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[The beautiful and instructive address which follows, and commences this No. of THE SCATTERED NATION, was delivered by Pastor Jas. Stephens, at Highgate Road Chapel, in connection with the Sovereign Grace Advent Testimony. It is so admirably adapted for this magazine that we have asked permission to reprint it here.]

Israel's Distinctive Blessedness in the Millennium.

BY JAMES STEPHENS, M.A.

WHILE there will be a measure of blessedness in *all nations* during the millennial age, there will be a special and distinctive blessedness in the *nation of Israel*. There will be in all nations the blessedness that will result from this—that Satan, who meanwhile, with marvellous effectiveness, deceiveth the nations, shall be bound and shut up in the abyss during the thousand years; that under the direct reign of Christ, peace on earth shall be established and maintained; that wickedness will be summarily dealt with, and the righteous be upheld and made to flourish; that all political and social hindrances to the proclamation and to the prevailing of the Word of the Truth of the Gospel will be taken out of the way; and that the Holy Spirit of God will be present in extraordinary fullness of energy in all the earth. The earth shall be filled with the knowledge of the glory of God, the knowledge of the excellencies of Him who is over all blessed for ever, and who is the God and Father of our Lord Jesus Christ. Israel will participate in this blessedness, and, at the same time, will have a blessedness peculiarly its own.

The Lord's Peculiar Treasure.

Of the nation of Israel it will continue to be said during the whole of the thousand years: "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." The purpose which the Lord expressed in the day when He avouched Israel to be His peculiar people, will come to complete and abiding fulfilment: "*The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God*" (Deut. xxvi. 18, 19). Israel will be not only the Lord's peculiar people, but His "peculiar treasure"

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(Ps. cxxxv. 4). The relationship between the Lord and His nation will be according to His word: "I will betroth thee unto Me for ever" (Hos. ii. 19); Israel will thus be held in distinguishing favour. It is true that it will be in millennial days, even as it is now, that individuals of all nations who, through faith in Jesus, shall be brought under the cover and value of His finished work, and into experience of new life will be collectively "a peculiar people," or otherwise, a people for God's own possession; but it does not appear that any one nation besides Israel, will as a nation be the Lord's peculiar people. It may well be that the great majority of the individuals of every other nation will have saving faith in Christ, while that there will be, universally, outward acknowledgment of the true God; but it is not possible to say that any one nation will be, *in its entirety*, as the nation of Israel will be in its entirety, a people "holy unto the Lord."

We read of some members of other nations who will yield feigned obedience; and at the close of the Millennium, when Satan is temporarily loosed, there will be nations deceived by him as will Israel in nowise be. It is written: "All Israel shall be saved," that is, the entire nation, as it will be in the opening days of the Millennium, will be converted and forgiven and made regenerate; and it would appear that this astounding work of grace will keep repeating itself in the case of each succeeding generation. Israel, in its successive generations, will continue to be the Lord's peculiar treasure in which His delight will be; and will be His betrothed. "I will give them one heart and one way, that they may fear Me for ever; for the good of them, and of their children after them." (Jer. xxxii. 39). "In the Lord shall all the seed of Israel be justified and shall glory" (Isa. xlv. 25). "Thy people shall be all righteous, the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 21).

Practical Righteousness will Characterise them.

It will thus come to pass that practical righteousness, practical holiness, will characterise the entire national life of Israel. No other nation will be in its entirety so characterised. The keeping of the commandments of God will be the constant concern of the whole nation. In all their governmental procedure, in all their civic and social arrangements, there will be an application of the principles of God—intelligent, unhesitating, whole-hearted. "In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD . . . yea, every pot in Jerusalem shall be holiness unto the Lord of hosts" (Zech. xiv. 20, 21). It is not, of course, that the nation will walk sinlessly and be without the need, all the time, of the cleansing blood; but it is that it will be, distinctly and manifestly, a God-fearing nation, and that as compared with other nations it will be pre-eminently so. To Israel will pertain this distinctive blessedness.

Unparalleled Prosperity theirs.

God will further make manifest the blessedness that will be the portion of Israel through their being His peculiar people, by bestowing on them, in a distinguishing way, temporal and material prosperity. While yet, in the far past, Israel was in Egypt, they were, we read, "fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." This marked them as it did not mark the Egyptians, and was theirs as a distinctive favour from God. And, similarly, it will happen to Israel throughout the Millennium, above and beyond (one would gather) what will happen to any other nation. God will keep on fulfilling His words: "I will multiply men upon you, all the house of Israel, even all of it" (Ezek. xxxvi. 10): "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6): "Yet the number of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10). The LAND of Israel also shall be made a specially delightful land. "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord" (Isa. li. 3). There shall be, and continue to be, outstanding national prosperity and glory for Israel, God's holy nation, far exceeding the prosperity and glory under Solomon's reign.

The Lord's Presence.

God will own Israel as His own peculiar people by giving them to have throughout the Millennium, in Jerusalem their capital, a supernatural manifestation indicative or expressive of His own presence in their midst. "The Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for over all the glory shall be spread a canopy. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain" (Isa. iv. 5, 6, R.V.). It will be similar to what it was with Israel in the wilderness, on the coming out of Egypt: "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; He took not away the pillar of the cloud by day, nor the pillar of fire by night" (Exod. xiii. 21, 22). In this it will be manifest to the world that "the Lord hath chosen Zion, He hath desired it for His habitation"; and that He hath said of it, "This is My rest for ever; here will I dwell; for I have desired it" (Ps. cxxxii. 13, 14). God's dwelling in Zion will constitute for Israel distinctive blessedness.

No doubt, it will be in Millennial days as it is in the present time, wherever, among all nations, believers will be gathered together in the Name of Christ He will be present in their midst—present spiritually. Saints will then, as now, be "builded together for an habitation

of God by the Spirit." But it will not be true of any nation as nation that God is among them in continuous manifest supernatural working. The Lord Jesus Christ will not personally manifest Himself in the capital city of any nation as He will in the capital of Israel—at least from time to time.

Jerusalem the Centre of Teaching.

In consequence of this distinguishing favour to Jerusalem, distinctive blessedness of various kinds will be the portion of the nation of Israel.

(1) "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, for He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). This will take place while yet "the Scripture of truth" as we have it will abound in every land. May not this mean that in Jerusalem, as in a Seat of heavenly learning, there will be opening up of the spiritual import of Levitical law such as at present obtains but little among Gentile teachers; there will be unfolding and explaining the ways of God, especially as these ways have been, and will be, expressed in His manifold and wonderful dealings with Israel; there will be taught in great wisdom the application of the laws and principles of God to actual, practical life in its multitudinous phases? If it should be so or if anything like this should be the case, then to Israel will pertain the blessedness of being made a blessing to other peoples. The God who said to Abraham, "I will bless thee," and added, "I will make thee a blessing," is the God of Israel, whom we expect to show the like distinguishing favour to His nation in the Millennium. In that day it will be said, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee: and nations shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1, 3). Kings and nations shall appreciate and seek the light that will be shining in Zion. And thus to Israel will belong the special happiness of being a benefit and a blessing to other nations, above what any other nation is to its fellow-nations.

Christ will be King.

(2) When Christ comes again it will be found to be, as God has predictively said: "I have set My king upon My holy hill of Zion" (Ps. ii. 6). Christ will be King of Israel, sitting on the throne of His father David. But "the Lord," the King of Israel, "shall be King over all the earth" (Zech. xiv. 9). The centre and seat of government for Israel will be the centre and seat of government for the whole earth. This will mean distinguishing honour for Israel above all nations, and honour that will have in it a distinctive blessedness for Israel. "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before

His ancients gloriously" (Isa. xxiv. 23). From thence, "He shall judge among the nations, and shall rebuke many peoples" (Isa. ii. 4). From thence, "He shall speak peace unto the nations" (Zech. ix. 10).

While Christ will be present bodily, according as "His feet shall stand upon the Mount of Olives," it is not to be understood that He will be present bodily all the time, or be bodily occupying a dwelling-house in Jerusalem. The saints who shall have been raised at His Coming, and who shall be ever with the Lord, shall be with Him in the new Jerusalem, the heavenly city, let down from God out of heaven, not on to the earth, but unto a certain proximity to it, and so as to be just over the earthly Jerusalem. Between the heavenly Jerusalem and the earthly Jerusalem, there shall be for Christ and His risen saints very close and intimate connection, and there shall be on their part much coming and going. In this way it will be possible for the risen saints of the heavenly city to reign with Christ over the earth: at the same time it will remain that the earthly centre and seat of Christ's government over the earth will be Jerusalem, the capital of the nation of Israel. There will be blessedness for Israel in Christ's manifesting Himself in the glory of supreme governing power and authority in their midst.

Jerusalem the Centre of Worship.

(3) Jerusalem, in the midst of Israel, shall be throughout the Millennium, a place and centre of worship above any city or place in the whole world. There will be there, as nowhere else, worship after the order appointed in the days of Moses. We are told in Ezekiel (chaps. xl. to xlv.) that there shall be a restored temple, and restored sacrifices and a restored priesthood of the sons of Levi. As to the restoration of sacrifices, it will at once occur to the mind that this seems to be in conflict with the great statement concerning Christ's sacrifice: "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). The apparent contrariety may disappear if we consider the future sacrifices as—not as formerly, typically anticipative of the one great Sacrifice, but retrospectively, commemorative. Whatever sacrificing God will have maintained in Jerusalem in the future, this will remain as a sure fact, that Christ, at His first Coming, "appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). At the same time, this future sacrificing may, by way of memorial, vividly and impressively set forth the One Sacrifice, so that it will be remembered with fuller apprehension of its value and ever-renewed adoring gratitude.

Allowing for the restoration of sacrifices, the restoration of the priesthood presents no difficulty; for this is in line with what is said (1 Chron. xxiii. 13) that "Aaron was separated, he and his sons for ever," that is, as long as the nation as a nation should last. The temple

also, when it is restored, will be a house of prayer for all nations. The great feasts of Israel will also again have place and be kept in Jerusalem; and they shall not be kept by Israel only, but other nations shall be Israel's fellow-worshippers and fellow-celebrants. "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. xiv. 16, 17). When "the mountain of the Lord's house shall be established in the top of the mountains," "all nations shall flow unto it." Nations shall flow, it may be in this sense—that great companies of every nation shall go up with gladness, or it might be, in this sense also, that nations will eagerly present themselves in Jerusalem in the person of officially-appointed responsible representatives.

We do not forget how, when the woman of Samaria said to Jesus, "Our fathers worshipped in this mountain (Gerizim); and ye say that in Jerusalem is the place where men ought to worship," Jesus answered her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father": "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." Our Lord's words affirmed that all places, as well as Jerusalem, would be places of acceptable worship if only the worship were according to God's mind. This will, of course, hold good during the Millennium. At the same time, there will be superadded the call and the privilege for all nations to enter into association with privileged Israel, in that city which the Lord shall account His earthly rest and dwelling-place, and where His visible glory shall be shining forth for the thousand years.

The Plentitude of the Holy Spirit.

What a place of joyful worship that city of holiness and truth shall be in those days to come. Besides the visible glory, there will be there in continuous plentitude of effusion the Holy Spirit in His mighty grace. With one accord, all the lands shall "make a joyful noise unto the Lord," shall "serve the Lord with gladness" and "come before His presence with singing," "shall enter into His gates with thanksgiving, and into His courts with praise" (Ps. c.). Israel shall boast in God, and the nations shall join in this with Israel. There will be a very exultation of worship, and at the same true worship that will be worship in spirit and in truth. To Israel will be given the distinctive blessedness of having this in its midst.

We cannot tell how much it will mean for Israel to be, all through the Millennium, God's own peculiar treasure. As a bridegroom re-

joiceth over a bride, so the Lord will rejoice over the nation. Notwithstanding the excellency of distinguishing favour shown to Israel, and pre-eminence in experience of blessing the nation will find the other nations—not moved with envy or jealousy (with some exception at the beginning and end of the Millennium), but, on the contrary, rejoicing in their joy. Israel will be such a blessing to other nations, or the blessing of the nations will be so bound up with Israel's blessing, that they will take pleasure in God's great goodness to His peculiar people. It is evident that there will also be this most wonderful happening, that Israel will not be lifted up in pride or arrogance or national glorying because of all their marvellous prosperity and distinction. There will accorded to them this very great grace to keep saying, "God hath not dealt with us after our sins, nor rewarded us according to our iniquities: for as the heaven is high above the earth, so great is His mercy toward them that fear Him." If they glory, their glorying will be all in the Lord.

When God makes of Israel His peculiar treasure, He will exhibit before the eyes of all nations THE EXCELLENCY OF GRACE. What nation has sinned as Israel has? What nation has provoked and dishonoured God as this one? What nation has been obstinate, rebellious and apostatizing as this one? Has any nation sunk deeper in guilt? When it is Israel that receives pardon of God it will be said, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?" And when God enters on taking continuous delight in Israel, will it not be as when He made of Saul the persecutor and blasphemer a saint and an apostle in whom the Lord glorified Himself. Could Grace further go?

Divine Grace, Faithfulness and Wisdom.

When God makes of Israel His peculiar treasure, He will exhibit before the eyes of all the PERFECTION OF FAITHFULNESS. For in proceeding thus He will act in fulfilment of a covenant made thousands of years previously. No lapse of time shall have made Him forgetful of that covenant, no ingratitude or wickedness on the part of Israel shall have made Him alter or modify His purpose: "Hath He said and shall He not do it?"

And when God makes of Israel His peculiar treasure, it will be as if WISDOM IN ITS SUPREME WONDERFULNESS had come into evidence. "Now, if the fall of them (Israel) be the riches of the world, and the diminishing them be the riches of the Gentiles: how much their fullness?" "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

Annual Meetings for Praise and Prayer.

Although it was with great regret that this year, through stress of circumstances, we were compelled to fix the date of the Annual Meetings for Praise and Prayer early in May, at a time when numerous other meetings were taking place, it was impossible to avoid this. We are very thankful, nevertheless, for the many friends who gathered, and for the very helpful messages sent from God through His servants, and for the realisation that the Master Himself was present.

THE Annual Meetings for Praise and Prayer were held at Sion College, Thames Embankment, on Thursday, 5th May.

The Chair was taken at the afternoon meeting by GENERAL E. OWEN HAY, C.B., and at the evening meeting by the Rev. JAMES STEPHENS, M.A. The speakers in the afternoon were the Rev. Henry Montgomery, D.D., Mr. E. Weinhausen (Berlin), Mr. E. Meyer (Paris), and in the evening, Mr. John Rottenberg, Mr. Henry Newmark and Mr. J. H. Lewis.

Tea and coffee were served at the close of the afternoon meeting.

Afternoon Meeting.

After the hymn, "The God of Abraham Praise," was sung.

The Chairman said: My dear friends, yesterday I received a little note from Mrs. Baron, who has kindly asked me to preside at this meeting, and in that little note she says, with great regret, that she does not feel equal to the associations which this meeting would call up in her mind in remembrance of the meeting last year, when dear Mr. Baron was unable to be with us, and realised, possibly for the first time, that his activities were coming to a close. Altogether, one sympathises so very fully with her wish, and I feel sure you would wish that we should remember her specially now in prayer to God. I am going to ask Dr. McIntyre if he will lead us in prayer, and I am sure we will remember Mrs. Baron.

The Rev. D. M. McIntyre, D.D., offered prayer.

General Owen Hay then spoke as follows:—

May I be allowed to read a portion out of the Holy Scripture and suggest to you a few thoughts upon it as appropriate, I hope, to the time and to the work. May I turn to the little appendix, to the Gospel of St. John, the 21st chapter. I have Dr. Weymouth's translation here, which in some ways brings some fresh thoughts to one's mind. I propose, with your permission, to read verses 1-14. (Read.) This manifestation of the Lord Jesus Christ to the group of disciples is

essentially a missionary lesson. It has in it extraordinary value for all our missions of to-day. May I venture to draw your attention to it for a few moments. These seven disciples—we need not go into who they were at the moment—had evidently come up into Galilee from Jerusalem in obedience to the word of the Lord Jesus Christ, which we have in Matthew xxviii, and also the closing chapters of St. Mark, where He bade them go into Galilee, "and there shall ye see Me." They had come, therefore, to meet the Lord Jesus Himself. He was not there. I think we may well suppose that the money ran short. They had been depending, you see, day by day, while He was with them on that wonderful provision which never failed. The Lord Jesus Christ, if we may reverently say so, was sustained by charity. God fed Him just as He fed Elijah by the ravens. But now these disciples, you see, had gone, and there they were, and money ran short. I think that is a fair deduction from the story. What were they to do? Jesus was not there. But they had their experience, they had their profession. They had still their boats, and they had their nets, and nets in uncommonly good order, as you will remark in this story. So Peter, always the foremost to do everything, said to them: "I am off fishing." "We also will come too." So they all went on board the little boat and pushed off. I have no doubt that they went at the very best time for fish-getting; they were none of them novices. They knew that lake, every bit of it, and they knew where fish were to be found, and when. It was no use going in the blazing sunlight; then you would see fish deep down in the water, and, more than that, the fish would see you. They no doubt went as the sun was setting, and the darkness comes on quickly, as you know. They went on with their fishing through the night, using all their skill, going from spot to spot—there over yonder, where were the lights of Capernaum, or here were the lights of Bethsaida. They knew exactly where to go and where to drop the net. They did their very best, and they were fine fishermen. But there were no fish; they did not get one.

Now as that night wore on, towards the morning they must have thought, everyone of them, of another time when they were on the lake. St. Luke tells us about it in his 5th chapter, where he speaks of another night in which they had caught nothing. And when the Lord in the morning, after using St. Peter's boat as a pulpit—and a very nice pulpit it is, a boat on the shore; I have tried that in open-air work. Well, as they did this, the Lord Jesus, indebted to them—and yet He will never be indebted to anyone—said: "Push off, and lower your nets for a draught of fish." They could not but remember all that, and what happened; and how everything was proved a failure excepting the provision of the Master. The boat had to be supplemented by another boat. The nets began to break, and the boats were so full of fish that they almost sank. A wonderful lesson of human failure

and Divine power and grace! They could not forget that, and I suppose they must have talked to one another about it. "Never mind; we will have one more try; put down the net in this particular place once more," and so on. But there was nothing.

And then there came over the eastern hills the first streak of dawn, and they knew that the night was over and the work too. And there in the midst of the early morning was one solitary Figure standing watching. Who could that be? He was up very early; what brought Him to the lake-shore? They were speculating on that when they were hailed from the shore and by that Figure: "Children"—a word He may have used to prevent their exactly understanding who it was. He was accustomed to use another word with them, and had He used that they would have known in a moment; but He used a different one. "Have you got any food there?" "No"—a sorrowful no. It had been a bad night; they must all have been very tired and very hungry, too. Then there was an order, and they obeyed it exactly; and the moment they did that, instantaneously there was a wonderful result. The nets became so heavy that they could not lift them. What was it? Had they caught some very large body? Sometimes you do, you know, in that kind of fishing. But, in a moment or two, as the light got a little stronger, the gleam of the fish-scales made it perfectly clear what they had got. They had got a magnificent haul of fishes, so big that they thought to themselves, "It is a net-breaking business." How natural it is! What a wonderful Bible ours is! At every turn you see it. Who knew it was the Master then? Why, it was St. John. You would expect that, would you not? You would suppose Peter would say, "I am off fishing," and that St. John would say to Peter, "That is the Master." When St. Peter learned that, he threw on the little blouse which was down at the bottom of the boat, girded himself round, and over he went, over the side. That was St. Peter. No one else would have done all that. Then he made for the shore. He must have been a swimmer—rather rare among some of these fishermen, but he swam; and then he met the Lord. We must not go into that, but that meeting moves me very much. The Lord was standing near a brazier—where did it come from?—and in the brazier a charcoal fire was burning, and on the charcoal fire fish broiling. Who looked after them to see they were not overdone or dropped into the fire and burnt? See what wonderful things are happening! And alongside some of the flat bread of the country, laid out all ready—a nice, wholesome, and abundant meal for them. What a provider is my Master. May I trust Him?

What about this Mission? It has gone through tremendous strain just now. What has it got right ahead of it? Why, it has got Jesus on ahead, and with Him it will be brought through. He can provide when no one else can. Shall we trust Him? That is the question.

Or shall we look to this man, or that, or the Council, or remember our beloved brother who is now with the Lord, to our sorrow, and say, It is all up? No, it is not all up. There is Jesus.

And now I want you to notice that St. Peter was told another thing. He was told: "There is not quite enough fish here for you all. You bring some of the fish that you have caught." So back he went to the boat—they were only a hundred yards from the shore—and pulled away, and dragged the boat up on the shore. He took fish out, and they made an abundant meal. I have not time to dwell on that at length. Did our Lord Jesus Christ find fault with their fishing as a means of livelihood? The very contrary. He did not say one word of criticism, but He provided them, not only with a meal for that day, but with a fine lot of fish to sell, so that they would not need to be in anxiety for some days. I love that thought. The presence of the Lord Jesus Christ is necessary in my profession if it is to succeed at all, and provide for the needs of one of His people. But, on the other hand, that provision is not necessary. God can do without it. You remember how He sent the twelve out by two and two, and afterwards said to them: "How did you get on, when you were out that way? Did you lack anything?" They said: "Nothing." And just like that the China Inland Mission, the Japanese Evangelistic Band, the Egypt General Mission, and many more in India, Africa, and elsewhere have gone forth trusting, absolutely trusting.

Now you see most wonderful things there, and they are very encouraging to us as a Mission. God can provide every penny and all the food and the clothing for all the workers and all the rest of the expense. But, on the other hand, He has nothing to say against Paul, who was very anxious to be chargeable to no one, and spent his time with Priscilla and Aquila making tents and earning money for his livelihood. Those are great lessons for the Mission. May God help us to see them!

The hymn, "O Zion, when thy Saviour came," was sung, and short prayers were offered by Dr. Montgomery, General Owen Hay, and others, after which Pastor James Stephens, M.A., was asked to speak by the Chairman.

Pastor James Stephens, M.A.: I have been taken unawares, in that, on coming here, I found my name in the programme of this afternoon as a speaker. I have been so long associated with Mr. Baron that perhaps I am credited with being more at home in Mission affairs than I really am. In any case, I respond to the call, and I do so by way of mere preface and introduction to the other speakers.

When our dear friend was taken away the question arose whether this work could go on. We soon saw that this work, being manifestly

of God, we might expect Him to go on to show Himself in the continuance, if not furtherance, of the testimony. I can recall the time when there was no Mission House at all—I mean not only the one in which we now meet from time to time, but the little one further along Whitechapel which was the first seat of the Mission. I remember the time when Mr. Baron was seeking counsel of God as to where to find a seat of service. As I think of that and of the progressive development of the Mission since then, I cannot but recognise that God, who raised up and sustained David Baron, has Himself caused the Mission to take root and grow, not indeed into a "great tree," but so as to have a widely extended fruitfulness. I cannot but think as I look back on the mighty service of the Testimony that we had a very special gift of God in David Baron. Not only was he gifted in respect of great abilities—abilities, let me say, not merely for literary work, so very helpful to the students of Scripture, but ability in regard to management. One would not have thought this likely to be the case when one was chiefly impressed with his being so gentle and amiable and considerate.

While he was a man of insight into Scripture, he was also one of insight into character. He was very forbearing, very gentle, very kind, but at the same time clear-seeing. He had also great grace from God, so that when success happened to him he was not unduly lifted up; he was not at all taken off his feet thereby. He was one who was manifestly a gift from God, not only to Mission work among Jews, but to the Church of God, and I venture to think also to the age in which we live. When he was taken away, of course everyone thought what difficulty we should have in finding a successor to him. The course of things, however, was most remarkable. Those who formed the Council were not a Council of management, but simply a Council of advice; and only met when Mr. Baron called them together to lay matters before them. When our dear friend was taken, his wife, who had been so closely associated with him for many years in service, was so stricken that we hardly thought her life would be prolonged. I remember the meeting on such an occasion of those who formed the Advisory Council, and they felt as if affairs had inevitably come into their hands, and they must, of necessity, become temporarily a Council of management. We met the missionary brethren who really formed the Mission; we spoke to them, and found that they were all of a good heart to go on. We found that while Mr. Baron himself had been the strength of the Mission, these men were, as in his time, intent on serving the Lord, and were determined to carry on and maintain the testimony while God would have them.

Very soon Mrs. Baron's strength partially returned, and we of the Council, who felt great responsibility resting upon us, were relieved to find that she was being enabled to maintain correspondence with the brethren abroad. She knew them, she had

corresponded with them in earlier days, she was very gifted in the matter of languages, and the work as regards the foreign part of it was being carried on under her care and direction without any interruption. She felt that she could not but do the work that had previously filled her days for weeks and years in alliance with her husband. It came to pass, as this went on and her strength grew, that we, who were just a Council of advice, realised that God was really carrying forward through her the work. And so when the Trustees met, on the understanding that the Trust-Deed of the Mission had this among its other provisions, that in the event of the decease of the Directors, or of the one remaining Director, the responsibility of appointing a successor rested on them; they said, "The work is going on under Mrs. Baron without any appointment at all; she is in actual direction." One of the Trustees connected with the Home Mission work of Mr. Fegan, said: "It is in this case as in the case of Mr. Fegan's Mission when Mr. Fegan was taken away, the work was being actually directed by Mrs. Fegan as it could be by none other; and so she was definitely appointed to the place of responsibility." The Trustees of this Testimony felt that they were in line with God's providence in recognising Mrs. Baron as, in the circumstances, the one to have the right of Directorship legally assigned to her. And so they appointed her Director in due form. We were in the position of having a dear brother here at home in whom Mr. Baron rested great confidence, and who had *proved* himself in the service of the Mission, and who was held in esteem by his fellow-workers—Mr. Rottenberg. The Trustees said: Mr. Rottenberg should have some place; we do not know what God may have in the future for this Mission, but meanwhile Mr. Rottenberg should have some place. One proposed that he should be appointed as an Assistant Director for the term of one year, and this was agreed to by the others. So it came to pass that Directorship and temporary Assistant Directorship were settled.

So far God is carrying on the testimony; as He sustained and helped and led Mr. Baron, so is He still nourishing the work. He is helping the witnesses at the home base, and we can say that the workers abroad can tell of God's being with them in giving the testimony and making it effective. We look for God's still going before us. This work has been known of Him from the beginning. He took knowledge of the small beginning in the East End, in Whitechapel; He over-ruled when His servant, Mr. Baron, launched out modestly, when with a certain measure of timidity and gentleness, yet bold in faith in God, he started the work, and had Mr. Schönberger associated with him; He brought it on, shall I say, from strength to strength, and enlarged the sphere by adding one country after another thereto, and now the sphere reaches to Palestine. Long mission journeys have also been undertaken. I thought if I simply

mentioned these facts they might excite your interest, and also your thankfulness. We have before us the knowledge that the God who raised up our dear brother, Mr. Baron, and gave us this great gift in giving him, has been, and is, looking on this Mission as His work, and is seeing to it that it does not fail. I have no doubt that He will work in the hearts of His people so that they will sustain the present witnesses.

We have now to hear, as the Chairman will introduce, Dr. Henry Montgomery, whom we have had at previous meetings. He is one of the referees of the Mission, and one who has been known to us happily in the service of God, not only as a Pastor of distinction in Belfast, but as the leader of a great Mission there, which has been under his care. He has been known as a servant of God for the glory of the Saviour in many different places. I can remember when he addressed us on a former occasion, and the effectiveness of his word. He was returning from the battle-field, whither he had been permitted as Moderator of the Presbyterian Church of Ireland to go to address the men of Ulster. I remember specially how he said, once and again, both in private and in public, that when he addressed hundreds of men within half an hour of their going to the very front, they listened to the Gospel of Christ from his lips as if they were listening for their very lives. It stirred the heart to hear of the solemn earnestness of these men as regards the supreme matter of getting right with God.

The Chairman : I am spared to introduce Dr. Montgomery, of Belfast, to you. We are delighted to see him here again, and thank God for sending him.

"Jesus Christ the same yesterday, and to-day, and for ever."

The Rev. Henry Montgomery, D.D. : My dear Chairman, and friends, it is a great joy to me to be here to-day. Yet the joy is mingled with sorrow. May I in a preliminary word express the great regard and the sincere affection that I had for the beloved Director, David Baron, who passed away in October last. I do not know any man who illustrated more fully that wonderful word in St. John : "An Israelite indeed, in whom is no guile." He used to stay at our home in Belfast many years ago when he was stronger. His power for good, quietly visiting in the homes of the Jews in that city, was to me unique. He seemed to carry with him the atmosphere of Christian love in a remarkable degree. There is no doubt that David Baron in his personal intercourse with Jews, especially in the earlier years, and I am sure the later years of his life also, was the means of leading many into the light and the liberty of the Gospel that he loved. Would it not be fitting that we should send a message of sympathy and good cheer to his widow, that we might let her know that we have been thinking of her

in our prayers, and that we will support her by our prayers and by our sympathy, and just as God guides us in every other way? I have always considered, when I thought of Mr. Schönberger, his colleague, and other workers, that this Mission was highly gifted in having very able men from an intellectual standpoint who were deeply spiritual at the same time. Sometimes you get the one without the other, but where you get these qualities united, as was the case with the men I have met in connection with the Hebrew Christian Testimony, you have a happy blend of spiritual power and intellectual strength.

Now I have a message for you from God's Word, and I want to turn your attention to it. "Jesus Christ the same yesterday, and to-day, and for ever" (Hebrews xiii. 8). I thought we could not get anything more fitting than this to comfort and strengthen us than : "Jesus Christ the same yesterday, and to-day, and for ever." The writer of the Epistle to the Hebrews had been reminding them that the great leaders of the early Church, those who had companied with Christ and heard His message, and those who had immediately succeeded them, were, by the lapse of time, and by the cruel hand of persecution, rapidly passing away. The numbers were thinning ; the brave pioneers, full of the Holy Spirit of God, who had done such valiant work for Christ had been called to their rest, and their reward, and He wanted to cheer the Hebrews to whom he wrote, by saying that though they had gone, our Lord continues the same—"Jesus Christ the same yesterday, and to-day, and for ever." Let me say a few things to you growing out of that thought.

Jesus Christ is the same in regard to *His teaching*. His teaching is unchanging. "Heaven and earth shall pass away," He says, "but My word shall not pass away." Let us stand on that with both feet ; that is a rock that will not fail. When we think of that, we cannot help feeling that it is good for those who love the Word, who love the Jews, who love the Gospel, to know that the Lord is always the same in regard to His teaching. I was once the guest of Sir Alexander Simpson, Professor of gynaecology in the University of Edinburgh. He took me through the University one day, and we went down into an underground storey, where there were many shelves crowded with books beautifully bound. I said, "What is the meaning of all this?" "Oh," he said, "those are all medical books, and they are all out of date, though on an average not more than twelve years old." These medical books were put down into the crypt after twelve years as being out of date and antiquated. Whether there be knowledge it shall pass away. We cannot put any portion of God's Word into the crypt. It is up to date, it is never antiquated ; you will find it true and wholesome, and whatever is really there, whether in promises or in threatenings, you will find out now and in the long run that they will all be fulfilled.

One other little word further. Jesus Christ is the same to-day and for ever in regard to *His power*. I need that for myself, and my friends who work among the Jews need it; we all need it. The power of the Lord is undiminished. It is as great as ever it was. I believe in many ways the influence of Jesus Christ is growing in the world, and stimulating people in helpful directions, though they do not know it. I do not know that very much will come out of Locarno and out of Geneva and the League of Nations, but at any rate the spirit of Christ's teaching is there, and though they do not mention the Lord's name in any of these Geneva meetings, I believe they owe it to Him that they are there at all. Jesus Christ is a power even in that sense, but it is not in that sense that I speak now. I mean spiritual power; the power that makes a bad man good; the power that opens blind eyes; the power that makes a dead man live. That is what is needed to-day. Whether Jew or Gentile, we need that power, and that is the power that we thank God we see illustrated in the early Church. You remember how Peter and John went up into the Temple at the hour of prayer after Pentecost. They were doubtless unlearned and ignorant men, in the technical sense, but they were humble enough to wait on God for supernatural endowment as our Lord had commanded them. When they were going up to the Temple at the hour of prayer they saw a cripple, a maimed-mendicant, a man who had been useless all his life, carried to the gate of the Temple, to look for alms. He was over forty years of age. When I hear statistics from societies about the great numbers that are converted to God between the ages of 16 and 25, that there is little or no hope for those beyond that age, I do not agree with it. God can convert a man if he is 70 or 80 or any age. The Lord is not to be limited by statistics of that kind. When Peter and John came upon this cripple they stopped and looked at him and he at them. It is the business of the Christian Church to-day to look at the cripple, not to pass him. They looked at him and they said: "Silver and gold have we none, but in the Name of Jesus Christ of Nazareth—that mighty Name, that Name before which devils fled, that wonderful Name—" in the Name of Jesus of Nazareth, rise up and walk." You never risk anything when you repeat the Name of Jesus. It was powerful then, it is powerful to-day. "In the Name of Jesus, rise up and walk." The man got up and walked. Oh, thank God! Though we may not make lame men walk and leap like a hart physically, we can do the bigger thing and the better thing. We can make, through grace, bad men good, and bad men who would oppose Christ can be turned from being lions into lambs, and helpers of the Kingdom; and you had in that humble subject of God's power one who stirred Jerusalem to its very centre. Why, George Whitefield was a pot-boy in a public-house, carrying liquor to the men who came in to drink. Who would ever have thought that George Whitefield, the pot-boy of a public-house,

was going to turn out one of the greatest evangelists the world has ever known? It is like God to put His hand upon a boy like George Whitefield. And you know about John Vine Hall, father of the late Newman Hall, and how God put His hand on him. He was going along beside a canal so drunk that he fell over the edge, and he rolled down the bank, and was saved from drowning by the stump of a thorn that caught him. He slept off his drunken sleep, and he saw that God was in it, that God had preserved him. He went to a relative who pointed him to Christ, and at forty-two John Vine Hall, father of Newman Hall, was led to Christ, and he wrote a book that is now circulated in many languages, called "The Sinners' Friend," and it was placed near to King Edward VII. when he lay dying. Don't you see that the power of the Lord Jesus Christ in the first century and in the nineteenth century is just the very same. May we begin to believe it more than we ever have done yet. It is Jesus Christ for this Mission, and Jesus Christ for us all, the same yesterday, and to-day, and for ever. We will rejoice and be glad in it, and we praise Him with all our hearts. So don't forget His Word and His power are for ever the same.

Let me say this additional word to you. The Lord is as great in *sympathy* as ever He was before. Now when you think of the cruelty and oppression rampant in Russia to-day, and also in some parts of China, are you not glad that while all power belongs to Christ, He is full of sympathy too. Some people have power, and they exercise it in a very tyrannical and wicked way. But, if you remember, we read in Matthew x. how, when the Lord saw the common peasants of Palestine all round Him, He was moved with compassion toward them. Why, there was nobody there in particular. They were wearing the ordinary garb of the country; dressed in their homespun. People here would not think much of them, but, thank God, the Lord saw in them those who needed His help, and who would become His future followers. It was from the rank and file that the Lord drew the bulk of His followers. I would like my friends who work among the Jews—and I am sure they know it well—that many a time you meet with Jews who are in very humble circumstances. Don't fail to remember that when God gets into their lives there will be a vital difference. When God takes possession He will so change them, that they shall become your staunchest supporters, and with patience and hope and guidance it is wonderful what they may do for their Lord. You will remember when our blessed Lord had his triumphal entry into Jerusalem He sat on the back of an ass. The first work this young creature ever got to do was to elevate Christ. It is good to think that this young and inexperienced animal began its life by lifting up Christ and making Him more easily seen. But He went right into Jerusalem, and the joyous voices that sang His hosannas and His praises were of the working class, as we should say. No great Jewish scions of the nobility were

there. The Sanhedrin was not there, but the rank and file, the common people who heard Him gladly, they were present and jubilant. In the early Church it was the humbler classes that mainly stood in to help the cause of Christ, as in every age. The heroes of the Cross have come from the smithy and the plough and the loom and the lathe. It was the weavers of Colchester in the days of Bloody Mary that were willing to be burned at the stake for Christ, and it was the grandees of Spain that forgot the Reformation and turned back and made it the most Popish country in the world. I rejoice to think that we work amongst the poor, because our Lord is able to make out of very little the very most that can be made, and I want that everyone of us here may be more than ever subject to Him, that we may more than ever trust Him to make of us all that He means us to do and be.

But notice verse 9, where we are exhorted *not to be carried about with divers and strange doctrines*. It is necessary in these days to point out to you how our Lord is able to keep us in these perilous times, when new-fangled things like spiritualism, and Russellism, and other Satanic delusions by which many are led away and abandon their early piety. We are warned that many will give heed to seducing spirits and doctrines of devils, and hence the need for urging this warning: "Be not carried about with divers and strange doctrines." Let us watch and pray lest we enter into temptation. St. Paul said, when pressure and difficulty confronted him: "None of these things move me." But, I tell you, he moved everybody else; it is the man who is standing firm himself that gets things done; the man who knows his feet are on the rock, that is the man that can move other people. So we rejoice to-day in this fact, no matter how people may become Russellised, no matter how many seventh-day adventists there are. There are hundreds of people in this country, one is told, propagating their errors, and others who profess to be in communication with the other world. Thank God, we have communication with the other world, but not the kind that these people talk about; it is something better than that, dear friends. The Lord is able to keep us in the stress of weather that comes upon many of God's children to-day, who will not be turned aside either to the right hand or to the left. Keep straight on. Jesus Christ is the same yesterday, and to-day, and for ever, and therefore we need not stumble, and we need not be turned aside. I know that St. Paul remained steadfast and immovable. He said many had gone away from God. Our Lord had that difficulty, but, thank God, neither he nor we are of those who draw back, but of those who believe in the saving of the soul.

If I had time I would have added another word, namely, in regard to *His wisdom, His power to guide*. Do not we need that to-day? You remember, in the Book of Isaiah, we are told that He is the Counsellor, and Counsellor is linked up with the Mighty God. That is one of the

characteristics of our Lord. Oh, that we might take this in and that we might take advantage of His sure counsel! Some of you may remember that in the Life of Jonathan Edwards, the great American revivalist, as he turned out to be, and a great theologian, how in early life he was very careless. He was left at home one day to look after the house while the others went to church. He saw a book on the table, with nothing on the outside to tell what it was. He went and opened it, and found it was a Bible. He opened it at that place where it says: "Now unto the King eternal, immortal, invisible, the only wise God." Said the youth: "Is there a King? I am not His subject. Is He wise? I have never sought wisdom from Him. I have made a great mistake. I have been careless about my relatives going to church and have not taken any interest in religion." That was the turning point of Jonathan Edwards's life. He became a new man, and you remember how afterwards, at Northampton, Mass., he was so honoured of God. The late Major Whittle and myself once went to Northampton, in America, to see the church where he preached, to see the tree up which he climbed when he went to pray, the ladder that he climbed up by; and we walked up and down the leafy lane where he had communion with God. He took his horse one day into the woods and tied it to a tree and got off at the side of a ditch to pray. The Holy Spirit of God fell on him with mighty power, and he came back to preach that awful sermon, "A Sinner in the Hands of an angry God," until the whole of Northampton was turned upside down, and revival spread all over New England. That is how God brought in Jonathan Edwards through the text in 1st Timothy i. 17—"Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." Oh, may we learn to put our trust in Him as King and Counsellor more than ever!

My dear friends, as I sit down, I want to say this word, that our Lord's compassion for the perishing is just as great as ever it was. Don't forget that He loves the sinner, and desires to have him saved. It is not fashionable in these days of bands and dances and parties of various kinds to do this work of seeking to win sinners to Christ. My friends, none of these worldly things bring any joy, I believe, to the Lord Jesus. What gives Him pleasure is to have people changed in their hearts and fitted for heaven, and the great work that this Society labouring amongst Jews has to do, under the guidance of the Holy Spirit of God, is to lead the Jews to Christ. Our great work is to lead Jews or Gentiles or anybody to Jesus, for with Jesus there is neither Jew nor Greek; He saves them all, and He saves them all freely, without money and without price. He is also their Keeper. So we thank God for the compassion of Christ prevailing here.

I wonder what we are doing for Jesus. Are we still seeking to win others, or are we getting into an armchair and taking things

easy. We are thinking, I know, about His coming again; it is my hope, and I rejoice in it. But oh, during the interval, that by all means we might save some! Speak to somebody about Christ. God burn it into all our hearts, and God make us willing to be perhaps a little *outré*, to be instant in season and out of season, having in view the great day that is coming; and God make us faithful to Him first, and faithful to the blessed Lord who saved us and washed us from our sins in His own blood. If David Baron could speak to us to-day, I know what he would say very well—Carry on, carry on in the full faith of the Lord that saved me and made me what I am, and made me what I was when I was also among you. Carry on; preach the same Gospel, and do God's work amongst my beloved brethren in the flesh, from whose eyes the veil will yet be taken when they shall see their true Messiah and rejoice in Him for ever more. Work to the best of your ability among His ancient people.

Mr. E. Weinhausen, who spoke on the work in Berlin:—

I am going to read one verse from the Book of Numbers, chapter xiii., verse 30: "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

There is no people in the whole world about which the Bible speaks so much as about Israel. To learn about Israel, we must take into account both the past and the future, and in this book both are given us. The verse that I have quoted introduces us into the history of the people of Israel. Moses sent twelve spies into Palestine, of only two do we know their names. There is no Bible student present here, I am sure, that can mention the names of the rest—the other ten, and we do not lose much by there being no mention of them. They were pessimists, people without faith. We know the two—Joshua and Caleb, who were giants in faith and in deed. They had faced the same difficulties as the others, but they looked above the difficulties, and above the difficulties they saw God in His greatness. They knew His name to be El-Shaldai, and that He is the Almighty God.

There were many stumbling-blocks in the way, that is true; there were high walls, and there were giants. To-day we face the same problem; in our work we have always walls and giants in our way, but all the stumbling-blocks are permitted that we may overcome them. If we have but a little faith we can move mountains. The difficulties are present, but they can be encountered and overcome by the grace of God. There are some who say to us, "Do not go to the Jews, for their hearts are hardened." Others will tell us that it is not the time to preach the Gospel to the Jews, and the Jews themselves object and say: "We do not want the Gospel." But that is not the question.

There are difficulties, obstacles great and strong, but these fortified cities have to fall, and they will fall—not by our power, not by our ability, and not by our order, but only through the power of God. If we go in the Name of our Lord and Saviour Jesus Christ, then all those stumbling-blocks must cease to be.

I must come back to those two men of faith, Caleb and Joshua. Returning from the Land of Promise, they brought along with them fruit, grapes of Eshcol, as a sign that there was more, and that the land from which this food came was a land favoured by God, and waiting for the chosen people to labour in it. We see fruit of our labours. God is blessing the work in Berlin—not because of our prayers, but because of His grace in the Name of Christ. So our Mission is bearing fruit to the honour and glory of God.

On one of the bridges in Berlin a young Jew was standing. It was dark, and it was also dark in his heart. He was hopeless, and had resolved to commit suicide by throwing himself into the water. At the very moment when he was about to do this a man came along and put the question to him, "What are you doing here?" He was obliged to make some reply, and the man invited him to take a little walk with him, and brought him to the Mission house. In the first meeting which he attended, he could not understand what he heard, and the second visit did not make much impression upon him. But afterwards something entered his heart which he had never experienced before. It was, first of all, just a trickling of truth, and afterwards God's Spirit worked in him, making him a new creature in Christ Jesus; and now when I speak about him here, he has learned to bow his knees before God. We are very glad and very thankful for him, that he has been delivered from the darkness of sin and saved by the grace of God. This man is one of our fruits. I could mention quite a number, but the time does not allow me to do so. I beg of all who hear me that they will read *THE SCATTERED NATION* very carefully, and I will do my best to tell you more, in order that at all present here may rejoice with us.

There is one thing more that I would like to mention. I have made a visit to Vienna lately, and have been privileged to work there for three weeks. This was a great joy to my own soul, and God has made it a blessing to many. I was welcomed in Vienna by Jews, and a large number of Christians, with great joy. They came in great multitudes to listen to the Gospel message, and I had private conversation with many. A great privilege and joy granted me was to meet one of my former pupils, who, twenty-seven years ago, was known to me as an atheist. What is he to-day? He is a witness of Jesus Christ, ministering to a very large congregation in Switzerland, and God is blessing him. He has been called by God as I have been called by God, and as we are all called of God. Our great privilege in life is to invite others and say: "Come and see. There is room for all."

Mr. E. Meyer, of the Paris work, was next asked to address the meeting, and spoke as follows:—

This is intended to be a meeting for prayer and praise. We have heard prayer, we have heard praise; now I wish to add some words that will cause us all to continue in prayer and to praise the Lord. Indeed He has been with us all since we met last time. He has been with us as a Mission, He has been with the whole work, and He has been working in some precious souls, bringing some into the light through faith in Jesus. So we have all reason to bless God.

I cannot help just mentioning that we are all mourning, because we are all missing our beloved friend and Director, Mr. David Baron. We have heard words about him, touching, faithful words, but I wish to add to them that we, the workers of the Mission, miss him greatly, at every step, at every moment. I am the youngest of the workers in connection with the Mission, but yet I must say so, we all miss him; and I am sure that my dear friends and colleagues, who have been in connection with the Mission much longer than I, miss him much more still. Yet the Lord has been with him in the past, and He will be with us. If we ask ourselves why this dear servant of God, Mr. David Baron, has had such an influence upon us, and upon all the people with whom he came into contact, I dare to say it is because his person and life were transparent, and through his person and life we saw the Lord Jesus, His power and His grace in him. So the best thing we can do at this moment is that we all decide to be followers, not of David Baron, though we love him, and we will ever love him, because he is unforgettable to us, but to be followers of the Lord Jesus Christ, then He will give us the service He has prepared for every one of us.

Now I wish just to mention that the day before yesterday, when we came to London, my wife and myself, we were rejoiced to be in this country again. Looking from the railway, we saw so many sheep, so many flocks of sheep, so peaceful in the field. My wife said to me, "Now look here at these sheep, there is no shepherd; they are left to themselves." Yes, those sheep had no shepherd; they were safe in the green pastures; but I was reminded of the words of the Lord Jesus, who saw the multitudes and had compassion on them, because they were scattered about as sheep without a shepherd. Oh, what a privilege it is, dear friends, to speak to these scattered sheep, to be able to tell Israel of that wonderful Shepherd of whom the psalmist spoke and to whom we wish to lead them.

Let me tell you concerning the work in Paris. The first months of last year were, of course, very difficult for us because of a new beginning, a new kind of work, a new place. But is it not remarkable that from the very time that our dear Mr. Baron has been taken from us, God has begun to raise up some souls whom He is pleased to save? Among those, I wish to speak to you of

three especially, three young men who came to the Mission House one after another in a short time, without being known to each other. They came from different countries, and each of them had his own story. In a short space of time they showed interest in the Word. Now if it is a wonderful thing to see how the Lord comes into any human heart, there is special blessing, I assure you, when the light begins to shine in the heart of a Jewish soul. This wonder, this miracle, the Lord has done, bringing them to eternal life. He is still, as we have heard to-day, the same Lord as He was yesterday, when He was on earth, and He will be ever the same. And His way of working has been the same. What was His first work on the earth? "Let there be light," and so it is still. The first work He does when He would save a soul, is to throw light on the present condition—light in connection with the question of sin, and light on His own wonderful person, love and wisdom.

I wish to thank you all for your interest, and your prayers, and to ask you to continue them, reminding you of what the psalmist said in Psalm cxxii., "Pray for the peace of Jerusalem," adding a wonderful promise to this, as you all know, "they shall prosper that love thee." May God's salvation come to Israel, and His blessing be upon us all.

Notes.

THE Annual Meetings of the Hebrew Christian Testimony to Israel for Prayer and Praise took place in Sion College, Westminster, on May 5th. Though unavoidably late this year, and on this account coinciding in time with other meetings of Mission Societies, a very good company of friends gathered. A very general solemnity pervaded the meeting, with a realisation of the presence of God, and approach to Him in prayer.

Grief was generally experienced for the familiar figure of Mr. David Baron, so much beloved by all, who during so many years had seen and spoken on these occasions, was missing, and would never be present again; but the most helpful word of encouragement and comfort formed the burden of dear Dr. Montgomery's address, founded on the words: "Jesus Christ, the same yesterday, to-day, and for ever"; and the Comforter, the Holy Spirit, was sensibly present.

Dr. McIntyre, of Glasgow, led in prayer.

The Chairman, General Owen Hay, gave a beautiful, helpful address, which will be found on page 392, followed by Pastor James Stephens, Emeritus, the addresses being interspersed by intervals of prayer.

Mr. Weinhausen, of Berlin, and Mr. Meyer, of Paris, also spoke about their missionary work in these centres.

Tea and coffee were served between the afternoon and evening meetings.

The Rev. James Stephens presided over the evening meeting, and Mr. John Rottenberg, Mr. Newmark, and Mr. Lewis spoke on the Home work of the Mission. Their addresses are given in this No. of the magazine.

A dear, faithful friend of many years, the widow of the Rev. Marcus Ramsford, who never has failed to be with us on these seasons, was missing this time, she, too, having received her call to the Home above quite recently.

We had hoped to welcome Pastor and Mrs. Rosenstein before the Annual Meetings would have taken place, but have met with continual disappointments at the Home Office respecting their permit. At one time there was confusion, the name being mistaken for that of another Rosenstein, a completely blind man, and many weeks elapsed before this was discovered and righted. We learned a few days since that the permit had been sent at last to the right officials in Jerusalem, or Jaffa. Mr. Rosenstein will have to inquire, and more weeks probably will elapse before we can be assured that his passage is really secured.

Miss Cohen, of Jerusalem, who hoped to have come to England this year, will now take her furlough during next year. Extracts from her late letters will be found on page 420.

From Paris we hear good news from Mr. Meyer, since his return there, of "seed sown on the waters" months ago, carried to a distance, seemingly lost, and never to be traced again, the result of the sowing all uncertain—seed which "after many days" has been quickened to life by the Holy Spirit, and there has been joy on earth, and in heaven, over a soul new-born and exultant in faith.

How good it is to faithfully testify of Christ in the power of the Holy Spirit, and to know that we can leave the result with Him, Who alone can make the seed quicken to life eternal!

Mr. Steinkritzer, who is working with Mr. Weinhausen in Berlin, gives an account of his life, and how the Lord has led him, step by step, into His light, and then into further light and service for Him, not only now, as formerly, among believers in the Lord from among the Gentiles, but among Jews also. May God greatly bless him in this service!

With June the work in the Reading Room, and indoor meetings of men, will be exchanged for open-air meetings. It is an experiment for the summer months, during which the people love more to be in the open, and gather in great crowds to the meetings. From time to time unruly elements cause rude interruption, but there are other times when it is not so, and many of those present who are interested and wish to hear what is said, are annoyed by such disturbances.

This year the children's outing will take place, God willing, on Friday, July 1st, at the favourite, safe place for them, Chingford, where they always enjoy themselves thoroughly, and we hope that real summer sunshine will be given them, of which we have a good share this year already.

The mothers also will be having their country joy in sweet scenes in the open air, with the scent of flowers, and sense of restfulness and peace about them, on June the 29th, a Wednesday. These days are a great joy in anticipation.

Eight of the children most needing good food and fresh air will be placed in Convalescent Homes for a fortnight each, where for that time they will have as much as possible of both those advantages, and we trust may be greatly benefited. The little ones revel in the thought of their "Holiday Home," as they call the Convalescent Home.

A few Letters, received from far and near, of sympathy, comfort and cheer.

"DEAR MRS. BARON,—

"... It seems to me to be of paramount and imperative importance that we should do all that lies in our power to hasten the coming of Christ's Kingdom, and that the remnant of Israel may be soon completed. I trust that you are being upheld by the Everlasting Arms under your grievous loss. You have the consolation of knowing that your dear husband is in Abraham's bosom at peace and rest.

"I have sincere and great pleasure in reading THE SCATTERED NATION which is kindly sent me, and it is marvellous to read of God's wonderful ways in drawing souls unto Him. Trusting that the Holy Spirit may continue to exercise His power of irresistible might in your devoted services to the lost sheep of Israel,

"I am, yours in His grace,

"J. Mc.K."

Another friend writes:—

"As a son of Abraham, may I send some of my increase to his seed according to the flesh.

"One glories in the quiet scriptural individual accounts in THE SCATTERED NATION. There is nothing like reasoning with individuals from the scriptures. May God keep His workmen humble and simple, and continue to bless as the night deepens.

"Yours in all sympathy,

"K. and F. A. R."

From missionary friends in Itu, S. Nigeria :—

'DEAR MRS. BARON,—

"Please accept my sincere, if belated, sympathy in the great loss that it is your lot to bear. That the God of all comfort will be with you at this time is my prayer, and that you will be sustained by His never failing love.

"Mr. Baron has gone to higher service; our loss is his gain, and now he is having the fulness of joy in the presence of the Father. His death is a loss to the whole Christian world, Jew and Gentile alike, because he loved all 'the brethren,' and through his wonderful books we have got to know and love him and the chosen people who were so near his heart.

"... That God will abundantly bless His chosen people everywhere, and that showers of blessing from on high will fall on all the workers of The Hebrew Christian Testimony to Israel is our prayer.

"With renewed deep sympathy, and at the same time deep gratitude to God for all Mr. Baron has been to seekers and followers of the light,

"Yours very sincerely,

"K. C. M."

From a friend in Somerset :—

"My sympathy has been with you in your time of bereavement. What glory God has had, and is having, through His servant!

"In reading your article and the last of Mr. Baron's, there seemed such an 'Amen' in my heart to it all, 'Proclaiming Christ.'

"Sincerely yours,

"D. W."

Another friend writes :—

"I need hardly tell you... I lift up my heart in thanks to God for letting me know Mr. Baron through his writings, at first in THE SCATTERED NATION, and after in his books.

"I would say, in Mr. Baron's own words, when he spoke of Mr. Schönberger, 'I will render praise to God... for all He has enabled His servant to accomplish.'

"Yours in Christ,

"S. B."

"DEAR FRIENDS IN THE LORD JESUS CHRIST,—

"... We do pray the Lord to bless The Hebrew Christian Testimony to Israel, and may many Jews be brought to acknowledge Jesus as their Messiah and their Saviour.

"I had a short but interesting conversation with a Jew who was born in Palestine, who spoke of his not heeding anybody between God and himself, and seemed quite surprised when I, as a Christian, declared that Jesus is God,

"Have you any leaflets suitable for such cases?"

"With earnest continual prayer that the Lord will abundantly bless your work,

"Yours very sincerely,

"Mr. and Mrs. J."

From a dear German sister in the land of "Sinim" (China), working among the Miaos, the following has been received :—

"The card telling of Mr. Baron's Home-call has reached us lately. How we feel the loss for you, and with you, dear friend... For him, our honoured pastor and friend, it is all glory and joy now. How we like to think of him seeing his beloved Saviour just now! But for you it is lonely, but you will look right up into the glory and rejoice with him. I send you the 63rd Psalm; it was my comfort this morning; kneeling down I read it many times, and my heart got quiet. Conditions in China are very troublesome. Yes, all English missionaries have orders to leave... And now we do thank God for the blessing He has given to us through Mr. Baron. I shall never forget his explaining the Psalms xxxi. and xxxii. The presence of God was so manifest in Camp (Diamond) at that time. Praise to God for this true and faithful witness..."

"The Lord help and bless you. With warm love from the sisters here,

"I remain, yours affectionately,

"S. J. R."

A dear lady in Finland wrote lately :—

"... There is a question which has very much occupied my mind these last years when I have been studying the prophets, and that is why do I nowhere find anything about the dreadful apostasy after the millennium described in Rev. xx. 7-9? Was this hidden from the prophets of old, and only afterwards revealed to the lonely old disciple in Patmos? Were the revelations given to the old prophets pointing only to the millennium and embracing especially Israel, and the future of the Church spared to be revealed by the Spirit through the Apostles after the Church had been born? The fact that mankind is so corrupt, and sin and wickedness so rooted in the human heart, that by the trial, after this glorious reign of the King of Righteousness and peace and seeing and enjoying the fruits of it, such multitudes should be ready to join Satan and rebel against Christ—that is so difficult to understand. Some people say that this rebellion (Rev. xx.) is the same as described in Daniel, Ezekiel xxxviii., Joel iii., but to me it seems that all this belongs to the purifying processes which must take place to prepare the people on earth for the kingdom of peace, and will be before the millennium. Of course, all these who will not bow and submit to the King of Glory must be swept away..."

"To another question which has troubled me in studying the prophets I just got the answer in one of Mr. Baron's books, namely, will restored Israel, as it seems in Ezekiel and some of the Psalms, continue with the sacrifices according to the law... My great joy in this time is to read the precious books of your dear husband. They open to me the word of prophecy that shineth in a dark place until the day dawn. I am so thankful for these books. It is a pity that so few of our people understand English.

Some clergymen, who years ago were missionaries to sailors in England, read the books by Mr. Baron which I have got, and enjoy them very much.
 " May the Lord bless you abundantly. " M. S."

A letter received a year ago by Mrs. Baron, of which Mr. Baron was never aware, six months before God's call came for him. Another David Barron, the same name, the "r" alone being doubled in "Baron," had died, and the notice of this death arrested the attention of the writer, who thought the friend he loved had been taken from the earth. The reason for giving it here will be easily understood.

" MY DEAR MRS. BARON,—

" I heard last week that your beloved husband had been taken home. ' Beloved ' he was, not only to you, but to so many. I feel another friend's departure much, and that a burning and a shining light has been removed from us, but the light he gave, thank God, will continue to shine. I thank God for having known him and his priceless writings. I cannot tell in words how much I owe—and so do hosts of others, I am sure—to his unfolding of the scriptures. Without irreverence I can say that he opened my understanding that I might understand the scriptures, and helped me to realise something of the depth of the riches and knowledge, as well as the grace of God revealed in them. His books are a joy to me, and the light he threw on God's word in the Old Testament makes me realise the wonders of the Word of God, and in the days of this so-called modernist teaching such teaching is indeed beyond price. But nevertheless to you the parting is a heavy sorrow, though only for a time. It must be a precious remembrance that you were so fully a helpmeet in his glorious work.

" I have kept the portrait of him that appeared in the pamphlet about the Hebrew Christian Testimony, and am very glad to have it. I cannot but think that he indeed may say, I have fought the good fight, I have finished my course, I have kept the Faith.

" God bless and comfort and keep you, and bless the work that your dear husband has left.

" Yours most sincerely,

" G. R. W."

Palestine Notes.

From recent Nos. of "New Judea."

THE unemployment situation is an anxious one in Palestine, as elsewhere, the principal centres being Tel-Aviv, Haifa and Jerusalem. To combat this the Labour Department drew up a plan for carrying through most necessary improvements in town and country alike which would employ great numbers, but there were not means at command to accomplish this. The Labour Department, obliged to find some scheme by which to alleviate the distress, arranged

for emergency relief work, granting loans for the erection of public works, and by paying out unemployment doles. In five months, from October 1st, 1926, to the end of February, 1927, £9,995 were spent on emergency relief works, and loans were granted for regular public works in Tel-Aviv, Haifa, Tiberias, and neighbourhood, and Jerusalem, amounting to £43,000. During the same period of time doles of 25 piastres a week to unmarried people and of 30 piastres to married workers were given. Five thousand five hundred people were receiving such doles on March 1st, 1927.

A patriotic Jew of some means in Tel-Aviv has made a gift to the Jewish National Fund of all his immovable property. He is himself, however, not so well off as not to require the use of his house during his lifetime, thus while full ownership of the property is vested in the beneficiary, a contract of lease was drawn up by which the donor has the ordinary use of his residence at a nominal rental during his lifetime, after which the full benefit will be enjoyed by the present owners, the National Fund.

The donor, who remains anonymous, wishes in this way to secure his possession in the land of Israel to the people's trustee in perpetuity, unsubject to the "unfettered law of private gain at the expense of others."

This aspect of the National Fund as Public Trustee is now being appreciated. People who wish to benefit the community with their worldly goods, who have no heirs, or who fear that their heirs may not make use of their property to Zionist purposes, etc., etc., now turn to the National Fund asking it to accept title to their property on varying conditions.

" In course of time, as the Jewish People's National Custodian, The Jewish National Fund, and through it the nation, will enjoy considerable advantage from its trust property."

A very ancient Eastern custom observed on the burial of kings (Jer. xxxiv. 5), and notable personages, especially of men esteemed as great for learning, etc., in times since the great dispersion under Rome, is still in vogue in Palestine in memory of the death of Rabbi Simeon ben Yochai. This takes place at Merom, "a village of great antiquity, renowned for nearly 2,000 years as the last resting-place of such lights of the Rabbinic age as Rabbi Jochanan ha Sandler, and the schools of Hillel and Shammai. Here at Merom, Rabbi Simeon and Rabbi Eliezer, his son, hid themselves in a cave for thirteen years from the wrath of the Roman government, and here they lie buried, 'wedded' to the Almighty. . . . Rabbi Simeon is the reputed author of the 'Zohar,' and it is his 'wedding' which is celebrated by the remarkable custom referred to. . . . Vast crowds of Jews, Sephardim

and Ashkenazim, tourists and Haluzim, Yemenites and Bokharians, Arabs and Bedouin, people from all parts of Northern Galilee fill the roads with their horses, camels, asses, carts, ton-trucks and Fords on their way to pay homage to the memory of the great sage." The walls of the court of the Beth Hamidrash shake with the riotous chassidic frenzy and excitement and the shouting of a refrain sung by young and old, words giving glory to man only, not where homage alone is due.

" Holy from his birth
Was Simeon ben Yochai,
The light of Upper Galilee,
Blessed of the Lord on high."

" Nearly a quarter of a century ago a Jewish visitor who looked on at this spectacle was dismayed to think that it was only around the dead that the soul of the living Israel could show a trace of emotion. And he concluded that although Israel lived, its spirit was dead."

When the day is over a great bonfire is kindled over the tomb of Rabbi Simeon. Valuable quantities of cloth, garments and embroidery brought by the pious from all parts of Palestine, after being soaked in oil, are consumed in the fire in honour of their long departed sage. Dancing and singing continue throughout the night. Alas! what blessing has this life, or memory left behind! and "the Light to lighten the Gentiles," and the glory of His people Israel which shone in Galilee 2,000 years ago, is still despised. When will Israel awake?

Leaves from an Old Diary of David Baron.

[An incident is given here from a diary of my dear husband of the year 1884, when a dear desire of his heart, cherished for many years, was at last fulfilled. It has been a sacred memory with him ever since.—F. B.]

THERE are some experiences which are unutterable, too sacred to be spoken about, even had we words to express them. This is my feeling about what I experienced yesterday and to-day. At last, after an absence of eleven years, after inexpressible longing and much prayer, I have been permitted by my gracious God, to look on the face of my old father again, to hear his voice, and to tell him with my own lips of my belief in Jesus the gracious Messiah of Israel and Saviour of the world. The whole experience seemed to me more like a dream than reality, but if dream it be, I dreamed that my father, and sister and little nephew, arrived here in Oletzko yesterday

morning, Wednesday, May 13th, and left again this evening, Thursday (14th).

Poor father! How old, how weary, how sad he looks!

Why did we all weep silently in each other's arms for such a long time? Was it for very joy? Was it, that although my father and sister, overcome by natural feelings, welcomed me in the most affectionate manner, yet in their hearts there was the sad, the bitter thought, that I was a Meshumed, who had forsaken the true and living God, and was branded by his nation as an apostate, one who is accursed for evermore? Was it, on my part, because of the striking way in which God's dealings with me since I left my father's arms eleven years ago, too young and inexperienced to encounter the battles of life, was brought to my mind and overwhelmed me with a sense of the wisdom and goodness of the Shepherd of Israel, Who all the time has been leading me by a way that I knew not—first through dark and perplexing paths, then through lighter, until at last He caused me to see His glory in the face of the Messiah, which from that time has filled me with joy and peace unspeakable and full of glory?

I don't know for what reason, but for some time we all could only weep, our hearts being too full for speech.

My sister was first to break the silence, and I thanked God that she was there.

"Weep not, father," she said, "surely there is something that we do not understand; he does not look as if he had no fear of God in his heart, and the fact that he has come from such a distance to see you proves that he still has reverence for his father, which he would not have if he were a Meshumed." (This would be a very natural fear with Polish Jews, who believed all sorts of horrible things about Jews who were converts to Christianity, for instance, that at their baptism they not only renounce, but also curse, the God of Israel, and also Moses, the prophets, their own parents, etc.)

On my sister speaking thus, my father gave me a long, scrutinizing gaze, as if to read from my looks what was in my very heart, and the great struggle which was in him was plainly visible, but after a time he became more composed, and began to ask questions about private and family matters, in which he showed the greatest interest, until at last our conversation turned on the subject of my faith in Jesus of Nazareth.

Then my mouth was indeed open to tell him of my Messiah, and how, instead of my having forsaken the God of Israel, I have been drawn nearer to Him than I ever was before. I opened up to him the foundation of my faith in Jesus from the Old Scriptures of Moses and the Prophets, to all which he listened attentively, but without speaking a word.

Time passed unconsciously to us, midnight found us still conversing, and were it not for my anxiety for my father's health, we might have continued talking all night.

He could not be induced to stay over another night, as to-morrow is Friday, and if he waited here till the morning he might be obliged to travel after Sabbath had set in, in the evening. On that account he and my sister and little nephew left here this afternoon to cross the frontier and return home, having to travel by the post-wagon nearly twenty English miles.

It seemed such a very few hours that we had together, and the separation that followed was very painful, yet those few hours are worth a hundred times more than all the expenses and weariness of the journey, and all the suspense and anxiety that was associated with it. One thing, at least, was accomplished by it. At last I have convinced my father that by becoming a follower of the Messiah I have not cast off my allegiance to the God of Israel, and become an idolater, as he had hitherto believed.

The last words he spoke to me before parting, the tears streaming down his face, were: "I see, my son, that you serve the One God; there is but one God. It will prolong my life to have seen you, and to be assured of this."



Addressing the Evening Meeting, on May 5th, **Mr. John Rottenberg** said:—

Dear Christian Friends,—We are met here this evening again for praise and prayer, as members of the body of believers of whom Jesus Christ is the Head, who earnestly seek that He may be known and adored by His own people. We co-operate in the service of our Lord and Master, and are encouraged and edified by our intercourse together. Is it permissible to think that the spirits of friends who have gone home to their rest have been here in our midst this afternoon, and are here amongst us to-night?

I would tell you that one of the forces that drew me from America to England was the personality of Mr. Baron. I considered it one of the great privileges, a privilege passing expression, to work with this servant of God. I worked with Mr. Baron for two years and a half, and I can assure you that his memory will remain one of the inspirations of my life in the years to come; an abiding presence with me. I love David Baron as a servant of God, but I know One who is greater than Moses, greater than Abra-

ham, greater than David, above all others: "the Servant of Jehovah" Himself, even Him whom we all adore. We know that He has been present with us.

There are various reasons why we should meet for praise and prayer at a time like this. The Hebrew Christian Testimony to Israel has differed in aim, and also in method, from other Missions among Israel. Our aim is not to gain individuals for any particular Church, but to influence Israel with the Gospel. Wherever there are Jews, there the Gospel ought to be, and must be preached. This is the principal object which the Hebrew Christian Testimony to Israel has in view, to bring the Gospel to Israel—Israel is our objective—and not this or that individual. We want to lead Israel to Christ, the King of the Jews.

Our method has been to teach the Bible—systematic teaching of the Bible—and to preach the Gospel. We have nothing beside the Bible—this is the beginning and end of our work—Christ in all the Scriptures—Christ rejected, defamed, but shining through all the Scriptures, and still speaking to His people Israel. We who belong to the Hebrew Christian Testimony have resolved to remain true to the principles upon which this Mission was founded. First of all, if it continues true to its character as a Hebrew Christian Testimony to Israel—I put emphasis on its *Hebrew Christian* character—then we, at least I myself, intend, by the help and the grace of God, to give my life to the work. The aim and purpose of the founders of this Mission was that it should be a *Hebrew Christian* Testimony to Israel.

Secondly, we shall continue to seek, not particular individuals only, to bring into contact with any particular Church, but we will seek our people Israel, to lead them to Christ. This is our objective. And, thirdly, our method will be the preaching of the Word of God only. All those other methods are only for the moment, but there is one method which will remain for ever in connection with Christian work, the teaching and the preaching of the Word of God through the Name of Jesus, which is the only power unto salvation.

Therefore, the first subject of prayer and praise is the Hebrew Christian Testimony, and to Israel.

Secondly, we ought to praise and to thank God for the missionaries. I am not going to speak about the characters or the qualifications of the missionaries; you know the missionaries as well as I know them. but I want to say this: the feeling amongst us is a family feeling, as though we belonged to one home. Anyone who knows the conditions to-day in the world, even in the Christian world, will feel that we have much cause for praise for such a feeling in Christian work, and we would pray that this spirit may continue among us to the glory of God, and that with one heart we may work for the salvation of the lost sheep of the House of Israel.

I have been in Vienna together with our brother, Mr. Weinhausen,

and I met two ladies who paid a visit to the Hebrew Christian Testimony to Israel a year ago. Those two ladies said to me—and I can relate it because I was not in London at the time they spoke of—they said, if they had to apply for work, there is only one other Mission except the Mission that they are in to which they would apply, and that is the Hebrew Christian Testimony to Israel, because they found this family spirit amongst the workers. We have Mrs. Meyer with us to-day, the wife of our brother Mr. Meyer, whom I visited in Paris. Mrs. Meyer said to me the other day: "One of the things that impressed me very much when I was with the Hebrew Christian Testimony to Israel a year ago was the family spirit that I found there." My dear friends, let us praise God for it, we need it, and let us pray to God that this spirit may continue in our work.

Then let us give praise for the work, and also pray for it. There is no Jew in London who does not need the Gospel, but of all the Jews in London, I think the Jews of the East End need it the most. It has been said that the East End is the centre of orthodox Judaism. I am sorry to say that is not correct. I say it with pain in my heart. Would God that it were the centre of orthodox Judaism. The fact is that it is the centre of irreligion, and of very much superstition. But this is our great opportunity. We are our brother's keeper, and we are responsible for our brethren; and if they are sick, then our love should be the greater, and we should go to our brethren and preach to them the only Physician that can heal them, and the only remedy of Israel's wounds, the Gospel.

Another remark I want to make in this connection is this: We must remember that the religion which they have rejected is Judaism, and it is very sad to see a people without religion. It is very sad to see the chosen people of God without God. But I cannot blame my brethren and my sisters for rejecting Judaism as we know it to-day. I mean modern Judaism, rabbinic Judaism. I have rejected it, and I am not sorry for it. The only difference is that when I rejected Judaism, I found true Judaism, I found Christ. My brethren and sisters who have rejected Judaism have found nothing. This is the great tragedy of our people, and they are without God and without hope in this world. But, as I said, this is our opportunity. Who is there in our midst who can say, "Am I my brother's keeper?" None of us. God is blessing our work, and I could give you many proofs that God is blessing our work greatly. We have very much to praise Him for, and we have also very much to pray for in connection with the work in Whitechapel. I cannot go into details.

I have been, as I mentioned, in Vienna. I have a friend there who was the first man to whom I wrote when I became a Christian, telling him that I had become a Christian. When he heard this he refused to correspond with me, but as I had lately to pass Vienna for

Budapest, I wrote and told him so, after sixteen years of no communications between us. He wrote a letter, saying, "Come, and I assure you of a hearty welcome"—which proved to me that a great change must have taken place in him. When I came there he made a feast in my honour, and invited all his friends and relatives. I stayed with him and preached the Gospel as freely as I preach the Gospel in the East End in our Mission. They listened, and he received from me the first New Testament in Hebrew that he had seen in his life. In Budapest I attended the International Conference for Jewish Missions. Again I cannot enter into details of this Conference. I only want to say that this Conference marked a new epoch in the history of Jewish Missions. I do not say that the new epoch is going to be a better one. I do not know; God only knows. In the past I have known of Jewish Missions which have been of great interest to a few individuals who have been true to the Bible. Some of them were great scholars, like Delitzsch, Dalman, and Strack, while others, who have accepted rationalistic tendencies, cease to be interested in Jewish Missions. In the present time, on account of this Conference, Jewish Missions are going to become very popular. But popularity has not always been a great blessing to the Church.

From Budapest I went to Cracow. There I had a number of meetings in the hotel. Mr. Exley was in the same hotel and a number of English friends, and at these meetings I had the editors of the Jewish papers and a number of students and others. I preached the Gospel to them and gave them the literature which I had with me. And, let me tell you, their eagerness to find soul-satisfaction is beyond expression. I wish that I had the power to describe how eager they were for that which satisfies the soul. Here you have a wonderful opportunity to spread the Gospel to the hungry. All the Missions in London might let their missionaries go to Poland—not to build houses, or to establish Missions, but to proclaim Jesus Christ as the only one who can satisfy the hunger and the thirst of the Jewish soul, and of whosoever will beside.

I came to Tarnow, and I wanted to have meetings in the hotel, but the hotel owner was a Roman Catholic, and when he saw Jews coming in and out he came to me and said he did not want such things done in his hotel. There was a Hebrew teacher with whom I corresponded before I left for Poland. So I went to him and said, "I want to meet the Jewish young men." "Oh," he said, "let them come here." So I had meetings with the Jews in the house of a Hebrew teacher in Tarnow.

Finally, I want to say that the general condition of the Jews to-day amongst whom we are called to work reminds me of a story which is recorded in the Talmud. A man had two wives; one was young and the other one was old, and they were jealous of each other.

So the old one picked out his black hair, and the young one picked out his white hair; and the result was that the man became bald-headed. That is exactly the general condition of the Jews to-day. We have a remnant of orthodox Jews who are trying to pick out the black hair of rationalistic Jews—the modern, the new ideas—and we have a large number of all kinds of rationalistic Jews who are trying to pick out the white hair of the past, of tradition; and the Jews are without religion, without God, and without Christ. May we continue, my dear friends, to praise God for the work He has given us, and to pray for the Hebrew Christian Testimony to Israel, for Israel as a people, and for the Jews in Eastern Europe. Let us not forget them in our prayers.

Extracts from Letters from Miss Cohen, Jerusalem.

DEAR MRS. BARON,—

10/2/27.

"Many thanks for the photos (of Mr. Baron) received. I showed his photo to my charwoman, who is Spanish speaking. 'Oh,' she exclaimed, 'he has seen the Shechinah, he must be a holy man.' I told her that he was a true believer in God and the Messiah. 'Muy hermoso' (very beautiful), she replied, and I thought it was a lovely tribute.

"A girl is coming to stay with me for a few weeks prior to her entering the hospital as probationer after Pessach. Her name is Malkah, and she has been coming to me for instruction about three months."

26/3/27.

"The work here is slacking a bit, except for the beggars, some of whom are pitifully in need. Necessary painting and cleaning is the cause of two wards being closed in the hospital, and the Pessach cleaning fever has begun. I am hoping to get all my visits to my Jewish sisters over by end of next week, then to spring clean my flat, and, God willing, go for a fortnight's holiday to Pastor Schneider's Home of Rest on Mount Carmel.

"I have had many worries with girls. The one who is at present with me on trial, prior to her entering as probationer in the hospital, proves quite unsuitable, and has been refused, and now she is on my hands. I tried to persuade her to go into the German Deaconesses Institution and learn domestic work, but she is not willing to do this. Well, I only hope that the Scripture teaching she has had and the kindness she has received will bear fruit in time."

6/4/27.

"We have had a few very hot days, and now again it is quite wintry weather, and the much-needed rain for the crops has come.

"There is much distress, and, unfortunately, it is driving some of these Halutzim to commit robbery. The unemployment question is acute among the Zionists. I have had good times over the question of Pessach with some people. I find it is good to read to them slowly out of the Old Testament, for it is strange how little even the so-called orthodox Jews know of what has been commanded them to do."

15/5/27.



THE EASTERN WALL OF JERUSALEM.

"I must apologise for not sending a 'report' for April, but as it was chiefly a holiday month, with Pessach intervening, I had nothing of any special interest to write about. And yet I gathered a fair amount of information while on Mount Carmel about my people in that district, as well as doing some informal mission work. The first few days I was so tired—I was obliged to rest as much as I could. 'Karmel-Heim,' in connection with Pastor Schneider's work, is beautifully situated—lovely views on every side. The damp, unfortunately, found out my rheumatically spots, and I had earache most of the time. Still, the rest did me good, and I am the better for the change. In my exploring walks I found a new colony being

started here especially for Roumanian Jews—3,500 dunams of land stretching right up to the highest point of Carmel—a changing panorama of glorious views of Sharon, Athlit, a part of the valley of Megiddo, and in the distance the mountains of Samaria. On the left Acca, bounded by the Galilean hills, and the winding ribbon of Kishon in the foreground, and on clear days, Hermon, snow-clad, and far away a shining white line below, the horizon of snow-capped Anti Libanus.

"It is indeed a 'pleasant land.' What will it be like when the Messiah King comes? This Ahuzah colony becomes practically my daily objective

for an afternoon walk. I went out armed with our literature. How greedily the young men took all I had. One young fellow told me 'we are glad to have something to read in the evenings.' He was acquainted with some of our publications, and picked out of my bag what he had not read before. I begged him to ask God to open his eyes to see the only way of salvation through the Messiah. He answered *Ich weiss*.

"Most of them seemed well educated and purposeful, but sad. One said it will take a long time to establish ourselves, and we shall have to suffer much. I answered, the suffering is foretold by our prophets, but there was a way of escape through the Great Korban.

"My work in the hospital is as usual, nothing of any special interest to pass on. I have staying with me a dear Jewish girl whom I have known for some time. She is a seamstress, and lived with two others in a room, but one evening their room was broken into while they were out to do some shopping. Their money, clock and trinkets were stolen. The other girls left, and Rebecca could not remain there alone, so I offered her hospitality for a month. She has been ill, and I had to nurse her. Do pray that she may seek the good of her soul. She has very much changed since I first knew her in matter of attire and other naughty little ways, but she needs the deeper change through faith in Christ and the power of the Holy Spirit to persevere.

"I shall be glad for prayer for Mrs. Z. and a young lad who come to me once a week for instruction."

Work Among Mothers and Children.

BY MISS FRIEDRICH.

THE devoted Hebrew Christian sister, Mrs. B., who has been so seriously ill for many months, and has been removed from one hospital to another, of whom Miss Friedrichs wrote in the last number of the magazine, has passed away quite recently, radiantly happy to be going to see the Lord.

Her strong desire to be taken home to die was at first opposed by the doctor, who would not take the risk of her being removed, but she had her wish, and spent one night again at home.

Miss Friedrichs and Mrs. Gelbert saw her there with a faithful friend of a few months only, who had promised to stay with and care for her to the end. Mrs. B.'s husband, this friend, Miss Friedrichs and Mrs. Gelbert were still there when the door of the room opened and a clergyman entered, a ritualist of the neighbourhood, who had heard that Mrs. B. was home again, and dying, and evidently considered it to be his work to prepare her for death by administering the Sacrament. He proceeded to ask if all present were relatives of the dying woman. Miss Friedrichs replied that she and her friend were not relatives

according to the flesh, but were so truly by the like faith in the Lord Jesus Christ. To which he replied with the greatest contempt: "Nonsense! Rubbish! etc."

Then, laying his hand on that of Mrs. B., he bade her repeat after him the words he said, and commenced repeating some formula of prayer, but instead of following his bidding, she said: "No! No! I learned to pray long ago; I know my Lord. Oh, no! I do not need to learn to pray now." And so he could do no other than retire. She was rapturously happy that she would soon meet the Saviour who had loved her and given His life for her. And her next desire was to see the dear Director. She sent a message to the women of the meetings of the Mission, to whom she was well known, telling them how she had loved and prayed for them, and hoped that many of them would come to the same Home above, where she would be so soon. The mothers have been much touched when told her words.

"It was indeed a hallowed time," wrote Miss Friedrichs, "that we spent at her bedside. She looked glorified, heavenly. We who stood by saw as it were heaven opened before us. She was full of adoration, and exclaimed now and again: 'It is wonderful! Praise the Lord! Praise Him—and again Praise Him! He loved me and gave Himself for me! I love Him, my Jesus.' At length she fell asleep, and passed away quite peacefully in the morning."

Miss Friedrichs tells that the mothers were all much impressed by what they heard of Mrs. B.'s Homecall; when they heard her last message to them, how that she was yearning for them to give their hearts to the Lord, and was waiting for them to come to the heavenly mansions where she hoped she would see many of them. After the meeting, one mother came, saying: "I wish I could die as she did, so happy and certain of her salvation." She was told that it is possible for everyone, and for her, too, if she puts her whole trust in the Lord Jesus Christ. The dear mothers are very sweet and sympathetic, and many a tear was shed for our friend.

Mrs. Gelbert writes: "We go on steadily at the Mission in the work of the Lord, Who is blessing our efforts and showing us here and there that our work is not in vain.

"I was greatly cheered and encouraged in my Saturday class for boys. We have two classes for boys on Saturday, one for bigger boys and one for smaller. Miss Friedrichs takes the bigger boys.

"On the last occasion I spoke on the crucifixion, and described it graphically and plainly, pointing out the atoning work accomplished on the cross of Calvary.

"One little boy, only seven years old, lifted up his hand and said, 'Mrs. Gelbert, I know something.' 'And what do you know?' I asked

him. The little fellow replied, 'If Christ would not die for me, I would have to die.' How marvellous is the working of the spirit of God revealing such a truth to a babe! May the Spirit lead on this little one into all truth, and may he become a true soldier of the cross.

"Our Sunday school is not without encouragement; systematic teaching of the Word of God is continued, and memorising of Scripture; in many cases the Word has taken root and brought forth fruit. You have only to speak to some of the children and see their faces calm and happy expressing the peace of God that passeth all understanding.

"Our Mothers' Meetings are well attended, and already sorrow has been expressed that the Mission is going to close for a time. They love to come, and we love to have them and to teach them.

* * * *

"I have had the privilege of visiting many homes, and there is much cause for rejoicing, for everywhere I get a warm welcome, and it does one good to see really loving faces and eagerness to hear what you have to say.

"I have recently visited a family in most pitiful circumstances, a family of eight souls who live in two absolutely dark rooms in a basement where the sun never penetrates. With them it is indeed dark, both without and within. What can we say to people in such circumstances but to point them to the living, loving Saviour at the right hand of God, Who is concerned with the needs of all who love and trust Him, for He does not slumber, but shows Himself strong on behalf of all them that love Him. 'Jesus changes darkness to light, and outward circumstances will change,' I said; 'when you come to Christ you will have the Light of Life now in your souls, and your circumstances will change one day from this dark place to the beautiful mansions above which Christ has gone to prepare for all those that love Him.'

"She looked at me as though to say, 'This is too good to be true.' 'Yes, it is absolutely true,' I assured her.

"Five out of the eight children of this family attend our Sunday school and other classes, and I am happy to be able to say that they are spiritually alive, and are the most promising children. They memorise Scripture very well, and give most intelligent answers to the questions asked.

"I am looking up to our Heavenly Father on behalf of this family, and also for all entrusted to my care, for only He can give life. I am more convinced than ever that our labour in the Lord is not in vain, but that we shall reap in due time if we faint not. All who help us by their prayers and various other ways will rejoice with us in that day."



Mr. Herman Newmark: Our open-air meetings in East London as a rule are so peculiar that it is difficult to describe them. A little while ago we had a most interesting meeting, one that I was able to recall as I went home in the evening, and I would like you to know something about it. If I tell you about it you will have a very fair idea of the kind of meeting we are having in these days in East London.

At 5 o'clock we began at the Mission House doors by singing three hymns—"The Lion of Judah shall break every Chain" was the first, and the others were "Look away to the Cross of the Crucified One," and "Ye must be Born Again." During the singing of the last hymn, with its sympathetic chorus, the faces of both onlookers and passers-by were a study. Many were almost jeering at the idea of being "born again." A large crowd soon gathered, numbering fully 300, and we began to address them on the need of a new birth to fit one for the presence of God, making reference to David's prayer, in Psalm li., for a clean heart, and the Saviour's teaching to Nicodemus in John iii. Then a young English Jew interrupted, saying that as he was a law student, and knew law, and was not afraid of the police, he wished to raise a point of order. His charge was that the phrase on our platform, "Hebrew Christian Testimony to Israel," was untrue, for the terms "Hebrew Christian" were a contradiction. I pointed out to him, to commence with, that this was a religious meeting, and that as such, according to British law, interruptions were not allowed. He retorted: "This is not a religious meeting, this is a converting meeting." I said: "Excuse me, we are out here to preach the Gospel with the Bible as our basis—here it is in my hand. We teach the Gospel of Jesus Christ, and this is emphatically a religious meeting." I explained that it was contrary to our custom to argue concerning our teaching, for we were not expressing views of our own, but declaring the Word of God. However, as he had raised a very important point, for his benefit, as well as for the enlightenment of all the audience, I said we would answer it. Firstly, if an Englishman is an atheist, but after reading the Scriptures is convinced that there is a God and believes in Jesus Christ as his Saviour, does he cease to be an Englishman? Obviously not. He is simply an English Christian, and there is no contradiction in terms. Therefore, if I, a Hebrew, believe in Christ, I am a Hebrew Christian. If I should call myself a Hebrew Gentile, I would be making a contradiction. The trouble is that many Jews believe that all non-Jews are Christians. The young lawyer called out, "So they are." "But," I said, "that is not at all true. Many non-Jews are Buddhists, Mohammedans, Hindoos, etc. What, then, is a Christian. We owe the origin of the word to the early work of the Apostle Paul and Barnabas in Antioch, where believers in Jesus were first called Christians, and so called from the Hebrew word *Mesiah*, Messiah, which rendered

into Greek is *Christos*, Christ. This term Christ (Anointed), was in use among Greek-speaking Jews some 200 years before Christ appeared on earth. Again, who were the first Christians? They were all Jews, many thousands of them, and they continued to worship in the Temple and synagogues. They were accepted still as Jews whom their people called the sect of the Nazarenes; for by believing in Christ they did not cease to be Jews. Then many of the Gentiles became followers of the Messiah, and were accordingly called 'Messiah's men,' or 'Christ's men'; that is Christians. Now unless one who calls himself a Jew believes the Old Testament he is a Jew in name only. If he does not believe the record of his own history in the Old Testament he cannot claim to be, or prove that he is, a Jew. If he believes the Old Testament he must believe that all Israel's hopes are bound up in the promised Messiah. You know the Rabbinic saying: 'All the prophets prophesied only of the days of the Messiah.' The difference between a truly orthodox Jew and ourselves is that he believes the Messiah is still to come, and we believe that He has come, and is none other than Jesus Christ."

I continued to preach the message laid on my heart and tried to show how unthinkable it is that we as sinners can enter into the presence of the Living God, who is holy, unless our sins are removed from us. One interjected: "Are your sins removed?" I replied: "Blessed be God, yes. My sins, though many, including even the blasphemy of God's beloved Son, He has forgiven for Christ's sake; and you may know this forgiveness too if you believe that Christ died for your sins according to the Scriptures."

It is interesting to note that when we came to refer to Moses lifting up the serpent in the wilderness, I reminded the audience that everyone who studied law in this country must become acquainted with the five books of Moses. I thereupon asked the lawyer if he could tell me where the reference was to the lifting up of the serpent. He confessed ignorance. I then asked the rest of the audience, and not one ventured to reply. Needless to say, the average Jew is so ignorant of his own Scriptures to-day that one can hardly expect him to answer such a question. It is sad, but it is true. We felt that the message had been grasped, if not yielded to.

Mr. Lewis then began to speak, but the law student wanted certain written questions answered, and thereupon Mr. Lewis asked him if he believed the Old Testament. He replied: "Yes, except in parts where my reason tells me not to believe." So Mr. Lewis handed him a Hebrew Bible, and said: "Show me a passage where your reason tells you you cannot believe." He confessed that he could not read Hebrew. So we handed him an English Bible. Opening it, he asked, "Where shall I read?" One of the audience shouted: "The 53rd chapter." He replied, "The 53rd

chapter of what?" The answer was "Isaiah, of course." Another voice said: "Don't read that chapter. Christianity is based on that chapter." So he said he would not read it. He then suggested: "The Psalms are nice. Suppose I read Psalm ii." He began to read very distinctly, but when he came to the word "anointed," in verse 2, he said: "Oh, that does not mean Jesus." Mr. Lewis asked him to kindly read without comment. Imagine his consternation when he read of God's Son, verse 7, and that the Son is to be kissed, verse 12. He was just covered with confusion.

After the meeting had closed he remonstrated with us, saying that we wanted him to become a Gentile. I replied: "Become a Gentile? why, you have never been anything else. Only by faith in Jesus Christ can you become a true Jew. Circumcision does not make you a Jew; for Mohammedans observe circumcision. Saying "God is One" does not make you a Jew, for Mohammedans believe that. A true Jew is one with God, and Jesus Christ is the only Mediator who can bring us to God and make us one with Him.

Mr. J. H. Lewis: Dear friends, I would like just for a few moments to tell you something that happened thirty years ago. Thirty-one years ago a sinner was bound for the United States from Southampton, and on deck there was a Jew who believed in Christ. He was witnessing to the passengers that Jesus is the Christ, the new and living Way whereby man can approach God and participate in God's wonderful love. While so engaged, a gentleman came to him and whispered into his ear: "You ought not to be here; you ought to be connected with some church or chapel or mission." The Jew said to him: "If it is God's will, He will open the way." That Jew is the one who stands before you. In 1897 I was called from Southampton to London to see Mr. Baron, and he wished me to join the Hebrew Christian Testimony to Israel. I did, and I have been with it ever since. Now our dear friend, the late Director, is home with the Lord, having finished the work which God gave him to do here. Only three years ago to-day I met Mr. Baron on his return home from Jerusalem, and now he has gone. Our dear friend, Dr. Montgomery, who was speaking this afternoon, referred to the 13th chapter of Hebrews: "Jesus Christ the same, yesterday, to-day and for ever." The previous verse says: "Remember them which have to rule over you," and I said once to Mr. Stephens that the home call of our dear friend Mr. Baron indicated to us that God wants us to consecrate ourselves anew to Him in the work which He has entrusted to us. Though our dear friend has gone, and we miss him very much, I especially who have been so many years with him, and learned a great deal of him, we can look up to the Lord Jesus Christ and say: "Though our nearest and dearest are taken from us, Jesus

Christ is the same to-day as He has been yesterday and will be for ever."

The Lord has given me great opportunities to witness for Him. The Hebrew Christian Testimony witnesses to Israel that Christ is the promised Messiah, and Jesus Christ was the Person in whom was fulfilled what the prophets had predicted in the past. Soon after Mr. Baron was gone, it was God's will that I should go to Paris and help our dear brother Mr. Meyer. I went to Paris to fulfil Mr. Baron's wish, and spent there, with dear Mr. Meyer and his wife and family, nearly three weeks; and I must say, dear friends, that to what we have done there we can apply the words: "In season and out of season." We went among Jews in all weathers, witnessing for the Lord. I can only tell you of what I have experienced myself, once especially. When I came to the Jews' quarters and I was speaking to Jews, at a distance I saw our brother Meyer, with his umbrella up, and his dear son, and twenty Jews round him, speaking to them in the pouring rain; and I admired him for it—though Mr. Meyer is not in very good health. So you can see, in season and out of season, we are zealous to do the work of God.

Only recently Mr. Newmark and I went to Bristol. There are about a hundred families of Jews there. We tried to reach them with the Gospel, and distributed tracts. Besides this, we sent out nearly 450 copies by post of suitable tracts among the Jews, because the Jews are scattered. I went to one house, and the man there said to me, after I had been speaking to him about the Scriptures: "I am not able to meet your arguments, because I am so busy. I have to work hard, and therefore I have not time to study the Word of God. But if you would see Rabbi Swift he would be able to answer you, and if my mother had been here she would, too—she knows the Talmud well." He was a very earnest Jew, and he accepted a Gospel and tract. We managed to reach a good many in their business places and also in their homes. With God's help we brought them the good tidings of our adorable Saviour. Some, of course, treated the Word with disdain and ridicule. Others remarked: "We are not religious, but we will never go over to your religion." Others listened, but said they had not time to study the subject.

On Saturday, April 23rd, the seventh day of the Passover, I went to the Park Road Synagogue. I asked Rabbi Swift if I might remain to the service. He very kindly showed me to a seat, and, at my request, gave me a Prayer Book. The Synagogue was quite empty, except for one man whom I had visited the previous day. The members are very unpunctual; they come at all times. When the President of the Synagogue saw me, he came and asked if I was a Cohen (priest) or Levite. Of course I told him that I was a Hebrew, a believer in the Messiah, Christ, as my personal Saviour. He turned away somewhat

disgusted, whispering to the Rabbi that I was a *Meshumed*—an apostate. However, I remained through the service, which lasted about three hours. Some of the prayers were indeed beautiful, especially the *Hallel*—Psalms cxiii–cxviii.—which the Cantor chanted with great pathos and deep feeling. It was particularly moving when the young man chanted very distinctly verses 11, 12, 22, and 26 of Psalm cxviii. Personally, I was greatly impressed, and my heart was lifted up to God in prayer that He may speed the time when Israel shall have their eyes opened and the veil removed from their hearts, that they may indeed see Jesus, the Fairest of the children of men, and greet the Son of God with the precious and sublime words of the psalmist, "Blessed is He that cometh in the name of Jehovah."

At the close of the service several of the members greeted me in a very friendly way, among them the President. I was asked how I liked the service. Of course I had to tell them what I thought. As Mr. Swift, the Rabbi, was about to go into the vestry, he said to me: "I would like to have a word with you." I was very glad of the opportunity, especially as there were several others present. "When I was a boy," he said, "I used to hear you speak outside your Mission House. I once interrupted you, but you seemed to be indifferent; I put on others to disturb the meetings, but you did not mind." "What was the Scripture I was reading?" I asked. He said: "Isaiah liii." He then asked: "Do you really and honestly believe in Jesus as the Promised Messiah, the Son of God?" I replied: "If you believe me to be a true man, I will answer your question, but if not, it is useless to give you a reply." However, I told him that I solemnly believed with my whole heart in Jesus as my personal Saviour. "And what are you doing in Bristol?" he asked. I replied: "I am here to make known to our people the good news about our Messiah, Jesus, God's salvation." I then called his attention to the sermon he preached from Genesis i. 3. I told him that his words were agreeably put together on paper, but that they were no more than beautiful phrases, without life. "In your sermon you remarked that Israel was scattered to be God's witnesses, a light to the nations; but how is it that your own prayers declare the contrary—that on account of our sins we were exiled from our land?" Moreover, I said: "Is not Israel scattered because we have rejected the Messiah, as our forefathers did? Jesus the Messiah appeared according to the Scriptures, to save Israel from their sins, so that with Him they might become a blessing to the nations. But, alas! we disowned Him of whom God testified: 'This is My beloved Son, in whom I am well pleased: hear ye Him.' We have not hearkened to Him, whose coming the prophets foretold. What was the result? Alas! it ended in untold suffering, but how does it fare with Jesus the Messiah? His Name is known all over the world; and, notwithstanding all criticism, and opposition, He triumphs over His enemies. That is an

undeniable fact." "Well, I must admit Jesus was a great Man," Mr. Swift remarked. "His greatness," I said, "is that He spoke the truth, and therefore is more than man, God's equal." I was very grateful for being privileged to bear witness to the Jews in the Synagogue about our blessed Lord as the only Saviour.

On April 29th, we went to Cardiff, where there are about 600 Jewish families. Outside the Synagogue I met several Jews, among them Rabbi Bruniz, from Calish, Poland; also the reader of the Law, Mr. Hamberger. The Lord enabled me to converse with them about our dear Saviour. They have made some objection as of Messianic claims not fulfilled; for example, Isaiah xi. 9: "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Of course, I had to remind them of the two advents of the Messiah, first in His humiliation, and, finally, in His exaltation. Some Messianic passages they ascribed to Israel—for example, Isaiah xlix. 6. I testified to them the truth about our Lord, that His Name is the only Name given under heaven by which Israel can be saved. For to Him did all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins.

The next day, Saturday, I again called at the Synagogue. There were about eighty worshippers. Of course, they come at all times. I had an opportunity to witness to a good many of them about the claims of our Lord. With one Jewish gentleman, Mr. Jacob, J.P., I had quite a lengthy talk about the purposes of the Messiah's coming. He made many objections, one of them, alas! very true—that the greatest persecutors of the Jews, especially in the Middle Ages, were those who professed to be followers of Jesus. However, he was very attentive while I spoke to him of the depravity of the human heart, and that God in mercy sent our Lord, as He had promised, to meet our needs, but Israel through blindness of heart has rejected Him, as foretold in Isaiah liii, and brought on themselves these nineteen centuries of suffering; and that Israel's restoration and reconciliation with God can only be by coming back to God by the one only way of His appointing through Jesus—"I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me" (John xiv. 6). He accepted an English tract by Rabbi Lichtenstein called "Two Letters."

On the following Monday I went to Pontypridd, where there are about thirty Jewish families. It is close by Cardiff, and I went to visit a friend, and at the same time to call on some of the Jewish inhabitants. At the railway station I observed a porter assisting an old man into the carriage, and I went into the same compartment. He and I were the only passengers. His features betokened him a son of Abraham. But I was rather cautious in speaking with him about the Messiah. However, the Lord helped me—praise His Name! "Are you a Jew?"

I asked in the Hebrew tongue. "Yes," was the prompt reply. "And where do you come from?" asked the old man in the same language. I told him, "From London." Then I entered into conversation about God's holiness and man's sinful condition. I asked him to tell me how a sinful man could become right with God. Of course, he said, by good works, almsgiving, righteousness; for it is stated in Proverbs x. 2: "Righteousness delivereth from death." I referred him to the well-known Scripture, Isaiah lxiv. 6: "All our righteousness are as filthy rags." I then pointed him to God's righteousness—Isaiah liii. 11; Daniel ix. 24, 26. He listened attentively to my testimony about our Lord Jesus, the Servant of Jehovah, by whose death and resurrection we could have sins forgiven and be reconciled with the Holy God. The old man was rather unwilling to hear at first, but with God's aid, I say again, I earnestly declared the solemn fact that without the Messiah Jesus there is no hope for sinful man. Israel's salvation entirely depends on faith in Jesus, God's Anointed. I gave him a Hebrew programme of the Hebrew Christian Testimony to Israel and a Yiddish book, "Arise, shine; or Is the New Testament true?" I thought of the encouraging words of the Preacher: "Cast thy bread upon the face of the waters, and thou shalt find it after many days" (Eccles. xi. 1).

I have given you these details of my experiences in Bristol and in Wales that you may pray for us and pray for the Jews to whom the Gospel is preached.

The Chairman: I am sure we are all convinced of this, that the brethren at home and the brethren abroad—and when I say the brethren I mean also the sisters at home—are all praying, direct, faithful witnesses to the Lord Jesus Christ. You are assured from what has been spoken here to-day that they hold the Scriptures to be the very Word of God, in the true sense of the word. God is at the back of them. They believe in the distinctiveness of the Lord Jesus Christ, and the necessity for His work on the Cross, and they are animated by a true kindness towards their brethren and a readiness and forwardness to use every opportunity of conversation with them. With this confidence, because of what they have spoken to-day, as well as because of other knowledge we have of them, we are able to pray for them, and we are able to look for God to be with them in the days to come and to bless this Testimony, which we believe was founded first as a Mission through His own working. God is going to continue to use this Testimony and to make it a blessing to the seed of Abraham.

A gentleman in the audience rose and said: "I should like to send a word of Christian love and sympathy to our dear sister, Mrs. Baron. I believe that most of us—we do at home morning and evening—

pray to God to strengthen her and help her as well as the workers in this good work. I think if we were to send a message from this gathering that we all think of her, it would help her in her time of trouble.

"I have set watchmen upon thy walls, O Jerusalem: they shall never hold their peace day nor night; ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."—Isaiah lxii. 6, 7.

Pastor Rosenstein's Work in Palestine.

January 2nd.—To-day I was speaking with an old man who, in earlier life, had spent years in America, and twenty years since in Palestine. In connection with the conditions of Palestine at the present time the whole plan of God's salvation was of necessity considered. At first it was a stone of stumbling and offence that there should be a "Son of God," but he gradually quieted down, especially when others joined us, and he had to listen to what was also said to them. At last he was quite quiet, and even full of gratitude as he became aware that it was not impossible that he himself might see the return of Christ.

Close to the luxurious hotel "Paltis" one man said to me, "In this place people are living in splendour while my friend and I live in great need." We went into the garden near at hand where a few people joined us, and afterwards quite a considerable party, to whom we were able to bear testimony, speaking of the Law given through Moses; of circumcision, the Sabbath, of sin, and atonement for sin, of the Holy Spirit, which it is very earnestly to be hoped will shortly be poured out on all Israel, when the consequence will be that Israel will recognise and acclaim Jesus as their heavenly Joseph, and their King.

At this time a piece is being played in the theatre in Tel-Aviv called "Sabbattai Zevi," who was one of the many fake Messiahs who have appeared since the Christian era commenced. I pointed my audience to the fact that all who have claimed to be the Messiah since Jesus have been false Messiahs, that only Jesus was the true Messiah. Everything that is not in agreement with His will must be forsaken; whether father, mother, family, lands, or wealth. At last they wished to hear the story of my life.

I felt led to go to the seaside, and I got into conversation with the owner of a tea-house and his friend, and once more in connection

with the theatre play "Sabbattai Zevi," I was able to direct their thoughts to Jesus, Who gave His life as an offering for our sins. It was evident that the owner of the tea-house was much affected by the thought and possibility that by the rejection of Jesus Israel had cut itself off from the way of God. Again I was in the garden on another day and joined by one or two at first, with whom I at first spoke merely of this and that, but then changed the topic to the subject of the Sabbath, the resurrection of the Lord Jesus on the third day, and

the question of genealogy. Soon a great group gathered round us, among whom was an old man who asked a question on some purely Jewish non-Biblical point, as to the honour which should be given to men greatly revered. I replied to this that all men are alike sinners, and can claim no honour in God's sight. Then we spoke of Jesus, His sufferings and death as our substitute, and again of the Holy Spirit and repentance. What was said bore reference especially to what we see about us in the land of Palestine at the present time.



DANGEROUS ROCKS OFF JAFFA.

January 5th.—This was a day rich in work. Beginning in a small way, it ended with a large concourse of people. Of

course, it is utterly impossible to give the sequence of all that was questioned and replied to. For instance, "What language will be spoken in the Kingdom of God?" This I replied to, saying that he who had a new heart and came to God through Jesus, God would find pleasure in, whether he spoke jargon or gipsy tongue.

I drew attention to the difference in the returns from exile under Ezra and Nehemiah from that of Israel's present return in unbelief. An American Jew exclaimed, "I have satisfied myself that different places are spoken of as the burial-place of Jesus." "The principal

thing," I said, " is that He is *risen*, and lives in the hearts of the true children of God." To another I said, " You have philosophised a good deal, and made many objections, but a humble child of God can reply to all with the words: Thank God, Jesus dwells in my heart, and He who is my life will soon appear in glory, and I with Him. You speak much about the Bible, by which you mean only the Tanach (Old Testament), but the Bible consists of both Tanach and New Testament."

January 6th.—This day I spent a while with a little group of people, one of whom was really eager for salvation. He began the conversation himself. When, quite at the end, I quoted a verse in Hebrew, he asked me to repeat the words again. We spoke about the birth of Jesus, and the necessity and blessedness of communion with God.

January 11th.—I had a wonderful hour this day, which began with two persons only, but ended with a whole group, mostly men of the better class. Every point of importance was discussed. A youth near to me was very intelligent, and noble-minded, but this in fact was true of nearly all of them. One of them knew that there had been Christian martyrs, and that Constantine came to the conclusion that nothing could be done by persecution to stop Christianity. He even knew that there could not be Christian nations. I told them that Israel is now gradually waking from the sleep of death, and it is not necessary now to consider what has been between while, but to seriously consider the Tanach and the New Testament, to repent and believe in Jesus.

January 14th.—I was in the public garden where I spoke first with four Jews, and was then joined by an old Jew of 87 years, who asked me to talk with him, which I did for a long time. He told me that his children in " Little Russia " wanted him to return to them. " But," said he, " what is the good of my living at all ? " This gave me opportunity to speak to him of the Saviour. An acquaintance of his came along to whom I also spoke of Jesus, while a third man stood by and listened. When another old man joined us I soon withdrew to another seat, but, feeling a little uneasy in my mind, I prayed the Lord to show me whether I should continue speaking to them by their asking me themselves to do so. Hardly was my petition finished when the last comer came and reproached me for seeming to avoid him, and told me that he had been a soldier in Russia, and a non-commissioned officer. As such he was once on duty with fifteen other soldiers. Another corporal, a Russian, asked him how it was that the Jews did not believe in their own Messiah while the Gentiles did believe in Him, and that, after hesitating a long while, and making the Russian promise him to tell no one about it, he told him that as a child he had read in a little Jewish book evil things of Jesus, and names of odium applied to Him, at which the Russian trembled all over. " You have committed

a grievous sin," I said, " but Jesus prayed for you, too, on the cross ; now he gives you the opportunity to repent."

January 16th.—I had a busy time to-day with many persons, old and young, but felt compelled to say to them, " If Tel-Aviv were a godly city, it would be a light and blessing for the entire Orient."

January 19th.—A group of at least forty people called me to them and we talked over every subject of importance. " You must not compare yourselves with other nations," I told them, " Israel is either a



DAMASCUS GATE.

blessing or a curse. What God requires of you is that you repent and come to Jesus." One of them remarked, " It is very difficult to work among Jews." " This is true," I replied, " but the reward is all the greater ; nothing so strengthens faith as I find this work does. What is said in the Old Testament about the Messiah cannot possibly refer to an ordinary man." An old man asked me to quote the words of the Angel Gabriel to Daniel concerning the Messiah. I repeated them from memory, and added, " Do not forget that the principal reason why you fear to recognise Jesus as the Son of God is because you feel that if you do this you must change your life."

When they had called me to speak to them I put this question to the crowd : " Do you want to speak to a man who looks upon Jesus as the Son of God ? " Only when they had answered in the affirmative did I join them.

January 21st.—Beginning with one man, I soon had a good number round me. I drew their attention to the fact that while the Jews call their brethren who believe in Christ Meshumodim (apostates), it is they themselves who are really Meshumodim, rejecting the Messiah sent by God, and who is God. We do not need to know whether the

world has existed for millions of years—what is necessary to know is how we can be forgiven sin, and have peace with God. We do not need to trouble about the opinions and the religions of men—what we need to know is what says the Word of God. And it says that since the time of Adam and the fall of man sin has come into the world, and what we need to know is how we can meet a gracious God. Jesus is coming soon.

January 26th.—I carried on work among some fifty people. I could not repeat all that we conversed about. Israel does not need to go over to any church, or to Christianity; but to go back to the point where the thread of the nation's history was broken. Turning to a young man, I said, "You say Jesus was a Socialist, that He considered only the poor. Most truly His attention was directed to the weary and the heavy laden, but even a rich man can be this, while a poor man can be proud and self-righteous. Zaccheus was rich, so was Matthew; the other disciples were no common people either." One old man asked: "Where is Jesus now?" "At God's right hand, my friend," was my reply. The tragedy of the Jewish nation lies in this, that they want to force their way to God without thinking of Him, Who is the Way to God's heart.

January 27th.—I was called to join them by a gathering of some sixty people, to whom I said, "There is no need for you to give heed to what this or that learned professor may say, keep to the Tanach and your own history. Don't worry yourselves as to who was responsible for the death of Jesus on the cross, the sins of all of us have done this. It is for this reason that Jesus prayed for the people when He was on the cross: 'Father, forgive them.' All the misery of the Jewish people is in consequence of their not heeding the message of the apostles preached during nearly forty years after Jesus had risen and ascended to God."

January 31st.—The old Jew from the Ukraine, 87 years old, visited me. He is a great Talmudist, but quite friendly, and again bemoaned that on the whole his long life had been lived in vain, and that consequently he had no joy in the prospect of death. A young man joined us, and our talk ceased, until he asked why it had done so. He thought the old man had a special mission to accomplish. When asked what this was, he said: "To carry out the command 'Love thy neighbour as thyself.'" "There is very little of that to be seen in Tel-Aviv," I replied, "otherwise the distress there would not be so great." "And what about the pogroms," he asked. "Such are the deeds of inhuman monsters," said I. At least forty men gathered round us, one of whom used an odious Polish word when speaking of Jesus. I said, "Can you blame the Poles for disliking the Jews if you dare to speak of the Saviour of the world in such terms?" One of them asked: "What do you mean by the Holy Spirit?" To which I answered:

"When the Holy Spirit is poured out upon you you will know from your own experience what is meant by the Holy Spirit. He who has the Holy Spirit loves Jesus." My last words were: "All Israel is without forgiveness of sins. Repent!"

February 1st.—An old man sat down by me and asked me how it could be possible that Jesus was the Messiah, and I gave him reason. Passing a group later, I was stopped and asked to speak the Word of God to them, which I did until the crowd grew too great, when I thought it better to withdraw.

Next day, though quite alone at first, I soon had some sixty people about me, and this day I observed that there were some who were really hungering for the word of salvation, and many already well known to me showed a changed attitude towards the truth. I had all sorts of questions to answer, from young and old, and sometimes to speak severely, but was able to end with the good news of the Gospel. They were not content till they had had a glimpse of my inner life. I had to tell them, "You make God a liar by stubbornly maintaining that the Messiah has not yet come. With the coming of Jesus a new chapter began in the history of mankind, a new era of progress, even for unbelievers. It is only Jesus who can be an everlasting High Priest upon His throne. I have been redeemed by the blood of Christ, from the power of Satan, that I may be His through all eternity."

Next day again I had a large crowd, but at first only friendly conversation with one person; then a man learned in Talmud joined us; then an elderly man, and then a crowd. I said to the scholar: "It is useless saying that you do not believe in Jesus but in the Law of Moses. The Law must be kept or you are accursed." An old man asked if I believed that Jesus was the Son of God, to which I replied that I most certainly did so. Another man said that he had read in a little book in jargon, which was sent him from America, that Jesus was descended from the Romans, and so on. I said that if Jesus was not the true Messiah, then another Messiah must have come before the destruction of the second Temple. Who, then, is this Messiah? This was a quite unexpected answer, and he stood dumbfounded. I continued, "How can anyone thoughtlessly return to this land of Israel without asking himself why we have lost the land? The land is lost to us because God gave the people forty years in which to repent after the ascension of Jesus. They failed to repent, and the catastrophe could not be averted. What the Jews lack now is joyous approach to God the Father in the Name of Jesus."

February 4th.—Speaking with some fifteen to twenty persons, I met a good deal of opposition, so that I felt constrained to say: "Some people are right who maintain from words spoken by Jeremiah and Daniel that Israel must yet experience a terrible judgment. Instead of repenting, they mock." On the way home a man said to me: "You

are always speaking of Jesus, but there must be advance made in matters of religion." I replied that this was all very well, but without Jesus no one could stand a moment in the presence of God the Father.

From February 4th till into March I worked more in the home with individuals, but I did speak outside on a few occasions. On the Feast of Parim I spoke on the meaning of the Feast, then of the Person of Christ, ending with a call to repentance.

On the journey to Jerusalem there sat a young man opposite me who I found, though born in Jerusalem, to have been studying philosophy and mathematics in Berlin, but considered himself still to be an orthodox Jew. At last we came to speak of Jesus. As he acknowledged that he was a sinner, I was able to show him that only through Jesus could he be saved. It was evident that a struggle commenced in him between love of truth and pride, for was he not a student of philosophy? I hope to God that this noble soul may yet find peace under the cross of Christ.

One day I was on the seashore, when a young man passing by me, I asked who he was, and learned that his first home had been in the Ural (Russia), and that he still spoke Russian, but his parents had sent him as a child to Syria. He is a business traveller, and has come to Palestine now for health. He was going to walk along the shore to Jaffa, and I offered to accompany him on the condition that I might speak to him of the Redeemer, to which he consented, and I thus could do so for an hour together.

March 22nd.—I was with more than forty people in the open air, commencing with two only, who were speaking of this world and the world to come. One fine-looking old man, who had passed several years in England and America, drew from his pocket a Gospel of Matthew, and during one and a half hours tried to prove from it that Jesus was an ignorant man, in any case without any learned title. I replied that the Prince of Wales also bore no title for learning, but was well assured that as son of the king, he, with all humility, stood higher in honour than all other subjects. Even so Jesus always knew that God Himself was His Father. Then he urged the following, that when asked by the Sanhedrin if he were the Son of God, Jesus avoided reply, saying, "Thou sayest it." "You mistake," I said to him, "according to the original text, this answer senses, It is so, and not otherwise." "How did He dare, he then said, to overthrow the tables of the money changers in the Temple courts?" I replied: "The Temple was only built for Him (see Malachi). He acted as the Lord of the Temple, to whose authority all must yield."

"How could He say that at His return the sun and moon would lose their light? This would be quite contrary to the laws of nature." "In the first place," I replied, "the words of Jesus only confirm what the prophets have already spoken, and which certainly will soon come to pass." We parted with a friendly hand-shake before the people.

April 3rd.—A fine old Jew tried to get the people to disperse, but they would not follow his lead. As almost always happens, I began by talking with two persons about prayer to God in the Name of Jesus. After a long discussion, I felt very tired, and waited only for an opportunity to leave. It came when one man insolently asked me a blasphemous question. Remarking that such questions deserved no answer, I rose and walked away.

April 5th.—A number of people in the street called me, and to my question, "What do you want of me?" they replied: "We denounce your society." Said I, "I am responsible to Jesus only, without whom Israel can have neither peace nor blessing."

Sitting with an acquaintance in the open, an old man came by who observed me very narrowly. I asked him what was the cause of his curiosity. He said he wished to understand how it could be that an old man, and a Jew, should so continually speak of Jesus. A conversation commenced, and many came about us. An American Jew observed that it was not true that the Jews had shouted: "His blood be on us and on our children." "This was only to be found in one of the Gospels. Everything that was recorded of Jesus was merely legend, even in Josephus the falsifying hand of Christians could be traced," etc. I said, in conclusion, "You will not die in unbelief; you may perhaps even greet the coming Lord with the cry which has been foretold." He did not reply to this.

April 10th.—This was an extraordinary day, with many proofs of readiness of heart on the part of both old and young. Returning home, a young man asked me what was the best book to read about the return of Christ. I told him this would be the New Testament itself. He came to us and was instructed, and soon we found his influence was for blessing to others.

Another day I was called by the manager of the Hotel Paltis, and spoke more particularly with a young man born in Siberia. My last question was whether he felt himself to be a sinner. He replied: "I am a sinner." "Then," I said, "there is only one way for you, to take refuge in Jesus' blood."

I was an hour and a half in the garden with a group of people. Again it was an American Jew who made so much objection. A young man said that he was now going to Canada, and was proud that he was a Jew. I questioned why was he so proud of this. The American Jew spoke for him, but I explained that all pride must cease when a man recognises himself to be a sinner. Apart from this it is in the Word of God that Israel will not be saved until its pride is broken. "Explain," said the stubborn American Jew, "just what you mean by sin." "Since Jesus came into the world the sin which is condemnatory is that of unbelief of the Gospel," I said.

April 18th.—I spoke with a considerable gathering of respectable

old people and also young. I was asked if I were a Jew. My counter question was, "What do you mean by a Jew?" One of them answered promptly: "A Jew does not believe in Jesus." "Then certainly I am no Jew," I remarked. To the remark made by one that Jesus had been taught by this and that learned man, I explained that Jesus had quite another teacher, even His Father in heaven.

Mr. Steinkritzer's Early Life.

MR. STEINKRITZER, who now helps in connection with Mr Weinhausen's work, gives the following account of his earlier life.

I was born (in New Brandenburg) of Jewish parents in the year 1887. My father was Kantor of the Jewish community in this place, and I was brought up in the religion of our fathers. As a young man I fell in with my father's wish that I should take up a business life, and learned a trade in an orthodox Jewish house, but I soon discovered that this did not accord with my inclination, though for another year I continued to follow my father's wish. As concerned my spiritual life, as a very young man I had certain vague longings for peace of soul, which in course of time became more pronounced. In the synagogue where my father stood at the prayer desk performing his office of Kantor, I found no peace in the repetition of the prescribed prayers. More than once I left the synagogue dissatisfied; at other times I read the prayers, which, however, I could not understand. In the end I gave up Judaism, knowing nothing of Christianity, and opposed to all religion; but God was leading me without my knowing it.

In the year 1911, after experiencing many difficulties, I left Berlin to look about me for some commission as agent in Hamburg. Long before this time, being present at a discussion carried on in a circle of Jewish young men, I had heard mention of the Mission House "Jerusalem" in Hamburg, the object of which was to acquaint Jews with Christianity. I remembered this when I arrived in Hamburg, and a little later I sought the Eiensbuttelerstrasse to have a look at the house, which I soon found through the Hebrew inscriptions which it bore. A few days more passed, and I again stood hesitatingly, almost trembling, at the door of the house in which I was very kindly welcomed, and after a little talk kind hospitality was shown me. I did not think at that time that a change would result in my life from my residence in this house. Now I was daily under the sound of the Word of God proclaimed to us young people—some fifteen in number. At first I understood scarcely anything of what was taught; it was some six

weeks before I began to comprehend the plan of redemption, certainly before I could receive it as truth. Then with time the daily Bible reading became ever more interesting and to grip me, and gradually I came to have firmer faith in God, to feel myself to be a sinner, and more and more clearly to be convinced in my heart that Jesus was the Son of the living God come into the world to save sinners. But the more I recognised the importance of believing in Jesus, the clearer did it dawn upon me that with faith in Him persecution would go hand in hand, which must involve separation from the world and my parents' house. In time I began to love Jesus, but this love did not surpass the love I had for my parents; and now a conflict arose in me which utterly discouraged me; there were battles to be fought such as I had known nothing of before this time. Out of all this I saw no escape but to leave the house where my soul had been filled with such overpowering conflict as soon as possible. After some ten weeks' stay in the Mission House I went back to Berlin to forget. But whoever has once tasted of the good Word of God, and beheld a little of Him, who is the loveliest among the sons of men, cannot so easily forget, whether he will or no. A year later I wrote from Berlin asking if I might return to the Mission House in Hamburg, and received a kind invitation to do so. The soil of my heart was now more ready to receive the Word, the spirit more capable of faith, but this time the battles were still more violent. To-day I was prepared to give myself wholly to Jesus, to-morrow I had lost all courage to do so; now I longed to be accepted by Jesus; now I longed after the world, until I again took the same step as before and left Hamburg after three months' stay, never again, as I hoped, to come in contact with the Gospel.

Then came the world war in 1914, and a year later I was drawn into it, and after one month's preparation I was sent to the front in Russia. Here, on the battle-field, always surrounded with suffering, death, and unspeakable misery, and the thunder of weapons of war, I realised as never before the vanity of all earth's wretchedness without hope for eternity. As I lay in my dug-out and heard all about me the horrible booming and explosion of grenades in the air, and of shrapnel, none knowing whether the next moment he would be in life, I clasped my hands and cried to God, "Let me live still till I have peace with Thee." I was always thinking of what I had heard in the Mission House and longed for the peace which was so near to me then. I wrote to Hamburg and had a Bible sent me on the field, which was my constant companion through all the years of the war and my consolation in distress. I had a young comrade with whom a strong friendship arose. We marched together side by side, cooked our food together, and shared all things, whether joyous or sorrowful. He was a Catholic and pious—we often spoke of the one thing needful, and as I saw how receptive he was for a deepening of faith, I took care that he should

also receive a New Testament, which, alas, as he was a Catholic, he would not otherwise have had, other books being substituted for it. Now we read the New Testament together and enjoyed blessed hours which united us still more closely.

On October 31st, early one morning (in France) we were attacked by a terrible bombardment. I was in a deep trench, my friend was posted in an advanced guard. When quiet succeeded strife, the wounded from different sides were brought in, among whom I found my friend severely wounded; pale and covered with blood, he lay on the stretcher. We just touched hands, and he was borne to the surgery for his wounds to be dressed. Two days followed of sorrow and prayer for my friend, and on the third the sad news that he was dead.

Behind the front, in a little village burial graveyard, we gave him the last honours. As we sang the hymn "Jesus my Refuge," accompanied by the regimental band of music, I felt in my heart, as I had never done before, the comfort which man cannot give, in which there is peace beyond all human thought. After we had sung the old soldier song, "I had a comrade," and the earth covered my friend, and the other dead buried with him, I turned to go my solitary way to the trenches. It was cold and rained as evening drew on; I thought of my past life, and my life in the Mission House in Hamburg years ago, of the vanity of this life, and of the true eternal life; of Jesus and forgiveness of sin, and of eternal safety and rest for the soul. In the meanwhile night advanced, full of woes of death and sound of heavy rain; I felt myself to be in solemn circumstances. When I came to myself and my comrades sought their beds, I took my Bible and read, after which I knelt down and gave myself for time and eternity to the Saviour who had sought me for years. I vowed to give up all to be His disciple and to consecrate my future life to Him. That night I received assurance of the forgiveness of all my sins, and full certainty of salvation. I was saved! When next morning I told my comrades with an overflowing heart of the peace I had received through Jesus, and urged them also to seek this way and walk in it, I brought on myself much mockery, but also many joyous experiences.

The armistice took place and we marched home from France. I had written to my parents a very full letter of what had taken place in me. When we arrived in Rastatt I became seriously ill, and lay in hospital almost hopeless of recovery with inflammation of the lungs. As I felt as if my end was near, I asked for an evangelical minister to visit me, to whom I told all my precious experiences and the peace of heart with which I could now go to the Home above, and asked him to baptize me. A few hours later, surrounded by many severely wounded comrades, and others who were dying, I was solemnly baptized and received the Lord's supper, and waited with happy longing for death and heaven. I asked the Pastor to write to my parents that I had

died a glad man believing in Jesus Christ. But the Lord did not permit me to die. After the crisis was over and I returned to consciousness it became clear to me that the Lord would make use of me. I was later transferred to a hospital in Baden Baden, where also I had delightful experiences of my Saviour, and though I received news from my father that his house would no longer be open to me, I was full of joy in salvation, and the peace which I had with God. I now had communion with a company of dear children of God who often visited me, and showed me so much love in word and deed that an astonished comrade asked me if they were relations of mine. I replied that they were not actually such, but at the same time pointed him to a verse in Luke xviii: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

When I could leave hospital I was sent to the company to which I belonged, to Buntzlar, in Silesia, from which, after some time, I was dismissed. Then I found myself on the street without means, not knowing where I should go. There was no calling which I could immediately take up after years of life spent on the field of battle; neither could I go home to my parents, so there was nothing for me but to go to the next town of Görlitz, where there was a Volunteer Corps, in which I was at once enrolled. It was not long before it was known to the whole company that I was a Jew who believed in Christ and worshipped Him. As usual, many mocked at me, some, however, were more receptive. One day such a young comrade asked me if I would not like to belong to some Christian church. I said Yes, but that I was sorry that I did not know of any such in Görlitz. He told me that he knew of one which he sometimes passed in one of the streets which bore a notice-board outside, and that he could take me to it. Gladly I agreed to go with him, and next day he took me to the house where twice in the week religious addresses were given in a little room. I learned later that these addresses were held by Adventists. I myself knew nothing of them, or of any other sect, as I was altogether a novice in such matters. So it came to pass that the teaching of the Adventists, though new to me, seemed to be purely biblical. I made acquaintance with the preacher, who now gave me regular instruction. Soon I began to observe Saturday as the true Sabbath, permitted myself to be baptized again by immersion, avoided the food which was forbidden by Moses among the Israelites, and vowed to devote the tenth of all my future income to God; and in short I believed and did everything which they taught me from the Bible in the belief it was truly taught there. Thinking to please the Lord in this way, I gave up military life that I might rightly observe the Sabbath, and follow my most cherished desire to do God's work by distributing Adventist literature.

After some months it was proposed to me to go to a Seminary for the preparation of Adventist preachers at the cost of the Assembly, for I was thought suitable for the office of preacher. I followed this call, and in the autumn of 1919 I took up these studies. At the end of two years I received my diploma and was installed as a minister, which position I occupied till December 1st, 1925. All these years I was an enthusiastic preacher of Adventist doctrines. At first I worked in two small towns in Saxony, later in Dresden, and last of all in the summer of 1924 I was removed to Berlin. I can truly say that in Dresden, and yet more in Berlin, my work had good results for Adventism, and I can also say to the glory of God that through my Gospel teaching many souls were converted to the Lord. It gradually dawned upon me more and more clearly that the spirit of fellowship was not such as was likely to help forward the life of faith of those newly brought in. How much there was of unconverted conduct; how much discontent; what lack of certainty of salvation, and contrariwise, how much pharisaism, especially toward such children of God who thought differently from them.

Many of those who had believed through my teaching were bitterly disappointed when I had brought them into the church. After more than four years of service it became perfectly clear to me why it was almost impossible to attain a true standing through grace as a child of God as an Adventist. The law which was laid upon believers as binding and necessary to salvation did not permit them ever to reach the glorious liberty of the children of God. Thus, instead of their following the Lord with gladness, there always remained a sad, unfulfilled longing to do so. This was the reason that almost without exception all who joined their ranks were disappointed; it could not be otherwise, as it is not possible to be at the same time under law and grace. One day there came into our meeting a Jewish Christian who was thoroughly acquainted with the Bible. At the close he invited me to visit him, which I gladly agreed to do, and in our intercourse we had interesting discussions. Aroused by these, and again by comparing the spirit of the churches with the words of Christ: "By their fruits ye shall know them," I commenced to study the epistles of Paul from a different point of view, and also the Old and New Testaments, and soon realised that I had placed my powers in the service of a false doctrine. After weeks of severe conflict I made a public confession to the Adventists preachers in Berlin, and on December 1st I ceased to be one of them. As I write this it is January, 1926. A little company whose eyes the Lord has opened through my ministry gathers round me that I may still minister the Word to them; I do this gladly. Now I am free from erroneous teaching, free from the law; what a glad life! I have still, however, more consciously than ever the conviction that it is the calling of God for me to lead souls to Jesus.

Not only am I free from the law, but also from the error of an altogether wrong interpretation of the prophets, since which I have also recognised the future significance of Israel. In those days when I intended to break from the errors of Adventism I received the book "Israel my Glory," by Wilkinson. Reading this book I became aware what a duty I had missed in these past years, as I had in no wise considered how I could share with my people what I had myself received. I am indeed assured that God has not without reason permitted me to pass through the school of Adventism, for all things work together for good to them that love God. So much the more thankful I am to Him, who at the right time has led me to recognise my true vocation, which henceforth will be to proclaim the Gospel, which alone can bring true blessedness and freedom through the grace of God, to the Jews first, and also to the Gentiles.

"JEWS AND JESUS."

A very valuable work, useful alike for Jews and Christian teachers, is the last small book written by David Baron, entitled "Jews and Jesus."

The occasion for his writing this book was the appearance of an insidious, veiled attack on the genuine character of the Gospel records in a book by Dr. Joseph Klausner, of Jerusalem, "Jesus of Nazareth: His Time, His Life, and His Teaching."

Dr. Klausner professes to have written without any bias against the Lord Jesus, but covertly envelopes accounts of His life and acts in a veil of mystery and credulity, and, while sweeping aside the wrong conception and misrepresentations of Jesus believed to this time by the Jews, he substitutes his own impossible theory.

Of course, the virgin birth of Him "Whose goings forth are from of old, from everlasting" (Mic. v. 2), the "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace," is denied by Dr. Klausner. The claim of Jesus to be the Messiah he acknowledges, but explains away, on the ground of His being "gifted with strong imagination," and His mind steeped in scripture, He had given Himself up to day-dreams about the redemption of His people, and the thought filled Him that He might Himself be the looked-for Messiah.

Most untrue to fact, our Lord is represented by Dr. Klausner as very like other wandering Rabbis in his early mission, and as

conducting Himself like a scribe or pharisee; and was regarded as such by the people. No thoughtful, observant reader of the Gospels can accept this statement. Of the wondrous works of the Lord Jesus, Dr. Klausner writes: "We must not suppose that there was anything miraculous or supernatural in any of the works that Jesus did." Some secret, mystical element there was in them, but to Dr. Klausner this is not impossible to analyse or explain, and he divides his consideration under three heads:—

- (1) Miracles due to a wish to fulfil some statement in the Old Testament, or to imitate some prophet;
- (2) Poetical descriptions which were in the minds of the disciples transposed into miracles;
- (3) Illusions.

The second chapter deals with the Trial and Death of Jesus. Who is guilty? And the third: Did Jesus-rise from the dead?

Throughout Dr. Klausner's book his method is to throw sand in the eyes of his already blind Jewish readers. It is deplorable that so many Christian leaders have welcomed the book as one which was at last making way for the Lord among His own people. This can only have been on hearsay, before any but a mere superficial glance at its pages could have been made. This first false impression has to be effaced, and erroneous statements of the book refuted.

This most important work for Christian ministers and other workers occupied much of the last days on earth of one who loved his nation with a fervent love, and the Messiah with heartfelt adoration.

Mr. Baron's little book, "Jews and Jesus," a study of Dr. J. Klausner's book, costs 1s., and it was Mr. Baron's cherished desire to see it in the hands of all Christian ministers and missionaries as well as Jewish Rabbis.

The following gifts of clothing have been received from March 10th to June 12th. Abbreviations are as follows: m. for "men"; w., "women"; ch., "children"; the word "various" covers a variety of different articles.

Mrs. B., 5 w., 5 ch.; Mrs. H., 5 ch. and various; Anon, various w.; Miss S., various w.; Anon, 4 w.; Miss S., 12 ch.; Miss S., various w.; Miss B., 6 ch. and various; Mrs. W., 6 m., 6 ch.; Mrs. B., various w.; Anon, various m. and w.; Mrs. H., 6 w. and various; Anon, 14 w.; Miss B., 8 w. and various; Mrs. B., 2 m., 2 b.; Mrs. S., 19 w. and various; Anon, 2 m., 7 b., 1 w.; Mr. E., 1 m.; Mrs. T., 8½ various w., 13 ch.; Miss C., various w.; Mrs. I., various w.; Anon, 4 per. st.; Mrs. H., 3 w.

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

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 31st, 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 No.		£	s.	d.	Date.	Receipt No.		£	s.	d.	
1927.						1927.						
Mar.	1. 913	In Memoriam...	5	0	0	Mar.	24. 978	0	10	0
"	1. 914	"	1	0	0	"	24. 979	Pub., 2s. 6d.	..	3	2	0
"	1. 915	"	5	0	0	"	24. 980	Pub.	0	1	2
"	1. 916	Missionary Represent- ative in Berlin ..	100	0	0	"	24. 981	"	0	10	0
"	3. 917	Pub., 2s. 6d. ..	3	2	6	"	24. 982	Spells	5	0	0
"	3. 918	\$3	0	12	4	"	25. 983	"	4	10	0
"	3. 919	"	0	10	0	"	25. 984	"	3	0	0
"	3. 920	Pub., 2s. 6d. ..	1	0	0	"	25. 985	Pub.	2	0	0
"	3. 921	"	0	5	0	"	25. 986	"	2	0	0
"	3. 922	Pub.	1	0	0	"	25. 987	"	23	7	9
"	3. 923	"	0	5	0	"	25. 988	Pub.	0	5	3
"	3. 924	"	0	9	0	"	25. 989	Pub., 7s. 6d.	0	10	0
"	3. 925	"	0	5	0	"	26. 990	Anon.	3	7	6
"	4. 926	"	1	0	0	"	26. 991	"	0	12	6
"	4. 927	Week in Paris ..	3	19	3	"	26. 992	Relief, Abroad	15	0	0
"	5. 928	Pub., 2s. 6d. ..	0	10	0	"	26. 993	Pub., 2s. 6d.	0	10	0
"	5. 929	"	2	0	0	"	26. 994	Pub., 2s. 6d.	0	17	6
"	5. 930	Pub.	0	3	6	"	26. 995	\$20	2	0	10
"	5. 931	Pub., 2s. 6d. ..	2	10	0	"	26. 996	Pub.	0	10	0
"	7. 932	Pub.	0	15	0	"	26. 997	Pub.	0	10	0
"	7. 933	\$10	100	0	0	"	26. 998	"	1	0	0
"	7. 934	"	2	0	8	"	26. 999	"	1	12	0
"	7. 935	"	0	10	0	"	26. 1000	Pub., 2s. 6d.	0	10	0
"	7. 936	"	1	10	0							
"	7. 937	"	2	0	0							
"	7. 938	\$1. Pub.	0	4	1							
"	7. 939	"	0	10	0							
"	7. 940	"	0	10	0							
"	8. 941	Pub.	0	5	0							
"	8. 942	"	0	5	0							
"	8. 943	"	0	5	0							
"	8. 944	Pub., 2s. 6d. ..	1	3	6							
"	8. 945	"	10	0	0							
"	8. 946	Spells	—	—	—							
"	10. 947	"	10	0	0							
"	10. 948	Pub.	0	2	6							
"	10. 949	"	0	10	0							
"	11. 949	"	3	0	0							
"	11. 950	Pub., 2s. 6d. ..	0	10	0							
"	11. 951	P.	0	5	6							
"	12. 952	"	0	10	0							
"	12. 953	"	0	10	0							
"	12. 954	"	1	0	0							
"	12. 955	G., £2 10s. 1 P., £1 Week Abroad, £2 10s. 10 0 0	10	0	0							
"	12. 956	\$20.65	2	3	9							
"	12. 957	"	1	10	0							
"	12. 958	"	1	0	0							
"	14. 959	"	5	0	0							
"	14. 960	"	1	0	0							
"	14. 961	"	1	0	0							
"	14. 962	Pub., 5s.	1	5	0							
"	14. 963	"	2	0	0							
"	15. 964	"	1	5	6							
"	15. 965	Pub., 2s. 6d. ..	0	5	0							
"	15. 966	"	1	0	0							
"	15. 967	Pub.	0	0	8							
"	16. 967	Pub.	0	6	0							
"	16. 968	"	3	0	0							
"	16. 969	Pub.	0	7	6							
"	16. 969	Pub., 2s. 6d. ..	0	10	0							
"	16. 970	Pub.	0	2	1							
"	18. 971	\$20	4	2	0							
"	21. 972	Pub.	1	14	9							
"	21. 973	Pub.	1	0	0							
"	21. 974	Pub.	0	4	3							
"	21. 975	"	1	0	0							
"	22. 974	Japanese Believers ..	14	0	0							
"	22. 975	Pub.	0	2	0							
"	22. 976	Pub., 2s. 6d. ..	2	3	6							
"	22. 977	"	0	5	0							
"	23. 977	"	5	0	0							