

The Hebrew Christian Testimony to Israel.

Dr.

DEPOSIT ACCOUNT FOR THE YEAR ENDED 14TH DECEMBER, 1926.

Cr.

	£	s.	d.	£	s.	d.
To General Account:—						
Amount transferred from General Fund (Current Account) ...	2,350	0	0			
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>£6,085</u>	<u>7</u>	<u>3</u>

	£	s.	d.	£	s.	d.
By Balance at Bank, 14th December, 1925:—						
On General Account ...	5,460	7	3			
On Work among Children Account ...	625	0	0			
				6,085	7	3
				<u>£6,085</u>	<u>7</u>	<u>3</u>

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

- 7) Obligations, Paris, Lyons, and Mediterranean Railway 5%. Nominal value, 500 francs each.
- £400 War Loan 5%, 1920-47.
- 4 Obligations Société Ninoise d'Electricité. Nominal value, 500 francs each.
- 1,000 francs Société Anonyme des Câbleries et Trefileries de Cocoonay.
- 1,500 francs Credit Foncier Vaudois 5%, 1915.
- 500 francs Lausanne 3½%, 1892.
- 2,000 francs Federal (Swiss) 4½%, 1926.
- 1,000 francs Federal (Swiss) 4½%, Mobilisation.

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

Finsbury Circus House, London, E.C. 2.
22nd December, 1926.

HILL, VELLACOTT & CO.,
Chartered Accountants.

THE SCATTERED NATION. Hebrew Christian Testimony to Israel.

No. 129.

JANUARY, 1927.

"We have found the Messiah."

BY DAVID BARON.

"Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as He walked, and saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto Him, Rabbi (which is to say, being interpreted, Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where He abode; and they abode with Him that day: it was about the tenth hour. One of the two that heard John speak, and followed Him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the Son of John: thou shalt be called Cephas (which is by interpretation, Peter).

On the morrow He was minded to go forth into Galilee, and He findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

JOHN i. 35-51.

IN the last section of the first chapter of his Gospel, the evangelist John pictures to us with all the vividness of an eye-witness, what may well be described as the very first beginnings of the Christian Church. We see here how our Lord Jesus, who is Himself "the precious Corner-stone," "the sure Foundation," draws to Himself the first living stones for that spiritual temple which, when completed, shall be for the eternal habitation of God through the Spirit. The first two who were thus drawn to Him were Andrew and John himself, and the exact day and place, and the circumstances when and how this took place, were still very fresh in the apostle's mind when many years later, as an aged man, he sat down to write his Gospel.

The circumstances were these: On a certain day, which became forever memorable to John, John the Baptist was again standing at a certain place with two of his disciples, and looking upon Jesus as

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He walked (or "was walking") he said—probably accompanying the words with a significant gesture, pointing to Him with his hand—"Behold the Lamb of God"—as much as to say, Follow Him, my mission is now ended. It is He who must increase, I must decrease. The two disciples took their master's hint, and followed Jesus, and Jesus—aware of being followed and of their timidity, and wanting to make their approach to Him easy—turned round and said to them: "What seek ye?" These are the first recorded words of our Lord Jesus after His entry on His Messianic office. It is not His first public utterance; that was the call: "Repent ye, for the Kingdom of Heaven is at hand," as recorded in the synoptic Gospels; but these words which are preserved by John, were uttered to the first would-be disciples, and are still addressed to all who want to follow Him—"What seek ye?"

We all seek something, but what is it that we are seeking? The Jews at the time were expecting their Messiah, but what was it that they were seeking in and with Him? And what do modern Jews seek and expect in the Messiah, and what do we seek? Is it an earthly kingdom? Is it mere outward deliverance? Is it the realisation of earthly ambitions? Is it worldly wisdom or worldly prosperity? For these we need not follow Jesus. These are not the things He promises to give to us. But if it is the Kingdom of God and His righteousness; if it is to get rid of the burden of sin and to find rest unto our souls; if it is to be brought into communion with God and to obtain life everlasting—then Jesus is the One to follow. He alone is able to bring us into possession of these great gifts.

The answer which these two disciples gave to Him is also significant: "Rabbi, where dwellest Thou—or where abidest Thou?"—as much as to say, it is not *something*, but it is *Thee* that we seek. We want to be brought into close contact with Thee; we want to have heart-to-heart communion with Thee. And Jesus said, "Come, and see. They came therefore and saw where He abode and they remained with Him that day." It was, we are told, about the tenth hour. That is, according to the Jewish method of reckoning time, about four o'clock in the afternoon, and they may have remained with Him four or five hours.

Where was it that Jesus dwelt during that memorable visit to the Jordan? Was it perhaps in some caravansary or in the house of a friend, or in a movable tent? We do not know; neither do we know what passed between them during those, to them, ever memorable and sacred hours—the questions they asked, and the answers which they received; all these, however greatly we would desire to know, are not related to us. But one thing we do know—that when these two Jewish men left His presence after these few hours of intimate intercourse with Him, it was not only with the fullest conviction that

they had found Him whom their souls sought after, but with hearts aglow with love and devotion to His person and zeal for His cause.

One of these two disciples was Andrew, and the other was John himself, though he does not mention his own name, and on leaving His presence there ensued, so to say, a holy race between them. Each of them had a brother in the vicinity who also belonged to the circle of the disciples of John the Baptist, and they started out in search of their brothers—to communicate to them what they had found and experienced. Andrew was the one who first found his brother Simon, but from the structure of the narrative we are led to conclude that it was that same evening also that John—who always keeps his own person and doings in the background—found his brother James, and brought him also to Jesus. But Andrew is the one whose great privilege it was to be the first to announce, and that to his own brother, the wonderful and startling news, "*We have found the Messiah.*" Think of the thrill that would go through the hearts of those who heard these words for the first time. Think of the centuries of hope and expectation that centred around the name "Messiah," and now at last there is this glorious announcement, We have found Him, the long-promised, the long-expected One!

That we may realise something of what is contained and involved in this glorious announcement, we must try to find out what is meant by the word Messiah. The New Testament, of course, was written in Greek, but the evangelist uses the original Hebrew word מָשִׁיחַ—*Mashiach* or *Messiah*, but proceeds, for the sake of his Greek readers, to say, "which being interpreted is *Christos* or Christ. Interpreted again into English the word means "the Anointed One." But what does the term imply? What do we mean by it when, for instance, we tell the Jews that we have found in Jesus, the Messiah? For a proper understanding of the great terms which express the foundation doctrines of Christianity, we must go back to the Old Testament. There were three persons in Israel who were consecrated for their respective mediatorial offices by the ceremony of anointing with oil, which already in the Old Testament is regarded as emblematic of the Holy Spirit.

(1) In the earliest time of Israel's history it was the high priest who was the *Mashiach* or the Anointed One. The high priest is thus designated, for instance, in Lev. iv. 3, where the English versions read: "If the anointed priest shall sin," etc., but the Hebrew has כֹהֵן מָשִׁיחַ—*Ha-Cohen Ha-mashiach*—"The Priest, the Anointed One"; and in the case of the first high priest Aaron we have, of course, the full account of his consecration and anointing for his office in the book of Leviticus.

(2) In later times, especially with the establishment of the kingdom and the appointment of the Davidic house to be the ruling family in

Israel, it was pre-eminently a king who figured as the *מָשִׁיחַ*—*Mashiach* or the Anointed One. Indeed, the terms "the King," and "The Anointed One" became almost synonymous. Thus we read, for instance, in Psalm xviii. 50 :—

*"Great deliverance giveth he to his king ;
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore."*

—where the word "*Mashiach*" or "anointed" is rendered in the lxx. version *Christo*—"Christ." Particularly in post-biblical Hebrew literature the Messiah is usually styled *melekh hamashiach*, or in Aramaic *malcha meshicha*—"The King Messiah."

(3) There was yet one other person who was consecrated to his office by the ceremony of anointing, namely the prophet. We have only one instance recorded in the Old Testament of the anointing of the prophet, viz. : 1 Kings xix. 16, where God commands Elijah to anoint Jehu the son of Nimshi to be king over Israel : "*and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.*" But this instance reveals what was no doubt the practice—that the representative, so to say official prophet, who stood out pre-eminently as God's messenger to his generation, was consecrated by the ceremony of anointing.

Now already in the Old Testament these three mediatorial offices are regarded as typical. All the prophets are as one in pointing away from themselves to one greater and mightier than they, through whom God would reveal Himself more fully to man. Even Moses, the greatest of Old Testament prophets, speaks of one who, though like himself, would yet be greater than he ; "*into whose mouth God would put His Word*"—not the law which had already been given by Moses, but the new, more perfect revelation of Himself—and says : "*unto Him ye shall hearken*" (Deut. xviii. 15-19).

So also there was, according to the Old Testament, to appear another priest—one who should forever "make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness,"* which the Aaronic priests did not succeed in accomplishing—a priest of another order than the Aaronic, even as we read in the 110th Psalm :

*"Jehovah hath sworn, and will not repent,
Thou art a priest forever
After the order of Melchizedek."*

The same is true also as regards the King. When Isaiah, for instance, prophesied "*Behold a king shall reign in righteousness, and princes shall rule in judgment*"; or when Jeremiah announced, "*Behold the days come, saith Jehovah, that I will raise unto David*

* Dan. ix. 24.

a righteous Branch, and He shall reign and prosper (or "deal wisely") and shall execute justice and righteousness in the land"—did not the Jews have kings then? They had kings, but they were only types and shadows—temporary representatives, so to say, of the true, ideal King who was yet to come.

Then, it is of importance to note that already in the Old Testament it is clearly indicated that these three great God-appointed offices in Israel would eventually be centred in one person, and that one a "son of David." Of him, for instance, we read in Zech. vi. 13 : "*He shall bear the glory, and shall sit and rule upon His throne ; and He shall be a priest upon His throne : and the counsel of peace shall be between them both.*" Here is the true realisation of the Melchizedek idea of priesthood, which in the Mosaic economy would be an impossibility ; for according to the law the priesthood and royalty were given to two different tribes, and no priest could at the same time be king. In other Scriptures we read of this Son of David as combining in His person the offices of prophet and king ; as, for instance, Isa. lv. 4 : "*Behold, I have given Him for a witness to the peoples, a leader and commander to the peoples.*"

And is it not a very remarkable fact that with the advent of Jesus Christ into the world all these three mediatorial offices have utterly disappeared in Israel? All these many centuries since, the Jews have had neither prophet, nor priest, nor king. These are "the many days" spoken of by the prophet Hosea, in which "the children of Israel abide without a king, and without a prince, and without a sacrifice, and without image (or pillar), and without ephod or teraphim." On the other hand, the Church has, ever since His advent into the world, always associated these three offices with the person of the Lord Jesus Christ.

And it is no matter of indifference to men, as to whether these mediatorial offices exist or do not exist. These are the God-appointed ways by which it was made possible for sinful men to have approach to God, and by which their communion with God can be maintained. For what was the prophet, and what was his mission? We generally associate prediction or the foretelling of the future with prophecy, but that was only a part of the prophet's office. Primarily, to their own generation, the prophets were, so to say, God's mouthpiece to the people. It was in and through them that God spoke to the fathers in order to make known to them His own mind and will. They were preachers of righteousness. The primary duty of the prophet was to expound and apply the law to the people in order to awaken within them the consciousness of God's holiness and their own sinfulness, and to bring the promise of mercy and of salvation to the humble in heart and contrite in spirit. The watchword and outstanding characteristic of their preaching was the call to repentance.

"Seek ye the Lord while He may be found, call ye upon Him while He is near :

"Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon Him ; and to our God, for He will abundantly pardon."

Then—when the prophet's mission is accomplished and the people are chastened and humbled, and oppressed with the sense of their sin and their unfitness and inability to draw nigh to God who has made Himself known as being above all "*The Holy One of Israel*," into whose presence nothing that is impure can enter—comes the priest whose mission it was to make atonement and bring about reconciliation between God and man and to make intercession for transgressors. If the prophet may be regarded as the representative of God to the people, the priest was the representative of the people before God. Then, possessed of the knowledge of God's character, and reconciled to God by atoning blood and the mediation of a priest, the need of weak, helpless men is to have a guide, a ruler—one into whose control he can put his life ; and that was the biblical idea associated with kingship. Not one who tyrannises over, but as a shepherd to lead, to rule, and to feed the people.

Now I do not know if Andrew and the first disciples of Christ fully apprehended all the significance of this term, but in the light of Scripture and Jewish history—this is what is comprehended in it ; and when we say that Jesus is the Messiah or "the Christ" (which is the Greek equivalent), this is what we mean : (1) that He is the true Prophet—yea, the last and the greatest of all the prophets of whom all the prophets who preceded Him prophesied—the one who fully reveals God to man, and who not only spoke the Word of God, but was Himself the living embodiment of it. (2) That He is the true and ever-living great High Priest, who by the sacrifice of Himself accomplished what the levitical priesthood with all the daily and weekly and yearly repetition of sacrifices never did accomplish, viz., "make an end of sins, effect reconciliation for iniquity, and bring in everlasting righteousness"—who, when the work of atonement was accomplished, entered into the heavenly sanctuary, the Tabernacle not made with hands (of which the earthly one was only a type) where He carries on His everlasting priesthood and is able therefore "to save to the uttermost those who draw near unto God through Him, seeing He ever liveth to make intercession for them."* (3) And He is the true King—the true Son of David in whom all the promises of the Kingdom are vested, and in whom alone the hope and expectation of a righteous beneficent rule over the earth can be realised—the true Shepherd-King who leads and tends and controls the lives of those who put themselves

* Heb. ix. 22-25.

under His direction. Yes, in Jesus the Messiah or "The Anointed One," the divine idea of prophet, priest and king is consummated and fulfilled ; and He combines all these three offices in His one person and is therefore the only and perfect Mediator between God and man—the One who fully and perfectly represents God to man, and man before God.

But although He is always both prophet and priest and king, we may, I think, observe a certain order in His exercise of these functions. During His blessed ministry on earth when He spoke those wonderful words such as man never spake—when He went about from town to town and from village to village, "preaching the Gospel" and calling to men to repent, for the Kingdom of God was nigh at hand—when He proclaimed, as in the Synagogue at Nazareth : "*The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor : He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to proclaim the acceptable year of the Lord*"—when even His enemies wondered at the gracious words which proceeded out of His mouth—He was more especially *the Prophet*. Then, when at the close of His earthly ministry He, through the eternal Spirit, offered Himself without spot unto God, and shed His precious blood on the cross as an all-sufficient atonement for sin, thereby fulfilling and abrogating the Aaronic priesthood and levitical sacrifices ; and now at the right hand of God in heaven—where He ever lives as the advocate and intercessor for His people—He is *the Priest* for ever after the order of Melchisedec.

But by and by, when He shall "appear a second time apart from sin unto salvation," it shall be as *the King* to take up the government of the world which by right belongs to Him. Then the announcement made by the angel Gabriel before His birth shall be fulfilled : "*And the Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever ; and of His Kingdom there shall be no end.*" And not only will He be King of a restored and united Israel, but upon "His head shall be many crowns," for He is "King of Kings and Lord of Lords."

"He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before Him ;
And His enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents :
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before Him :
All nations shall serve Him."†

* Luke ix. 6.

† Ps. lxxii. 8-11.

But to come back to the vivid narrative of John, we read in the 41st verse that Andrew on finding his brother Simon to whom he first announced the glad news: "We have found the Messiah"—brought him unto Jesus. And Jesus looking upon him—the Greek word is very emphatic, and expresses no casual look, but a *fixed, earnest gaze*, as if He were reading his whole character, and contemplating him not only as he then was, but what by His grace he would become through association with Him in relation to His church and Kingdom—said to him, "*Thou art Simon, the son of Jonas: thou shalt be called Cephas* (or as it is in the Aramaic Kephaz) which interpreted into Greek is Petros," which in English means a "*Stone*." This is what this warm-hearted, but naturally impulsive, unstable and rather cowardly man did ultimately become—a true "Rock-man"—unshaken and unshakeable in the steadfastness of his testimony that Jesus is the Messiah, the Son of the living God—who after he was restored could fearlessly face the whole Jewish Sanhedrin with the declaration that the Jesus of Nazareth, whom they crucified, is raised from the dead and exalted to God's right hand, and that "He is the Stone, which ye builders set at nought, which is made the head of the corner."

This marks off the experiences of what remained to John the ever memorable day when he was first brought into personal contact with Jesus, and concludes the brief vivid narrative of how the first four living stones were laid of the Spiritual Temple, of which Jesus Christ Himself is the chief Corner Stone.

The Substance of the Chairman's Remarks at the Annual Prayer and Praise Meeting, on Monday, October 25th, 1926.

PASTOR JAMES STEPHENS, presiding.

I RECEIVED from Mrs. Baron by the last post on Saturday, a letter which apprised me of the inability to be present with us of our beloved friend, Mr. Baron. Mrs. Baron wrote:—

"Mr. Baron is very ill, and the doctor says he dare not be out at the meeting on Monday. He was out on Friday in town, and came home crumpled up by the north-east wind. He felt very ill, and was taken with severe pain, had much fever and shivering. This morning he seemed somewhat easier, but the pain again became severe. He wishes to say that he feels greatly humiliated to be kept away a second time from the meetings. Will you tell the meeting this? He trusts they will have a good season of prayer, and remember him also in

prayer; but he is very anxious that no one should be alarmed about his state, which we hope, with God's blessing, may improve with care."

A message dictated by Mr. Baron himself has been brought here to-day.

"Mr. Baron sends his love to all the dear friends, and the workers of the Mission, and is grieved that for a second time in the same year he is prevented from being present at the meetings for Prayer. It is to him rather a bitter disappointment, and rather humiliating after being advertised to take part; but he says: 'I am in God's hands, and pray that this great disappointment may be found to be one of His appointments' and redound to the glory of His Name and for the blessing of those assembled. If I had been present I should have brought all the brethren abroad and their work before you for prayer and remembrance, but I trust the Lord will do this. I would like our friends to know that I had the fullest expectation of being present, for I had been at the Mission House last week-end and was out on Friday, but I was caught on that day by the north-east wind, which brought on an attack of pleurisy. I sincerely trust there is no cause for alarm, but that by God's mercy and in answer to prayer, I shall be restored again.'"

We are all extremely sorry. When we come together on an occasion like this, it is largely the presence of Mr. Baron that draws us. Besides, we love him so well, apart from what he is to our meetings, that we are grieved to think that he is disappointed in the way he is in the matter of coming here this afternoon. He suggests that we should remember him in prayer; we cannot fail to do so. It is our earnest loving desire that God's compassion will be seen resting on him, and also on his dear wife. May God enable us who seek to be helpers with him by prayer and otherwise in the great work he has on hand. We trust that in the kindness of God he will be restored. To some of us it had seemed that he had lately been a little better in health. God is over all, and there can be no doubt that though our dear and honoured brother and leader in this work is laid aside and suffering severely, the goodness of God toward him is not failing; and we earnestly trust that even at this time when he says he is feeling humiliation, he may have the assurance that God will bless him and bless the work thus far carried on through him. We on our part may take it that though we are grievously disappointed, the goodness of God will be seen toward us, and that God will make up in some way to us for the absence of him whose presence is wont to be the charm of our meetings.

We are happily situated in this respect, that we have as a substitute for the time our dear brother Mr. Rottenberg. Mr. Rottenberg feels the trial of having to take Mr. Baron's place, but I am certain of this, that if Mr. Baron has had to have a substitute, he is comforted

in the thought that Mr. Rottenberg should be that substitute. I know how he holds our dear brother Mr. Rottenberg in high esteem, and I have no doubt Mr. Rottenberg will be helped of God.

I was thinking before coming here of the great word that our Lord Jesus spoke in the midst of his disciples after His resurrection: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." He was really commissioning His disciples to enter on a life-long testimony unto Him; and He has been raising up servants of His from that time on (though not making them apostles), to continue this work of testimony to Him. As at first He gave commandment that the bearing witness to Him should begin at Jerusalem, so still He would have special place given to testimony among Jews. There is thus The Hebrew Christian Testimony to Israel.

This is a Testimony to Jesus as the Risen Lord. He had presented Himself before the people of Jerusalem and Judea and even Samaria while as yet He had not laid down His life, but when He sent out these Apostles it was to bear witness of Him as the One Who, having died, had risen from the dead, and Who by that Resurrection had been declared to be the Son of God with power. This is the testimony that is being maintained by our dear brother and his fellow-workers, testimony to Jesus of Nazareth as the Son of man, declared by resurrection to be the Son of God. We read in a recent SCATTERED NATION of a work by Dr. Klausner, a Jew, wherein considerable regard is paid to Jesus, not as Lord, but simply as a Jew. Mr. Baron attached little or no value to such testimony. It is hardly more than speaking complimentarily of one who had been distinguished in the world as a Jew. This is not testimony that counts. The testimony to Jesus as the Son of God, declared to be so by the resurrection, when made to Jews is made to those who frequently are rather distinctly hardened against receiving it.

When our Lord sent forth His disciples, commissioning them to bear witness to Him, He said to them: "Ye shall receive power, after that the Holy Ghost is come upon you," and He added, "Lo, I am with you alway, even unto the end of the age." But for that, what likelihood would there be of the least success in this great undertaking? The Lord Jesus, the mighty Saviour, is, through the Holy Spirit, the mighty Convincer and Persuader. He has indeed been with the beloved director of this Mission, and with fellow-workers connected with and belonging to it; and has graciously given effect to their testimony, and made it fruitful to the saving of souls.

We are here gathered in fullest sympathy and agreement with this special Hebrew Christian Testimony to Israel, not only with the actual witness borne, but with the simple Scriptural methods by which

it is maintained. These methods are, it seems to us, distinctively spiritual. I think this work in itself is a witness not only to Israel, but to the Gentiles and the churches of how God's work can be carried on along truly and simply Scriptural lines.

Might we not say that the material support of the work has been sought simply from God? God's purposes toward Israel have been set forth, and His dealings with Israel in keeping with His purposes expounded; and God has made the Mission's wants His care. God has led His servant along the line of discerning knowledge of His will and of simple faith from the beginning of this work, and He has graciously kept renewing his faith and the faith of those who have been working with him. Have we not been struck with the entire absence of appeals for money in Mr. Baron's addresses and written articles, and by the absence of statements of a sensationally impressive kind? Might we not say that while there has been a testimony as to saving truth to Israel, there has been a testimony as to Godly method, and that to others besides Jews?

We are going to pray for the Director and his fellow-workers, and this with praise and thankfulness. We are going to pray that the presence and power of God may be with these brethren and sisters who labour in this mission field in East London, and those who labour in Paris, in Palestine, in Budapest, and in Berlin. We will pray that they may give their testimony in the power of the Holy Spirit, fully and clearly, and in such wise that God may bless it. We will pray that they may be ever consecrated men and women, abiding in Christ and filled with the Holy Spirit. Thus may the remnant of Israel continue to be gathered in through them.

In Memoriam.

BY JOHN ROTTENBERG.

IT is our painful duty to inform the readers of THE SCATTERED NATION of the death of our beloved Director, Mr. David Baron, which took place at Northwood, on Thursday afternoon, the 28th of October, 1926.

In almost every century in the history of the Christian Church there have been Jewish followers of Christ, whose lives and works have stimulated Christian faith and piety, leaving a blessing to future generations, and a sure pledge of the fulfilment of the promise that Israel shall yet be life from the dead to the whole human race. Of none can this be more truly said than of the faithful servant of Christ just taken from us—Mr. David Baron.

He was a devoted missionary to the Jews, his brethren and kinsmen according to the flesh. I cannot do better than quote here his own words of the great joy which preaching the Gospel to his Jewish brethren gave him. He says: "I reckon it a privilege to preach the Word of God to thousands of English, Scotch and Irish people, as I do in my journeyings to and fro in the United Kingdom, but this privilege, highly as I esteem it, cannot compare at all with the delight of unfolding God's word to my own people. It is a joy unspeakable to lead these poor Jews, often sunk into such lamentable ignorance of the precious Book of God, which is the foundation of all our blessedness in Christ, into the light of the word of Truth." To him it was second nature to give himself, with all his power and strength, to the cause of Christ among Israel. He was one who walked daily with God, and by word and example helped many a lost sheep of the House of Israel on the way to salvation.

Mr. Baron was born in Poland in 1855, the youngest of seven children. At four years of age he went to the Jewish School (Cheder), and could read Hebrew well in six months. After two and a half years in the local school, where he had acquired all the religion and Hebrew to be had there, his father took him to an uncle in a neighbouring town, where he could be instructed in the Talmud. A year later he returned to his home dangerously ill of an illness which lasted two months. On his recovery his father placed him under the care of a local Rabbi, who was a very severe man. A little later a very serious accident occurred, when he was knocked down by some horses drawing a cart which had taken fright, and the wheels of the cart passed over him. He was carried home unconscious, and the doctor gave no hope of his recovery. He himself, however, as soon as he could speak, comforted his weeping mother, telling her that he was confident that God would raise him up, and that he should not die, and in four weeks' time his words were verified. His father now engaged a private tutor, who instructed him in the Polish and Russian languages.

At ten years of age he entered a Rabbinical College and became one of the most proficient students, obtaining the first prize—a volume of Commentary on the Talmud by a distinguished Rabbi, only eighteen months after entering the school. On his becoming Bar Mitzvah, three years later, he delivered a discourse on "The necessity of putting away leaven," which was greatly applauded by all present.

A few years later one of his brothers-in-law made up his mind to emigrate to America. It was decided that David should accompany him, though his father had great reluctance to let him go. On their journey, when they were no farther on their way than Berlin, the brother-in-law found that he had been robbed of his money. David gave him his own and saw him start for America, intending to follow him later if this should become possible. He remained in Hull, alone

and friendless, and bravely faced the difficulties of his position. His father sent him money and wished him to return home, but he decided rather to remain and make a way for himself. Through all the trials of this time God was leading him by a way that he knew not and choosing his future path of service for him.

Soon after his arrival in Hull, Mr. Koenig, a Hebrew Christian, invited him to attend his Saturday Gospel meetings. He went, but only with the object of perplexing the missionary with questions and arguments. From Mr. Koenig he had received a copy of the New Testament. Although not convinced of the new doctrines—heard for the first time—he was compelled to inquire into them and study their sources. The Rev. John Wilkinson and Mr. Adler shortly after came to the city and were introduced to him by Mr. Koenig. He could not accept what they maintained that Jesus of Nazareth was the Messiah, yet the need of one who could deliver from the condemnation of the law became an alarming necessity to him. For six months he passed through a period of deep soul anxiety, during which he made full examination of the Scriptures. He then came to London, where he renewed acquaintance with the Rev. J. Wilkinson and Mr. James Adler, and within a month he had found rest for his soul and complete salvation in Jesus His all-sufficient Saviour. Since that time he has written, "The Name of Jesus has been more precious to me than anything else in the world."

Shortly after this he received a letter from his father, addressed to "My lost son David." The poor man by this time had learned that his son was an apostate who had forsaken the God of Israel, for so he would interpret the letters which reached him, and for seven days he had been mourning, as for the dead, over this lost son. This almost broke his son's heart, tides of anguish broke over it; the evil one tempted him sorely, but he poured out his heart to God and was strengthened and comforted. To the dear old father he wrote, and in his letters he gradually transcribed the whole of the Gospel of Matthew and the Epistle to the Hebrews. At first the old man would let no one see these letters, but gradually, as his sight grew weaker, his other son had them to read, and professed himself a believer. He came to England, but soon passed on to America, and so out of sight, ceasing to write to his brother.

A few years later the dear old father came across the frontier of Russian Poland to meet his youngest son David for one night. The meeting was very touching, and the precious time was well used in proving to his father that he was still a devout worshipper of the Covenant God of Israel, who had revealed Himself in the Messiah, of whom His Word is full. Greatly comforted, the old man said, on parting next day: "My son, it has added years to my life to know that you are still a worshipper of our God."

Mr. Baron spent two years at Harley House to prepare for missionary work, meanwhile helping week by week in the evangelising work of the Mildmay Mission to the Jews. On his leaving Harley House he identified himself fully with the Mildmay Mission, and the same month he started with Mr. James Adler for Scotland to preach Christ to the Jews of Edinburgh, Leith, Glasgow and Dundee. Mr. Baron was astonished that in Scotland, which was so warmly interested in the Jews, and gave so much for Jewish Missions, there were Jews perishing and no one systematically working to open the way of salvation to them. One gentleman sent £20 for such work, and offered another £30 if another missionary visit should be arranged. In the autumn Mr. Baron was again in Glasgow. All classes of Jews attended his Bible Readings and other meetings, and many who at first were bitter opposers became quiet and earnest listeners of the Gospel. Dr. Andrew Bonar wrote at this time to Mr. Wilkinson that "the stagnant waters had been stirred by Mr. Baron's visit." Scotch friends became eager that their populous city should become a permanent station for faithful evangelistic work among its 500 resident Jewish families and the many Jewish emigrants on passage. Set apart by prayer for this work, Mr. Baron was appointed by the Mildmay Mission to settle in Glasgow and continue the work so hopefully begun. In some two years he returned to London and the Scotch work went on in other hands.

Partly in London, and often on mission journeys abroad, his work was continued in connection with the Mildmay Mission to the Jews during some twelve years. He never identified himself with any particular branch of the Christian Church, knowing well how these divisions are so many stumbling-blocks for the Jews. His one aim was to make their own Messiah, the Lord Jesus Christ, glorious in their eyes; to open up the Scriptures concerning Him, proving Him to be the Way, the Truth, the Life, to Jew and Gentile alike—surely the better way.

In the year 1893, Mr. Baron, in connection with the late Rev. C. A. Schönberger—both Hebrew Christians—founded the Hebrew Christian Testimony to Israel, with the hope of making it a testimony purely of devoted Hebrew Christians to their own kinsmen according to the flesh as far and wide in the earth as the Lord should open the way, and most wonderfully has He done this. Much prayer and constant has been the manner of Mr. Baron's life, and from the time of the founding of the Hebrew Christian Testimony to Israel, he has laboured intensely for its purity. He was not content merely to follow in a path already trodden by predecessors, but sought to be alone influenced by the principles of the Word of God. "The idea of the founders was not to add another Mission to those which already existed," he wrote, "but to do a work which, by the help and blessing of God, would be supplementary and a very needful element in the whole Jewish work.

The character of the Hebrew Christian Testimony to Israel was to be entirely biblical and spiritual." This is what was striven after, and deficiencies and failures were subjects of grief and renewed earnest prayer.

The Hebrew Christian Testimony to Israel was conceived by faith, born of faith, bred in faith, and cradled in faith. Two years after its foundation Mr. Baron wrote and said: "To carry on the work of the Hebrew Christian Testimony to Israel efficiently in this and other lands we need between eight hundred and a thousand pounds a year. Wherever one penny of it will come from we know not for certain, so that we cannot look to north or to south, east or west, or lean on any arm of flesh; but we look above to the Father of Lights, to the God who has made the heavens; and if we do His will He will not fail us." That this faith has often been tested and tried is well known to all who have taken an interest in this work, but Mr. Baron and all his associates resolved that they "would rather suffer need than make personal appeals, or advertise, or use other methods derogatory to the glory of the great Master whom we serve."

It was not, however, to his own people alone that Mr. Baron confined his attention; he devoted a large share of his time and effort to the Church of Christ. Travelling to and fro in the United Kingdom and abroad, and coming into contact with all kinds of Christians belonging to all denominations, he found that the characteristic weakness of present-day Christianity is superficiality and shallowness. He searched to discover the main cause of this, and came to the conclusion "that it is chiefly to the almost exclusively fragmentary, vague, disjointed, textual manner in which the Bible is being dealt with, that the lamentable lack of depth and backbone in the Christianity of the present day is due. It is also owing chiefly to this cause, and to the neglect, or misinterpretation of typology and prophecy, and the ignoring of the position of Israel in relation to the purpose of God, as revealed in the Scriptures, that the Old Testament has become 'as the words of a book that is sealed' to the majority of professing Christians." He therefore decided "to unfold connectedly whole Scriptures, and thus let the sacred oracles speak for themselves."

Mr. Baron found full scope for his Scriptural unfoldings in THE SCATTERED NATION, the quarterly record of the Hebrew Christian Testimony to Israel, to which he devoted himself with a holy devotion. His masterful and instructive expositions, contributed regularly to THE SCATTERED NATION, will now be missed, not only in the United Kingdom, but all over the world. The world circulation of the magazine may not have been very large, but has been very influential. Editors of all kinds of Christian papers have welcomed his expositions and interpretations of Jewish events and occurrences as a most valued fountain of enlightenment and inspiration. For thirty-three years he

edited *THE SCATTERED NATION* with exceptional ability, and it has become exceedingly appreciated and developed into one of the most authoritative organs of Hebrew Christian and Jewish Mission opinion. He was always illuminating and instructive in his comments on Jewish topics of the day, and his arguments were often reproduced by other journals here and abroad.

Apart from his work as director, expositor and editor, Mr. Baron was also author of a number of scholarly books. Several of his works have been translated into quite a number of languages, and have reached many editions. Perhaps his best known works are: "The Ancient Scriptures and the Modern Jew"; "Types, Psalms and Prophecies"; "The Visions and Prophecies of Zechariah"; "The History of Israel: Its Spiritual Significance," and "The Servant of Jehovah: The Sufferings of the Messiah and the Glory that should Follow." It may not be known that Mr. Baron regarded this last book as the best of all his works. Probably the reason may be found in the following expressions in the Preface to the book: (1) "It has confirmed his faith in the supernatural character of prophecy, and made him feel as never before that Holy Scripture has upon it 'the stamp of its Divine Author—the mark of heaven—the impress of eternity.'" (2) "It has, if possible, wrought deeper conviction in his heart that Jesus of Nazareth is indeed the Christ, the promised Redeemer of Israel—He 'of whom Moses in the law and the prophets did write.'" And (3) "It has also strengthened his hope for the future blessing of the nation from which he had sprung, and for which he has not ceased to yearn with the yearnings of Him who wept over Jerusalem, and even on the Cross prayed for them: 'Father, forgive them, for they know not what they do.'" To us all his writings reveal him as a great scholar, expositor, and painstaking student, and reflect his own personality.

When preparing for the meetings in the Mission House, as well as elsewhere, Mr. Baron spared no pains. He usually chose his subjects for the Saturday meetings either from the Pentateuchal or Prophetic portions which were read in the synagogues on the same day. His manner on the platform was very solemn; he looked like one of those old-time prophets and apostles. Mr. Baron was so much and for so many years occupied with the prophets and apostles, that he appeared to be truly one of them. In his preaching he was fettered by no shackles of system. The truths which try the reins and search the heart, and insist upon full surrender of the whole human being, under all conditions and circumstances, were always pressed upon his Jewish hearers. Knowing, as he did, the terrible ignorance of Bible truths among the Jewish masses, he framed his expositions for them to meet their mental state, always avoiding terms of which they have no clear conception.

It is needless to tell our readers that Mr. Baron was a man of prayer. His prayers were fervent and constant. He may be said to

have done all that he did in prayer. His prayers in public were a real spiritual treat. We always found them remarkable for their simplicity and absence of vain repetitions. He brought before God whatever was laid upon his heart, giving utterance also to the thoughts in the hearts of those who prayed with him. He prayed for the Church, for Israel, for the heathen, for the work among the Jews, and for the work among the Gentiles, and he also pleaded for individuals and special cases. God gave to him a wonderful gift in ordinary conversation of shedding light on passages of Scripture; from the store of the true riches into which he had dug so deeply he distributed with joy the heart of truths such as no trivial superficial reader discovers, but which strengthen faith and comfort the soul. How many will there not be who recall this to be true in their own experience.

He was truly paternal for the welfare of all he had to do with, and his anxiety for the temporal as well as the eternal good of those connected with the Hebrew Christian Testimony was intense. Every Monday he conducted a special prayer meeting for the Mission family, at which he expounded the Word of God and entered deeply into Divine truth. His heart rejoiced in these family meetings on Monday, and we all felt the presence of God with us. He watched over the members of the Hebrew Christian Testimony with a holy jealousy. When he saw any one of the missionaries depart from the fundamental principles of the Mission, and the individual could not be brought to a change of mind, he suffered nothing to influence his judgment—the purity of the Hebrew Christian Testimony to Israel was dearer to him than any other consideration.

I cannot refrain from referring to yet other things in the life and character of this great Hebrew Christian witness for Christ. Mr. Baron was one of the most self-forgetful of men—indeed the whole of his ministry is marked with this great seal of Christian virtue. Leaving all things, and forgetful of every personal wish, he followed his Master. There is no place in the Hebrew Christian Testimony to Israel, not a department of its manifold work, which does not show traces of his great orderliness of mind, and of his love for Scriptural method. One of his frequently quoted texts was: "Let all things be done decently and in order."

Mr. Baron made friends very easily, and gave his confidence unreservedly and unquestionably to those whom he loved and trusted. Of him it may truly be said that he never failed a friend, that he loved his friends with an extraordinary fidelity, that he redoubled their joys and halved their sorrows. But perhaps the distinguishing feature in his Christian character was humility.

In the last few years ill-health prevented him from taking the same active share which he had hitherto done in the work of the Mission, and to those who were in his confidence he was wont to admit

that one of the greatest sorrows he endured was his frequent absences from the Mission House. This caused him much mental suffering. The spirit of fortitude and resignation with which he bore all his sufferings was in keeping with the piety of his character. As a matter of fact, Mr. Baron has been in ailing health for some time, but his love for his people and for the Hebrew Christian Testimony was such that even contrary to the advice of his doctor, he persevered to the end.

Mr. Baron's last visit to the Mission House was on Saturday, October 16th, when he remained there for the week-end, in order to visit the children in the Sunday School, and to attend the open-air meeting on Sunday evening; both of which he greatly enjoyed. His last public appearance was on Monday, October 18th, at the Aldersgate Street Y.M.C.A. On the Friday after this he became severely ill and pneumonia developed. Within a week he passed away, and was with the Lord he loved. What the death of this man of God means to the cause of Christ generally, and among Israel in particular, is almost impossible to gauge. It is too soon for us to appreciate his loss. Many an active worker, snatched from his or her work, has left a gap not easy to fill; but, as one who was associated with Mr. Baron for a little over two years, I would say that the gap he leaves is one that can only be filled by an act of faith, and we are assured that the God of Abraham will teach and empower His servants, and will still bless Israel by their faithful testimony. Surely it would be very selfish and unfair of us to regard our Director's death solely from our own point of view. We must consider that our loss is his gain. He is now in his Father's house, the Paradise of the Redeemed. He has met his adorable Lord, how blessed he is already while we are still praying and hoping! While we grieve for ourselves and our great loss, we ought also to rejoice in the exceeding great reward which awaits the faithful servant of God. Our aim in writing this paper has not been to eulogise Mr. Baron, but to bring glory to Him who made him what he was, and at the same time to show that God has not cast away His people which He foreknew.

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The funeral of the Rev. David Baron, who died on October 28th, took place at Northwood, Middlesex, on Tuesday afternoon, 2nd November, 1926.

The Memorial Service was held in the Primitive Methodist Chapel, conducted by James Stephens, M.A., Pastor Emeritus, Highgate Road Chapel, London. Mr. Stephens began:—

"We turn to the Book which alone can tell us with certainty what lies beyond this present scene, which alone can tell us with certainty of that which is future. I will read from Holy Scripture a passage in the first Epistle of Peter, an Epistle written to the Christian Jews of the Dispersion:—

" 'Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold, that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.'—1 PETER i. 3-7.

"I will read further a passage in the Epistle of the Apostle Paul to the Ephesians:—

" 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.'—EPHESIANS i. 3-7.

"This Apostle Paul, when he was himself facing the possible speedy ending of his life, said that he was 'in a strait betwixt two'—in a strait as to choosing betwixt two great blessings; whether to continue in this world in the service of Christ and of His people, or to depart and to be with Christ, which is far better (Phil. i. 23). This same Apostle had been a strict Jew, till the Lord Jesus was revealed to him; and looking back from the time of his walking in union with Christ, spoke of himself as having been blameless, touching the righteousness which is in the law; but, he went on to say, 'what things were gain to me, those I counted loss for Christ.' All his attainment in what he called the Jews' religion that at the time seemed gain to him had come to be esteemed loss in view of his having Christ. 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil. iii. 8, 9).

"While his great hope, his desire, was simply to be found in Christ, not having his own righteousness, yet, when his death was quite imminent, and he could say, 'I am now ready to be offered, and the time of my departure is at hand, I have fought the good fight, I have

finished my course, I have kept the faith,' he could go on to say, 'henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing' (2 Timothy iv. 6-8). In the day of manifestation of servanthip to Christ he shall be crowned.

"We who are gathered here to-day think similarly of the dear and honoured friend who has been taken from us. We think of him as one who counted all things but loss that he might win Christ and be found in Him, having the righteousness that is by faith. At the same time, he was one of those faithful servants who so served and loved the Lord Who saved him, that we cannot but think of him in these very terms as one for whom there is laid up a crown of righteousness, which the Lord, the Righteous Judge, righteous even in bestowing the rewards of Grace, will give to him, as to a wise and faithful servant.

"We are deeply affected by the departure of our beloved friend. We think of him as one of the truest and noblest of witnesses to the Lord Jesus Christ among the people of Israel. We look back on his long career as a missionary, and call to mind how he testified with a most remarkable devotion. He loved the members of his race, and he loved the Lord Jesus Christ with a deep and reverential love. He testified as one who had been raised up of God for such work, and gifted and equipped and anointed of God for it. And he was full of holy zeal. Before his health became so very frail, he abounded in direct missionary labours, and in journeyings. He was marked wherever he went by clear, full, convincing testimony concerning Christ, rousing people to give consideration to Jesus as the true Messiah. He was marked by a striking lowliness of mind, and at the same time by a fervency of courage. He was bold in the Lord Jesus to speak concerning Him under all circumstances; and, with zeal and devotedness, combined wisdom in the work.

"His departure means a great loss in the area of mission work on behalf of Israel. We know of no one who surpasses him. He had great gifts; and great grace was upon him, and holiness and reverence found expression in him; and blessing rested on his labours. When on missionary journeys, Jews crowded to him on occasion, when to others they would not come. His testimony was more than merely oral. He testified mightily to the Jews with his pen. The literature produced by him was esteemed by fellow-missionaries in other Missions as of special value for work among Jews.

"His departure means great loss as respects work on behalf of the Church of Christ in general. His writings, expository of the Scriptures, particularly of the Old Testament, are a precious heritage. As volume after volume appeared there was a glad recognition of the powerful ministry he exercised by his pen. With what scholarship,

with what penetration, with what spiritual perception, with what true sympathy with such as were like himself believers in the Lord Jesus, he wrote. As by his lips he fed many, so by his pen many were blessed.

"As the Director of Mission work, he manifested great consideration for his colleagues and fellow-workers. Sometimes, in the past, we can remember how he exercised wonderful forbearance, even when this one or that one might be at fault, so that if there was any good in such a one towards Israel he might not quench it. He was, at the same time, wise and gracious as well as in earnest, that all those who were associated with him should proceed on those spiritual lines along which he himself had been led. He sought to glorify God and His Word in all the methods which he followed in carrying out his Mission service.

"Then there was in him an engaging personality. Some of us who have known him for long (I should think it is forty-five years since I found my heart knit to him in a true regard and love), cannot but retain a lasting impression of the wonderful modesty that, with all his capabilities, marked him; of the kindly winsomeness, of the affectionateness that attracted people to him, and held them and bound them to him in friendliness. How unfailingly he drew many of God's dear saints into fellowship with him. I am sure it was because of what he was in himself as such a man of God, and such a servant of God, and such a good soldier of Jesus Christ, that year after year there were drawn to him saintly people belonging to different denominations. There was a fulness of esteem for him, a fulness of regard as for one who loved his Lord with a genuine, devoted, reverential love.

"So we think of our loss, and feel our loss. We feel also, deeply feel, the great loss the Mission has sustained. Our comfort is this, that 'known unto God are all His works from the beginning of the world.' As we cannot doubt that God raised up this dear servant of His, and sustained him, and kept him faithful to the end, so we humbly believe that God will go on to make provision for that which lies ahead as respects the Hebrew Christian Testimony to Israel.

"We meet in a certain sense as mourners; and yet, as our Scripture reading suggests, it is not merely as mourners. For we rejoice. We rejoice in what the Lord makes sure for those who are His faithful people. We rejoice that to-day our friend is with Christ, and has already entered upon that which is the 'far better.' We rejoice that he has been indeed delivered from all the troubles, weakness and pain that especially in these later days, affected him, and that he is as now in the sunshine of the Lord's own Presence. We praise the Saviour Who brought him to Himself, that Saviour Who made him what he was, that Saviour Who, having redeemed him, sealed him as His Own, and maintained him in his blessed witness for Christ. Glory be to that Lord and Saviour, Jesus Christ, in Whom is all the hope and confidence of as many of us here as are of the family of God."

Prayer.

Our Heavenly Father, our great and gracious God, we bow in humble, reverent, acknowledgment of Thee. Thou art God over all. Thou doest what Thou wilt among the armies of Heaven and among the inhabitants of the earth. None can stay Thy Hand; nor can anyone say unto Thee, What doest Thou? Our rejoicing is this, that whatever Thou doest, Thou always doest that which is right. Yea, Thine own people, even under Thine afflicting Hand, can say, not only Thou doest right, but Thou doest that which is wise, Thou doest that which is good. Mercy and truth are all the paths of the Lord, to them that fear Him; and the mercy of the Lord endureth for ever, endureth through and over death. We bow before Thee. We are very thankful for the friendship of our dear fellow-believer. We are very thankful when we recall our fellowship and the fellowship of many saints of God with him. We are very thankful when we think of the great work Thou didst give him to do. We are very thankful for those of Israel who, through his labours, have been brought to know the Lord Jesus Christ and to believe in Him. We are very thankful for all that he wrought on behalf of the welfare of the Church of Christ. We thank Thee; we praise Thee—Thou hast taken him away; we feel our loss, we mourn, and yet we rejoice. We ourselves, as many as are Thine, rejoice in hope of the glory beyond; and we rejoice in this, that he is already a partaker of that which has been secured through our Lord Jesus Christ. We would say, Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us, who are His—who begot him—unto a lively hope, through the resurrection of Jesus Christ from the dead.

Lord, we pray that Thou wouldst be gracious unto Thy dear child who is at home in such extreme weakness, who was such a helpmeet to her husband, so worthy to be his mate in Thy service; so devoted, not only to him, but to the service of the Lord Jesus Christ. We bring her before Thee in her sorrow, sorrow not unmixed with gladness for his sake. In her extreme weakness we commend her to Thee. O may the compassions of God abound towards her; may the comforts of the Holy Comforter possess her heart; may the peace which passeth understanding be hers; and may she be stayed upon God. Let Thy voice, Lord Jesus, O let Thy voice, Thy voice itself be heard by her, Thy voice saying: Let not your heart be troubled; thou believest in God, believe also in Me.

We commend to Thee the workers in this Mission. We pray that they may be enabled to carry on in the spirit in which their Director laboured, that they may carry on faithfully and earnestly and seek to glorify the Name of Jesus and maintain the work of God as he did. The Lord comfort them, and the Lord help them. We pray, O God, that Thou wouldst bless those who will be affected by this—the multi-

tude of friends of missions, the multitude of friends and workers in other lands as well as in this land. We commend them unto Thee, that, while they hear of this and are sad at heart they may also through Thine own Holy Spirit be so exercised in mind as that there shall be recognition of Thee, not only a praising of God for His departed servant, but a devoting of themselves to God, in order that they, like him, might finish the course set before them in the work of ministry to the Lord Jesus.

May the Lord be with us as we go forth, and keep our hearts, and direct our thoughts and minds, and enable us, while we are beside the grave, to look beyond this seeming end to even where Christ Himself is, on the Father's throne. Hear us, we humbly pray Thee, for Christ's sake. Amen.

At the Graveside.

The Rev. R. W. Fursdon:—

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Forasmuch as it hath pleased our gracious God to call hence the soul of our departed brother, we commit his body to the grave, earth to earth, ashes to ashes, dust to dust, in the name of the Lord Jesus, and in the sure hope of the joyful resurrection of all who sleep in Him. Then shall be brought to pass the saying that is written: 'Death shall be swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?' Thanks be to God which giveth us the victory through our Lord Jesus Christ. Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them.

"Let us pray:

"Our gracious God, we are gathered this afternoon to lay to rest the precious dust of Thy honoured servant, whom we loved so well, and who loved Thee, and toiled so faithfully in Thy vineyard. We cannot measure our loss; neither can we measure his gain. We bless Thee for the precious life and influence and the testimony and the godliness which characterised him, and for all the sweet fragrance of that wonderful life we bless Thee this afternoon. We lovingly commend to Thee the dear widow in her sorrow and weakness; and the members of her family, and those gathered around this open grave. Our joy is to remember that it is only for a little while, and He that shall come will come, and will not tarry, until the day break and the shadows flee away, until that blessed morn, the morn of resurrection; that day that shall break without a cloud. And so we bid the precious one farewell only for a little while, until Jesus come. Ours the tears, but his the joy; ours the loss, but his the gain. Again we bless Thee, our gracious God, for all the grace manifested through Thy servant, and

all the success and blessing that have attended his long ministry amongst Israel and amongst the Gentile churches. We again, O Lord, turn to Thee in this hour of sorrow and pray that Thy consolation and Thy grace may be poured into those who feel so acutely the loss of Thy dear servant now at rest. Upon every remembrance of him we bless Thy name. However we regard him, in the home, in the ministry of Thy Word, at the desk writing the precious volumes which speak of the grace of God and the purpose of God, in every relationship in which we have known him, he has always been fragrant for Christ; the very aroma of Heaven has been upon his life. And now, our gracious Lord, the work is Thine, the testimony is Thine. We commend again all those whose hearts are bereaved and all who are stricken with a sense of loss; and pray for grace for the workers, for the missionaries on the Continent, and in England, and elsewhere, these Thy servants and those connected with this Mission who feel the loss so acutely. Thou who didst use and honour David Baron in such a wonderful way art the same God, and there is abundance of grace. As Thou wert with Thy servant Moses, Thou wert also with Joshua; and as the Spirit of Elijah fell upon Elisha, so there is abundance of grace with Thee to supply every need of Thy servants.

"Now may grace, mercy, and peace, from God the Father, God the Son, and God the Holy Ghost, abide with us all, until Jesus comes. Amen."

Voices in Jewish East London, and the Voice of the H.C.T.I.

BY JOHN ROTTENBERG.

IT is an undeniable and incontrovertible fact, well known to the impartial student of modern Judaism, that there are to-day two principal kinds of Judaism—the Judaism of fiction and the Judaism of reality. The former appears in Jewish books, magazines and papers, especially such as are published in non-Jewish languages; the latter can be discovered only from a close and unbiassed observation of Jewish life. The Judaism of fiction is usually made to appear before the non-Jewish public as some ideal unity of doctrine which all Jewish brethren and sisters share; in reality, modern Judaism is a conglomerate mass made up of all kinds of ideas and fancies, truths and semi-truths, errors and falsehoods. As a matter of fact, there is not one doctrine or idea to which we can point and say: "This is the central guide of modern Jewry."

Who can show us that the Jews of to-day are guided by a central doctrine or idea? I am confident that the lamentable lack of understanding of modern Judaism which we find among even educated Gentiles is due mainly to the fact that most of them depend for their knowledge of the subject upon such Jewish publications as are written purposely for non-Jews. What, for example, does the average non-Jew know of the various schisms in modern Judaism? Yet many and diverse are the schismatic voices which to-day call the sons and daughters of the house of Israel, to follow in the way they call good. If you doubt this, just come with us to Jewish East London, and you will soon discover the truth of the statement. I would like, if I could, to make our readers acquainted with all these voices. But this is quite impossible. For the present just a few must suffice.

There is, first of all, the voice of the Orthodox Synagogue. Now what does she want? She claims the adherence of twentieth century Jewish men and women to a system which bears traces of the defects of the ancient and mediæval ghettos, in which it was conceived and born. She demands their allegiance to the Talmud, the work which the Hebrew Christian and great English statesman Benjamin Disraeli very aptly describes as containing "a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom and much rumbling dotage, many puerile tales and oriental fancies, ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles." She also tells them to regulate their lives by the Shulchan Aruch, a rabbinical code of law, composed by Joseph Caro, in the middle of the sixteenth century. She admonishes them to separate from the Gentiles and await the time when the imaginary Messiah ben David, as pictured by the ancient rabbis, shall come and free them from the Gentile yoke and restore them to the land of Israel.

Are you interested to know how this voice is received in Jewish East London? If so, I would advise you to go to the East London synagogues, any one you like. All you may find is half a dozen old men waiting there. Now for what reason do they wait? Why do they not begin their service? Oh, they must wait for a few more men to make up the necessary prayer-quorum of ten, without which they cannot begin their public services. Sometimes you may find an old Jew outside the synagogue, begging you to come in and help them with the quorum. The more prosperous synagogues have found a solution to this difficult problem; they employ a number of men whose duty it is always to be present for making up the necessary prayer-quorum. I know of no institution to which the old men are such a great asset as they are to the Orthodox Synagogue. If it were not for them, I don't know what would become of her.

In a recent article on "The religious needs of the English Jew," the Rev. Vivian G. Simmons, B.A., made the following statement: "Orthodox belief and practice are nearly dead among English Jews. As it is usually necessary to define terms, by this statement is meant that the Jew, now an adult, born in this country and educated in English schools, adheres no longer to, and believes no longer in, the Judaism of the Shulchan Aruch. For the most part, he is unable to read, or at least has never read, Caro's great work."

Another Jewish writer, in an article on "The future of Judaism in England," expresses his firm conviction that: "The passing of the present generation will see the end of orthodoxy as a living creed, for the simple reason that the younger generation are, almost without exception, lax. Nowhere is its decay more striking than in the East End of London—that former stronghold of the ancient faith. Now that immigration on a large scale is past, the sons of the immigrants may in their homes conform to their parents' observances, but, once outside, none are more free in thought. Among a representative group of East End boys the present writer found once that more than fifty per cent. doubted the very existence of God."

The second voice in Jewish East London is that of the Liberal Synagogue. In passing, I may say that the whole Liberal movement is an attempt (1) to avoid inconsistencies of Jewish orthodoxy, and (2) to bring Judaism up to date. But what are her requirements? She comes with just the contrary counsel to the one given by the Orthodox Synagogue. Many of the observances most essential to orthodox Judaism, "Liberal Judaism has either abandoned altogether, or it regards them as a matter of comparative indifference." She disregards all dietary laws. "Liberal Judaism is unable to find any compelling reason for the observance of the dietary laws." Sabbath-breaking she does not consider a violation of the law. "Liberal Judaism says definitely: To work upon the Sabbath, because of economic pressure, is no sin." She has not only discarded the authority of the Talmud, but she even charges the rabbis with having broken the Divine commandment, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Says one of her chief spokesmen: "They (the rabbis) certainly both added and subtracted, especially the former, but we could not imitate the methods by which they justified their action. They belong to a past age."

To her the Bible "represents undoubtedly, with more or less accuracy, the recorded thoughts of many ages and the recorded deeds of many generations; but how could such an aggregation be other than heterogeneous in thought and faulty in fact? Indeed, in one all-important point—the conception of God—it varies in certain parts to a degree bordering on contradiction, and, in regard to historical

statements, it contains much that can only be viewed as oriental exaggeration, if not impossibility."

But if she has discarded the authority of both Bible and Talmud, what has she to take their place? She is "making reason and modern demands paramount." What does she believe about the Messiah? Here is the answer given by one of her leading teachers: "Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not." What hope, then, does she entertain? "The enlightened Jew has faith and hope in the twentieth century."

Is the voice of the Liberal Synagogue more successful in Jewish East London than the Orthodox Synagogue? Considering the large number of Jews who are daily breaking away from the Orthodox fold, I must say that the success of the Liberal Synagogue is an extremely limited one. Almost all her adherents belong to the wealthiest Jews, and her character is more that of their class than of a Jewish character. What they like in a Liberal Synagogue service "is a lively 'talk' by their Rabbi, some nice singing by the mixed choir, some organ music, and Amen." The following two reasons have been advanced in explanation of the failure of Liberal Judaism: (1) Their devotions are cold, formal and essentially uninspiring, and (2) lack of personality.

Another voice calling in Jewish East London is that of Zionism. Not the Zionism of the returning exiles from Babylon. The impelling factor that dominated the lives of the Babylonian exiles was the opportunity afforded by the return to restore the Divinely appointed worship in Jerusalem. Jehovah's sanctuary served as their centre of reunion. The study of the Law was their highest ambition. The main reason why they hung their harps on the willows by the rivers of Babylon and sat down and wept was, because they could not sing "Jehovah's song" in a land which was filled with "other gods," and which was the incarnation of the world-spirit. The political restoration was secondary to the religious restoration. The latter was all-important. The voice in Jewish East London is that of modern Zionism, which is predominantly—if not exclusively—national and political; Zionism divorced from all its attachment to religion. In fact, most of the leaders of modern Zionism are indifferent to religion. I say most, for I am well aware of the fact that a few of them do not fall within this category. The clarion of political Zionism sounded in Jewish East London is not "Come, let us go up to the mountain of Jehovah," but "Let us go to Palestine, that we also may be like all nations." Perhaps you would like me to give you some authoritative statement to verify my assertion about modern Zionism. Here is a quotation from an article written by a leading Zionist in an official Zionist paper. He says:—

"Judaism is dying by inches inevitably and surely. But there is still some energy and will-power left in the Jewish peoples of the western countries. Their reaction to the crisis expresses itself in Zionism.

The western Jew, like the western Gentile, is no longer a cultural being; he is a creature of the machine. He is a creature of 'civilization.' He is interested in Palestine. What does he want to do in Palestine? What does he want Palestine to be? A country of poets, painters, philosophers and priests? Not at all. He imagines the future of Palestine as a centre of civilization, as a centre of active life, as a centre of commerce and industry. Does the Chaltz dream of Palestine, as a Palestine of poets, priests and philosophers? Not at all. He dreams of Palestine as a centre of agriculture, industry, and commerce, and so does the Jewish manufacturer from Poland, Austria and Hungary, who settles in Palestine.*

Zionists are a very small minority of the Jews. Even the orthodox Jews look with disfavour upon a resuscitation undertaken from a purely secular standpoint, as a national movement without a religious background.

Another voice in the chorus of voices in Jewish East London is that of Socialism. To me the term Jewish socialists, in the historical sense of the word Socialism, appears a flat contradiction in terms. The distinctive mission which Providence designed for the Jew, and to which the very name Jew testifies, was, and is, to extirpate materialism and instil spirituality; while modern so-called scientific socialism, based on economic ends, wholly denies the existence of spiritual realities. The name Jew stands philologically and historically for religion, while socialism in the department of religion expresses itself as atheism. Yet no less a Jewish personality than Dr. Chaim Zitlovsky dared to write in an American-Yiddish paper that "Socialism is Judaism, and there is no other kind of Judaism except socialism." It cannot be denied that very many sons and daughters of Jewish East London are strongly inclined toward socialism.

Then, too, Spiritism comes and calls in Jewish East London. The temptation it offers to the poor Jews, as well as non-Jews, is the possibility it promises of communicating with the loved ones who have been separated from them by death. I have before me here a little booklet in Yiddish by a man who signs himself "The founder of the Jewish Spiritualist Society in London." In it Spiritism is proclaimed as "A wonderful salvation for humanity. It removes the fear of death and brings us into close communication with our loved ones, even after they have been separated from us by death." As believers in the Bible, we do not deny the existence in the universe of created beings other than our fellow-men. We also believe in the existence of "familiar spirits." Otherwise God would not have commanded: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them, I am the Lord your God." But practices such as those of Spiritists are idolatrous and an abomination

* The New Palestine, Dr. S. M. Melamed. Nov. 6, 1926.

to the God of Israel. Yet, I am very sorry to say, this evil thing grows more and more in favour among a certain class of Jews. I do not know how many, but I know that it counts quite a number of Jewish adherents.

Time and space do not allow me to mention the various Chassidic sects, Theosophists, Christian Scientists, Communists, etc. These groups and sects have nothing in common, except perhaps their kinship and their past. Yet they are all recognized as good Jews, and are treated as such. The only Jews who are not recognized and so considered are those who are followers of Him of whom—in non-Jewish publications—many of the modern Jewish leaders speak as "the great Nazarene teacher," and for whom there is so much profession of respect.

In passing, I would like to say this. Hebrew Christians of strong convictions, and of true Christian character, have never asked or desired such a recognition. As the "remnant according to the election of grace," they rightly regard themselves as the only true Jewish body. In our Hebrew camp, is the true Israel, in the other, dry bones. By and bye, when the dry bones will live again, they will be glad to be recognized by us, and we shall be more than glad to recognize them as true Israelites indeed.

Amongst all these voices in Jewish East London, the Hebrew Christian Testimony cries aloud, spares not, lifts up its voice like a trumpet, showing our people their transgressions, and the house of Jacob their sins. To the slaves of tradition we offer the living Word of the living God. To our rationalistic brethren who have cast away tradition, but found nothing instead, we offer Christ, the wisdom of God. To those of our brethren and sisters who, in casting away Talmudism, have cast away all restraint and are following all kinds of will-o'-the-wisps into the poisonous atmosphere of dangerous theories, we offer the Light of the World.

It is not my purpose, nor would it be possible within the limited space of an article such as this, to tell all, however condensed, of the work of the "Hebrew Christian Testimony to Israel." It is rather my design to bring before the readers of THE SCATTERED NATION a few outstanding things in order that they, together with us, may rejoice, and be encouraged to praise and to pray more than ever before.

The following are the means by which the "Hebrew Christian Testimony to Israel" always has promoted, and still is trying to promote the grand cause in which she is engaged:—

I. The Missionaries.

"The Hebrew Christian Testimony to Israel" has always laid great emphasis on the importance of the right men and women for the work of Jewish evangelization. "A real mission," said Mr. Baron

at one of the Annual Meetings, "consists not merely in having convenient and large buildings—not even in plentiful funds, though these are necessary; but I think you will agree with me, that as is the case in mission-work generally, so it is in the Mission to Israel particularly, that the work is the worker, and the mission is the missionary." By right men and women the "Hebrew Christian Testimony" does not mean geniuses. Above and beneath all intellectual qualifications, she seeks the honest, hearty, affectionate and self-devoting service of true Christian men and women, who are willing to give their time, their thoughts, their hearts, and, if need be, their lives, for their Master's sake, to the work of His and their own people who are perishing for lack of knowledge. They must have a deep sense of the supreme importance of salvation, and great concern for Christ's honour and glory. Compared with these, the "Hebrew Christian Testimony to Israel" considers all other things light, low and trivial. A mission or society that sets its heart upon ability to raise funds and increase the number of converts, cannot hope for a blessing from on high. "After all these things do the Gentiles seek," and I have myself witnessed missions which resulted in failure on these accounts. For Jewish missions, as well as for individuals, the advice of our Divine Authority is needful: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." The "Hebrew Christian Testimony to Israel" has much reason to be thankful to the Lord of the harvest for the labourers He has sent into this corner of His harvest.

2. *The Reading-Room.*

Every afternoon, from 4 o'clock our Reading-room is open, and many Jewish men take advantage of this opportunity offered to them. Most of the visitors are men, young and old, who are entirely alienated from the Jewish religion. Their empty souls are in quest of new ideals and forms to express their natural religious sentiments. In their dire necessity they come to us for advice and succour. Of course the missionaries make use of their opportunity in pointing out that all the difficulties and trials of life are a result of sin, and the sinful nature of men, and that man, be he Jew or Gentile, can never hope to find peace and happiness without first making his peace with God through Christ the Saviour of sinners. All of them seem very glad to have the missionaries discuss with them the things that are foremost in their minds and upon their hearts, and most of them are interested and listen to what they are told.

3. *The Bible Classes.*

Our work every day, except Saturday and Sunday, ends with a Bible-reading. The "Hebrew Christian Testimony to Israel," from its very foundation, stood, and still stands, for the supremacy and sufficiency of the Bible, both in doctrine and in life. There are many Jews

and Gentiles who say that the Bible alone is not sufficient to guide man into the way of joy and liberty, but none of them have been able to offer us anything better. What the chart is to the sailor, that and much more is the Bible to the missionaries of the "Hebrew Christian Testimony to Israel." In order to make our Jewish brethren acquainted with the magna charta of Christ's kingdom, we have taken up for our study at our evening Bible-readings the "Sermon on the Mount." This Sermon, in which the Lord's object was to exhibit Himself as the Fulfiller of the law, gives us ample opportunity to show our Jewish brethren that it is not true, as many of the rabbis and Jewish orators tell them, that Jesus detracts from the Law and the Prophets; but that He bids them walk more closely after the spirit of their teaching. Like His Jewish hearers of almost two millenniums ago, so many of our Jewish hearers to-day are "astonished at His doctrine." Messrs. Lewis and Newmark respectively take charge of the Bible classes on Thursday and Friday.

4. *The Saturday Meetings.*

Every Saturday at 4 o'clock we have a special preaching service, the main purpose of which is to awaken in the Jewish souls a conviction of sin and a living faith in Jesus Christ as the crucified and risen Saviour. What the modern Jew needs very much is a new vision of sin, not as an obstacle in the way of progress, but as a crime against the righteousness of a Holy God, deserving condemnation and calling for atonement. Modern Jewry has almost as many reformers as there are Jews who need reform, but each of the reformers is convinced that the reform must begin with his next-door neighbour. As the neighbour thinks exactly the same, the condition of the Jews remains unchanged. What the Jew needs is not, a reformer, but a Saviour. The Mission House is the only place where they have an opportunity to hear of the wonderful Saviour, Jesus the Messiah. The subjects to which we devote our Saturday preaching are the great fundamental truths of our most holy Christian faith, as revealed in the Old and New Testaments. The impression our preaching makes upon the Jew may be seen from the following statement made by a Jewish journalist who attended some of our meetings. He said: "Antipathy towards superstitious rabbinism is regarded by most Jews as antipathy towards religion; at your meetings they find out the difference between the two." While our Saturday meetings are not as large as they could be, or as we would like them to be, the attendance compares very favourably with that of most Jewish services or meetings.

5. *The Open-Air Meetings.*

Our open-air meetings are held in obedience to the marching orders in Luke's Gospel. "And the Lord said unto the servant, go

out into the highways and hedges, and compel them to come in, that my house may be filled." Of course this compulsion must never be by force or fear. It must ever be done by peaceful persuasion; by love, reason, logic, argument, knowledge and example. The best means of compulsion is the spoken word; spoken by Jews to their fellow Jews. Fifty years ago, when a Jewish missionary went out to speak, he was sure to speak to Jewish Jews. But nowadays this unity of Judaism is slowly but surely dying, if it is not already dead. The Jewish missionary must be prepared to meet and deal with Jewish atheists, Jewish agnostics, Jewish spiritists, Jewish communists, etc. These people, while talking loudly of tolerance and freedom of speech, all have their petty systems, based on prejudice and ignorance. We may divide those present at our open-air meetings into two classes—those determined to listen, and those who come purposely to oppose. There are none indifferent among those that gather. A Dutch lady who had attended one of our open-air meetings wrote in a paper published in the Netherlands, that what she has seen at our open-air meeting was a reproduction of the scene of two thousand years ago, when Jews, in rejection of Christ, cried out, "His blood be on us, and on our children!" "Crucify Him, Crucify Him!" The spirit of rejection is still manifest among all classes of Jews; but they must all be dealt with in a Christ-like way, if they are to be won for Christ. Open-air meetings are by no means so easy as some seem to think. That many of the Jewish hearers are deeply impressed by the faithful and powerful testimonies of this little flock of Hebrew Christian witnesses, we have every reason to believe.

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I have not mentioned the meetings for Jewish mothers, children, young people; the house visitation, the publishing and distributing of literature, etc. To hear the Jewish mothers and children chant their Hosannas to the precious Name of Him, whom they would otherwise hate and curse, is a joy unspeakable. But the "Hebrew Christian Testimony" cannot rest in what they have done, or do, we must go forward. The essential characteristic of a living faith in a living Christ is to be progressive. The "Hebrew Christian Testimony to Israel" can never stand still. She can never say: "I have done enough. It is time now to rest." As long as health and strength are bestowed upon us, we must be looking forward, seeking new opportunities of doing more and more for the honour and glory of Christ our Lord.

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## A Visit to Sheffield.

BY MR. NEWMARK.

THE chief impression that our two weeks' visit to Sheffield has made upon me is that there are hungry hearts in Israel who await the satisfying message that only the missionary can bring. One feels that such truth-seekers need to be regularly re-visited, and that a worker could well devote all his time to evangelizing the Jews scattered over the British Isles. We chose Sheffield because there are five to seven hundred Jewish families there without a missionary amongst them. In our door to door visitation most people gave us a hearing; the bigoted ones who refused us an ear were in the minority. Some intellectual Jews informed us that "Christians" had now come down to the Jewish view of Jesus—that He was a good man, but not God's Son! This is the kind of "Christianity" served up to them in the daily press.

As usual, many told us to first try to improve Christendom before preaching to Jews. We urged that our kinsmen according to the flesh needed God's love as much as anyone else did. A group of five Jews averred that we ought to be stoned to death, and on our quietly maintaining our testimony to God's great love in Christ, one man retorted: "If you came to tell us to be good, we should not object; but you talk about Christ!" I replied, "That's just the whole point. He, and He alone can make a bad man good." He enquired then how such could be possible. I answered, "How Christ changes a person I cannot explain, but that He does so is a fact. He changed me from a Christ-hater to a Christ-lover!"

A group of four in one family are seriously pondering the Gospel message, and two of them are reading the New Testament. In view of the Jewish New Year and Day of Atonement, which were then approaching, we impressed as many as we could with the fact that Christ was once for all offered as a sacrifice well pleasing to God, and that those who believe in Him have forgiveness of sin already. God gave us many tokens that He had prepared the way for our visit, and we are encouraged to trust Him to cause the seed sown to fructify to His joy and glory. The spiritual condition of the Sheffield Jews is heartbreaking, and affords a complete illustration of Ezekiel's vision of "very dry bones"—there being no life in them at all. How we long for God to "breathe upon these slain that they may live" to Him and for Him.

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"Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."—EZEK. xxxvii. 9.

"And ye shall know that I am the Lord, when I have opened your graves, O my people."—Ver. 13.

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Notes.

BY JOHN ROTTENBERG.

BY the goodness of God we have been permitted to enter on another year of labour in the cause of His covenant people, and we do so with a word of cordial greeting and prayerful good wishes to the readers of THE SCATTERED NATION and friends of the Hebrew Christian Testimony to Israel. The birth of a new year means more to the believer in Christ than a mere change of dates: it is a Divine call to remember the days of old—the great things which the Lord has done in the year gone by, and to go forward with strengthened faith.

We of the Hebrew Christian Testimony to Israel try to recall our experiences of the last twelve months, and as scene after scene rises before us, our hearts are thrilled with various emotions. There is not a day to which we can look back without the cry arising in our hearts: "To the Lord our God belong mercies!" In His great mercy He has called us to a glorious ministry, and has enabled us to carry out our calling; in His great mercy He has blessed our work, and we praise Him and give Him thanks.

The death of our greatly beloved Director, Mr. David Baron, is indeed a great sorrow to us. He was a figure unique in our midst, which we cannot even hope to see replaced; but to a believer bereavements are a part of that discipline, arranged by infinite wisdom and love, which tend to draw our hearts away from the creature to Him Who is the great I AM. He alone never dies, and His love is as imperishable as Himself. Elsewhere in this magazine is an article entitled "In Memoriam," which gives some account of Mr. Baron's life and work which speak for themselves.

The thoughts and prayers of all the missionaries, workers and friends of the Hebrew Christian Testimony to Israel are with Mrs. Baron in her sad bereavement. As Mr. Baron's faithful and devoted companion, Mrs. Baron has shared all his interests in the work among the scattered nation, and contributed very much to the blessing which has attended his ministry of almost a Jubilee of years. May God, who has given him to her for so many years, now support and comfort her in this trial, and may it be given her to glorify Him.

Mrs. Baron wishes to thank kind friends at home and abroad for the many, many letters of sympathy she has received containing expressions of such loving appreciation of her dear husband's life, character and instruction by word and pen; she is assured that indeed many truly mourn with her at this time. It has helped her to know that so many are remembering her in prayer.

The greatest mourners, after Mrs. Baron and relatives, are the missionaries and workers of the Hebrew Christian Testimony to Israel. Not only have they lost in Mr. Baron a Director and counsellor, but also a most faithful and affectionate friend. Yet they sorrow not as those who are without hope. He who is their true Director and Counsellor yet lives and loves. Oh may this bereavement be overruled, to the most blessed end of weaning from the world, looking beyond the creature, and resting in the very bosom of God; and the result be more prayer, more sanctification, and more devotion to His service!

Humble as the work of the Hebrew Christian Testimony to Israel may appear, it is surrounded with great difficulties, and needs alike the prayers, the sympathies and the co-operation of all who now rejoice in salvation through Israel's Messiah. We are assured that all those who have benefitted by Mr. Baron's life and work will respond to the obligation of praying for the Hebrew Christian Testimony for which he lived and laboured.

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We would draw the attention of our readers to a new edition of "**The Visions and Prophecies of Zechariah**," by David Baron. 566 pages, demy 8vo, 7/6 net. Also a new edition—"The Shepherd of Israel and His Scattered Flock," 2/6 net.

"**Defeat or Victory**" is a twenty-four page pamphlet by Mrs. Baron. It is a good pennyworth for size and worth more if judged by its contents. We trust that it may be used of God for good to all who read it.

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A good work has been done this summer by Mr. Weinhausen in his visit to the northern Riviera, among a class of Jews who are wealthy and not likely to come into a mission hall. He gives an account of this in his article. His letters also speak of crowded attendance in his mission hall in Berlin since his return home, where all seats are filled, many remaining standing during the meetings, and a spirit of great interest and drawing near to Him, who is the Hope and Salvation of Israel, is evident.

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In Paris, also, Mr. Meyer is finding encouragement among the men. He has lately had a few weeks' visit and help from Mr. Lewis, who returned greatly cheered by what he saw there. Miss Juvelius and another lady carry on the work among the women; and Mr. Meyer's son seems exceptionally able to interest the children. Mr. Meyer is very much cheered by the case of one poor man, who has received the faith of Christ rejoicingly, and though poor and out of work, the father of six children, he does not seek for temporal help.

In London, too, the work goes on, and is accompanied with blessing. Larger numbers are attending the Reading-room and meetings than there have been for some time past. Mr. Baron, on the occasion of his last week-end visit, some ten days only before he was taken from us, was deeply rejoiced on visiting the Sunday School and being present at the Saturday meeting, and the Sunday outdoor meeting—his spirit seemed greatly uplifted.

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The Christmas treats for our men, women and children, take place this year on the 17th, 18th and 19th of this month. We hope that in spite of the shade of sorrow which will pervade the hearts of the elder folk—and even the younger will feel the miss of the loved presence among them of dear Mr. Baron—there will yet be a bright evening for them all, and that the hearts of all may be drawn sensibly nearer to Him, who is the Resurrection and the Life, their Saviour and their King, in whose presence their dear friend who is gone now rejoices.

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Again, with our warm greeting and good wishes for the friends of the Hebrew Christian Testimony to Israel, we commend them to God, with the earnest request that they will also remember our work before the throne of grace.

Your fellow-servant for Christ among Israel,

JOHN ROTTENBERG.

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## A Missionary's Journey on the Baltic Riviera.

BY E. WEINHAUSEN.

THE bathing places of the east coast, which are every year visited by many hundreds of thousands, have a great advantage, which consists in the fact that the beautiful shore in its entire length is bordered by magnificent forests of oak and beeches. One of the finest of these bathing resorts is Heringsdorf, which, with its innumerable villas, is quite embedded in forest, so that its beautiful promenade is bounded by forest and water. This great "tub of the Berlin Jews," as it is called here, was the goal of my mission journey this year, where I hoped by God's help to meet some Jews with the word of grace who would never visit a mission house. The line connecting Berlin and Heringsdorf is very good: I was at my destination, travelling

by express train, in four hours. As it was the height of the season, I had much difficulty in finding accommodation, for the hotels were all overfull. I had to spend some hours' search before I could gain admittance in a Private Pension. It was a manifest leading of God which brought me just to this Pension, for all the rooms were let to excellent Jewish families from Berlin, Leipzig, Nürnberg, Heidelberg and Thuringia; all come seeking health here. A rich banker and his family from Berlin, a rich owner of a warehouse from Thuringia, a fur merchant and his daughters from Leipzig—the daughters wearing different furs each day; a business agent from Pomerania, and other Jewish ladies and gentlemen who soon were acquainted with me and my calling. This was no difficulty, for as we all sat at table, and with good appetite had consumed the food set before us, I asked: "Ladies and Gentlemen: it will be known to you that the dishes set before us are not Kosher, how can you as Jews be taking food here?" A general laughter was the answer to this question, and one of the gentlemen said, "For us the time of observing ritual diet is long past, and if our fathers had known in our day of flight by air, and of the Radio, they would have known also that we had more important matters to occupy us, and would not have burdened us or our consciences with such laws." This gentleman spoke for many Jews, for in Heringsdorf, there were certainly six or eight Jewish Pensions where the cookery was according to ritual—seventy-five per cent. of the Jews there gave themselves no concern about Jewish law, but lived entirely free. I could not refrain from letting my table company know that under the new covenant according to Matthew xv. 2, and Acts x. 15, the diet rules had been withdrawn, and thus greater freedom given. Under the new covenant the principal condition is that every food should be unobjectionable in itself and honourably obtained. The same applies also to all clothing and other requirements of this life. To my joy all the company were in accord as to honourable conduct, both in public and private life, being much more important than a Kosher meal, which in spite of its being ritually correct, may often be pertaken of with stings of conscience.

A very great quantity of portions of New Testament and tracts which I brought with me were of use for distribution among the Jewish guests in my attempt to draw near to them. They were naturally a seed of hope, but given in love and faith, and I am already convinced that they were not sown in vain.

The landing-bridge in Heringsdorf, which is 1,500 feet long, was as if it had been made for my mission purpose, since on the arrival and departure of the great steamers it is used as a promenade. Here I spoke with many Jewish visitors about the power of the Gospel, and gave them suitable publications to study, and in doing this I had a wonderful experience. An excellent Jewish gentleman—in whose

eyes I read that he was in sympathy with what I said—who had been listening quite a length of time, said: "It is a pleasure to me to come to know you. After many years of long and serious study of the truth in the New Testament, I am convinced of the teaching of Christ, and have been baptised by Pastor F. in Berlin." To my question, what it was which led him to believe in Christ, he related: "I am a son of Jewish parents, and born in Berlin, but I never saw religious life in my father's house, neither did I receive any religious instruction. Knowledge and art should replace religion, so my father thought—only caring that we children should become good and capable people. When I had studied National Economics many years at the University, I became an agriculturist, for this was my highest ambition. I was soon familiar with the work, and can be thankful to have acquired a good property by it. A large nobleman's estate which was for sale soon came into my possession, and along with it the patronage of the Evangelical Church on it; and also great privileges and obligations had to be taken over with it.

The Pastor of the Church was an old man and very energetic, who looked well after his community, and at first I got on well with him, as I did not trouble myself about the matters of the Church. But in the course of half a year a change occurred on both sides, the reason for which was as follows. The former owner of the estate had neglected it, and it required great effort to bring it again to perfection. I bought many modern machines, motor power, and much chemical manure. This must have given offence to the old pastor, for in his Sunday discourses he thundered against my new ways, and even said: 'The new owner would force our God into the business and alter the divine ordering with his artificial contrivances.' When I called upon him and asked for an explanation, he held me such a sermon: 'You, as a Jew, do not know God's government in nature! You must be content with what God gives you in the soil and have no right by the use of artificial means to attempt to compel more from it; it is thieving in God's property.' Such an explanation was new to me, and as the old man was much excited, I did not offer a word in reply; and went home thinking that on account of his religion he might have felt himself obliged to speak as he had.

"This religion of the old Pastor I now wished to study, and bought myself a Bible, which was the first I had ever seen. Everything I read in it was new to me, but in spite of all the trouble which I took I found nothing whatever about agricultural machines and artificial manures as things prohibited. When I reached the New Testament my soul found precious food. I never read a book with more interest than I did this, and it was no wonder, but a natural consequence, that I must consider separately the person of Christ. At first I approached him trembling and doubting, then with more courage and

trustful, and then I learned that He lives and creates life. After such experience I wished to confess myself publicly as His follower, and underwent preparation for baptism, and was baptised, as I told you, by Pastor F. in Berlin." I warmly shook hands with this brother, and was very much pleased when he later introduced me to his grown-up son, who was soon to take his examination as Doctor of Chemistry. The Lord has His people everywhere—some of them we know, many remain unknown to us here, but later on in the Kingdom of Light we shall know them as such as have sought the way to Zion and found it, and by the Lord's help have reached the glorious goal. After this first conversation I had many more happy meetings with this dear brother during my stay by the Ostsee, which were to us both blessed times.

One day I was seated by the shore listening to the sounds of the forest and the sea, when an old gentleman came and asked permission to share the seat. We were soon engaged in lively conversation on general subjects at first, but after I led it to religious matters. My neighbour listened, but evidently was not in agreement with me, for he was a Jew, and if unconverted Jews are always contrary in thought to a missionary, the same thing obtains also among unconverted Christians (so called); so the opposition of this man did not surprise me at all. He related his history to me, saying: "I was at one time a very prosperous and happy man, and had many hundreds of men in my employment in Odessa and Feodoxia, in South Russia. Then the war broke out, and I lost two brothers. On this followed the Revolution, through which I lost my property; then came the white-guards, and with them the Pogrom, and again among the hundreds of thousands of victims were a number of my own relatives who were slaughtered unmercifully. With only the barest necessities I, with my wife and three daughters, escaped to Roumania. As we had no papers with us, we received the treatment of dogs, and realised that as soon as ever possible we must reach another land. A good thing for us all it was that my wife had saved her diamonds, of which I sold some, and in this way we were able to obtain passes in a Roumanian town, and so of a sudden become Roumanian citizens and travel on to Germany. I learned in Berlin that a former employee whom I had dismissed on account of deception was the owner of a luxurious restaurant. When I went to see him in his restaurant and asked him to return me the swindled money, he mocked at me and said: 'The times are changed and debts and obligations do not exist any more.' Before I had believed that God made the world and also governed it, and was especially merciful to those who prayed to Him, but this experience turned me completely from faith in God, and so I cannot begin with your Jesus, for I lack all faith in God's love for us," I replied to this sorely-tried man as follows: "I admit that a man



may experience times when he can doubt the almightiness and the help of God, when it appears as though the bridle of His government had fallen from His hands, or as if He cared no more for His creatures, and in particular for us men. This, however, is but in seeming, for in reality no hair can fall from our heads without His will. If you attentively regard God's government you will find that there are two indicators on His clock: these stand in certain connection with each other, but their speed is very different. It sometimes appears to us exactly as if the finger of the world's history sprang. In all parts of the earth we have received such an impression during the last few years. The other finger goes its course very slowly, and often seems to the eye of man scarcely to move at all, or as if it were absolutely still. This is the finger which marks the history of the Kingdom of God. What are a hundred or even a thousand years with a history which issues from eternity and flows into eternity? I do not say that these two fingers stand in no relation to each other, but that their course is very different. You must have regard to this. Till this time your life has been measured by the great finger of the world's history. If you measure and compare your life by the little finger, you will soon find that in spite of your having forsaken God and given up faith in Him, He is ever pitiful of you and does not give you up. Had He forsaken you and given you up He would not have led me together with you; He wishes to call to you again through me the words of the prophet Isaiah (xlix. 15): 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee.' God truly allows many to sink, but never to drown, and if He does not help on every occasion, He still helps when it is necessary; and though He keep silent a long while, while iniquity and unrighteousness abound, it is that He will give the evil-doers time for repentance; but if they do not make good use of this time of grace, a fearful judgment will overtake them. This is not only true of those peoples who have sinned against Israel and the people of God, but true also of every individual. It is written in His Word, 'To-day, if ye will hear His voice, harden not your hearts.' " Herr C. was certainly not altogether satisfied by what I had said, but we had many more conversations together about the love of God which had been revealed to all men by His sending His Son.

The disturbances of these times rob many Jews of their inward stay. The Holy Scriptures, which could be a stay and rule of conduct, have often become seven times more a sealed book; and the Talmud and similar writings are never capable of offering the necessary spiritual help. Thus utterly uprooted from faith, they now seek good where it is not to be found. Everything that is novel, however contrary to sense, is received with enthusiasm and spread abroad. In our Pension there was a well-educated Jewish lady who was an ardent follower of

Dr. Rudolf Steiner's Anthroposophy. To her Christianity was nothing but mysticism. The conductor of the entire development of mankind was the great Sun-spirit, *i.e.*,—Christ, who, however, was not understood by His disciples, nor by Christians of the present day. Only now has it been given to Dr. Steiner to clear up this great mystery of Christ. Christ did not die for other men, but only set an example to mankind how they can redeem themselves, *i.e.*, by each one crucifying himself by relinquishing all earthly good, so can he obtain bliss already on earth. With them Buddha stands as high as Moses; they do not know what to make of the wandering in the desert, and imagine it may signify a wandering of the spirit; and to them Nirvana is of more importance than heaven. In spite of the zeal with which she propagated the matter I felt that she was a seeking soul who till this time had been led astray; she was seeking the Water of Life where it is not to be found. I gave her a New Testament with the request that she would examine it and see if the contents would not show her the true way to the true Life. She promised me to do so as soon as she could find time, but she must first finish a book by the Indian poet, Rabindranath Tagore. This lady was a daughter of Abraham, member of a nation whom Jehovah, with His strong arm, had once delivered from slavery in Egypt, and had received His law under thunder and lightning at Sinai. What would Moses, Elijah, or Isaiah have to say to such a member of the Old Covenant people of Israel? Involuntarily I thought of the passage in Jeremiah where God says through the prophet, "My people commit two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13); and in such false ways many sons and daughters of Israel in our day have gone astray, and can only be recovered when they learn to know Him who says: "I am the Way, the Truth, and the Life; and no man cometh to the Father but through Me." Thus it is our great commission to make Him known to Israel, who is come to seek sinners and to make us blessed; and this work in so far as it is done in faith will not be done in vain.

The Kurguests on this North Sea Riviera are merry to-day over the green table in Monte Carlo. It has even come to pass that a number of green tables are erected here where day and night the play goes on—especially the number of those who play by day has a tendency to increase. "I beg of you to make the game" is the constant call of the "Croupiers," to which the slaves of money give ready ear. The doors are wide open to this gaming list, and the children of this world who dote on gold bring rich offerings here to their gods. The scenes I have witnessed here have been very painful. There is no difference of race, or of men or women, or Jew or Christian—one religion and one god reigned here. Ladies as well as gentlemen tried their luck, throwing the money contemptuously on the green table; it looked as though

this were their daily occupation. Some Jewish gentlemen, who had evidently had no luck, left the hall in a bad temper; and as they were going the same way, I joined them and began to talk with them. One of them, a rich silk merchant, said: "It was madness to go in there, but I thought I should manage to win the expenses of my stay here." I replied: "The dance round the golden calf in the wilderness is well known to you from the history of our people, and I suppose I may presume that you know the consequences of it. That dance is of great antiquity among our people, but it will always remain modern, because of the rush for gold and riches. The chase after money is like snatching the wind; when you think you have reached that for which you have been striving your whole life long, then the cold hand of death grasps you, and you must go away taking with you as little money as you brought into the world." One of the gentlemen then said: "You have given us a sermon like any friar, as though that were your calling. We are business men, and must seek after money; when we have none, we can shut up shop, and that is the end of us; so we must make use of every opportunity to improve our position." My answer was: "I am not a Roman Catholic friar, but I am a preacher of the Gospel and a man of your race, who loves his brethren and would like to help them to become truly rich and happy. I am one who knows from his own experience that true happiness is to be found only in the Messiah of Israel, Jesus of Nazareth." "I had an idea at once that you were a missionary. I do not know why you have become one, but I should like to know whether you and your adherents have no cares, and what you do when perhaps you have no more money?" "Such cases can occur, and have already occurred, and I, as well as my adherents have known cares; but we have also learned to know Him who said: 'I care for you,' and we cast off our cares on Him." "What you say is a theory, but what is the reality like?" "I can throw some light on that, too, and actually from my own experience in Berlin.

"There came to my meetings in Berlin a Jew, sick in body and soul; he was a tortured, crushed worm, who was at the end of his resources. Considering the distress in which he and his wife and children were, full of despair and without hope of improving his lot, if God had not taken hold of his life, he himself said he would have made an end of it and hanged himself. To-day, he and his wife are people whose joy in believing can strengthen and uphold others. These are the wonders of a living faith in Christ experienced by Mr. L., as this convert was called. When he began his little business in the markets, his whole business capital was the fourth petition of the Lord's prayer: 'Give us this day our daily bread,' and his hopes for the future were grounded on the word of Jehovah: 'I will never leave thee nor forsake thee.' This his joyful faith was never put to shame. To-day, in these difficult times, when others are going totally bankrupt, body and soul, he can

maintain himself and his family quite decently and can look forward to the future without care. You yourself must acknowledge that such a faith cannot grow out of a lie. It grows out of a Truth whose roots are in the everlasting foundations of the facts of salvation as taught in Holy Scripture. If only Israel were on this foundation, they, too, would flourish, blossom and bear fruit to the honour of God." After I had given the two gentlemen some tracts, with the request that they would study their contents, I parted with them. May God give them light and life.

In time I became so well known that I did not need to accost Jewish visitors, they accosted me and enquired about the teaching of the Hebrew Christians. This was very pleasant to me, for I then had the finest opportunity, not only of giving my testimony, but also of giving them suitable tracts and parts of the New Testament. I must say that nearly all took them with thanks and read them, too. If I were on the shore, a group would gather round me, with whom I could talk for hours. If I went to bathe and swam out to sea, some one was sure to accompany me. They persuaded me to be photographed with many Jews, as a souvenir. They were not ashamed of having a Hebrew Christian in their midst, but were always respectful, even when they could not share my faith. Under such favourable circumstances, I could distribute many hundreds of tracts and portions of the New Testament, a seed of hope, a work which was pleasure and no pain.

It was a special pleasure to me that the founder of a Christian Children's Home in Heringsdorf placed his hall at my disposal four times, so that I could speak to Jews and Christians. These addresses were well attended, and I had no lack of attentive hearers. There were strange guests among those attending: a converted negro from the Gold Coast, Africa, listened to the message with shining eyes; as did two Chinese students who were studying in Germany. A Jewish boy, who also listened, said to me later: "I shall never forget what I have heard here, and I shall tell my father of it. He is on the Stock Exchange, and if he will let me, I will come and see you some time."

Twice a week I visited the bathing resorts Ahlbeck and Swinemünde, which are joined to Heringsdorf by a long promenade, and which also have an enormous number of visitors. There, too, I had opportunities of speaking to Jews and distributing literature amongst them. Amongst the 70-80,000 visitors in these two places, there must have been quite ten per cent. Jews coming from all parts of Germany and from abroad. But the Jewish visitors were nowhere else so free and comfortable as in Heringsdorf, where they were almost entirely by themselves, and where not a trace of hatred of the Jews was to be found. On the other hand, Bad Bansin, only five kilometres distant, was carefully avoided by all Jews. Here is the stronghold of the Germans

who are mostly Jew haters, and the authorities would have a bad time if they let their rooms in hotels and private houses to Jews.

If the weather was wet, I had delightful hours of an evening on the large verandah of my pension. The guests remained in the house and gathered round for an entertainment that I gladly offered them. Here I could hold missionary addresses and gospel meetings, and I was certain that my attentive hearers received much for all time. To these dear sons and daughters of Israel has Salvation in Christ probably never before been offered so often and so intimately. God grant that this seed may one day be found as ripe fruit to the honour and glory of God and our Saviour, and as blessed and everlasting life in the hearers.

## A General View of the Work in Paris.

By E. MEYER.

HAVING stayed in Paris for about half a year, I may say that I am now in a position to give our friends a first general view of our work among the Jews in this city.

Though it has been stated that there are about 100,000 Jews living in Paris, the number of the Jews now living in this Metropolis has surpassed 150,000 souls. Between them, however, we must distinguish those born in France and those who have immigrated from abroad, most of them after the war, and from Poland.

In Paris itself (*i.e.*, without the suburbs) there are about a dozen synagogues. Judaism in Paris is said to be quite modernistic, and I have been told that even the Rabbis here do not have a "koscher" (ritual) kitchen in their homes. I lately attended a service held in one of the largest synagogues, where one of the Grand Rabbis of Paris gave an address, especially for the children, a good number of whom were present. There was, I am sorry to say, nothing in that sermon that could give these children an idea of what God is, nor even of what true Judaism is; nothing but rationalistic meditations were presented to these young Israelites, who might be regarded as the hope of the future of their people.

Among the French Jews there are, of course, many well-to-do people, who seem to be quite satisfied with their position, who visit the synagogue, keep—outwardly—the feast-days and rites, without being occupied with anything but their business, family life and, perhaps, taking some interest in one of the big Jewish charitable institutions.

More than once Jews who came to me in great financial difficulty and other kinds of trouble, have assured me that they would rather pass the nights on the streets (as some of them really do!) or even starve, than ever have any more to do with these institutions, and they bitterly complained that they not only received very little or no help, but that they had been treated in a very unkind way by the persons who had received them. It seems to be a fact that the help these organisations give must be a very doubtful one, and that no one ever shows any interest in the spiritual welfare of these foreign Jews. Wanting to be just and impartial, I must admit, on the other hand, that these organisations could in no way help all applicants, first of all on account of the great number of Jews who are in need, and secondly because not seldom they have been exploited by those, I am sorry to say, who preferred to be helped instead of trying to find work.

Among the Jews who have come to Paris in these last years and months, the majority are young men from Poland, and many of them, being afraid of the anti-semitic and hostile behaviour of the Polish against the Jews, left their country, wanting to avoid military service. They expect to readily find help and work in Paris, and as it is comparatively easy to enter France, whereas America and most countries of Europe are closed to immigrants, there are hundreds and hundreds of these young Jews who have come here, hoping to find an opportunity to earn their living.

Unfortunately, the general conditions are far from being favourable in this country, and even among those who have been in France for some while, and who had employment, many have already lost it, and others are afraid of losing it and so being without means.

Many of these Jews have been in almost all the larger countries on the Continent, and in England, speaking several languages, some of them have had a good education, and have seen better days. The great difficulties of life have manifested to some earnest-minded of them that to-day's Judaism cannot fill their hearts with any hope or comfort, and that they have nothing in themselves to lean upon. So I have had quite a number of searchers, young men to whom one would wish to offer not only the temporary help they need, but first of all to give them an understanding of what God is, and what He did in Christ for all that labour and are heavy laden. I wished our friends had been present the other day when two very nice and modest young Jews, who had asked me to receive them privately, told me that they had been in France for six years, seeking and longing for some hope to fill their hearts, not having found anyone who would interest himself in these seekers after truth.

I may mention at this point that it was an encouragement and a great help to me to have had our dear brother, Mr. J. H. Lewis, for some time with me. I have learned a great deal from him how to



approach Jews and begin conversations with them. We have made some remarkable experiences when we visited the Jewish quarters in Paris, and I trust Mr. Lewis will give a brief report on his stay in Paris himself, so I will go on speaking merely in a general way on my impressions and experiences in the work.

The very unfavourable conditions of the moment are, of course, exerting a depressing influence upon those who are being touched by them. I am afraid, our brother Mr. Feinsilber would find that Paris is a bigger Budapest as far as suicides and attempts to commit suicide are concerned.

One Sunday evening, in my address, the Lord led me to speak of the hopeless state of mind of a man who is in the world without faith in God. I pointed to the fact that in such circumstances many are going about with thoughts of suicide, and often these thoughts are carried out. As I found out afterwards, on that same evening there were not less than three persons among my hearers—two Jews and one Jewess—who, without knowing one of another, were just planning to finish their lives, because of their desperate situation. Each one of them called on me privately during the following week, telling me that this had been in their minds, but that after listening to the Word of God and hearing the Glad Tidings of His love to perishing man, and of His long patience and glorious promises to His people of old, their hearts had become calmer, and new hope had been given to them. And only these last days a respectable elderly Jew from Russia, who had attended a meeting, came telling me that he comes of a hitherto very rich family, and that before the war he had been the owner of a big factory, but had lost nearly everything through the revolution, and he had come to Paris with the rest of his fortune, decided to live as long as his means would last, and then to seek death. But when his money had come to an end, he hesitated to carry out his intention, and slowly he is awakening to the fact that there is a God to whom all must give account, but who is the Saviour of those who trust in Him.

I would ask our dear friends to pray for all these poor Jews, and for some more who come to our meetings, among whom there are such whom I firmly hope that God will in His mercy save to eternal glory, by faith in Christ Who died for our sins, that everlasting life might be ours—to the Jew first, and also to the Greek.



## Letter from Mr. Feinsilber.

Budapest,

September 20th, 1926.

DEAR MR. BARON,—

Since my return from my mission journey I have been so overcrowded with work that I have been on the strain for eighteen hours at a time. My long absence heaped up requests and needy folk who knocked at my door from the early hours of morning. Then came the Jewish feast days, which I utilized to give two public addresses in Budapest, and three such in the neighbourhood. The synagogues could not contain all the Jews, and the people had not money to hire rooms for several days for prayer. Hundreds of them went about distractedly in the gardens, and streets, or stood about in groups; so I seized the opportunity and filled my large bag with our publications and distributed these among them. On these days I gave away more than 2,000 copies. The addresses also were very well attended, and by Jews only, as they took place in the morning when the synagogue services were being held.

And now I have before me full ten days of similar work during Tabernacles, after which I hope in October to resume the regular weekly Gospel addresses for Jews. I will now tell you of the experiences in my mission journey in Karlsbad, Marienbad and Franzenbad. In Karlsbad there were Jews from all lands, even from Johannesburg, Pretoria, Sydney, Calcutta and San Francisco. Those who come are not pleasure seekers; each one is suffering from some malady, and often the disease of body is but the expression of the deeper disease of soul. How glad the people are if any one speaks reasonably to them about their condition of soul. Here, severed from their business, people grumble about their imaginary diseases; in fact their suffering, sinful souls need to be brought into contact with the Physician of souls, the Saviour Jesus, who brings salvation. To this end the servants of God must render such aid as did those men who let down the palsied man where Jesus was, bringing the sufferer of many long years to Him for healing. Those who carried the sick man had faith for his healing and spared neither sacrifice nor trouble, and were not hindered by fear of mockery and rough handling.

I had a Bible Reading in a Jewish café in Karlsbad one afternoon with 200 Jews present, on the subject of the healing of the palsied man. It was impossible to obtain a public hall, for the magistracy put so many difficulties in the way. On my return from Marienbad the sick folk begged me to give them the same address again, and I fell in with their wish. In daily conversation on the promenade and at the Springs, which are considered to be springs of healing, I spoke

of Christ, the only spring of Living Water for healing the soul, which is the greatest need of man. I told the sufferers that I myself often suffered greatly from acute spasms of pain, so that I am unable to stand, but engaged in God's service I forget all my sickness and work often eighteen hours together without rest. This is an astonishment to the doctors, who had advised that an operation was necessary.

One day I seated myself on a form in the open air near to a very respectable looking old Jew, who looked like a Rabbi, and observed that he was reading the twenty-third Psalm from a little book of Psalms. I asked him if he would allow me to read the Psalm aloud. He looked at me sharply with his big eyes, and said: "You wish to read the Psalm, you know it already by heart. I see it in your face that you are a pious man." I asked how he knew this; he might be mistaken in so thinking. He answered: "Oh no, I am always conscious when anyone approaches me whether he is of God or possessed by Satan." These words gave me a clue to follow up with the old Jewish patriarch. I asked him if he believed in the immortality of our soul. Who gives him the certainty that we shall rise again? And who does he think are included under the Zadikim (righteous), and who under the Reschaim (wicked)? How does he stand in relation to the judgment throne of God? As I put these questions to him he turned deathly pale and began to stutter: "You are a teacher of the (Lamed Wow) Zadikim and put such questions to me? Here in Karlsbad I have heard of your great love for the poor in Hungary. I certainly heard that you were no Jew, or of Jewish descent, but when you drew near me I felt sure that you were one of our people. Now, however, I feel that perhaps you may be a 'Kischen Macker,' and are wholly one with the doctrines and influence of Jesel. You ask me so many questions which can only be solved to us men by fastings and ablutions, and perhaps even so not at all. I begin to be afraid of you; a voice within me tells me that you are a Meshumed, and I must beware of you; you may bring evil on my soul. Oh weh! Oh weh! Oh weh! (Oh, alas!) and yet another voice within me says: 'You are a Tzadik, for no one can do good unless Haschem Isburack dwells in him.' I would like to rise from my seat—oh, alas! I cannot do so. Your words, your questions are burnt in on my soul as with fire. Where is the truth? Where the answers to your questions? I am confused; I have instructed others, for I am More Row, of Alexandrowo, my grandparents in the past have filled this office before me. I pray you withdraw these questions that I may regain peace in my soul; I am afraid they may otherwise kill me." As he said these words I prayed with closed eyes for the poor man, for I felt that the Holy Spirit was working in him; then I took the New Testament from my pocket and opened at the seventeenth chapter of John's Gospel, the high priestly prayer of our Lord, and began to read aloud to him. Many

verses he wished me to read again to him. After we had sat together talking for three hours he suddenly sprang up, spat at me three times, and ran away. I was certain, in spite of this, that I should meet him again, for I had the conviction that if I could meet this man and the Holy Spirit began His work in him, the rest of the way would be plain. The next two days he avoided me, then one day I came across him very dejected, his head covered with both hands sitting on a form. I came to him quietly from behind, laid my hands on his head and said: "Uchini Shalom Lechu." He started back alarmed, with the cry: "Oh, alas! woe is me! I would rather die than be apostate from God and Judaism." I remained standing near him, opened the Gospel and read him the words of Christ: "Whosoever believeth on Me shall never perish." He asked me how these words were to be understood, and stretched out his hand to heaven and cried: "Woe, woe is me! only not to die without God and in a strange country away from home, and where Jewish burial would not be given me, and there was no one to say Kaddish." Again I sat with him for fully three hours. He begged me to read John xvii. again to him, and to explain it. At the conclusion he sighed and said: "This man, if he really prayed so, must have been the greatest 'More' in the whole world, for such a prayer has never been uttered by any one high priest; my soul is convinced he must have been more than a man. I beg you to tear these words out of your book for me, this will be sufficient, I shall not want the rest." I told him I could not tear out this passage from the New Testament, but that I would gladly give him a quite new book of the New Testament, with which he could do as he liked, and at once gave him one from my bag. He was afraid even to touch it, but begged me to open John xvii. to see if it really was there, just as in my book. I asked him to read it aloud himself, and he should tell me if he had any doubts about it. He read, trembling, and repeated many verses, then a tear fell on the open Gospel. I said, "See, dear brother, Jesus has sweat blood and wept for all mankind, for your soul also, that you may not die but have everlasting life." At this he cried aloud: "Oh, woe! woe! it is too much for me, speak no more; I cannot bear anything now. I came here for the restoration of my health, and now I am worse ill than I was before. I beg you to leave me in peace; I do not want to die here; you will worry me to death." I left the Gospel with him, and promised to leave him in peace until he himself wished to see me, and withdrew without a handshake.

That same evening I received a wire from Budapest that the Professor of the University, Dr. Liebermann—an old man of 78 years, in whose house, since the attempt of his youngest son to commit suicide, I had commenced to hold Bible Readings which were attended by many of the Professors—lay dying, and his wife wished to have me near. Both of them were from highly esteemed families of Vienna,

and in their youth had professed Christianity. Of course I took the first night train for Budapest without again seeing the old patriarch from Alexandrowo. In the coupé were English, Russians, Jews and Hungarians. I was tired and suffering, and prayed God to give me some sleep, but the Jews changed places with the English, and sitting opposite me began to ply me with useless questions, which I tried to evade. I told them my experience with the More Row in Karlsbad, and read them John xvii. The morning began to dawn, and I was still in pain. I asked for a sleeping berth. Next day about noon a fellow traveller stood by me and asked me to come to lunch; I preferred, however, to stay in bed till we reached Budapest, as I knew how much work would be waiting me there.

On arriving I found that the Professor had died, and his body was already in the Lecture Hall of the University. The following afternoon the burial took place with great pomp. All the Professors were assembled about the coffin in the Auditorium, and there, as also at the grave, speeches in praise of the dead Professor and his work, and the books he had written, were delivered by these learned men; I took the last word. The Professors, the Minister, the clergy of all churches stood about the grave with bowed heads. I felt that the Holy Spirit loosed my tongue and gave this testimony: "Christ is my life, and death is my gain." This, dear brother Liebermann, is what you would have me say to your colleagues. Much has been said of the many books that you have written, and of the service which you have rendered to medical science; you have made yourself a great name, but none have spoken of your faith and your spiritual life. I, who often spent hours together with you, could not converse with you about your work and books; the principal theme with us was always how can sinful man have communion with the Holy God. Always and ever it was of faith and spiritual subjects thou didst question. I was often overcome with joy when I saw thee, the great man of learning, as a humble believer in God, longing for salvation, and yearning for the Kingdom of God. Thus to thee science was not opposed to faith; thou hast often observed to me that 'Science, true science, goes parallel with faith, like the two oars of a boat. If with one oar only the boat is worked it but turns in circles in the water; if one would go forward, both oars must be used.' Thou wouldst have me say to thy learned colleagues and students that thou hast drawn science and knowledge from books of man's writing, but faith thou hast received from Christ, the greatest Master, the Saviour who brought salvation to the world; and that if you would be truly wise and happy men you must become followers of Jesus, His scholars and disciples. Only when Jesus has become the true life in us does death become no loss to us, but great gain, the greatest gain, since He is become the bridge to everlasting life." When the service was over many Professors and a minister came

and thanked me for the testimony I had given. Among the relatives who came from Vienna for the funeral, two were still Jews, with whom I spent fully two days, and we afterwards travelled together to Marienbad. On arriving there I found a postcard from a stranger in Karlsbad, with the announcement that the old Jewish patriarch, More Row, with whom I had had the experience I have described in Karlsbad, died suddenly the same night that I had left for Budapest, and in his stiff hand two leaves from a Hebrew book had been found, John xvii., the high priestly prayer of Jesus. Again it was clear to me, as often before, that if we really serve God He Himself guides to souls to whom we are to point the way of Life, as He did Peter to the Centurion, and Philip and the eunuch.

In Marienbad there were fewer people than in Karlsbad, fewer Jews, more quiet, but more of the aristocracy, and of the Jewish aristocracy also. I knocked many days on doors closed to me. In comparison with the weeks just passed, when I seemed to be on the height of Tabor, it was now as if I walked through a gloomy valley. Men's hearts were also closed against me, men who were proud, arrogant, living luxuriously and frivolously. I sometimes thought that God had put me in a corner and bidden me keep quiet. I thank God for my experience of forty years that I never doubted His grace now. If I have very blessed experiences in the work I take myself to task and say, "Beware that you do not become proud as if you had done all yourself. It is the Lord, and always He who works." And if there follow gloomy days which do not please, I say, "Have patience, God does not allow the trees to reach up to heaven; the vine must be pruned, that it may bring forth more fruit."

In Marienbad I was only able to give away some of our mission publications in the cafés, and people were indifferent. At last one man came to my room and entreated me to give him and his wife daily an hour of religious instruction. He explained that they had now been living two years in Frankfurt on Maine, and had lately joined the State church, but had not been prepared for it. Their little daughter, an intelligent child and religiously minded, plies them with questions which they are unable to answer. They wished for religious instruction, therefore, to be able to meet her questions. I had daily not one, but four hours with them over the Bible, two in the mornings, and two in the afternoons. During two weeks we went through the Gospel of John and the Epistle to the Romans. We were seated in an arbour about a table where twelve people could gather, and the lady often invited friends to be present, who sometimes came, but continued to be unresponsive; however, we cannot judge by appearances. God has means and ways for every one. He will show in eternity what fruit there has been from this work in Marienbad.

I went on to Franzenbad, where were many very wealthy folk,



and many sick; also despairing men, physically wrecked, and men plagued with thoughts of suicide. In the hotel where I was there were people given to taking drugs, morphia, cocaine and the like, who were as if possessed by evil spirits; I was compelled to leave the hotel by the orgies that they carried on; it was like hell. In one café only I found a peaceful place, with quiet Jews and their wives, and sought for a way to reach their hearts, in which, by God's grace, some rifts were opened into which the good seed might fall to bring forth fruit for eternity. I remained in Franzenbad only a few days, as I again met a Russian noble whom I came across last year in my mission work in Bad Nauheim. God has done great things for this man, and he hopes that if Russia soon recovers and is healed from the wounds given by the Bolsheviks, he will return to his home, where he has great estates, factories and treasure, which he now wishes to devote to the service of God. He will love the Jews from whom he has received the Scriptures, and of whom the Saviour has come. God certainly willed and blessed the hours spent with the Russian magnate.

I went on from this place to Czecho-Slovakia, those cities which have been lately severed from Hungary. I carried on pioneer work in Pressburg, Galanta, Pöstgen, the bathing resorts of Trenchen, Munkars, Brezinea, and Komoru. The Czechs are suspicious of everything that is undertaken in the annexed places, so I attempted no public addresses, but got into touch with the authorities. In each of these towns just mentioned I stayed two or three days, giving away our publications and seeking out old acquaintances, and serving the Lord wherever He gave me an opportunity.

R. FEINSILBER.

## In the Highways and Byways.

By, J. H. LEWIS.

*November 4th, 1926.*

TO fulfil the wishes of our beloved and much honoured Director of the H.C.T.I., Mr. Baron, who has since then been called Home to be with his Lord, I went to Paris in company with our dear brother Mr. Meyer, who was at the time in London, to be of some help to him among our people there. It is estimated on good authority that there are more than a hundred thousand Jews in Paris.

Of late there has been a great influx of Jewish refugees, mostly from Poland, the majority of them, alas! are poverty stricken, thousands being unemployed. Their features betoken their sufferings, and they resemble sheep without a shepherd, roaming about without any one to care for them. Those who should shepherd them are themselves blind spiritually.

The place of the H.C.T.I. in Paris is indeed an oasis, where many of the lost sheep of Israel are gathered to the green pastures and living waters of God's loving Word, which alone can satisfy their hunger and still their thirst.

As I recall nearly three weeks' experience in Paris, among our people, I praise God. With Mr. Meyer I visited the Jewish quarters several times, and invited the Jews to our Bible readings, and distributed tracts and Gospels in Hebrew, Yiddish and French among them. We also had glorious occasions of bearing testimony to good numbers of our people about the claims of our blessed Lord, as the promised Messiah and Saviour, and that "there is none other name under heaven given among men whereby we must be saved."

We found the people very attentive to the Word, although there were some who would bring forth their objections. Yet, with God's help, we cleared away their misunderstandings and left a good impression on their minds concerning our Lord Jesus. Some of these have since visited our hall, where they heard the Gospel of God's grace more fully. We also met a good number of young Jews who have already been brought under the influence of the Gospel. For example: one day Mr. Meyer and I visited the Jewish students near the University, also outside the passport office close by we met Jews with whom we were privileged to speak about the unsearchable riches in Christ Jesus our Lord. With one young man we had a most profitable conversation. He told us that he was a Persian, and already had a good knowledge of the Truth, having come into contact with American Christians, from whom he has learned much about our adorable Lord. "I love Jesus," he remarked. He listened with much eagerness while we spoke about the Messiah as God's Lamb who bore away the sins of the world. Accepting a Gospel in French, he promised to come to our evening meetings.

*November 5th.*—This evening I went with Mr. Meyer into the Jewish quarter. We gave away a good number of notices about our meetings.

In a boot-repairing shop the man accepted a Yiddish tract and an invitation to the meeting. We asked him about the locality of the synagogue, and he very kindly offered to go with us (probably he thought we wanted to offer prayers there). At first we refused, as we might hinder him from his work, it was also raining, and very heavily. However, we all went, but to our disappointment the synagogue was shut. We were able to speak to the man of the Gospel of our dear Lord, which was quite new to him; he listened with eagerness to our word of testimony. An elderly man, who appeared to be orthodox, who was passing by, overheard us speaking about God, stopped, and said in amazement: "God, in the streets of Paris. Something unusual!" We had a most interesting conversation with the man about man's

condition in the sight of the Holy God and the Messiah, and his vicarious work for sinful man, to which he was very attentive. After quoting Psalm cxliii. 2, that "No man living can be just with God," he said: "This is when God will judge the Nations. No one living shall be just with Him, but when the *whole world* will be called to appear at the Throne of Judgment, Israel will be found righteous in comparison with the rest of the nations, and if the Jewish people would rightly observe two Sabbaths, the Messiah would have appeared long ago." We pointed out the truth to him from the Word of God which was directly contrary to this, to which he was very attentive. Accepting a Yiddish booklet, he left us and we praised God for this precious opportunity.

*November 6th.*—Boulevard de Menilmontant.—This morning I called on a bootmaker. The young man recognised me from last year. "I recognise who you are, and told my wife. I will never turn. I am a Jew, and will remain so, though I am not what I ought to be. We are hated by the Anti-Semites; we are called 'dirty Jews,' but for all that, we will never turn." There was a Jewish workman present. It was sad! Yet, with God's help, I explained to the man his wrong conception about our Lord. I made clear and plain to him the truth of the glorious Gospel of God's infinite love in the Messiah, both men listened with interest. The owner then asked me to come again. The workman came several times to our evening meetings.

*November 8th.*—This morning I was obliged to stay in on account of the unusual rain, which came down in torrents. In this pouring rain, a young man called to see Mr. Meyer. He looked a spectacle of wretchedness and misery, was bootless, and had scarcely any clothing on. Mr. Meyer very kindly gave him some money to purchase boots, and also to procure lodgings. At the same time I had a very profitable conversation with him about the Messiah. He told me that he belonged to Tarnow, near Cracow. He had spent years in the (Jeshivah) college studying the Talmud, in which lore he seemed to be much at home. He knew the Old Testament, and had already attended the Bible readings and became acquainted with a great deal of the Gospel truth.

I had an earnest talk with him about the subject of sin, righteousness and judgment. I pointed out to him that only through the Messiah, Jesus of Nazareth, and His atoning work on Calvary's Cross, can the sinner have forgiveness and reconciliation with the Holy God and experience the joy of his salvation. Finally I gave him a word of exhortation, to seek first God's Kingdom and His righteousness.

In Rue de Pavée I called in the synagogue. In one of the rooms at the entrance I met three elderly Jews. The Lord enabled me to introduce the Messianic subject. I called their attention to the sad and deplorable condition of the Jewish people, and then asked, what has occasioned the nineteen centuries' dispersion and the surpassing

misery? "Because," said one of them, "we have made the land unclean." "Yes," I replied, "alas! it is too true. As the Lord said to the prophet Ezekiel (xxxvi. 17), 'Israel defiled the land.' But why does not Israel arise and get right with God, so that He may be gracious to her, and cleanse her from pollution?" "We will wait till God is willing," said the man. "My friend," I replied, "God is most willing; He has already made provision for us to be cleansed from our sin. He opened a fountain to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness (Zech. xiii. 1) in the person of the Messiah, and now in yearning love has called us by His Anointed, 'Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow.' But, alas! we have rejected the call of God and provoked Him to His face." They seemed to be indifferent about the solemn words, and were reluctant to listen any farther. I left, thanking God for grace to bring before them the subject of His love.

*November 10th.*—Mr. Meyer and I went to the Jewish quarters. The Lord enabled us to witness to a good many Jews about the Messiah, and we gave away a good deal of suitable literature.

We had a very nice time in a restaurant. The busy dinner-hour being passed, we entered into conversation with the owner, a middle-aged man, who was rather humorous. Nevertheless, the Lord, blessed be His Name, gave us grace to speak earnestly, so that he, the waiters and waitresses, listened with great interest to the word of testimony about the Messiah as the only way by which sinful man can draw nigh to a holy and righteous God. We read several passages to them out of the word of God, such as Isa. liii. 6; Jer. xvii. 9, 10. One of the waiters accepted the Epistle to the Hebrews; another, Matthew's Gospel in Hebrew.

In Rue Pali-Kao, I called in the synagogue. It was just after the morning service. The portion of Scripture read was Gen. xxviii. 31. There I met two men in conversation, the older of the two remarked: "I cannot understand—our father Jacob was a prophet and a righteous man—how is it that he was not aware where Laban's gods were hid?" This gave me an opening to testify about our Lord Jesus as the promised Messiah and bringer of peace. I told them that Jacob was no prophet, nor righteous. Far from it, alas! His name bespoke his character. "Is not he rightly named Jacob?" said his brother, "for he hath supplanted me these two times." But, I said, he became a different man when his name was changed from Jacob into Israel, when he wept and made supplication to the angel, the man at the brook Yabok. "Are we not like our father Jacob?" I said, indeed we bear the name Israel, but do our lives bear the character of that sublime and glorious name? Alas! no. But the time will yet come, praise God, when our people, like our father Jacob, will be brought

face to face with the wrestling man, and the Spirit of Grace and supplication will be poured on them; then shall they look on Him whom they have pierced, and they shall mourn over Him. And the result of this broken and humble confession of sin will be pardon, peace with God through the Messiah, the Prince of Peace (Isa. ix. 6). They eagerly listened while I opened the Word to them. The older then said: "I am afraid of this book (O.T.). I don't want to have anything to do with it; it will kill me."

The other man walked with me some distance, listening to me while I further explained some passages of the Sermon on the Mount and Jer. xxxi.: "As I live," said he, "I knew who you were all the time you were speaking to us." He promised to come to our Bible readings.

*November 11th.*—Mr. Meyer and I met Miss Juvelius in a very poor district. There we came into contact with quite a Jewish colony. Some sitting outside, others inside the café, occupying the time with playing dominos and cards, other standing about in groups.

We distributed a good number of invitations, and spoke with them about our Saviour. Some of them heard us gladly, specially a young woman seemed very much interested while I was answering some questions relative to our Lord being the true Messiah. We gave away, too, a good many copies of Yiddish Programmes and Gospels.

One man handed me his address, begging that I should send him some literature. Another asked for a Yiddish Bible. We also visited three poor families. Poor and destitute indeed, but, alas! above all without a knowledge of God and without hope.

When speaking about God and His purposes of sending the Messiah to save us from sins, one of the men interrupted me: "Who is God; define the word God to me." Of course I had to tell them how sad and deplorable it was that a son of Abraham should put such an unnatural question, and to tell them, as Moses did to Israel: "I am that I am" is the God. Jehovah, the God of Abraham, etc. They took some tracts and promised to come to the evening Bible readings.

Passing by a very large business while we were going homewards, I observed a very refined looking man, but was not sure whether he was a Jew, as so many of them resemble the French people. I hesitated for a moment, but then offered him a notice about our services. He looked, then said: "I am a Monotheist." "Will this satisfy a holy and just God?" said I. "Will He indeed be content with your monotheistic creed, while your heart is as cold as ice? He demands absolute obedience. We read in Mal. i. 6: 'A son honoureth his father, and a servant his master; if then I be a father, where is mine honour?' Has He not commanded us, 'Ye shall be holy; for I the Lord your God am holy.'" The young man was silent for a while, then said: "Will you send me a Hebrew Bible; I will pay for it."

May we who love the Lord Jesus not forget to pray for our dear brother Meyer and his helpers in his difficult sphere of labour in Paris.

## Extracts from Miss Cohen's Letter.

I HAVE had many interesting cases in the hospital and out of the hospital. I came in contact with a young couple of believers in Christ from Poland, unbaptized, who have had great difficulty in getting a dwelling. The cheapest are in the poor Jewish quarters, but it soon became known what they were, and they had to suffer in consequence. They were in great need, but through the kindness of friends I have been able to help them somewhat. They are now in a house kept by evangelical Christians, and often come to my house for fellowship and discussion on Scripture points. I am thankful to say that they have not fallen a prey to the Judaizing element and the British-Israel theory, both of which are becoming strong in this poor Jerusalem.

I have also been in touch with a very dear young woman, still a Jewess, who is niece to an earnest Hebrew Christian brother. She is an intelligent, thoughtful girl. One afternoon we read together the first chapter of Genesis in German; at the 26th verse she stopped and said: "To whom was God speaking?" I told her to answer her own question. She thought a minute, and said: "It must have been the Messiah." Then she puzzled over the words, "Our image . . . our likeness," and again said: "Was it the likeness of the Messiah as man?" If the Lord sends the means I am hoping to have her to live with me for a few months and teach her English, so that she can enter the hospital and be trained as a nurse.

A young Jew who had read some of our H.C.T.I. publications in Vienna most earnestly asked for a New Testament in Hebrew. I gave him some more of our publications, which he had not read. I begged him to ask God to open his eyes to see the Truth and to accept it. He said: "I am seeking the Truth; I want to have 'Herz-Friede.'" A young man from Berlin is also earnestly enquiring. Some of his relations have married into Christian families. I came in touch with a highly educated Jewess from North Germany. She came here with her husband, enticed by the Zionists. Both are out of work. I had a long conversation with her, and gave her literature, but I was sorry I had not anything suitable in German to give her.

I have had a trying disappointment in Sarah. In a way one cannot blame her. She could get no work among Christians, and her baby was a hindrance in her going out to work. Also she did not receive fair treatment from one Christian quarter. She was offered a post in a Jewish Babies' Welfare as cook, in the German Colony. Her baby is taken care of, and her little girl of five sent to a "Gan." She gets £4 a month and board and lodging. She promised to come



and see me, but has not done so yet. I went to see her; she told me: "I believe in our Jesus, but what can I do, I must be silent." She needs to be much prayed for.

I have not done quite so much visiting, but have had people come to me. Among them several beggars sent to me by these Judaizing Missions.

## Among the Women and Children.

By Miss FRIEDRICH.

THE departure of our beloved and highly esteemed Director has brought us great heartache, and we miss him unspeakably; yet not only do we miss him, but he is missed by thousands beside. We, however, who have had the great privilege of living so near him can testify of his wonderful walk with the Lord, and of his Christ-like dealings with men.

Words fail to express all that he meant to us. We can praise the Lord for having given him to us, and his memory is very sweet.

Our sorrow is mingled with joy for his sake, knowing that he is at rest in the presence of his Lord and Master, Whom he so loved and so faithfully served.

We praise the Lord that in His infinite love He has spared us and the work our dear Mrs. Baron, who has been so very ill; our anxiety for her was great, for we love and esteem her highly.

By the grace of God we have reached the close of another year, and we can truly say that the Lord has been with us and has helped us in our daily efforts to bring our dear people the glad news of God's redeeming love in giving the Lord Jesus, His only begotten Son, to be the propitiation for our sins.

The Word of God has been taught to the dear mothers and the children, and in some cases we have seen with thankfulness that lives have been changed by it, and we praise the Lord for this. At the present both young and old are looking forward to the Christmas treats—and all of them alike will miss the loving personality of our beloved Director; but we know and impress upon them all that our Lord and Master will be in our midst, for He has promised: "Lo, I am with you always."

A young lady knits beautiful baby shoes, price 1/3 per pair (postage extra), sold for the benefit of the Mission. Address, Miss N. CULVER, "Kildare," Pierremont Avenue, Broadstairs.

We think the following extract from the late Dr. Adolph Saphir's book "The Hidden Life," will be found a very helpful message at the close of the year.

The life of faith is the life which breathes the atmosphere of eternity, which looks on the things unseen and eternal, and beholds the glory of God. And as the heavenly citizenship is ours while we are still walking on earth, so the eternal life is ours though we are still in time. In the most transitory and earthly things, such as eating and drinking, we are to keep in view the eternal ocean, the glory of God. In the midst of cares and sorrows, toil and labour, conflict and struggle, we have a still deeper and more real possession, even that hidden life in which there is no pause and no change, but perennial sunshine and inexhaustible fulness, perfect rest and the peace which passeth understanding. Part of the daily bread which our heavenly Father gives to His children on earth is to enter daily into the secret place of the most high, and to be in eternity. Eternity is wrought into time. He who lives in eternity finds time and strength for every good work which God lays before him.

But not merely is time as eternity, but eternity is as time. We look forward to another age. We await the Lord's return and the Father's house, in which are many mansions. It is this same Jesus who loved us and redeemed us, who is now dwelling in our hearts by faith, who will come again and receive us to Himself, that we may thus be for ever with the Lord. It doth not yet appear what we shall be, but it is no vague, shadowy, and colourless infinity to which we look forward. Even now we know and love God; we have union and communion with Jesus, the Son of the Father; we have fellowship with the brethren; we praise and serve, nay, we rejoice with joy unspeakable and full of glory. Even at present we are come to Mount Zion and the heavenly Jerusalem, and the angels of God worship by ministering unto us the heirs of salvation. When the Lord returns, the hidden life and the hidden glory will become manifest. Without imperfection and sin, without conflict and danger, delivered from all bondage and sorrow, we shall be with Jesus and the saints in perfect love, and in the joy of perfect service. Eternity is to us as time, the age to come, the continuation, the manifestation, and perfection of our present and true existence.

It is the Lord Jesus who gives this eternal life; in Him only can we find rest. How soon in our earthly existence do we become conscious that we are not at rest! We remember childhood. "The young spirit has awakened out of eternity, and knows not what we mean by time. As yet, time is no fast-hurrying stream, but a sportful, sunlit ocean." But how soon do we leave this mysterious morning-land of our earthly life, and discover that we are imprisoned in darkness and in sin! It is man's misery which bespeaks his grandeur lost. It is because he is a dethroned king that he feels unhappy without the royal spirit, dignity, and power. It is because he is fallen—he who was created in God's image—that he feels hampered and fettered when he sees himself the creature of time, surrounded with things that perish, and unable to find anywhere that "type of perfect in his mind." If we had no idea of eternity, could we have the idea of time, and feel the sadness and bondage of it? If there is no fountain of living water, whence and why our thirst? If there is no heaven, no eternity, who has invented the language of the human heart, the deep sigh, though all the waters of this life have been tasted?

But, blessed be God, Jesus has come! The life was manifested, and we have seen it, even that eternal life which was with the Father. He has come to give rest unto the weary and heavy-laden, light to the heart, and all is real, divine, eternal, inexhaustible. Not as the world giveth, for the world does not give freely; it only lends to recall, it only exchanges and barter, often taking more and better things from us than it bestows. The world's gifts are not what they seem to be. They do not enrich the heart; they do not last; and, above all, they are dead things which cannot give life. But Jesus gives, and gives Himself. Himself is the light, the life, the peace. God and man, eternal and in time, sinless and a Saviour, the Holy One and Redeemer; there is no question, no longing, no disease, which He does not solve, fulfil, heal. He is the way, where before we saw no way, no possibility of either departure out of our misery, or arrival in the far-off eternal city. Only by Him can we come to the fountain of living water, to the Father.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from September 1st to December 14th, 1926.

[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 | Date.   | Receipt | Date.   | Receipt | Date.   | Receipt |
|----------|---------|---------|---------|---------|---------|---------|---------|
| 1926.    | No.     | 1926.   | No.     | 1926.   | No.     | 1926.   | No.     |
| Sept. 1. | 184     | Oct. 2. | 246     | Oct. 2. | 246     | Oct. 2. | 246     |
| " 1.     | 184     | " 2.    | 247     | " 2.    | 247     | " 2.    | 247     |
| " 1.     | 185     | " 2.    | 248     | " 2.    | 248     | " 2.    | 248     |
| " 1.     | 186     | " 2.    | 249     | " 2.    | 249     | " 2.    | 249     |
| " 1.     | 187     | " 2.    | 250     | " 2.    | 250     | " 2.    | 250     |
| " 1.     | 188     | " 2.    | 251     | " 2.    | 251     | " 2.    | 251     |
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| " 1.     | 191     | " 2.    | 254     | " 2.    | 254     | " 2.    | 254     |
| " 1.     | 192     | " 2.    | 255     | " 2.    | 255     | " 2.    | 255     |
| " 1.     | 193     | " 2.    | 256     | " 2.    | 256     | " 2.    | 256     |
| " 1.     | 194     | " 2.    | 257     | " 2.    | 257     | " 2.    | 257     |
| " 1.     | 195     | " 2.    | 258     | " 2.    | 258     | " 2.    | 258     |
| " 1.     | 196     | " 2.    | 259     | " 2.    | 259     | " 2.    | 259     |
| " 1.     | 197     | " 2.    | 260     | " 2.    | 260     | " 2.    | 260     |
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| " 1.     | 199     | " 2.    | 262     | " 2.    | 262     | " 2.    | 262     |
| " 1.     | 200     | " 2.    | 263     | " 2.    | 263     | " 2.    | 263     |
| " 1.     | 201     | " 2.    | 264     | " 2.    | 264     | " 2.    | 264     |
| " 1.     | 202     | " 2.    | 265     | " 2.    | 265     | " 2.    | 265     |
| " 1.     | 203     | " 2.    | 266     | " 2.    | 266     | " 2.    | 266     |
| " 1.     | 204     | " 2.    | 267     | " 2.    | 267     | " 2.    | 267     |
| " 1.     | 205     | " 2.    | 268     | " 2.    | 268     | " 2.    | 268     |
| " 1.     | 206     | " 2.    | 269     | " 2.    | 269     | " 2.    | 269     |
| " 1.     | 207     | " 2.    | 270     | " 2.    | 270     | " 2.    | 270     |
| " 1.     | 208     | " 2.    | 271     | " 2.    | 271     | " 2.    | 271     |
| " 1.     | 209     | " 2.    | 272     | " 2.    | 272     | " 2.    | 272     |
| " 1.     | 210     | " 2.    | 273     | " 2.    | 273     | " 2.    | 273     |
| " 1.     | 211     | " 2.    | 274     | " 2.    | 274     | " 2.    | 274     |
| " 1.     | 212     | " 2.    | 275     | " 2.    | 275     | " 2.    | 275     |
| " 1.     | 213     | " 2.    | 276     | " 2.    | 276     | " 2.    | 276     |
| " 1.     | 214     | " 2.    | 277     | " 2.    | 277     | " 2.    | 277     |
| " 1.     | 215     | " 2.    | 278     | " 2.    | 278     | " 2.    | 278     |
| " 1.     | 216     | " 2.    | 279     | " 2.    | 279     | " 2.    | 279     |
| " 1.     | 217     | " 2.    | 280     | " 2.    | 280     | " 2.    | 280     |
| " 1.     | 218     | " 2.    | 281     | " 2.    | 281     | " 2.    | 281     |
| " 1.     | 219     | " 2.    | 282     | " 2.    | 282     | " 2.    | 282     |
| " 1.     | 220     | " 2.    | 283     | " 2.    | 283     | " 2.    | 283     |
| " 1.     | 221     | " 2.    | 284     | " 2.    | 284     | " 2.    | 284     |
| " 1.     | 222     | " 2.    | 285     | " 2.    | 285     | " 2.    | 285     |
| " 1.     | 223     | " 2.    | 286     | " 2.    | 286     | " 2.    | 286     |
| " 1.     | 224     | " 2.    | 287     | " 2.    | 287     | " 2.    | 287     |
| " 1.     | 225     | " 2.    | 288     | " 2.    | 288     | " 2.    | 288     |
| " 1.     | 226     | " 2.    | 289     | " 2.    | 289     | " 2.    | 289     |
| " 1.     | 227     | " 2.    | 290     | " 2.    | 290     | " 2.    | 290     |
| " 1.     | 228     | " 2.    | 291     | " 2.    | 291     | " 2.    | 291     |
| " 1.     | 229     | " 2.    | 292     | " 2.    | 292     | " 2.    | 292     |
| " 1.     | 230     | " 2.    | 293     | " 2.    | 293     | " 2.    | 293     |
| " 1.     | 231     | " 2.    | 294     | " 2.    | 294     | " 2.    | 294     |
| " 1.     | 232     | " 2.    | 295     | " 2.    | 295     | " 2.    | 295     |
| " 1.     | 233     | " 2.    | 296     | " 2.    | 296     | " 2.    | 296     |
| " 1.     | 234     | " 2.    | 297     | " 2.    | 297     | " 2.    | 297     |
| " 1.     | 235     | " 2.    | 298     | " 2.    | 298     | " 2.    | 298     |
| " 1.     | 236     | " 2.    | 299     | " 2.    | 299     | " 2.    | 299     |
| " 1.     | 237     | " 2.    | 300     | " 2.    | 300     | " 2.    | 300     |
| " 1.     | 238     | " 2.    | 301     | " 2.    | 301     | " 2.    | 301     |
| " 1.     | 239     | " 2.    | 302     | " 2.    | 302     | " 2.    | 302     |
| " 1.     | 240     | " 2.    | 303     | " 2.    | 303     | " 2.    | 303     |
| " 1.     | 241     | " 2.    | 304     | " 2.    | 304     | " 2.    | 304     |
| " 1.     | 242     | " 2.    | 305     | " 2.    | 305     | " 2.    | 305     |
| " 1.     | 243     | " 2.    | 306     | " 2.    | 306     | " 2.    | 306     |
| " 1.     | 244     | " 2.    | 307     | " 2.    | 307     | " 2.    | 307     |
| " 1.     | 245     | " 2.    | 308     | " 2.    | 308     | " 2.    | 308     |
| " 1.     | 246     | " 2.    | 309     | " 2.    | 309     | " 2.    | 309     |
| " 1.     | 247     | " 2.    | 310     | " 2.    | 310     | " 2.    | 310     |

| Date.    | Receipt | Date.    | Receipt | Date.   | Receipt | Date.   | Receipt |
|----------|---------|----------|---------|---------|---------|---------|---------|
| 1926.    | No.     | 1926.    | No.     | 1926.   | No.     | 1926.   | No.     |
| Oct. 21. | 311     | Nov. 12. | 378     | Dec. 1. | 410     | Dec. 1. | 410     |
| " 21.    | 312     | " 12.    | 379     | " 1.    | 411     | " 1.    | 411     |
| " 21.    | 313     | " 12.    | 380     | " 1.    | 412     | " 1.    | 412     |
| " 21.    | 314     | " 12.    | 381     | " 1.    | 413     | " 1.    | 413     |
| " 21.    | 315     | " 12.    | 382     | " 1.    | 414     | " 1.    | 414     |
| " 21.    | 316     | " 12.    | 383     | " 1.    | 415     | " 1.    | 415     |
| " 21.    | 317     | " 12.    | 384     | " 1.    | 416     | " 1.    | 416     |
| " 21.    | 318     | " 12.    | 385     | " 1.    | 417     | " 1.    | 417     |
| " 21.    | 319     | " 12.    | 386     | " 1.    | 418     | " 1.    | 418     |
| " 21.    | 320     | " 12.    | 387     | " 1.    | 419     | " 1.    | 419     |
| " 21.    | 321     | " 12.    | 388     | " 1.    | 420     | " 1.    | 420     |
| " 21.    | 322     | " 12.    | 389     | " 1.    | 421     | " 1.    | 421     |
| " 21.    | 323     | " 12.    | 390     | " 1.    | 422     | " 1.    | 422     |
| " 21.    | 324     | " 12.    | 391     | " 1.    | 423     | " 1.    | 423     |
| " 21.    | 325     | " 12.    | 392     | " 1.    | 424     | " 1.    | 424     |
| " 21.    | 326     | " 12.    | 393     | " 1.    | 425     | " 1.    | 425     |
| " 21.    | 327     | " 12.    | 394     | " 1.    | 426     | " 1.    | 426     |
| " 21.    | 328     | " 12.    | 395     | " 1.    | 427     | " 1.    | 427     |
| " 21.    | 329     | " 12.    | 396     | " 1.    | 428     | " 1.    | 428     |
| " 21.    | 330     | " 12.    | 397     | " 1.    | 429     | " 1.    | 429     |
| " 21.    | 331     | " 12.    | 398     | " 1.    | 430     | " 1.    | 430     |
| " 21.    | 332     | " 12.    | 399     | " 1.    | 431     | " 1.    | 431     |
| " 21.    | 333     | " 12.    | 400     | " 1.    | 432     | " 1.    | 432     |
| " 21.    | 334     | " 12.    | 401     | " 1.    | 433     | " 1.    | 433     |
| " 21.    | 335     | " 12.    | 402     | " 1.    | 434     | " 1.    | 434     |
| " 21.    | 336     | " 12.    | 403     | " 1.    | 435     | " 1.    | 435     |
| " 21.    | 337     | " 12.    | 404     | " 1.    | 436     | " 1.    | 436     |
| " 21.    | 338     | " 12.    | 405     | " 1.    | 437     | " 1.    | 437     |
| " 21.    | 339     | " 12.    | 406     | " 1.    | 438     | " 1.    | 438     |
| " 21.    | 340     | " 12.    | 407     | " 1.    | 439     | " 1.    | 439     |
| " 21.    | 341     | " 12.    | 408     | " 1.    | 440     | " 1.    | 440     |
| " 21.    | 342     | " 12.    | 409     | " 1.    | 441     | " 1.    | 441     |
| " 21.    | 343     | " 12.    | 410     | " 1.    | 442     | " 1.    | 442     |
| " 21.    | 344     | " 12.    | 411     | " 1.    | 443     | " 1.    | 443     |
| " 21.    | 345     | " 12.    | 412     | " 1.    | 444     | " 1.    | 444     |
| " 21.    | 346     | " 12.    | 413     | " 1.    | 445     | " 1.    | 445     |
| " 21.    | 347     | " 12.    | 414     | " 1.    | 446     | " 1.    | 446     |
| " 21.    | 348     | " 12.    | 415     | " 1.    | 447     | " 1.    | 447     |
| " 21.    | 349     | " 12.    | 416     | " 1.    | 448     | " 1.    | 448     |
| " 21.    | 350     | " 12.    | 417     | " 1.    | 449     | " 1.    | 449     |
| " 21.    | 351     | " 12.    | 418     | " 1.    | 450     | " 1.    | 450     |
| " 21.    | 352     | " 12.    | 419     | " 1.    | 451     | " 1.    | 451     |
| " 21.    | 353     | " 12.    | 420     | " 1.    | 452     | " 1.    | 452     |
| " 21.    | 354     | " 12.    | 421     | " 1.    | 453     | " 1.    | 453     |
| " 21.    | 355     | " 12.    | 422     | " 1.    | 454     | " 1.    | 454     |
| " 21.    | 356     | " 12.    | 423     | " 1.    | 455     | " 1.    | 455     |
| " 21.    | 357     | " 12.    | 424     | " 1.    | 456     | " 1.    | 456     |
| " 21.    | 358     | " 12.    | 425     | " 1.    | 457     | " 1.    | 457     |
| " 21.    | 359     | " 12.    | 426     | " 1.    | 458     | " 1.    | 458     |
| " 21.    | 360     | " 12.    | 427     | " 1.    | 459     | " 1.    | 459     |
| " 21.    | 361     | " 12.    | 428     | " 1.    | 460     | " 1.    | 460     |
| " 21.    | 362     | " 12.    | 429     | " 1.    | 461     | " 1.    | 461     |
| " 21.    | 363     | " 12.    | 430     | " 1.    | 462     | " 1.    | 462     |
| " 21.    | 364     | " 12.    | 431     | " 1.    | 463     | " 1.    | 463     |
| " 21.    | 365     | " 12.    | 432     | " 1.    | 464     | " 1.    | 464     |
| " 21.    | 366     | " 12.    | 433     | " 1.    | 465     | " 1.    | 465     |
| " 21.    | 367     | " 12.    | 434     | " 1.    | 466     | " 1.    | 466     |
| " 21.    | 368     | " 12.    | 435     | " 1.    | 467     | " 1.    | 467     |
| " 21.    | 369     | " 12.    | 436     | " 1.    | 468     | " 1.    | 468     |
| " 21.    | 370     | " 12.    | 437     | " 1.    | 469     | " 1.    | 469     |
| " 21.    | 371     | " 12.    | 438     | " 1.    | 470     | " 1.    | 470     |
| " 21.    | 372     | " 12.    | 439     | " 1.    | 471     | " 1.    | 471     |
| " 21.    | 373     | " 12.    | 440     | " 1.    | 472     | " 1.    | 472     |
| " 21.    | 374     | " 12.    | 441     | " 1.    | 473     | " 1.    | 473     |
| " 21.    | 375     | " 12.    | 442     | " 1.    | 474     | " 1.    | 474     |
| " 21.    | 376     | " 12.    | 443     | " 1.    | 475     | " 1.    | 475     |
| " 21.    | 377     | " 12.    | 444     | " 1.    | 476     | " 1.    | 476     |

| Date.   | Receipt | No.                                           | £   | s. | d.      | Date.    | Receipt | No.           | £  | s. | d.          |
|---------|---------|-----------------------------------------------|-----|----|---------|----------|---------|---------------|----|----|-------------|
| 1926.   |         |                                               |     |    |         | 1926.    |         |               |    |    |             |
| Dec. 7. | 446     | ..                                            | ..  | .. | 2 0 0   | Dec. 10. | 468     | ..            | .. | .. | 0 0 0       |
| " 7.    | 447     | ..                                            | ..  | .. | 0 5 0   | " 10.    | 469     | ..            | .. | .. | 0 5 0       |
| " 7.    | 448     | Pub., 25. 6d.                                 | ..  | .. | 1 2 6   | " 10.    | ..      | ..            | .. | .. | 0 2 6       |
| " 7.    | 449     | ..                                            | ..  | .. | 0 2 0   | " 10.    | ..      | ..            | .. | .. | 0 7 6       |
| " 7.    | 450     | Pub., 25. 6d.                                 | ..  | .. | 5 0 0   | " 11.    | 470     | ..            | .. | .. | 11 10 0     |
| " 8.    |         | Balance of Legacy of the late Mrs. J. Townley | ..  | .. | 10 14 9 | " 11.    | 471     | Pub.          | .. | .. | 0 2 6       |
| " 8.    |         | Pub.                                          | ..  | .. | 0 2 6   | " 11.    | 472     | ..            | .. | .. | 0 5 0       |
| " 8.    | 451     | Pub., 25. 6d.                                 | ..  | .. | 0 6 0   | " 11.    | 473     | ..            | .. | .. | 3 16 0      |
| " 8.    | 452     | Pub., 25. 6d.                                 | ..  | .. | 0 5 0   | " 11.    | 474     | Pub.          | .. | .. | 0 11 0      |
| " 8.    | 453     | ..                                            | ..  | .. | 1 0 0   | " 11.    | 475     | ..            | .. | .. | 1 10 9      |
| " 8.    | 454     | ..                                            | ..  | .. | 1 10 0  | " 11.    | 476     | Spallt        | .. | .. | ..          |
| " 8.    | 455     | Pub., 25. 6d.                                 | ..  | .. | 2 7 0   | " 13.    | 477     | ..            | .. | .. | 1 0 0       |
| " 8.    | 456     | ..                                            | ..  | .. | 2 0 0   | " 13.    | 478     | ..            | .. | .. | 1 0 0       |
| " 8.    | 457     | P.                                            | ..  | .. | 0 10 0  | " 13.    | 479     | ..            | .. | .. | 0 10 0      |
| " 8.    | 458     | ..                                            | ..  | .. | 0 10 0  | " 13.    | 480     | Pub., 25. 6d. | .. | .. | 0 10 6      |
| " 8.    | 459     | ..                                            | ..  | .. | 0 7 0   | " 13.    | 481     | Pub., 25. 6d. | .. | .. | 2 0 0       |
| " 9.    | 460     | ..                                            | ..  | .. | 1 0 0   | " 13.    | 482     | ..            | .. | .. | 3 0 0       |
| " 9.    | 461     | P.                                            | ..  | .. | 0 10 0  | " 14.    | 483     | Pub., 25. 6d. | .. | .. | 1 2 6       |
| " 9.    | 462     | ..                                            | ..  | .. | 1 0 0   | " 14.    | 484     | ..            | .. | .. | 1 10 0      |
| " 9.    | 463     | Pub., 25. 6d.                                 | ..  | .. | 2 2 6   | " 14.    | 485     | ..            | .. | .. | 1 0 0       |
| " 9.    | 464     | Pub., 25. 6d.                                 | ..  | .. | 5 2 6   | " 14.    | 486     | ..            | .. | .. | 0 10 0      |
| " 9.    | 465     | Missionary Representations in Palestine       | 150 | 0  | 0       | " 14.    | 487     | ..            | .. | .. | 0 5 0       |
| " 10.   | 466     | M.                                            | ..  | .. | 2 10 0  | " 8.     | 521     | ..            | .. | .. | 389 17 5    |
| " 10.   | 467     | Pub., 25. 6d.                                 | ..  | .. | 2 0 0   |          |         |               |    |    |             |
|         |         |                                               |     |    |         |          |         |               |    |    | £2,072 10 5 |

Mrs. Baron gratefully acknowledges the receipt of the following gifts for the poor, from September 18th to December 2nd. 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 infant's. For lack of space garments are numbered under these letters.

Mrs. B., various m. and w.; Mrs. J., various w.; Mrs. S., 1 m.; Miss H., 14 ch.; W. S. C., 3 m.; Anon., 4 w., 9 ch.; Mrs. Q., m. and w.; Miss M. A. D., various w. and ch.; Anon., 1 ch., 4 prs. socks; W. P. F., 3 m., 1 pr. boots, and various; Mrs. H., various w., 3 prs. boots, etc.; Miss C., 10 w., 2 ch., and various; Miss M., 3 w.; Mrs. B., 14 b., 1 pr. boots, etc.; Mrs. Y., 42 w., 8 m., 10 ch., 8 inf.; Anon., 1 ch., 1 w.; Mrs. S., various w. and ch.; Mrs. R., 2 w., 1 ch., 1 pr. sandals, 1 cover, etc.; Anon., 6 m.; Mrs. S., 18 ch.; Mrs. D., 6 w., 21 ch., 2 m., 7 prs. stockings; Mrs. R., 14 ch., 1 pr. boots;

Mrs. M., 2 w.; Miss R., 6 w., 2 prs. stockings, various; Anon., 5 m.; Mrs. S., 7 m., 9 ch., 4 prs. socks, bats, etc.; Miss H., 25 w., 3 prs. shoes, etc.; Mrs. S., 2 yards materials; Miss G., 15 yards material; Mrs. T., Sewing Party, 31 articles for w. and ch.; Anon., various w.; Miss N., 5 w., 1 ch., 2 prs. stockings, 2 prs. socks; Misses C., 1 m., 1 w.; Miss S., 5 w.; Mrs. B., various w. and ch.; Mrs. R., 3 w., 1 g.; Miss C., various w.; Mrs. G., various w., 9 prs. boots; Anon., 2 w., 1 prs. shoes; Misses C., various w.; Mrs. F., various m., w., and ch.

### The Hebrew Christian Testimony to Israel.

#### BUILDING FUND ACCOUNT.

SUMMARY OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 14TH DECEMBER, 1926.

| Dr.                                      | £       | s.  | d. | Cr.                                      | £                                      | s. | d.        |
|------------------------------------------|---------|-----|----|------------------------------------------|----------------------------------------|----|-----------|
| RECEIPTS.                                |         |     |    | PAYMENTS.                                |                                        |    |           |
| Mission House, 139, Whitechapel Road, E. |         |     |    | Mission House, 139, Whitechapel Road, E. |                                        |    |           |
| To Rents Received to Michaelmas, 1926..  |         |     |    | By Property Tax and Rent                 |                                        |    |           |
|                                          | 30      | 4   | 0  | Collectors' Commission                   | 7                                      | 2  | 0         |
|                                          |         |     |    | " Repairs, Furnishing, &c.               | 142                                    | 0  | 10        |
|                                          |         |     |    | " Architects' Fees                       | 3                                      | 3  | 0         |
|                                          |         |     |    |                                          | 152                                    | 5  | 10        |
| TOTAL RECEIPTS FOR THE YEAR              |         |     |    | 31, Radnor Avenue, Harrow.               |                                        |    |           |
|                                          | 30      | 4   | 0  | " Repairs                                | 4                                      | 18 | 6         |
| " Balance in hand, 14th December, 1925   |         |     |    | TOTAL PAYMENTS FOR THE YEAR              |                                        |    |           |
|                                          |         |     |    |                                          | 157                                    | 4  | 4         |
|                                          | At Bank | 166 | 12 | 4                                        | " Balance in hand, 14th December, 1926 |    |           |
|                                          |         |     |    |                                          | At Bank                                | 39 | 12        |
|                                          |         |     |    |                                          |                                        | 0  |           |
|                                          |         |     |    |                                          |                                        |    | £196 16 4 |

We have examined the above Account with the Books, Vouchers and Bankers' Pass Book, and find it correct.  
Finbury Circus House, London, E.C.2.  
22nd December, 1926.

HILL, VELLACOTT & CO.,  
Chartered Accountants.

### The Hebrew Christian

SUMMARY OF RECEIPTS AND PAYMENTS FOR

### Testimony to Israel.

THE YEAR ENDED 14th DECEMBER, 1926.

Cr.

| Dr.                                                                                                           | £     | s. | d. | Cr.                                                                                                                 | £     | s. | d.           |
|---------------------------------------------------------------------------------------------------------------|-------|----|----|---------------------------------------------------------------------------------------------------------------------|-------|----|--------------|
| RECEIPTS.                                                                                                     |       |    |    | PAYMENTS.                                                                                                           |       |    |              |
| To Contributions, Sale of Publications, etc., for General Mission Fund, acknowledged in The Scattered Nation— |       |    |    | By Rates, Lighting, Furnishing, Repairs to Mission House                                                            |       |    |              |
| April, 1926..                                                                                                 | 1,841 | 2  | 11 | " Allowances to Missionaries and Occasional Helpers                                                                 | 186   | 5  | 10           |
| July, ..                                                                                                      | 1,819 | 7  | 3  | " Amounts remitted for Expenses of work abroad, viz.: Hungary, Berlin, Paris and Palestine                          | 1,453 | 16 | 10           |
| Oct., ..                                                                                                      | 3,210 | 6  | 1  | " Relief of Poor Jews and Converts                                                                                  | 2,327 | 19 | 6            |
| Jan., 1927..                                                                                                  | 2,072 | 10 | 5  | " Amounts remitted abroad for Relief in Russia, Central and Eastern Europe                                          | 329   | 6  | 6            |
|                                                                                                               |       |    |    | " Bibles and Mission Publications, including "Zechariah" and "Shepherd of Israel"                                   | 50    | 0  | 0            |
| " Interest on Gifts of 71 Obligations, Paris, Lyons, and Mediterranean Railway and War Loan                   | 96    | 6  | 8  | " Cost of The Scattered Nation                                                                                      | 481   | 11 | 9            |
| " Interest on Deposit Accounts...                                                                             | 121   | 16 | 11 | " Postal Mission to Jews. Postage of The Scattered Nation and General Postages...                                   | 285   | 12 | 8            |
|                                                                                                               |       |    |    | " Cost of Mission Journeys to Holland, Poland, Jugo-Slavia, Roumania, Hungary, etc.                                 | 101   | 14 | 2            |
|                                                                                                               |       |    |    | " Mission House Expenses, Housekeeping, Wages, Food for Poor Jews, Papers for Reading Room, Stationery, Fares, etc. | 178   | 18 | 8            |
|                                                                                                               |       |    |    | " Amounts transferred to Deposit Account, General                                                                   | 945   | 19 | 9            |
|                                                                                                               |       |    |    | " Total Payments for the Year...                                                                                    | 2,850 | 0  | 0            |
| " Total Receipts for the Year                                                                                 | 9,121 | 10 | 3  | " Balance in hand, 14th December, 1926:—                                                                            |       |    |              |
| " Balance in hand, 14th December, 1925:—                                                                      |       |    |    | At Bank                                                                                                             | 706   | 10 | 6            |
| At Bank                                                                                                       | 352   | 10 | 2  | In hand                                                                                                             | 31    | 15 | 8            |
| In hand                                                                                                       | 35    | 11 | 5  |                                                                                                                     |       |    |              |
|                                                                                                               |       |    |    |                                                                                                                     |       |    | £9,529 11 10 |

We have examined the above Account with the Books, Vouchers, and Bankers' Pass Book, and find it correct.  
Finbury Circus House, London, E.C.2.  
22nd December, 1926.

HILL, VELLACOTT & CO.,  
Chartered Accountants.