards the light of tolerance."

In its hatred against the Jews, and its opposition to the British Mandate, the Roman Catholic Church has been not above making common cause with the Mohammedan "Arabs," whose delegation to this country is now openly supported by the Vatican.

In violent speeches in Jerusalem and in Rome, the head of the Roman Catholic Church in Palestine, Monsignor Barlassina, who is now on a visit to London, has threatened even another crusade—this time against the Jews—if the Balfour Declaration is not rescinded. He has also made serious accusations against Sir Herbert Samuel and the British administration, which the spokesman of the Colonial Office declared in the House of Commons to be "absolutely untrue."

Whatever the ostensible reason, there is no doubt that the motive for this violent opposition on the part of the Vatican is a political one.

"One would have thought," writes the editor of *Palestine*, the organ of the British Palestine Committee, "that a Power like England might be trusted to be a better protector of Christian interests in Palestine than the Turk was. That is not the opinion of the agents of the Vatican. Mgr. Barlassina, the Latin Patriarch of Jerusalem, in an address on Palestine of to-day, delivered early this month in Jerusalem, launched a bitter attack on Zionism, and still more remarkably identified the views of the Latin Church with those of the Arab delegation now in London. The whole country, he said, was united in support of the Arab delegation. 'The very stones,' he continued, 'are crying out for vengeance. The Catholic world must fight against the profanation of the Holy Land by the Zionists; it must declare a Holy War against Zionism.' Nor is Mgr. Barlassina alone in expressing these sentiments. The *Catholic Herald*, encouraged by Mgr. Barlassina's address, continues its bitter and violent attacks on Zionism; and the *Secolo*, a highly reputable Italian paper, published an interview recently with a Cardinal of high position, in which he actually threatened what he called 'reprisals.' It will not have been forgotten that when the Arab delegation left Palestine its first place of call was the Vatican, and there is an extraordinarily close resemblance between the arguments used by the Arabs and by the spokesmen of the Vatican.

"The British Government, which is primarily attacked, will no doubt know how to deal with these strange alliances between Arabs and Catholics, and the only effect of charges so reckless and combinations so unnatural will be

to strengthen its determination to carry out its policy. The British public is still imperfectly educated on the issues in Palestine; but if anything could turn its post-war indifference to foreign affairs into active keenness for the ideals of the British Government in Palestine, it is the spectacle of this unnatural alliance between Catholics and Moslems against the Government of this country.

"The British are of all the most tolerant where religious convictions are concerned. But there is one condition of this tolerance, namely, that the Church should not place itself in opposition to the secular power, or ally itself with those who preach what in the present state of Palestine is hardly distinguishable from civil rebellion."

This little magazine has nothing to do with politics, and our interest in the future of Palestine is Biblical and spiritual, but I think it well that our friends should know the drift of things, and who and what is behind the anti-Jewish movement in this country—all the more as a great deal of what is now spread abroad on the subject through the daily press in reference to *The People and The Land* is untrue and misleading.

What we ourselves think about the present phase of Zionism, and the disappointment it is likely to prove to the masses of the Jewish people, I have stated in my address at our Annual Meeting, which will be found on page 125.

Encouraging Experiences in the Work in Budapest.

Letters from Mr. Robert Feinsilber.

Budapest,

May 11th, 1922.

DEAR MR. BARON,—To-day I am able to give you some joyous experiences of my work among our Jewish brethren. Philippus Kohn, seventy-nine years of age, a pensioned assistant of the Rabbinate, who six years ago asked me to baptise him, as he did not wish to join any of the existing Churches, has been urging me during the last weeks to do this, saying, "My dear teacher, the last ten years I have listened to the Gospel proclaimed by you, and I believe from the bottom of my heart that Jesus is the King of Israel and the Saviour of the world, and that in Him alone there is salvation for Israel and for all mankind. I am no longer a wanderer on this earth, for I am more at home in eternity than in time; therefore you must fulfil my only and last desire, namely, to be baptised in accordance with the Word of God, in the same way as our Lord Himself was baptised. I can join no Church, for our people must not be merged in any Church. As a people, with the Bible in hand, we have still a Divine mission to accom-

plish; therefore I wish, as a Jew, to remain closely united with my people. I beg you now—nay, I call upon you—to baptise me."

Last Saturday afternoon I went with him, accompanied by several Jewish brethren as witnesses, to the Danube, where I baptised him after he had recited in Hebrew the thirteen articles of our Christian faith, as drawn up by Mr. Rabbinowitch. We all bent our knees and gave thanks to our heavenly Father for the salvation He had vouchsafed to us in and through Jesus Christ. In the evening we had our usual service in the Baptist Chapel, when I preached about the funeral of Isaac, when Jacob made peace with Esau; returning afterwards to Bethel. I endeavoured to bring it home to the people that it was impossible for us to return to Bethel except we were born again (changed from a Jacob to a true Israel), and all our Teraphim and idols buried for ever.

When the sermon was over our old brother came to me on the platform and delivered the following moving speech. While he spoke his face was transfigured, his body rejuvenated, and he himself filled and moved by the Holy Spirit. This was the substance of what he said, addressing himself to me and the people present:—

"Honoured Audience and Dear Brother,—A poor fainting wanderer made his way through a desert. At last he found a tree. In its shade he found rest from the heat of the sun: with its fruits he satisfied his hunger, and at its roots he discovered a well, and its living waters quenched his thirst. Under this tree he became a new man for the journey that lay before him. And he took leave of the tree with the following words: In what way shall I thank thee, my helper in distress? Nay, it is impossible for me to thank thee; at best I can only express my best wishes for thee. Shall I wish thee honour?—thou hast no need for it. Glory?—even for this thou hast no use. One thing I shall therefore wish thee, that every seed of thine planted in the earth may produce a tree like unto thee, under the shadow of which poor wanderers of earth may find rest, comfort, strength and new life, as I have found under thy shadow.

"Now, my dear brother, you are this tree; under your shadow we have found rest and peace for our souls; with your fruits we have been satisfied, and at your roots we have found Jesus, the Spring of Living Water. I especially have great cause to thank you for having led me to Christ, our King and the Saviour of the world—me, an old man of seventy-nine years, who came too late, even in my last hour.

"It is quite impossible for me to thank you enough. What shall I wish you? Honour?—you have no need of it. Glory?—you do not seek it. One thing, therefore, I shall wish you, that the seed which you are sowing broadcast may bring forth trees like unto you, who bring peace, strength and comfort to poor wandering sinners, and wake our poor Jewish people to a new life. This is also the wish of my Jewish

brothers and sisters present here. May our heavenly Father and Jesus our Saviour bless you richly, so that you may for yet a long time be a blessing to us. Amen."

With his trembling hands he clasped my hands, bent his head, and fell down dead. Three doctors present at the service stated that he had departed, and we laid him on the platform with his Bible under his head.

Dear Mr. Baron, you cannot imagine what impression this made upon the people present. A few minutes before, the majority was moved to tears by the words of our aged brother; now they were standing before his dead body, his face transfigured with a heavenly beauty. We stood silent before God for a time, and then I thanked Him for the blessed departure of our aged brother.

I had, of course, at once to communicate with the authorities, and two commissions arrived soon on the spot to investigate the case. Already, about 11 p.m., we were able to deliver the body to the authorities. I also at once communicated with his six grown-up children, and they hastened at once to the chapel. They told me how their aged father always, when coming from a service, used for days to speak with much animation about the Word of God he had heard. They told me also that in the last years he was quite changed, maintaining always that with one foot he was already in the other world, and cared no more for the things of this life. Yesterday afternoon he was buried in the Jewish cemetery, and I, in accordance with the wish of his children, conducted the funeral service. The funeral was announced in almost all the papers, and thus about 1,500 people had assembled. The Lord enabled me, by His grace, to speak for an hour on Luke xvi. 22: "And it came to pass that the poor man died, and was carried by the angels into Abraham's bosom."

After the funeral his children kissed me, thanking me for the festive celebration—"For it was not a funeral procession, it was a triumphal procession," said his eldest son; and the whole congregation listened spellbound to the Gospel proclaimed, many a one saying that no Rabbi could so grip one's heart.

Dear Mr. Baron, now you see why I was hindered from going to London. This one case has put the seal on the Gospel among the Jews, that it is the power of Christ which shall regenerate the old Jewish people unto a new life. With regard to my own spiritual life, this case has greatly strengthened my faith and given me much encouragement for my future work. I want in the future to serve my Lord with more unselfishness, faithfulness and diligence, for the time is short and the work plentiful and great. This I promised my Lord at the grave of our aged brother.

During the first four months of this year I dealt with 750 cases of attempted suicide, but I am sorry to say that 250 of these afterwards died, 200 of whom were Jews. In my public kitchen I distributed, till May 1st, 130,000 dinners among the poor. Now I have, in conjunction with the Methodists, opened a restaurant for the respectable poor. This restaurant is even visited by Members of Parliament, starving professors, lawyers, and officials who have no money to pay for a dinner. Later on I hope to have open-air meetings on Sundays in connection with my public kitchens. The Chief of the Police thinks that I may try it, but I should take care not to stir up the anti-Semites and draw upon me their fierce hostility. The Lord will surely be with me and give me the right words at the right time.

With much gratitude for all your prayers.

Writing again on May 29th, Mr. Feinsilber says: I feel myself constrained to send you this time rather sad news. The enemies of Israel are so wild, that they a few days ago attempted to blow up the largest synagogue here when it was filled with Jews. But God averted this great calamity, the fuse being instantly discovered, and it was possible at the last moment to disconnect it. Sixteen suspicious persons were arrested, but so far no result has been arrived at. Thanksgiving services are being held; but, alas! not in the spirit of Christ. Those who had been wounded during the first bomb attack are still in the hospitals. I am in communication with their relatives, trying to minister Divine comfort and consolation. Two of the wounded are not yet out of danger, but our Lord can do great things. It is feared that disturbances will take place this week in connection with the elections to Parliament; but we are in God's hand, without whom not even a hair can or shall perish from our head. Last Saturday I concluded my course of addresses for the Jews, and I hope (D.V.) to resume them next September. On Sundays I preach the Gospel in places outside the town to mixed audiences.

Again the Lord has bestowed upon me a great joy. About four years ago it was given to me to save a Jewish girl from committing suicide. Her soul awakened rapidly, and she became a regular and devoted attendant at my services. For about two years she remained under my spiritual care, and during this time she became a faithful follower of our Messiah. Her employer transferred her to Klausenburg (now belonging to Roumania) where she occupied a position of trust. After scarcely three months she became engaged to the Director of the firm in that place. A few days ago they both, with their one-year-old child, arrived here to pay me a visit. The Director was profuse in expressing his gratitude to me for having "reared up" the best wife for him. He had given his wife 10,000 Roumanian francs to establish in her

native town a Rescue Home for suicides, and gave me 1,000 R.F. for my kitchen for the poor. Yesterday evening I accompanied them to the station, and both of them, like children, found great difficulty in parting from me. To the Lord be the glory, even for this fruit of the Spirit.

~~~~~

### Notes. BY DAVID BARON.

**I**T is with the heart's desire to magnify God's grace, and to bear witness to His faithfulness, that I write these few notes of our experiences in the Mission these past three months. Truly the Lord has been with us, encouraging our hearts with many tokens of His lovingkindness, and showing us that our labours and prayers for Israel are not in vain.

\* \* \* \*

In London the different departments of the work have gone on uninterruptedly, and day by day the incorruptible seed of God's Word has been sown in the hearts of Jewish men, women and children.

Apart from the solid, systematic teaching and preaching which goes on continuously inside the two Mission Houses, large numbers of Jews, and some Gentiles too, are being reached with the story of God's redeeming love through the open-air testimony on this chief East End thoroughfare.

\* \* \* \*

In addition to our dear and faithful brother, Mr. J. H. Lewis, who is now a veteran in the work, our two young brethren, Mr. Herman Newmark and Mr. Ernest Sitenhof, have thrown themselves whole-heartedly into this important department of the work, and open-air meetings have been carried on almost daily all through these summer months on the chief East End thoroughfare, just outside, or close to, the Mission House.

Sometimes—especially on Sundays—considerable crowds of Jews of all types and varieties may be seen standing listening to the earnest proclamation of the saving truths of the Gospel by Hebrew Christian brethren.

\* \* \* \*

There are two facts of which we are continually reminded in our work. The first is that the Gospel of our Lord Jesus Christ is still the power of God unto salvation to all who believe—to the Jew first, and also to the Greek; and the second is that the cross has not ceased to be an offence to the unbelieving Jew, even as it has not ceased to be "foolishness" to the worldly-wise Greek, or Gentile. This has been forcibly brought home to us these past weeks.

Another of our dear Jewish boys, aged eighteen, in whom we are all very warmly interested, and who has been regularly attending the Sunday School and Bible Classes for eight years, was at his own earnest desire, without even a suggestion from us, baptised on May 25th by Pastor Chilvers, to whom he was introduced by Miss Taaffe.

As he was not quite of age, we would not—for the sake of the Jews—have baptised him ourselves. But as he has for some time past given every proof of his faith and love for our Lord Jesus, and has—in spite of persecution—confessed Christ by word of mouth, and in his life before his parents and other bigoted relatives, we did not think it right to dissuade him (when we heard of it) from openly identifying himself with Christ also in baptism—all the more as he is not dependent on his parents, but supports himself through his work.

But, oh! what commotion this has caused, and what persecutions our young friend has had to pass through since.

\* \* \* \*

And not only so, but our Mission House was besieged, so to say, for some days with the threats, reproaches, and entreaties of the father, mother, and other relatives, who thought they could, either by force or persuasion, induce the boy to renounce his faith in Christ, and so remove the "disgrace" which his having become a Christian has brought upon their family.

Poor blinded people! When will they learn that, instead of being ashamed of Christ and feeling themselves disgraced by those of their relatives who do confess His Name, they have every reason to glory in Him, and to feel proud and thankful for those of their own flesh and blood who seek to follow in His steps?

I write this to give you some idea what it still means for Jews, even in this free and enlightened country, to take "the reproach of Christ" upon them, and also that you may pray, not only for this young brother, in whom the Spirit of God has accomplished a real work of grace, but for our other young Jewish believers, that they may be kept guided and comforted of God, and that they may experience the truth of the word, "*When my father and my mother forsake me, then Jehovah will take me up.*"

\* \* \* \*

It is mid-summer, and many of our friends are planning holidays, either in the country or by the seaside. Some of the poor East-End Jewish children and the working boys and girls who regularly attend our Sunday School and week-evening classes, are also eagerly looking forward to a few days in the country, under the devoted care of Miss Taaffe.

I hope and pray that they may not be disappointed, as even a few days of pure air and proper food means a great deal to them. Up

to the time of writing these lines, however, we have not yet succeeded in finding our "Holiday Home" this year, but we are on the look-out for a suitable house not too far from London to hire for about six weeks.

\* \* \* \*

One little company of poor Jewish children from Paris, who attend the classes of our missionary sisters there, are already enjoying their great annual treat of being in pure country air for a time—Miss Stenius and Miss Juvelius having started their "Summer Colony" with fourteen children at the beginning of June this year. They had to go early, because the two tiny cottages (the same as we had last year) in Fontaine-Lavaganne were only to be had for these weeks until the end of July.

I would ask your prayers for these dear children, both in London and in Paris, that these days and weeks, during which they are entirely under the devoted care and influence of our dear missionary sisters, may prove of great benefit to them, not only physically, but also morally and spiritually.

\* \* \* \*

The greater part of the space in this No. of THE SCATTERED NATION is taken up with the report of our Annual Meetings, which, I am sure, will be found interesting and profitable, particularly to those who had not the privilege of being personally present with us that day.

I would take the liberty of drawing your special attention to my brief survey of the present condition of the Jews, and to the addresses of our brethren, J. I. Landsman and J. S. Flacks, in which you will find a great deal of information about the present outlook of the Jewish Mission and our Hebrew Christian Testimony.

In my remarks at the evening meeting (see page 138) I have mentioned matters for prayer in connection with the work abroad, about which I would otherwise have written in these "Notes."

\* \* \* \*

I was in Berlin again for a few days during the latter part of May, and had the privilege, not only of seeing something of the work, but also of bearing my own testimony for Christ to Jews and Christians. I was once more impressed with the importance of that great city as a centre for the evangelisation of the Jews, and would very earnestly ask you again to pray that our brethren there may continually be anointed with the Spirit of God, and that the beautiful Mission House which God has given to us in such a prominent position in that German capital, may become more and more a place where His glory shall be manifested, and whence light and truth shall go forth to scattered Israel.

By appointment I met also Mr. and Mrs. Rosenstein, from Riga, in Berlin, for conference, and was glad to find them well and hopeful about their work in the future. I would commend them also to your earnest prayers.

\* \* \* \*

I am sorry to have to record that, owing to certain difficulties which have arisen, and to the fact that Mr. Gorodishz has not been able himself to return to Kieff since he came back from America last December (though he has done a good evangelistic and relief work in Rowno, Volhynia, where he has opened a large hall), it was thought best that he should work independently of the Mission. Our Hebrew Christian Testimony to Israel is, therefore, no longer officially responsible for his work.

In writing this I must at the same time bear witness to the missionary zeal and energy of our brother, and to the fact that God has used him and his associates to accomplish an important pioneering work for Christ in Russia.

\* \* \* \*

I had hoped to be able to go on a short visit to Poland this summer, but found it impossible after all. I have therefore arranged for our brother Mr. Landsman to go in my stead.

He left London on June 20th, and will be absent three or four weeks. He will be in Rowno, and, if possible, get also into touch with the brethren in Kieff, so as to be able to report what should be done further in the way of relief, and for the work and the little Hebrew Christian church there in the future.

Meanwhile I would ask your prayers for wisdom and clear guidance in reference to these and all other matters connected with the Mission.

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We have had the privilege of entertaining several beloved brethren from America at our Mission House these past weeks. In April our brother, J. S. Flacks, who was on his way back from a tour round the world, was with us about a fortnight; and our friends, Rev. H. L. Hellyer and Pastor O. R. Palmer, from Philadelphia, arrived on May 27th, and remained till June 14th, when they left for a visit to Poland and the Ukraine, via Paris and Berlin, in connection with the Mission recently started by Mr. Hellyer, called "Christian Testimony to Jews," which aims at bringing help to the Jews in Russia.

We were happy also to form the acquaintance of another dear Hebrew Christian brother, Mr. H. B. Cents, who is also going to labour in Poland.

We were glad to have some fellowship with these brethren, and our hearts go out in sympathy and love for all, of whatever name or Society, who in sincerity and truth seek the salvation of Israel.

## OUR DEPARTED FRIENDS.

It is my sad privilege again to devote some lines of affectionate tribute to the memory of beloved and faithful friends, whose recent passing from us within the veil we mourn, though for them it is "very far better." First I would mention that stalwart warrior of Christ, *Pastor Archibald G. Brown*, whose long and faithful ministry, particularly in the East London Tabernacle, was so eminently blessed of God.

He was a true friend of our Hebrew Christian Testimony to Israel, and his practical interest was a great encouragement to me on more than one occasion. One beautiful address of his, about "The True Beginning of the Hebrew Christian Testimony to Israel," which he gave at one of our Annual Meetings, I hope to reprint in booklet form. Here I would mention only one incident connected with him which is associated in my mind as an outstanding instance of answer to prayer.

It was in August, 1910, and funds for the general needs of the Mission were at the lowest—in fact, it seemed as if for the first time in the history of the Hebrew Christian Testimony to Israel it would not be possible to send out the usual monthly allowances to the workers at the end of that month. There were dear friends who, at the least hint of the true condition of things at the time, would most gladly have come forward to our help; but it has been a principle with us, even in times of the greatest need, not to run to man, but to cast the burden of His work altogether upon God.

I was in Switzerland with Mrs. Baron for three or four weeks that summer, and for several days I earnestly pleaded with God for some special token of His lovingkindness, and that the immediate needs of the Mission might be supplied. We returned home on the 23rd, when I found a little note from Pastor Archibald Brown, dated August 22nd, written from the Metropolitan Tabernacle, of which he was then the pastor, asking if I could call and see him in the vestry there between 7 and 9 p.m. on the 24th.

He greeted me most heartily when I arrived, and informed me that a friend who had received blessing from his ministry had put £1,000 into his hands, which she wished him to divide among different Missions in which he was specially interested, and that it was with great satisfaction that he put the Hebrew Christian Testimony to Israel first on his list for £150.

He wanted, he said, to have the pleasure of personally putting the cheque for this amount into my hands, and that was the reason why he asked me to call. I need not say what a great encouragement this was to me in the peculiar circumstances, and that I took it as a direct answer to prayer.

I may add that, together with this little note from Mr. Archibald Brown, I found also a letter from a friend in Rochester, U.S.A., who is also now in the presence of the Lord, containing a cheque for £102 15s. 6d., which, she said, she felt inwardly *constrained* to send. These two sums amply met all the immediate needs of the Mission.

Many and much larger spontaneous gifts from the Lord's people have passed through our hands for His work among Israel, but those two stand out in my recollection among the special tokens of the Lord's favour, and I record them now to God's glory and in thankful remembrance of Archibald G. Brown.

\* \* \* \*

Another beloved and faithful friend of whom I must make special mention is *Miss Lucy Elizabeth Mounsey*, of Hendon Hill, Sunderland, who fell asleep in Jesus on April 30th, in her 81st year. Of her it may be truly said that she walked with God, and is not, because God took her.

Though a prominent member of the Society of Friends, the best qualities of which she embodied in her person, she took a large-hearted and prayerful interest in all evangelical effort for the spread of the knowledge of Christ among Jews and Gentiles.

It was the privilege of Mrs. Baron and myself to have much happy fellowship over God's Word and in prayer with this beloved handmaiden of the Lord, and her dear sister, Miss Mary Mounsey, who is now left by herself, during a number of visits—extending over many years—in their beautiful summer home on the moors, near Hexham, and also in their house in Sunderland, and they have both taken a warm and generous interest in the Mission almost from the very beginning.

The home-going of this dear sister was very beautiful. Among her last words were, "*The Lord is my Shepherd; I shall not want.*"

"*So beautifully simple—the Lord hath laid on Him the iniquity of us all.*"

"*My times are in Thy hands.*"

"*My strength is made perfect in weakness.*"

"*Underneath are the everlasting arms. We shall be like Him, for we shall see Him as He is.*" And (with a beaming smile), "HOME."

Yes, "Home" in our Father's House above, where we all shall meet again with our loved ones who have gone before, "*in the presence of His glory, with exceeding joy.*"

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Again I must record a note of praise to God for His faithfulness in supplying all the needs of the Mission, and for the love and prayerful sympathy of many of His dear children in all parts of the world, by which we are sustained, and which are much more precious to us than silver and gold.

Out of many similar recent messages of cheer I quote the following.

From a much-honoured minister and outstanding witness for Christ on the Continent, accompanying a gift for the Mission :—

"DEAR FRIEND,—

"How are you and Mrs. Baron? I trust well. I enjoy your Quarterly greatly. What strange judgments are being sent to the nations and to Israel! How helpless we are; but He is able who has promised to lead the blind by a way that they knew not, and to make crooked things straight. He has also promised not to forsake His blind children. I fear Palestine is in for trouble. Ishmael, Rome and Mahomet, and unbelieving Zionism can only check and keep out God's Israel. But *the King* must reign, and all His enemies will yet bow before Him. What a state the world is in! Anarchy in Home, Church and State—no Word of God as the lamp for their feet, and they go on stumbling in the dark, and they talk of union with *unprincipled Churches* as a glorious remedy. 'First pure' means nothing to such peacemakers. How your poor nation is suffering, but deliverance is at hand. May He deliver us all in these treacherous days from swerving from His allegiance.

"Ever yours faithfully,

"A. F. B."

From a beloved friend and brother in Surrey :—

"MY DEAR MR. BARON,—

"On my way to business this morning in the train my soul was refreshed and fed as I read the exposition of Isaiah li. in the April No. of THE SCATTERED NATION, and in the quietness of my own home this evening I have read through the rest of the journal. I am very deeply touched by the letter from Mr. Feinsilber. As I was reading it to my wife it was with difficulty that I could get through it. Not only is it that one is moved by the account of the suffering and the desolating, deadening sorrow at his centre of work in Budapest, but one's heart goes out to the dear brother as one thinks of his suffering and sorrow in identifying himself so closely with the conditions of the lost sheep around him. I thank God that though there are so many nowadays that answer to the condition of the Corinthians, in that they are full and rich and reign as kings, there is a company who still most truly set forth the apostolic way of living—who both hunger and thirst, and are naked, and are buffeted; who have no certain dwelling-place, and who labour working with their hands—and all that Jesus as Saviour and Lord may be manifested.

"One cannot help being struck repeatedly, as one reads THE SCATTERED NATION, with the spirituality and sanctified characters of the workers who are associated with you in the various centres. This, surely, must be to you an evident sign that God is among you.

"Please accept the enclosed cheque for £10, and, if you approve, I should like all or most of it to go to the work at Budapest.

"Believe me, dear Mr. Baron, yours very sincerely,

"J. V."

From a faithful servant of Christ in an out-of-the-way place in the British West Indies :—

"DEAR MR. BARON,—

"Please send me 'The Servant of Jehovah.' I enclose herewith 25s. 11d. for cost of same and post, and a contribution to your work. I have been looking for another book from your pen, and I am glad you have been able to take up so great a theme. Your illumination of Scripture is very valuable, and it is refreshing to find an able expositor who can save us from the findings of the modern critics.

I pray for your work and trust it prospers, and I am glad to get THE SCATTERED NATION. I am sending one of your little books now to a Jewish friend. May our Lord soon fulfil His gracious work and appear.

"Very sincerely yours,

"J. W. C."

From a sister in the Lord, in the Isle of Wight :—

"DEAR MR. BARON,—

"Will you use the enclosed for some needy ones in London belonging to your Mission?

"One is brought into contact with distress and need everywhere, and yet how seldom one ever hears a word about the Jews, or any pity expressed for their sad condition. It is your Quarterly Record that keeps me in touch with them, and reminds one of what is brought to the Christian through God's ancient people.

"It is only a little practical help I can send; and I forward your magazine, when read, to others, and pray continually for you all in this land and in other countries. My life is a very, quiet, cut-off one in this little island, but the Lord knows the desire, and most of us could pray more than we do for the people who are still dear to God's heart.

"May the Lord increasingly bless you and dear Mrs. Baron, encourage you, and supply all your needs—spirit, soul and body. 'Be strong and of good courage; I will never leave thee nor forsake thee.'

"With warmest prayer for your blessing, yours in Christ Jesus,

"L. B. C."

From a beloved brother in Dorset :—

"DEAR MR. BARON,—

"I enclose £10 for the work of the H.C.T.I. I can truthfully say there is no other part of God's work to which I give more gladly than the work God has called you and your fellow-workers to carry on for Him. I rejoice that it is still carried on as it was started, in humble dependence on God. May He abundantly bless you, and enable you to continue to look with humble confident faith to Him who never fails those who put their trust in Him. May He also give you the needed strength of body, mind, and spirit, to carry on His work until Jesus comes, or until you are called to higher service.

"I am, yours in Christ Jesus,

"G. B."

From a much-honoured servant of the Lord who is fulfilling a blessed ministry in New Zealand :—

"MY DEAR MR. BARON,—

"The arrival of THE SCATTERED NATION is always a joy to my heart. Your unflinching loyalty to the inspired Word of God in these degenerate days is a great incentive to all your readers.

"I am glad you have been spared to publish another book, 'The Servant of Jehovah.' Please send me a copy, for which I enclose 7s.

"With prayers and good wishes, I remain, yours in His service,

"A. A. M."

From a beloved and highly esteemed servant of the Lord in Somersetshire :—

"DEAR MR. BARON,—

"Thanks for THE SCATTERED NATION, just arrived. It is most interesting reading. Your first two articles are particularly so, and your Notes and a Retrospect are very touching. The Lord has sustained you long in His work, and now that your natural powers are beginning to fail, may you find His support more

real than ever. I enclose my annual subscription for THE SCATTERED NATION. . . . Also send me your new book on Isaiah liii. It promises well, and please accept a small *personality* in the remainder of the £2 enclosed, although the offering is too small to send.

"Yours sincerely in Christ,

"E. C."

The work in the Mission House in London will be suspended during the last week in July and for the month of August, and some of the workers will seek much-needed rest and change, while our two young brethren—Mr. Newmark and Mr. Sitenhof—will devote the greater part of the time to an effort to reach the crowds of Jews who congregate at Ramsgate.

Mrs. Baron and myself may probably be absent from England during the weeks the Mission House is closed, as we are invited by beloved friends in America to join them again at Camp Diamond, N.H., for this summer.

Should we go, the correspondence will, for the time being, be attended to by Pastor R. W. Fursdon, but matters which require our personal attention will be forwarded to us.

We shall hope, in any case, to be back (D.V.) in the early part of September.

\* \* \* \*

I am asked to intimate that the next meeting for united prayer for Israel will take place—not on July 7th at our Mission House, as erroneously printed in the April No of THE SCATTERED NATION, but at the Hall of the British Jews Society, 12, Bateman Street, Soho, on Friday, July 14th, at 3 p.m.

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With the earnest prayer that the blessing of Jehovah may rest on all our dear friends and fellow-workers far and near, I am, your fellow-servant of Christ among Israel,

"En-Hakkore,"  
Northwood,  
Middlesex.

*David Baron*

### Our Anniversary Meetings.

ONCE again we can look back with thankfulness to God for His gracious favour and the sense of His presence, which were manifestly with us at our Annual Gatherings for Praise and Prayer, which took place this year in the Sion College, on Tuesday, April 25th.

Though not in our own Mission House this time (which, unfortunately, proved inadequate last year to accommodate those who came,

so that some were unable to get in at all) there was a true family spirit in the gatherings, which proved again to be seasons of spiritual refreshment; while the short interval between the meetings was much appreciated as a time of pleasant intercourse and Christian fellowship among our dear friends, some of whom came from considerable distances. The only thing which was not quite satisfactory this time was the arrangements for the tea after the afternoon meeting—those in charge not being prepared evidently for such large company. We will try to do better in this respect (D.V.) next time.

The Chair was taken at the afternoon meeting by GENERAL E. OWEN HAY, C.B., and when he had to leave at 4.45 p.m., our good and faithful friend, PASTOR JAMES STEPHENS, M.A., took his place.

The meeting commenced with the hymn—

"Praise, my soul, the King of Heaven"—

after which the REV. A. J. CULWICK, M.A., led in prayer.

THE CHAIRMAN'S ADDRESS.

GENERAL OWEN HAY said:—

Dear Friends of Zion, the Lord has spoken good things concerning you. He has said: "They shall prosper that love thee." It is delightful to think what it means in a gathering like this. "They shall prosper that love thee." To me it is a very high honour and privilege to be asked to preside over this gathering.

I want to read a passage that has come to me for our meeting to-day (Isaiah li. 9-11): "The redeemed of the Lord shall return." Blessed be His name for the promise. Once they passed over, now they shall return. There was the first stage of their national history, in which their mighty Lord made bare His arm, and divided the sea for them, making, miracle of miracles, the depths of that formidable sea to part. I daresay you and I have watched it—I have—a barrier insuperable and terrible, and there He made "a way for the ransomed to pass over." Mark, "ransomed." It was the redeemed that went over at that time, and they were redeemed at great cost, life for life. Every firstborn—and therefore in the type every family—bought with the price of life-blood shed for them. Therefore it was the redeemed that passed over, and went finally with songs unto Zion. But they shall do it again. "Art not Thou He"—the same One, the One who is with us to-day as He was then—"Art Thou not He that didst cut Rahab in pieces and wound the dragon?" Well, then, there is the mighty power to do it once again; and how near we may be to it just now. And here is the line of thought that the writer gives us. We realise from Scripture that the first who shall return to their Promised Land will probably be in unbelief, but for all that, when they come to really inherit and really "return to Zion with singing," they will be redeemed. There is redemption in the wind when they begin to gather there, and they will be

redeemed once more; but, oh! with what a much more precious price than that of a lamb for a house as was the case in Egypt, for the Lamb of God has had His life-blood shed for them—yes, thank God, for them.

You will remember His instructions, to begin at them. And it is for us to carry that out, as far as we may, in our missionary zeal and effort. The Jew first. For them He died, and for them He is coming again, and with them and among them He is going to reign. And can you wonder that Isaiah repeats in this passage the wonderful words of the most beautiful poetry probably ever written, in the 10th verse of the 35th chapter! There are some things too good not to be repeated, and here is one of them. The Lord does repeat, every now and then, some of His good things—and they are all good, really, and we can repeat them all to ourselves too. But here he says: "*Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.*" He said that when he was speaking of the wonderful things that would result from the coming of the Messiah into the world at the first. Now we have it repeated, when He shall come again in His glory.

It will be fully realised then, for the kingdom shall be established and He will be among them. And the joy this time will be "*everlasting,*" for He will never go back from that wonderful redemption of a nation. What a glorious sight it will be—an actually Christian and holy nation! We have never seen or heard of one yet. There is no such thing at present as a whole nation belonging to God, but there is going to be one presently, when He shall come, and all Israel shall be saved, bless His name; and we are looking forward to it to-day.

### Christ the Only Hope for Israel: What Impels us to Preach the Gospel to the Jews.

Address by DAVID BARON.

The Chairman then called upon Mr. BARON, who said:—

Dear General Owen Hay and my dear Christian friends,—Let me say first of all how very warmly we welcome you here this afternoon to our Annual Gathering for Praise and Prayer. It is a great cheer to us workers to look into the faces of so many dear friends of Israel, many of whom have been very closely associated with this work from the very beginning. There are some whom we very much miss to-day. Several dear friends who used to be very regularly with us on these occasions, and who were with us even at our Autumn Annual Prayer Meeting last November, are now in the presence of the Lord, which for them is far better.

Personally, I miss very much the presence of my friend and colleague, Mr. Schonberger, who for twenty-eight years was always at my side on these occasions, and who, in his own very forceful and eloquent way, used to speak to us of Christ and Israel, and of the important work which God has given us to do in connection with our Hebrew Christian Testimony. In a letter which I received from him yesterday, Mr. Schonberger writes:—

"I need not specially point out to you how much I would have liked to be present at our coming Annual Meeting next week. It will be the first time that I am absent since our Mission was founded twenty-nine years ago; but though bodily absent I will be there with heart, mind, and spirit, and think of and pray for you especially, and all concerned in the meeting. May God bless you and encourage and refresh you all! The work we do is by the grace of God and is not our own, but the Holy cause of the Holy One of Israel—and if we are actuated by that spirit we can leave everything in His hands, Who knows best."

We are very sorry also to miss the presence again of our dear friend, our Honorary Treasurer Mr. Boake, who has been so very closely connected with the Mission from the very beginning. Mr. Boake has been very seriously ill for more than a year, and at times his life has been despaired of. He is now, thank God, wonderfully better, but not yet able to be at meetings.

I am very sorry to have to announce that we are disappointed again by the non-arrival of Mr. Feinsilber. It had been fully arranged that he should come to London in April, and he would have been with us to-day but for unforeseen circumstances which prevented his leaving Budapest after all.

Now we want to be true to the character of our gatherings. We are not here to get through certain formalities which are usually associated with annual meetings, however proper and desirable they may be in themselves; we are here for distinctly spiritual ends. We want, by the help of God, to enter a little more fully into His mind, and to feel something of what He feels, in reference to scattered Israel.

Our dear and honoured friends who have come to address us, and whom we very warmly welcome among us, especially our dear friend Dr. Montgomery, who has come all the way from Belfast, will speak to us, I have no doubt, words of instruction and edification. My humble task this afternoon is to take a little survey of the present condition of the Jews, and, if time permits, to bring before you a few matters connected with the Mission for praise and prayer.

We desire, first of all, to render thanks to God for His sustaining grace to all in the Mission through another year. These are not easy days for those who want to serve and follow Christ faithfully. The conflict in which we are engaged is not a light one. In the work among the Jews, perhaps more than in any other sphere, we become aware

that we wrestle not only against flesh and blood, but against principalities, against powers, against rulers of this world's darkness, who have entrenched themselves so mightily in this citadel of Jewish unbelief, because of its great importance in the relation of the Kingdom of God as a whole. It is a task which cannot be lightly taken up, and those who are engaged in it, if they would accomplish anything, must devote to it their whole heart and soul, and be ready to spend and be spent.

Now I want to tell you, my dear friends, what it is that has sustained us in this conflict through these many years. First of all, we are sustained by the ever-deepening conviction that we are in the line of the purpose of God. It is the will of God, it is the command of Jesus Christ our Lord, that the Gospel should be preached to the Jews, and not only so, but God's order is to the Jew first. "*It was necessary,*" said the Apostle Paul to the Jews in Antioch of Pisidia—there is a divine necessity about it—"that the Word of God should first be spoken to you." And he himself acted upon this principle throughout his wonderful missionary career. It was only when the Jews as a body, in any particular place, thrust from them the Word of God which he was preaching—and thus, as he expressed it, counted themselves unworthy of eternal life—that he turned unto the Gentiles.

But you will find that in all places, though corporately and representatively the Jewish communities may have rejected the Gospel that he preached, there were always individual Jews, little groups, small minorities, who did believe; and these believing Jews, together with the Gentile proselytes who were in attendance at the synagogues, formed the nucleus of those many churches in Asia and in Europe which the Apostles were able to found.

And this divine necessity, this great obligation that the Gospel should be preached to the Jews, still exists, and we Hebrew Christians in particular feel this divine necessity very heavily laid upon us.

Then, secondly, we are impelled and sustained in our efforts by the appalling need of our people. The helplessness and hopelessness of the Jews apart from Christ has become more and more manifest as the centuries have rolled by, and at the present time they seem to be reaching a climax. How terrible is the condition of the Jewish nation at the present time! Think for a moment of their physical wretchedness. Who can describe the Jewish misery of the present day? Let me read to you a short paragraph or two from an Appeal, which was published a few days ago, on the eve of the Jewish Passover (the 12th April), signed by Lionel de Rothschild, Lord Swaythling, and Mr. Sebag Montefiore:—

"The colossal and ever-growing proportions of the tragedy which has overtaken the Jewish communities of Eastern Europe render a new and more intense effort of relief necessary. To the ruinous effects of the

war, the Russian Revolution, and the Ukrainian pogroms, have been added the agonies of famine and the decimating horrors of typhus. The lands bordering on the Russian frontier, from the Baltic to the Dniester, are crowded with refugees in a helpless and starving condition.

"The whole social and economic life of the Jewish communities of Eastern Europe is on the brink of a catastrophe. . . .

"The problem has become much larger and graver than it was in its earlier stages, owing chiefly to the breakdown of the whole economic life of Russia under the stress of the Soviet régime, and to the widespread famine which has lately extended from the Volga region throughout the Ukraine.

"Besides forcing further large displacements of the Jewish population, the famine has produced an appalling aggravation of the local suffering. The already destitute survivors of the pogroms now huddled in the towns have nothing wherewith to meet the tremendous rise of prices of the commonest necessities of life. From scores of districts news have come of wholesale deaths from actual starvation. . . .

"One of the saddest results of the sufferings of the Eastern Jewries is the large number of children who have been orphaned and cast adrift throughout the whole area of desolation. They number tens of thousands, and, in spite of the efforts that have been made to succour them, a very large number of them are still thrown on their own resources and drifting gradually into a degrading vagabondage. Recent reports show that in Volhynia, Poland, and Central Lithuania alone, the number of orphans and homeless children for whom help is urgently needed is no fewer than 60,000."

The following is from *The Jewish Chronicle* this week:—

"Every bit of news that comes from the starving area seems more horrible than the last. Mr. Morris Myer, at a meeting on Sunday, reported upon his mission of investigation in regard to the condition of Ukrainian refugees in Rumania. He said that they 'have gone through an indescribable hell of suffering.' Perhaps the best off have been those thousands who have been slaughtered by bandits. For there are thousands upon thousands who have perished, and are perishing to-day, from hunger and disease. Our own correspondent, writing from Bucharest, just as we are going to press, tells us that in the Crimea alone upwards of 40,000 Jews are starving. Some 300 succumb daily, and the dead lie unburied for many days, because there is none to attend them."

Then think of the spirit of suspicion and hatred which is at the present day directed against them almost everywhere, and which is such a source of misery to them.

And if we turn from the outward physical, economic condition of the masses of the Jews in the world to their moral and spiritual condition, the prospect is not brighter. In the Middle Ages, when they were oppressed and persecuted, and when they stood in almost constant dread of their lives, they were at least buoyed up by their faith. It was a faith, as I have had reason to point out once before, which, from our Christian point of view, is very defective, because it lacks

Him for its object in Whom alone faith finds its true anchor. But still, they believed in God; they believed in the divine revelation given to Moses and the prophets; they believed in the divine call and election of their nation, and in the coming of a Messiah. Alas! this is no longer the case. Masses, especially of the younger generation, have broken loose from Rabbinic Judaism, which was not able to hold them, and are at the present moment tossed about on a troubled sea of doubt and unbelief.

And as the sorrows and troubles of the Jewish nation are becoming more intense, as their moral sickness is becoming more acute, so also is it becoming more and more manifest that there is only one Physician who can heal Israel, and that there is only one remedy which can avail for all their national and their spiritual maladies. That one Physician is Jesus Christ our Lord, and that one remedy is His Gospel. Other remedies have been tried, but in vain. Indeed, the history of the Jews this past nineteen centuries has been one series of disappointments. Having, by their rejection of Christ, turned their back upon God, the Fountain of Living Waters, the cisterns which they have ever since been hewing for themselves have proved nothing else but broken cisterns, which can hold no water.

The orthodox Rabbinic Jews had set their hopes upon the coming of a Messiah, and again and again prominent Rabbis have fixed certain dates when He shall appear. All those dates have long ago been passed, and no Messiah has come, for *there is no other* Messiah but Jesus Christ, Who came once in humiliation to suffer and die for our sins, and Who is coming a second time apart from sin unto salvation. The so-called reformed, progressive Jews gave up the hope of a personal Messiah, and have substituted in its stead a Messianic Era, a Golden Age of universal peace and brotherhood, which shall be ushered in, according to them, by the spread of enlightenment and human progress, of which the reform Rabbis proclaimed themselves pioneers.

But their Golden Age is farther off than ever it was. Instead of universal peace, there is universal strife; instead of brotherhood and love, there is suspicion and hatred—and they are experiencing it more than any other people. *There is a Golden Age*, my dear friends, to dawn upon this world, but it will not be brought about by the spread of enlightenment and what is called human progress. It will be ushered in by the rising of the Sun of Righteousness with healing in His wings; or, in New Testament language, by the appearing of our great God and Saviour Jesus Christ.

In more recent years masses of Jews—especially the younger generation—set their hopes upon political changes, to bring about an improvement in their condition, and that is one reason why so many of them have thrown themselves into Socialism, and some even into revolutionary movements. Well, great changes, great revolutions

have taken place. Empires have fallen and thrones have been overturned, but the condition of the Jews among the nations has not improved. On the contrary, it has become worse, and what is known as the Jewish Question has become more acute since the Great War than it was before.

Then, finally, the hope of masses of the Jews has been set on Zionism. They thought that if they only got a footing once again in Palestine then all their troubles would be ended. A great wave of enthusiasm and joy passed through the Jewish communities in the world when, in 1917, the Balfour Declaration was published, and the British Government expressed itself ready to facilitate the re-establishment of a National Home for the Jewish people in Palestine. Now, at last, they thought, their redemption had come, and many of their leaders have spoken and written in that sense.

It was, indeed, a wonderful event in Jewish history to be recognised once again by Great Britain and the other Great Powers as a nation, and as having a right to a national home in their ancient Fatherland. But, alas! even Zionism is proving a disappointment and a disillusionment to the Jewish people. Let us not be misunderstood. We do firmly believe in a national restoration of the Jewish nation. We believe it, because we believe in the Word of God; and we cannot but observe with sadness the agitation that is now being carried on with a view to induce the British Government to make void the promise given to the Jewish nation in what is known as the Balfour Declaration. We think it will be a sad day in the history of this country if it recedes from the position it assumed when it accepted the Mandate for Palestine, on the express understanding that the country was to be placed in such condition as would secure the establishment of the Jewish national home. At the same time it is becoming more and more manifest that even the return of a considerable number of Jews to Palestine in a condition of unbelief will not solve the Jewish problem, nor will it lessen in any very perceptible degree the Jewish misery. Indeed, the Zionist movement has revealed more than anything else the utter helplessness of the Jewish people. It has laid bare their utter lack of unity—the heterogeneous antagonistic elements of which modern Jewry consists. Oh, there is something strange, there is something mysterious about the Jewish people! And what is known as the Jewish problem cannot be solved by politics; it cannot be solved by the goodwill of the Gentile powers; it will not end with their obtaining the fullest civil rights among the nations, nor even with the return of a large number of Jews to Palestine in a condition of unbelief.

The sickness from which Israel is suffering, and which also affects the other nations, is a moral and spiritual one. The present condition of the Jewish nation is the consequence of sin and apostasy from God; it is the result of their rejection of their Messiah; and until God's con-

trovery with them is settled, until there is confession and repentance of the great national sin, nothing will go well with them. Till then, whether in Palestine or out of Palestine, Israel's house will remain desolate, and they themselves restless wanderers. They have had suffering enough even in Palestine of late, and even there Jewish blood has flowed within the past year. Now, to repeat, it is this appalling need of our people on the one hand, and our deep conviction that only Christ and His Gospel can avail for Israel's sorrows and for Israel's spiritual need, which have impelled and sustained us all through these many years in our witness in their midst, through good report and bad report, and in spite of opposition and difficulties.

And, thank God, we are encouraged by the knowledge, based upon our own experience, that our labours have not been in vain, and are not in vain in the Lord. It is not a hopeless and fruitless thing, my dear friends, to preach the Gospel to the Jewish people. *We know* that the Gospel of Christ is the power of God unto salvation, to the Jew as well as to the Gentile. We ourselves, the members of the Hebrew Christian Testimony to Israel, are in our own persons witnesses to the power of the Gospel of Christ, and it has been our privilege to see with our own eyes the power of that same Gospel on Jewish hearts in many, many cases, young and old, men and women.

It is not our custom, as you know, in our Hebrew Christian Testimony, to make up statistics or to publish conversion stories. We abstain from these things, for the sake of the work and for the glory of God. But do not think, because we do not publish statistics and do not publish sensational stories, that therefore our labours are not fruitful. When we look back upon the years that have passed, we cannot but exclaim, "What hath God wrought!" and our hearts go out in praise and thankfulness to God at the success that He has granted to the labours of His servants connected with this Mission.

Finally, there is one other thing that impels and sustains us in our efforts among Israel, and that is, the certainty of the issue. We have no shadow of doubt of the final triumph of the cause and Kingdom of Christ among the Jewish people. The Jews are a very peculiar people. They are unique in many ways; but one of the most wonderful things about them is that their whole history was written in advance. Everything was foreseen and foretold by men inspired of God, from the very beginning of their history. Their present unbelief was foretold. Israel's dispersion among the nations was foretold. Israel's rejection of their Messiah, and all the calamities and the sufferings that have come upon them, were all foreseen and foretold in God's Book, and the divine forecasts have all been verified.

But the same Scriptures which foretold Israel's scattering also foretell Israel's restoration; and the same inspired prophets who foretold Israel's rejection of their Messiah, and the consequent suffering

that would come upon them, also foretell, and, as it were, greet from afar, the day when Israel shall at last hail their Messiah and King, and shall bless Him and shall be blest in Him, and when through their reconciliation and blessing all the ends of the earth shall be blessed.

I have not told you anything about the Mission this afternoon, and I must not take up any more time now. God willing, this evening we may tell you something about the various departments of the work of the Mission at home and abroad. Let me commit the whole anew to your prayers and sympathy. Think of us, my dear friends, in our work in London, and also at the different centres abroad where the members of the Hebrew Christian Testimony to Israel are permitted to stand as witnesses for Christ in the midst of the masses of the Jewish people.

One word more. It is customary for us at our Annual Meetings, which are of the nature of family gatherings, to give glory to God, and to bear witness to His grace and faithfulness in supplying all the temporal needs of the Mission. This note of praise I must utter also to-day in looking back upon another year. Truly the Lord has done great things for us in this respect. For now twenty-nine years He has in His bountifulness ministered to all the needs of this work, without any appeals, through the spontaneous gifts of His children in all parts of the world, so that the workers have never had to wait one week for the allowances which were due to them; nor has there ever been a real need in the work, either at home or abroad, which has not been supplied. Surely we have reason to praise Him and to render glory to His holy Name!

The hymn—

*"God of eternal truth and grace,  
Remember Jacob's fallen race"—*

was sung, and MR. GERALD VINE and PASTOR BAKER, of Stratford, led in prayer.

### "Paul, a Servant of Jesus Christ."

ADDRESS BY REV. HENRY MONTGOMERY, D.D.

The CHAIRMAN then called on DR. MONTGOMERY, who said:—

Mr. President and Dear Friends,—It always gives me pleasure to come to one of these annual reunions. I have always felt that we were here to do one thing—to put the crown on the brow of Christ, and to honour Him, to express our full confidence in Him that He is able still to save to the uttermost, whether Jew or Gentile.

I feel that I ought first to say a word or two to you about the value of the writings of Mr. Baron, the leader of this mission. He has expounded, with great accuracy and great spiritual perception, the

prophecy of Zechariah and the 53rd of Isaiah. I consider that Mr. Baron has, by these and his other volumes, placed the whole Church of Christ under the deepest obligation.

I want to speak to you this afternoon of the finest Jew that ever lived, excepting our Lord and Saviour Jesus Christ. He has been already named to you. I trust we may get help for ourselves by just remembering one sentence in the Epistle to the Romans: "Paul, a servant of Jesus Christ."

Remember that there was a time when he was not a servant, and when he did not know the Lord. He had to ask, "Who art thou, Lord?" That is where everybody has to begin, whether Jew or Gentile. By nature they do not know Him. That is your place and my place to-day, and if we ever begin at all we must begin by finding out who Jesus Christ is. You remember how sudden Paul's conversion was. I hope everybody here believes in sudden conversion—in God's being able still to do an extraordinary thing. You may have read of a man called John Vine Hall. He was going home very drunk one night along

the canal bank; he rolled down the bank, and when he was near the water his body caught upon the stump of a thorn, and in his drunken carousal he lay there till the morning. When sobered he was deeply impressed by his escape from death, and went immediately to somebody who did know Christ and asked about Him; and that circumstance was the means of leading that great sinner to know Jesus. He lived to write a wonderful Gospel message called "*The Sinner's Friend*." No little Gospel booklet that ever was printed has done more good than that. It was the means, I have read, of Prince Albert, long ago, being led to Christ. It was printed in many



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languages, and led tens of thousands to know the Saviour. And just like that the Holy Ghost arrested Paul.

A great Prime Minister in the days of good Queen Victoria, Lord North, had a nephew, a worldly, fast young aristocrat, who was sitting at a card-table shuffling cards. Thank God, I never knew one card from the other, and I want to die as I have lived. Quick as lightning the Spirit of God came on him, and he had to leave the table—the cards were burning his fingers. He rushed to his bedroom. Reaching the door, Satan said, "You can't go in, there is a maid there." But he hurried past her, fell on his knees, and never rose till God came into his soul and made a new man of him.

When I was a boy I heard him preach, with the tears running down his face, about Calvary and Jesus dying in the stead of guilty men. I want everybody here at the beginning to believe that God can change bad men in an instant and make them good, and open the eyes of the blindest and most bigoted enemies of Christ. And so this persecuting, but now awakened Jew, asked that question: "Who art Thou, Lord?" He soon found out; he had a wonderful sight and he heard a wonderful voice. Now there are two things. He began to see. Well, that was just the mistake that was made in the Garden of Eden. I still accept the early chapters of Genesis as God's true account of the origin of our race, and the most reasonable account I know. It was through the eye that our first parents went astray. And it was by listening to the devil that sin entered into the world. And when the great Apostle of the Gentiles, as he afterwards became, found out who Jesus was, he began to see and to hear. Milton has a curious thing in his "*Paradise Lost*." He describes Uriel as being sent down from heaven to the Garden to look for the devil, and he had a large wand in his hand, according to the Miltonic picture. He went all round the garden, but could find Satan nowhere. He was going back again, having failed in his quest; but just before he went away he noticed in the ear of Eve a toad, and, touching the toad with the tip of his wand, out sprang the devil. Now the Miltonic idea is the divine idea. The devil got the ear of Eve, and so led her astray. When we begin to get back to God we begin to listen to God, and we begin to see the vision of a suffering Saviour. "I am Jesus," He said, "whom thou persecutest." And when he saw *Him*, and heard *His* voice, he began to know Jesus and to love Him; and it is that that makes all the difference with you or me.

I do thank God for what the Gentiles owe to that wonderful Jew that was led to Jesus on the Damascus highway, and there made a new creature in Christ. The moment that he was led into the light he was baptised with the Holy Ghost. That very rarely happens—that, when we are led to Christ, we receive, in the fullest measure, the baptism

of the Holy Ghost. It was not so in other parts of the Acts of the Apostles. But when his eyes were opened, the blessed Spirit of God fell upon him and made him a new man, and equipped him for the great task that lay in front of him.

Now you remember what happened. We are told in the 9th chapter of the Acts of the Apostles that he began to speak. He could not help speaking, and I long for the conversion of the Jews because they make splendid evangelists. You never had such an evangelist as the Apostle Paul—never. And so I am hungry for the conversion of the Jews, because of the power that is in them, to lead others to Christ. We have just been passing through a wonderful awakening in Belfast and other parts of Ulster, where the Rev. W. P. Nicholson has been the greatly honoured evangelist. We have seen 2,260 pass through the inquiry rooms in a month, and many of them deeply convicted of sin. But one of the gladdest sights was to see a young Jewish girl, who came up to the speaker one evening with a beaming face. "Oh," said she, "I have found the Messiah, and the Messiah has found me!" She went home and kissed her mother, and told her that she had found the Saviour. Her mother is a German Jewess. She told her father, and she kissed him too, and she told him about her joy, about the blood that had cleansed her, and that Jesus was the true Messiah. They were not angry, they did not put her out; they gave permission for me to go to see them both—which I did. That father and mother do not yet understand what their daughter has, as we trust, experienced, but they are beginning to see that there is something in the Messiah through watching the life of their daughter; and I have the hope that that girl is going to be a great evangelist too. So I long for the Jews to be brought in, because they can help to win others with marvellous skill and power.

So here you have this great evangelist led to Christ; then you have him dedicating his life to Christ, and becoming His servant, and beginning to speak. It is like that verse in the Acts of the Apostles, where it says: "We cannot but speak." There is an irrepressible element in Pentecostal religion that refuses to be silent. I tell you there is little of that going; most of us keep pretty quiet. God search us, and God make this a time of uplift and blessing for every one! God can make us a great deal better than we are. He can lift us up nearer to Himself than we have ever been. So here is a man who, when the Holy Ghost fell upon him, and when he saw Jesus Christ as his own personal Saviour, could not help speaking wherever he went. Speech is the great prerogative of mankind. Magnificent! You can see many a time as if the lower orders of creation were reaching up toward intelligent, coherent speech; you can notice it in the bark of the dog, the lowing of the cattle, the song of the birds. And your great Hebrew poet, by a fine flight of poetic fancy,

makes the heavens to declare the glory of God. "Day unto day," he says, "uttereth speech, and night unto night showeth knowledge." Nature is speaking. The lower orders of creation want to speak. The sun tells the goodness and the greatness of God. But oh, to have the tongue of fire that can speak of Jesus anywhere and everywhere. God make everyone of us to covet that! Paul could not but speak, and he testified in the synagogues. I like an aggressive type of religion. That is how they carried on in New Testament days. They went out with their message, and they went out into the places where Jews chiefly congregated, and they lifted up Christ before them; and whether they got praise or blame, whether they got stones or souls, on they went, because they knew they had an infallible message. I do not know how it is, but in the modern pulpit to-day there seems to me to be very little said about the blessed Spirit of God. Why, dear friends, we cannot get on without the Holy Spirit. Men are dead, and there is no power can quicken a dead man but the power of the Holy Ghost.

When St. Paul was filled with that blessed Spirit of God you remember how much he wanted others to know of Him too. When he went to Ephesus there had been an eloquent preacher there, and twelve men had been led to Christ, but somehow or other they were only walking in the twilight; they were like Pharaoh's lean kine, and could hardly stand on their own feet—they could not do anything for others. Ephesian society was sweeping hellwards swiftly, and they were not standing in to oppose it. So he said to these men, "Tell me what you know about the Holy Ghost"; and they said, "We know nothing." There and then he stopped until these men had the baptism of the Spirit explained to them. They were living out of their own dispensation, and that was a pity. But, thank God, he did not go any further until these men were baptised with the Spirit of God for service in that heathen metropolis. And it was not long till the devil stirred up violent opposition; but God gave the victory, and there was a wonderful revival and awakening in Ephesus.

Please remember that when the Spirit of God came on that first missionary Jew he was filled with a wonderful passion for the souls of men. He began to see in men something that he had never seen before. He thought about his brethren as he had never thought before; and we will do the very same. May this be the blessed outcome of our gathering together this afternoon. The Pentecostal blessing that came to him made him a *brave man*. He was willing to go anywhere. He preached just as he got the opportunity. Dangers did not deter him. They tried to take his life in Damascus shortly after his conversion. You remember how quick-witted friends planned his escape and got him into a basket. I want to thank the person who lent that basket some day, and the person who lent the rope; because in that basket, swinging

about like a bag of coals, there were in embryo the whole of the epistles wrapped up.

By this clever plan he succeeded in getting away. The next time you read about him he is in Jerusalem—100 miles distant. He had many trials and difficulties, yet he says: "I am ready to preach the Gospel to you that are at Rome also." That meant just this, that he had a message that he was not ashamed to take to any part of the world, and Rome was rather a dangerous place. It was the age of the infamous Nero—the age when the young converts as a rule belonged to the plebeians. There were few patricians, few of the aristocracy. They were the kind of people whom Pagan society at Rome despised. But he said: "I am not ashamed of the Gospel of Christ, for it is the power of God."

So he was ready to go, and he was ready to go for a particular reason. You will remember that in this very chapter from which I have taken this monograph he says: "I am ready to preach the Gospel to you that are at Rome also; because," he says, "I am debtor to the Greek and to the barbarian." Now the Greek represented the culture, while the barbarian represented the want of culture, ignorance, the backward people. "Now," he says, "I feel in debt to them all." I would that God might bring that home to us to-day too, that we are indebted to the people to give them the Gospel, because we are put in trust with it; and if I can learn that, dear friends, it is going to be very valuable to me. I owe something to the man who conducts the bus on which I get; I owe something to the man who takes my ticket at the gate. Paul felt that he owed something to a poor unfortunate woman that he met on the street when he was going to a prayer-meeting. He stopped and drove the devil out of her. He thought there was something in her; he knew there was something in her. Do we ever think like that of others?

May God give us a sense of the value of the people round about us. Paul says: "I am debtor." He was debtor also to the gaoler, and he paid his debt to him, though he so ill-treated him that he would have needed a surgeon for his bleeding back. But when the Holy Ghost came into the gaoler he was filled with joy, and became nurse or surgeon immediately.

He paid his debt to Agrippa; he paid his debt to Felix. Before he had done with Felix the pallor was upon his face, the judge was in the dock, and the man with the chains round his wrist was on the bench delivering judgment. I wonder, are we paying our debts? Are we paying the debts that we owe to the Jews for giving us the Holy Scripture, for giving us an evangelist of this type? I feel we can never wipe out the debt that we owe to a Jew like Paul, who helped

to spread the religion of Jesus Christ to the ends of the earth. He was a debtor: that was his view.

If we learn this lesson this afternoon there will be some people spoken to that were never spoken to before. We will lose our dumbness. The kind of religion that is common in a great many of our churches is worth very little, and is far removed from New Testament teaching. I would that we might learn, therefore, that we are in debt to those round about us who do not know the Gospel. We are here to think about the Jews especially. We should pray more for them. We should remember them and all who are working among them in our daily prayers. The more we pray the more we are going to get out of the work which we are seeking to do for the glory of God and the bringing in of the Jews in all lands.

We may not appear always to succeed, but God says His word shall not return to Him void. His word is the incorruptible seed of the kingdom, and, whether it springs up sooner or later, our responsibility is over when in faith and prayer we scatter this good seed.

I was going to say a word about the great generosity of the Apostle and his constant thought for others. It came into my mind when I was hearing of the hardships and trials of the Jew this afternoon. We do not know the half of it. It is my duty to help the suffering Jews in every way in our power.

Now when St. Paul had the light of the Gospel you remember what a wonderful help he was to poor Jews; for there were poor Jews in the first century as there are in the twentieth. He asked the Christians to take collections for them, to think about their needs; and they did, and the Philippian believers thought of Paul's needs and sent him a gift when he was a prisoner in Rome. All Gospel effort put forth for the Jews should be generously supported. We should particularly think of those who, though the veil of unbelief is still over their faces, are after the flesh Christ's kinsmen. This constitutes a strong plea. When the Holy Ghost did come into the early Church they began to think about others very much, as witness the common fund they instituted and the sale of the estate of Barnabas for the help of the young Church in its poverty, but with its power. St. Paul preached and practised Christian giving. He set a noble example before us, and we shall do well to follow it. There is a great danger in these days of Christians forgetting that they are stewards. Danger, because the race after riches is very keen, and there are many who have the yellow fever of getting on; and many that used to be generous and kind and thoughtful about others have lost a great deal of it—lost the sense of stewardship.

Now do not be vexed with me for saying that, because I believe it is true, and I believe God wants me to say it. You will remember a curious picture in Bunyan's "Pilgrim's Progress." He tells us about one of the pilgrims getting into a beautiful part of the country, and

there was a man—Mr. Demas was his name—came up to him and said: "This is a very pretty part of the country you are in. There is a very fine hill up there called Hill Lucre. Were you ever here before?" He said, "No, I never was." "Well," he said, "you should not miss seeing Hill Lucre." There was a silver mine at the top. "You can see the opening at the top," he said. Whether he went down into the silver mine to work, or whether he fell into the silver mine and was killed, no one knows. But Bunyan says he never appeared on pilgrimage after. It is a message needed for to-day.

Now, dear friends, I have more than occupied my time; I pray to God to make something that I have said of some use to every believer here, that we get a fresh look into the face of the Crucified, that we may see Jesus. He should be getting dearer to us as the time of His return comes on. I am hungry for His coming back, and I want you, dear friends, to get a fresh look into His face, and to remember the loneliness and the desolation of the cross; and whatever else grows hazy with you, never let that grow hazy! May that stand out with solemn significance all the time and all the way. But, thank God, He is alive, He has risen from the dead, and He is with us here, and He dwells in our hearts, and He has given to us a measure of His holy Spirit. We want to have Him more fully, and the more fully we have Him the greater the blessing will be.

When Kepler discovered his three great harmonic laws, he said: "My God, I think Thy thoughts after Thee." I do not know how the Christian can get to think God's thoughts after Him better than to have a renewal of the blessed Spirit of God.

### Three Things which hinder Jews from coming to Christ.

ADDRESS BY REV. JOSEPH RORKE.

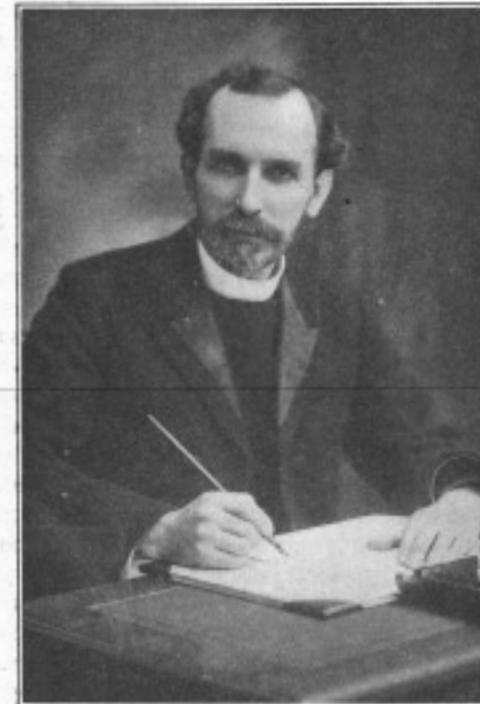
Mr. Chairman, Dear Friends,—I have my eye on the clock, and I know tea is coming, so I promise not to detain you more than a few minutes. What I want to say is this, that I listened with very great profit and delight to the words that God has guided Dr. Montgomery to speak. My mind has been travelling swiftly back through the years, and I cannot help feeling that, although Dr. Montgomery's body is getting older, his soul is getting younger.

I want to voice what is in all our hearts and minds with reference to the noble work of this Mission. Our Lord has been manifesting His lovingkindness in a very marvellous way through the agents of the Mission. I presume we all read attentively THE SCATTERED NATION. I read a great many Jewish magazines, but I do not know of any one to compare with this magazine. It is most instructive and helpful in

every way, and I cannot lay it too strongly upon your hearts and minds. We are very thankful to God for His great goodness to the agents of the Mission, and especially to Mr. Schonberger and Mr. Baron. I always look at Mr. Baron with a sense of wonder; he seems to me so frail physically. I think of the words of the Apostle Paul when he talks about glorying in his infirmities. Here is Mr. Baron compassed about with physical infirmity, and yet what a wonderful

work God enables him to do despite all his bodily weakness. How can we praise God enough for this?

I will not give the word that I had proposed to give, but I would like to say this, that there are three things that seem to me to stand between the Jew and acceptance of our Christian faith at this time. The first is that to which Mr. Baron has already referred—the *misunderstanding of the Jew in regard to the real Christian attitude*. Many Jews here in London—it is true also elsewhere—have been reared in countries where there has been violent anti-Semitic opposition.



REV. JOSEPH RORKE.

They have also seen Christianity in its most superstitious forms, through the Greek Church and the Roman Catholic Church. They know very little about the true Christian faith, and having been brought up in that kind of atmosphere they are prejudiced against Christianity as they have been accustomed to see and know it.

In addition, all those violent persecutions of recent years have intensified their prejudice. You will not misunderstand me. I am a lover of the Jewish people; I believe in their future. I have had many conversations with them. But I want to say frankly that they are not a likeable people, and they are not liked here in London. There are elect souls amongst them, wonderful souls; I have met many such.

But, speaking quite generally, there is an Oriental habit of mind about them, and it takes them a long time before they come to understand that kind of free atmosphere in which we British people have been accustomed to live and in which we speak. It takes much to disarm them of their suspicion. When you approach them by way of kindness a sort of reasoning goes on in the back of their mind—I do not know if it is explicit, but it is there: "I wonder what he means by that?" It takes time and kindness to remove this suspicion.

*The second thing is their spiritual blindness.* How hard it is that the Jew does not know his own Scriptures! Often he does not even know the letter of his own Scripture. They read the Hebrew Scriptures, yet they do not know them. I have often quoted verses from the Old Testament to large companies of Jews, and they knew nothing about them. I quoted the last verse from the 40th Psalm one day to a number of Jews when speaking of their sufferings: "I am poor and needy, yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God"; and there was not a Jew present who knew that was in the Scripture. That seems an unlikely thing to say; but there it is, this strange spiritual ignorance. We need not wonder about it, because I am afraid there are many who profess the Christian faith who do not see Christ in the Scriptures—certainly not in the Old Testament Scriptures. How thankful I am to Mr. Baron for that book that God led him to publish recently, "The Servant of Jehovah." I hope you will all get that book—how it illuminates the Old Testament Scriptures! I have seen no exposition so scholarly, so helpful, as that; I commend it to you with all my heart. We cannot understand the Old Testament Scriptures until we read them in the light of the 53rd chapter of Isaiah.

*Again, there is a third hindrance—*"The offence of the cross" stands between the Jew and Christ. The cross will always be an offence to worldliness and to self-righteousness, and the Jew is self-righteous. It is hard for self-righteousness to bow before the cross of Christ. How pathetic their antagonism to the cross of their Messiah! I have spoken to Jews repeatedly in their gatherings by invitation, and have also often talked with them on the street, and one is cut to the heart sometimes by the little things that come before you. Pardon me if I mention this as an illustration of what I mean. I went into a shop to make a small purchase. There was a Jewess there with a beautiful little boy clinging to her skirts. I said to this woman, "You are a Jewess?" She said, "Yes." "This is your little boy?" She said "Yes." "Really you must be proud of him; I have never seen such a fine-looking boy as that in all my life. Have you any more children?" "Oh, yes," she said; she had two other boys and two girls. I said, "If they are like this little boy you must be very proud of them." "Yes, I am very proud of my boys," was the reply. "But," I said, "are you not proud

of your girls?" She shrugged her shoulders and said, "Women no good." I said, "You mean that you are no good?" She just shrugged her shoulders again. I said, "Do you believe that God is the Creator?" "Yes," she said. "That He created all things?" "Yes." "That He was your Creator?" "Yes." "I am very sorry, He made a great mistake." She looked surprised and said, "What do you mean?" I said, "God made a great mistake. I read that all that God made was very good, and you tell me that God made you, and that you are no good; so God must have made a great mistake." She was a little bit put out. With that her husband came in. He seemed to know me, and we got into conversation. I elicited from him that he had a most profound trust in his wife. I said, "God knew what He was doing when He made you, and your husband trusts you, and yet you tell me you are no good." Then I began to talk to her about the Old Testament and the great women of the Old Testament; till by-and-bye the poor woman broke down and cried, and her husband was anxious that I should come in and have a talk with them, and open up the Scriptures to them. I said, "I know where you get all this nonsense; you get it in the synagogue. You get it in the thanksgiving, where they say, 'I thank Thee, O Thou King of the universe, that Thou hast not made me a woman.' But," I said, "you do not get that in the Scriptures." That is a sample of the dreamy state of mind amongst many in London to-day. I could tell you a great deal more from personal observation, but time fails me. Let me close with this. There was an orator talking in Hyde Park not long ago, who said, "What a milk-and-water effeminate race the Jewish people are. If they had been a people like the Romans they would have had a great civil organisation; they would have had armies and have made some impression upon the world." A man in the crowd said, "Where are the Jews?" and the orator said quite jauntily, "They are everywhere." The voice then said, "And where are the Romans?" The orator was silent, and another voice cried, "Nowhere, nowhere!" Ah, friends, the Jewish people cannot be ignored. Fourteen millions of Jews in the world to-day; only four millions in the time of Christ. They have a wonderful future. Why? Because we believe this great Book.

### THE EVENING MEETING.

There was a large gathering of warm-hearted friends also at the evening meeting, which commenced at 6.30.

After the singing of the hymn—

*"King of kings, to Thee we bow,*

*Though the world rejects Thee now"—*

and a season of prayer, Mr. BARON read some verses from Jeremiah xxxii., on which he made a few passing comments.

“BRETHREN, PRAY FOR US.”

Then passing on to speak more directly about the Mission, Mr. BARON said: There are a few things which I would like to lay on your hearts this evening for praise and prayer. First, I would ask you to remember all the different departments of the work among the men and the women and the children at our headquarters in the East End of London. We do long for the breath of God to come upon us and to abide upon us all, for except this work is done in the power of God's own Spirit our labours are but vain.

The nearest centre to London where work in connection with our Hebrew Christian Testimony to Israel is carried on is Paris. There a beginning has been made by us, as you know, but the work needs very much to be strengthened. Our two missionary sisters there have done a splendid pioneering work and God has blessed them, but there is great need for a missionary brother—some one suitable for that very important but very difficult centre—to do the work among the men, and especially among the young men of the student class, among whom there is a great opening. We shall be thankful if you will bear this on your hearts, not only this evening but in your homes, for it is of very great importance that the 100,000 Jews in Paris should be evangelised, and there is no other work carried on among them in that city than what has been attempted by our Hebrew Christian Testimony these past two or three years.

From Paris let us turn our thoughts for a moment to Berlin, as I ask you to remember the work and our brethren there in your prayers. God has, in His providence, placed our Hebrew Christian Testimony to Israel in a most conspicuous position before the eyes of our Jewish people. Here in London our Mission House stands in the most prominent position in what may be called the East End promenade, and, apart even from the work which goes on continually, it is itself, with its significant inscriptions, a continual witness to the Jews concerning Christ.

The same is the case also in Berlin. The large and beautiful Mission House which God has given us there is situated in one of the chief streets in the German capital—on the same side, and only a little way removed from the chief synagogue, which is one of the most beautiful buildings on the Continent.

Pray that in that house the glory of God may be more and more manifested, and that it may become the birth-place of many Jewish souls. Pray also for our brethren there—Mr. Schonberger and Mr. Rudnitsky—that they too may continually be anointed by the Spirit of God, and be mighty instruments in His hand for the blessing of our Jewish people.

A rather long journey south-east from Berlin brings us to Budapest, the beautiful capital of Hungary, now a place of much wretchedness. It has one of the largest Jewish populations in the world, and our brother, Mr. Feinsilber, has certainly been enabled to accomplish a great work there. In addition to his direct Gospel and evangelistic work, he has been able to show the kindness of God to many of the poorest and most wretched of the population, and his rescue work among the would-be suicides, in particular, has received the grateful recognition of the civic authorities and of the press. Pray for him, that he may be kept and led by the Spirit of God, and that he, and we all, may seek only Christ's glory and the salvation of Israel.

We will remember also our brother, Pastor Rosenstein, and the work he is faithfully doing in Riga and other places in Latvia, in our prayers. And, finally, I would lay upon your hearts the great burden of need of the great masses of the Jews in Russia.

Let us remember especially our Hebrew Christian brethren there, not only those in association with us, but those also in connection with other missions, that they may be sustained in the midst of trials and difficulties, and be used of God for blessing to many.

## The Jewish Mission during the War and since.

ADDRESS BY J. I. LANDSMAN.

Dear Friends,—In the few moments at my disposal I wish to say a few words about the present condition of the Mission to the Jews. You must know that our Mission, as well as the Jewish Mission at large, has passed through seven hard and very trying years. The war was the greatest trial which the Jewish Mission ever had to pass through, for all that it succeeded in building up in the pre-war times was almost destroyed during the war. It is now, when these dark days are beginning to pass away, that we begin to realise what a wonderful work the Jewish Mission had accomplished in the pre-war time.

In the early part of 1914 the whole field looked so promising. There were then wonderful movements abroad among the Jews, and a longing and seeking after God, a groping after the truth which makes the souls of men free: you could scarcely pick up a Jewish paper or magazine written in Hebrew or in Yiddish in which the Christ question was not seriously dealt with, either for or against. What wonderful pronouncements there were frequently in the Jewish press concerning Christ and Christianity! The New Testament was claimed as a genuine Jewish book, forming an organic part of the Jewish literature, and Christianity was spoken of as one of the greatest Messianic movements in Jewish history; and if anyone was uncompromisingly opposed to

the New Testament, there were always not a few ready to defend it, to point out its true meaning and message.

I remember how, on my mission tours in Russia, I was met with most sympathetic receptions in many places. I would arrive in a town a perfect stranger, but as soon as my meetings were publicly announced young men whom I had never seen in my life would come and offer me their assistance. They would help me in every way possible, because they seemed to yearn just after that which I had come to proclaim, finding in the Gospel-message an answer to all their longings and questions.

This field, white unto harvest, the war, with all its terrible consequences, has destroyed. That generation of young men, excepting a few remnants, exists no more. Their bones lie whitening on the many battlefields in Russia and in Poland. A new generation of young men has meanwhile grown up which has seen nothing of the sweet fruits of Christianity in the world around it—a generation that grew up while the so-called Christian nations were hating and exterminating each other, and while the so-called liberators of Russia granted to their savage hordes unrestricted liberty to exterminate the Jews. The Jewish Mission has now to start again from the very beginning, to clear the ground and to sow the seed of the Gospel quietly and with patience, for great has been the destruction.

But our case, thank God, is not hopeless. The seven hard or lean years seem to be passing away, and from all parts we hear that a better time is at hand. The most remarkable thing about the Jews is that they are apt soon to forget all the wrongs committed against them. This is surely a great virtue deserving of much credit and praise. And thus we hear from different quarters of a new awakening and a fresh readiness on their part to listen to the Gospel. I have just received a letter from a missionary in Lodz, in which he gives utterance to the hope that the time of the Jewish Mission is just now dawning. This is certainly encouraging, and a matter to thank God for, by whose help we hope to overcome all the obstacles which the war has put in our way of approaching and reaching the heart of the Jew.

Again, I want to mention another thing. A few years ago at a meeting of the same kind as this, I spoke about Poland, and I did it in a rather unfriendly way. I then thought that Poland would put great obstacles in the way of the evangelisation of the Polish Jews. I am glad to confess here openly before you that I was wrong then, and that my prophecy turned out to have been a false one. The Poles do not hinder the preaching of the Gospel to the Jews, and missionary brethren labouring in Poland rejoice greatly over the liberty they are enjoying. We must be thankful to God for this open door and earnestly pray that it may never be shut, but be used in the best way for the blessing and salvation of the many Jews who live in that country.

Even here in London we feel a change for the better. You must remember that, from the Jewish point of view, we are not living here in the very centre of Judah, but only on the outskirts. The great centres are in Russia and in Poland. And yet even here we are feeling that there is a change for the better coming on. During the last winter we have had good meetings, the attendances much better than before, and the people more ready to listen and to learn. We have also had a good number of young men at our meetings, due to the fact that we are having one or two young brothers assisting in the work.

There were times when we in a special way felt the presence of the Divine Spirit in our midst. During the month before Easter I began the exposition of those great passages in the Old Testament dealing with the sufferings of the Messiah. One evening we were studying the 22nd Psalm. The people seemed to be deeply impressed. I was never conscious of such a stillness and earnestness among them as on that occasion. The mystery that David seemed to describe the sufferings of Christ, familiar to them from the New Testament, seemed to overawe them. The great Sufferer Himself speaking to His God of His superhuman sufferings seemed to move their hearts. This spirit present amongst us that night was also with us all the time we devoted to the study of the sufferings of the Servant of Jehovah. Considering the fact that the people have had to listen to me night after night during the last seven months with their interest never flagging, one may take it as a sign of some spiritual interest in the Word of God and in our Christian Testimony. We may therefore take courage and look hopefully towards the future.

The Jews, as well as the Mission to the Jews, will weather all the storms that are encountering them. Both are closely united and inter-related—the suffering of the one is also the suffering of the other, as the victory of the one will also be the victory of the other. There is a story about Pobiedonostseff, that notorious persecutor of the Jews in Russia. Once he asked a Jew what he thought the outcome would be of the persecution he had just instigated against the Jews. He himself cherished the hope that one-third of the Jews would be compelled to emigrate, another third would perish in the persecution, and the last third would join the Russian Church—and that in this way he would get rid of all the Jews. The Jew said that he was afraid, if he told him the truth, he would be sent to Siberia. Pobiedonostseff assured him that no harm would befall him. "Then," said the Jew, "if I may tell the truth, the outcome of this persecution will be a—festival."

The Procurator of the Holy Synod could not understand why the Jews should celebrate a festival because he was persecuting them. "Yes, it will be a festival," repeated the Jew: "Pharaoh wanted to destroy the Jews, but the end of it was a festival—Passover, the Feast of Liberty; Haman wanted to destroy the Jews, and the end of it was a

festival—Purim; Antiochus Epiphanes wanted to destroy the Jews, and the end of it was a festival—the Feast of Dedication. And so on through the whole history of the Jewish people.” Yes, it is our sincere hope that the outcome of Israel’s terrible tribulations at the present time will be a festival—a greater one than even Passover was—for it will be the festival of reconciliation between Israel and her eternal King, Jesus, the Son of David, the Son of God. In this feast all those will participate and share its joys who, during the ages of Israel’s unbelief, worked and prayed in order to bring about this great and final reconciliation. They have been peacemakers between Israel and her true Redeemer, and they will receive the reward promised in the beatitude: “Blessed are the peacemakers, for they will be called the sons of God.”

### Experiences in Palestine and Poland.

ADDRESS BY REV. J. S. FLACKS.

Dear Friends,—I want to go back to a word by the Apostle Paul in the first chapter of Romans, which Dr. Montgomery touched on in the meeting this afternoon: “*I long to see you.*” This was the cry of my heart for thirteen years. From the day of my new birth in America I heard of God’s work among Israel in London, and the brethren of London were saints to me. From the very beginning—when I was led to Christ—I got hold of the notion that God’s people were angels. But I know now that those who know Him are more than angels—the angels are rather their servants. I did not consider my brother Baron and the other brethren of whom I had heard as angels, but I have heard that they were saints—and saintly saints, praise God!

The man who led me to Christ—Dr. Harris H. Gregg—presented me almost immediately after my conversion with two magazines—“*Trusting and Toiling*” and THE SCATTERED NATION. With them he gave me also a book by Mr. Baron, “*The Jewish Problem and its Solution.*” These were my first Christian helps. Dr. Gregg gave me also from time to time his copies of these magazines, and I had a longing in my heart to fly across the Atlantic, and fly into a hall such as this at an Annual Meeting of these Missions. Thank God, my longing has been granted, and I can say indeed, “I am comforted, together with you,” with what mine eyes have seen and what I have experienced in my visit to London. I am not disappointed in what I have heard, and this I say, not to lift up my brother Baron, but rather to humble him—because we in America look across the Atlantic to see how our brother walks. The Apostle Paul, whom our brother Montgomery held up before us as an example, was raised up of God as a pattern for us who out of Israel after him believe on His Name.

Now the Lord is giving us, through grace, also other servants of His whom He takes possession of and leads in the path of righteousness, that they may be examples or patterns for us younger ones, whether in age or in faith, to follow after. Therefore, I am sure that our brethren here will keep low, that none of us that follow should stumble—God forbid!—over them.

There are many things in my heart I would like to tell you or talk about, but may I say that this is a happy culmination of a long journey around the world? A happy culmination indeed! Last night brought up sixteen months exactly since I left the shores of my homeland America, and to-morrow, God willing, I am starting on my way homeward. In Jerusalem it was my joy to spend the last night with a Hebrew Christian brother living on the Mount of Olives, and the next morning, when I bade him good-bye, and we took leave one from the other, the sun was shining, after many days of rain and clouds, upon the city of white-stone buildings, and it was glorious and beautiful. As I bade the dear ones good-bye I said: “Here, *on this very spot*, will we meet again, when our blessed Lord shall stand in that day with His feet on this very Mount of Olives.” That was a happy culmination to my visit to Jerusalem, and this meeting with you to-night is another happy culmination.

Now you will be interested if I tell you very briefly just a few incidents of what I have seen of the Spirit’s work in preparing the hearts of the Jews who are flocking to their land in unbelief. As I expressed it to brethren before, it is as rare to find a biassed Jew, prejudiced against the Gospel, in Palestine as it is to find a non-biassed Jew against the Gospel of Christ in America. Our people in America are just like stolid, fatted animals; they are kicking against God and His Christ. The missionaries in America have a harder time than anywhere in the world. In Palestine the hearts of the people are open to listen. I cannot say, alas! that they are ready to come to Christ, but they are ready to listen. Mr. Rohold, who is there with his place on Mount Carmel, has an open door in every home amidst the people, among whom he was born and brought up.

We took a trip through the Nazareth and Galilean districts, and coming to Tiberias, Mr. Jacobs (another Hebrew Christian brother working with Mr. Rohold) and I walking along the street, passed a synagogue. It was open; we walked in. It was evening prayer. The Jews gathered around us. Mr. Jacobs was dressed as a clergyman, wearing a clerical collar, and he introduced himself as Pastor Jacobs; “and this,” he said, “is Pastor Flacks, from America.” They talked to us and we talked to them about the Lord Jesus Christ—we could not talk about anything else. We were invited to go back, and we went back later to that same synagogue, and then next morning to another synagogue, while they were at prayer with their prayer shawls and

phylacteries. Again we talked to them about the Lord Jesus Christ ; and we did this also on the highways and in the trains, anywhere and everywhere. There is a Rabbi who is still continuing in his position, but absolutely declares he has faith in the Lord Jesus Christ, not merely as Israel's Messiah, but as his own personal Saviour. On Christmas Eve I attended a great show in the Church of the Nativity, of which I cannot begin to tell you, but on Christmas night I had the privilege of preaching in the American church, in connection with the Christian Missionary Alliance in Jerusalem, when six Jews and two Arabs came forward and knelt at the altar, pouring out their souls, confessing the Lord Jesus Christ. The Lord gave me two other Jewish souls before I left Palestine. The Palestinian Jews are open to the Gospel.

One more incident I must tell you about Beersheba. There the Lord wonderfully opened the way for me. He gave me the hearts of the Governor and his staff, who followed me about everywhere during the few days I remained there. He asked me to visit a Jewish camp. There were thirty Jewish young men building a stone wall and cement walks in and around a military cemetery, where some of your sons and brothers are laid to rest. They were housed in a tent, with several young women there to look after them and to cook for them. On Saturday afternoon we went over with another missionary, who is not a Jew—Mr. Pellas—and he asked if they would like to hear a Hebrew Christian talk to them. They were most ready, and so, while they were eating the last meal of the Sabbath, they sat listening to me speaking of the claims of Christ. Then, of course, they wanted a debate or an argument ; but I had not the time then, for we had a meeting at 6.30. But they invited us to come back, and we went over at 8 o'clock. We took some Bibles with us—the Old and the New Testaments together—and we stayed with them till 10.30. They bought up all the Bibles. They wanted to know how much we would sell those Bibles for. I asked them, " How much do you think they are worth to you ? " They did not want to make an offer, and I asked Brother Pellas to say how much he would sell them for. He said 2½ piastres—just about 6d. When I told them this they were running, one after another, to see who would get them first, to buy up the half-a-dozen or so that we had brought with us. Before we left we had to promise we would get a copy for each one of them ; they refused to take them for nothing. They said : " If, as you claim, there is life in this Book for us, we do not want it for nothing." That was the spirit of Abraham and David. Abraham did not want a parcel of ground for his wife for nothing. David would not have the threshing-floor of Araunah for nothing. " God forbid," he said, " I should offer unto God that which has cost me nothing." Yes, and they would not have the Old Testament alone, they wanted the whole Bibles as we had them—the Old and New Testaments together—and Brother Pellas supplied their needs.

Now I must run away from Palestine, and just touch for a moment on what I have seen in Poland. The Lord in a marvellous way led me to Poland, and I am going to tell you how and what that mission was. I went to Warsaw, and my heart bled at the conditions I saw there. I thought the political and economic conditions in Palestine sad enough, but I tell you, beloved, Warsaw impressed me immediately as a city of the dead. When I came into Palestine, and I got a glimpse of Mount Carmel, my heart cried out, " It is the mount of the living " ; and the longer I stayed there the more impressed I was with that, and I had to write a letter to my many friends all around the world that I was walking with the Lord in the mount of the living. Poland is a dead country, politically and economically. Talk about the Jews being rich—I would to God you could go and take a look at the Jews in Warsaw and in Lodz (where I had four days of blessed meetings, and the Lord gave us a stream of salvation), and in Rovno and in the Western part of the Ukraine, and in other cities I have been to. It is pitiful. It just tears your heart out, and you cannot keep your hands out of your pockets if there is something in them. One of the two dear brethren from America—Abraham and Moses—who passed through London not long ago on their way to Russia, succeeded in getting into the Ukraine. He took with him a supply provided by the saints in America for a year, in case they should not be able to reach him with help, that he might have sufficient. Within three months that man came out with his pockets turned inside out, and, what is more, but very few pockets to turn even inside out. He gave away his clothing, his under-clothing, and left himself with nothing but what he had on his back, because he could not bear to see the misery, especially among God's people—not the Jews alone, but God's redeemed ones, the brethren in Christ, Jews and Gentiles. I would to God you could get a glimpse of it.

But, thank God, Poland, as Palestine, is open to the Gospel. Palestine perhaps stands first, and Poland next. In one city, in Rovno, two of us gave addresses, and a third summed them up. I spoke in English, and it was translated into Russian by a brother. A German brother followed me in the Polish language, and then the Jewish missionary summed up the whole in Russian and in Yiddish. In a hall, seating possibly 225 or 250 people at the outside, there were fully 500 crowded in, standing—no one could sit—and more than as many were turned away. Over a third of that audience were Jews. For two and a half hours exactly the people stood without a movement. This will give you an idea of the work going on. May God open your hearts, beloved, through the message from God's Word which our brother has given to us, and through the information we have received this day, so that we may take a greater interest in His cause among Israel, that when the King comes we may share in His joy. By the help of God

I shall try to stir up the hearts of the saints in America. It would be a glorious thing to me if America and England could join hands in sending a tried, faithful, and a trusted servant of Christ with the Gospel to Poland and Russia and Palestine, in connection with the Hebrew Christian Testimony to Israel. That shall be my effort, by the help of God, in that land. May God spare our brother Baron, for our sakes, for many years, and may He be conscious of this fact, that his abiding in the flesh is needful for us, and that the fruit of his labours helps us. Let us pray that he may be sustained, and all those who labour with him.

### In the Highways and Byways.

ADDRESS BY J. H. LEWIS.

Dear Christian Friends,—I am indeed grateful for the precious opportunity I have again to acquaint you with the Lord's work in connection with the Hebrew Christian Testimony to Israel. It is my happy lot in the work to invite our people from the highways and byways to come to the feast of the Word of God.

In the open-air meetings the Lord has given us very encouraging seasons. Since last January we have been permitted, with the valuable help of our dear young brethren, Messrs. Newmark and Sitenhof, to hold two open-air meetings every Lord's Day, instead of only one, as formerly—at 3 and 5.30 p.m. Thousands of people (the greater number being Jews) have thus heard the Gospel of Christ. Now and again we have to experience unpleasant interruptions from the prejudiced and careless; but, blessed be God for His promised help and grace, He has not on any occasion failed us. By this work and conversations in the streets, and the distribution of assorted Scripture literature and Gospels, we have succeeded in inducing some to enter the Mission House and hear the word of the prophets explained more fully.

Mr. Landsman has already told you the character of his Bible readings for the few weeks before Easter. But one specially I shall never forget. It was Psalm xxii., when Mr. Landsman depicted with great pathos the suffering One surrounded by enemies, and at the same time forsaken by God, as in extreme agony He cried aloud: "My God, why hast Thou forsaken Me?" And this Holy and Righteous Person, he pointed out with emphasis at the close, is none other than the suffering Servant of God, our blessed Lord Jesus. Never was there a Bible reading so listened to as this one. Every eye was fixed upon the speaker while he earnestly directed them to the Lord Jesus as the Sin-bearer.

Would that it had been possible for you, dear friends, to be present and listen to the unfolding of the Holy Scriptures concerning our Saviour, and to see the faces of the Jewish brethren who sat listening

attentively to the Word of God. You would with great rapture praise God, as did the Queen of Sheba, when she said: "It was a true report that I heard: behold, the half was not told me."

*Good Friday, April 14th.*—On my way to visit a poor man I observed two Jews talking leisurely, it being Passover Week. The Lord led me to speak with them about the meaning of the feast; but, alas! they were indifferent, though tolerant. Meanwhile a young man passing by stopped, and no sooner did he learn what the conversation was about, than he burst forth very vehemently and passionately: "How dare you come to us with these infamous and objectionable words about your Jesus!" I begged him to be calm. I said to him that there was a time when I would have agreed with him, but now I know by God's grace that it was not as he thought. He then said: "How could the God of love demand human sacrifice?" and put many other questions which I have not time to go into now. I opened the Hebrew Old Testament and asked him if he would read and explain Isaiah liii. 6; but he asked me to do so. I said, "No, if I read you will not believe me." I urged him again to read the verse, but he again declined. The other two men were also present, and as I explained to them the passage and other portions of the Word of God about the plan of salvation, centred in the Person of our Lord, they all listened with great interest. At the end I exhorted them to read the Word of God for themselves. The young man did not seem quite satisfied, but he had something to think about. And God is able, by His Word and Spirit, to make him see things differently.

At Easter-time I spent the week-end at Southend. On the morning of April the 18th I visited York Road Market. There I met several Jews. Though they were friendly to speak with, it was very sad to see their indifference about God. Spiritually dead, they were eager to converse about any subject but God and the Messiah.

In the evening I called again at the same place. The Lord gave me a good opportunity this time and grace to speak with a respectable Jew. He listened quietly as I related to him the story of God's wondrous love in the Messiah.

I then accompanied him and others to the synagogue (being the eve of the sixth day of the Passover). The afternoon and evening services were read, and concluded with the chanting of a few verses of poetry (called Yigdaal) attributed to Daniel b. Jehudah, thirteenth century. The last verse but one reads:—

*"He will send at the end, at the right time,*

*The Messiah, to redeem those who wait for His salvation."*

This gave me an opening to testify about the wonderful love of Christ. I remarked to the man who let me look over his prayer-book that the

two lines of poetry just chanted were already fulfilled in Jesus Christ the Messiah. "I will believe what my father and mother taught me," he replied. "Belief in one God is sufficient," said another, as we left the synagogue; but one of the three listened quietly, and took English tracts by Rabbi Lichtenstein.

I would ask you to pray for the work indoors and out which the Lord in His grace has entrusted to us—that it may prosper and become fruitful.

### Jewish Missionary Conference.

THE Societies in Great Britain and Ireland, whose aim it is to propagate the Gospel among the Jews, have for the last four or five years been meeting at an annual Conference to deliberate about the needs and the best means of prosecuting the sacred work entrusted unto them. This year they met for their fourth Annual Conference on April 26th, at the Bible Society's House in London, and some thirty delegates from England, Scotland, and Ireland, were present. The Rev. J. H. Ritson, D.D., presided. From a report drawn up and kindly put at our disposal by the Rev. L. Zeckhausen, we give here a few extracts.

Almost from its very initiation the Conference has been discussing the question of opening a school, or, at least, of arranging lectures for such as desire to prepare themselves for missionary work among the Jews. The need for such a school or lectures is great indeed, for if the Societies do not in time provide for a proper training for their future missionaries, the time may come when they will have to abandon their work because of lack of workers. The question was discussed again this year without having reached a definite result.

Closely connected with this problem is the question how the educated modern Jew is to be reached by the Christian message, and how it is to be presented to him. The Rev. Canon Lukyn-Williams read, therefore, to us a thoughtful and very important paper on "The Presentation of the Christian Message to the Modern Jew."

In vital matters (said the Canon) no alteration in the message is, of course, possible, for "Christ Jesus is the same, yesterday, to-day, and for ever"; but the question is, How best to make Him known, presentable, and acceptable? We must beware of minimising any of the fundamental truths of Christianity, or of such facts as sin; but it is not equally necessary to employ the old arguments. Different parts of the truth appeal to different people, but some Christian arguments do not appeal to Jews at all. Workers among Jews have for some time now been led to inquire whether the old arguments were still sufficient to meet the changed outlook on life and religion on the part of modern Jews; whether the means used have not become antiquated;

whether colportage and the provision of more and better literature were not of greater utility to-day than schools, dispensaries and hospitals.

There certainly has been something comparable to a volcanic upheaval in Jewry. Ghettos are falling and disappearing; the masses are set free, both politically and mentally; their education is becoming more Western than Talmudic; and Zionism has in so far proved successful that it has awakened a new sense of nationalism in the Jew. It is of vital importance to deal adequately with these changes, for even for the Jews of Poland is literature of the "Old Paths" variety becoming less and less suitable. Orthodoxy is on the decline everywhere, and Jews who have drifted from it find very little in our literature, for their outlook is now very far removed from that old Judaism which it was intended to meet. Arguments, therefore, that modern scholarship has made untenable must be drooped as useless, and we must be prepared to meet modern Jews on their own ground. But how? Not, indeed, as philosophers, Deists, or Higher Critics; but one should never forget that, in writing to Jews, the Jewish angle of view must not be lost sight of, that though they may be "Liberals," they still cherish a loving respect for the Jewish past, Jewish literature, history, etc., and cannot but think little of the missionary who shows a lack of knowledge of Judaism. Aim at "lifting up" Jesus before the Jew; aim at a conviction of sin. "Why did Jesus die?" is to be made a question for a Jew to ponder upon.

A Service of Intercession, led by Rev. W. Deans, concluded the Morning Session of the Conference.

In resuming the Conference in the afternoon, Rev. L. Zeckhausen read a paper on "Jewish Missions on the Continent after the War." It consisted mainly of communications he had received from missionaries in Central and Eastern Europe, and from other sources. All spoke of work resumed, of changing conditions, of new and greater opportunities, of the need of new and better literature, and, above all, of more love for Israel. The mass movement in Hungary, and to a lesser extent also in Austria, was a remarkable phenomenon; but there were no such corresponding movements either in Germany, Roumania, or Poland.

A very interesting paper on the mass movement in Hungary was read by Rev. J. M. Webster, who spoke from an intimate knowledge of, and many years' connection with, Hungary. Things in South-Eastern and Eastern Europe are all "upside-down," and no reliable statistics are at present obtainable. At the same time, it is perfectly true that very many Jews in Hungary and Austria have of late embraced Christianity. As far as Mr. Webster's own information goes, there were baptised in the city of Budapest, in the years 1918-1921, 7,406 Jews, of whom 2,665 joined the Protestant Church. What the number was

in the provinces he could not tell with any degree of certainty. The highest figure he heard of was 60,000, and the lowest about half that number. His own Society's mission baptised at Budapest between 600 and 700 Jews, after a course of careful instruction, and might have been instrumental in doing much more but for the lack of workers. Among the converts were numerous doctors, lawyers, engineers, students, and whole families.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 30th, 1922:—

[The following abbreviations are used to indicate the different purposes for which the sums have been sent. Where no sign appears, the sum is for the General Fund:—G., General Fund; C., Children; P., Poor; Pub., Publications; S., Scriptures; W., Women.]

| Date, 1922. | Receipt No. | £ s. d.                               | Date, 1922. | Receipt No. | £ s. d.                                                             |
|-------------|-------------|---------------------------------------|-------------|-------------|---------------------------------------------------------------------|
| March 1.    | 482         | 1 0 0                                 | March 17.   | 537         | 0 10 0                                                              |
| " 1.        | Pub.        | 0 2 6                                 | " 17.       | 538         | 0 12 6                                                              |
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| " 1.        | 484         | 1 10 0                                | " 18.       | 533         | 0 5 0                                                               |
| " 1.        | 485         | 0 8 0                                 | " 18.       | 534         | 1 0 0                                                               |
| " 1.        | 486         | Representative Missionary in Berlin   | " 18.       | 535         | 5 00 8                                                              |
| " 1.        | Pub.        | 100 0 0                               | " 18.       | 536         | 0 10 0                                                              |
| " 1.        | Pub.        | 0 2 6                                 | " 18.       | 537         | 0 2 6                                                               |
| " 1.        | Pub.        | 0 3 0                                 | " 18.       | 538         | 0 7 6                                                               |
| " 1.        | 487         | 5 0 0                                 | " 18.       | 539         | 2 0 0                                                               |
| " 1.        | 488         | 2 2 0                                 | " 18.       | 540         | 0 15 0                                                              |
| " 3.        | 489         | 1 0 0                                 | " 18.       | 540         | 1 10 0                                                              |
| " 3.        | 490         | 1 1 0                                 | " 18.       | 541         | 40 0 0                                                              |
| " 3.        | 491         | 0 10 0                                | " 18.       | 542         | G., (2 10s. 3d.; Relief Abroad, £5 12s. 6d.)                        |
| " 3.        | 492         | 0 10 1                                | " 18.       | 543         | A Thank-offering, Relief, Russia                                    |
| " 3.        | 493         | 0 12 6                                | " 18.       | 544         | G., (5; Berlin, £2 10s. 7d.; Relief, Russia, £2 10s.; Palestine, £1 |
| " 3.        | 494         | 0 2 6                                 | " 18.       | 545         | Pub.                                                                |
| " 3.        | 495         | 0 12 6                                | " 18.       | 546         | 0 18 6                                                              |
| " 4.        | 493         | 0 5 0                                 | " 18.       | 547         | 3 0 0                                                               |
| " 4.        | 496         | 1 0 0                                 | " 18.       | 547         | Relief, Russia, 10s.; Pub., 5s.                                     |
| " 4.        | 497         | 10 0 0                                | " 18.       | 548         | 5 0 0                                                               |
| " 4.        | 498         | 0 7 6                                 | " 18.       | 548         | 5 0 0                                                               |
| " 4.        | 499         | 1 0 0                                 | " 18.       | 549         | 5 0 0                                                               |
| " 4.        | 500         | 1 0 0                                 | " 18.       | 549         | Readers of The Christian / G., £7 12s.; Poor, £1                    |
| " 6.        | 501         | 0 6 0                                 | " 18.       | 550         | G., £10 15s.; Pub., 2s. 6d.                                         |
| " 6.        | 502         | 0 7 6                                 | " 18.       | 551         | 20 17 6                                                             |
| " 6.        | 503         | 0 13 0                                | " 18.       | 552         | 0 7 6                                                               |
| " 6.        | 504         | 0 5 0                                 | " 18.       | 553         | 2 0 0                                                               |
| " 6.        | 504         | 0 5 1                                 | " 18.       | 554         | 0 10 0                                                              |
| " 7.        | 505         | 0 10 0                                | " 18.       | 555         | 1 10 6                                                              |
| " 7.        | 506         | 0 3 6                                 | " 18.       | 556         | 2 2 0                                                               |
| " 7.        | 506A        | 0 15 0                                | " 18.       | 557         | 0 8 8                                                               |
| " 7.        | 507         | 1 0 0                                 | " 18.       | 558         | 0 12 6                                                              |
| " 7.        | 508         | 1 10 0                                | " 18.       | 559         | 3 13 0                                                              |
| " 7.        | 509         | 0 6 0                                 | " 18.       | 560         | 1 0 0                                                               |
| " 7.        | 510         | Relief Abroad, 7s. 6d.; Pub., 2s. 6d. | " 18.       | 561         | 1 0 0                                                               |
| " 7.        | 511         | 3 0 0                                 | " 18.       | 562         | 0 13 0                                                              |
| " 8.        | 512         | 2 4 0                                 | " 18.       | 563         | 1 2 7                                                               |
| " 8.        | 513         | 0 7 6                                 | " 18.       | 564         | 0 5 0                                                               |
| " 8.        | 514         | 2 0 0                                 | " 18.       | 565         | 2 0 0                                                               |
| " 8.        | 515         | 1 1 0                                 | " 18.       | 566         | 0 10 0                                                              |
| " 8.        | 516         | 0 9 1                                 | " 18.       | 567         | 0 10 0                                                              |
| " 8.        | 517         | £4.00; Pub., 2s. 6d.                  | " 18.       | 568         | 0 10 0                                                              |
| " 8.        | 518         | £10.00; Relief, Russia                | " 18.       | 569         | 1 0 0                                                               |
| " 8.        | 519         | 0 10 0                                | " 18.       | 570         | 0 10 0                                                              |
| " 8.        | 520         | 2 5 6                                 | " 18.       | 571         | 0 5 6                                                               |
| " 8.        | 521         | G., 10s.; Pub., 15s.                  | " 18.       | 572         | 1 5 0                                                               |
| " 8.        | 522         | 10 0 0                                | " 18.       | 573         | 0 10 0                                                              |
| " 8.        | 523         | 5 0 0                                 | " 18.       | 574         | 0 10 0                                                              |
| " 8.        | 524         | 7 18 4                                | " 18.       | 575         | 0 10 0                                                              |
| " 9.        | 525         | G., 5s.; Pub., 5s.                    | " 18.       | 576         | 0 10 0                                                              |
| " 9.        | 526         | 0 5 0                                 | " 18.       | 577         | 0 5 6                                                               |
| " 9.        | 527         | 5 0 0                                 | " 18.       | 578         | 10 5 0                                                              |
| " 10.       | 528         | 0 7 6                                 | " 18.       | 579         | 54 0 0                                                              |
| " 10.       | 529         | 0 3 6                                 | " 18.       | 580         | 0 2 6                                                               |
| " 10.       | 530         | 4 0 0                                 | " 18.       | 581         | 3 10 0                                                              |
| " 11.       | 531         | 0 6 0                                 | " 18.       | 582         | 0 10 0                                                              |

| Date, 1922. | Receipt No. | £ s. d.                              | Date, 1922. | Receipt No. | £ s. d. |
|-------------|-------------|--------------------------------------|-------------|-------------|---------|
| April 7.    | 620         | Pub., 5s.                            | " 7.        | 641         | 1 0 0   |
| " 7.        | 621         | 10 0 0                               | " 7.        | 642         | 0 5 0   |
| " 8.        | 643         | £4.00; Pub., 9s. 6d.                 | " 8.        | 643         | 0 17 5  |
| " 8.        | 644         | 0 4 6                                | " 8.        | 644         | 0 4 6   |
| " 10.       | 645         | Pub., 10s.                           | " 10.       | 645         | 0 5 0   |
| " 10.       | 646         | 3 0 0                                | " 10.       | 646         | 0 10 0  |
| " 10.       | 647         | 0 5 0                                | " 10.       | 647         | 0 5 0   |
| " 10.       | 648         | 3 3 0                                | " 10.       | 648         | 0 10 6  |
| " 11.       | 649         | 2s. 6d.                              | " 11.       | 649         | 0 10 0  |
| " 11.       | 650         | 0 10 0                               | " 11.       | 650         | 0 10 0  |
| " 11.       | 651         | 0 8 8                                | " 11.       | 651         | 0 8 8   |
| " 11.       | 652         | Pub., 5s.                            | " 11.       | 652         | 0 7 6   |
| " 11.       | 653         | John xvii. 3; Scriptures             | " 11.       | 653         | 50 0 0  |
| " 11.       | 654         | 0 10 0                               | " 11.       | 654         | 0 10 0  |
| " 11.       | 655         | Pub., 1s.                            | " 11.       | 655         | 0 5 0   |
| " 11.       | 656         | Pub., 2s. 6d.                        | " 11.       | 656         | 5 1 6   |
| " 11.       | 657         | 1 0 0                                | " 11.       | 657         | 1 0 0   |
| " 11.       | 658         | Relief, Russia                       | " 11.       | 658         | 5 0 0   |
| " 11.       | 659         | 2 2 0                                | " 11.       | 659         | 2 2 0   |
| " 11.       | 660         | Pub., 2s. 6d.                        | " 11.       | 660         | 1 2 6   |
| " 11.       | 661         | 5 0 0                                | " 11.       | 661         | 5 0 0   |
| " 11.       | 662         | 0 10 0                               | " 11.       | 662         | 2 0 0   |
| " 11.       | 663         | 2 0 0                                | " 11.       | 663         | 2 0 0   |
| " 11.       | 664         | 1 0 0                                | " 11.       | 664         | 1 0 0   |
| " 11.       | 665         | Pub., 1s. 3d.                        | " 11.       | 665         | 2 1 3   |
| " 11.       | 666         | 0 5 0                                | " 11.       | 666         | 0 5 0   |
| " 11.       | 667         | Relief, Kiel, 20s.; Pub., 5s.        | " 11.       | 667         | 1 5 0   |
| " 11.       | 668         | Pub., 2s. 6d.                        | " 11.       | 668         | 0 10 0  |
| " 11.       | 669         | 1 0 0                                | " 11.       | 669         | 1 0 0   |
| " 11.       | 670         | Pub., 7s. 6d.                        | " 11.       | 670         | 1 0 0   |
| " 11.       | 671         | Pub., 5s.                            | " 11.       | 671         | 1 10 0  |
| " 11.       | 672         | 1 1 6                                | " 11.       | 672         | 1 1 6   |
| " 11.       | 673         | Pub.                                 | " 11.       | 673         | 0 5 0   |
| " 11.       | 674         | P.                                   | " 11.       | 674         | 1 0 0   |
| " 11.       | 675         | 0 9 4                                | " 11.       | 675         | 0 9 4   |
| " 11.       | 676         | Budapest                             | " 11.       | 676         | 0 10 0  |
| " 11.       | 677         | Pub., 5s. 6d.                        | " 11.       | 677         | 1 0 0   |
| " 11.       | 678         | 0 10 0                               | " 11.       | 678         | 0 10 0  |
| " 11.       | 679         | 1 18 0                               | " 11.       | 679         | 1 18 0  |
| " 11.       | 680         | 2 4 11                               | " 11.       | 680         | 2 4 11  |
| " 11.       | 681         | 1 0 0                                | " 11.       | 681         | 1 0 0   |
| " 11.       | 682         | Pub., 1s. 10d.                       | " 11.       | 682         | 5 0 0   |
| " 11.       | 683         | 0 7 6                                | " 11.       | 683         | 0 7 6   |
| " 11.       | 684         | Pub.                                 | " 11.       | 684         | 0 2 0   |
| " 11.       | 685         | 0 10 0                               | " 11.       | 685         | 0 10 0  |
| " 11.       | 686         | Budapest                             | " 11.       | 686         | 3 0 0   |
| " 11.       | 687         | 2 2 0                                | " 11.       | 687         | 2 2 0   |
| " 11.       | 688         | 0 5 0                                | " 11.       | 688         | 0 5 0   |
| " 11.       | 689         | 0 10 0                               | " 11.       | 689         | 0 10 0  |
| " 11.       | 690         | 10 0 0                               | " 11.       | 690         | 10 0 0  |
| " 11.       | 691         | 0 10 0                               | " 11.       | 691         | 0 10 0  |
| " 11.       | 692         | Pub., 5s.                            | " 11.       | 692         | 1 0 0   |
| " 11.       | 693         | Pub., 2s. 6d.                        | " 11.       | 693         | 0 10 0  |
| " 11.       | 694         | 0 8 0                                | " 11.       | 694         | 0 8 0   |
| " 11.       | 695         | 2 0 0                                | " 11.       | 695         | 2 0 0   |
| " 11.       | 696         | 0 7 6                                | " 11.       | 696         | 0 7 6   |
| " 11.       | 697         | Pub., 2s. 6d.                        | " 11.       | 697         | 1 2 6   |
| " 11.       | 698         | G., 4s.; Budapest, 20s.; Pub., 6s.   | " 11.       | 698         | 1 10 0  |
| " 11.       | 699         | 0 10 0                               | " 11.       | 699         | 0 10 0  |
| " 11.       | 700         | Pub., 2s. 6d.                        | " 11.       | 700         | 0 12 6  |
| " 11.       | 701         | 0 10 0                               | " 11.       | 701         | 0 10 0  |
| " 11.       | 702         | Pub., 2s. 6d.                        | " 11.       | 702         | 0 5 0   |
| " 11.       | 703         | 0 8 6                                | " 11.       | 703         | 0 8 6   |
| " 11.       | 704         | Pub., 4s.; 2s. 6d.; 2s.              | " 11.       | 704         | 0 8 6   |
| " 11.       | 705         | 0 8 6                                | " 11.       | 705         | 0 8 6   |
| " 11.       | 706         | Pub., 7s. 6d.                        | " 11.       | 706         | 1 8 6   |
| " 11.       | 707         | Budapest                             | " 11.       | 707         | 5 0 0   |
| " 11.       | 708         | 0 1 0                                | " 11.       | 708         | 0 1 0   |
| " 11.       | 709         | 0 2 6                                | " 11.       | 709         | 0 2 6   |
| " 11.       | 710         | G., 3s.; Pub., 2s.                   | " 11.       | 710         | 0 5 0   |
| " 11.       | 711         | 0 12 6                               | " 11.       | 711         | 0 12 6  |
| " 11.       | 712         | G., (2 10s.; Relief Abroad, £2 10s.) | " 11.       | 712         | 5 0 0   |

