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THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 130.

APRIL, 1927.

"We have found the Messiah."

BY DAVID BARON.

(Continued from the last No. of THE SCATTERED NATION.)

"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 under 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. 43-51.

WE read that on the morrow, Jesus was about to start forth on His return from the vicinity of the Jordan to Galilee, and He "findeth Philip." It is probable that Philip knew our Lord Jesus before, for he was a Galilean from the same city as Andrew and Peter; and very probably also a disciple of John the Baptist. That a preparation work had been going on in Philip's heart and mind is clear from the ready response to the call "Follow Me."

Somewhere on the way, or it may be on arriving at their destination, Philip found his friend Nathanael, who evidently also belonged to the company of the disciples of John the Baptist. To him he opens his heart in that comprehensive and most significant announcement, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." This is a fuller announcement than that which Andrew first made to his brother Simon. Every word of this declaration is of significance. "We," he says, "have found Him." As a matter of fact and history it was Jesus who found Philip, but it is true also that Philip found Jesus; for there is always a mutual seeking and finding between the Good Shepherd and those who constitute His flock. "We," that is Andrew, Peter and John and James, and they are representatives of those hundreds and thousands in Israel since their day who have made the same joyful discovery and proclamation to others. We notice also in this "We" a characteristic

of true discipleship, which is to attach itself to all that truly belongs to Christ. In days of apostasy it may be a necessity for followers of Jesus to separate even from those who profess His Name, but it is not the ideal. There is much greater force in the confession of this united corporate "We," if it is a unity in the Spirit, than that of a single individual, however sincere and fervent that may be.

"We have found Him," he says, "of whom Moses in the Law and the prophets did write." Every word of this confession is of great importance. We are told now-a-days that Moses never wrote the Law. Indeed, some have gone as far as to deny that such a person as Moses ever existed—and this in the name of criticism! For our part we are thoroughly convinced that those first disciples of Jesus—in whose words we have a reflection of the mind of the Jewish people at the time, and the whole Jewish nation who for centuries before Christ came, and I may say also since He came, believed that Moses did write the Law—knew better than our very "modern" critics.

"Modern conservative Judaism," writes an English Rabbi in a little handbook on Judaism, "adheres to the belief that the whole of the Pentateuch is from the hand of Moses written by the inspiration of God. With the exception of the last few verses of Deuteronomy describing the death of Moses, no question of its authenticity ever perturbed the Jewish mind. The Torah (the Law) forms the basis of Judaism, and on the principles and laws outlined there is built up the whole structure which we understand by the word Judaism."*

In the thirteen articles of Faith which were formulated by Maimonides in the twelfth century, and which originally appeared in his commentary to the Mishna Sanhedrin, eventually became the authorised creed of the synagogue, and is still repeated daily in the public devotions of all orthodox Jews; articles 7 and 8 are as follows:—

"I believe with a perfect faith that the prophecy of Moses our Master—peace be upon Him!—was true, and that he was the chief of the prophets, both of those that preceded him and of those that followed him."

"I believe with a perfect faith that the Law which we possess now is the same that hath been given to Moses our Master—peace be upon him!"

But one greater than Maimonides, or even than Philip and the apostles, bore witness that Moses wrote the Law. In the 5th chapter of this same Gospel Jesus says to the Scribes and Pharisees: "If ye believed Moses, ye would believe me; for he wrote of me." This is a very important two-fold declaration. Moses did write the Law, and in that Law Jesus said "he wrote of me." Now I know that many Jews

* "Judaism," by Ephraim Levine, M.A.

who are ready to admit the first statement, challenge the second. Some are ready to admit that the *prophets* spoke of a Messiah, but where is there anything about a Messiah in the Law? But I think if we honestly study the writings of Moses we shall find that he had a great deal to say about the Messiah. When, for instance, Moses recorded God's word to the serpent after he beguiled Eve: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel"—was not that a great promise about the Messiah? This verse has been rightly called the *Prot-Evangelium*—the first or original Gospel. The Jews themselves from the most ancient times regarded "the serpent" who tempted Eve as the old serpent or the devil, who thus brought about the fall and man's enslavement to sin, the consequence of which is death. The announcement therefore of the coming of one who would overcome the serpent is the first promise of redemption that we have in the Bible, and it might be said to contain in germ almost everything that is unfolded in later Messianic prophecy in reference to the person and the work of the Messiah. Already from the very beginning it is here indicated that the coming Redeemer was to be "the seed of the woman" not the seed of man, which in the light of later revelation was a hint of His supernatural birth. Then we see also here from the very beginning what His work was to be—"He shall bruise thy head," which in the briefest possible way sets forth what is more fully stated in later Scripture, viz.: that to this end is the Messiah or Son of God manifested that "He might destroy the works of the devil";* and we have also here the hint that His great work will not be accomplished without suffering to Himself, for while He bruises the serpent's head, the serpent is permitted to bruise His heel.

Then when Moses recorded, in the 12th chapter of Genesis, God's great seven-fold promise to Abraham which culminates in what has been called the golden promise in the Bible: "In thee (to which later on is added "and in thy seed") all the families of the earth shall be blessed"—was not that a great Messianic prophecy? In and through whom else than in the Redeemer could all the families of the earth—all the Gentile nations—be blessed? As a matter of fact, we already see at any rate the partial fulfilment of this great promise in Jesus of Nazareth, for since His appearing many millions from among all the families of the earth have been blessed in the God of Israel, and apart from Him no blessing has come to the nations through the Jewish people.

Then in the 49th chapter, in the words of dying Jacob, also recorded by Moses, "The sceptre shall not depart from Judah nor a law-giver (or the ruler's staff) from between his feet until Shiloh come;

* 1 John iii. 8.

and unto Him shall the obedience of the peoples be," is there not also contained a great Messianic prophecy?

I know some modern Jews, for polemical reasons, try to give another sense to the words "until Shiloh come," making out Shiloh to be a place instead of the name of a person; but that was not the mind of the ancient Jews, nor is it the interpretation of all the authoritative Jewish commentators who properly understand Shiloh to be the name of the coming Redeemer, the true "Prince of Peace." That also is the only meaning which gives sense to the whole passage and the context, for the last words are "unto Him shall the obedience of the peoples be." This prophecy also, I may point out by the way, has already received at any rate its partial fulfilment in Jesus of Nazareth: for unto Him and to no other in the whole history of the Jewish race have many millions out of all the Gentile peoples gathered and rendered obedience.

Then passing over other direct Messianic references in the books of Moses, is not that great prophecy in the 18th chapter of the book of Deuteronomy about the prophet who is to be like him, and yet greater than he—a promise of the Messiah?

"The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."

Who else could be this prophet like unto Moses? There was something unique about Moses: he was the greatest of all Old Testament prophets; to Him God spake "mouth to mouth"—"manifestly and not in dark speeches"; and he, as we are told in Numbers xii., beheld "the very form of Jehovah."

It was by his hand that Israel was redeemed out of Egypt, and he was the mediator of the covenant between God and the people. Now no other prophet was like unto Moses in these respects except Jesus. In Him indeed were fulfilled the words: "I will put My word into His mouth," for He brought to man the very fullness of the divine revelation, and through Him God spoke as He could not speak through any man—not even through Moses; and He not only beheld the form of God, but was Himself the visible form of God, so that those who

beheld Him said: "We beheld His glory, glory as of the only begotten from the Father, full of grace and truth"; or as the same Jewish disciple and apostle exclaims: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," or literally, He is His exegesis, that is His explanation or His commentary; so that as He Himself said: "He that hath seen Me hath seen the Father"; and He like Moses is a redeemer, yea the Redeemer from a greater bondage than Egypt, and He is the Mediator of the new covenant, which is an everlasting covenant, because it is ratified with His own precious blood.

We see, then, that there is much about the Messiah and His work in the writings of Moses, and as to the prophets—even in the Talmud it is said that "all the prophets prophesied only concerning the days of the Messiah."* But I am personally convinced that it was not only the definitely Messianic passages in the writings of Moses that Jesus had in His mind when He said: "Moses wrote of Me." The whole law might in a sense be said to be prophecy of the Messiah. What is the meaning of the Tabernacle? What is the meaning of the whole sacrificial ritual and of the priesthood, if they be not types and shadows of Him in whom dwelleth the fullness of the God-head bodily, and who is the true meeting-place between God and man, and who by His one offering accomplished that to which all the sacrifices pointed, and who is at the same time also Himself the great and ever-living High Priest?

To come back to Philip's announcement to Nathanael—"We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph": some writers have asserted that John did not know of the miraculous birth of Jesus as recorded particularly by Matthew and Luke, because he speaks of Him as the son of Joseph; but the fact is that John, as a true historian, here records the actual words that Philip used at the time. The mystery of the miraculous birth of Jesus was not known at the very beginning to these earliest disciples, and in God's providence, and by His appointment, Joseph acted as the foster-father and guardian of Jesus, who, according to Jewish law, had even the right to give him his name.

That the evangelist John knew that Jesus of Nazareth born of the virgin Mary was at the same time the everlasting Son of God, we can see from the whole Gospel and particularly from the wonderful prologue, in which He is described as the divine logos—the Word which was with God and was God, in and through whom all things were created and whose origin is not the earth but Heaven.

Nathanael's answer to this announcement of Philip was: "Can any good thing come out of Nazareth?" This question is not necessarily the expression of a captious mind or the contemptuous reference

* Barachoth 12. בל צדקתו כולן לא נתגלו אלא לימות המשיח.

of a resident in a particular town or village in Galilee to another or rival place. As a matter of fact, looked at from a mere human standpoint, it was the most unlikely thing that of all places in the world Nazareth should be the one whence the Messiah should proceed. Whether it was, as is often supposed, a place which was held in ill-repute, cannot be proved; but it was a most insignificant place which is never mentioned before. It does not occur in the Old Testament, and even Josephus, who speaks of so many places in Galilee, never once mentions it. But Nathanael, like the Jews generally, had yet to learn the lesson of God's wonderful condescension and grace—who always took hold of the little things, the weak things, the despised things; thus He took David, the youngest among his brethren, from following after the sheep and appointed him His chosen king over Israel, and Bethlehem Ephratah, the smallest among the cities of Judah, is chosen as the birth-place of the King of Glory, and out of Nazareth, little and perhaps despised for its insignificance, there came forth not only a "good thing," but the best of all that God provided for the human race; for in God's providence it became the home of Jesus during his early years and the place to which He returned again and again during the years of His blessed Messianic ministry.

Philip did not stop to argue the matter with Nathanael, but simply said to him: "Come and see." It was a personal interview with Jesus that removed all doubts and wrought conviction in his own heart as it did in the hearts of Andrew and John and Simon and James, and Philip was convinced that if Nathanael only came into personal contact with Jesus; if he only looked into His face and heard His voice, that he, too, would have that blessed conviction wrought in his heart that He is the one whom all those who were looking for redemption in Israel were expecting.

This is what we, too, would say more particularly to our Jewish brethren. They, too, are inclined to say: "Can any good thing come out of Nazareth," and their minds are full with a thousand doubts and misgivings; but we also are sure that if they would but come and look upon His beautiful likeness portrayed on the pages of the New Testament, and would but hear His voice, they would be brought to the same conviction as those early disciples and of multitudes of Jews and Gentiles since that day.

Nathanael went with Philip, and as Jesus saw him coming to Him, he said to him: "Behold an Israelite indeed, in whom is no guile." This is a very striking expression, especially when taken together with the last verse of this chapter to which we shall have occasion to refer presently, for there is manifestly a definite allusion in it to the history of Jacob. Here, says Jesus, is an Israelite indeed, a *true* Israelite; one who answers to the name and to the thought and purpose of God which that name was meant to express.

But some may ask: "Are not all Jews Israelites, and what is the meaning of the words: 'Behold an Israelite indeed'?" To which the answer is No, all Jews are not "Israelites indeed"—and for any man to become an Israelite indeed he must first pass through the experience of Jacob on that night when his name was definitely changed from Jacob into Israel.

It takes us back to the great crisis in Jacob's life recorded in the 33rd chapter of the book of Genesis, where we read that in "that night," faced with the uncertainty and danger of meeting again his brother Esau—whom by "subtlety" he deprived of his father's blessing—after taking his wives and children and all that he possessed over the Ford Jabbok, Jacob "was left alone," evidently with the intention by prayer to seek God's help and interposition on his behalf, when suddenly there appeared a man who wrestled with him until the breaking of the day. "*And when he saw that he prevailed not against him He touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as He wrestled with him; and He said: Let me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me. And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*"

Who was this mysterious man that thus suddenly appeared to Jacob and tried as it were to break him down? There is light thrown on this remarkable episode in Jacob's history in the 12th chapter of Hosea. There the prophet says: "*He took his brother by the heel in the womb; and in his strength (or "manhood") he had power with God; yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him at Bethel, and there he spake with us.*"† Here we see first of all that this mysterious man was the Angel, that is "the Angel of the Covenant" or the "Angel of His face"—the divine Being in whom God manifested Himself as man again and again to the patriarchs in the earliest part of Israel's history. The purpose of this wrestling was to bring Jacob to an end of himself.

For a long time he resisted, and so long as this resistance continued he was still Jacob; but when at last his thigh was put out of joint and he was reduced to utter weakness, all he could do was to cling to this mysterious being who was thus dealing with him—not only in anger and judgment, but in love—and say: "I will not let Thee go, except Thou bless me." That was the power by which he prevailed: but note the experience through which he passed. This is brought out in the words which follow, which reveal the whole secret. "He had power over the Angel and prevailed: *he wept, and*

* It is the same word in the LXX. version as the Greek word for "guile" in John i. 47.

† Hos. xii. 3, 4.

made supplication unto Him." He wept over his past as all the crookedness and subtlety in his nature was revealed to him, and he confessed it, too, for that was the meaning of the Angel's question: "What is thy name?" That is, what is thy character? And he said, "Jacob"—a name which truly describes all his previous life.

But he not only wept over his past, but he made supplication unto Him. We may be sure that in that supplication there was the earnest appeal for forgiveness and grace and strength to be something different than "Jacob"; and then it was that the name Israel was given to him, which describes one who, "as a prince, has power with God and with men, and prevails."

We note that Hosea, in recording that mysterious episode that night which formed the turning point in Jacob's life, says: "And there He spake with us." That is, this experience of Jacob forms at the same time a message and object lesson to the whole people, and in truth that is how the Jewish nation will at last become "Israel"—a nation of "princes," having power with God and with men. It was in the night—we read—that Jacob passed through this momentous experience, which answers to the present condition of the Jewish nation. All their history these past nineteen centuries has been characterised by "night," but the night of sorrow and weeping occasioned by the withdrawal of the presence of God from their midst is yet to be intensified in that time of which Scriptures speak as "the time of Jacob's trouble." And all this time God has, as it were, been wrestling with them. What are all the sorrows and calamities which have come upon them but His chastisements with a view to bring them to an end of themselves, but they are still resisting Him and their uncircumcised heart is full of pride and self-confidence. But in the end, in the final great tribulation, Jacob's thigh will be put out of joint, and then will come the great weeping and the great national confessions of which prophetic Scripture is so full, and the clinging to God in weakness and the appeal: "I will not let Thee go, except Thou bless me"; and then shall the Jewish nation become all that is expressed in that ideal and beautiful name "Israel."

Of Jacob we read that he called the name of the place where he passed through that great crisis in his life, "Peniel" ("the face of God")—"for I have seen God face to face and my life is preserved." And as he passed over Peniel "the sun rose upon him while he halted (or "limped") upon his thigh." For the rest of this whole life he was to be reminded of his own weakness and helplessness, but there was the sunshine of "God's face" to cheer and strengthen him, and that made all the difference. And so also will it be with Israel as a nation. It will be a humbled people, conscious of its own weakness and unworthiness, that will then become mighty in God's hand for the blessing of the world.

But through that experience of Jacob, God not only "spake with us"—that is with the whole nation of Israel, but there is a message also in that mysterious transaction for each individual. This is how anyone, Jew or Gentile, can and may become "an Israelite indeed." Do you know something of this experience, dear reader? Has the whole of your past life ever been set before you in God's light? And have you wept over it and confessed it and made supplication unto Him—that He may take the Jacob nature from you? Have you been able to lay hold of Him and say: "I will not let Thee go, except Thou bless me"? Then indeed you will have received the new name which will answer to your new character and become an Israelite indeed, in whom there is no guile.

But to return to our narrative: Nathanael overheard what Jesus said of him as he was approaching Him with Philip, and said to Him: "Whence knewest Thou me?" From which we may gather that they had not previously met, or that at any rate Nathanael had no previous acquaintance with Him. Then Jesus gives him a little glimpse of His glory—as the One who needeth not that any should bear witness to Him concerning man "for He Himself knows what is in man." Jesus answered and said unto him: "Before Philip called thee, when thou wast under the fig-tree, I saw thee." This can mean nothing else than divine supernatural knowledge. What that place by the Ford Jabbok was to Jacob, when he withdrew to it for the express purpose of seeking God's face, the fig-tree in all probability was to Nathanael who was, according to the Lord's own testimony, "an Israelite indeed"—one who had sought God's face and found it, and who probably retired frequently (as the word in the original implies) under that fig-tree to seek communion with God and perhaps to pray that the day of the manifestation of the Messiah—in whom all the hopes and expectations of those who were looking for redemption in Israel were centred, might be hastened. Jesus revealed to him that He knew all that, and this wonderful glimpse granted to him of the true character of the one with whom he was thus for the first time brought into personal contact, wrought in him this sudden conviction and made him turn to Him with this confession "Nathanael answered Him, *Rabbi, Thou art the Son of God; Thou art the King of Israel.*" This is the third confession of our Lord Jesus in this section of the 1st chapter of John, and I rejoice to think that they were all uttered first of all by Jewish lips. The first two were addressed by the disciples to their fellow-men; the third is addressed in the form of an adoration to Christ Himself. "*Rabbi,*" he says, that is Master, Teacher: this touches on His prophetic mission, as the one who spoke as never man spake and who—even according to the testimony of His enemies—"taught the way of God in truth, regarding not the person of men, but making known the way of God perfectly"—"*Thou art the Son of God.*" This describes the glory of

His person ; it reminds us of the exclamation of Thomas when he, too, had all his doubts allayed by the words of the risen Jesus, " *My Lord and my God !* " Yes, great is the mystery of godliness. This man of Nazareth, the One who stood in their midst and whom they addressed as " Rabbi " or Teacher, is " the Son of God," the only Begotten, in whom God was manifested in the flesh ; the Son of God who became man to make it possible for sons of men to become sons of God—" *Thou art the King of Israel* " ; this describes His office and more particularly in relation to His own nation. He and He only is the true lawful God-appointed King of Israel ; He was " born King of the Jews " (Matt. ii. 2), and the inscription on His cross—given in the three great languages of the world, Hebrew, Greek and Latin—was " *Jesus of Nazareth, the King of the Jews.* " Now, and so long as Israel refuses to acknowledge Him, they abide as we have already seen " without a king and without a prince " ; but the time is assuredly coming when the whole nation shall welcome Him with acclamation, saying in the words, the full meaning of which they did not realise then, " Hosannah, blessed is He that cometh in the Name of the Lord " ; " Blessed be the Kingdom of our father David " ; " Blessed is the King that cometh in the Name of the Lord, peace in heaven and glory in the highest. " *

" Jesus answering 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." This is a wonderful climax to this beautiful Scripture which we have been considering and forms one of the most remarkable statements of Jesus about Himself. The allusion is to Jacob and his dream or vision in Bethel, but there is a more general and deeper truth in these words than is contained in that one particular Scripture. It carries us back to the very beginning—to the purpose that God had in creating man, namely, that he may have communion with Him, and to the terrible catastrophe which interrupted that communion, as well as to the hopes and the promises contained in the Old Testament of a blessed restoration and permanent renewal of the fellowship which had been broken.

After the creation of man we have the beautiful picture in the first chapters of Genesis of the intimate fellowship between God and Adam and between heaven and earth in the garden of Eden ; but when that terrible thing sin entered into the world that blessed fellowship was broken—heaven was, so to say, shut. The last words in the third chapter of Genesis which records that great catastrophe are : " *So He drove out the man and He placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.* " Thus man was banished from the presence of

* Mark xi. 9, 10 ; Luke xix. 38.

God, and ever since clouds and darkness have enwrapped his soul and, so to say, excluded him from access to God who is the true source of life and the fountain of all blessedness. But no sooner did sin enter the world and man became enslaved to the power of Satan, than God began to appear in the character of Redeemer. By direct promise as well as by type* a blessed hope of a restored fellowship between God and man is set forth. Jacob's dream of the ladder which was set up on the earth whose top reached to heaven, upon which angels of God ascended and descended, was one of those divine revelations which set forth this great hope and promise ; but it only remained a hope until the Messiah appeared. Then the heavens which were shut to man were opened again, and the communion between heaven and earth so long interrupted was restored. At His baptism we read that " the heavens were opened, " † and when, after He accomplished His atoning work and ascended on high leading captivity captive, He left the gates of heaven open for all believers. And He is the medium—the connecting link—between heaven and earth ; He is that ladder set up on earth, for He is the true Son of man who is forever linked with humanity and this earth ; but " the top reaches to heaven, " for He is more than man—the Son of God as well as the son of David—and is therefore the perfect mediator between God and man ; and it is because of Him and in and through Him that there is this active communion between earth and heaven set forth in the angels ascending and descending on the Son of man.

" The ladder from earth to heaven, " says a learned Divine, " is found in the truth ' the Word was made flesh ' : in that great truth heaven was and has remained opened ; from that time onwards messengers have ever been going backward and forward between humanity and its God. The cry of every erring and helpless child who in repentance and faith turns to the heavenly Father for forgiveness, strength and guidance ; the silent appeal of the wronged and downtrodden to the All-Just Avenger ; the fears and hopes of the soul burdened by the unbearable weight of sin and casting itself on the mercy of Eternal Love ; all these are borne by messengers who always behold the face of God. ‡ And every light that falls upon the path, and strength that nerves the mortal frame ; every comfort to the heart smarting beneath its wrong ; every sense of forgiveness, atonement, peace—all these like angels descend that ladder coming from heaven to earth. The ascending precedes the descending even as it is in the old vision. Heaven's messengers are ever ready to descend in response to those which man sends up from earth. The revelation of the fullest truth of

* As, for instance, when God made for Adam and for his wife coats of skins of slain animals and clothed them (Gen. iii. 21).

† Matt. iii. 16.

‡ Matt. xviii. 10.

God is never wanting to the heart that is opened to receive it; the ladder is set up upon the earth, but it reaches to heaven, and the Lord stands above it; it goes down to the very depths of man's weakness, restlessness and sin, and he may lay hold of it and step by step ascend it. In the incarnation Divinity took human form on earth: in the ascension humanity was raised to heaven.*

The Parting Message.

THE preceding article, written by Mr. Baron for the magazine, and intended also for publication in separate form for Mission use, is, had he known it, the most appropriate of all last words he could have addressed, either to the Church or to his people. At the same time, it is also a true definition of that which the Hebrew Christian Testimony to Israel was from the very beginning intended to be—*i.e.*, a Testimony to Christ by Israelites who had found in Him their long-looked-for Messiah, to their fellow Israelites—"We have found Him of whom Moses in the Law and the Prophets did write."

This Mission is distinct from all others in that its one object is to reveal the Messiah Jesus to His people—as the realisation of Old Testament prophecy in His mission, atoning death, and resurrection, and in his promised return, their coming King.

Like the prophets' message of old, and that of John the Baptist, the predecessors of the Lord, the burden of our message must be: Repent (turn ye), the Kingdom of Heaven is at hand—for the commission is to prepare the way of the Lord, to make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plains—a true parabolic description of the work needing to be done before Israel awakes to the true conception of the character of their Messiah and King. The rubbish of ages, of misleading teaching and filthy misrepresentation of the rejected One who was the greatest of all the prophets, Him like unto Moses, but above Moses, has to be cleared away in this work of preparing the way of the Lord.

Like Isaiah and the prophets generally, the message has still to be proclaimed to a people who will "hear indeed but not understand, and see indeed, but not perceive, whose spiritual understanding is wilfully perverted." It is still preparing the way of the Lord.

The Mission is peculiar in that it consists wholly in this testimony of Old and New Scriptures to Jesus as the promised Messiah. The Bible Readings, and the Saturday meetings, and all the teaching of the

* Bishop Ellicott, slightly altered.

Mission is to this end. It does not, like other missions, aim to make converts, or baptize them—it proclaims Jesus.

Mr. Schönberger wrote of it: "Our great aim in these Bible Readings is to let the Jews see that the New Testament way of salvation is one and the same as that of the Old Testament, that the Gospel of Christ is the full development of the Law and the Prophets, and that Christ is the culmination and embodiment of all shadows and types, as well as of all prophetic teaching of the Old Testament. . . . There is nothing so profitable as this work of direct and systematic teaching of the scriptures. Here we have the richest opportunities to point every one to Him who is *the* Word in the Word, the sum and substance and the end of all God's revelation to men."

As written above, this unfolding of all scriptures, Old and New, concerning Jesus, is the burden of the Hebrew Christian Testimony to Israel. And it is to be given "whether they will hear, or whether they will forbear" (Ezek. ii. 5, 7). We are not to wait to make conversions, only the Spirit of God can do this, but the proclamation of the glorious work of Christ in the manner described is all that is required of us, and the living seed of the word, the word of God placed in the hands of those who are ready to receive it, is able to do the rest, and to build up a strong faith and a true man in Christ.

May the Hebrew Christian Testimony to Israel remain true to its character to be an entirely *biblical* and *spiritual* work, given altogether to the systematic teaching and preaching of the Word of God. Faithful as to this, but kept aloof from intensive work for conversion, baptism, etc., its true work will have much wider scope and greater usefulness. May the blessing of the Lord ever rest upon it!

F. BARON.

Notices from Papers.

THERE have been many touching notices of our loss in Christian papers at home and abroad, of which two only can be given here.

The Sunday-School Times, Philadelphia, of January 15th, 1927:—

"DAVID BARON.

"A throb of sorrow went round the world with the news of the death of David Baron, on October 28th last. What countless numbers of persons to-day, on earth and in Heaven, have enriched spiritual lives because of this man! He was for many fruitful years Director of the Hebrew Christian Testimony to Israel, of Great Britain. He was twice a child of Abraham—

an Israelite ' according to the flesh,' and according to the faith. One thinks of David Baron when reading Paul's inspired words: ' For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is They which are the children in the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom. ix. 6-8). And again: ' Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham' (Gal. iii. 6, 7). David Baron is a true Israelite, called in Isaac, one of the children of promise, a child of Abraham by faith in Christ the Messiah and Saviour. It used to be said of him that he made one think of the apostle John, and it was blessedly true. A man of great learning, profound insight into the Scriptures, real scholarship, and executive ability as the human head of a great mission, he was one of the gentlest, humblest, most loving children of God in our generation. Earth is poorer, and Heaven is richer, by his going. But he will come back to this earth again, ' for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him' (1 Thess. iv. 14). David Baron was a five-talent servant; he invested his five talents with sacrificial devotion; and can we not hear his Lord saying unto him: ' Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?'

The Jewish Missionary Intelligencer, Polish No., December, 1926:—

“ DAVID BARON.

“ It is with a sense of almost personal bereavement that we record the passing away, on October 28th, of that singularly sympathetic person, the Rev. David Baron. The cause of the evangelization of the Jews has lost in him not only a gifted exponent of the purpose of God for Israel and an almost lifelong faithful witness for Christ to the Jews, but also a man of such transparent honesty, of such undoubted sincerity and saintliness, that all who had personal dealings with him, were they Jews or Gentiles, could not help feeling their preconceived notions concerning converts from Judaism melt away like snow before the sun. The mere presence of David Baron seemed to disarm criticism. In him Jewish Christians lament the loss of their most respected and most widely known representative in this country since the death of Adolph Saphir and of Henry Aaron Stern. But they lament still more the departure from their midst of a uniformly kind and sympathetic friend, to whom nobody ever appealed in vain in the hour of need.

“ Like many another modern convert from Judaism, Baron was born in Russia and brought up in the strict tenets of Rabbinism; but he had the good fortune of coming to England as quite a young man, so that, when the truth of Jesus being the Messiah of Israel was brought home to him, and he accepted Him with all the fervour of his deeply religious nature, he could be sent to college for a course of study and obtain, together with a thorough knowledge of Scripture, a very good command of the English language. He was eventually ordained for the ministry, and worked

for some years as a missionary of the Mildmay Mission to the Jews. Having, however, formed definite ideas of his own as to the best way of presenting Christ to his fellow Jews, Mr. Baron severed his connection with that Mission and founded the Hebrew Christian Testimony to Israel, in the East End of London.

“ Here he was soon joined by an eloquent and enthusiastic preacher, the late Rev. C. A. Schönberger, and the work prospered greatly during their devoted partnership of more than forty years. Schönberger's eloquence attracted large numbers of Jews to the mission hall, while Baron used his great gifts in pleading the cause of Israel among wide sections of Evangelical Christians in Great Britain and America, and in pressing upon them the duty of sending the Gospel to the Jews. In addition to this he also issued a number of expository volumes on several books of the Old Testament and had the satisfaction of seeing some of them pass through edition after edition, and even being translated into foreign tongues.

“ Though Mr. Baron never enjoyed anything like robust health, he has yet lived to be seventy-one years old and to accomplish much more than many a strong and healthy person better situated than he. And Mrs. Baron, to whom we beg to tender our sincere condolence on her great bereavement, will allow us to say that it was primarily due, under God, to her constant and unremitting care that her saintly husband has been enabled to do so much and to leave the Church of Christ the richer for the treasures he left her.”

It may be that our friends will like to know the inscription which is to be placed on the headstone of the grave in Northwood Cemetery. It is as follows:—

“ We have found Him of whom Moses in the law and the prophets did write—Jesus of Nazareth.”

DAVID BARON,

A MESSENGER OF GOD TO ISRAEL AND THE CHURCH.

ENTERED INTO REST, OCTOBER 28TH, 1926.

“ Blessed are the dead which die in the Lord . . . they rest from their labours and their works do follow them.”

We print also some of the many letters which still come testifying of the deep love and veneration felt for him who has passed out of our sight.

A letter from a very warm friend of my dear husband in Belfast:—

“ MY DEAR MRS. BARON,—

“ . . . I cannot express the sense of loss which I feel, and which I know countless others share with me. I cannot measure the help he has given me in the understanding of the Old Testament scriptures. I always felt

when reading his expositions that the same spirit which inspired, was, through him, teaching us, and many a time I felt something of what the two disciples on the road to Emmaus felt when the Lord opened their hearts to understand. His wide reading and scholarship gave immense weight to his words. Alas! that I must say 'gæse,' and that I shall read his words no more, but truly 'he being dead yet speaketh,' and his words were always so informed, not only by wisdom, but by love which shines so clearly through all his writings, that they are of a truth, of very unique value. I esteem it an honour to have known him, and I wish to convey to you my deepest sympathy in your loss, the heavier because he was just what he was, and what you were to him.

"I am, yours in deep sympathy,

"R. W."

When already my dear husband had reached Home some three weeks a letter was received containing the following passage:—

"I have been greatly helped by the reading of your book 'The History of Israel.' I was greatly interested and blessed in reading of 'the story of Joseph,' and wondered if that was printed in booklet form. I thank God for the help your writings, under the guidance of the Holy Spirit, have been to me, and pray greater blessings may attend continually your labour in His service. My wife joins me in Christian love to yourself and Mrs. Baron, and prayer for the work among Israel.

"Yours sincerely in Christ,

"G. H. G."

From a most kind letter of sympathy which I received last month from a lady:—

"MY DEAR MRS. BARON,—

"... I just want to tell you that very lately a Polish Jew, a chemist in Cape Town, came to the Lord Jesus and attended our Prayer Meeting for Israel. When I asked him through what means the Light had come, he told me through reading Mr. David Baron's books; he thought they had more than any other writings revealed the truth. He is a great reader, and Mr. C., one of our members who has an enormous lending library, tells me this Jew reads four books to every one else's one.

"May the peace that passeth understanding garrison your heart. . . and may every longing and prayer for the workers be richly fulfilled. We follow the work, and take the deepest interest in them all, and feel they are our friends.

"Sincerely yours,

"M. E. S."

A friend just returned from India writes:—

'DEAR MRS. BARON,—

"It was with real regret that I learned (on my arrival home from India on furlough), through the pages of *The Christian*, of the Home-call of Mr. Baron.

"His writings, whether in his highly valued books or in his articles in *THE SCATTERED NATION*, were always appreciated as being among the best expository works we have, and we do thank God for the gifts to His Church given through His servant.

"That you will be sustained, and that the work of the dear Hebrew Christian Testimony to Israel will, in God's grace, continue in the work as the beloved founder would wish, is our constant prayer.

"Heartily yours in our Master's service,

"W. W."

A friend writes:—

"MY DEAR MRS. BARON,—

"We are constantly thinking about you with very loving sympathy, and we want to say how pleased we are to have the splendid likeness of beloved Mr. Baron which came with this month's *SCATTERED NATION*. It is just a comfort of love to look at his kind, happy face and to remember his life. We count it a privilege to have known him, though it was only once we saw and spoke to him,

"Affectionately yours,

"M. H. M."

Another dear friend writes:—

"... I am so very glad to have the January No. of *THE SCATTERED NATION*, and the picture. To those of us who knew and loved Mr. Baron personally, his going away is such a big loss. I knew a little how much I valued his teaching and all his loving and kind ways and thoughts—but I did not know till he was taken how much I should miss it all, and I suppose that every one who knew him felt as if he were a personal friend—and yet what a wide, deep, strong influence he exercised in all the world. Yes, it was a wonderful and beautiful life, and I feel it has been one of my greatest privileges to have been able to know and learn from him during so many years.

"Affectionately yours,

"M. R. R."

Again a lady friend:—

"... How pleased I was once again to receive a copy of *THE SCATTERED NATION*, and to recognise it is perfumed with the spirit of the late author. Of all the magazines I take in this one is best loved by myself, and although 'I am not worthy,' feel it has been a privilege highly esteemed to be identified with the Hebrew Christian Testimony to Israel Mission, and have seen and heard the dear devoted workers, faithful followers of the Lord Jesus Christ, and the sainted Director, now at rest from his labours.

"Yours in Christian love,

"A. H."

From one of Mr. Baron's earliest friends in his Harley House days, since then of the C.I. Mission:—

"DEAR MRS. BARON,—

"... I have just seen in an English paper a notice of the Home-call of your beloved husband. . . You will know, I am sure, the true sympathy of our hearts in sorrow and loneliness. Expressions of sorrow and regret sprang to our lips, but they were checked at once as we thought of his joy. My wife said, 'He will have a great reward.' We both feel that he was one of the truest and most gracious Christian gentlemen we ever knew.

"Yours in true fellowship,

"F. A. S."

Another good friend says:—

"DEAR MRS. BARON,—

" . . . How I miss Mr. Baron, although I seldom used to see him. I like to think that 'his great heaviness and continued sorrows in heart for his brethren, his kinsmen according to the flesh' must now be exchanged for great contentment and rest in the presence of Him who is Son of God and King of Israel, and upon whom will he see ere long through an opened heaven angels ascending and descending.

" May the Lord make up your great loss by His own exceeding compensations and enable you to go on in your quiet, unobtrusive way with His work. And may the dear missionaries in the European capitals be followers of Mr. Schönberger and your husband in their close adherence to the Word of God and His way of working. I can hardly realise having a SCATTERED NATION to read and knowing that Mr. Baron is gone. But I am sure the Holy Spirit's power and grace will still be manifest in the editorship of the journal.

" With grace and love in the Lord from my wife and myself, Believe me, Yours in His service, " G. V."

From a dear friend in Scotland:—

"DEAR MRS. BARON,—

" . . . There has not been a day, yea often many times a day my thoughts have been with you since the day that I stood at the graveside lamenting the loss of one of the Lord's choicest gifts to this needy world, and the day will declare the gracious enrichment that has come to those, whether Jew or Gentile, learned or ignorant, to the glory of the great God and our Saviour Jesus Christ—and what a legacy he has left us for which we may still praise Him, for his gracious example, his life, his teaching—what patience in suffering—what wealth of love—what tenderness and gentleness—but, above all, he was great in his humility and gentleness. Truly we shall praise the great Giver of all perfect gifts for every memory of him. . . .

" With our united fondest and sincere wishes, " E. F."

Another friend writes:—

" I take this opportunity of expressing our deep sympathy with you in your great loss. Humanly speaking, it is indeed a great loss to the work that was so dear to his heart. Ever since we came into touch with Mr. Baron and the Mission we have felt a deep interest in it, and Mr. Baron's ministry has indeed been blessed. I am glad to say that we have all his published writings, including 'Rays of Messiah's Glory,' which I believe is now difficult to obtain. What has appealed to us is the spiritual character of the work and the basis it has in the Word of God. We earnestly pray that the right man may be raised up to continue in the path trodden for so many years by Mr. Baron and Mr. Schönberger, that there may be multitudes of Jews brought to Christ as a result of the seed sown in years past.

" With our united Christian love and hearty greetings, Yours in the Lord's service, " W. R."

The following comes from Auckland, New Zealand:—

"DEAR MRS. BARON,—

" Two days ago I received the card telling of the departure of your beloved husband to be with Christ in glory.

" Your loved one now rests from his labours, and his works shall follow him.

" Your loss is inexpressible, I'm sure, and the loss to the Hebrew Christian Testimony to Israel is most serious, for such leaders only God can produce, and the executive will need much wisdom and grace.

" I am in my 71st year, so there is little difference in our age, but I bless God I ever was brought into contact with David Baron, by books and pen.

" In sincerest sympathy and brightest anticipations, Yours in Christ, " G. A."

Dear Mr. Line has sent a few letters out of very many received from missionary brethren abroad to whom he sent copies of Mr. Baron's last book, "The History of Israel." We give one or two of these.

From India:—

"DEAR SIR,—

" I have just received from the Post Office the packet containing your very kind gift of Baron's "The History of Israel," together with Saphir's booklet, "The Mystery of Israel," and I write to thank you most gratefully for this valuable gift. For years past I have been acquainted with Baron's expository writings, to which I attach the highest value as being the very best of their kind; therefore I am very pleased to possess, through your generous gift, this new (I fear the last we shall have) work of his. He, the beloved author, is now at rest with his Lord after his long years of devoted and precious service, but his works will live on and fulfil their fruitful ministry (as do the works of Dr. Saphir also) until He come.

" Yours in His service,

" E. B. B."

From the Argentine:—

"DEAR MR. LINE,—

" Just a brief note of thanks for "The History of Israel" just to hand. I am going off for a bit. . . . In due time, maybe during the ten hours in train on Wednesday, I hope to read it. D. Baron's name is a guarantee of interest and attachment to the Scriptures. I saw he had been called Home. For the testimony of long years well used we may praise God. 'Whose faith follow' is an old injunction with present-day obligations and freshness. The legacy of a godly example is a great thing to leave behind. To accept it in godly fear is to be enriched in the midst of loss sustained in the death of the one whose legatees we become. . . .

" Yours in Him,

" J. C."

The following is addressed generally to the Mission :—
 " The Hebrew Christian Testimony to Israel,
 " Northwood, Middlesex.

" GENTLEMEN,—

" We were very grieved at the information your card of December brought us, and though we (my wife and I) did not know Mr. Baron personally, we have for years read his writings and corresponded, so that we have felt that through the bond of love and brotherhood we did know and sympathise with him in his great work, and as we were able to have added our mite to help the work, so that we, too, though so far away, feel the great loss. But our loss is his gain, for our Father knows what is best for His children, and will, we know, raise up someone to carry on the work. May His richest blessing rest on all connected in the Testimony to Israel, has been, and will be, our earnest prayer.

" W. F. B."

" Yours very truly,

From a Hebrew Christian friend in America :—

" I have known David Baron since midsummer, 1884. He and the late Mr. Adler, his colleague in those days, were the first Hebrew Christians I ever met. I was then a youth of almost eighteen years. David Baron had already begun to show forth his God-given ability to expound the Old Testament in the light of Israel's Messianic Hope. He never wavered all these days in his convictions, he never swerved from the revealed Truth. He never tired of the old paths, nor turned aside after fads or novelties. The things that gripped him as a youth never became stale in his hands. He was as fresh in his ministry at the end as when in the prime of his life—and for this we thank God.

" May the candle he has been led to set up continue to cast its beams into Jewish hearts and homes! May it be a link between Israel's blindness in past and Israel's day of rebirth at the foot of the Crucified One revealed in glory, when the spirit which produces repentance is poured out upon them.

" M. I. R."

Re " The History of the Ten Lost Tribes," which he was ordering, a minister writes as follows :—

" . . . I am very sorry to hear that the beloved author of this work has passed away. How greatly he will be missed I know full well. But I am glad the work itself will still be carried on as hitherto, on the same scriptural lines, and I trust with the same, or even greater, success. I already possess some of the works of David Baron, and I value them highly, especially his ' Visions of Zechariah.'

" With best wishes and the assurance of my prayers, I am, Yours
 faithfully,

" Rev. J. M. B."

A friend in Dublin writes :—

" . . . I look back with pleasure and profit (as a young Christian at the time) to dear Mr. Baron's visits to Dublin in his very helpful ministry

of the Word. What a great comfort to know that our loss is his great gain, to depart ' to be with Christ very far better ' (Phil. i. 23, R.V.).
 " With sincere sympathy,
 " J. S."

A lady friend, after kind expressions of sympathy, adds :—

" . . . I first heard dear Mr. Baron preach at Mr. Stephen's chapel when you were living near Highgate Road, about twenty-four years ago, and was much impressed by his clear exposition of the Psalm he read. I am so glad to receive the print of his photograph in the magazine. I shall greatly prize it as a likeness of one of the Lord's chosen ones.
 " With very kind regards, Yours sincerely,
 " E. K. P."

A Jewish View of the Hebrew Christian Testimony to Israel.

BY JOHN ROTTENBERG.

A VERY curious report on Jewish Evangelisation in the East End of London was recently issued by *De Vrijdagavond*, a Dutch newspaper, following an exhaustive inquiry into the cause of conversions from Judaism to Christianity. The writer, Mr. Joop W. F. Stoppelman, is a Jewish journalist by profession, and the London contributor to a number of Dutch newspapers and magazines. He visited the various Jewish Missions in the East End of London, interviewed a number of missionaries as well as Jews who attend these Missions, and came to the conclusion that *the Hebrew Christian Testimony to Israel is more dangerous to Judaism than all the other Jewish Missions put together.*

But why, you may ask, is the Hebrew Christian Testimony to Israel so dangerous to Judaism?

The reasons which he gives in support of his conclusion are, to my mind, most interesting and worthy of the highest consideration by all who have the cause of Christ among Israel at heart. They are the following :—

" Firstly, because the Hebrew Christian Testimony to Israel has from its very inception set before itself an object much higher than the usual *soul-catching* at any price. Secondly, because it holds its course clear from any particular church, party or sect. But, above all, because this Society was founded, and is still directed by Jews who have by no means turned altogether from the old faith; on the contrary, they consider themselves much better Jews than the most orthodox and faithful synagogue-goer, notwithstanding the fact of their being baptized, Jews who have an excellent

understanding of everything pertaining to the spiritual life of their fellow Jews, and know how to convince where doubt or ignorance predominates."

Our satisfaction in reprinting this paragraph is to be attributed to various causes, one of which is that a Jewish journalist was capable of apprehending (though not comprehending) and of representing correctly the true aim of our Hebrew Christian Testimony to Israel. For it is quite true that the Hebrew Christian Testimony "seeks to be an evangelising, and not a 'proselytizing,' institution; not a Mission merely to bring out from among the Jews individuals willing to be baptized in this or that Church, but a Mission to bring Christ and His Gospel to the Jews, and the Jews—all of them, if possible—to Christ."

We are very pleased with the report moreover, because it shows that the Jew sees in us, not representatives of any particular Church, or sect, or party, but ambassadors of our Divine and greatly exalted King. Further, we are pleased because the writer candidly admits that he found in the missionaries of the Hebrew Christian Testimony to Israel *Hebrew Christians*, and not merely "baptized Jews." That is exactly what we want all our non-Christian Jewish brethren and sisters to find in us. To quote from a statement by our late much beloved Director: "What we continually press upon the Jews is that we believe in Christ as the Son of Man and Son of God, *not in spite of, but because we are, Jews.*" There are, I am sorry to say, many descendants of Abraham who feel and speak and act as if they ceased to be Jews when they become Christians. It is needless for me to tell the readers of THE SCATTERED NATION that this idea is inconsistent with truth, for how can a man cease to be a Jew when he is a loyal soldier and faithful follower of the King of the Jews?

The writer's lack of logic comes out in his conclusion that, for the reasons given, the Hebrew Christian Testimony to Israel is dangerous to Judaism. Why is a superdenominational, non-sectarian and non-partisan Society, founded and directed and conducted by "Jews who have by no means turned away from the old faith," but "have set before themselves an object much higher than the usual *soul-catching*," so dangerous? This the writer did not even attempt to explain.

But contrary as this conclusion is to the rules of logic and sound reasoning, it is by no means unnatural as coming from a Jewish scribe such as Mr. Stoppelman. It is not the first time that Jewish scribes have been much opposed to the plain, straight testimony of Jews who see the fulfilment of *true biblical Judaism* in Jesus of Nazareth whom the rulers of *false, non-biblical Judaism* put to death as a false Messiah. On the very threshold of Christianity Hebrew Christians were continually interrupted in the testimony they bore regarding

Jesus of Nazareth by Jewish authorities, and many of them were put in ward, and even deprived of life. Thus we read, for instance, in the Book of Acts: "As they—the Hebrew Christian Apostles—were speaking unto the people, the priests and the captain of the temple and the Sadducees came upon them being grieved because of their teaching the people, and announcing in Jesus the resurrection from the dead; and they laid hands on them and put them in ward."

On the morrow they were brought before the Jewish council, which was composed of rulers and elders and scribes, and of such high officials as Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of high priestly lineage, and were strictly commanded "not to speak at all nor teach in the name of Jesus." But on their reply that they could not but speak the things which they saw and heard, they were dismissed with threatenings.

In Mr. Stoppelman's observations and illogical conclusion is also to be found the main reason why men such as the late Israel Abrahams, Reader in Rabbinic in Cambridge, and Mr. H. M. J. Loewe, a Lecturer in Rabbinic in Oxford, when their counsel was sought by a Jewish Mission Committee of a well-known denomination in England as to what kind of agent should be appointed for a mission among Jews—a Hebrew Christian or Gentile Christian, they replied very quickly, without any delay: "It is wiser to choose a Gentile Christian."

The psychology of Christians seeking the counsel of Jews as to the best way to win the Jews for Christianity I must leave to others, more capable than I am, to enter into. Personally, I must admit my utter inability to understand it. But I would like to ask here one very simple question: Would Dr. Abrahams and Mr. Loewe, representatives of the two most opposite extremes in Judaism, have given to the Jewish Mission Committee the advice they did, if they really and truly believed that the cause of Jewish evangelization can be promoted better through Gentile Christian agents than through Hebrew Christians? Of course not! The very asking the question is to answer it. The only true reason why they recommended Gentile Christian agents for Jewish missions is the extreme fear entertained for the Jews from the clear, straightforward testimony of Jews who see the fulfilment of true biblical Judaism in Jesus of Nazareth which the rulers of Talmudical and Sceptical Judaism reject.

And no wonder that they are so in fear of the testimony of Hebrew Christians, which testimony is the most complete refutation of those Jewish teachers, preachers and scribes who maintain and write that Christianity is nothing more than an attempt of the Gentiles to draw to Judaism, if haply they might feel after it and find it. The great mass of Jews are brought up to consider Christianity as idolatry. The more enlightened among them will concede that Christianity is superior to heathenism, but much inferior to Judaism, and is therefore

good enough for the Gentiles, but not for Jews. Hence the fear in which Jewish leaders hold Hebrew Christians who boldly declare that the New Testament, and not the Talmud, is the continuation of the Old Testament; that Israel's salvation and restoration can only come when they will receive Him whom they now reject; that Jesus is indeed the promised Messiah, the Word made flesh. Such testimony from Hebrew Christians exposes the falsity of all their claims and the emptiness of their pride inspired by an over-weening conceit of their self-righteousness; it lays bare their unbelief and convinces them of being enemies to the truth.

Mr. Stoppelman's observations and conclusion also prove the absolute need of a Society such as the Hebrew Christian Testimony to Israel. I am convinced that sooner or later the principles of the Hebrew Christian Testimony to Israel will be recognised by all true Christians who are seeking the advancement of Christ's Kingdom among the scattered nation. The advantages attaching to a "Testimony" of Jews to Jews are many and obvious. In the first place, the Hebrew Christian speaks the language of his non-Christian Jewish brethren and sisters. Very few Gentile Christians have shown an inclination really to master the language by which over ten millions of Jews can be reached. In the second place, the Hebrew Christian understands the Jewish mind. He knows Jewish beliefs and unbeliefs, traditions and customs, sympathies and antipathies that shape their thoughts and feelings—in short the whole mental world in which the Jew lives and moves and has his being. In the third place, the Hebrew Christian is an object lesson which can be read and understood by every Jew who sees or hears him, that the Gospel of Christ is a power of God unto salvation, not to the Gentile only, but "to the Jew first."

There is just one thing more that I would like to say before I conclude this short article. I often read and hear arguments and exhortations of Christians based on the assumption that modern Jewry represents "a new Judaism, which is more sympathetic towards Christ and the Gospel." But the real truth of the matter is, that there is absolutely nothing to distinguish the leaders of modern Jewry in their attitude to the New Testament Christ from those Jewish leaders of two thousand years ago who delivered Him to the Gentiles to mock and to scourge and to crucify Him. Their loud professions of love and respect for "the gentle Nazarene" are nothing more than Jewish propaganda. Their dislike of anyone who proclaims to them the Christ of the New Testament is well known. I have here a book before me written by a Rabbi in which he expresses his belief "that most of the teachings of Jesus are as Jewish as those of any well-known teacher of the post-biblical writings," but he takes serious objection to the sinlessness ascribed to Jesus in the New Testament. The objection is very strange and suspicious, coming as it does from a Rabbi, but this

does not trouble him so long as the New Testament Jesus is crucified! Here is his objection: "We believe it was not right to drive the herd of 2,000 pigs into the sea." Truly an inspiration of modern Jewish officialdom. This is the same spirit as actuated the rulers two thousand years ago, the inspiration of a mind imbued with *pride* and *self-righteousness*. Whoever builds hope of Israel's restoration and salvation upon the assumption that modern Judaism is more sympathetic to Christ and Christianity than it was then may be likened to a foolish man who built his house upon the sand, and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell and great was the fall. The only true basis for all our hopes in regard to Israel is God's promise: "I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh." Hope built upon this basis is not a delusion.

Leaves, Flowers and Fruit from the Work amongst Israel in Berlin.

BY E. WEINHAUSEN.

TILL this day God has given grace for the carrying on of His work in Berlin amongst His ancient people of the covenant. In spite of dislike and opposition, we have sown the good seed in hope, which we firmly believe will spring up in its own time and bear fruit to the glory of God. Through the preaching of the Gospel in our mission-house, Jewish men and women have been induced to search and prove from Scripture whether they have heard agrees with the Word of God. Others have been awakened, and come with the hopeful question: "What must I do to be saved?" And yet others bow their knees and hearts with me now in faith before their God and Saviour, confessing that they have found a new life in Christ, and proving it by their conduct. God's spirit has worked in their hearts, and they have become new creatures. Yes, the Lord has helped, in spite of the terrible need, misery and distress in this world. In Berlin alone, there are 300,000 people without work or wages, and many in their despair commit suicide. Only on new year's night, twenty-seven persons passed into eternity by taking their own lives. On the other hand, there are some who, by their distress, are driven to God and also to us.

Some time ago, a man, crushed in body and soul, and compelled by hunger and want, came to one of our meetings. He listened very

attentively to the address. This man was one of many who once, with glad hope, pressed forward to seek their fortune in the world, but the ship of his life had been wrecked on rocks, and he himself had been flung like flotsam on shore. His parents were pious Jews; he had studied in Vienna and taken his M.D. degree. And now? He would have been glad to get a job as a factory hand. I gave him some help, and said to him: "You were unfortunate in the choice of your profession; if you had been a shoemaker, you could easily find work; but we have more doctors than we need, as distress is especially great among those of that profession." Dr. K., as I will call him, disappeared entirely from my notice. I heard nothing more of him. Then one day a Jewish gentleman came and introduced himself as Dr. W. He, too, had suffered shipwreck in life, and resembled the prodigal son: a picture of misery, hunger and despair was written on his face. When I asked him who sent him to me, he replied: "Some time ago, you helped one of my colleagues and gave him then some good advice that he is now freed from all want. Dr. K. followed your advice, and has been for some time working for a shoemaker. He makes a living at it, and, best of all, he is engaged to his master's daughter, and is soon to marry her. So he will become his master's son-in-law and partner." You see that life in our days affords material for a good novel; but here the romance was reality, and I hope that the last chapter of the story of Dr. K. will be better and more beautiful than what I have been able to relate. Both those doctors were from Hungary, and had travelled in Switzerland, France, Belgium, Holland and Germany. Travelling is cheaper for them than staying at home; for in Germany every Jew, whether born in that country or abroad, receives from the Jewish charitable societies food, lodgings for the night, and a free railway ticket to another town. For this reason, young Russian or Polish Jews who do not know their way about in Berlin sometimes come to me with the question: "Where do we get the tickets here for Brussels and Antwerp?" I certainly do not give such enquirers railway tickets, but good reading matter for their journey, a New Testament and tracts. I later discovered that some young people, after reading these, pass them on to their Jewish friends, who through them find their way to the mission-house.

At every meeting our beautiful mission-hall is quite full of Jews, Hebrew Christians and Gentile Christians of both sexes. The Lord sends us many souls whose hearts He has prepared to receive His Word. So the preaching of His Word is a joy to us, for we see that it is not preached in vain. Our Jewish visitors listen attentively, but very critically, to the Gospel of Christ. Among them are rich and poor, educated and uneducated, and also a number of conceited folk. The latter believe that the Almighty will give them a special place of honour in heaven for the sake of the patriarchs. They learn for the first time

in our addresses that only through Christ can a man be saved and reconciled to God.

As our work is well known in Berlin, representatives of the press come to our meetings. One of these, Mr. L. H., the editor of one of the best-known newspapers in Berlin, had his attention drawn to us by a Countess whom I know well; so he came to our meeting. On this occasion, I spoke on Hebrews ix. 12: "Christ has obtained eternal redemption for us." My address was under these headings: (1) Which is the greatest of all discoveries? (2) When do we profit by this discovery? (3) Is this greatest of all discoveries worthless because there are people who mock at it? (4) How do other discoveries stand in relation to this greatest discovery? Some days later I found the following article in one of the big newspapers of Mr. L. H., who is a Jew:—

"HEBREW CHRISTIANS.

"Through a lady friend of mine, I have heard of the existence of Hebrew Christians. When I first heard of them, I said, in astonishment: Are there such persons? This new mix-up interested me. Hebrew Christians? Why not Christian Hebrews? In any case that name is a phenomenon. I was anxious to find out what was behind it all.

"I had an invitation to a Thursday meeting of the Hebrew Christians. Some who were Hebrew Christians by conviction wanted even to accompany me to the house where they meet, to be confirmed and strengthened in their faith.

"What do the Hebrew Christians want, and what is their faith? They believe in the Saviour, who is for the Christians the Son of God, for the Jews the Messiah, for whose coming they wait, in order to be partakers of everlasting happiness. The faith of the Hebrew Christians is strong, faith in the grace of Jesus Christ. Their whole thinking and feeling is subjected to grace, and those I learnt to know make me think they are obsessed by a fatalistic trait, which is here called the 'Grace of Christ,' and certainly not 'fate.'

"In the Oranienburger Street there stands a little old house with marble tablets each side of the door, on which stand the words 'Testimony to Israel' in German and Hebrew. Other printed announcements tell that Christians and Jews alike are invited to the addresses and Bible readings. The room for meetings is on the ground floor of the house. There those who call themselves Hebrew Christians assemble, many of them elderly women and men of the humble classes, some workmen who here seek rest after political battles, students, painters or authors, plainly of Jewish origin. The little company of Hebrew Christians seems extraordinarily mixed as regards social rank, but they all have the same longing for a firm, immovable faith to help them to overcome in the fight with the troubles of life.

"Hymn-books are lying on the chairs. The congregation, about a hundred in all, take up the books and turn over the pages. Then the preacher appears, a black-bearded man wearing a black coat. 'He was once a rabbi,' they whispered to me, 'but he has turned to the Saviour.' How strange it all is! And the man with the black beard sits down at the harmonium and to his accompaniment the Hebrew Christians sing part of a Psalm. Then the man speaks of the great inventors of all time whose faith has helped them to reach their goal; he tells of Watt, Morse, Stephenson, Guttenberg, Zeppelin, and finally passes on to a hymn of praise for Jesus Christ, the Saviour and Lord of the Hebrew Christians. The man says all this in such simple language that the old women, too, can understand, and they wipe tears of emotion from their eyes.

"But at the end of the discourse there took place that great, unheard-of happening which still grips the newcomer to that meeting with astonishment. He heard: 'Our Father, who art.' He heard it from the mouth of a Jew, heard it repeated with the whole fervour of a believing heart and soul. He heard the 'Our Father' even to those final gospel words: 'For Thine is the kingdom, the power and the glory, for ever and ever. Amen.' And then, following it, like the holiest revelation of the deepest feeling woven into a melody, the Jewish blessing: 'The Lord bless thee and keep thee, the Lord lift up the light of His countenance upon thee and give thee peace. Amen.'

"Christian ears drink in the blessing, Jewish ears the 'Our Father.' And then the congregation bows before Him Whom they expect. Hebrew Christians!"

Mr. L. H. wrote the above article on his own initiative, induced to do so only by the impression made upon him by what he heard and saw in the mission-house. His article was then copied by many German daily papers, so that many hundreds of thousands may have read it.

Since then I have had a number of interesting conversations with Mr. L. H., from which I notice that he himself is not unaffected by what he heard and saw. May the Lord lead him further to accept full salvation in Christ; that is my prayer for him, for he has the soul of a Nathaniel.

Mr. H., a young talented Jewish painter, visits our meetings as often as his time allows. One day he came to study, and showed me his latest works of art. As I carefully studied the heads coloured in pastels, he pointed to one of these character studies and said: "What do you think of that head?" I looked at it for a while, and then said: "That is the head of a man who has the will but not the power." Mr. H. stared at me amazed, and said: "Please say that again." I repeated: "This is the head of a man who has the will but not the power." With tears in his eyes, Mr. H. said: "That is a study of my own head, and you have told the truth, like a prophet." I did not

want to press the matter any further then, but said to him: "We all belong to those who have the will but not the power. It is therefore of God's grace that He has sent His Son to accomplish what we ourselves could never bring to pass, namely, our salvation. What we can do on earth to the glory of God, in service for others and for ourselves, is only possible because He gives us the gifts and power from above. So everything is His grace." Then Mr. H. asked me the following question: "What do you think of the pictures which represent Christ? I have studied many old and many modern paintings by great artists, but I find no unanimous trait in them. I find as many differences in the representations of Christ as there are different pictures." So I said to him: "You have good powers of observation, and you have hit the mark. It would be very difficult to paint a correct picture of the God-man, Jesus; in fact, personally, I think it is an impossibility, for Jesus will not wear our colours, we are to wear His, for He is our Lord. We cannot turn Him into our own likeness, but must strive through the grace of God to be turned into His likeness. The historical form of Jesus, as depicted in the Gospels, conforms to no human measurements and dogmatism; it bursts them all as Samson did the cords with which he was bound; and His form cannot be confined to any colours of the great artists of ancient or modern times. All that has been imagined and painted of Christ is but a fragment of His true greatness. But we hope to see Him once, face to face, in true greatness and glory; may He by His grace bring us to this." Mr. H. then said: "Only firm faith can speak so, and I have not come to that yet. I read the New Testament with interest and speak to my Jewish colleagues in the Academy of Art about the personality of Jesus, but I find among them very little understanding for such a serious theme."

This is a modern picture of a modern man who cannot help himself, and who will find peace of heart only when Christ has transformed his life. We must often plead in prayer for this young artist, that he may find forgiveness and peace in Christ.

An elderly Jewish woman, Mrs. G., who is married to a godless man, has had much sadness in her married life. For a long time she has been regularly attending our meetings. After one address she came to me and said, with tears: "I should so like to believe, but I cannot yet; help me. I used to have such peace of mind, but now I am in great distress, and have a great fear of death." After I had spoken earnestly to her and advised her to confess all her sins to our heavenly Father, and to seek His forgiveness in the name of Jesus, she felt differently. Since that time, God's spirit has worked quietly in that faithful soul. She is among the most attentive listeners at our meetings, and never leaves the mission-house now without words of gratitude and blessing.

The same can be said of Mrs. W., who reckons herself one of our mission congregation. For more than a year she has come to each meeting, whenever it was possible. The Lord Himself led her to us. Mrs. W. is married to a Gentile, a man of no religion, and no restraint. As he was often without work and wages, and the distress in the family was great, he told his wife one day to go to the Jewish community to ask them to help her and her three little children. On the way, she forgot the number of the house she was going to, and came by mistake to our mission-house just when we had a meeting. What she saw and heard with us was quite new to her, but so interesting that from then on she came regularly to join in all our meetings. The Lord gave to her, through us, both bodily and spiritual help. The Lord is putting a new life into her heart through His Spirit, for which we thank Him. She no longer goes to the Jewish community to beg for help. She now knows Him who has said: "Whatsoever ye shall ask the Father in My name, He will give it you."

Miss Sch. is not really old, but she has already experienced much disappointment in her life. Her father, who, thirty years ago came as a beggar from Russia to Berlin, is a heartless man with no conscience. He has not a spark of love for his only daughter. Although he owns houses and several businesses, he leaves his daughter in want and would rather see her perish in misery than give her any help. He has literally tormented two wives to death, and is now married to a third. He has driven away his children, and himself keeps guard day and night over the safe with his money, so that his god, mammon, shall not be stolen from him. He does not care that his daughter is ill and obliged to accept help from strangers, for his conscience is quite dead. His daughter often used to attend our meetings and go quietly away afterwards; so I asked her once to visit me privately. She came to me hesitating and shy, for she was quite surprised that anyone should trouble about her or show her any sympathy. It was with difficulty that I got her to talk, but at last she said: "I had often thought of taking my own life, for life to me means nothing but suffering and torment. Sometimes I went to the synagogue, but it was all so cold and strange; I did not understand them there, nor they me. But one day I came past your house and saw a lot of people going in, and without thinking I went into the hall with them. What I heard there brought me comfort and new strength. I had lost all faith in God and man. Through your preaching I have found faith and confidence again; I know now that I am not alone, for God is with me and helps me from day to day." Miss Sch. has been permitted to experience the words of Isaiah xlix. 15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." And Psalm xxvii. 10: "When my father and my mother forsake me, then the Lord will take me up."

I may tell with joy of another daughter of Israel who has become the Lord's possession, and who has found peace in the blood of the Lamb. Miss I. R. has been coming to our meetings for more than a year. At first she took no interest in the word of grace, and went her own way, but the Lord had pity on her. While other daughters of Israel like to talk much, she belongs to the "quiet in the land" (Ps. xxxv. 20). Only gradually did the Lord open her heart, till God's spirit created a new life in her through the preaching of the cross. With gratitude to God, I noticed how this new life grew stronger and stronger, and how she drank in every word at divine service. Of her own accord she came to me and confessed: "I have grown in faith. I know now not only that the Messiah visited His people in order to save them, but I know also that my Redeemer liveth and that He is Jesus of Nazareth." I have been able for some time to give her private instruction and to pray with her, so that she has grown in knowledge. To-day she is not ashamed of the gospel of Christ, for she, too, has experienced that it is a power of God to all those who believe in it.

Miss E. O.'s case was quite different. She was born in Poland of very rich Jewish parents. But as her father was an atheist and her mother absolutely indifferent to religion, she was brought up without any religion at all. She attended the High School and studied many subjects, but of God and His ways she never heard anything. After leaving the High School, she studied languages and music. For several years she lived in Italy and France, and earned money by translating foreign works into Polish. In spite of great gifts, of being able to speak and write five languages, she was discontented with herself and the world. There was something lacking in her that other people possessed, namely, God and a Saviour who forgives sins and brings peace. Unconsciously she longed for a union with the living God, and He led her to Berlin, where she came to our meetings, and I learnt to know her. She lives in a high-class boarding-house in the West of Berlin, and is much occupied every day with her translations. Yet she is never absent from our meetings, and comes twice a week to me to be taught further in the Scriptures. While instructing her, I had to speak as to a child of six or eight, for everything I told her was quite new to her. What I told her she received as a thirsty man does a glass of pure water. With her I had to begin at the creation of the world and tell her how God created man in His own image. One day she asked me: "Who, then, was the mother of Eve?" She, a lady who had for years been translating the works of great masters, knew so little of God and His work on earth, knew less in fact than any little child in a Christian home. Thank God, through the teaching I can give her, Miss O. is daily growing in knowledge, faith and grace, and she no longer asks such questions as the one I mentioned. She reads her Bible daily, and knows now that the way in which she should go is found there.

More even than that, she can to-day bow her knee with me before the God of Israel, who has also become her God and Saviour. She was a lost sheep of the house of Israel who could not, by herself, find her way; but God's mercy in Christ has gone after her, sought her and found her. Thank God for His faithfulness. Up till then her life had been, humanly speaking, free from objection, but now when she looked back upon it, it seemed to her like a bad dream. We should like to see in our mission-house many such daughters of Israel who hunger and thirst after righteousness, after love and peace in God. Such souls are prepared by the wonderful guidance of God and receive His Word with joy, bearing rich fruit to His honour.

"Light after darkness, gain after loss;
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears;
Home after wandering, praise after tears."

I cannot close the report about the daughters of Israel who attend our meetings without introducing the friends of the Hebrew Christian Testimony to Israel to a pair of young Jewish sisters. The sisters S., who have attended our meetings for a long time, have learnt to know and love their Lord and Saviour. As they do not belong to the rich and love their Lord and Saviour. As they do not belong to the rich of this world, they are in service in wealthy, high-class Jewish families. As long as they were silent to their employers on the subject that was moving their hearts, all went well; but when they confessed what the joy and comfort of their hearts was, their troubles began. Their Jewish employers said to the girls: "Just look at us Jews! We are not so poor as the Christians, the Jews are specially protected by God, for He sends us riches. Jewish marriages are much better than most Christian ones, we do not have husbands who are drunkards, and who beat their wives and children, and leave them to starve. With us there are not so many bad illnesses, and Jews live longer than most Christians. We Jewish women do not need to work half so hard as the others, in fact, we have a much better time of it than the 'Gohim.'" So they talked day by day, and did not fail to point out examples of where Judaism was better than Christianity. The poor girls were much cast down, and in great temptation. One day I received a long letter in which they told me of their distress, and asked me to talk it over with them. They could pour out their hearts to me and pray with me for grace and strength from above, so that later they could go their way joyfully. Now, as often as they can spare the time, they get comfort and strength in our meetings. All temptations are over now, and both confess with new strength and joy that only in Christ are to be found salvation, life and blessedness, as well as true riches and happiness. If our mission work had no other results to show than those already named, that would be proof enough of justification for

its existence and for our work as messengers of the great King. But I cannot close my report without mentioning one Jewish man whom the Lord has sought and now found.

Mr. P. was born in Russia, the son of orthodox Jewish parents. As a child he was for a long time a scholar at the Talmud school. He learnt there much human wisdom, but almost nothing of the prophets, of salvation, and of Israel's Messiah. His parents wanted him to be trained for a Rabbi, and he quite agreed to that, taking great pains to be worthy of such a high and honourable calling. But God's ways and thoughts for him were quite different from his own wishes. The great war came, and the revolution that came with it altered his whole life fundamentally. The whole family fled before the horrors of war and revolution, and life assumed for them quite a different aspect. The struggle to earn a living forced each one to seek where he could get work and earn. So it came about that Mr. P. was driven to Germany, where he got on well at first and was in a position to send plenty of money to help his parents. Mr. P. became a merchant in Germany, and God Himself sent him there that he might seek and find the pearl of great price. He came to our mission-house and found there more than he had ever hoped for, as this was the place where, for him, the pearl of great price lay. He heard here for the first time of the pardoning grace of God in Jesus Christ His Son. Here he learnt to know in truth the God of Israel and to love His only begotten Son. As he was a true Israelite in whom was no guile, he sought God and was found of Him. His parents know nothing yet of this spiritual change, to them he is still their dear son, but the hour will come, and must come when Mr. P. will confess to his parents: "I have found Him of whom Moses and the prophets spoke." And what will happen then? His parents will weep and wail for him as for a son who has died. They will sit in dust and ashes, tear their hair and curse their son as an apostate. But he will be able to pray to the Lord for them, and the curse will be turned into a blessing. His own testimony reads: "In your mission-house I have found more than I ever believed or hoped. I no longer know myself, for everything appears to me in a new light. It is as though scales had fallen from my eyes, and, for the first time, I could observe the world clearly." A holy fire burns in Mr. P. which drives him to visit other Jews in their homes, to tell them of salvation in Christ. We thank the Lord that he has many happy experiences to record. As often as I see him my heart rejoices with gladness and gratitude, and I have the assurance that the Lord will add to us many from Israel who shall be saved by faith in Christ. We pray the Lord daily that he may send us such sons and daughters of Israel, whose hearts he has prepared to accept His message of the cross. We believe that we have greater influence in caring for individual souls than in working amongst the great masses who one day cry "Hosanna" and

the next "Crucify Him, crucify Him." We, therefore, have in Berlin not such stormy meetings as other missionary societies tell of. We know from the Word of God and from our own experience that God is not in the storm, the fire or the earthquake. He dwells in light and creates a new life in men in the stillness, through His holy spirit. His Word, which we are privileged to preach to His ancient people, will not return unto Him void, it will accomplish His purpose, for He sends the rain of His spirit so that it may grow and flourish, and lets the sun of His grace shine upon it. The fruit it brings, though unseen here, will be brought to light in the day of the Lord. That is our faith, and therefore do we work as long as it is day, for the night cometh when no man can work.

I have spoken not only of fruit in the mission field, but of leaves and flowers too. For they are the first signs of growth, and without them one cannot count upon any fruit. So we are grateful to the Lord of the harvest for the leaves and flowers too, and pray Him that they may all so develop that leaves, flowers and fruit all may be to His glory. Peace be to Israel, and glory to the God of Abraham!

Work in Tel-Abib and Jerusalem.

BY PASTOR ROSENSTEIN.

WHAT can I report of the work done these seven weeks? I always ask myself this question when the time comes to write, because each time I am more convinced that I can do nothing but ascribe what has taken place entirely to the working of God, and doing so I can say emphatically: Great things have been done through the grace of God.

There are three different phases of the work we do here: the first is when travelling; the second, when speaking with whole groups of Jews; and thirdly, in conversation with individuals.

This time, although I have to tell of but two short journeys to Jerusalem, a short time only intervening, I can affirm that God's special blessing was upon them. The journey takes three hours there and three hours back, and with the hours between altogether twelve hours of intensive work for souls, with continual supplication for God's help, which cannot fail to bring blessing, yes, fruit unto eternity. As it is impossible to repeat a part even of what was discussed, I will confine myself to the notes made on my return, without touching on what I did in Jerusalem.

December 1st.—Journey to Jerusalem and return the same day, this being the first day of the Chanuka festival. In the early morning, on entering the train, we were seated among a large group of Jews, young "Chaluzim," who, however, soon continued their journey to Jerusalem on foot. There was not much time for conversation with them, but tracts were given to all of them. On this there ensued an important conversation with one youth, after which I turned my attention to three men, with the result that all present crowded round us and long explanations were given, so that every question could be discussed. In the afternoon we met a young Jew in the train, a Christian by conviction, but not yet baptized, who was a mechanic employed on the railway. We spoke with several people later, and the offering of a little tract would be the occasion of a long conversation with many who were present. There was one principal opponent, but at last he became quite quiet. My wife took part in this work both morning and afternoon.

Concerning my second journey to Jerusalem, my notes are as follows: "Fruitful work, both going and returning. In the morning, distribution of Scripture portions and conversation with individuals and with whole groups. A rabbi sat down beside me and a momentous conversation began, when all the others present crowded round us. The Lord gave the victory. In the afternoon, the group with whom we talked was composed of men of noble mind, well versed in the Scripture. A copy of the Epistle to the Hebrews was offered to a simple working man, who had taken part in the Japanese war and the world war. He read it eagerly. Later, when I sat down beside him and began to speak about the contents of the Epistle to the Hebrews, the group mentioned gathered round us. Here, too, the Lord was glorified."

Before telling of two or three cases in our work among groups of people, I think it would be well to recall a note about our subjects for prayer, which are as follows: We prayed for the neighbours who are returning to Danzig. I may mention that our parting with them was very touching. The wife is a descendant of a Chassidic family, of which one member was revered almost as if he were the Messiah. She wished me a long life and God's richest blessing on my work. They spent the evening with us before they left, staying late into the night. We spoke only of Jesus. She was sorry that she could not spend more such evenings with us. We also prayed for the poor family living opposite us, to whom we had given pecuniary help, and who are returning to Poland. We prayed also for Hebrew Christians who had specially asked for our prayers, and for all with whom we had spoken of Jesus, whether they are still in Palestine or have returned to their old homes.

The work that I call work amongst groups is generally the outcome of work with one individual. On one day which was full of work this

was especially the case. The conversation began with a young man from the Ukraine, who was reading the Russian translation of an English book. Beginning with this subject we discussed many things beside of more importance, and soon others joined us, greeting me, and then we had to speak in German. Meanwhile, the first rain of this season came on, but in spite of that the conversation was continued. We even spoke of intimate experiences. I told them that I had that morning prayed the Lord to lead me to souls, and now see to what dear souls the Lord had led me. One of them asked me why, if Jesus is without sin, as He is represented to be, should He have cried "Eli, Eli" on the cross? I answered: "For our sake, that we should not need to suffer well-deserved everlasting separation from God, which is the real Hell. He suffered for our sins."

I briefly mention a second case. In the public garden a conversation was begun with a young man who spoke only English. He proved easy of approach. Another young man joined us and took part in the conversation; then others came, and we spoke of sin, the law, the gospel, the virgin birth of Christ, the new birth, faith, repentance, the forgiveness of sin, the Holy Spirit; in fact, all the fundamental truths of the Christian religion were discussed, and the hope was expressed that they would all greet the Lord on His return with the cry: "Blessed be He that cometh in the name of the Lord."

The second day after this incident the following is noted: "A morning rich in blessing. First, in a little bookshop I spoke with a man and his wife about the New Testament, the forgiveness of sin, the Day of Atonement, etc. Then, in the gardens, first the whole plan of salvation was declared to one soul, then a conversation with two persons, one of them learned and friendly. Everything was discussed, and among other things it was pointed out that Jehovah has turned away His holy countenance from Israel, but the Angel of His Presence is Jesus. I was asked: 'What do you mean by the Holy Spirit?' The point of my answer was the assurance that this Holy Spirit would soon be poured out upon Israel."

One last case I will mention. I heard several people, among them an elderly man, discussing the present sad condition of things here. I joined in the conversation, asking how it was that the Jewish nation, who are otherwise not stupid, should be so lacking in intelligence as not to ask themselves why it is that for two thousand years Israel has found no rest. Thus there was ample opportunity to witness for Jesus.

When I go on to describe the work amongst individuals, I make, as before, no distinction between the cases that are of greater or of less importance. For instance, I omitted to describe the case of a man from Russia, once of great importance in that country, who sat down beside me and asked me to tell him the story of my conversion, and

who went away afterwards silent and thoughtful. I will just tell quickly of a few such cases of individual work. (x) I sat down on a bench in the New Garden beside a man who had an empty perambulator by him. When asked where the child is, he replied: "In the house opposite, at the doctor's, with my wife." He told me that he has lived a long time in Egypt, but that Jews are a curse everywhere. This was a great opportunity to speak of Jesus who was made a curse for us. The father hurried away to his child, and another took his place, again asking in astonishment: "Where is the child?" So I told him all that I had said to the child's father. Although I am telling of individual work, I cannot refrain from describing what followed directly after I went past the police station. A newspaper seller ran up to me and I bought a paper. Three "Chaluzim" asked me to let them see something in it. Thereupon one exclaimed: "Greece has become a republic after all." I remarked that all nations might possibly become republics except Israel; for an everlasting kingdom is promised to the House of David. And thus the conversation was directed to Jesus and His approaching return. "When shall I repent?" asked one at last. "Is it to be done in the synagogue?" "You can repent at once," I said, "if you come humbly to God in the name of Jesus."

An old man sitting on a bench beside me addressed me in Hebrew: "The days have come for you and me of which it is said that we take no pleasure in them." I asked him what is going to happen to us after death. He replied: "Nobody can know that." When I asked him if he believed in the resurrection of the dead, he asked me if anybody had ever experienced such a resurrection. So I could tell him of the Risen One, who sits at the right hand of God, the Saviour who will soon come again.

Again in the public garden. A young man was reading a Russian book. I started talking of the contents of the book, and two fine young people join in. A long conversation in Russian follows. Among other things I said was that, when we study the Word of God, we must ask God to teach us through His Spirit. The same angel who came to Daniel was sent to Mary, etc. "Can you tell us of any answer to prayer?" one asked, visibly interested. "Certainly," I replied, "especially during the war and in the years directly after it." I began to talk to a young man in the public garden, but he was obliged to leave. Near by sat an elderly cultured lady. I asked if the children playing near us were hers. She answered proudly that they were her grandchildren. "And are you yourself a child?" I asked her. In the course of conversation she declared that under no circumstances could she believe in Jesus, but that she believed in God, and He had always helped her. "Just because that is so," I answered, "this God in whom you believe desires to bring you to believe in His Son, too." Before parting, I urged her to study at home Isaiah liii. and Daniel ix.

I discussed in English the whole plan of salvation with a young man born in British Columbia. In a baker's shop, the proprietor of which is my friend, I had for the first time an opportunity to speak to his daughter. She declares she has studied the entire Polish literature. I asked her if she had read the book "Quo Vadis"? "Yes," she replied. "Very well, but where are we all actually going?" So the conversation turned to Jesus. At last she asked if she, too, might hope to see the King of Israel when He comes again. "Certainly," I said, "and if you are in the right attitude of mind, this sight will be one full of joy for you."

And now two more cases from the many in which both young and old were accosted. I conversed with a young man who came from the neighbourhood of Vilna, a very intelligent workman. Early left an orphan, he continually felt the need of a father, and protector. That is just how it is with Israel now, I said, because they are without Christ. With a "peace to you," and "thank you" from him, we separated.

I heard two young people speak of "Tanach" and "Talmud," and joined in the conversation, but unfortunately they proved to be entirely indifferent about religion. Yet the conversation gradually became more earnest. They said they had a right to call themselves Jews because they had a Jewish heart. Our talk turned upon the need of being born again. It was pointed out to them that Jesus had asserted this. As Israel is spiritually dead, there must come an outpouring of the Holy Spirit upon that nation, if they are ever to be a blessing for all mankind. Jesus is coming again soon!

Notes.

By J. ROTTENBERG.

I SIT down to write these Notes in a time of universal unrest and strife. The past three months in this land, and every other, the outlook has been dark and serious indeed. Unbelief, superstition, apostasy, the desecration of the Lord's Day, intemperance, gambling, and an ever-increasing love of pleasure, cry to God for more faith, love, prayer, and devoted service on the part of His true children.

Popery seems to make very rapid strides in England. Several months ago the Roman Catholic Relief Bill passed triumphantly in the House of Commons.

The proposed Revision of the Church of England Book of Common

Prayer is not only *modernized* in order to bring it into harmony with present needs, but has a most definite *Romanizing* tendency. This tendency, to my mind, is so strong that if the book receives the sanction of Parliament, England as a nation is in great danger of losing the blessings of the Reformation.

The disturbances in China, and the general dislike of foreigners by the Chinese people, present a very gloomy aspect for missionary work and commerce.

In Portugal a revolution has broken out, causing the loss of many lives. In the Dalmatian and Herzegovinian districts of Jugo-Slavia many thousands of homes have been completely destroyed, and at least 700 people killed by earthquake.

Bolshevism, of which the directing powers are Soviet Russia, and the Third International, is preparing a very unhappy future for the world. Truly the "judgments of God are abroad upon the earth."

While we cannot but deplore the Godlessness of this age, which we recognise as the underlying cause of all judgment, we must not be dismayed. To the believer in Christ such times are times of peculiar blessing, for then there is more searching of heart; then we are humblest, and our thoughts of God the most exalted; and when this is the case all is well for us. Yes, God makes use of periods such as the present to make us better acquainted with ourselves, which is ever very humbling indeed, but profitable.

Rejoice and be glad with us! This is our daily invitation to the sons and daughters of Israel surrounding our Mission Houses in White-chapel Road. That such a work as we are doing is not without trials, will be quite easily understood by all who know what all work in the East End of London, and Jewish Mission work in particular mean. But thank God, we know the secret by which all trials are lightened—the great secret of prayer.

By the grace and mercy of our covenant God, the work at our Centre has continued in the East End during the very hard and trying winter months without any interruption. The general attendances in the Reading Room, at the daily Bible readings, and the Saturday Gospel meetings have been the best I have seen. That our teaching and preaching of the Word of God is not without effect on the hearts and minds of the people we have every reason to believe.

In harmony with the wishes of the honoured and beloved Founders of our Hebrew Christian Testimony to Israel, we do not publish accounts of conversions. It is enough to say that all the seed of the Kingdom does not fall by the wayside. The great Day that is coming will reveal. We sow the seed in faith, perhaps in tears, but then we shall come again bringing our sheaves with us.

Our open-air meetings are unparalleled for quiet attention and interest; we have had no opposition to speak of, and the little which we sometimes have only convinces us that nothing, not even the gates of hell, can prevail against the Truth. We usually have crowds of Jewish men, women and children, representing all classes, gathering around us to listen to the proclamation of the Gospel. We are unquestionably pulling up the roots of Jewish prejudice, breaking hearts that have been stony and steeled against Christ and the Gospel, and winning many friends; were it not for the fear of being despised and cast off by their dear ones, many of them would attend our inside meetings.

The important work which is being accomplished all over the world by means of our literature for Jews is incalculable. It serves as a school of Christian enlightenment, and has an aggressive weapon against the powers of eternal darkness. The enemies of Christ and Christianity long ago discovered that the printed page is one of the best means for carrying out their propaganda of prejudice, hatred and violence if possible. One of the best antidotes against such propaganda is good Hebrew Christian literature such as ours.

The work amongst the children is most encouraging and a cause for such thankfulness and praise to God. The longer I live and work amongst our people, the stronger grows my conviction that Jewish children must be taken into greater account if Jewish missions are to extend their influence. The new generation is to a very large extent the result of its upbringing, and through some important lack in this thousands of Jewish children remain almost untouched by religion.

We are very thankful to God also for the excellent, though very difficult work our sisters are enabled to do among Jewish mothers. It may sound strange, but it is nevertheless a fact that of all the people in Europe, the Jewish women have profited the least by the blessings which Christ has brought into the world. The attitude of Rabbinical Judaism toward women is truly Oriental. Considered as inferior creatures, they are deprived of all religious instruction and exempted from almost all religious duties. To hear a gathering of Jewish mothers sing Christian hymns, which on account of being unable to read, they have to learn by heart, is to me one of the greatest proofs of the transforming power of the Gospel of Christ. If it were not for the Gospel which they have learned to know, and, in some cases to love, in the Mission House, these Jewish women would never have sung a hymn in all their lives. According to Rabbinical Judaism for a woman to lift up her voice in singing is an immoral act involving disgrace.

The real good the Hebrew Christian Testimony to Israel is doing in this and in other lands is too valuable to be fully appreciated. And all without advertisement, without sensational methods, without superficial accounts of figures and numbers. The Hebrew Christian

Testimony to Israel still believes in quiet performance as one of the signs of all true Christian work. We claim that it is much better for the cause of Christ among Israel to go on quietly and faithfully sowing the good seed of the Gospel, leaving the results with Him.

We have been asked by friends as to what is meant by articles on "Jewish Movements towards Christ." I would say that there are individual Jews to-day who leave all to follow Christ. Of "Jewish movements towards Christ" we know of none. I am convinced that the present is the time of all times for the Church of Christ to proclaim Him to scattered Israel all over the world as the only Name under heaven given among men whereby they must be saved. Never before has the house of Israel been so open and accessible to those who "bring good tidings of good." Movements such as Liberal Judaism, Reformed Judaism, Political Zionism, etc., are shaking the whole house of Israel to its very foundations. In regard to millions of modern Jews the question can no longer be asked: "Will they remain Jews or become Christians?"—but "Shall they be evangelized or paganized?" Their own faith they have long ago abandoned. If the Church of Christ, by which I mean all true believers, neglects to respond to Israel's present need, she takes upon herself a tremendous responsibility for which she will be accountable to God. Let us give heed to the still small voice of God calling us to redouble our prayer and efforts to bring Christ to Israel, and Israel to Christ.

The other day I came across the following appeal of the "Fathers of Sion," a Roman Catholic Order, to the Papists of England: "Have we ever realised what we owe to the Jews whom perhaps we look down upon with contempt? To them we are indebted for our Lord, His Blessed Mother, the Apostles, the Holy Scriptures. Whilst holding from them our faith, is it fair to let them go their way with no priest, no altar, no sacrifice? Now there is an opportunity for Catholics to do something for the Jews. The Fathers of Sion, founded in view of bringing the lost sheep of Israel into the Fold, have recently settled in England. They are now training young men for this apostolate. They prepare English-speaking priests who will devote their whole lives to the salvation of the Jews." Like the hypocrites of old these Roman Catholic "Fathers" compass sea and land to make proselytes, and when they are made, they make them twofold more the children of hell than themselves. To us this means another call to watch on the walls of Zion and to pray for the peace of Jerusalem.

An appeal to Christian leaders to refrain from missionary activities among the Jewish people was formulated by the Executive Committee of the Central Conference of American Rabbis, which met in connection with the convocation of the Union of American Hebrew Congregations.

Dwelling in darkness themselves, those Rabbis do not realise the impiety of their demanding silence from Christian leaders about their Messiah, whose lovingkindness is better than life. This demand is bold as it is wicked. They might as well demand that they should give up their own faith in Christ. What is the chief business of Christians to-day? Is it not to bear witness to Jesus?

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A meeting of the Trustees of the Hebrew Christian Testimony to Israel took place on Friday, March 11th, when Mrs. David Baron was appointed Director of the Mission, with the Rev. J. Rottenberg as Assistant Director, for one year.

We earnestly ask the prayers of all friends of the Mission that the Lord, Who has guided hitherto, will raise up a man, gifted and endowed with the same spirit and aims as he who has been taken from us, to take the lead in this service for Him.

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We would draw the attention of our readers to the first article of this April issue of the magazine, which is a continuance of that entitled "*We have found the Messiah*," and written by our late beloved Director. The two articles now complete will be brought out in separate form for distribution among Jews.

"Jews and Jesus."

This also is one of the latest works from Mr. Baron's pen, which appeared in one of last year's issues of the magazine, and is now published in book form, price 1s., to be distributed among Jewish and Christian leaders. It is a study of Dr. Klausner's book, entitled "*Jesus of Nazareth*," which has been erroneously represented as a book which was not inimical to the Lord Jesus, and has been highly written of by theologians and Jewish missionaries who could not have done more than scan its pages, and that very superficially. Reading the book himself, Mr. Baron's soul was stirred to write these articles which point out its true character for the benefit of Christian and Jewish readers. If Mr. Baron had never written anything beside this little work, it alone would have entitled him to the gratitude of all true Christians. "*Jews and Jesus*" can be had of the Hebrew Christian Testimony to Israel, 39, Chester Road, Northwood, Middlesex.

By the time this April issue of THE SCATTERED NATION is sent forth, Mr. Rottenberg will, God willing, have started on another mission tour in Poland. He will be thankful for your prayers that the Lord will direct his steps to the cities and towns which He would have

him visit. In the first instance, he will go to Budapest to represent the Hebrew Christian Testimony to Israel at an International Missionary Conference respecting Jewish mission work. For this, also, he asks prayer that the result of the Conference may be to the advancement of Christ's cause among Israel.

Mr. Lewis and Mr. Newmark hope to spend their Easter vacation in Bristol and Cardiff, visiting scattered sheep of Israel in these places to make known the Good Shepherd who gave His life for the sheep.

Mr. Weinhausen, after attending the same Conference as Mr. Rottenberg in Budapest, will make a mission tour abroad, also for a short time.

These workers also desire your prayer for God's guidance and blessing to lead them and make their service fruitful to His praise.

On account of Mrs. Rosenstein's health, which has suffered a good deal as the result of two winters spent in a very damp little house in Haifa, it is found necessary for herself and Pastor Rosenstein to have a change of some months, perhaps a year, in Europe. It may help the work at home and on the continent for Pastor Rosenstein to take part in the work of one or other branch of the Mission during this time. We hope also that God may bless the change to strengthen them both physically.

Miss Cohen also is needing a furlough home, and it is possible that she may be with us before long for a time.

Miss Juvelius, who has been working among women in Paris, met with a trying accident before Christmas, having been knocked down by a motor-car and badly bruised, though mercifully no bones were broken. She spent some weeks in the hospital, and when she left was still not feeling able to resume her work, and wished to go to her old home, the Diakonissen-anstalt, in Helsingfors, where electric treatment of her arm is less. Paris, she finds, does not suit her, and after her accident, which was a great shock to her, and on account of the terrible and uncontrolled speed at which Paris motors dash along in numbers, it is no wonder she would rather not return there. Her work among the women is now taken up by a lady who has had experience of such work formerly, though not in Paris. We are grieved for her suffering, which we hope will soon be quite dissipated, and truly hope that she will soon be stronger and her way open to another sphere of work.

Our Annual Meeting for Praise and Prayer will be held, God willing, in Sion College, Victoria Embankment (close to Blackfriars station), on Thursday, May 5th, at 3.30 and 6.30 p.m., when we earnestly hope that dear friends whose hearts are with us in this service among God's chosen people will be with us. The Chair at the afternoon meeting will

be taken by General E. Owen Hay, C.B., and the Rev. Dr. Montgomery, D.D., of Belfast, has kindly promised to come and give an address. Tea and coffee will be served at the close of the afternoon meeting.

Mr. Weinhausen, from Berlin, Mr. and Mrs. Meyer, from Paris, and perhaps also Pastor and Mrs. Rosenstein, from Palestine, will be with us for the Annual Meeting, and speak about their work, some in the afternoon, others in the evening, when we hope that Pastor Emeretus James Stephens will be able to preside.

Work Among Mothers and Children.

By ANNA FRIEDRICH.

MISS FRIEDRICH has much delight in her mother's meetings, and is very much encouraged to find how much they remember of the addresses they heard during last term. She has started a repetition of these in reply to questions, and they answer well, using as far as they can the exact words of Scripture, especially when it concerns passages about the Lord in the Old Testament, such as Gen. ii. 15, Isa. vii. 14, Isa. vii. 6; Mark v. 2, etc. One mother at the close of the class one day, said to her, "We know how Jesus came into the world as a baby, please tell us how He will come the second time; it is all so wonderful and beautiful." She promised to do so, and all the intelligent ones were looking forward to her doing so. The children also give her pleasure and come in increased numbers.

She tells of one woman who is very out and out in her joy in the Lord; not at all abashed by mockery from other Jewish women she comes herself and sends her children to the Mission school. One day when a woman mocked at her on account of her faith, she replied calmly, "Come with me to the Mission, there is room for you, too; come and find out for yourself what they teach." She brought two women with her, and though they came out of curiosity, they liked the meeting so much that they joined our classes, and are very attentive.

At another time some women were disagreeable to her on the subject of her children coming to our school, to which she replied, "What is good for me is good for my children. I want them to know the truth." Someone else remarked: "I would like to know what her husband says to it all." Again she quickly answered: "You had better go and ask him; he will soon satisfy you as to his opinion."

A dear Hebrew Christian who has often helped with the women, speaking to them out of the fullness of her heart of the Lord Jesus, has been for some time very seriously ill with a complication of heart and other diseases. She is now unable to leave her bed. A little while

since the doctor recommended her going into an infirmary, where she was taken. Some five days after Miss Friedrichs went to visit her, and was greatly distressed to find her in most miserable plight, among the lowest of the low, surrounded by vile language, great noise, coarse fare, and coarse treatment, two rough girls being left in charge of the ward. They had no pity either on the suffering or dying, and the necessities of life were not to be had for asking. Our dear friend, Mrs. B., usually so bright and rejoicing, was in deep distress, and felt herself in hellish plight. Needless to say, this was soon remedied, and she was once more home for a few days, after which she was transferred to King's College Hospital, where conditions were very comfortable.

Another poor woman whom Miss Friedrichs visited in hospital, she found very cold sitting up in bed. She asked her how it was that she had not a little red shawl over her shoulders like the other occupants of the beds, and was told that they said they had no more. When Miss Friedrichs said she would bring her one, she replied: "Oh no, it would not do; they hate me because I am a Jewess."

A poor girl who is a great sufferer, but at one time used to come to the Mission, and distinguished herself so much by learning hymns that they called her the living hymn-book, is now too ill to be about. Her sight is so bad that she cannot read for herself, but she is so happy, and now appreciates the value of her wonderful memory. She will repeat hymn after hymn, chorus after chorus, scripture after scripture, which brings such joy and comfort to her heart.

The Sunday School increases. Some of the children like to accompany Miss Friedrichs to the East London Tabernacle in the evenings, and she says that it is "inspiring to see and hear them join so heartily in singing the Gospel hymns. They listen attentively to the message, and when the subject is one known to them their eyes sparkle with intelligence and they look so pleased." For some time they have been told of the Lord's second coming, and one day it was the preacher's subject, so they heard this truth spoken by a fresh voice.

Some of the young mothers come with their children to the Sunday School, and listen to the lesson given to the children.

Our dear mothers speak often of Mr. Baron, and say "we have lost a friend. Mr. Baron liked us, and came to hear us when we were singing." Last Thursday we had a very good meeting, and were learning together Matthew vii. 7-13, 14. One of the mothers said: "We have sought and found." When asked what they had sought and found, her reply was, "The Messiah, the Lord Jesus Christ." They are sincere and earnest, and stand persecution. I asked if not one of them who confess to believing in the Lord Jesus would pray at our meeting. One of them stood up and prayed earnestly and intelligently in the Name of our Lord Jesus Christ, and when she finished quite a number of Amens were heard from the other mothers. We were so thankful for

what we witnessed and feel it is a wonderful privilege to teach these dear sisters of the House of Israel.

Miss Friedrichs and Mrs. Gelbert now have Saturday classes for boys; Miss Friedrichs taking the bigger boys, and Mrs. Gelbert the smaller. They long for them to find the Lord Jesus as their personal Saviour, so they that may one day be able to say "We have found Him of whom Moses in the Law and the prophets did write."

Miss Friedrichs tells me of many of the people who are ill. She was visiting yesterday (February 23rd) one poor woman whom she had missed from her meetings for a fortnight, and at last heard that she was very ill. She found her, Mrs. B., in great agony, caused by a growth on her head, which the doctor is unable to relieve, and her heart ached for the sufferer. The poor invalid tried to comfort her, and said, "I shall be well and happy when the Lord takes me Home; I am prepared to go any minute; the Lord Jesus has prepared a home for me, and I know I am going to Him." She continued, in spite of her suffering, "I have nothing to fear, my sins are washed away, and Jesus said that His sheep shall 'never perish, neither shall any man pluck them of His hand.' I belong to Him." Miss Friedrichs was indeed thankful to hear and see that the Word of God had taken root in her heart. She had always given great joy to her in the meeting, ever ready to listen, to learn, and to give such bright answers, telling quite openly that she loved the Lord Jesus.

The face of another woman who, on account of a heart trouble, cannot now come to the meetings as she did formerly, lit up as she entered, and she said, "I was just thinking of your meetings. How I loved to come for one hour, to forget all my troubles, and to sing those beautiful hymns, and to hear about God and heaven." Miss Friedrichs said, "We tell you also the way to get to heaven." "Oh yes," she replied quickly, "I know Jesus is the way." This poor soul is so open and approachable, and loves to listen to the Word of God, but she does not realise that she is a lost sinner, being a very good natured body, and she is inclined to be self-righteous. We hope that by the grace of God she will soon see that there is nothing good in ourselves; that there is none that doeth good, no, not one, and that she will find in the Lord Jesus Christ her personal Saviour.

By MRS. GELBERT.

A little letter from Mrs. Gelbert, who also helps in these branches of the work.

Looking back on the past few months, which were the darkest for us at the Mission of any we have known, owing to the great loss we have sustained in the Home-call of our beloved Director, who so closely walked with the Saviour, whom he loved and delighted to serve,

in our grief we can yet look up to our Heavenly Father, knowing assuredly that He makes no mistakes, and that those things which may seem strange to us now, and which we cannot understand at present, we shall understand hereafter.

The past few months have not been without encouragement in our work, so dear to the heart of our Saviour and to my own heart.

We have been privileged to see many trophies of God's grace in our midst, for which we thank and praise Him.

Our mother's meetings and children's classes lately have increased in number, and so the opportunity and the privilege is ours to sow the seed of the Gospel in many more hearts, praying that God may water the seed by His Spirit and cause it to spring up and bring forth fruit.

In spite of many obstacles put in the way of the Jewish children to prevent them from attending our classes, they come to learn of Him who has been so misrepresented, and whom we are trying to present to them in all His beauty and loveliness.

I have recently visited some of our mothers who have joined our meetings, and in conversation with one I asked her what impression the meetings made on her. This is the answer she gave: "I am impressed by the earnest character of your meetings, by your sincerity, and the quietness, in spite of so many attending your meetings." I said in reply: "We are in such dead earnest because we want you all to come to Him who alone is able to save; you should come while the door of grace is open. If you delay to come the result may be disastrous; it is very serious to live any longer without Christ, even for a day; I hope that you, too, will be in earnest, and allow me to lead you to Him who loves you and died for you." It is my earnest prayer that she and many others may be led to Him who saves to the uttermost all who come to God by Him.

Mrs. Baron gratefully acknowledges the receipt of the following gifts for the poor, from December, 1926 to March, 1927. 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.

Miss N., 5 ch.; Mrs. C., 6 w., 6 ch.; Mrs. W., Talbar Tab, 24 w., 25 ch., etc.; Mrs. P., Lays; Mrs. S., various w.; Miss M., 6 scarfs, 3 w. and various; Mrs. H., 3 ch.; Mrs. P., 6 baby's; Highgate Rd. Working Party, 56 garments w.; Mrs. V., 6 ch., 2 w., and sweats; Mrs. B., 2 ch., 5 w., various; Mrs. P., 2 baby's; Miss C., 9 baby's; Miss R., 14 w., 1 b. and various; Mrs. J., 10 ch., 3 w., 1 fur, 1 muff; Miss K., 3 w. and various; Anon., 18 ch., 16 baby's; Anon., 9 w.; Mrs. S., 16 w. and various; Mrs. H., various w.; Miss M., 1 w.; Mrs. W., 27 prs. m. socks; Mrs. H., 3 w., 6 m., etc.; Miss U., 7 b.; Miss M., 4 ch. and 11 woolies; Mrs. B., 5 m., 1 w., 1 pr. boots, 1 pr. slippers; Mrs. P., 10 ch. and various; Mrs. S., various; Anon., 4 w.; Misses J. & Y., various w. and ch.; Mrs. B., various w. and ch.;

Mrs. B., 5 w., 14 ch., 3 prs. shoes, etc.; Mrs. S., 4 w., 1 cover; Mrs. L., 5 b., various; Mrs. T., various w. and ch.; Anon., 2 w.; Mrs. S., 10 baby's, etc.; Anon., 3 w.; Mrs. F., various w. and m.; Anon., 6 m. and various; Mrs. S., 12 m., 10 yds. tweed; Anon., 1 w.; Miss J., 7 w.; Anon., 5 w., various; Miss R., various ch.; Miss B., various ch.; Mrs. H., 4 ch.; Mrs. C., 2 w.; Mrs. G., various w. and m.; H. B. P., various w.; Mrs. M., 3 w., 7 prs. shoes, 1 pr. slippers; Mrs. B., various; Miss H., 1 muff.

A lady knits beautiful baby shoes, price 1/3 per pair (postage extra), sold for the benefit of the mission. Address—Miss Culver, "KIMBER," Pierremont Avenue, Beesdains.

Work in Budapest.

BY R. FEINSILBER.

DURING the festival time, I invited the Jews to an evening meeting which I held for an hour and a half twice a week. I spoke from passages of the prophet Isaiah, which the Jews read in their synagogues on the days of festival, Isaiah lviii. and liii. The Rabbis never preach on these subjects, and the people only read them in Hebrew without knowing the sense, so every year I take the opportunity to explain to the crowd of Jews that our sins can never obtain forgiveness by our fasting and prayer, but only by the sacrifice of our Messiah, the Son of God, through which alone we can be reconciled with our Heavenly Father. Our Jewish Rabbis never preach about sin and forgiveness. They are great political orators, and try to persuade the Jews to become good Magyars, but not children of God. So often I have to hear from Jewish mouths that I am severe and paint sin too black so that they feel often pricked in their consciences and cannot sleep on getting home after a meeting. One day, early in the morning, there came to me a Jewish gentleman and his wife, who began to be loud in their expressions scolding me, and saying: "You are doing wrong in our city, you won't let the suicides die, but bring them back to life, and again by your preaching you make people so miserable and only fit for the madhouse or lunatic asylum. Our only son and daughter, who attend your preachings, have stopped dancing and going into society, and every day read the Christian Bible and talk of going into some mission work or convent." Of course I explained to them that their children could read the Jewish Bible and believe in the Messiah Jesus, who was a Jew and the King of the Jews.

A young Jewish girl, who has been working without salary for six years in my office, came asking me to bury her Jewish father, because she wished that all her relations should hear the Gospel of Salvation preached to them. Of course I did as she wished. When leaving the grave after the burial, her uncle, who is a medical Professor of the University, still an atheistic Jew, took me home in his motor-car. When sitting alone with me, he put his hands to his closed eyes, which were wet, and said to me: "Do you know that you have done a grand work with the family of my dead brother? It was seven years ago that one of his daughters committed suicide, and you buried her in the same cemetery. I still remember what you said that day. Then the youngest daughter, Paula, became your secretary in the office. This young girl has been working with you for six years without any salary for the good of the poor suicides. But she has done a great work in her family and among all the relations. Her father, whom you buried to-day, was a card-player and a drunkard who seldom brought

any money home for his family, and this young girl became an instrument for the conversion of her bad father and other relations. She tried often to convince and convert me, a poor atheist. At the grave of my brother I listened to your words, and I am convinced they were not words of science or mere oratory. I felt an invisible power behind them, and that I must change my mind, change my life, yea, my profession also." Here I interrupted him, saying: "Dear Professor, when God changes your heart, this will be the greatest change of all, then all will be changed, and you will become a new creature like your niece Paula, your work for mankind will be accompanied by the blessing of God, and your own life will become a fountain of blessing."

Before taking leave, he asked me to promise him that I would visit him once a week. This I could not promise, but I assured him of my prayers. Now his niece has left my office and is working to earn some money for her sister and her old mother. She visits her uncle once a week, and assures me that he has now an Hungarian Bible on his night table, and reads it every night before going to sleep. Just this morning she came to the open window of my office and said: "Listen to what I say, my uncle asked me to tell you that, when he is going to die, you must come before to baptize him, and bury him near my father's grave. He sends his greetings to you, with a grant of one hundred little loaves of bread for your hungry children."

The evangelistic meetings were very well attended till the end of the year. Now the Spanish fever makes the people stop at home, or if not well they remain in bed for nearly a fortnight. I am sorry to say many die of this fever, and in January I had to be present or conduct the service at sixteen funerals in this city, apart from the suburbs. During Christmas and New Year, I preached to the Jews in different places in the suburbs. Among 3,805 cases of attempted suicide there were nearly 700 Jews, of whom I myself took care, nursing them and bringing them to hospitals. I came into contact with all their relatives, so I had plenty of pastoral work, for the Rabbis have no care for these.

Let me tell you, for instance, of one father with his five children and his poor wife who suffers from tuberculosis. This poor man went one night to the Danube bridge to throw himself into the water. As he was about to do this, he heard a voice which said: "You will be saved." So he remained on the shore till the policeman brought him early in the morning to my house. The poor man was trembling. When he got his hot tea and breakfast, he told me all about his suffering wife and five poor children. God helped me to secure £10 for one month to put his wife in a sanatorium for tuberculosis. I sent the poor man to his relations, and got a nurse to take care of the five children. Last Sunday the director of the sanatorium 'phoned to me that the poor woman can be saved if she remains one month longer under their care. Now I trust the Lord will send me again £10 for her to continue there

the month longer. Yesterday I got a letter from her husband thanking me, not only for saving him from suicide, but for saving his whole family from hunger. He says in his letter: "Would God I could be so near to Christ as you; I am sure Christ, and only He, used you as an instrument for saving me and my whole family from death. When my faith in Christ has grown strong, I will become your slave to help the poor Jews and restore them to a new life like myself."

Another case is a poor Jew, father of seven children, two of them tuberculous and his wife dying. This poor Jew lost his post after twenty years' service through the manufacturer becoming bankrupt. In his despair the poor man wanted to kill his whole family and then make an end of himself. God has brought this man into my hands, and for two months I have helped to keep them alive. He has daily to walk twenty-five miles to and from town. When I filled his bag with food to carry home, he took his Gospel in his hand and said: "Now I am not going to kill my family with this sword, but to bring new life to them, life eternal, life with Christ, the Jewish Messiah and Redeemer."

One day a Jewish woman who had attempted suicide in the Danube was brought to me. She had tied her sucking infant to her breast and a two-years-old child to her back. She told me she had still four more children left at home, and her sick husband who was without work. What could I do but to care for the whole family? It is now nearly six months since I have supported them all. Last Sunday the children came into my house and sang the hymn: "God is love, and He loves me through Christ." My eyes were filled with tears when I saw the poor mother kneeling down and thanking God for saving her and her children.

I have a Jewish girl who, several years ago, attempted to commit suicide, and who has been several times operated upon. She belongs to a family of ten children, the father is unable to work any more, so I am taking care of the whole family. My money had come to an end when she came one day, and I could give her food only, and no money to pay for the apartment. So I gave her a letter to one of the leading Jewish Rabbis, Dr. Fischer, asking him to help this poor family with house rent. When she arrived, the Rabbi took her into a room and read my letter. His eyes filled with tears, and he said to the poor girl: "Is it really true that he so much loves the poor Jews that he takes care of them for years and years? I thought he only cared for the baptized Jews, and is it true he helps from his own money, sparing from his meals, to give to the poor Jews?" He then wrote me a nice letter, thanking me, and promising to do his best to help with the house rent.

I close with greetings to all the friends of the Hebrew Christian Testimony to Israel, and thanking them for their prayers for the work

Encouragement in the Work in Paris.

BY E. MEYER.

SINCE I wrote my last account for the January No. of the quarterly, the general conditions of this country have grown much worse. There is an increasing number of unemployed, and it is more than natural that the French authorities take all precautions possible to secure their people as much as possible from loss under these unfortunate circumstances. As a consequence, most foreign workmen and employees have been dismissed, and those who are still retained expect to be sent away any day.

But in spite of, or perhaps I should rather say, owing to it, and I am sure in response to the prayers of many of our dear friends who are interested in our work, and who responded to my appeal for prayer in my last report, God has performed more than one miracle of His grace in these past few weeks. On this account I first of all lift up my heart full of praise and gratitude, to Him who is the Fountain and Giver of life. And now I wish our friends to rejoice with us in what God has been pleased to accomplish.

Our dear friends will remember I have mentioned two nice and modest young Jews who have come privately to enquire about God's truth. They had been searching and seeking it for years, and had asked the Rabbis, but only received repellent answers from them. One of these two had received an invitation to our meetings, and he came, and the next time he brought his friend with him. From that time on they have been regular visitors of our meetings, and first one of them, named H., came alone to tell me that he had been fully convinced, not only that the Lord Jesus is the Messiah of Israel, but that He died on Calvary for his own personal sins. He proved to be very eager to grow in the knowledge of His Person and His Word. Since he lost his work here, he left Paris for Brussels, where his parents live, and has written me several letters stating that he has given witness of his faith in Christ to his family, from whom he has much to suffer on this behalf. May the Lord Himself strengthen him. Will our friends pray that the hostility of his family may not freeze the tender growth of his faith, but, on the contrary, drive him the more into the arms of the Good Shepherd.

One morning, some time after this H. had gone to Brussels, his friend came to me with a beaming countenance. "I must tell you," he began, "that I . . . I don't know . . . well, I'm so happy . . . so happy. It has been three weeks since I read in my New Testament one night, and all became clear and real to me. Next morning when I awoke I

could thank God that I was getting more light. But I never felt myself so happy as this morning. . . . I can only work three days a week in the factory where I am (for lack of work), so my situation is not very encouraging in itself, but even if it would be but one day a week that I could earn money, I think I should be equally happy." This dear new-born child of God has but one point that troubles him. He thinks it would break his old mother's heart if she knew he had become a "Meshumed." "I can fully understand your feeling," I told him, "and I am not at all urging you to write at once to your dear mother, but don't forget the Lord's words, 'He that loveth father or mother more than Me, is not worthy of Me' (Matt. x. 37). And there is still another point—supposing you were in a house with your mother, and, going out, you were to see that the house was beginning to burn, what would you do if your mother were still inside the house?" "I should go and call her out," he replied promptly, "and rather perish myself in the flames, if only my mother might be saved." "Well, the Lord grant that both you and your mother be saved. For the house—this world—will soon be burnt, that is come to judgment, and the danger is great for all who are not yet saved. We must wait on the Lord to bring your dear mother to a knowledge of the Saviour."

Brief Notes on a Visit to Holland.

BY JOHN ROTTENBERG.

THIS journey was undertaken at the invitation of the committee of the Netherland Society for Promoting the Gospel among the Jews. There is something very significant in the incident from which the society derived its name "Elim": it may be of interest to the readers of THE SCATTERED NATION to learn what this is. It was in the year 1901 that this society opened a Mission Home for Jewish emigrants in the city of Rotterdam, one of the chief ports of embarkation of Russian and other Jews from Eastern Europe. Soon after the dedication of this new Mission Home, a group of Jewish refugees found their way to it who had left Russia to seek freedom from persecution in America. They were received with truly Christian hospitality. When these poor, ill-treated, downtrodden and wandering children of Abraham experienced this Christian hospitality, always practised by this Mission with holy prodigality, they were so impressed by it that they called the place "Elim," in contradistinction to other places of their wanderings which they characterized as "Marah." It was thus that this society received its beautiful name from non-Christian Jews.

The members of the committee of this society issued this invitation to the late Director of the Hebrew Christian Testimony to Israel, who accepted it, and thus I had the privilege of making the journey, the sole object in view being to revive the old interest of evangelical Christians in the Netherlands in the people who "as touching the election are beloved for the fathers' sakes."

It was a stormy night, recalling particularly my first unforgettable journey from Galicia to Holland fifteen years ago while



PEASANTS OF HOLLAND.

still unconverted. I said to myself: How wonderfully everything has changed. Old things are passed away; behold, all things are become new. I actually loathed myself as I looked back into my non-Christian past and compared it with the absolute purity and perfection of Him, in and through whom I learned to know and to love my God. It is quite true, I reasoned that, as a religious Jew, I always believed in the existence and oneness of God, but "the demons also believe this, and tremble." Man is constituted to *know* and to *love* his God, and

it is only when he consciously knows and loves Him fully and entirely that he feels himself to be really and truly man. But how can the human mind which always thinks in things of earth know and love God, who is a Spirit? The only way for Him to impress us with His reality and to kindle our love is to become incarnate in a being such as we are. This we have in Jesus, in whom "the Word was made flesh, and dwelt among us." And as I pondered over this subject, comparing and contrasting the past non-Christian with the present Christian state of my soul, it could not but call forth deep thanksgiving to Him who "was in Christ reconciling the world to Himself." So great was the thankfulness that filled my heart that

night, that I strove to carry my song of joy and gladness into the very presence of Him "who giveth songs in the night."

On the second day of my arrival, I had the pleasure of meeting in Mrs. Zalman-Marda's house Mr. Philip Trostianetzky, the missionary in charge of the Jewish Mission, and his wife, who came from Rotterdam to see me. The readers of THE SCATTERED NATION may perhaps remember the request for prayer for a Hebrew Christian witness in Holland. Now we bring you the greetings of this brother whom you may consider as the answer to your prayer. This our brother hails from Odessa, one of the most important seaports of Russia, where he has for quite a number of years been engaged in preaching the Gospel to the Jews. He is esteemed by all of those Christians who know him, and personally I must say that I came to love in Christ both him and his Hebrew Christian wife.

ARNHEM.—Arnhem is the capital of the province of Gelderland, on the right bank of the Rhein, about fifty miles south-west of Amsterdam. It is a gay and very fashionable town prettily situated at the foot of the Vzluwe hills, and enjoys a special reputation for beauty on account of its wooded and hilly surroundings. The population is about 28,000, of whom a little over 1,000 are Jews. The Jews support themselves mainly as small traders in clothing and woollen goods. The meat business is almost entirely in Jewish hands. There are also several large stores maintained by Jews.

The object which brought me to this town was a Hebrew Christian whose acquaintance Mr. Baron desired me to make. Although I did not have his address, I had no difficulty in finding his home, for Mr. Bendien is a well-known teacher of the local gymnasium and quite a distinguished citizen of that town. I arrived soon after his returning from the hospital, and his wife did not at first feel inclined to admit me to see him. But when I told her that I am a Hebrew Christian from London, and a missionary of the Hebrew Christian Testimony to Israel, she immediately showed me into his room. He gave me a very warm welcome, and appeared quite delighted with my visit. We conversed for more than an hour on some of the most important truths of our faith, and agreed on all subjects except on the doctrine of holiness. He is a most sincere Christian, whose deep and unostentatious piety shines conspicuously. Making a few inquiries as to his personal history, I found him to be a native of Holland. He was very active in the Socialist movement over thirty years ago, but was led to Christ by reading the New Testament given him by his mother just before she died. He thinks that his mother believed in the Lord Jesus Christ, but had not the necessary courage to confess Him publicly.

From Mr. Bendien I heard of two more Hebrew Christians residing in that town, and after leaving him I had still time left to visit both of them. The first, who has been a Christian for over twenty years,

is a successful commercial traveller, and at the same time very active in Salvation Army work. He has tried to persuade the National organisation of the Salvation Army in Holland to adopt the Jewish Day of Atonement as its National Day for Prayer for Israel, but has been strongly opposed by the International Office in London. The reason for this strong opposition we, who had the opportunity to observe Salvation Army tactics of raising money in East London, can well guess. The other Hebrew Christian, who has been a Christian for over ten years, is a musician by profession.

HELMOND.—This is a town in the province of North Brabant, on the small river Aa. It is a very strong Roman Catholic settlement, with a rich, but inactive, Protestant community. It is one of the industrial centres of the province, and possesses quite a number of factories for all kinds of productions. The population is about 12,000, of whom only three are Jews, and all of these Hebrew Christians. It was on account of these Hebrew Christians that I felt a special interest in visiting Helmond. They were greatly pleased to see me, and showed me all the kindness they possibly could. I found their homes conducted on Christian principles, and time is made every day for retirement with God. The Elim Mission has been the instrument in God's hand of leading them to Christ. They are all members in good standing of the local Reformed Church.

In passing, I would like to say this. Some Christians travel through life without ever meeting a Hebrew Christian on their pilgrimage. If their attention is drawn to the fact they usually say they have no confidence in stories of conversions among Jews, for they have seen no Hebrew Christians in all their life. Nevertheless there are everywhere grand opportunities, for those who desire to make use of them to see, that even "at this present time also there is a remnant according to the election of grace."

A REFORMED CHURCH SERVICE IN HOLLAND.

On many religious and moral questions the Dutch people seem to share the views of the people in England. The observance of the Lord's Day, for example, I find is more like that of England or Scotland than that of their continental neighbours: the shops are shut, the streets quiet, and the people generally quiet and peaceful.

It was the first Sunday of the New Year. The weather was very unfriendly, and the sky overcast. The rain was constant, heavy and pitiless. It was over half-past eight, and I proceeded to the Maarssen Reformed or State Church, where I was to preach and conduct the morning service. The church building is an old building, but most beautiful for its architecture, built on the plan of a Latin cross. The Church officers were already waiting in the consistory when I arrived, and after a short prayer by one of the elders, I moved to the Church

with the consistory following in procession. The Church was crowded with men and women, many of whom came to worship God and to be built up in their most holy Christian faith. Picture me on a very high, I believe an octagonal pulpit standing almost in the centre of the Church. The Psalms which I announced were sung by the whole congregation very heartily with impressive slowness, and while the people were so engaged, several black-gloved deacons took up three collections, one after another, using velvet bags at the end of five or six-foot poles. After the collections were taken and the collecting instruments were hung on their customary hooks, I gave out my text and preached more than half my sermon in an expository way. Then another Psalm was sung by the congregation, after which I finished my sermon at the end of two hours—the usual time for a Sunday service in a Dutch Reformed Church.

PERNIS.—After the service, together with Mrs. Zalman-Marda, I had the opportunity to visit very briefly the grave where the remains of the late Mr. Joseph Zalman were laid. His ministry as a Jewish missionary God so eminently owned in the conversion of sinners, of whom I myself am one. There is a very plain monument over the grave, with the inscription so very apt to surviving friends: "The Gospel of Christ is the power of God unto salvation to every one that believeth, TO THE JEW FIRST, and also to the Greek." We next visited a fine Christian family who kindly invited us to coffee, then went home and received the local Notary and Church elder, Mr. James, with his lady, who honoured us with a visit. After this we hastened to the station to catch a train to Rotterdam, whence we were to proceed by motor to Pernis, a small village about fifteen miles south of Rotterdam, where I had to address a meeting at six o'clock, and introduce the missionary, Philip Trostianetzky. But imagine the state of painful uneasiness in which Mrs. Zalman-Marda and I were when we found the train was an hour too late! When we arrived in Rotterdam at a quarter to six we found the motor, the missionary and his wife still waiting for us. We immediately started for Pernis, and the driver accelerated the speed so that the journey, which usually takes at least three-quarters of an hour, took us only twenty minutes, and we arrived just a little over time. The structure was a temporary wooden one, used as church until the church now being built is completed. It was good to see the large hall packed, with quite a number of extra chairs in the aisles. I have been told by the Pastor that there were between six and seven hundred people listening to our messages with very close attention.

GISSSENDAM.—Next morning Mrs. Zalman-Marda and I set out to visit Dr. Jan Zalman, the only son of the late missionary, Joseph Zalman. He lives in Giessendam, a small village near the picturesque town of Dordrecht, in the province of South Holland, which has the

honour of being the first town in the Netherlands to accept the Reformed Confession and to throw off the yoke of Roman Catholic Spain. At Giessendam we received a warm welcome from Dr. and Mrs. Zalman, whose guests we were till the next morning. Dr. Zalman is a truly converted man, and our conversation turned mainly on Israel and "Elim," in the growth of which he is, of course, greatly interested.

GORINCHEM.—On the morning of the following day Dr. Zalman drove us in his motor to Gorinchem, a fortified town in the same province, on the right bank of the Merwede, about sixteen miles from Dordrecht, where we were invited for dinner. Our hostess, Mevrouw Blankers, is not only a noble lady, but one of very deep and unaffected piety. She and her children are true and real lovers of Israel. Although our visit there was a short one, I shall not soon forget them. The Christian conduct of every member of that home, as well as the Christian conversation, left a deep impression upon me. The powerful influence of a really consistent example has as yet not sufficiently been realised; it steals upon the mind with an irresistible force.

ROTTERDAM.—While the main purpose of the visit has been to give addresses in churches mostly *about* the Jews, the direct preaching *to* the Jews has also not been neglected. On January the sixth I visited, in company with Mr. Trostianetzky, the Jewish emigrants stranded in Rotterdam. Some of these emigrants have already been waiting almost three years for permission to proceed to America. They looked very sad, but quite patient and resigned. Notwithstanding their desperate condition, they showed signs of mental vivacity which distinguished them from all the other non-Jewish, mostly Roman Catholic emigrants, who looked as if they had lost all hope for a better future. As to their moral condition, I must say that they were chaste, sober, and withal self-respectful. They had neither the habits nor the air of paupers. But it must be admitted that there is a great danger for them to become unfitted to return to their former simple industrious ways of life, for no people on earth could long continue in the condition of those emigrants without becoming more or less demoralized. As the steamship company authorities do not permit any mission work to be carried on inside their buildings, we had to invite the Jewish emigrants to come outside. It was a gathering of suffering Jewish men, women and youngsters representing many countries, who listened intently to the proclamation of the Gospel and to many questions and answers. Shortly after the meeting began, rain commenced to fall, and steadily increased, but in spite of the heavy downpour, they remained listening with the greatest attention. We also had two inside meetings for them, which they appreciated very much. The following incident may well illustrate their eagerness to hear the Gospel. One morning I told them that we shall have to close our meeting in order that they may not lose their dinner. They

replied: "Go on! What we lose is nothing in comparison with what we gain here."

THE HAGUE.—The Hague is the chief town of the province of South Holland, about two and a half miles from the sea. It is the residence of the court and diplomatic bodies, the seat of the Government, and of all kinds of administrative bodies. It is a most beautiful city—very cheerful, thriving and animated. It is hard to find a place that commends itself so favourably and pleasantly to a stranger at the first glance as this city does, with its exceptionally clean houses and well-paved roads. There, on January the seventh, I had the pleasure of addressing in a club-room a number of superior Christian ladies, who not only pray for the salvation of Israel, but also work for it very hard; I was very glad to see some of their practical work in this grand cause. My message in Dutch, but which could also have been given in English without interpretation, was greatly appreciated. This day will long be a pleasant memory to me; also because on the morning of the same day I had the rare privilege of seeing Her Majesty the Queen of the Netherlands. Queen Wilhelmina is a true Christian, with the Protestant principles deeply rooted in her heart—a fitting Queen of God's appointment for a people with such a glorious Protestant history.

BREUKELLEN.—Friday, January 8th, Mrs. Zalman-Marda and myself were invited to be the guests of two ladies, Dames Willink van Collen, the last descendants of a very old Dutch noble family, in the Castle Guntersteyn. Breukelen is a very small village in the province of Utrecht, but has the distinction of being the parent of Brooklyn, a borough of New York City, with a population of almost two million, many thousands of whom are Jews. On our arrival we were received by the two noble ladies with the greatest cordiality. The Castle is over four hundred years old, but the tapestry which covers the walls, woven by hand, and representing the forest and gardens around the Castle, is as perfect in condition and colour to-day as it ever was. Beside us there were also other guests, most of whom were Gospel ministers. One of the ministers opened the conversation by a question about the present attitude of the Jews towards Christ, which gave me an opportunity to tell something of our work, and to plead Israel's cause.

MAARSSSEN.—Saturday, January 9th, a special Prayer Meeting for Israel was held in Maarssen in connection with the World's Evangelical Alliance invitation for the annual Universal Week of Prayer, at which Mr. Trostianetzky and myself spoke to quite a crowded meeting on subjects suitable to the occasion.

STEENVYK.—This is a town in the province of Overysel. There Mr. Trostianetzky and myself spoke on Sunday, January 10th, to a very large crowd, many of whom had to stand. The audience was

composed of people of all classes and denominations of Christians, some Jews also were present. It was a very solemn and affecting meeting, and many people called on me after the meeting asking me all kinds of questions. I recommended them all to be urgent at the throne of grace and to search the Scriptures candidly. It was almost two o'clock in the morning when I retired to rest, so that I was well tired, but it was a blessed service.

UTRECHT.—Utrecht is the capital of the province of Utrecht, on the Crooked Rhein, which here divides into the Old Rhein and the Vecht. It is a very picturesque and most interesting old town with more regular streets and shady squares and fewer canals than most Dutch towns. It is a very important Dutch fortress. Here, on January 11th, I spoke together with Mr. Trostianetzky to a very appreciative audience, most of them special friends of Israel, who work and pray for Israel's speedy restoration.

AMSTERDAM.—This is the chief city of Holland, in the province of North Holland, on the south side of the IJ, an arm of the Zuider Zee. Here we spoke in the Free Evangelical Church to quite a large audience, a goodly number of whom were Hebrew Christians. I was very glad after the meeting to meet all the Hebrew Christians, but was sorry that I had not more time to spend with them.

HILVERSUM.—Hilversum is a town in the province of North Holland, eighteen miles by rail south-east of Amsterdam. It is situated in the middle of the Gooi, a stretch of hilly country extending from the Zuider Zee to about five miles south of the town, and has a population of over twenty thousand. There we had our last meeting, on January 14th, in one of the largest and most beautiful Reformed churches in Hilversum. The meeting was quite well attended, and the message greatly appreciated.

Before I conclude this article I would like to say this, that to me the most wonderful sight in all the meetings was to see men and women wholly separated from each other as to their church and creeds, but meeting together in the Name of the God of Abraham, Isaac, and Jacob on behalf of His people Israel.

My life in Holland was one of constant occupation, and I can truly say I feel surprised at God's goodness in permitting such a one as I to serve Him at all. The hospitality with which I was everywhere received was beyond expression; it was a practical comment upon the Biblical exhortation, "Be careful to entertain strangers," which was a peculiar virtue of the Christian Church in its first love. Never before have I received such love and kindness from strangers, but while they were strangers in the flesh, they were my kindred in Christ, and no strangers in the Spirit. Moreover, I regard their courtesy not only as a kindness shown to myself, but as a token of sympathy with the work which I represent. To God be all the honour and glory.

Notes on Work in the East End.

By MR. LEWIS.

AS I survey the past winter's work at the headquarters of the Hebrew Christian Testimony to Israel, I can but raise an "Eben Ezer." Though God remove from us our nearest and best-loved, He Himself remains, and fills up the great gap with His promise, "As thy days so shall thy strength be."

Truly God has been, and still is, in a special manner, our comfort and help ever since our beloved and highly esteemed friend and Director has been called to his eternal rest. During the winter months, in the Reading Room we have met good numbers of people with whom we conversed about God's redeeming love in our adorable Lord Jesus, the promised Messiah. Specially helpful are the daily Bible readings, in which I must remark, as I have done before, that our esteemed brother Mr. Rottenberg takes a chief part. He has of late gone through the Beatitudes, and not only have the people listened with much interest to the Word, but personally I am grateful for being privileged to hear him, and praise God for his work. The teaching would be appreciated by Christian hearers also.

On Fridays, usually our dear brother, Mr. Newmark, has gone through some of our Lord's miracles and parables. Of course, he addresses the people in English; the majority of the people understand, and also listen with interest while he explains the message in a concise manner.

In the open-air meetings, the Lord has helped us to bear witness to great numbers of Jews, the greater number of whom never enter a mission hall. They will, however, dare to stop and listen to the Gospel of our gracious Lord spoken in the open air. Now and again we are interfered with by lawless and prejudiced Jews, but thank God for help and grace to go on declaring the unsearchable riches of our blessed Lord. Of course, the usual work allotted to me, which I greatly appreciate, is in the highways and byways. During the last months I was privileged to distribute a good many assorted tracts, making our daily meetings known to the Jews at the same time. I also give away suitable tracts to non-Jews. The following are a few extracts from my experiences with some of the people I have met.

January 11th, 1927, while distributing tracts, I came in touch with a mixed group of people, Jews and Gentiles. I had a long conversation with them about the fact that man's eternal good was made to depend on entire obedience to a holy and righteous God, and when sin entered the world through disobedience God in His grace made Himself known by His prophets of old, and finally in His Anointed,

Jesus of Nazareth, in whom He again opened a way of eternal life. All seemed grave, and were most attentive, with the exception of one stalwart-looking man, who seemed to be worldly wise and pretended to know a great deal about the Bible from what he had heard others speak. But when I inquired if he had ever read the Scriptures for himself, I found, alas! that he was totally ignorant. Meanwhile a Jew passing by stopped and interrupted me, saying, "Don't have anything to do with these people (missionaries), they are only in league with the wealthy class, to mislead the poor and simple, and to keep them in poverty and slavery."

However the Lord helped me to go on to relate to them the plan of salvation in Christ our Lord more fully. All eagerly listened, and one in particular was interested, and almost drank in every word I said. On two occasions when I was interrupted, he said: "Let him speak, let him speak." He and others have accepted English booklets, "Pleasures for evermore."

Sunday afternoon I gave tracts away and bills about our daily meetings. I also had opportunities to speak with some about the Messiah and His vicarious work. An English Jew protested when I offered him a booklet: "Why do you preach Christianity to me, a Jew?" Of course I had to acquaint him in the hearing of others who came near that Christ is none other than the Messiah, who already appeared as it was written of Him in Moses and the prophets. Two Gentile women waiting for a 'bus, one accepted a tract, but the other (who appeared to be in mourning), refused, saying somewhat sharply: "I can't read your Jewish papers, am I a Jewess?" I had to tell her what I had told the Jew a little while before. I tried to persuade her that the booklet was in English. "Don't worry me," she said, "I am in trouble." I told her if she would only turn to Jesus, He would be her comfort and help in her trouble.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from December 15th, 1926, to February 23th, 1927.

[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	£	s.	d.	Date	Receipt	£	s.	d.					
1926.	No.				1926.	No.								
Dec. 15.	488	Pub., 2s. 6d.	..	0	5	0	Dec. 16.	495	..	..	..	3	0	0
" 15.	488	Pub.	..	..	..	..	16.	496	..	..	..	0	10	0
" 15.	489	..	..	..	..	..	16.	497	P., 5s.	..	..	0	10	0
" 15.	490	..	..	..	..	..	16.	498	P., 10s.; Pub., 2s. 6d.	..	..	0	12	6
" 15.	491	..	..	..	..	..	16.	499	P., 5s.; Pub., 5s.	..	..	0	10	0
" 15.	492	Pub.	..	..	..	..	16.	500	..	..	..	0	10	0
" 15.	493	..	..	..	..	..	16.	501	..	..	..	0	5	0
" 15.	493	B. H., Scriptures in Paris, Fr. 032.50	..	7	12	6	" 16.	502	P., 2s. 6d.; Pub., 2s. 6d.	..	..	0	5	0
" 16.	494	Pub., 5s. 4d.	..	0	15	4	" 17.	503	..	..	..	0	1	7

Date 1926	Receipt No.	£ s. d.	Date 1927	Receipt No.	£ s. d.
Dec. 17.	504	1 0 5	Jan. 3.	574	0 2 6
" 17.	505	1 0 0	" 3.	574	0 10 0
" 17.	506	7 0 0	" 3.	575	1 0 0
" 17.	507	1 0 0	" 3.	576	1 0 0
" 17.	508	0 5 6	" 3.	577	0 10 0
" 18.	508	2 0 0	" 3.	578	0 10 0
" 18.	509	5 0 0	" 3.	578	1 0 0
" 18.	510	0 4 6	" 3.	579	0 5 0
" 18.	510	1 0 0	" 3.	580	0 5 0
" 18.	511	2 3 6	" 3.	581	0 5 0
" 18.	512	3 3 0	" 3.	582	2 0 10
" 20.	513	3 0 0	" 4.	583	1 5 0
" 20.	514	0 6 6	" 4.	584	1 2 6
" 20.	515	41 4 9	" 4.	585	1 0 0
" 20.	516	1 0 0	" 4.	586	1 0 8
" 20.	517	0 7 6	" 4.	587	1 10 0
" 21.	518	2 5 0	" 4.	588	0 5 0
" 21.	519	0 10 0	" 4.	589	0 5 0
" 21.	520	0 12 6	" 4.	590	5 1 0
" 21.	521	—	" 4.	591	1 4 8
" 21.	522	1 12 6	" 4.	592	1 3 6
" 21.	523	0 10 0	" 4.	593	1 10 0
" 21.	524	4 18 0	" 4.	594	0 7 6
" 21.	524	1 0 0	" 4.	495	0 7 6
" 21.	525	5 0 0	" 4.	496	0 5 0
" 22.	526	0 2 6	" 4.	497	3 0 0
" 22.	527	6 0 0	" 4.	498	4 2 6
" 22.	528	2 2 0	" 4.	499	1 0 5
" 22.	528	1 0 0	" 4.	500	1 14 0
" 23.	529	6 0 0	" 4.	600	5 2 0
" 23.	530	0 7 6	" 4.	601	1 0 0
" 23.	531	1 3 0	" 4.	602	0 5 0
" 23.	531	0 12 6	" 4.	603	0 5 0
" 24.	532	185 14 3	" 4.	604	0 12 6
" 24.	533	—	" 4.	605	0 2 6
" 24.	534	0 5 0	" 4.	606	—
" 24.	534	1 0 0	" 5.	607	1 0 0
" 24.	535	1 0 0	" 5.	608	0 9 6
" 24.	536	10 0 0	" 5.	609	0 10 0
" 24.	537	3 3 0	" 5.	610	0 10 0
" 25.	538	0 5 0	" 5.	611	1 2 6
" 25.	539	1 0 0	" 5.	612	8 6 4
" 27.	540	0 5 0	" 5.	613	2 4 0
" 27.	541	5 0 0	" 5.	614	1 2 6
" 27.	542	0 10 0	" 5.	615	1 0 0
" 28.	543	10 10 0	" 5.	616	2 2 6
" 28.	544	1 0 0	" 5.	617	10 0 0
" 28.	545	1 0 0	" 5.	618	0 15 6
" 28.	546	1 0 0	" 5.	619	10 0 0
" 29.	547	3 5 0	" 5.	620	5 2 6
" 29.	548	0 10 6	" 5.	621	1 4 0
" 29.	549	10 2 6	" 5.	622	10 0 0
" 29.	550	2 10 0	" 5.	623	3 2 6
" 30.	551	1 2 6	" 6.	624	0 12 6
" 30.	552	25 0 0	" 6.	625	0 10 0
" 30.	553	0 10 0	" 6.	626	5 3 0
" 30.	554	0 9 6	" 6.	627	2 0 0
" 31.	555	0 10 0	" 6.	628	0 10 0
" 31.	555	1 0 0	" 6.	629	0 7 6
" 31.	556	1 10 0	" 6.	630	0 5 0
" 31.	557	3 0 0	" 6.	631	3 0 0
" 31.	558	3 3 0	" 6.	632	0 10 0
" 31.	559	2 10 0	" 6.	633	0 10 0
" 31.	560	1 14 7	" 6.	634	3 2 6
" 31.	561	1 8 6	" 6.	635	0 5 0
" 31.	562	0 7 6	" 6.	636	2 0 0
" 1927.			" 6.	637	0 10 3
Jan. 1.	563	0 5 0	" 6.	638	2 0 0
" 1.	564	1 0 0	" 6.	639	1 3 10
" 1.	565	1 0 0	" 7.	640	0 10 0
" 1.	566	1 0 0	" 7.	641	0 5 0
" 1.	567	3 2 6	" 7.	642	1 0 0
" 1.	568	0 10 0	" 7.	643	1 0 0
" 1.	569	1 0 0	" 7.	644	2 2 0
" 1.	570	2 6 0	" 7.	645	2 0 0
" 1.	571	1 2 6	" 7.	646	1 0 0
" 3.	572	2 2 0	" 7.	647	0 5 0
" 3.	573	1 11 0	" 7.	648	1 0 0

Date 1927	Receipt No.	£ s. d.	Date 1927	Receipt No.	£ s. d.
Jan. 7.	647	1 4 0	Jan. 15.	714	800
" 7.	648	5 0 0	" 15.	715	815
" 7.	649	78 6d.	" 15.	716	0 25 0
" 7.	650	1 0 0	" 17.	717	0 3 0
" 7.	651	0 5 0	" 17.	718	0 4 0
" 7.	652	0 10 0	" 17.	719	100 0 0
" 7.	653	1 0 0	" 17.	720	0 12 6
" 8.	654	1 7 6	" 17.	721	10 2 6
" 8.	655	0 15 0	" 17.	722	0 5 0
" 8.	656	0 5 0	" 17.	723	0 10 0
" 8.	657	3 2 6	" 17.	724	0 9 0
" 8.	658	1 0 0	" 17.	725	0 10 0
" 8.	659	1 0 0	" 17.	726	6 2 0
" 8.	660	0 12 6	" 17.	727	2 0 10
" 8.	661	2 4 6	" 17.	728	0 6 7
" 8.	662	1 4 0	" 18.	729	1 8 7
" 8.	663	3 0 0	" 18.	730	1 0 0
" 8.	664	1 3 6	" 18.	731	0 15 0
" 8.	665	1 0 0	" 18.	732	0 5 0
" 8.	666	2 2 6	" 18.	733	1 0 0
" 8.	667	0 8 0	" 18.	734	0 5 0
" 10.	668	0 12 6	" 18.	735	31 10 0
" 10.	669	0 6 6	" 18.	736	1 2 6
" 10.	670	0 5 0	" 18.	737	0 18 0
" 10.	671	10 0 0	" 18.	738	1 15 6
" 11.	672	0 15 0	" 18.	739	1 4 6
" 11.	673	0 2 6	" 18.	740	0 20 0
" 11.	674	2 0 0	" 19.	741	1 11 6
" 11.	675	10 2 6	" 19.	742	0 20 0
" 11.	676	0 10 0	" 19.	743	0 5 6
" 11.	677	0 5 0	" 19.	744	2 0 0
" 11.	678	0 12 6	" 19.	745	2 2 0
" 11.	679	1 0 0	" 19.	746	0 5 0
" 11.	680	5 8 0	" 19.	747	1 0 0
" 11.	681	1 0 8	" 19.	748	1 10 0
" 12.	682	0 7 4	" 19.	749	0 10 0
" 12.	683	1 3 0	" 19.	750	0 5 0
" 12.	684	0 10 0	" 19.	751	0 7 6
" 12.	685	1 2 6	" 20.	752	1 2 6
" 12.	686	0 10 0	" 20.	753	1 2 6
" 12.	687	1 0 0	" 20.	754	1 0 0
" 12.	688	0 9 6	" 20.	755	4 0 0
" 12.	689	0 4 6	" 20.	756	0 2 6
" 12.	690	0 9 6	" 20.	757	0 10 0
" 12.	691	0 2 6	" 21.	758	1 0 0
" 12.	692	0 5 0	" 21.	759	1 0 0
" 12.	693	6 10 0	" 21.	760	5 0 0
" 12.	694	0 10 0	" 22.	761	1 0 0
" 12.	695	3 2 6	" 22.	762	1 0 0
" 12.	696	2 5 0	" 22.	763	18 0 0
" 12.	697	2 5 0	" 22.	764	0 5 0
" 12.	698	1 1 0	" 22.	765	0 17 6
" 12.	699	4 13 6	" 22.	766	1 0 0
" 12.	700	0 15 0	" 22.	767	0 5 0
" 12.	701	2 3 4	" 24.	768	1 2 6
" 12.	702	1 2 4	" 24.	769	1 2 6
" 12.	703	0 10 0	" 24.	770	0 8 0
" 12.	704	0 12 6	" 24.	771	0 10 0
" 12.	705	1 2 6	" 24.	772	0 9 6
" 12.	706	0 7 6	" 24.	773	Legacy (the late Miss E. S. Gervais)
" 12.	707	0 10 6	" 25.	774	100 0 0
" 12.	708	0 12 6	" 25.	775	0 5 0
" 12.	709	7 0 0	" 25.	776	0 5 0
" 12.	710	0 3 0	" 25.	777	40 3 9
" 12.	711	0 10 0	" 25.	778	0 5 0
" 12.	712	1 0 6	" 25.	779	0 10 0
" 12.	713	3 0 0	" 26.	780	0 7 6
" 12.	714	1 0 0	" 26.	781	3 3 0
" 12.	715	0 7 6	" 26.	782	2 5 0