

The Hebrew Christian Testimony to Israel.

Dr.

DEPOSIT ACCOUNT FOR THE YEAR ENDED 14TH DECEMBER, 1925.

Cr.

	£	s	d.	£	s	d.
To General Account :—						
Amount transferred from General Fund (Current Account)	250	0	0			
By Balances at Bank, 14th December, 1924 :—						
On General Account	2,860	7	3			
On Work among Children Account	625	0	0			
				3,485	7	3
				<u>£3,735</u>	<u>7</u>	<u>3</u>

	£	s	d.	£	s	d.
By Balances at Bank, 14th December, 1925 :—						
On General Account	3,110	7	3			
On Work among Children Account	625	0	0			
				3,735	7	3
				<u>£3,735</u>	<u>7</u>	<u>3</u>

There are also held at the Westminster Bank, Ltd. (Gifts from friends) :—

71 Obligations, Paris, Lyons, and Mediterranean Railway. Nominal value, 500 francs each.
£400 War Loan 5%, 1929-47.

We have examined the above Account with the Cash Book and Bankers' Pass Books, and find it correct.

2, Broad Street Place, London, E.C. 2.
21st December, 1925.

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

THE SCATTERED NATION. Hebrew Christian Testimony to Israel.

No. 125.

JANUARY, 1926.

"Who shall ascend into the hill of Jehovah?"

An Exposition of the XXIVth Psalm.

By DAVID BARON.

The earth is Jehovah's, and the fulness thereof ;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah ?
And who shall stand in His holy place ?
He that hath clean hands, and a pure heart ;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of His salvation.
This is the generation of them that seek after Him, Selah.
That seek Thy face, even Jacob.
Lift up your heads, O ye gates ;
And be ye lifted up, ye everlasting doors ;
And the King of glory will come in.
Who is the King of glory ?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates ;
Yea, lift them up, ye everlasting doors ;
And the King of glory will come in.
Who is this King of glory ?
Jehovah of hosts,
He is the King of glory.

PSALM XXIV.

IN their application to our Lord Jesus Christ, Psalms xxii., xxiii. and xxiv., have sometimes been grouped together as "the Shepherd Psalms." In the 22nd He is prophetically set forth as "The Good Shepherd" (John x.) who lays down His life for the sheep. In the 23rd He is the "Great Shepherd" (Heb. xiii. 20), who having been raised from the dead, skilfully tends His flock in this moral wilderness, leading them into green pastures, and by the quiet waters ; and in Psalm 24 He is "The Chief Shepherd" (1 Peter v. 4), not only crowned with honour and glory Himself, but who, at His appearing, shall bestow a crown of glory which fadeth not away on all His faithful undershepherds.

According to Rabbinic writers, with which most Christian Commentators are agreed, the historical occasion which originated the 24th Psalm was the bringing up of the Ark from Kirjath-jearim to the Tabernacle which David built for it on Mount Zion, as recorded in 2nd Samuel vi. Now the Ark was, so to say, the earthly throne of Jehovah, for with it was associated the Cloud of Glory, the visible symbol of God's special presence in the midst of His people, and the pledge and prophecy of the time when "the King of Glory" shall be manifested and set up His throne on His "holy hill" of Zion, from there to extend His beneficent rule over the whole earth.

Indeed almost every great event in the past history of Israel foreshadows something still greater in the future, and that which is foreshadowed by the triumphal procession of the Ark to Mount Zion amid the great demonstrations of joy and gladness, shall be fulfilled when Jehovah in the person of the Messiah—the true "King of Glory"—shall appear not only to claim, but to *exercise* sovereignty over the earth, and when a great voice out of heaven shall proclaim, "Behold the tabernacle of God is with men, and He will dwell with them, and be their God."*

It is interesting to note that in the Service of Song which accompanied the Divinely appointed ritual in the Temple, the 24th Psalm was the one sung on the first day of the week, which was later to be consecrated as the day of memorial of the resurrection of Christ, which was the first step in His glorification, inasmuch as He was thereby manifestly "declared to be the Son of God with power."

The Psalm divides itself into three parts:

I.—First we have a proclamation of the absolute and universal sovereignty of God over the earth (vv. 1, 2).

II.—Then follows a description of those who can be declared worthy to enter into the presence of this Almighty God whose chief attribute is that of holiness.

III.—And in the last brief section there is the triumphant announcement of the advent of the Divine Hero—the Conqueror of sin and death—who truly answers to the requirements set forth in the second section, and before whom therefore the "everlasting doors" which as a consequence of the Fall shut out sinful men from the presence of God, must open wide.

* Rev. xxi. 3. "Incorporated in Israel's hymnbook the 24th Psalm became, with regard to its original occasion and purpose, an Old Testament Advent hymn, in honour of the Lord who should come into His temple (Mal. iii. 1); and the cry: 'Lift up, ye gates, your heads' obtained a meaning essentially the same as that of the voice of the crier in Isaiah xl. 3: 'Prepare ye the way of Jehovah, make smooth in the desert a highway for our God.' In the New Testament consciousness, the second appearing takes the place of the first, the coming of the Lord of Glory to His church, which is His spiritual temple; and in this Psalm we are called upon to prepare Him a worthy reception."—DELLITZSCH.

As to the structure of this Psalm: it is very probable that on the occasion when it was first used—in that solemn yet joyous procession of the Ark to Mount Zion—and in its subsequent liturgic use in the courts of the Tabernacle and Temple on every first day of the week, it was rendered *antiphonally*, i.e., sung in parts by different choirs. Thus on the original occasion the whole festive procession might sing verses 1 and 2—

"Jehovah's is the earth and the fulness thereof," etc.

Then as they approached the foot of Mount Zion a single voice or one of the choirs might ring out the question:

"Who shall ascend into the hill of Jehovah,
Who shall stand in His holy place?"

And another voice would answer with the description which follows:

"He that hath clean hands, and a pure heart," etc.

Verses 5 and 6 were probably sung as a chorus in which all the voices united. Then as they were ascending the hill the whole festive procession would sing:

"Lift up your heads, O ye gates;
And be ye lifted up ye everlasting doors;
And the King of Glory will come in."

A voice as it were from within would ask:

"Who is the King of Glory?"

and the whole company would peal forth the shout of triumph:

"Jehovah strong and mighty;
Jehovah mighty in battle."

and this would be repeated a second time, as in verses 9 and 10.

The Psalm begins in the original with the Name Jehovah, and there is emphasis laid on the declaration "*Jehovah's is the earth.*" We may ask why this emphatic declaration of His ownership and sovereignty over the earth which is as it were only one speck in the vast universe which He has created, and the answer, I think, is first of all because this little globe—on which the great drama of sin and redemption was being unfolded in the sight of principalities and powers, and which will for ever stand out conspicuous among all the myriads of stars and planets as the place where the Eternal Word was made flesh, and where He poured out His precious blood for the redemption of man—is the only spot in God's universe where His sovereignty has been challenged, and where the great adversary, who asserts himself as "The god of this world," has set up an usurpation. But this usurpation is permitted only for a time. "*Jehovah's is the earth*"; soon the seventh trumpet will be sounded, and great voices in heaven will proclaim "The Kingdom (or "sovereignty") of the world is become

the kingdom of our Lord and of His Christ: and He shall reign for ever and ever."*

Secondly, it was necessary also to emphasise the fact of Jehovah's ownership and sovereignty over the earth to make prominent the contrast between the living and everlasting God of Israel, and the false gods of the heathen. The Psalm primarily celebrates, as already said, the bringing up of the Ark—the enthronement, so to say, of Jehovah on Mount Zion—but lest it should be thought that the God of Israel was like unto one of the false gods of the heathen whose power was, according to their own votaries, only limited, and whose authority extended only over a certain region, the proclamation is sounded forth that Jehovah, who in infinite condescension has chosen Israel to be His people, and Mount Zion as His dwelling-place, is *the God of the whole earth*.

To His own people it was a reminder that "His dwelling on Zion did not mean His desertion of the rest of the world, nor did His choice of Israel imply His abdication of rule over, or withdrawal of blessing from, the nations. The light which glorified the bare hill-top, where the Ark rested, was reflected thence over all the world. 'The glory' was there *concentrated*, not confined."

And not only does the earth belong to Jehovah, but "*the fulness thereof*"—all the treasures it contains, including the silver and the gold and "the cattle upon a thousand hills"; all the marvellous forces which are stored up in it which man is only now beginning to discover and to harness to his use—not always for his good—all, all belongs to Him. Man may be permitted the use of some of its wealth for a time, but he owns nothing, and to God, to whom all things belong, he must give an account as to *how* he has used it.

And not only do all *things* belong to Him, but all men—"all peoples that on earth do dwell"—with all the variety of gifts and powers with which He has endowed them are His also. This is expressed in the second line of the first verse: "*The world*" (עֲוֹלָם—*tebbhel*—often used as a synonym for the earth as "bearing produce" fit for the sustenance of life)—"*and they that dwell therein*." And it is all His because He it is who created it and who sustains it:—

"For He founded it upon the seas

And established it upon the floods" (or "streams").

According to Scripture the waters existed before the dry land, but at God's command the land rose out of and above the waters, "so that consequently the solid land (which, however, conceals also in its interior 'a great deep')† rising above the surface of the sea, has the waters, as it were, for its foundation,‡ although it would more readily sink

* Rev. xi. 15.

† Gen. vii. 11.

‡ Ps. cxxxvi. 6.

down into them than keep itself above them, if it were not in itself upheld by the creative power of God."*

"Who shall ascend into the hill of Jehovah?"

The glorious King of Majesty—"the God of the whole earth" is enthroned on Mount Zion, which is therefore called "the hill (or 'mountain') of Jehovah."†—He whom the heaven of heavens cannot contain stoops in infinite condescension to manifest His presence in a tabernacle erected at His command by human hands, and designed as a meeting-place between Him and man. But the question arises: Who can ascend into the hill of Jehovah? What kind of people are they whose allegiance and worship He is ready to receive, and who can know the blessedness of communion with Him? "Who can stand before Him in His holy place?"

In two other places also in the Old Testament is the same question propounded, viz., in Psalm xv. 1:—

"Jehovah, who shall sojourn in Thy tabernacle?

Who shall dwell in Thy holy hill?"

and in Isaiah xxxiii. 14-16, where we read: "The sinners in Zion are afraid; trembling hath seized the godless ones: *Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burning?*"—i.e., Jehovah, "the Holy One of Israel," the glory of whose presence is as a consuming fire "‡ to the ungodly and the unclean who venture to draw nigh.

And in all these passages the answer as to who may venture to ascend into the hill of Jehovah or to come before Him into His holy place is the same: "He that walketh uprightly, and worketh righteousness and speaketh truth in His heart,"§ or, as it is summarised in our Psalm:—

"He that hath clean hands and a pure heart.

Who hath not lifted up his soul unto vanity (or "falsehood"),

And hath not sworn deceitfully."

Natural relationship, position, rank, wealth or learning may gain admission for men into the presence and favour of earthly kings and princes, but before Jehovah the only thing that counts is character: "For Jehovah is righteous," sings the Psalmist in another place, "He loveth righteousness; and only the upright shall behold His countenance."||

* Delitzsch.

† Mount Zion is called six times עִיר יְהוָה *har Yehovah*—"hill or mountain of Jehovah," viz., here and Gen. xxii. 14; Is. ii. 3; xxx. 29; Mic. iv. 2; and Zech. viii. 3. In Num. x. 33, it is Mount Sinai which is so designated because of Jehovah's manifestation upon it at the giving of the law.

‡ Heb. xii. 29.

§ Ps. xv. 2.

|| Ps. xi. 7 R.V.

Only the pure in heart, and whose "hands" (that is whose outward life—whose every action is "clean") can claim fellowship with Jehovah.

This fact alone, as I have before pointed out in these pages, separates the religions of Israel from all other religions, and lifts the Bible above the so-called sacred books of the heathen as high as the heavens are above the earth. To quote a passage of mine from elsewhere: "Holiness as an attribute of the gods never even entered into the heart of the pagan nations."

Even among the most civilised of the Gentile nations religion was something apart from morality, not to speak of holiness. "The priests and the augurs of ancient Greece and Rome never for one moment regarded it as any part of their duty to exhort or help men to a purer life. Alike public life and private were steeped in a heartlessness of cruelty and an abandonment of vice such as we can hardly realise; but pagan religion made no protest—for, on the contrary, its mysteries often screened, and its ministers sanctioned, the grossest iniquities."*

In our Psalm the requirement of purity on the part of would-be worshippers of Jehovah is deduced from the majesty of God as set forth in verses 1 and 2, and from the designation of His dwelling as "holy." This, to quote from another writer, is the postulate of the whole Psalter. "In it the approach to Jehovah is purely spiritual, even while the outward access is used as a symbol; and the conditions are of the same nature as the approach. The general truth implied is that the character of God determines the character of the worshippers: Worship is supreme admiration culminating in imitation. Its law is always 'They that make them are like unto them; so is every one that trusteth in them.' A god of war will have warriors, and a god of lust sensualists, for his devotees. The worshippers in Jehovah's holy place must be holy."†

The details of the answer to the question "Who may ascend into the hill of Jehovah" are but the echoes of a conscience enlightened by the perception of His character. "Three thousand years have passed," observes Dean Stanley in one of his "Canterbury Sermons," "Jerusalem has fallen, the Jewish monarchy and priesthood and ritual and religion have perished; but these words of David still remain, with hardly an exception, the rule by which all wise and good men measure the worth and value of men, the greatness and strength of nations."

Four aspects of purity are set forth in the 4th verse, and of these it may be noted that the two central ones refer to the inward life and the first and last ones to the outward life of deeds and words. But the outward life of deed and word will only be right if the life *within*

* "The Fact of Christ," by P. Carnegie Simpson, M.A.

† Alexander Maclaren.

be pure, for a corrupt tree cannot bear good fruit, and out of a polluted fountain nothing that is pure can proceed.

Some commentators have understood the clause "lifting up the soul into vanity" in the sense of paying devotion to a false god, and certainly the word *נָפַח*—*nashav*—can be so rendered. Moreover, in the Psalms and prophets the idols of the heathen are often designated "vanities." But I do not think this is the meaning here. "Vanity" (or "falsehood," as the word is accurately rendered in the Revised Version) stands for everything toward which a man's "soul" may be "lifted up" (i.e., go out in longing desire) to find good apart from God, who is the only fountain of satisfaction and blessedness. The contrast to the lifting up of the soul unto vanity is the expression in the first verse of the very next Psalm: "Unto Thee, O Jehovah, do I lift up my soul,"* or, as it is fully expressed in Ps. xvi. 2, literally rendered: "I have said to Jehovah, Thou art my Lord; good for me there is none apart from Thee." May this be the language of our hearts, dear Christian reader!

The 5th verse proclaims the gift or reward which the ideal man, whose character is described in the 4th verse, will obtain when he ascends into the hill of Jehovah and stands before Him in His holy place:—

"He shall receive blessing from Jehovah,

And righteousness from the God of His salvation."

The word *נָשָׂא*—*yissa*—translated "receive" means literally "to bear" or "carry away." It is the figure of the victor or successful competitor in the race carrying off the prize.

"Righteousness," which in the Psalms and prophets is frequently used as the synonym for "salvation" (e.g., Ps. cxxxii. 9, 16), must be understood here in the fullest and most comprehensive sense of the term. It has indeed for its basis the justifying righteousness of God, which is the very condition of approach into His presence, but it includes that righteousness which may be described as "conformity to God and that which is well-pleasing to God. It is the righteousness of God for which the righteous, but not the self-righteous man, hungers and thirsts; that moral perfection which is the likeness of God restored to the human soul; it is the being changed or transfigured into the image of the Holy One Himself."†

Before proceeding to the 6th verse, let me state here that in truth there is only one man who trod this earth who fully answers to the description in verses 4 and 5 of this Psalm, viz., the Messiah, who is the ideal perfect man of the Psalms—our Lord Jesus, the true Israelite, who was morally blameless and flawless, who was "pure in heart," and whose "hands were clean," of whom it was written, "Thou hast

* Ps. xxv. 1.

† Delitzsch.

loved righteousness and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." He it is who not only carried off as His reward "the blessing of Jehovah," but was appointed to be the fountain of blessing for all mankind even as we read in the 21st Psalm: "Thou (God) makest (or 'settest') Him to be blessings for ever."* And He was not only proclaimed before principalities and powers as the Righteous and Holy One in whom the Father was well-pleased, but as the one who, on the ground of His own perfect righteousness, can "justify" (or "make righteous") "the many." But together with Him, there is also a "generation" who are "the blessed of Jehovah" and receive the crown of righteousness—those whose blessedness it is not only to ascend into His holy hill for an audience of the King of Kings, but who shall abide in His House for ever.

The term "*dor*—"generation," in the 6th verse, though usually used of "a revolution of time," with the idea of a definite period, or age attached to it, is used here, and also in many other places in the Hebrew Bible, of "a collective whole whose bond of union is not contemporaneity, but similarity of disposition."† Or in the words of the new Oxford Hebrew Lexicon, "a class of men," characterised by the same moral features, without the idea of time attached to it."‡

This *dor*, or "generation," is here primarily the godly remnant of Israel, the true children of Abraham, not only after the flesh, but also after the Spirit; those that "follow after righteousness" and obtain it as a gift from the King of Righteousness, even as it is written: "Their righteousness shall be of Me, saith Jehovah."§ In the truest sense this "generation" is, so to say, Messiah's progeny. They are part of the blessed fruit of His vicarious sufferings and atoning death; they are those spoken of in Isaiah liii. 10, where it is said that after His soul shall be made an offering for sin, "He shall see His seed"; or, as it is more fully expressed in the 22nd Psalm—which is the parallel

* This is the Hebrew of Psalm xxi. 6. Even the Jews explained this Psalm of the Messiah.

† Delitzsch.

‡ See, for instance, Deut. xxxii. 5, 20; Ps. xii. 7; xiv. 5; lxxiii. 15; lxxviii. 8; Jer. vii. 29. This, I believe, is the sense to be attached to the use of the term *genea* generation in Matthew xxiv. 34: "This generation shall not pass away till all these things be fulfilled"—especially if it be remembered that the Lord most probably used the Hebrew or Aramaic *dor*. "Generation" refers not to the individuals as such, but to the race in their peculiarity, character, views (as evil and adulterous generation, generation of vipers, etc.). And in this sense, how true is Christ's prediction! The Jews of this century are truly 'this generation' of which and to which our Saviour spoke. The identity in character, temperament, tone of feeling, is most striking."—ADOLPH SAPHIR.

§ Is. li. 1; lv. 17.

scripture to the 53rd of Isaiah, in which also the sufferings of the Messiah, as well as the glory which should follow, are set forth:—

"A seed shall serve Him;

It (not the godless majority) shall be accounted unto the Lord for a generation."*

Blessed be God, millions from among the Gentiles also are now included in this "seed," and form part of the same "generation" with the godly remnant of Israel, and their blessedness, too, it shall be, not only to ascend into the hill of Jehovah, but to receive from Him "the crown of righteousness" as their reward, and to abide in His presence for ever!

The abrupt introduction of "Jacob" in the second line of the 6th verse has occasioned a variety of emendations and interpretations on the part of the translators and commentators. The margin of the Authorised Version suggests "O God of Jacob," which seems to be based on the Septuagint, which reads "the face of the God of Jacob," leaving out the pronoun "Thy." This is the rendering also in the Vulgate and Syriac or Peshito versions—but this is an interpolation in the Hebrew text. Some of the older writers have even suggested that Jacob stands here as a name of God, and others have considered it as a name for the Messiah—"The Seed of Jacob." But these are unnecessary and impossible explanations. The true sense of the line will be found by supposing an ellipsis, namely the omission of the repetition of the word "generation" before Jacob. The words "that seek Thy face" are, as Delitzsch correctly explains, a second genitive depending on "generation" (which was used in the preceding line) and "Jacob" is "a summing predicate." What the second line expresses is that only those "that seek Thy face" (which is the parallelism for "them that seek Him" in the first line) are in truth "Jacob." Or to bring out the meaning still more clearly, the whole of the 6th verse may be paraphrased thus:—

"This is the generation of them that seek after Him;

(They) that seek† Thy face (are the true generation of) Jacob."

In short, these seekers of God's face are the true Jacob, not merely after the flesh, but after the spirit.

"Lift up your heads, O ye gates."

But in a very important sense the whole of the 6th verse may be regarded as a parenthesis. The direct answer to the question in the

* Ps. xxii. 30.

† Two different verbs are used in the original of this verse for seeking. The verb in the first line is *darash*, which expresses the idea of diligently "inquiring" or "searching," and in the second it is *boqash*, which means earnestly desiring, or a "seeking to find."

second section as to who can ascend into the hill of Jehovah is to be found in the last four verses.

The 5th chapter of the Apocalypse depicts a wonderful and moving scene. A "book," or scroll, is seen in or "on" the right hand of Him who sat upon the throne, written within and on the back, and closely sealed with seven seals. It is probably the "book" of the earth's destiny wrought out by the successive judgments of God unfolded in the succeeding chapters, which shall finally purge the earth from sin and the usurpation of satan, and prepare the way for the reign of Christ and His saints. A strong angel proclaims with a great voice: "Who is worthy to open the scroll and to look thereon?" "And I wept much," says the beloved apostle, "because no one was found worthy to open the book or to look thereon."

But one of the elders said to him, "Weep not; behold the Lion that is of the tribe of Judah, the Root of David has prevailed to open the scroll and the seven seals thereof." We might imagine the Psalmist on hearing with the ears of his heart the proclamation sounded forth:—

*"Who shall ascend into the hill of Jehovah?
And who shall stand in His holy place?"—*

followed by the description that only he who hath clean hands and a pure heart, and who hath not lifted up his soul unto vanity may venture to do so—weeping, like the inspired seer in the Apocalypse, because there is not one among all the children of men who *fully* answers to this description, and who could therefore on the ground of innocence of life and purity of character claim admission into that Holy Presence.

But his eyes, too, are opened by the Spirit of prophecy to catch a glimpse of the same "Divine Hero"—"the Lion of the Tribe of Judah," the Root and Offspring of David—the absolutely "Holy One," of whom the witness is borne that "He hath done no violence, neither was any deceit found in His mouth"—and at the sight of Him he exclaims:—

*"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
That the King of Glory may come in."*

Before Him the "gates" which ever since sin entered into the world barred access to the courts of the Lord's House, and the "ancient" or "everlasting doors" which excluded man from the presence of God, must open to their widest extent, and heaven and earth must proclaim that "He is worthy" to ascend in triumph that holy hill, and to take His place at the right hand of God, for He is not only Himself the Sinless One, but He has in a mighty conflict "prevailed," and made "an end of sin," and brought in "everlasting righteousness."^{*}

^{*} Daniel ix. 24.

In order to fix the attention of men and angels on this mighty Hero as He ascends in triumph "the hill of Jehovah," to claim access not only for Himself, but for His redeemed people, who can now follow Him into the very presence of God, and to bring out more fully His worthiness of the pre-eminence of glory which is reserved for Him—those within are represented as asking the question:—

"Who is the King of Glory?"

In two or three other passages in the Old Testament is this same question asked in reference to the Messiah and with the same purpose in view, viz., to centre our attention and to call forth our wonder and admiration of His glorious character and the great work which He is to accomplish. Thus in Isaiah xliii. 1 we read: "*Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in His apparel marching in the greatness of His strength?*" And the answer is "*I that speak in righteousness mighty to save.*" And in Jeremiah xxx. 21—which is one of the most glorious of the messianic passages in the Old Testament*—the prophet says: "And their Prince (literally their 'Illustrious' or 'glorious One') shall be of themselves and their Ruler shall proceed from the midst of them; and I will cause Him to draw near, and He shall approach unto Me"—then follow these remarkable words: "*For who is He* (יִהְיֶה עִי—*mi-hu ze*—"Who is this One?") who hath pledged His heart (or "hath been surety with His heart") to approach unto Me? saith Jehovah." And so here again: "Who is this King of glory?" Stop and think, dear Christian reader. "Who is He in person, nature, character, office and work? What is His pedigree? What His rank and what His race?" For a full answer to this eternity alone will suffice. The answer which is as it were pealed forth in a shout of triumph in our Psalm is that He is:—

*"Jehovah strong and mighty;
Jehovah mighty in battle."*

It is Jehovah in the person of the Messiah; it is Jehovah-Jesus—the same who is called already in the Old Testament Jehovah-Tsidkenu ("Jehovah our Righteousness"†) and El-Gibor ("The Mighty God"‡), and He has *shown* Himself "strong and mighty" in the terrible conflict with sin and death and Satan himself; yea, "mighty in battle"

* Unfortunately this beautiful passage in Jeremiah, in which the Messiah is depicted not only as the glorious King or "Ruler," but as the true High Priest who draws nigh or "approaches" God with "His heart pledged" as surety for His people—the antitype of Aaron who bore the names of the children of Israel on his heart when He entered into the presence of God—is misrendered in the Authorised Version. There is no justification for rendering יָדָה *adire* "nobles" in the plural. The rendering is improved in the Revised Version.

† Jer. xxiii. 6.

‡ Is. ix. 6.

with the very powers of hell, from which He came forth as victor in the majesty of His strength, leading captivity captive and spoiling all the powers of darkness.

Yet again the demand is addressed by the heralding host :—

*"Lift up your heads, O ye gates ;
Yea lift them up, ye everlasting doors ;
That the King of Glory may come in."*

And once more, and with the same intent, the question is put from within :—

"Who, then, is He, the King of Glory ?"

Let the attention of the whole universe be fixed upon Him, and let all marvel and adore as they contemplate the great "Mystery of Godliness." The answer in the last verse is both briefer and fuller than that given in the 8th verse :—

*"Jehovah of Hosts,
He is the King of Glory."*

There may be a reference in this name "*Jehovah Tsabeoth*" to the fact that He is the true "Captain of the host of Jehovah" * namely of the armies of Israel, but the "hosts" include the angels, "His ministers who do His pleasure," and the stars of which He brings forth the hosts by number. "In fact the conception underlying the name is that of the universe as an ordered whole, a disciplined army, a cosmos obedient to His voice. It is the same conception which the centurion had learned from his legion, where the utterance of one will moved all the stern shining ranks. That mighty Name—"Jehovah of Hosts"—"like a charge of explosives, bursts the gates of brass asunder, and the procession sweeps through them amid yet another burst of triumphant music." †

In their reference to our Lord Jesus these last four verses are, I believe, of more than one application.

1. In the spiritual consciousness of the church this Psalm has always been associated with His ascension, and some very beautiful things have been said and written on the subject.

"Oh, what tongue of the highest archangel of heaven," exclaims the saintly Joseph Hall, ‡ "can express the welcome of thee, the King of glory, into these blessed regions of immortality? Surely the empyreal heaven never resounded with so much joy: God ascended with jubilation, and the Lord with the sound of the trumpet. It is not for us weak and finite creatures, to wish to conceive those incomprehensible, spiritual, divine gratulations, that the glorious Trinity

* Josh. v. 14.

† Alexander Maclaren.

‡ Joseph Hall—Bishop of Norwich. Born 1574, died in 1636.

gave to the victorious and now glorified human nature. . . . And if the holy angels did so carol at His birth, in the very entrance into that state of humiliation and infirmity, with what triumph did they receive Him now returning from the perfect achievement of man's redemption? And if, when His type had vanquished Goliath, and carried his head into Jerusalem, the damsels came forth to meet him with dances and timbrels, how shall we think those angelical spirits triumphed, in meeting of the great Conqueror of hell and death? How did they sing, 'Lift up your heads, ye gates! and be lifted up, ye everlasting doors; and the King of glory shall come in.' Surely, as He shall come, so He went; and, 'Behold, He shall come with thousands of His holy ones; thousand thousands ministered unto Him—and ten thousand thousands stood before Him'; from all whom, methinks I hear that blessed applause, 'Worthy is the Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise: praise and honour, and glory, and power, be to Him that sitteth upon the throne, and to the Lamb for evermore.' And why dost not thou, O my soul, help to bear thy part with that happy choir of heaven? Why art not thou rapt out of my bosom, with an ecstasy of joy, to see this human nature of ours exalted above all the powers of heaven, adored of angels, archangels, cherubim, seraphim, and all those mighty and glorious spirits, and sitting there crowned with infinite glory and majesty?"

"See, then, the King of Kings," writes another, "after having by death abolished death, and brought life and immortality to light; after spoiling the powers of darkness, and ruining all their schemes; see Him return in triumph! There was something like triumph when He entered into Jerusalem. All the city was moved, saying, 'Who is this?' And the multitude answered, It is Jesus, the prophet of Nazareth; and the very children sung, Hosannah to the Son of David: blessed be He that cometh in the name of the Lord; hosannah in the highest! How much greater, then, must be the triumph of His entry into the heavenly Jerusalem! Would not all the city be 'moved' in this case, saying, 'Who is this?' See thousands of angels attending Him, and ten thousand times ten thousand come forth to meet Him! The entrance of the ark into the city of David was but a shadow of this, and the responsive strains which were sung on that occasion would on this be much more applicable." *

2. But yet another glorious triumph awaits our Lord Jesus, namely, that which is prophetically described in the 19th chapter of Revelation, when the heaven shall open, and He who now sits at the right hand of God shall come forth "in righteousness to judge and make war," in reference to which He is yet more appropriately styled

* Andrew Fuller, the eminent Baptist theologian—the first Secretary of the Baptist Missionary Society on its formation in 1792. Born in 1754, died 1815.

"Jehovah strong and mighty, Jehovah mighty in battle"—the peculiar title of His Second Advent when "all enemies shall be put under His feet." Then also shall He head a glorious procession, as here described, of "the armies which are in heaven, which 'follow Him' to share the fruits of His victory, and on behalf of whom He claims the purchased possession," the inheritance which He has redeemed; bidding the "doors" of the world's temple open to admit Him who is its "glory," and the "gates" of the world's palace, "the city of the great King," of which the seat is "Mount Zion, beautiful for situation, the joy of the whole earth," and in which "God is greatly to be praised":* the "Hill of Jehovah" unto which the righteous "shall ascend"; "His holy place" in which they shall stand.†

Oh, how our hearts are filled with joy in anticipation at this second triumph of our Lord, when He shall be glorified *on earth* as He is now glorified in heaven; when "the world," which at His first coming knew Him not, shall recognise its rightful Sovereign; when "His own" nation who rejected Him and cried "Away with Him, we will not have this man to reign over us," shall acclaim Him with shouts of "Hosannah: Blessed is He that cometh in the name of the Lord." Then indeed shall the "gates lift up their heads," and the "doors" which at His first advent were shut against Him, be opened wide for the "King of glory" to enter in and set up His throne on Mount Zion, thence to exercise His blessed rule to the earth's utmost bounds.

"While then," to close with the words of another, "we celebrate the Ascension of Christ in the words of this Psalm, let us (as instructed by the angels who interpreted that mystery) regard it, not as the end, but the beginning of His glorification—the earnest of His re-appearing; when His glory now hidden, and because hidden denied by many, shall be openly revealed and universally confessed: when 'in the Name of Jesus every knee shall bow, of those in heaven and those on earth, and those under the earth, and every tongue confess Him Lord to the glory of God the Father.' May we, in commemorating the First Advent of the Redeemer anticipate His second, and so be prepared to welcome Him as 'King'—to share His triumph and enter His joy."

"Little children abide in Him; that if He shall be manifested, we may have boldness and not be ashamed before Him at His coming. . . . We know that, if He shall be manifested, we shall be like Him; for we shall see Him as He is. And everyone that hath this hope set on Him, purifieth himself even as He is pure." Amen.

* See Psalm xlviii.

† William De Burgh, slightly altered.

Striking Developments in Palestine.

Address by Sir Herbert Samuel.

A GREAT gathering, organised by the English Zionist Federation, was held in the Kingsway Hall on November 2nd, to celebrate the eighth anniversary of the Balfour Declaration, and to welcome Sir Herbert Samuel on his return to England after his five years' High Commissionership of Palestine. Among the messages read by the Chairman, Mr. Philip Guedalla, was the following from the Colonial Secretary, Mr. L. S. Amery:—

"I take this opportunity of bearing testimony to the admirable work accomplished during his tenure of High Commissionership. Palestine has been fortunate to have as its first High Commissioner a man of Sir Herbert Samuel's high character, impartiality, and constructive statesmanship, to lay on sound lines the foundations of its future progress."

Mr. Lloyd George also wrote:—

"I much regret that pressure of public engagements makes it impossible for me to attend the meeting of welcome to Sir Herbert Samuel on his return from Palestine. I would like, as the Prime Minister responsible for his appointment, to place on record my public and personal appreciation of the manner in which his arduous duties were performed in a post of the utmost difficulty."

After very eulogistic speeches by Mr. Nahum Sokolow, the Chief Rabbi, Mr. H. S. Q. Henriques, K.C., and Sir Robert Waley Cohen, K.B.E., a very interesting and comprehensive address was delivered by Sir Herbert Samuel, from which I take the following extracts:—

"I am indeed glad to be able to be present with you to-night to celebrate the anniversary of a momentous event, and I am doubly grateful that you should have given to this meeting on the anniversary of the Balfour Declaration the special direction and purpose of conveying to me your greetings on my return from Eretz Israel. It is eight years ago to-day that the Balfour Declaration was promulgated. It had to pass through many ordeals. It had to receive the sanction of the great Peace Conference at Paris; it had to be submitted to the approval of the momentous Conference at San Remo; it had to pass the gauntlet also of the League of Nations. All these perils—and perils I think they may have been—were satisfactorily overcome, and here in Great Britain the Balfour Declaration has received the assent of five successive British Governments. We may take it that it is now firmly, permanently established as part of the public law of the world.

"It is an instance of the continuity of policy in this country which is largely the source of the immense strength of the British system; and another instance of that continuity is the fact that our administrators do not change with the vicissitudes of the party system. So it has been possible for me—a man who had taken a somewhat active part in political controversies in England and had been a member of Cabinets during

years of keen political debate—it was possible for an administrator like myself to serve with equal loyalty and zeal a Coalition Government, a Conservative Government, a Labour Government, and a Conservative Government again, and to receive from each of them unfailing support. (Cheers.) I feel certain that that continuity of policy will be maintained in Palestine under the able and sympathetic direction of that illustrious soldier and administrator, Lord Plumer.

"The preceding speakers in their observations have referred to the



SIR HERBERT SAMUEL.

increasing peace and growing development of Palestine during the last five years. The best side of a country's well-being on the economic side is its revenue, and I was indeed glad when I left Palestine that the accounts of revenue and expenditure showed for the last financial year a surplus, not inconsiderable for so small a country, of over a quarter of a million pounds, with accumulated balances totalling over half a million, a financial situation that enabled my Administration to reduce the tithe, that presses so much on the cultivator, in a single year, by 20 per cent. The increasing peace of the country has enabled the cost of the garrison—and that is the only cost that falls, or has ever fallen, on the British taxpayer—it enabled me to make recommendations to the British Government which resulted

in the cost of the garrison being reduced in four years by four-fifths. And I have every reason to hope that further reductions may be effected in the future.

"As to the position of the Jews in Palestine, in which this audience is particularly interested, one has the outstanding fact that the Jewish population—and the increase in the Jewish population is essential to the creation of a National Home on a firm basis—that the Jewish population of Palestine has more than doubled in five years, and is at present growing by about 30 per cent. per annum. The Jewish villages—and if there is to be a population possessing national characteristics it must to a large

degree be rooted in the soil—the Jewish villages now number about 100. As to the development on the urban side, that most remarkable of all towns, Tel Aviv, which numbered a population of 5,000 when I came to Palestine, is now on the point of reaching a population of 40,000. New houses for some time past were being completed in Tel Aviv at the rate of two per day; now, I am told by the enterprising Mayor, Mr. Dizengoff, it has gone up to three.

"Nor does Tel Aviv, as many think, rest on an infirm economic basis. Many new industries are growing there. There must now be a hundred factories there producing an amazing variety of products. I attended an exhibition at Tel Aviv, and was amazed at the great number of separate industries already established; they were made possible by the establishment of the electric power station which provided them with electric energy, under the direction of that efficient and enterprising engineer, Mr. Rutenberg, who possesses a higher voltage of personal energy than any other man I know. (Laughter and cheers.) At the same time, do not think for one moment that the Jewish effort in Palestine is limited to the economic side. On the intellectual side there is an intense activity, displaying itself in literature, in journalism—not always the same thing (laughter)—in opera, in economic investigations, in education—all these activities carried on in Hebrew—(cheers)—a language the position of which is firmly established in Palestine by its recognition by the Government as one of the official languages of the country.

"Six months ago almost to a day, discarding trains and motor-cars, I set out on a ride 'from Dan even unto Beersheba,' and with an escort of a dozen gendarmes I was enabled to go through the country from end to end and take a survey of its present condition. Starting from the Jewish colony of Metullah in the far north close to the ancient Dan, where the sources of the Jordan burst out from their springs in the hillside, and coming down over the mountains of Galilee, could see the construction of some of the new roads that are rapidly extending all over the country. Nearly 200 kilometres of new main roads have been constructed and are being rapidly extended, while no fewer than 600 kilometres of secondary roads have been built by the voluntary labour of the villagers themselves. And so over the mountains of Galilee one came down to that most interesting village bearing the name of the illustrious statesman whose Declaration we are celebrating once more to-day.

"At Balfouria there is not only an active agricultural settlement, but nearby, within about a mile or less, there is a village remarkable in being entirely composed of orphan children, with a few adult superintendents, who themselves do all the agricultural work of the place and manage all the institutions of which it consists. And in that brilliant climate it was a pleasure to see a hundred orphan children, mostly from the Ukraine, leading happy and healthy lives. Lady Samuel and I will always remember a scene under the moon, the children dancing by the light of a great bonfire, ourselves also joining in the dance. And so one came down into the Valley of Esdraelon, the *Emek Israel*.

"When I first saw that vast plain stretching from the sea to the Jordan between the hill-land of Galilee and the mountains of Ephraim,

it was one great waste, almost a wilderness. The rivers and springs had been allowed to form swamps; the whole place was infested with malaria. Three or four Arab villages at long distances dotted the plain; the population was sparse; the cattle were few, and the whole place bore an air of misery and desolation. Now Jewish organisations have spent close upon a million pounds in the redemption of that valley. The greater part of the land has been bought in trust for the Jewish people. The swamps have been drained and cultivation extended over the larger part of the valley. Twenty villages have been established there, and—because there are twenty villages—there are twenty schools. A thriving dairy industry, supplying the town of Haifa and other places as well, has been set up, and what was a swampy, malarious wilderness has been turned into a prosperous countryside, already the home of thousands of healthy and happy people.

"And so from the Emek we came to Zichron Jacob, near which is another orphan village, and there I had the pleasure and satisfaction of meeting that great-minded and wise philanthropist Baron Edmond de Rothschild—(cheers)—then paying a visit to the scenes of his fruitful labours. And leaving on the right hand the eucalyptus forests and cultivation of Chederah, passing Petach Tikvah, that prosperous Jewish village whose properties were lately valued at nearly a million pounds, and whose debts were valued at only 15 per cent.—a small proportion for an agricultural settlement; passing also Rishon and Rechoboth, visiting many Arab towns and villages, and spending the last two nights with the Bedouin near Beersheba, I came to the end of my ride. It was with profound thankfulness that one could observe on every hand evidences of the growing prosperity and complete peacefulness of the land. Brigandage, which was rife, has been wholly extirpated, and for over three years there has been no disturbance of the public peace. (Cheers.) It is not, I think, too much to say that during that period Palestine has been the most peaceful country in the Middle East.

"How has that been brought about? There have been many causes, but three in particular have contributed. I place first the prudent but firm policy of the British Government itself. There has been no vacillation. Eight years ago to-day its policy was stated. That policy has been consistently adhered to ever since. All parties in Palestine know where they stand, and that fact has been an immense strength to the hands of an administrator. The second cause is that vast resources have flowed into the country from outside. The Jews alone have spent since the war, in Palestine at least £7,000,000. The Keren Hayesod, the Jewish National Fund, the Women Zionists, the Hadassah Medical Unit, and other bodies, have brought large resources for the development of the country, and great numbers of individuals and companies have invested large sums in the foundation of industries, large and small. It is impossible for so great a sum to have been spent in so short a period in so small a country without the whole community, all sections—Arabs as well as Jews—feeling the benefit of this inflow of capital.

"And not only has money come in from outside, but also a great deal of directing ability, which is of at least equal importance; and not only

this, too, but in addition no one can speak too highly of the energy, the devotion, the sacrifice, of the Chalutzim, the Jewish pioneers, and the other workers, who have given their labour to the upbuilding of the country. Three things are necessary for the upbuilding of a country—money, mind, muscle—and the Jewish people have been providing them all. The other cause which, in my judgment, has contributed especially to such measure of progress as has been so far achieved has been the policy adopted towards the Arab population. It has been from the first a policy not of hostility and of repression, but of goodwill and helpfulness. I can assure you it is not easy to ensure the upbuilding in Palestine of a National Home for a people that is not yet there. And let it be remembered that the Arabs, as well as the Jews, have their traditions, have their pride, their records of past greatness and individual heroism—aye, and they have their rights. Many of them belong to families attached to the soil for centuries. And they have their aspirations. All these things must be taken into account. It was a wise maxim that was once laid down: 'Always remember that each man's self is as momentous to him as your own self is to you.' That is a good maxim to remember in politics as well as in personal conduct. The presence of 600,000 Arabs in Palestine is a fact, and you may remember what Robert Burns said:—

Facts are chieft that winna ding,
And daurna be disputed.

I don't know quite what that means—(laughter)—but I think it is meant to suggest that you must conform yourself to facts because facts will not conform themselves to you. Accepting the presence of the Arabs as a fact, we were faced with the question whether our policy towards them was to be a policy of good will and helpfulness or a policy of repression and at best of indifference. I chose the former course. One of the results of the administration during the last five years in which I took the greatest satisfaction was that I was able to provide no fewer than 200 new village schools for the Arab population. . . .

"For my own part, I am quite sure it is better for the National Home that we should build for it a house, modest, perhaps, so long as it is firmly founded, so long as it is solidly constructed—it will be capable of enlargement in the future—far better than to provide for it what might purport to be a royal palace but which would be a mere facade, grandiose in appearance but flimsy in construction, liable to be thrown into ruins by the first storm. A couple of days ago I happened to be reading a book of the sayings of Confucius. The Chinese sage was once asked by one of his disciples: 'What is Kingcraft?' And he replied: 'Food enough, troops enough, and a trusting people.' His disciple said to him: 'Were there no help for it, which could be best spared of the three?' And the sage said: 'Troops.' And were there no help for it, which could better be spared of the other two? 'Food; from of old all men die, but without trust a people cannot stand.' These are wise words, and if we were to translate the language of 2,500 years ago into the political phraseology of to-day, we would say that the strength of a Government consists in economic development—that is 'food'—in military force, but above all in a sound policy, able to win the confidence of the people. The one on which we can

place least reliance is military force. The one we can do without next is economic development, but the one we can never do without in the long run is to deserve the confidence of the people.

"What of the future? People ask, if this outside support were to cease, what would become of this great experiment? Could it maintain itself on its own feet, or would it collapse? There is a growing strength and confidence in the country, but I think the support from outside is unlikely to be withdrawn. It must not be withdrawn; it will not be withdrawn. The world is watching—history is watching—to see what the Jewish people will make of the Holy Land. Palestine is becoming year by year more and more self-reliant. The new industries of which I have spoken in Tel Aviv, though they run risks, though some of them may prove to be failures, on the whole are successful and making their way. I believe it is possible, I believe it is probable that in no long series of years Tel Aviv will become the most important industrial town in the Middle East. And as for the land, year by year more and more of the Jewish agricultural colonies will become self-supporting.

"Much undoubtedly remains to be accomplished; that is obvious, that is a commonplace. The University has been founded (cheers), but it is as yet little more than in embryo. The Jordan hydro-electric scheme has not yet been carried into full fruition; although three power stations have been established, the water-power station is as yet on its way. Palestine is still without its harbour, though I have reason to hope measures to carry out what I have long pressed upon the Government—the construction of a good harbour for Palestine—will shortly become effective. . . . With such capacities available, great will be the activity and high will be the degree of success that may be achieved in Palestine. The task, I believe, is congenial to the Jewish spirit itself, which at bottom is both idealistic and practical. The *Torah* expresses that combination—a highly spiritual religion together with an eminently practical code of ethics and of law. And the same union is found in the Jewish philosophers, in Spinoza, and in our own day in that most distinguished figure in the world of British philosophy, Professor Samuel Alexander. In both may be found a full devotion to science and yet an outlook that far transcends material limitations. So the Jewish people, inspired by a motive which is essentially spiritual, to be applied by methods that are prudent and essentially practical, will in our own day in Palestine fulfil its task in a manner which is worthy of the greatness of its past, and will contribute powerfully to the greatness of its future."

To us as Hebrew Christians, and to all watchmen on the walls of Zion, all this is of very great interest, and we cannot but see God's hand and His providential over-ruling of things with a view to the preparing of the people and the land for the time (which seems near at hand) when He shall resume His dealings with them as a nation. But we must express again our strong conviction that the destiny of Israel and of Palestine is intimately related to the person of our Lord Jesus Christ—Israel's true Messiah, and Zion's rightful King—and

until the Jewish people turn to Him in true repentance and faith, however great their attainments may be in philosophy and science, and however great the sacrifices which they may make for the building up of their "National Home," they cannot and will not exercise any spiritual influence on the nations. The *Torah* which will then go forth from Zion will not be the law of Moses, but the Gospel of the Messiah, and "The Word of the Lord" which will proceed from restored and purified Jerusalem will be the announcement of salvation and peace in His Name among all the nations of the earth.

The Plodding Character of our Work.*

Address by Mr. HERMAN NEWMARK.

PASTOR STEVENS and beloved friends,—Most of the work of a missionary to the Jews is done very quietly, and there is very little that we can publicly report about it. In the main—especially in London—it is plodding, and only occasionally is there anything really interesting to report. I ask therefore for your prayers to back us up in the things that we are doing all the time, of which we cannot make mention in our magazine. One of the subjects of which we can say little is correspondence with enquirers and Jews who profess to believe. I have a brother of twenty-two with whom I had been unable to get into contact for a while, so I felt led to write to him, asking him to have a friendly chat with me over the Old Testament in the English Jewish translation. In his reply he says this:—

"It is your earnest wish, I know, that I accept the Divinity of Christ, but I must disappoint you. I can never be induced to believe that Christ was the Son of God. It is not my faith. What is faith but blind belief in spite of facts?"

That is his faith, which I grant is blind belief in spite of the facts concerning Christ. Our belief, thank God, is based on facts. You get similar remarks from Jews everywhere. For instance, a New York Jew once wrote me: "*I pray to God so as to ease my conscience. I have no means of knowing whether my prayers are heard or recorded.*"

My brother continues:—

"As far as avoiding you is concerned, do you imagine that I can ever feel happy in your presence, or that of your Christian wife and child? You have placed a barrier between us that can never be broken down.

* This was an address given at our Annual Meetings for Praise and Prayer which had to be kept over for lack of space.

I cannot reconcile myself to the fact that you are no longer a Jew, anything that you may say about a 'true Jew' to the contrary, and that you are founding a family of Christians who bear the name of Newmark. I once tried to fight this feeling and visited your house, but I found the very atmosphere of Christ about the place revolting, simply because you were once one of us."

Truly testimony comes from unexpected quarters!

Our work in the Reading-Room is often disappointing, because although we interview so many Jews we are so little understood. Yet this is what is published in the *Jewish Chronicle* concerning the Jewish Free Reading-Room in Whitechapel, which is opened in opposition to us:—

"The reading-room not only forms a centre for education and a place where those who wish to study are able to do so, but also counteracts the temptations offered by the missionary societies to the Jewish people, by placing at their disposal similar facilities for peace and enjoyment."

We, at any rate, offer "peace and enjoyment" to the people; they are *trying* to do the same thing!

The *Jewish Chronicle* continues:—

"The most hopeful sign of the success of and the necessity for the reading-room is its popularity with the Jewish children, upon whom rests the future of Judaism in the East End. It is surely the duty of every one to maintain an institution which is helping to shape the minds of the children and protect them from the insidious influence of the missionary propaganda. This institution offers an oasis to the working man and women after a day's work, where they can forget the troubles of the present in the beauties of the past."

Poor things! How much consolation can they draw from Israel's past nineteen centuries? Thank God, we have Someone of whom to tell them who is to us a *very present* Help, especially in times of trouble.

During the past six months it has been my privilege to be in touch with no less than thirty-three Jewish boys, from the ages of 6 to 16, in the Bible Classes three times a week. I wish you could come and see some of these lads and their homes. You could then appreciate what they and we are up against. There is one lad of 15 who boldly told his mother—not many weeks ago—that he believed in Christ. She forbade his coming to us any longer—yet in his younger days she had compelled him to attend the Mission! One wonders how it is the Jewish people have the curious conceit that they and their children are impregnated, and thus are conversion proof! The mother seriously thought he was going mad, and confided to me that he not only spoke of Jesus from morning till night, but actually talked of Christ in his sleep. By God's help I was able to pacify her and influence her to be more gentle with him as he is not very strong physically. The whole family live in two rooms, the one living room being turned into a second bedroom at night. How much time can the boy get to pray and study his Bible in quiet? How would you like to be in his position?

Now won't you pray for these young people among us who believe—some of them girls. Do you wonder that they would like the Mission to be open to them every evening? They simply have to wander about the streets unless there is a Christian meeting to attend, for they will not follow their old companions to the places of worldly amusement. This particular lad actually comes every night to the Men's Bible Reading.

Notes and A Retrospect of 1925.

BY DAVID BARON.

ONCE again, my first note in the January No. must be one of warm greeting and prayerful best wishes for the New Year to readers of this magazine and to all our friends and fellow-workers in the Mission, both far and near. As the days pass and the years fade, we, who by God's grace have been brought into a living relationship with Him through our Lord Jesus Christ, can bless His holy Name that we are not only children of time, but of eternity, and that our destiny is linked not with this earth, and the things which are seen which are temporal, but with Jehovah, "The Everlasting God"—"He Who is, and Who was, and Who is to come," and with the things which He has revealed to us by His Spirit, which, though as yet not seen, "are eternal."

With our feet firmly planted on the Rock of Ages, and in the blessed assurance that "our life is hid with Christ in God," and that nothing can come to us but what He in His love appoints, we do not fear the future. He who has brought us and helped us "hitherto," will never fail us, nor forsake us, "for His Great Name's sake."*

* * * *

His word of promise to Israel is true to us, too: "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, that have been borne by Me from their birth, that have been carried from the womb; and even to old age I am He, and even to hoar hairs will I carry you: I have made and I will bear; yea, I will carry and I will deliver."†

With this No., which also commences a new volume, THE SCATTERED NATION enters on the thirty-third year of its existence, and in recording this fact the unworthy editor would once again lift his heart in praise and thanksgiving to God for His sustaining grace, and for the privilege granted him to continue all these many years in this little

* 1 Sam. xii. 22.

† Is. xlv. 3, 4.

labour of love in Christ's Name, on behalf of the people still "beloved for the fathers' sake."

To His holy Name also be all the praise for the blessing which has accompanied this little magazine from the beginning, and for the use He has made of it, not only in stirring up Christian hearts with prayerful interest in Israel, but also as a means of spiritual refreshment and blessing to their own souls.

I would earnestly ask your prayers that grace and strength of body and mind may still be ministered to His unworthy servant, so that he may be able to continue in this as in the other tasks connected with the Mission, of which this magazine is primarily the record.

We would also greatly value your kind assistance in making THE SCATTERED NATION known to others. Quite a number of beloved friends who used to delight in it themselves, and who did much to help in its circulation, have been taken from us within these past few years into the presence of the Lord, and there is much need for others to take their places so that the circle of usefulness for the little magazine and of interest and prayer on Israel's behalf may be widened.

A Retrospect of 1925.

For a number of years now my "Notes" in the January No. have served also as a brief retrospect of the year instead of the annual *Resumé* which I used formerly to write. And the chief object of this retrospect is to bear joyful testimony to God's grace and faithfulness and to "utter the memory of His great goodness" to us as a Mission, so that those who read or hear thereof may join us in ascribing glory to His Name. I cannot enumerate all that we have to praise God for as we look back upon another year—the thirty-third—in the history of our beloved Hebrew Christian Testimony to Israel, but I would mention at least a few of the outstanding mercies.

Our first note of praise is always for the workers—our beloved missionary brethren and sisters—who have been raised up for this special work. They are the greatest and the best of the gifts which the great Lord of the harvest has bestowed on the Mission. We bless God for their love and devotion to Christ, and for the faithfulness and zeal of each one, according to their gifts and abilities, to spread abroad the knowledge of His Name among the Jewish people, and that none of them seek their own in the holy enterprise in which we are engaged.

We thank God for the brotherly love and harmony which exists among us, so that we can serve Him in unity of spirit "with one consent"; also for preserving all the workers in the Mission, in life, and in a good measure of health.

To the writer of these lines the past year has again brought many days of physical weakness and suffering, but he, too, has reason to praise God for a measure of restoration, and for what, by His help,

he was able to accomplish in spite of bodily weakness. Above all, we praise His Name for the lesson of fuller dependence upon Him which He is teaching us, and for the experience that His grace is sufficient for us, and that His strength is made perfect in weakness.

The Work.

There is much cause also for thankfulness to God—as we look back upon the past year—for the work which has been accomplished. I said at our annual meeting last Spring that by reason of the fact that we do not sound abroad our doings, and have no deputations to go about to make known the existence and the claims of the Hebrew Christian Testimony to Israel in Christian Churches and assemblies, nor advertise the work in the Christian press, some might think that there is not much being done in connection with our "Testimony."

We abstain from advertising our doings among Christians, for the Lord's sake and the work's sake, and because of our conviction based on knowledge and experience that it is not the things which are most loudly proclaimed with a view to create interest among Christians which are of much effect in advancing the cause of Christ among the Jews, but patient persevering toil in the direct mission work among those whom we seek to win to a knowledge of their Messiah and Saviour, carried on by those who are called and fitted of God for this peculiar work.

So we labour on in quietness and in confidence, content to be "unknown" as far as the general Christian public is concerned, but "well known of God," who has shown us that He Himself is able to touch the hearts of His children with prayerful and practical interest in His work, and to supply all its needs without the necessity of continually advertising among Christians what we are doing or intend to do—which would only serve as a hindrance to the work.

But we have occasion to bless God for the great opportunities to make known the one only Name under heaven given among men whereby we must be saved, and for the widespread and effective influence of our "Testimony" among the Jews in different parts of the world.

In London the two Mission Houses have continued to be centres of light and blessing, and the continuous systematic preaching and teaching of the Word of God to the men and the women and children have gone on uninterruptedly as in years past. The workers of the Hebrew Christian Testimony to Israel are not tired of, nor have they lost faith in the old Book. They know the power of it in their own hearts, and over their own lives, and it is their joy also to see its quickening and sanctifying power in the hearts and lives of Jews who were brought up in ignorance and opposition to Christ and His Gospel.

* * * *

It is impossible in this very brief retrospect to speak of the daily work in the Reading Room; the Bible Reading for men held every evening (the chief burden of which has rested on our dear brother Mr. Rottenberg); the Saturday public meeting at which there is always a nucleus of believing Jewish brethren who come not only to hear the Word of God, but to *join us in worship*; the well-attended meetings of Jewish women conducted by our missionary sisters; the work among the children, the visitations in Jewish homes, and dealings with individuals inside and outside the Mission Houses—but I must make mention again of the open-air testimony.

In this part of our work especially we reap the advantage of the prominent position in which God in His providence has placed us on the chief highway of the East of London, and on that side of the road which is used by tens of thousands of Jews as their promenade, especially on their Sabbaths and feast days. There, as they stroll up and down, they cannot but be arrested by the Hebrew words in large letters which are displayed over the entrance to the Mission House: "*Let the whole house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ*"—and by the open Bibles and striking Gospel texts displayed in the windows. But apart from this continual testimony borne by the Mission Houses themselves with their significant inscriptions, there is the regular proclamation of the Gospel in the open air in front of the Mission House every Lord's Day all the year round, and more frequently during the summer months.

I have said on a former occasion that it would be quite worth while to keep up the work in the Whitechapel Road even if it were only for the sake of these open-air meetings, for in this way *thousands* of Jews who never enter church or chapel or Mission House, and some Gentiles also, have the glorious facts of Christ and salvation in His Name proclaimed to them on this great highway by Hebrew Christian brethren who are witnesses also in their own persons to the power of the Gospel which they preach. I personally envy my beloved brethren, Mr. Rottenberg, Mr. Lewis, and Mr. Herman Newmark, the privilege of speaking to crowds of Jews in the open air which I am not now able to do, and I am confident that the precious seed sown thus broadcast is not in vain, but that some of it at least will spring up and bear fruit to the praise and glory of our Lord Jesus Christ.

It is not an easy work, and in recent months our brethren and the dear missionary sisters who stand by them to help with the singing, etc., have had to endure no little opposition and annoyance, chiefly from a band of raw, rowdy Jewish youths, who themselves know little of Judaism, who have been encouraged to form themselves into a "Jewish Evidence Guild," the first object of which is to "fight the

missionaries." But in spite of these, and others who would gladly hinder the public preaching of the Gospel to the Jews in the open air, the meetings have gone on, and there is reason for thanksgiving to God for the evident attention and interest manifested by the majority of those who stand listening to the wonderful story of a crucified and risen Saviour.

The Work Abroad.

London is our centre and headquarters, but from the very foundation of the Hebrew Christian Testimony, nearly thirty-three years ago, our efforts have been directed to reach the Jewish people with the Gospel of their Messiah as far as possible in all the lands of their dispersion. We look back with much gratitude to God on the many mission journeys, and the great evangelising work which we were enabled to accomplish among the Jews in different parts of the world in former years, in the course of which many thousands of New Testaments and our own publications setting forth the claims and the glories of Christ in diverse languages were circulated. Since the war such extensive journeys as were formerly undertaken in Russia, Austria-Hungary, the Balkan States, Asia Minor and other parts, are well-nigh impossible, because of the many hindrances to free movement which still exist in those parts, and on account of the great expense involved. But that we are still able to do something to reach the Diaspora by means of itinerant mission journeys, the readers of this magazine well know, and we trust that still greater opportunities for evangelising the masses of Jews in regions beyond where no permanent missionaries are located will be given us in time to come.

For a number of years, however, the Hebrew Christian Testimony to Israel has had the privilege and responsibility of carrying on permanent work for Christ among the Jews in four other countries apart from England. I can only make a passing reference to the different centres in this brief retrospect. In Berlin, which has one of the largest Jewish communities in the world, our large Mission House, which is situated in one of the chief thoroughfares of that great city, and in close proximity to the chief Jewish synagogue, has, thank God, again proved a centre of light and blessing. Mr. Weinhausen, whose interesting account of his missionary journey in the summer will be found in another part, writes in a letter dated November 12th:—

"There are signs of blessing in the work in the Mission House, and God graciously condescends to honour it. The meetings are well attended, and Jews belonging to all the social grades come to me daily, and it is my privilege to point them to the Salvation which is in Christ. We have already had the joy of reaping and to present to the Lord some firstfruits of our labours. Mr. M. L., together with his wife and Mr. M. H., whom I have been instructing in the faith for some time, were baptised by me in the Mission House. It was indeed a blessed hour, unforgettable by all who took part in this spiritual feast."

He sends me a little snapshot taken by his son on the day of the baptism, which includes Mrs. Weinhausen and himself, and I reproduce it here in the hope that our friends will be reminded thereby to pray for these two sons and daughter of Israel who have confessed Christ by baptism, that they may be kept and established in grace and in the knowledge of Christ, and be made a blessing among their own people.

* * *



MR. & MRS. M. L., AND MR. & MRS. H. who were baptized in the Mission House, Berlin, in November. Standing at the back are Mr. & Mrs. Weinhausen.

In Budapest, which contains nearly a quarter of a million Jews, our very energetic brother, Mr. Feinsilber (whose account of experiences in Carlsbad and Nauheim in the summer will be found in another part) has continued his many activities. A good deal of his time these past few years has been devoted to philanthropic work among the poor and the hopeless in that great city, but we are hoping that he will free himself more and more from this, excellent as it may be, so as to devote himself again entirely to the missionary and evangelistic work for which our "Testimony" exists. In a letter dated October 31st, he wrote:—

"During the Jewish feast days (New Year, Day of Atonement and Tabernacles) I had eight evangelistic services which were very well attended by Jews only, for whom there was not sufficient accommodation in the Synagogues, even if they had had a mind to attend; I also distributed 2,500 of our publications in the streets and squares, and a great many Gospel portions among those who never enter the Synagogue at all.

"With the 1st October I began the regular Saturday evening addresses, which, as in years past, are attended regularly by Jewish audiences. . . . I am hoping in the coming weeks to commence again a Bible Reading, and with this the work will proceed again in its regular course."

I would ask you to pray that our brother may be under the guidance and control of the Spirit of God, and that the work there may indeed redound to the glory of Christ and the blessing of Jewish souls.

In Palestine our dear brother Pastor Rosenstein has continued his faithful testimony for Christ among the returning remnant, and has sown much precious seed not only in Haifa and surrounding colonies, but also in Jerusalem, Jaffa, Tel-Aviv, etc. A few notes of his experiences will be found in another part. I am sorry to say that both Mrs. Rosenstein (who is a true fellow-worker with her husband) and himself have passed through a time of severe illness, but are now, by God's blessing, better again.

I hope to find room in this No. also for a few notes from our sister Miss Cohen, who is doing very useful work in Jerusalem. She also has not been quite well of late, and needs prayerful remembrance.

* * *

The last, but not least, of our centres abroad is Paris. The need of the large Jewish community in this great city has been laid upon us as a burden by the Lord Himself. I may have mentioned before that Paris has become a very important and strategic point for mission work among the Jews. There are about 100,000 Jews in that city. Apart from the "native" French Jews, quite a large and continually increasing settlement of "foreign" Jews has sprung up in recent years, and a considerable number of young men—many of them of the student class—who find the door into England, America, and other countries shut against them, somehow find their way to Paris.

Our Hebrew Christian Testimony to Israel stands alone there as a witness for Christ to this large Jewish community, and we have reason to praise God for His good hand which has been upon us in connection with the work there. It was a wonderful providence that we should have been able to secure at a very reasonable rental the nice premises we have there, with a hall for meetings ready built for us. Our very devoted missionary sisters have accomplished a splendid work there these past five or six years, and now the Lord is answering our prayers in raising up a beloved and capable Hebrew Christian brother—Mr. Ernest Meyer, who was already introduced to our friends in the last No. of THE SCATTERED NATION—to take up the work among the men. For this part of the work, too, I would ask you to join us both in thanksgiving and in prayer.

Our Hebrew Christian Literature for Jews.

This department of our work is still, by the blessing of God, accomplishing a very important mission of its own. Of the necessity and importance of a suitable literature, if the masses of the Jews are to be effectually evangelised, I cannot speak this time, but I must record again to God's praise that thousands of Jews in almost all parts of the world who may perhaps never come into contact with a missionary, have been powerfully impressed and stirred up to con-

sider the claims of Christ by means of our various special publications, in eight different languages, which are very widely circulated in almost all the lands of the dispersion.

The following may serve as an example and illustration of the effect of our literature on the minds of intelligent Jews. Last July a letter written in Yiddish was received at the Mission House from a Jew in a very important orthodox Jewish centre in Poland. There is no mission or missionary in that particular town, but somehow one of our pamphlets found its way there into the hands of the writer—a young man—who was greatly impressed by it. To use his picturesque language, it was like “a sword which pierced his soul” and effected quite “a revolution in his mind and heart.” He begged that more of our publications should be sent to him, and particularly a New Testament, as he and several other young men wanted to study and find out the truth more fully. This we gladly did, and Mr. Rottenberg also wrote to them once or twice to encourage them in their enquiries. Then about the middle of September I received a long letter in English from a member of this group, evidently an educated young man belonging to a good family, telling me that he was a seeker “of the true way of life” and had been greatly impressed by reading the publications which we had sent to his friend. He wanted to know more, to get into closer contact with us, if only by correspondence. He begged that books on the subject of Christ and Christianity might be sent to him, and especially a Bible with the New Testament in. But it must be only in English, so that he could study them at home without interference from his father, who does not know that language. I wrote to him, pointing him to Christ, not only as the Messiah of Israel, but as the only Saviour of men, and sent him several books, among them “The Servant of Jehovah” (the exposition of Isaiah liii., which, though not written especially for Jews, depicts the sufferings of the Messiah and the glory which should follow) and “The Jewish Question,” by Dr. Green. About a month later I received from him the following letter:—

“Mr. D. BARON, LONDON.

“Dear Sir,—I have just finished your very instructive book ‘The Servant of Jehovah.’ It is only a month since I received the last books you sent me, and I have finished them already. I have studied them with deep interest and love, for they explained to me many things, and answered many questions to which I scarcely expected ever to find an answer. . . . It was an amazement to me to find all the arguments in the books supported by the prophets in the Old Testament. I have put blind faith in theories and movements, the realisation of which would, I had hoped, not only bring glory to the Jews, but to humanity at large. For example, Zionism. I had thought that as a young man of 22 years, single, it was my duty to devote my time and strength to that one idea, which, when realised, would, I believed, heal our wounded, broken nation and bring about that glorious future for which former generations have hoped and pined.

“But the writer of the book ‘The Jewish Question’ asks with right: ‘Have the Jews always enjoyed peace and independence even in their own land?’ How few are the days amid the centuries of storm and distress in which an un-

clouded heaven shone down upon them! And this was the condition when the land was thoroughly Jewish, but now the inhabitants of Palestine are not Jews, and it is hard to believe that it will become Jewish in the future, or that it will have even a Jewish majority.

“And after such hard struggles and the great sacrifices in lives and money, what is the result? Some of my friends, extreme Zionists, regret now that they have left their homes in ‘Galuth’ (the Dispersion) and ‘returned home’ to Palestine. One’s heart aches to see what is becoming of the ‘last hope’ of our becoming a nation like others with a land and a language of our own. Yes, even this ‘golden hope’ of a bright future is slowly vanishing, and one is tempted to clench one’s fist in anger and revolt—against whom? Against our gloomy lot—and God forgive me—sometimes even against heaven!

“And is there nothing that can save us? Or are we condemned for ever? Sometimes I am even jealous of the gipsies; nobody interferes with them—they do not attract the attention of the whole world, but we Jews are surrounded by nations and peoples who regard us as an orphan, or still worse, as a bastard without any right to protection. . . . He who bruises our bodies or souls is esteemed by others for his deeds. Even God’s promises are turned against us into jokes, and we seem to be abandoned of God and condemned by men. Every year in our history is stained with our blood; almost every week has its fast-day. Where is the likeness to our Creator in whose image we are created? And why is all this? I often wonder about Gentiles who are highly educated and yet are Christians and believe in a Son of God. . . . Your books and the Holy Bible helped me to understand all this. How bitterly true are the words: ‘For had ye believed Moses ye would have believed me.’ And again: ‘Ye leave the commandment of God and hold fast the traditions of men.’ Yes, I, together with others, regret that Israel refused to become what the prophets predicted—a kingdom of priests and a holy nation.”

I print this letter, not only to show the importance of our literature, but to give our friends an idea of the ferment of thought and the searchings of heart which is going on among many of the more intelligent of the younger generation of Jews.

In a letter to me dated November 10th, this same young Jewish brother writes:—

“ . . . Though we do not know one another, yet I feel in your words a kind of friendship which is as a balm to my aching soul. Such noble and kind words I have not the pleasure of having from any one else, for, like a gloomy atmosphere, I am surrounded here by a dense moral darkness which extends beyond the horizon. Where is light and peace to be found in this sea of strife, cruelty, deceit and baseness?

“Dear Sir, you may laugh at me, but I could never speak so heartily and frankly, even with my own father, as I do to you. . . . How can I be thankful enough for all you have done for me? But I hope and believe that you will find in this letter more than mere words—perhaps an echo of your own feeling heart—if I may express it so. . . .

“Reading in the New Testament how Jesus was crucified, I could not restrain my tears, which fell one by one on the pages of the Bible—though I am a Jew. How tragical it all is, and deeply pathetic; no mere man could have endured all this.

“Really wonderful are the ways of Providence, and what a pleasure and joy it is to believe and hope, and to have faith in God, who is almighty, and everlasting, and just and true!”

I would ask our friends particularly to pray for this young man and the others in that far-off town in Poland, who are inquiring after the way of life, that the Holy Spirit may lead them into a full knowledge of Him who Himself is "the way and the truth and the life." We would also ask you to pray that if it be the Lord's will, we may be able to continue, and even to extend this most important department of our work. The Hebrew Christian Testimony to Israel has spent considerable sums of money almost every year from its commencement in the production and printing of over forty books, pamphlets and tracts for Jews, some of which are of a unique character, and have been reprinted many times in large editions.

We have also gladly bought anything of real value which has been produced by others.*

But it is money well spent, for next to the sending out of living missionaries, it is the most effectual way of permeating the Jewish people with the knowledge of Christ and His Gospel. But printing and publishing—more particularly in Hebrew and Yiddish—are very expensive matters in these days, and if in addition to adequate supplies to our own workers, we are to respond to the urgent appeals for grants for our literature which reach us constantly from missionaries belonging to other societies, we would require considerably larger means for this purpose than has been hitherto at our disposal. But the Lord is able to meet this need also.

About Books.

Having spoken of our various special publications for Jews to which I have personally contributed only an insignificant part—almost all the rest being works produced by fellow-workers in the Mission—I am constrained also to utter a note of praise to God for His blessing which has rested on my poor efforts to open up parts of God's Word to Christians. These various expository volumes—ten in number—the production of which in the midst of a life of strain, has (as the Lord knows) cost me not a little in time and strength, are also, in His hand, accomplishing a mission of their own, and I feel richly compensated, and render thanks to God, for the many testimonies—some from prominent servants of Christ in the ministry at home and in the mission field abroad—to help in their own spiritual life, and in their work, which they have received through them.

More particularly would I mention this time the new book, published in October this year, "**The History of Israel: Its Spiritual Significance**," a fuller notice of which will be found on the outside page of the cover. I could fill up many pages of this magazine with

* I might mention especially a short Introduction to the New Testament by Canon Lukyn Williams, D.D., and "Never Man Spake Like this Man," by Mr. Philip Mauro; of each of which we have sent out 500 copies by post to the better-class educated English Jews.

the kind messages of appreciation and commendation which have already reached me in reference to this book, but I may take the liberty of quoting a few sentences from letters from well-known and prominent Christian ministers belonging to different denominations, of whom it may be truly said that "their praise is in the Gospel throughout all the churches"—

1. "Every page of the book is full of information and of interest, and I feel I have a compendium of spiritual helpfulness and valuable information to all that pertains to God's ancient people."

2. "The volume makes a strong appeal; I was specially interested in the history of Joseph. . . . I am quite sure that a great many people will find your book a place of green pastures. It has behind it the long service you have rendered to the welfare of God's ancient people."

3. "I have never failed to profit by the fruit of your knowledge and experience garnered in your books, and a new volume from you is something to rejoice over and thank God for."

4. "Your writings have been very helpful to me and I keep them by me for frequent reference; this new addition to them I highly value. How God has honoured your many years of service for Him and His chosen seed. I pray that your bow may yet abide in strength."

To God alone be the glory for anything which by His grace I have been permitted to do in this line, and I am deeply conscious of the inadequacy of my best efforts in handling the Divine Oracles. If I am constrained to draw your attention to these books, it is not because I seek honour or advantage for myself—financially I have not personally profited a penny from any of these works—but because I want to enlist your interest and fellowship in their circulation. There is so little of connected expository teaching of the Bible in these days, in consequence of which many become a prey to all sorts of religious fads and fancies, and there is so much that is destructive and perverse of Holy Scripture thrust on the attention of the Christian public, that true children of God could, I humbly think, render a real service to the cause of Christ by helping to circulate such volumes which unfold, however imperfectly, the wonderful things contained in God's Word.

"Jesus Christ in All: The Fullness of Salvation as set forth in the Ordinance of the Lord's Supper," by ADOLPH SAPHIR, D.D.

This most beautiful address, which appeared in the October No., 1924, of THE SCATTERED NATION, has, by the request of many friends, been printed separately in nice booklet form with an art paper cover. It is a very rich and precious setting forth of Christ and all that He is to the believer—one of the most beautiful things which has emanated from this true "Master in Israel"—and cannot but prove a means of refreshment and blessing to the reader. One friend writes from Dover:

"Enclosed please find a one pound note and two shillings in stamps in payment for as many copies of the little booklet 'Jesus Christ in All' as you can let me have for that amount for distribution. The reading of it has been so blessed to my soul, that I want others to read it and share the blessing."

The published price of the booklet is 3d., but we will gladly supply them at reduced rates to those who may desire a number for distribution.

I would also make mention of the fact that there are a few volumes of *THE SCATTERED NATION*, which includes all the Nos. for 1924 and 1925 left. To speak only of its get-up it makes a very nice volume of over 470 pages, bound in cloth and gold lettered. Of its contents, I need not speak, as it is well known to the readers. The price is 4s. 6d.

Our Departed Friends.

It is again my sad privilege to devote a few lines by way of affectionate and thankful tribute to the memory of warm and faithful friends of our "Testimony" who have recently been taken from us.

First I would mention *Mr. T. W. Leslie*, of East Finchley, who entered into the presence of his Lord on October 18th. A true man of God, with a large heart for the concerns of Christ's Kingdom, his love for Israel sprang from an intelligent knowledge of God's revealed purpose.

It was my privilege to know this beloved friend for over thirty-five years, and his prayerful and generous interest in the Mission often brought cheer to my heart. Mr. Leslie was a careful and reverent Bible student, and a few years ago brought out an excellent exposition of the Epistle to the Hebrews under the pseudonym of "Lesser."

Our Hebrew Christian Testimony has lost also a very faithful friend in *Colonel H. G. McGregor*, who fell asleep in Jesus on October 13th. A true gentleman, and valiant soldier of Christ, held in high esteem by all who had the privilege of knowing him, his heart was bound up with the cause of Christ both among Jews and Gentiles. His interest in the Mission also continued all through the years—almost from the very beginning.

Another beloved and faithful friend whom I would affectionately mention is *Mr. John Harris*, of Cricklewood, and latterly of Ealing, who entered into the presence of the Lord while we were in Italy last Spring, but of which we only heard recently. He, too, was a very faithful man, a great lover of the truth and a sincere and generous friend of our "Testimony" from its very beginning.

And last I must make mention of another beloved friend, a former fellow-worker in the Mission, *Mrs. Mary Lambert*, who also departed to be with Christ early in the year at Victoria, B.C. The following paragraph is from a short *In Memoriam* article in *The Christian* by Mrs. R. C. Morgan:—

"Mrs. Lambert, mentioned years ago in *The Christian* as one of the 'Heroines without Name,' was born on the Baltic, of an aristocratic family which had Polish, Magyar and German blood in their veins. After her marriage to an Englishman, she came to London, where poverty and drudgery were soon to be her lot. There she passed through a deep spiritual

experience, and became a zealous witness to Christ's saving and keeping power. Her gift of eloquence was mostly exercised in small gatherings, German and English, until she became a worker in the Hebrew Christian Testimony to Israel; and there she remained several years. When obliged, at last, to follow her husband and two sons to Canada, she left a bit of her heart in the East End of London, never ceasing in after years to long for her 'dear Jewish women.' Her love and prayers for them were at times pathetic."

A'most to the last she kept on sending me gifts out of her slender means for some of our poor Jewish mothers, with assurances of her constant intercessions for all the work and the workers. Truly the memory of the just is blessed.

"The Memory of Thy great Goodness."

And now I desire out of a full heart to utter once again the memory of God's great goodness, and to testify to His faithfulness in ministering in His bountifulness to all the temporal needs of the Mission through another year. Truly the Lord hath done great things for us whereof we are glad. I only wish that I could more adequately show forth His praise, and that I were able to set forth His grace and faithfulness in such a manner that the humble who hear, or read thereof, might be constrained to *join us* in ascribing glory to His holy Name.

Our Hebrew Christian Testimony to Israel can bear witness also to Christians—that we have still to do with a living, prayer-hearing God, who fed Israel forty years in the wilderness with manna from heaven, and gave them water to drink out of the flinty rock, and who, even in this unbelieving 20th century, does not disappoint or put to shame those who put their trust in Him.

For nearly thirty-three years He has in answer to prayer supplied all the large and growing needs of the Mission through the spontaneous free-will offerings of His children without any appeals, or advertisements, or the hundred and one means which are generally supposed to be necessary in order to raise funds for the Lord's work. I cannot, for lack of space, speak of individual gifts, large and small, or of the very touching stories of self-sacrifice which are behind many of them. Thank God that they are all remembered and recorded by Him who is "not unrighteous to forget" any act of loving sacrifice for the Name of Christ and the advancement of His Kingdom.

Among the gifts acknowledged during the past year there were quite a number from beloved missionary brethren and sisters in the different mission fields, and some also from "native" Christians—converts from heathenism in China, Africa, India, etc. Early in the summer, at a time when very little was coming in, our hearts were much cheered by the arrival of a Draft for £55 from North China from two believing Chinese brothers, and £91 was sent in different gifts in the course of the year by Bishop Nakada from Japanese

Christians who became interested in Israel through our brother Herman Newmark. Truly these are tangible proofs of the power of the Gospel of Christ in the hearts of those who have been brought out of the darkness of heathenism into the light of Christ!

More especially am I constrained to mention again with thankfulness to God the exceptionally generous spontaneous help from the same beloved and honoured friend in the United States, of whom I have had occasion to speak many times in previous years, who is truly an example and object lesson to the Church in his large-hearted interest in the cause of Christ among Jews and Gentiles, which is fully shared by his beloved partner in life. It is my continual prayer that Jehovah—the everlasting faithful God of Israel—may richly bless and reward every one of our dear friends, far and near, rich and poor, who, by their loving sympathy and prayers and gifts, have been true fellow-workers with us in seeking the salvation of the people which is still “beloved for the fathers’ sake,” and which He will yet use as His instrument of blessing for the whole world.

The following are a few out of many similar recent messages of cheer which have reached us from different parts of the world.

From a dear friend and brother in Switzerland:—

“DEAR MR. BARON,—

“I have only lately had time to read the October number of THE SCATTERED NATION. I put it on one side to read it as a treat in a quiet moment, and it has again not failed to cheer me to see that the Lord is blessing the work of the Mission. We are indeed living in most important times, and that is true not only for the Gentile nations, but also, and in an eminent way, for the Jews.

“Your witness is gathering, under the Lord’s gracious girding, that remnant that will welcome the Messiah together with the saved ones from among the nations, when He returns in glory to set up His Kingdom.

“The Lord bless you and all your dear fellow-workers.

“I have so much enjoyed your ‘Servant of Jehovah’ and ‘Visions and Prophecies of Zechariah.’ They have been helpful to me in the Bible readings I have been permitted to hold in the French-speaking part of Switzerland. Such expository treatises as are contained in these books lead Christians to their Bibles and do more to counteract the modernist vagaries than long articles on the inspiration of Holy Scripture.

“Will you please send me a copy of your new book, *The History of Israel*, and receive with Mrs. Baron my best Christian wishes and greetings.

“Yours very sincerely,

“J. H.”

From an honoured minister of the Gospel in Brooklyn, U.S.A.:—

“DEAR MR. BARON,—

“It is with many thanks that I send you this letter with enclosure. You can little think of the great benefit I derive from each copy of the magazine, THE SCATTERED NATION. I look forward to, and accept joyfully and thankfully, its Bible Exposition article in thorough exegetical fashion. May our God, even the Lord Jesus Christ, continue to bless you, and to make both you and the magazine a fit instrument for the carrying out of His plans, both for Israel and for the whole world.

“Believe me, dear Mr. Baron, Yours faithfully,

“S. E. M.”

From a beloved friend, a Christian lawyer, in the North of Ireland:—

“MY DEAR MR. BARON,—

“I send you with all my heart my little annual gift for THE SCATTERED NATION, and for your work. I read with great pleasure Mr. Houghton’s address in the October No., and I was reminded by it of my obligations. Dr. Adolph Saphir’s sermon is a wonderfully clear and concise statement of the truths of scripture. I cannot say how much I owe to your books, and to your expositions in THE SCATTERED NATION, but I am grieved to observe from Mr. Houghton’s address that you suffer from ‘weakness of body.’ I pray that you may be spared to us for many years yet. But your writings are a precious gift which will remain when you are called to your reward.

“This is a rather disjointed letter, but I feel I would wish just to tell you how you have helped me to realise the ‘hidden harmony’ of the Scriptures of truth and to see the workings of the ‘wisdom and foreknowledge’ of God revealed in them throughout the ages.

“Ever affectionately yours,

“E. R. W.”

From a beloved brother and faithful friend in Kent:—

“DEAR MR. BARON,—

“Once more I have the privilege of sending you the enclosed, and also 2s. 6d. for THE SCATTERED NATION for the ensuing year, and 6s. for a copy of your new book, *The History of Israel*.

“Not seldom I think of you and your work, and thank God for all He has enabled you to accomplish through the years. THE SCATTERED NATION has often proved a ‘means of grace’ to my own heart, and a Minister of the Gospel in the district, to whom I pass my copy on, speaks in very warm terms of its value to him.

“May God graciously uphold you and your fellow-workers in your manifold labours among the people ‘beloved for the fathers’ sake,’ and grant His manifest approval in many additions to ‘the remnant according to the election of grace.’

“Many of God’s people, I am sure, must be deeply grateful for the helpful expositions of Holy Scripture which you have been enabled to give them, and I, for one, trust that your new book may obtain a wide circulation.

“Trusting your health is more established, and with hearty Christian greetings,

“I am, dear Mr. Baron, Yours very sincerely,

“W. H. D.”

From a dear sister in the Lord in Finland:—

“DEAR MRS. BARON,—

“Would you kindly receive a little farthing from me and use it for Mr. Baron and yourself. The remaining half pound is for books which I have received—a little one about Rabbi Lichtenstein, and ‘The Servant of Jehovah, The Sufferings of the Messiah and the Glory that should follow.’

“I cannot tell you what joy I have in reading this book. My knowledge of the English language is so imperfect, that I cannot express what I feel in reading Mr. Baron’s books. I can only thank the Lord that He has made him able to write this precious book about the 53rd of Isaiah. I should be very thankful to get another of Mr. Baron’s books, and if the money is not sufficient, I shall, as soon as I can, send more.

“May the Lord abundantly bless dear Mr. Baron and you and let you bring many of the lost sheep of Israel to the Good Shepherd, who gave His life for them.

“Yours very thankfully,

“M. S.”

From a dear friend an honoured servant of the Lord in Surrey:—

"DEAR MR. BARON,—

"I enclose cheque made up as under. . . . I see in THE SCATTERED NATION many bear testimony to how much they value the quarterly—may I add mine? You may be glad to hear that last winter about twelve of us used to meet weekly in order that I might read to them your book, 'Types, Psalms and Prophecies'; we did so with much help and blessing, and did not forget to pray for you.

"Yours very sincerely,

"H. W. R."

The last little note for which I can find space this time comes from a dear sister in the Lord in far-away Australia:—

"DEAR MRS. BARON,—

"Another year has gone by, and I must send you my subscription for the magazine. . . . I am always counting the time till it reaches me; it is like a glass of cold water on a hot day. I cannot tell you how it helps me.

"May God give health and strength to you and Mr. Baron and the workers together with you in His cause.

"I am yours in the Lord Jesus Christ,

"S. B."

* * * * *

A Personal Note.

There is one more matter of a personal character of which mention is made once in the year in the pages of this little magazine, and the primary object of it, as I can say before the Lord, is to add yet another note of praise, and to bear joyful testimony to the grace and faithfulness of our God.

For the sake of those not acquainted with the history of the Mission, I feel it right to state that I have personally never taken a penny from its funds for my own needs, nor have I taken a salary or received payment for services from any other source. On the other hand, it has been the joy and privilege of Mrs. Baron and myself not only to devote our time and strength to the work, but in different ways to save the Mission expenditure which would otherwise have to be incurred.

To God's praise I can bear record that He has all these thirty-three years never suffered us to want any good thing. Once again also I want to thank with all my heart those beloved friends who, in addition to their interest in the Mission, have in their kindness also spontaneously ministered to our own needs. Jehovah recompense their work, and a full reward be given them of the Lord God of Israel!

* * * * *

Wishing once more peace and blessing to all our dear friends and fellow-workers, both near and far,

I am your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,
Middlesex.

David Baron

A Mission Journey in Germany, Czecho Slovakia and Austria during the Summer weeks of 1925.

BY E. WEINHAUSEN.

MY earnest wish to visit the Jews and Jewish Christians in Magdeburg, Halle, Leipzig, Nürnberg, Führt, Regensburg, Linz, Vienna, Pressburg, Prague and Dresden is at last realised. Accompanied by the prayers of many friends of the Hebrew Christian Testimony to Israel, I have been enabled to proclaim salvation through Christ to many sons and daughters of Israel, for the Lord gave blessing on this journey, to Him be praise and thanks. In consequence of the quite abnormal heat it was not an easy journey, and it required a robust constitution to endure all its fatigues. Many days the thermometer stood at 110½ Fahrenheit at 8 a.m., so that one might easily think oneself in hottest Africa. The railway carriages being overfull with people on holiday, were like baking-ovens and Turkish baths, which indeed acted as a cure to some people suffering with rheumatism.*

My first station was Magdeburg, a city of 300,000 inhabitants, of whom some 1,500 to 2,000 are Jews, mostly in good circumstances. Already in the tenth century Jews lived here, paying the capital tax to Otto the Great for their protection, which money the Emperor devoted to the building of the magnificent cathedral, which since the Reformation belongs to the Protestant Church. During the thirty years' war the city was taken by the Catholics under Tilly, 36,000 Protestants perished, and the city, excepting only the cathedral, was destroyed by fire. The rest of the people took refuge in the cathedral, and Tilly, who wished to save this grand building, spared them on its account. To-day in Magdeburg the love of God in Christ is preached in this imposing building, and the Jews can claim that they have had their part in this, since, though unwillingly, they had contributed to the building of the cathedral.

The Synagogue is in a little street hidden behind thick walls. Apparently it was built at a time when the Jews had good reason to be afraid of the "Christians." In the present day they are much respected, and belong to the most influential citizens of Magdeburg; the sugar trade of this city, which is the largest on the continent, is mostly in Jewish hands. Their religious life, however, is very feeble,

* It may seem unseasonable to read of such heat in the January No. of THE SCATTERED NATION, but the reader will remember that the journey was made in July and beginning of August, and that it was exceptionally hot on the Continent this summer.—D. B.

and it is very rare to find a Jew with whom one can carry on conversation about Israel's Divine calling. Nevertheless, I succeeded in speaking with quite a number of them, and gave them portions of the New Testament and our literature to induce them to study the Scriptures. In a public address in Magdeburg I exhorted the Christian audience of their sacred duty to the people of the Covenant, to be concerned about them, and to help by their prayers for the conversion of Israel.

I next visited Halle on the Saale. This old university town suffered much through the Revolution. Before this time some 4,500 students attended the university—now only some 1,800; and while formerly 450 studied theology, at the present time only 135 do so, which certainly is a sign of the times. The great Institutions of Augustine Hermann Franke, which became the pattern of those of George Müller in Bristol, have suffered very severely through these times, and the daily bread was often very scanty and bad, but the kind spirit of the founder survives and has been a spring of blessing for many thousands of orphaned scholars and students.



THE CATHEDRAL, MAGDEBURG.

Halle is the birthplace of the modern Jewish Mission. In the year 1728 Professor Callenberg founded the *Institutum Judaicum* here, moved to do so by A. H. Franke, on whose heart the old Prelate Hochstetter, of Bebenhausen, had laid as a burden the condition of the Vineyard of Israel. The two first missionaries were Widmann and Manitiüs, who travelled in Poland, Bohemia, Germany, Denmark and England from 1730 to 1735 seeking out the Jews. In 1736 Stephen Schultz, the most remarkable of all the workers, joined this Institute and travelled through all Europe and the Orient, describing his experiences in a book entitled "The Leading of the Almighty according to His Counsel."

The Institute continued until 1792, and sent out many able missionaries among Israel, by whom many Jews were led into the Truth.

Among its 250,000 inhabitants there are some 2,000 Jews in Halle, of whom 90 per cent. are very well to do, but it is to be regretted that very little is done on the part of the churches to bring the Gospel to them. All alike say: "If the Jews wish to become acquainted with Christianity and the Gospel our services are open to them to attend." But since the Jews are not specially invited to these services, they do not come, and therefore do not hear. In the Friedhof (the Jewish cemetery in Halle) I had a very good opportunity of speaking with many Jews, and of distributing literature among them. The place itself, with its solemn purpose, was as if made to serve that words of grave importance should be spoken there. As I could easily parry their words of refusal to hear what I had to say, one of them said: "If we Jews are not in the right, and, as you think, will be lost, then our Rabbis are to blame for it, the whole responsibility is theirs, for we have placed them in office that they should teach us the truth and not lies." I replied: "God's holy Word as the prophets have transmitted it to us, teaches us clearly and distinctly that every man will be held responsible for his own sins, and that he cannot plead as excuse, my father or teacher has taught me wrongly or given me an evil example; for every Jew can inform himself about the right way, and the requirements of God from the Word of God."

On the beautiful shore of Saale I had abundant opportunity to speak with Jews. Scarcely did I begin to speak with one than others came to listen and to express themselves, all being quiet, for fanaticism is quite a strange thing here. It was a great joy to me to hear from Jews and Christians in Halle of a Christian Jewess who for many years had confessed her Saviour, and has been a blessing to many people. She comes of one of the best families, lives quietly only to her Lord and Master, and helps many people to find the way of true peace. I now correspond with this dear sister, and will be able shortly to relate something of her life.

I continued my journey from Halle to Leipzig, the chief city of commerce, by electric train. A number of Jewish merchants were travelling in the same compartment with myself, and their conversation was of the business they hoped to do there. As they thought me also to be a merchant, they asked me what wares I had to dispose of. I said in reply: "Sirs, I have very precious goods which I would gladly sell." "If it is an article of which we can make use, we will gladly purchase it," said one of the gentlemen. "What I have to offer you can indeed be of the greatest advantage and blessing to you, and since I am certain that you do not possess it, I cannot too warmly recommend it to you." "What is it called?" asked one gentleman. I replied, "It is the Truth, you must have the Truth to be happy while on earth, and to be blessed when you die." They stared at me greatly surprised and at first did not know what to answer. When I opened my bag

and handed each of them a New Testament and a few pamphlets, their astonishment increased. As men of education, they wished to know the price to be paid, but I replied, "Truth and grace are always free, and I offer you these as a gift with a warm request that you will study them carefully." When they heard that I am a Jewish Christian they wished to learn how I became such; and till we reached Leipzig I had a very attentive audience, and hope that this meeting will not have been without blessing for them.

Every traveller coming to Leipzig must be overpowered by the size and beauty of the new railway station there, which is the largest on the Continent. There one sees a crowd of people talking in all the languages of Europe; they are merchants visiting the great Fair city, and among them are a great number of Jews from all parts of the earth. There are 50,000 Jews among the 700,000 inhabitants of Leipzig. These Jews are wholly occupied in business, and are possessors of great wealth. After I had been happy enough to secure lodging in an hotel, which, in consequence of the many foreigners is very difficult, I went at once to the Brühl, the principal business quarter of Leipzig. A strong odour of camphor and naptha prevailed throughout that part and about the groups of long-coated men, most of whom were of genuine Jewish type, who, according to eastern custom, carried on trade in the public street with lively gesticulations; while in deep narrow courts most valuable furs from all the world are beaten, examined and sorted by those in charge. The Brühl and its neighbourhood are the fur market for the whole Continent, and annually furs are sold here to the amount of many millions of English pounds. Here Jews may be met from Persia, Siberia, Turkey, Greece, and all other lands of Europe, as also from America and Africa; all dance round the golden calf, which is here trade in furs. It is not so easy to approach these merchants, for their time is very precious, neither do they allow their assistants pause in the work; so I made use of the evening when business was over, and was happy in being able to speak with many Jews, young and old, and to give them New Testaments and tracts.

It was a special joy to me to visit Pastor Otto von Harling here, who still works with his old faithfulness among Israel, and has now the satisfaction of having as helper a descendant of Moses-Mendelssohn, the famous Reformer of Judaism. I found in his study the portraits of Stephen Schultz, Rabbi Lichtenstein, Franz Delitzsch, and Rabino-witch. What a fountain of blessing flowed from these men, and how much we now have to give thanks for these faithful witnesses! The memory of these just will continue to be a blessing for all time.

In a park I saw a group of Jews, which I joined. They were hotly debating about Zionism. This gave me a good opportunity to say a word about the true Zionism, and I was astonished with what quiet attention they listened to me, even when I told them I was a Jewish

Christian and firmly believe that the problem of Israel will only be truly solved when Israel receives his Messiah and Saviour, whom God sent for their salvation, and submit themselves to Him. One of my hearers said: "To do this we would have to give up Judaism, and become lost to our people, and we do not wish this." I only replied to this: "By faith in Christ who is the Messiah promised to Israel, you will become a true Jew, and continue to be wholly one with your people. I am happy in the firm belief in Him whom God has sent for the salvation of the whole world, and who has long waited till Israel should be converted to Him. All the misery and distress, all insult and obloquy under which our people have laboured till now will cease in the day when Israel humbles himself before the Crucified and with true repentance confesses his sins."

To the question of one gentleman: "What do you think of our Zionist leaders?" I replied: "Sirs, you will not deny that Moses was a true and greater Zionist than they. His first task, as you all know, was to bring his people to Sinai; in other words, he led his people first to God, for he knew that all else depended on the blessing and help of God. And when he had done this, and the people had been purged from sin, then it became possible to bring them into the land of promise. Had the Israelites at once, on leaving Egypt, come to Palestine, they would have continued in heathenism and so perished."

"Now consider your leaders of the present day. They are no doubt according to usual parlance good men, with the best intentions, but they do not know much of the God who had made a Covenant with Israel, and some of them do not wish to know anything of Him. They trust more in money and power than in Him who has said: 'He who has scattered Israel will gather him.' The Halutzim who go to Palestine are truly hard-working men, but if they would gain the land of promise they must become men of faith and of prayer. The way to become such, every Jew who loves the truth and is ready to walk in God's way, will find pointed out in the prophets of the Old Covenant. Of this I am sure. Then the eyes of all Israel will be opened and they will become aware of the heavy burden of guilt which rests on their people, and confess it with deep humiliation before God, and be accepted of Him in grace for their Messiah's sake. When Israel has once again the blessing of God, all other problems will be easily solved, and our people, who have been so persecuted and hated in all the world, will become a blessing to all the earth." When I had given some literature and New Testaments, and they had promised to read them carefully, they withdrew, thanking me much.

Leipzig is a good field for mission work among the Jews, where certainly much work has been already done, but leaves yet much to be done, especially on account of the many Jews who have come here in consequence of the world war. It was a pity that I had to leave

after three days in order to reach Nürnberg, my next objective. The overfull express train, and the great heat on the long stretch between Leipzig and Nürnberg, gave me no idle time by the way.

In summer Nürnberg is the goal of many people, and the junction where large numbers have to change for different directions. When I arrived in the evening and went to the hotel, where I had ordered, by writing, a room, I found that there was only a *bathroom* to be had, and, not to pass the night in the street, I accepted it. It was well that I quickly decided to do so, for daily 50 to 100 people are turned away from it, and it was the same with all the other hotels, for they were unprepared to meet the needs of such wandering multitudes.



A VIEW IN NÜRNBERG.
The domed building on the left is the Synagogue.

Anyone looking at the wonderful walls of the city, with their old towers and moats, the roads and narrow streets, with their ancient houses and courts, might think themselves back in the fifteenth century.

The city has a population of 500,000, most of whom are evangelical and possess much spiritual life, their ancestors having suffered very severely for their faith in past centuries. When I arrived a tent mission was going on in a large open space, thousands of men sitting in the tent, and as many more standing outside and listening to the speakers. Among them were a number of Jews. I commenced conversation with these and endeavoured to make the word they had heard still more understood by them. On this occasion I came to know a dear brother who for many years faithfully worked in London, ministering to a Methodist Church, and is now in Nürnberg doing similar work.

Nürnberg, which was founded in the twelfth century, has had Jews within its walls from that time, who have never been without trials. On a false accusation of having insulted the Host, all the Jews were burnt in the Market Place in August of the year 1298, and the same horrible disaster overtook them in 1348. It was the time of the worst persecution of the Jews, when all who were unable to escape by flight were burnt by the fanatical mob. Then came a time when no Jew dared to live in Nürnberg, and such as visited the town for a few hours, had to endure the most ignominious treatment. In the present time some 7,000 Jews live there, and their synagogue, built in the Moorish style, is a true ornament to the city, and testifies that the Jews in Nürnberg are very wealthy.

I remained here three days, and had opportunity to converse with many of them and to distribute literature. One day I spent in the neighbouring town of Führt, where the Jews have been also since the twelfth century. There are very ancient synagogues, for 5,000 Jews who live there, which have histories of their own. I saw articles in these synagogues which must have been over 500 years old, and had good opportunity to visit Jews in their houses. I visited a shop which bore the inscription "Zum Propheten" ("To the Prophets"), where I found that the good man did not possess the spirit of the prophets, and had no idea what this was, and so I told him of Him of Whom the old prophets foretold, and left him a New Testament for him to study.

From Nürnberg the express took me in a few hours to the ancient city of Regensburg, the *Castra Regina* of the Romans, where I soon found room in an hotel. The Jews number 20,000 in a population of 70,000, and their history here dates from the founding of the city. As early as the ninth century numbers of Jews lived here and exercised an important influence on the religious life of their compatriots in Germany, and often suffered severest persecution on account of their faith. There were always some who survived and cherished the memory of their fathers, so that among them also there were never lacking martyrs. Now they possess a wonderfully beautiful synagogue, and are not opposed to evangelical truth; blind fanaticism is something strange to them. Thus I easily found entrance among them and good opportunity for conversation and for distribution of parts of the New Testament, for which they were grateful. The 15,000 evangelical Christians of Regensburg are not without their influence, direct or indirect, upon the Jews, and more especially is this the case with the Free Church *Gemeinschaften*, who are very active.

The Jewish Christians of Regensburg are not ashamed of the Gospel of Jesus Christ, and are a veritable blessing to their people. This is in particular true of the family of Dr. A. L., where the working of the spirit of Christ in word and deed is felt. I was greeted there

with the words, "You have been sent to us by God," and I confess that they were truly hours of blessing which I spent among them. Through my visit in this family the grown-up daughter, who has great love for her Saviour, was drawn to give herself to the service of the Lord and to go for training to a Mission House, in which I promised to help her.

While I found among the Jewish Christians here a true life in God, I discovered quite the reverse in the very ancient Roman Catholic cathedral. On the very fine monument of a Bishop who had died some ten years ago, photographs of him had been placed, and close by a

number of large-lettered and framed cards bearing inscriptions such as "Good Bishop W., thou hast helped us, thank you for it." On a large placard close by were the words: "Dear God, care for it that our dear Bishop W. may soon be among the blessed."* All that I saw here savoured of the spirit of Rome and her churches, which has nothing in common with the spirit of the Gospel. These Romish churches are in deeper darkness than the adherents of the synagogue, and together, with their Pope, who styles himself "God's representative on earth," need enlightenment from above, else in spite of their power and riches, they will be lost eternally.



THE SYNAGOGUE IN REGENSBURG.

In old times there were men of renown, distinguished for learning, among the Jews of Regensburg, but they did not know and revere the greatest son of Israel. It was my object in coming to this old city to make Him known to them, and I think to-day some of them think differently of the Son of David from what they formerly did. Two days I worked in Regensburg, and then I went on my way to Austria. In Passau, the frontier town between Bavaria and Austria, one used to be compelled in the years since the war to spend two hours for the customs and passports business; now this is reduced to fifteen minutes on the train itself. After some hours journeying through the glorious Danube valley the train brought me to Linz, a town of 100,000 inhabitants. In Austria life in general, and especially the business life, is

* That is freed from purgatory.

to be seen in the cafés. I looked about me and soon discovered a very promising name which was especially attractive to me. In the principal street stood a house on which was lettered "Café Schönberger." I went in and was delighted to find it filled with Jewish business folk from the town and neighbourhood.

As there is never wanting in such a café opportunity for a conversation, a few were soon talking with me, and I began upon my chief subject: "What think ye of Christ? Whose Son is He?" At first there was great astonishment and wonder among my hearers, and then—how could it be otherwise—a great debate took place which was not agreeable to me at the moment, for it was impossible for me to reply



ONE OF THE CHIEF SQUARES IN LINZ ON THE DANUBE.

to all questions at once. It seemed to me at first as if I had lit upon a wasps' nest, the words hissed so about my ears. But gradually the storm subsided and I could again speak and point those present to the history and calling of Israel, showing them quite simply but clearly how Israel had lost the position assigned it by God through disobedience and unbelief and enmity to God, and that now in order to be recognised and treated as the people of God, they must submit themselves to the Mediator and Messiah whom God has sent, else they would be lost for time and eternity. They were very grave words indeed which I felt constrained to speak, and many Jews will have cause to remember that afternoon in Café Schönberger, which for the time was transformed into a Mission Hall. To aid recollection, I gave my hearers some tracts which could throw light on the way to God and Christ.

In Linz, where there are some 2,000 Jews, there are both great and small Jewish business places, but truly contented countenances I have not seen in any of them, and how could there be such so long as they lack peace of soul? There is no poverty among them, and yet they suffer need, for they have nothing of the unspeakable riches of God in Christ, and of His fulness they have not yet received. This I offered them, and what was the result? Who can tell? Who knows the hearts of men but God alone? And Jews who appear to withstand witnesses for Christ, are often in the end more firmly persuaded of the truth of the testimony they hear, than such as nod their heads in assent to what the missionary has said; so we will leave to the Lord to cause the seed scattered to grow and prosper, and be fruitful to the glory of His Name.

Two days in a town like Linz is too short a time, but they can be very important for eternity, and that this might be so was my prayer as I left the town.

On taking my place in the train on leaving Linz for Vienna I thought to myself, now you must be missionary also to the heathen, for in the coupé where my seat was, there lay a dark, snoring negro. When he awoke I asked him in English, since he did not understand a word of German, whence he came from, and where he was going. A true child of nature he gave me a candid answer, told me that he was born in America, and had also been to Sunday School, but he left the land sixteen years ago, and had been running in races all over the world, and now intended to go to Budapest to show his powers there, only for money, of course. Till now many people had regarded him as a man without brains, but he was not quite so stupid; he knew just what he wanted, and what he must do to get it. Our conversation lasted till we reached Vienna, and I spoke to him many serious words by the way. We parted as good friends, and he promised me that he would call on me when he comes to Berlin, where he had also an engagement.

(To be continued.)

A Visit to Carlsbad and Nauheim.

BY ROBERT FEINSILBER.

I STARTED on my journey from Budapest exhausted and weary, and composed myself for a rest of two hours, which greatly refreshed me, until I was far over the frontier of Hungary, in Czecho-Slovakia, where I was joined by other travellers—two Jews, one of whom (as I afterwards learned), being baptised—both of them

merchants from Prague. I sat up and read to myself from the Epistle to the Romans, whereupon one remarked to his brother in the Bohemian tongue: "Did I not tell you? You see here a brother in the faith on the journey to Carlsbad, a genuine comrade who even carries his Praying-Shawl and Phylacteries with him on the journey." I looked up and spoke to the man in Russian, and asked him if he were always inclined to be so witty. He blushed to his ears and began to make excuses. He then told me that his brother was suffering from kidney disorder, and was going to Carlsbad for the "Cur," but before he left his home he had been baptised in order to avoid being buried on the "Beth Olam" (Jewish Burial ground), and wants to have a cross placed as a memorial on his grave with the figure of the Crucified upon it. I sighed and asked God to give me the right words. I said, there is a saying among us Jews that "from the Crucified comes the curse." This little book, the Gospel, tells of a cloud of witnesses, true Jews, who have said: "From the Crucified comes only blessing." I gave a gospel to each of them and began to read aloud the first chapter of John. For fully two hours they let me speak what God by His Spirit gave me to say. Then the Jew said: "Listen, this is strange. I had a dream lately that I was on a journey and my brother was also among the travellers, not, however, as a Christian listener, but opposing, while I, a Jew, was much more persuaded by what I heard, so that on awaking I ran to my bookcase to find the Bohemian Bible which my son used in school years ago. I opened it and read the very same verses which you have these two hours past been explaining to us. There must be a God who secretly, even when we sleep, works in our souls. My dream, taken in connection with your reading the same verses of John's Gospel, may possibly make a Paul of me, a Saul. What does all this mean? Where are you going, also to Carlsbad? Also kidney trouble? A Jew, and yet more genuinely Jewish than we Bohemian Jews; a true disciple of Jesus! I must bow to you, and regard you as no ordinary man, and wonder at you."

In the refreshment car the two told other travellers what they had experienced, and so we continued together, some thirty people, Jews and others, and a discussion arose among them why it was that the Jews, the chosen people of God, will have none of the Gospel or of Christ. Then I again took the New Testament from my pocket and read and explained Romans xi. For an hour all of them listened as though they were in church. Presently the car had to be cleared and we took an hour's pause, recommencing our talk later in the restaurant car, where we remained another four hours. What the Spirit of God may work in them only eternity can reveal. A bad attack of pain succeeded, and I had to lie down. A doctor on the train gave me an injection of morphia so that I slept and awaked only on reaching Carlsbad. My two fellow-travellers took me to an hotel and were even prepared to pay

for me, but to this I would not consent. I explained that I was come to Carlsbad not only for the "Cur," but as a witness for God, and my life must be in accord with the teaching of Christ. I must remove to a less expensive hotel where people of less standing could find place, and I could invite some to meals with me; for I did not intend to hire a hall, but to a company of thirty or forty, over coffee, I could often minister the Word of the Gospel. The Jewish merchant took touching leave of me, accepted some four publications, and travelled on to Marienbad.

His baptised brother remained in the luxurious hotel, and every morning came to accompany me to the bath. The first days the cure had a strong effect upon me, and I was obliged to stay in bed, after which came the improvement. The baptised Jew was faithful and visited me three times daily. When I was better and able to be about I found so many "Cur" guests from Budapest, who had spoken much about me and the work in Budapest. A number of Polish Jews from Warsaw, Lodz, Suwalki, Cracow, Lemberg, and even from Russia and Palestine, came into contact with me. I invited them once to tea in the hotel, some twenty-two or twenty-five came, and when I was going to pay for the company the clerk informed me that my friend, the baptised Jew, had already done this. I read the first chapter of Jeremiah's Lamentation, and a long discussion followed, lasting some three hours. All of them accepted publications and the Gospel in Hebrew; this was the first sowing of the seed. As often as I went to the baths or to drink the waters, I took publications with me and often returned twice to obtain more, for many asked for them. In the first twelve days I got through all my stock of books, etc., and had to wire for a fresh supply to be sent from home. After eighteen days I had another such tea meeting, just three days before I left Carlsbad; my baptised friend also paid for this. I limited myself to the consideration, "Why we Jews are in *Gלות*" (captivity). We were again about twenty-two in number, and our discussion lasted an hour, then my baptised friend stood up and related what he had experienced with his brother since we had been together, which made a deep impression.

The last three days here were filled with work for the Lord, which might sufficiently have occupied two brethren. I was even called to see two dying people, one of whom was a lady from Budapest, who wished to lay her dear ones on my heart. Twenty years before this lady had heard my addresses about Joseph, and only lately had the seed by means of heavy trials sprung up. When I took leave of her she said: "Your words impressed me twenty years ago, but I was held back by my family and position. I often wished to help you in work, but my people mocked at me. Farewell, if not as your fellow-worker, yet as the meanest handmaid of the Lord Jesus, the door-opener for all who

come out of great tribulation; I shall be at the great marriage feast, where the song of the Lion of Judah will be sung to the glory of God."

The second who was dying was a Catholic who had attempted suicide as he had no hope of recovery. I met the priest who came to administer the sacrament to him, but the dying man sent him away. When I returned his death agony had begun. I read a psalm, and he took my hand, pressing it to his lips, and passed away. Until I left Carlsbad both Jews and Gentiles from all lands came to my rooms continually for our Mission publications. I had already engaged a room in Nauheim for my other course of treatment, or I would have stayed yet a few days in Carlsbad.

In Nauheim the baths affected my disorder so powerfully that I had to remain some days in bed, but on the sixth day the crisis was over and I began to take interest in matters about me. Three days later I felt so strong that I was fully eight hours in the open air distributing Gospels and other literature, and making acquaintances who were interested and came to me with questions. As many Russians and Poles were in the city, people took me to be a Pope (priest), but wondered why I was especially concerned about the conversion of the Jews. An Archduke of the family of the Russian Czar, spoke to me one day in Russian and said, "My dear brother, your labour is all in vain, for if Christ were the Saviour of the world He would never have allowed this unjust world-war, and the destruction of Russia." I answered that there never were righteous wars, that all war and shedding of blood resulted from man's sin and lack of peace. Great wars have always sprung from smaller in one's own land, circle, family, or heart. Where God and Christ do not reign, there Satan rules. In spite of Russia's orthodox church, the Jews have been massacred in masses by their pogroms.

Siberia has been for centuries the grave of the intelligent Russian youth. Russia's Czar was the father of the Church, and he signed daily hundreds of death sentences. The love and the Gospel of Christ have merely been inscriptions on the church walls, not on the hearts of those who ruled, and therefore this judgment of God has fallen on Russia as just consequence of this unrighteousness; so it is also with the great world-war itself. He who sows the wind must reap the whirlwind, this is divine irresistible law. I observed tears in his eyes, and he asked permission to invite me to his room, where others also would be present. My first visit was that same afternoon, where I was introduced to eight gentlemen and two ladies. As a Jew, who belonged to the apostolic times, I said at once it would be a pity to let the time pass speaking only of political matters. We are all sick and needing to be healed, and so I have brought a physician along with me, from whom everyone can obtain what he requires for his cure. I opened the Gospel and read the story of the sick man at the pool

of Bethesda. While I read I could see how the Spirit of God was opening their hearts.

For an hour and a half God used me as His instrument to this little flock. I can hardly recall what I said, but it was a blessed time, and some received the new birth of the Holy Spirit. As they left silently they begged me, if my health would allow, to hold such a meeting daily. I promised if God permitted me to do so. Three of the gentlemen who had been present came to my room next morning and told me that they came of rich families of Jews in Russia, but for many years had been baptised and held high positions in the Russian court. They had suffered very much from the Bolsheviks and had been obliged to flee, else they would have been destroyed with the Czar's family. These three brothers had been deeply touched by what they heard yesterday, but wished to enter on a scientific discussion with me about the pool and the angel who made the water to heal. I said it was a pity to spoil the divine impression made on them yesterday by discussion of scientific doubt; one thing should give us joy, that God in our day gives hours of Bethesda healing for weary and sick souls, and that Christ Himself is present, Who offers to everyone forgiveness and peace. These three Jewish brothers introduced twenty other Jewish gentlemen to me in the afternoon in the large Bath Hall, and said that they wished I would repeat what I had spoken yesterday in the Archduke's room in every Bath Hall of Nauheim to heal the thousands of sick folk. When all were finished with the bath performances some sixty people were reclining on chairs and about the steps of the wells. I repeated the story of the sick man at the pool of Bethesda: the invalids listened with greatest eagerness and we parted in silence, for it was already late.

Experiences in the Work in Palestine.

BY PASTOR L. ROSENSTEIN.

IN the course of seven weeks, since I last wrote of my work here, I have had to do personally with some 140 souls, and, as the company which gathered was often small, it will be easily seen that this number represents not a little work done. I have only made a few brief notes of my experiences on Sabbaths, and it is from these that I write this little account. I make no reference this time to my work during the week.

One Saturday I spoke with a young man who at first had no desire to converse with me, but at last he thawed and became so confiding as to tell me that he had Jewish friends in Bucharest who believed so

firmly in Jesus that they were ready to die for Him. Just after this I entered into conversation with a man who said that for him there existed no longer any religious question: as to the Old Testament, the Talmud, or other religious systems, he wished to know nothing of any of them, and also to know nothing of God. "But," I said, "God the Lord is not so ready to give you up as you are to have done with Him. He is gracious and merciful, and does not wish that you should be lost, and for this very reason He has brought us together." As I was talking to him there came along toward us a group of Jews riding bicycles who called to me: "You will never be able to convert this man." "Do you see," he said, "they all know me." But scarcely had he said this, than he was surrounded and greeted by a numerous party of educated young men and women, and thus I had the unexpected opportunity of speaking to an interesting and respectable gathering. I felt the Lord to be near and there was blessing.

On another Sabbath, with the exception of a little group of three, my work was altogether with individuals, and thus in some measure more arduous. I will only speak of one of these persons, as such as he very rarely are willing to come to us. This was a young Polish Rabbi. In addition to a fine exterior, he was well read, and had given some attention to the New Testament. He had just finished eating an orange when I came up to him, and with apology for disturbing him began at once to speak about the Messiah. At first he was not a little surprised and wished to withdraw from the uncomfortable position by explaining that, according to his view, the whole trouble lay in the fact that Christians had scarcely an understanding of that which was peculiarly the Messianic idea, and so forth. But, putting aside his first intention not to be drawn into discussion, he himself became more and more enthused and sought to show me, according to the Talmud and later writings based upon it, in what true salvation consists, and what the Messiah of Israel will bring to mankind. It all ended in my opponent finding himself unable to escape the conclusion that the Messiah must be first of all the Redeemer from sin, Himself without sin, and that of necessity His birth must have been one apart from that of other men.

I must mention one elderly man who came originally from the neighbourhood of Kischineff. He proved eager for salvation and open-hearted, acquainted with the Scriptures and inspired by the wish to see all Israel truly converted—blessed itself, and used of God to spread blessing throughout the earth. It was pure delight to speak with him of Jesus, His suffering and death, and His speedy return. He rejoiced, and went away at once with the word which he had heard sealed on his heart, and with a hearty "Amen, Selah."

One day, after conversing with many individuals, the Lord brought me into contact with a group of nine young people with whom, from my notes made that evening, "I spoke of the Kingdom of God; of

the King of that Kingdom, *i.e.*, Jesus, and of all that is accomplished by His sufferings, His death and His resurrection."

On another occasion I had to deal with quite a number, but would make special mention of a noble youth from Beth-Gallim. As I look back I am irresistibly reminded of Mark x., 21: "And Jesus looking on him loved him." There are indeed two great differences between the first youth and this from Beth-Gallim, who had nothing to give up, and in the second place this one went away not sorrowful, but on the contrary very glad. With gladness and love I remember this fine youth. It is a pity that commonly one meets such only once on this earth, but to meet again, it is to be hoped, a second time above in the light. He heard all and gladly received all that he needed to know for his everlasting salvation.

My notebook tells of my speaking on that same day with five people, among them two young girls who spoke Russian. This brief notice represents a good deal of work, for to bring such as have experienced the monstrous cruelties of pogroms at the hands of so-called Christians to recognise the true character of Christianity is no light matter, and when it comes to pass it is the Lord's own doing, and this He has in this instance accomplished. Blessed be His holy Name!

On Saturday I had opportunity to speak with some seventy souls. Through an open window I spoke Hebrew with a fine man who thanked me in the end and apologised that he was obliged to remain in the house as his guests were waiting for him, which was the truth. Just afterwards I spoke with a poor shoemaker. He complained that he prayed to God, but that He did not hear him. "Pray to Him in the Name of Jesus," I advised, "and all will be well." I went on my way praying for the poor man.

Speaking with a little company later, one young man wanted to know how it was possible for a man to be a believer in Jesus and yet continue to be a Jew. They learned that it was only through faith in Jesus that a man becomes a true Israelite. On the way back, not far from the sporting ground, I began to speak a few words with a young man, and was at once surrounded by some ten others, and shortly again by a very great number of Jews, so that I felt myself tightly wedged in. The Lord gave me grace. All wanted I should speak and put questions to any. It required indeed a certain skill, acquired in former days, to be equipped with love and readiness in such a case. When I had got clear of the pressure about me, I found myself among a number of young Arab Christians who complimented me, but advised me not to have to do with such people again. I told them that, as Christians, they should never speak like this, for Jesus had poured out His holy blood for all, and therefore we ought never to become weary in such service. Some young Jews seeking salvation accompanied me to my home.

On another occasion I conversed with some twenty people, and first of all in Beth-Gallim with three young men in spite of the fact that they were hurrying to a contest of games with English soldiers. One of them, who has often heard me speak, was very much in earnest to be able to greet the Messiah worthily when He returns. He will now study the Word of God diligently. Again, immediately afterwards, I was held in conversation by a large group. Among other matters the "protevangel" (Gen. iii. 15) was thoroughly discussed in this talk. One young man especially was very remarkable in his conduct; he was the most opposing and yet he could not get rid of what he heard said by me. On the way back he told me that he had met a Jewish lady from Poland in Germany who had become a Christian, and that he gave her no rest until she gave up the faith in Jesus which she had professed. I told him that he had ignorantly committed murder on her soul, but that on the cross Jesus had prayed for him, and even this heavy load of sin could be cleansed by His blood. While we were speaking a young Jewish lady passed by. The Sabbath before I had spoken with her among others in a group who gathered round me. "Why," she asked me, "did the Father allow the Son to be crucified? Why did He not sacrifice Himself?" "This, I said, is what truly happened: the Father was pierced (suffered) in the Son." On hearing this she hurried away.

Another Saturday I had to do with thirteen Jewish souls. I will only mention now one little group. The father (second master in the great Rothschild mill), the mother, a little child, and a few who were with them. Our talk together had something of a family character but was no less of a very serious kind. Jesus, who has come once and is shortly to come again, was spoken of by all. The wife who came from Wilna regretted very much that the Old Testament, which as a child she had learned, she had now almost forgotten. We parted with a hearty "Shalom" (peace be with you). The Lord bless all these souls!

The following is part of a subsequent letter:—

A small party of people came to me, one of whom wished to know exactly how man can come into communion with God and maintain it. I took trouble to give him strictly Biblical instruction. Soon after this there came another group visiting me. They all wanted to know more perfectly about the Messiah. Among other things I told them: "What you all need is to become true Jews, but this is impossible without believing in Jesus." I pass over some important speech with an embittered socialist, a Jewish policeman from Kishineff, in order to relate something of an opportunity the Lord gave me quite unexpectedly on May 10th. We were driving on Carmel, and in the auto-bus I had spoken with three Sephardic youths, giving witness of Jesus. On Carmel I was able to speak to a Jewess in a shop about the true

Messiah. She and her husband and children had come here from the Argentine. We were all astonished by her quite extraordinary mental gifts and knowledge.

In a very remarkably picturesque cavern in a rock on Mount Carmel I had some interesting conversation with three young people; among them was one who came from Vienna who was highly educated and advanced in knowledge. As he looked on Christianity as quite *effete* and not to be considered, I had to bring it home to him that he is a sinner, and that there is no forgiveness of sin without faith in Jesus. At last he was quite silenced. On this followed two hours' conversation with a man of whose great learning I had heard much. He proved himself indeed to be very well read, and had had to do with many Christians; he had even studied the Revelation given to John. If he now does not yield himself to Jesus his blood will not be upon my head. He asked me to see him again.

So far I have written about the work in Haifa; the following will relate that which occurred during our six days in Jerusalem, one of which was spent in Hebron and of five days' stay in Jaffa, where the work spoken of took place, chiefly in the adjoining colony of Tel Aviv. The journey to Jerusalem was richly blessed. We travelled on the eve of the Feast of Pentecost, the carriage being crowded with Jewish passengers. All of them were very excitable; being very weary, having come on foot, so far, in consequence of which there was much quarrelling. Only a few kept quiet, and among them a young man seemed to be deeply thoughtful about what I said. The journey from Ludd to Jerusalem was most pleasant and interesting. I would gladly describe the beauty of hours, but it is not in my power to do so. Jesus Christ was Himself in our midst. My wife worked well with me, and proved herself, as so often before, a born missionary. An old man asked me if I did not come from Kief, for he thought that he had seen me there. Two of the old people read with quiet absorbed attention the portions of the New Testament which had been given them. Five or six young people were enthusiastic and delighted with what they had heard, and sang songs of joy and in every way wanted to express their friendship and gratitude.

Friday passed in intercourse with different brothers and sisters, but the Jewish Sabbath was a day full of rich opportunity for work. In the afternoon I had to deal with some sixty souls, but my heart was specially rejoiced that there were three truly noble souls with whom I could speak individually of Jesus. One of them asked me how it was that Christians, who had received their Bible from the Jews, could bear such hatred toward the Jews. With another from Berlin I could speak as with a thoroughly academically educated man. The third, a rather poorly clad man, only arrived a few weeks since from Moscow, his birth-place. He surprised me greatly by his clearness of

intellect, his objections and observations. He went on his way with very hearty thanks.

On the Monday we went to Hebron with two Norwegian sisters, who work among the Jews in Roumania, and a German brother who is an extraordinary friend of Israel. The Lord gave us a grand opportunity for work. In the small Yeshibah (Talmudic school) we met only a few men. With one young man who was studying Talmud aloud, we began a conversation about the Messiah, who among this type of Jews is looked for with fervent longing. We were all astonished by the quiet which prevailed throughout this talk. I attribute it to their great uncertainty, and the unbounded longing to live to realise this coming of the Messiah. We were soon, however, in the great new Yeshibah which has recently been transferred here from Lithuania, and which is attended by about one hundred devoted to the study of the Talmud and preparing to be Rabbis. Soon I found myself in conversation with a group of these young men, who were disputing among themselves over a passage in the Talmud—the topics of our long discussion being the Messiah, the forgiveness of sin, sacrifice, the true cause of the destruction of the Temple, and of the fearful long captivity which followed shortly after. When we had left and were at a little distance, quite a number of these Talmud students poured into the road, and the discussion had to be renewed. May the Lord open the eyes of these future Rabbis, that they may recognise that Jesus is the true Messiah and Redeemer. Immediately after, in the Jewish hotel, we had a long conversation with the hotel keeper and his son on the same topic.

On Wednesday morning at 4.30 our train started for Jaffa. The first hour passed quietly, then, however, a portion of the New Testament, which my wife handed to a Jew, served as the commencement of an intensely earnest religious conversation, in which a young man and an old man from Russia especially took part. The young man was surprised that the Christians considered that the Jews had crucified Christ, whereas it was actually the Romans who did so. My answer was, "We all by our sins had crucified Christ. Jesus on the cross had prayed for Israel, 'Father, forgive them, for they know not what they do,' but the Jewish people had not repented during the forty years still granted to it after the crucifixion, and before the Temple was destroyed, and thus the long continued misery came upon us."

After I had answered his questions on circumcision, the Sabbath, and about the Law, he seemed perfectly content and spent the remainder of the time till he reached Jaffa intently reading. In the afternoon we went to Tel Aviv, about which I will only mention one thing because it gave me great gladness. As we were sitting on a bench I heard two young girls speaking Russian, and ventured to ask them why they did not speak Hebrew. One of them replied that she had quite lately

come direct from Moscow. This girl was now feeling very unhappy, for she must confess that she was a sinner, and did not know how to get forgiveness of sin. A long explanation of the way to obtain peace and communion with God followed this confession of sin, and she took leave of us with her friend expressing that she would be for ever grateful for what she had heard.

I will narrate quite briefly the five days' stay in Jaffa and the work there. Wednesday we spent some useful blessed hours in Tel Aviv. While I sat on a form with some five or six young fellows about me, with whom I had an all-round Bible talk, my wife was sitting on another bench with two Jewish ladies, some men were also listening to their conversation. I will only relate the close of the scene. As my talk with the young men was coming to an end we saw to our surprise that behind our form a young lady with her children sat in a basket carriage. When we asked what she wished, she replied that she could never hear enough of God's Word. She was one of the ladies with whom my wife had spoken. As it appeared, she had passed her youth in Stuttgart, and there she had learned to respect and love true Christians.

Of Friday I will only speak of a man from Poland, but there were other individuals present who were but lately come from Poland, but who think of returning there shortly. It is no exaggeration when I say of him that he is a noble and truth-loving man, and also upright, wise and God-fearing. We hope to meet him again in eternity.

On Sabbath morning I spoke with a group of more than ten men about the Messiah. Among all classes here the expectation of Messiah's coming is great. The Lord gave me grace and there was scarcely any sign of opposition. My wife was speaking with an old Jewish lady; a fine young Jew was also drawn into the conversation, having had a tract given him. In the end I joined them to confirm the testimony of my wife. In the afternoon I was speaking with three youths conversing in Hebrew. One of them who was born in Turkestan was not a little surprised to hear that there are Jewish Christians who hold that they are true Jews just because they believe in Jesus. Even on the Christian Sabbath, the last day of our stay in Jaffa, the Lord gave both my wife and I opportunity to witness for Jesus to Jews. The next day we returned to Haifa. On account of the fearful crush of passengers in the train there was no possibility for work by the way.

A Few Notes from Jerusalem.

Extracts from recent letters from Miss R. Cohen.

At present we have two very interesting cases in the men's ward. One a French Jew from Paris, knows a good deal of the Gospel and the Lord's Prayer and other texts by heart. I asked him where he had learnt these, but he will not tell me.

The other an Ashkenaz. He has plied me with many questions. He asked me why did God require blood to atone, referring to the Temple sacrifices. I gave him the Epistle to the Hebrews to read. In the women's ward also an Ashkenaz. She, poor soul, has known much trouble, and is glad to hear about the love of God in Christ. She is reading one of the Gospels in Yiddish. I do long to have a place of my own where such women could continue to come to me. . . .

We are still having cold winds with bright sunshine, but my naughty knees respond to the cold winds. I am able, however, through God's goodness, to do my work in the hospital. One case, a woman, born in Palestine, but has lived in Cairo, was in hospital for some days. She is a widow, no children, but a blind brother twenty-six years old whom she has to support. He became blind eleven years ago. She has brought him over. She, like many others, hoped to get work, but her health is poor. In fact it will take her a long time before she will be able to work. She is a *tailleuse* by trade. I had very interesting times with her. Whenever I went to the ward she asked me to sit by her bedside and tell her about God. She felt her sickness was a means by which God would teach her His will. She had a Bible given her in Yiddish. She was always reading it. One day she asked me what David meant by "they pierced my hands and my feet." She did not know He had suffered that way. It was a glorious opportunity to tell her of Christ. Tears filled her eyes and she said, "How is it I did not know that?" She has gone to her sister's house for a few days, but she would gladly have come to me if I had had a place where to ask her. I am hoping I may see more of her.

A very interesting article by Mr. Rottenberg, and reports from other workers have, I regret, to be kept over for the next No.—D. B.

The following gifts of Clothing have been gratefully received by Mrs. Baron for the Poor, from October 1st to December 14th:—

The abbreviations are: m. for men's; w. for women's; b. for boy's; g. for girl's; ch. for children's; inf. for infants. For lack of space garments are numbered under these letters.

Anon., 6 g.; Miss S., various w. and ch.; Anon., 5 w.; Mrs. D., 12 w., 1 m. and various; Mrs. K., 15 w.; Miss C., 2 w.; Miss H., 4 ch.; Miss S., various w.; Misses C., various w.; Miss Y., 4 inf.; Miss L., various w.; Mrs. P., 5 w., 1 m.; Mrs. S., various w.; Mrs. A. M. S. T., 5 w., 5 prs. boots; Mrs. S., 23 w. and various; Mrs. R., various ch.; Misses Q., 7 w., 5 ch.; Mrs. B., various w.; Shirley Sisters Working Party, 18 ch., 5 w., 5 inf.; Miss J., 7 w., 9 prs. stockings and various; Miss R., 21 ch., 12 prs. ch. socks; Miss S., 19 ch., 6 inf., 3 prs. socks, and various; Mr. K., 4 m., 6 w., and various; Miss N., 8 w., 4 scarves; Anon., 2 m., 2 w., 2 prs. shoes, 1 pr. shoes; Mrs. S., 12 scarves, knee-caps, 5 dolls and various; Miss S., 18 m., 3 w., and various; Mrs. K., 5 w., 2 prs. socks and various; Mr. J. H. W., 8 m., 6 w., and various; Mr. T. A. D., 4 m.; Miss H., 8 w.; Mrs. P., toys; Mrs. A., 3 m., 3 prs. boots, 2 pr. sh., and various; Anon., 4 w.; Mrs. D., 4 w., 4 ch.; Miss T., 7 w.; Mrs. L., 6 m., 1 w.; Mrs. S., 7 w.; Mrs. S., 13 m., 6 w., 4 prs. boots and various; Mrs. R., 15 w.; Mrs. C., 4 w., 1 m.; Mrs. C., 8 g.; Mrs. M., various w.; Miss L., 14 hats, 1 pr. boots and various; Mrs. T., various for w. and ch.; Rev. M., 6 m.; C. Co., 7 various, 2 ch., 1 pr. socks; Anon., 2 w., 2 prs. boots; Anon., various w. and ch.; Anon., various w. and ch.; Mrs. P., Wkg. Party (Highgate Road), 6 m., 13 w.; Mr. S., various w.; Mrs. E., various w. and ch.; Mrs. H., 2 w.; Mrs. A., various w. and

m.; Mrs. J., 15 baby wraps, 2 g., etc.; Anon., 2 w.; Miss W., 4 w., 8 b., and various; Mrs. B., 4 b., 2 prs. shoes; Mrs. F., various w. and ch.; Mrs. G., 2 prs. socks; Mrs. T., 7 m., 2 w., 3 prs. boots; Mr. G. H. F., 4 m.; Anon., various w.; Miss J., 4 w., 3 prs. stockings; Mrs. B., 4 m., 8 w.; Miss P., 1 scarf; Miss H., 9 w., 1 fur coat, various; Mrs. C., 2 m.; Mrs. W., 2 wraps, 4 prs. shoes, and various; Anon., 4 w., 14 ch., and various; Mrs. B., various w. and ch.; Miss M., 1 pr. m. shoes; Anon., 2 w.; Anon., 2 m., 5 w., 5 prs. boots; Anon., various w. and ch.; Miss C., various w. and ch.; Mrs. M., various w.; Mrs. B., 23 ch.; Mr. B. M., 7 doz. w. stockings, 8 doz. ch.; Anon., 7 w.; Miss L., 7 w. and various; Miss S., various w.; Mrs. B., various w.; Mrs. C., 2 m.; Mrs. M., various w.; Mrs. C., 3 w., 2 prs. boots; Mrs. R., 5 w., 5 ch.; Mrs. P., 7 w., 3 m., dolls, scrap books, etc.; Miss H., various w. and ch.; Anon., 22 w., 14 m., 10 g., 19 inf., 5 prs. shoes, 15 prs. stockings and various; Anon., various w.; Miss Y., 4 w.; Mrs. C., 2 m.; Mrs. R., 3 w., 1 g.; Miss C., 2 w., 1 pr. shoes; Mrs. A., various ch.; Mrs. B., 3 w.; Miss G., various w.; Anon., 1 w. and various; Mrs. M., various w.; Mrs. B., various m.; Mrs. B., 2 wraps, g., 2 do., b., etc.; Miss N., 7 prs. socks; Mrs. C., 2 b.; Mrs. C., various w. and ch.; Anon., various things w. and ch.; Anon., 2 w., 2 g., 2 b., and various; Anon., 8 g., 3 b.; Anon., 12 ch., 2 prs. socks; Miss D., 4 b.; Mrs. P., Wkg. Party (Highgate Road), 14 m., 3 prs. socks, 28 w., 1 scarf, 1 ulin. shawl; Unity Chapel, Bristol, 1 scarf, 5 caps, 1 b., 2 prs. socks, 1 pr. stockings, 7 ch., 1 w. and various; Mrs. T., from friends at Hiltchlin, 32 various, m. and w.; 2 hat, 1 scarf, 1 shawl, 1 inf. bonnet, 4 prs. shoes, 3 prs. socks, pkt. creels, 9 coverlets.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from September 1st to December 14th, 1925:—

[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.	Receipt No.		£	s.	d.	Date.	Receipt No.		£	s.	d.
Sept. 2.	587	Representative Missionary in Berlin	100	0	0	Oct. 6.	915		2	0	0
" 4.		" For the sake of Jesus "	0	3	6	" 6.	916		2	0	0
" 4.	848	Japanese believers	12	0	0	" 6.	917		1	1	0
" 7.	849	Pub., 8s. 6d.	10	8	6	" 6.	918	Pub., 2s. 6d.	0	10	0
" 8.	850	"	1	0	0	" 6.	919	Pub., 13s.	0	10	0
" 8.	851	"	0	10	0	" 7.	920	Pub., 8s. 6d.	2	0	0
" 9.	852	"	1	0	0	" 7.	921	Pub., 8s. 6d.	4	8	6
" 10.	853	P.	2	0	0	" 7.	922	Pub., 8s. 6d.	1	0	0
" 10.		Pub.	0	2	4	" 7.	923	Palatine	1	0	0
" 10.		Pub.	0	2	6	" 7.	924	Pub., 3s.	0	10	0
" 11.	854	"	1	0	0	" 7.	925	"	0	7	6
" 12.	855	"	2	2	0	" 7.	926	"	2	0	0
" 14.	856	"	2	0	0	" 7.	927	"	1	0	0
" 15.	857	Sale of publications, per Morgan & Scott	62	3	7	" 7.	928	Pub., 9s. 6d.	0	12	0
" 15.	858	"	2	10	0	" 8.	929	Pub., 2s. 6d.; 6s. 6d.	0	9	0
" 16.	859	"	5	0	0	" 8.	930	Pub.	0	10	0
" 16.	860	"	2	0	0	" 8.	931	Pub.	0	6	0
" 16.	861	W. & C.	1	0	0	" 8.	932	Pub., 8s. 6d.	1	0	0
" 16.		"	0	2	6	" 8.	933	"	2	5	0
" 17.	872	"	1	0	0	" 8.	934	"	2	0	0
" 17.	873	"	2	0	0	" 8.	935	"	2	2	0
" 17.	874	"	0	10	0	" 8.	936	"	2	0	0
" 22.		Anon., D.D.	3	0	0	" 8.	937	Pub., 2s. 6d.	1	5	0
" 22.	875	"	2	0	0	" 8.	938	"	0	10	0
" 22.		Anon.	0	7	0	" 8.	939	Pub.	0	2	6
" 23.		"	0	7	0	" 8.	940	Spottis	—	—	—
" 23.	876	"	0	7	6	" 9.	941	Pub., 6s.	1	0	0
" 24.	877	"	0	10	0	" 9.	942	Pub., 2s.	0	7	0
" 24.	878	"	1	10	0	" 9.	943	Pub.	0	9	10
" 26.	879	Pub., 8s.	0	18	0	" 9.	944	Pub.	2	0	0
" 26.		Pub.	0	5	0	" 9.	945	Pub., 20s.	10	0	0
" 26.	880	"	15	0	0	" 9.	946	Pub.	5	0	0
" 28.	881	Pub.	3	0	0	" 9.	947	Pub., 1s. 6d.	0	6	0
" 28.	882	Xmas Treat, 10s.	2	10	0	" 10.	948	"	1	11	6
" 29.	883	Work in Russia	2	1	1	" 10.	949	Pub., 1s. 6d.	0	5	0
" 29.	884	"	2	0	1	" 10.	950	Pub., 2s. 6d.	0	5	0
" 29.	885	"	10	0	0	" 10.	951	"	2	2	6
" 29.		Pub.	0	2	0	" 10.	952	"	0	5	0
" 29.	886	"	0	5	0	" 10.	953	Pub., 6s.	1	0	0
" 30.		Pub.	0	2	6	" 10.	954	"	1	0	0
" 30.	887	"	22	10	0	" 10.	955	Pub., 13s. 6d.	1	0	0
" 30.	888	Pub., 2s. 6d.	2	0	0	" 12.	956	Pub.	1	11	6
" 1.	889	"	5	0	0	" 12.	957	Pub., 7s.	2	10	0
" 2.	890	Pub., 2s. 6d.	0	10	0	" 12.	958	"	3	0	0
" 2.	891	Pub., 2s. 6d.	1	0	0	" 12.	959	"	2	0	0
" 2.	892	P., 3s.; Pub., 3s.; G., 10s.	1	0	0	" 12.	960	Pub., 10s.	1	10	0
" 2.	893	"	3	0	0	" 12.	961	"	2	8	3
" 2.	894	P., 10s.; Pub., 10s.	5	0	0	" 12.	962	"	0	12	2
" 2.	895	Spottis	—	—	—	" 12.	963	Pub.	0	16	0
" 2.	896	Pub., 13	11	0	0	" 12.	964	Pub.	0	12	0
" 3.	897	"	1	0	0	" 12.	965	Pub., 6s.	10	6	0
" 3.		Anon.	0	2	6	" 12.	966	"	1	10	0
" 3.	898	"	3	0	0	" 12.	967	"	0	5	0
" 3.	899	"	2	0	0	" 12.	968	"	0	10	0
" 3.	900	"	0	10	0	" 12.	969	"	0	5	0
" 3.	901	Japanese believers	13	0	0	" 13.	970	Readers of The Christian, per Morgan & Scott, Ltd.	20	10	8
" 3.	902	"	3	0	0	" 14.	971	Pub.	0	6	6
" 3.	903	"	4	17	9	" 14.	972	"	0	10	0
" 3.	904	Pub., 13s.	2	15	0	" 14.	973	P.	1	0	0
" 3.	905	"	2	0	0	" 14.	974	Pub., 3s.	1	9	0
" 3.	906	"	2	0	0	" 14.	975	"	1	1	0
" 3.	907	"	3	0	0	" 14.	976	"	0	16	6
" 6.	908	"	1	0	0	" 15.	977	Pub., 8s. 6d.	0	10	0
" 6.	909	"	1	0	0	" 15.	978	"	0	5	0
" 6.	910	Pub.	0	6	6	" 15.	979	Pub., 2s. 6d.	2	0	0
" 6.	911	"	9	10	0						
" 6.	912	Pub., 2s. 6d.	0	5	0						
" 6.	913	"	1	0	0						
" 6.	914	"	1	0	0						
" 6.		Pub., 6s. 6d.; 8s. 2d.; 2s. 6d.	0	17	2						

Date.	Receipt		£	s.	d.	Date.	Receipt		£	s.	d.	
1925.	No.					1925.	No.					
Oct.	15.	Inasmuch, P.	0	2	6	Nov.	2.	47	Pub., 3s.	1	0	0
	15.	980	1	0	0		2.	48	Pub.	0	12	0
	15.	Pub.	0	9	6		2.	49	"	1	18	0
	15.	981	100	2	6		2.		Pub.	0	6	6
	17.	982	20	0	0		3.	50	"	3	0	0
	17.	983	0	7	6		3.	51	"	0	11	8
	19.	984	1	12	6		3.	52	"	1	0	0
	19.	985	1	0	0		3.	53	"	0	10	0
	20.	986	3	10	0		3.	54	"	3	0	0
	20.	987	3	1	3		3.	55	"	1	0	0
	20.	988	0	10	0		3.	56	"	1	5	0
	20.	989	1	0	0		3.		Pub.	0	6	0
	20.	990	2	0	0		4.	57	"	0	10	0
	21.	991	1	0	0		4.	58	"	0	10	0
	21.	992	1	10	0		4.	59	"	10	0	0
	21.	Pub.	0	4	0		4.	60	"	0	10	0
	22.	993	2	0	0		4.		Anon.	0	10	0
	22.	994	5	0	0		4.	61	"	1	11	0
	22.	995	5	0	0		4.	62	"	0	3	8
	22.	996	1	13	0		4.	63	"	1	0	0
	22.	997	1	0	0		4.	64	"	1	0	0
	22.	998	0	7	6		5.		Pub.	0	3	0
	22.	999	60	0	0		5.		Pub.	14	17	6
	22.	1000	—	—	—		5.	65	Pub., 3s.	3	0	0
New		Book.					6.	66	"	1	0	0
Oct.	22.	1	0	10	0		6.	67	"	0	6	0
	22.	2	0	10	0		6.	68	Excess of the late Miss M. J. Robinson	40	0	0
	22.	3	2	10	0		7.	69	Pub., 2s. 6d.	3	2	6
	22.	4	5	0	0		7.	70	Pub., 2s. 6d.	1	2	6
	22.	5	1	0	0		7.	71	Pub., 2s. 6d.	3	2	6
	22.	6	0	10	0		9.	72	"	2	0	0
	22.	7	0	10	0		9.	73	"	0	10	0
	22.	8	0	6	6		9.	74	Spottis	—	—	—
	23.	9	3	0	0		10.	75	"	1	10	0
	24.	10	5	5	0		10.	76	P.	0	7	6
	24.	11	2	0	0		10.	77	"	1	0	0
	24.	12	2	0	0		10.	78	"	0	10	0
	24.	13	10	0	0		10.		Anon., \$1.00	0	4	1
	24.	14	1	10	0		10.		Anon., P.O.	0	2	6
	27.	15	0	10	0		10.	79	"	250	0	0
	27.	16	0	2	6		11.	80	"	50	0	0
	27.	17	3	0	0		11.		Pub.	0	2	6
	27.	18	0	12	0		11.	81	"	3	10	0
	27.	19	0	12	6		11.	82	Pub., 2s. 6d.	3	5	6
	27.	20	0	10	0		12.	83	"	0	10	0
	27.	21	0	5	0		12.	84	Pub., 3s. 8d.	1	5	8
	28.	22	1	2	6		12.	85	P.	1	10	0
		Offerings at Mission House	2	0	0		12.	86	Pub., 6s.	1	6	0
	28.	23	0	10	0		12.	87	Pub., 6s. 3d.	1	1	0
	28.	24	0	2	6		12.	88	Pub.	0	5	0
	28.	25	0	3	0		13.	89	Pub.	1	2	0
	28.	26	0	10	0		13.	90	\$3.14, Pub.	0	12	11
	28.	27	0	10	0		13.	91	Pub.	0	8	6
	28.	28	1	0	0		13.	92	"	2	2	0
	28.	29	10	2	6		14.	93	"	0	10	0
	28.	30	2	0	0		14.	94	Pub., 13s.	2	13	0
	28.	31	0	5	0		16.	95	\$10.00	2	0	19
	28.	32	0	5	0		16.	96	"	1	0	6
	28.	33	0	5	0		16.	97	P.	0	10	0
	28.	34	3	9	0		17.		"	0	3	7
	28.	35	0	10	0		17.	98	"	1	1	0
	28.	36	0	5	0		17.	99	Pub., 2s. 6d.	0	15	0
	28.	37	1	0	0		17.	100	"	0	5	0
	28.	38	3	2	6		17.	101	Pub.	0	5	0
	28.	39	1	2	0		18.	102	Pub.	0	3	0
	28.	40	1	0	0		18.	103	"	2	2	0
	28.	41	0	10	0		18.	104	"	0	10	0
	28.	42	1	0	0		18.	105	"	1	0	0
	28.	43	0	7	0		19.	106	Pub.	0	6	8
	28.	44	1	0	0		19.	107	P.	1	0	0
	28.	45	3	0	0		19.	108	G., 10s. 6d.; P., 2s. 6d.	0	13	0
	29.	46	0	5	0		20.		Pub.	0	2	6
	29.	47	0	11	4		20.	109	Relief, Budapest	1	0	0
	29.	48	0	10	0		20.	110	"	1	1	0
	29.	49	5	0	0		20.	111	"	2	0	0
	29.	50	10	0	0		20.	112	"	0	5	0
	29.	51	1	0	0		20.	113	P.	3	0	0
	29.	52	0	8	0		20.	114	"	0	10	0
	29.	53	5	0	0		20.	115	"	0	12	0

Date.	Receipt			Date.	Receipt		
1925.	No.		£ s. d.	1925.	No.		£ s. d.
Nov. 20.	Pub.	..	0 5 0	Dec. 4.	156	..	0 5 0
" 21.	116	Pub., 7s. 6d.	1 0 0	" 5.	157	Pub., 6s. 6d.	0 7 6
" 21.	117	Pub., 2s. 6d.	0 10 0	" 7.	158	Pub., 2s. 6d.	0 11 6
" 23.	118	Pub.	0 2 6	" 7.	159	..	0 5 6
" 23.	119	Pub.	0 6 0	" 7.	160	Pub.	0 5 6
" 25.	120	..	0 0 0	" 7.	161	Pub.	0 5 6
" 25.	121	Pub.	1 2 6	" 7.	162	Pub.	0 5 4
" 26.	122	..	1 0 0	" 7.	163	Pub.	0 5 6
" 26.	123	..	2 0 0	" 8.	164	Pub., 2s. 6d.	1 0 0
" 27.	124	Pub., 2s. 6d.	2 2 6	" 8.	165	..	1 0 0
" 27.	125	..	0 10 0	" 8.	166	Pub., 2s. 6d.	1 0 0
" 28.	126	Pub., 2s. 6d.	2 2 6	" 8.	167	Pub., 2s. 6d.	1 0 0
" 28.	127	Pub., 7s. 6d.	2 0 0	" 8.	168	..	1 0 0
" 28.	128	Pub., 20s.	6 10 0	" 9.	169	..	0 10 0
" 28.	129	..	0 2 6	" 9.	170	Pub., 2s. 6d.	0 11 6
" 30.	130	..	5 0 0	" 9.	171	Pub., 2s. 6d.	0 11 6
" 30.	131	Pub., 10s. 1	0 10 0	" 9.	172	Pub.	0 7 0
Dec. 1.	132	Pub., 14s. 6d.	2 4 6	" 9.	173	Pub.	0 2 6
" 1.	133	Pub.	0 6 6	" 9.	174	Pub., 6s. 6d.	1 6 6
" 1.	134	..	0 2 6	" 9.	175	Pub., 2s. 6d.	0 7 6
" 1.	135	..	0 10 0	" 9.	176	..	0 10 0
" 1.	136	Pub., 2s. 6d.	0 12 1	" 9.	177	350000. Pub.	102 11 6
" 1.	137	Pub., 2s. 6d.	0 12 6	" 9.	178	Xmas Treat	1 0 0
" 1.	138	Pub.	0 5 0	" 11.	179	Pub.	0 10 0
" 1.	139	325.00	5 2 10	" 11.	180	Pub., 2s. 6d.; 2s. 6d.	0 5 0
" 1.	140	Pub.	2 19 0	" 11.	181	Pub., 2s. 6d.	0 5 6
" 1.	141	Pub., 2s. 6d.	2 2 6	" 11.	182	..	0 5 0
" 1.	142	Pub.	0 12 6	" 12.	183	Pub.	0 11 6
" 1.	143	Pub., 1s. 26s.	0 5 0	" 12.	184	Pub.	0 5 0
" 1.	144	Pub., 2s. 6d.	0 10 0	" 12.	185	Pub.	0 10 0
" 1.	145	Pub., 10s.; Pub., 2s. 6d.	0 12 6	" 12.	186	Pub.	0 10 0
" 1.	146	Pub., 2s.	0 10 0	" 12.	187	Pub.	0 10 0
" 1.	147	..	8 0 0	" 12.	188	Pub.	0 10 0
" 3.	148	..	2 0 0	" 12.	189	Pub.	0 10 0
" 3.	149	..	0 15 0	" 12.	190	Pub.	0 10 0
" 3.	150	..	1 0 0	" 12.	191	Pub.	0 10 0
" 4.	151	Pub.	0 6 6	" 12.	192	Pub.	0 10 0
" 4.	152	..	5 0 0	" 12.	193	Pub.	0 10 0
" 4.	153	..	1 0 0	" 12.	194	Pub.	0 10 0
" 4.	154	Japanese believers	15 0 0	" 12.	195	Pub.	0 10 0
" 4.	155	..	10 0 0	" 12.	196	Pub.	0 10 0

The Hebrew Christian Testimony to Israel.

BUILDING FUND ACCOUNT.

SUMMARY OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 14TH DECEMBER, 1925.

DR.	RECEIPTS.	£ s. d.	PAYMENTS.	£ s. d.	CR.
	Mission House, 182, Whitechapel Road, E.		Mission House, 182, Whitechapel Road, E.		
	To Rents Received to Michaelmas, 1925..	30 4 0	By Property Tax and Rent Collectors' Commission ..	7 8 4	
			" Expenses of erecting New Gates and re-building boundary wall ..	89 12 3	
			31, Radnor Avenue, Harrow.		
			" Expenses of Electrical Installation and Fittings, Electric Light and Repairs ..	25 6 2	
			Mission House, Berlin.		
			" Amount remitted to Berlin for legal expenses ..	37 10 0	
			TOTAL PAYMENTS FOR THE YEAR	150 17 2	
	TOTAL RECEIPTS FOR THE YEAR	30 4 0	" Balance at Bank, 14th December, 1924 ..	287 5 6	
	" Balance at Bank, 14th December, 1924 ..	287 5 6	" Balance at Bank, 14th December, 1925 ..	186 12 4	
		(317 9 6)		(317 9 6)	

We have examined the above Account with the Books, Vouchers and Bankers' Pass Book, and find it correct.

2, Broad Street Place, London, E.C.2.
21st December, 1925.

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

The Hebrew Christian Testimony to Israel.

SUMMARY OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 14TH DECEMBER, 1925.

DR.	RECEIPTS.	£ s. d.	PAYMENTS.	£ s. d.	CR.
	To Contributions, Sale of Publications, etc., for General Mission Fund, acknowledged in <i>The Scattered Nation</i> —		By Rates, Lighting, Furnishing, Repairs to Mission House ..	188 12 11	
	April, 1925 ..	1,715 0 9	" Allowances to Missionaries and Occasional Helpers ..	1,526 11 11	
	July, " ..	1,494 17 7	" Amounts remitted for Expenses of work abroad, viz.: Hungary, Berlin, Paris and Palestine ..	1,840 18 10	
	Oct., " ..	1,322 17 6	" Relief of Poor Jews and Converts ..	370 5 4	
	Jan., 1926 ..	1,820 3 3	" Amounts remitted abroad for Relief in Russia, Central and Eastern Europe, and Palestine ..	103 10 0	
	" Interest on Gifts of 71 Obligations, Paris, Lyons, and Mediterranean Railway and War Loan ..	31 5 7	" Bibles and Mission Publications ..	463 11 3	
	" Interest on Deposit Accounts ..	89 6 1	" Cost of <i>The Scattered Nation</i> ..	302 14 11	
			" Postal Mission to Jews, Postage of <i>The Scattered Nation</i> and General Postages ..	106 5 0	
			" Cost of Mission Journeys to Poland, Germany, Czechoslovakia, Austria and Hungary ..	186 0 0	
			" Mission House Expenses, Housekeeping, Wages, Food for Poor Jews, Papers for Reading Room, Stationery, Fares, etc. ..	937 5 3	
			" Amount transferred to Deposit Account, General ..	220 0 0	
			" Total Payments for the Year ..	6,445 15 5	
	" Balance in hand, 14th December, 1924 ..	6,593 10 9	" Balance in hand, 14th December, 1925 ..	372 10 2	
	" At Bank ..	334 0 9	" In hand ..	25 11 5	
	" In hand ..	36 5 6		(468 1 7)	
				(6,833 17 0)	

We have examined the above Account with the Books, Vouchers, and Bankers' Pass Book, and find it correct.

2, Broad Street Place, London, E.C.2.
21st December, 1925.

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.