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THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 132.

OCTOBER, 1927.

The Priesthood of Christ.

By the Late D. BARON.

"For the priesthood being changed, there is made of necessity a change also in the law. For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another Priest, who is made not after the law of a carnal commandment, but after the power of an endless (or indissoluble) life. For he testifieth, Thou art a priest for ever after the order of Melchizedek."—HEB. vii. 12, 17.

THE Priesthood of Christ, taken in connection with what it implies and presupposes, if rightly understood, is one of the most blessed truths taught in the Scriptures. Of all His glorious attributes and offices, His Priesthood is that which is most prominent during the present period; and it is an office which concerns chiefly those that have a share and interest in the great Sin-offering on Calvary's Cross. In this deep and glorious truth are found all the treasures of strength and consolation, which the child of God so sorely needs in his wilderness experience, and, when firmly grasped, it not only serves as a strong bulwark, to keep out error of doctrine and the sacrilegious pretensions of man, but it acts as a strong magnet, ever drawing the believer to the heavenly sanctuary, where Christ, His great and glorious High Priest, has now entered. If we would catch a glimpse of the beauty and glory of Jesus in this special aspect of His character, we too must enter right inside the veil of the true tabernacle, which the Lord pitched, and not man; and we may well take the shoes off our feet, and bow our heads in lowly adoration, for we are in the presence of the God of the whole earth, on whose symbolic earthly manifestation of His glory even Israel's high priest dared not look, lest he die.

THE NEW ORDER OF PRIESTHOOD.

I.

THE ESSENCE OF PRIESTHOOD.

Now, behold first of all the order of Christ's Priesthood. When Christ rose from the dead and ascended into heaven to appear in the presence of God for us, He entered into a new order of Priesthood, for

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although there are several aspects of Christ's priesthood, such as His intercessory work, and His entering the Holy Place of the heavenly sanctuary with His own blood (Heb. ix. 12), the type of which we still find in the Aaronic priesthood, it is the central argument of the Epistle to the Hebrews, and is reiterated again and again, that Christ is now "an High Priest for ever, after the order of Melchizedek," and not after the order of Aaron, with which it is contrasted. To note well this contrast is of the utmost importance, as upon it depend great and glorious issues.

The essence of priesthood may be defined as *mediatorship*, and upon this definition the apostle's argument in the Epistle to the Hebrews is based. Aaron and his line of priesthood was essentially mediatorial and representative of the Mosaic covenant and Levitical ritual. But that covenant was in itself only temporary, having no substance, making nothing perfect, serving only unto the example and shadow of heavenly things; for the hope and expectation of even those who lived under it was set, not upon it, but, like men who watch for the morning, they waited and watched and greeted afar off the promise of the better and everlasting covenant which should supersede it, according to God's word, "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt; which My covenant they brake, and I turned away from them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know Jehovah; for they shall all know Me, from the least of them unto the greatest of them, saith Jehovah: and I will forgive their iniquity, and I will remember their sins no more" (Jer. xxxi. 31-34).

The special feature of this new covenant in contrast to the Mosaic is that it is one of *free grace*, and therefore unconditional and universal. He will pour His Spirit upon all flesh; all shall know Him, from the least unto the greatest, and He will be their God in spite of their sinfulness and transgressions, for this new relationship of God to man is based on the promise, "I will forgive their iniquity, and remember their sin no more." Does it not correspond with, and is it not a fulfilment of, the first promise given to Abraham? (Gen. xii. 1-3). It, too, was of free grace, and universal. It was a promise that all nations should be blessed in the seed of Abraham with all the fulness of the blessing of the Gospel of Christ, for, "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, 'In thee shall all nations of the earth be blessed'" (Gal. iii. 8). Neither was there any condition attached to

it. The only party pledged to its accomplishment was Jehovah, who changeth not. It was He Himself who interposed with an oath. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself" (Heb. vi. 13).*

But with the change of dispensation there is of necessity also a change of mediatorship. Yet it was only a resuming of the original "covenant that was confirmed before of God in Christ"; and which the covenant of the law, made four hundred and thirty years later, could not disannul, that it should make the promise of God of none effect (Gal. iii. 17).

Aaron, the great representative of the parenthetical Mosaic covenant and ritual, having fulfilled his mission of ministering to Israel, and through them to all mankind, a sense of sin, as well as proclaiming by his own typical personality and ministry the advent of One greater than himself, "whose shoe latchet he was not worthy to undo," disappears, and there appears the Great High Priest, the Mediator of a better covenant, who hath obtained a more excellent ministry, established upon better promises (Heb. viii. 6). But His ministry and line of priesthood is not altogether new; for it is the Melchizedek or Patriarchal line which He resumes.

This line of priesthood being always associated with the unconditional promise of free grace to all nations, see how appropriate the time of its first appearance, and that of its full manifestation. To Abraham these better promises were first made, and to Abraham Melchizedek first appears, blessing in the name of Jehovah, with the symbols of life and joy in his hands, which he ministers freely. The unconditional promise of grace is for a time put in abeyance, and the Mosaic covenant and ritual introduced, and during its existence the Melchizedek priesthood retires.

Again in prophecy we catch a glimpse of it; when the original promise to Abraham becomes more defined, and is fixed by the word of the Lord to run in a narrower channel, and to have its source in the Davidic line. It was by the mouth of the sweet Psalmist of Israel, in whose seed the original Abrahamic, unconditional promise of universal blessing should henceforth in the purpose of God be centred (Ps. lxxii. 17), that this wonderful, mysterious Messianic announcement

* This is strikingly brought out in the mysterious but significant scene enacted in Gen. xv., when the unconditional promise of the promised seed and land is ratified by covenant. According to the ancient Eastern manner of making a covenant, both the contracting parties passed through the divided pieces of the slain animals, thus symbolically attesting that they pledged their very lives to the fulfilment of the engagement they made (see Jer. xxxiv. 18, 19).

Now, in Gen. xv. *God alone*, whose presence was symbolised by the smoking furnace and lamp of fire, passed through the midst of the pieces of the slain animals, while Abraham was simply a spectator of this wonderful exhibition of God's free grace.

was made, "Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Ps. cx. 4).

And at last, when type and promise were fulfilled, when one of the seed of Abraham, of the family of David, did "come to confirm the promises made unto the fathers" (Rom. xv. 8), when, by the shedding of His own precious blood, He introduced the new covenant, and the veil was rent (not only signifying that now there is access into the presence of God, but that there is access for all who believe, Gentile as well as Jew), and, when after enduring the cross, despising the shame, He rose and ascended to appear in the presence of God for us—how appropriate, how necessary, that He should become a Priest after the order of Melchizedek, which priesthood was, by type and promise, always associated with the blessings of the New Covenant. How wonderful is the harmony of God's word! How deep and infinite His thoughts!

II.

DEEP SIGNIFICANCE AND HARMONIES IN THE USE OF THE DIVINE OATH.

On the argument that the Levitical priesthood is inseparably joined to the parenthetical Mosaic covenant and the dispensation of the law, while the Messianic Priesthood of our Lord, of which the Melchizedek priesthood was a type, is indissolubly associated with the promise of the new and everlasting covenant, is based the inspired Apostolic commentary (Heb. vii. 20, 22), on the Divine oath which accompanies Messiah's investiture with the office of Royal Priesthood in Ps. cx. It is no mere coincidence that "not without an oath" was Messiah made great High Priest and Surety of the better covenant, while the Levitical priesthood was not so confirmed. Is it a mere accidental empty phrase that our Lord's Priesthood is thus solemnly introduced, "Jehovah (the Eternal, Unchangeable) hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek"? No inspired utterance in either Old or New Testament is accidental or useless.

In the Divine oath which accompanies the announcement we behold the eternal, unchangeable character of Christ's Priesthood; for that which has been confirmed by an oath by Him who cannot lie, can never be changed or revoked; while in the want of this confirmation we see the transitory, shadowy character of the Aaronic priesthood with which it is contrasted. Nothing connected with the law or the Mosaic covenant was confirmed with an oath; neither could it be, for that would have made it irrevocable and permanent; while from the very fact of its being conditional, it could only in the purpose of God serve temporarily until "the bringing in of the better hope," of the New Covenant. For the same reason, neither could the

Levitical priesthood, which was inseparably connected with the Mosaic dispensation, be confirmed with an oath, for it of necessity is of the same temporary character as the covenant which it represents, and the repeal of the one implies the repeal of the other.

But the promise of the better hope of the universal unconditional covenant of free grace first made to Abraham, as the Apostle had just reminded the poor, wavering, tempest-tossed Hebrew Christians (Heb. vi. 13-20), was confirmed with an oath. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself," in order more abundantly to show unto the heirs of promise the immutability of His counsel; so that we who have fled for refuge, and laid hold on the hope of this free grace of God set before us in those promises, might have a strong consolation; for although we may be tossed about like a small barque on this ocean world of change, and doubt, and sin, yet the promises of God, which are all become Yea and Amen in our glorious Lord Jesus, and to which by faith we cling, are like an anchor of the soul, both sure and steadfast, for they were made and confirmed by the eternal Jehovah, who changeth not, and who remains faithful in spite of the unfaithfulness and perfidy of men. It is while thus laying hold on God's promises secured within the veil, whither Jesus, our Forerunner and Representative, has now entered, as it were, to claim them and dispense them to sinful man redeemed by His precious blood, that we can sing, "Who shall lay anything to the charge of God's elect? Who shall separate us from the love of Christ? . . . For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 33-39). It is of this better, everlasting covenant, established upon these immovable better promises confirmed by oath, that Jesus is Mediator and Great High Priest. How in harmony is it, therefore, that His Priesthood should also have its eternal, unchangeable character sealed by an oath of Jehovah!

Here is, perhaps, the most marked and glorious contrast between the Levitical priesthood and the priest after the order of Melchizedek. They were many, because they were not suffered to continue by reason of death. It not only passed from one to another, but the whole system was temporary and changeable. Aaron, Eleazar, Phinehas, and the sixty or seventy high priests* who succeeded them are no more, and

* "The Rabbis enumerate eighteen high priests during the first temple. Lightfoot counts fifty-three from the return from Babylon to Matthias, when the last war of the Jews began; while Selandius reckons fifty-seven. But there is both difficulty and confusion amid the constant changes at the last."—*EXEGETICAL*.

all the Levitical priesthood has faded, and its ministry ceased; but Christ, because He is the eternal Son of God, who continueth ever, hath an unchangeable Priesthood, and as He ever liveth, His glorious ministry does not pass to another, and will never fail. "*Evermore*" will our merciful, compassionate High Priest be engaged in saving and succouring sinful men and interceding for them, for concerning Him "*Jehovah hath sworn*, and will not repent, that He shall abide a priest for ever after the order of Melchizedek."

III.

THE SPECIAL GLORY AND DIGNITY OF CHRIST'S PRIESTHOOD.

Let us glance for a moment at another point of contrast between the two orders of priesthood.

The Melchizedek priesthood of our Lord is a *Royal Priesthood*, while the Aaronic priesthood was by the appointment of God hereditary in the family of Levi, and could never aspire to kingship, which dignity was kept distinct, and was also hereditary in the family of David, which was of the tribe of Judah. Neither could any of the kingly family aspire to the prerogative of the priesthood. When King Uzziah, in defiance of God's ordinance, ventured to do so, he was smitten with leprosy and banished from the presence of God. From this it is evident that of the Levitical order Christ could not be a priest (Heb. viii. 4). "For He . . . pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb. vii. 13, 14). But, note, for the kingly priesthood of Melchizedek, His descent from Judah was an important qualification.

How wonderful that so far back we should have such a perfect type, as far as types can be perfect, of our glorious Lord.

Consider this patriarchal figure of Melchizedek by the light of the inspired commentary which the Epistle to the Hebrews furnishes on the brief record we have of him in the book of Genesis: "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all, is first by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace"—thus typifying what was afterwards more unmistakably proclaimed by the prophets, and what is the only hope and consolation of this world, which is now groaning under oppression and misrule, namely, the righteous, because *priestly* reign of Messiah. "Behold a King shall reign in righteousness (Isa. xxxii. 1); Rejoice greatly, O daughter of Zion . . . behold, thy King cometh unto thee, He is righteous and saving" (Zech. ix. 9; Heb.); Behold the days come, saith Jehovah, that I will raise unto David a Righteous Branch,

and a King shall reign and prosper, and shall execute judgment and justice in the earth; in His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, Jehovah, our Righteousness" (Jer. xxiii. 5, 6); the address of the Father to the Divine Son in Ps. xlv.: "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows"; these and many other prophetic Scriptures are but developments and amplifications of the original Messianic idea which was long before prefigured in the person and title of Melchizedek.

Our Lord Jesus is the true King of Righteousness. The Aaronic priesthood, with all its purifications, and gifts, and sacrifices, failed to remove guilt from the conscience of men, much less to impart righteousness, which it did not even possess itself, for it had to offer sacrifice for its own sin; but our Great High Priest is holy, harmless, undefiled, separate from sinners, made higher than the heavens—the Son perfected for evermore, the Jehovah Tsidkenu dispensing from His throne as Priest His own Divine Righteousness, of which He is King.

Like Melchizedek, He is also King of Salem, which is King of Peace. Righteousness and peace ever go together and kiss each other (Ps. lxxxv. 10), for righteousness is the foundation of all true peace, and all true peace and quietness and assurance is the effect and outcome of righteousness (Isa. xxxii. 17).

It is because the Lord Jesus is *first* "King of Righteousness" (Heb. vii. 2) that He is "*after that* also King of Salem," "Prince of Peace" (Isa. ix. 6), which clearly teaches that before we can know Him as "our Peace" (Micah v. 5; Eph. ii. 14) we must know Him as the Lord our Righteousness.

Indeed, our peace is altogether conditional on our full and exclusive reliance, not in anything in ourselves, but on the perfect righteousness of the Great High Priest, who is also the spotless Lamb of God. If we do so rely on Him, we shall find Him continually speaking peace to us (Zech. ix. 10). He will come out to meet us, not like Aaron, with the prayer, "Jehovah lift up His countenance upon thee, and give thee peace" (Num. vi. 26), but like the *King of Peace*, who has a right to dispense it, saying, "*My peace I give unto you.*"

Notes.

BY the time this No. of the magazine is issued a year will nearly have elapsed since our great bereavement occurred which has been one of different degrees of trial to us all, but God has not failed us. While He has given rest to His tired servant, He gives strength to those who remain to carry on, and since the work is His own, we are persuaded that so long as the workers remain faithful to the Word of God, untainted by modernism, and the Spirit of God their guide in all things, His presence and blessing will not be lacking.

The Autumn Meetings of the Hebrew Christian Testimony to Israel for Prayer to seek God's help and blessing on the work of the coming winter, are arranged, God willing, to take place on October 18th (a Tuesday), at the Mission House, 189, Whitechapel Road, at 3.30 and 6 p.m. The Rev. James Stephens, M.A., will preside as usual, and Mr. Rottenberg will also speak about the summer work. It is hoped that many will take part in the prayer offered. Tea and coffee will be served at the close of the afternoon meeting.

This No. of the Magazine completes another volume of "The Scattered Nation," containing Nos. exxv. to exxxii., being for the years 1926 and 1927, well bound in cloth, 4/6.

The summer rest ended with the first of September, and has been a helpful time of refreshing to all—those who have been at the seaside returned much the better for the change.

During the holiday, Mr. Lewis and Mr. Newmark spent a few weeks in Birmingham visiting the Jews there.

Mr. Newmark also gave a time in help to a camp of boys.

Miss Friedrichs had one or more opportunities of speaking on the work she loves among Jewish women and children to small meetings who were interested. It is astonishing how very little some who profess themselves Christians know of the Scriptures. On one occasion a lady said to Miss Friedrichs: "I hate the Jews!" who asked her: "Why do you hate them?" "Oh, everybody hates the Jews." "You ought not to hate, but to love them," said Miss Friedrichs, "the Lord Jesus, your Saviour, was a Jew." The lady looked incredulous and indignant.

Mrs. Gelbert also has had her opportunities of addressing meetings, being asked to speak at different gatherings.

Pastor and Mrs. Rosenstein are really with us at last, after so many difficulties in the way of their coming that we almost despaired of seeing them. Dear Mr. Rosenstein has gone through such bitter trials during those three years in Russia, in which no news could be received from him, and we fear that they have told on him severely, but hope that there may be good for him, and for the work here, from the present visit.

The enlargement of the Berlin Hall is now completed, and is a great improvement and joy to Mr. Wienhausen.

Mr. Steinkritzer, who has been working with Mr. Weinhausen of late, but until now has also ministered to a little company of Christians as their Pastor, has now given this charge over into other hands in order wholly to devote himself to work among his own brethren, and he has now definitely become one of the mission staff of the Hebrew Christian Testimony to Israel. We would ask that he, too, may be remembered with the other workers in prayer before God.

Miss Stenius is once again united with us, her work continuing to be a quiet one in Palestine.

Miss Cohen's coming to England is deferred to early next year. Not only do her own letters prove her work to be a very useful, though a difficult one, but friends coming from Palestine tell how good a work she does there.

The Editor regrets that an article by Mr. Newmark is unavoidably excluded from this No. of the magazine.

Rabbi Stephen Wise, of the Free Synagogue, New York, the same referred to in Mr. Baron's lately-written book, "Jews and Jesus," as one of the most "advanced" leaders of Liberal Judaism in the United States, who does not believe in a self-revelation of God, either through Moses and the prophets or through Christ, recently delivered a sermon at an ordinary Sunday service in the American Church in Paris, being invited to do so by its pastor, the Rev. Dr. Wilson Cochran. Surely, Jesus the Light of the World does not shine in this church!

Not long ago the City Temple was thronged on a Thursday by a company of over three thousand people attending "The Fellowship of Faiths" meeting, where the representatives of seven different

religions were to meet on one platform, these being, Buddhist, Christian, Confucian, Hindu, Jewish, Mohammedan and Theosophist.

Dr. Norwood, minister of the City Temple, presided. "Brotherhood was the acid test of humanity," he said, and Peace humanity's greatest need. Must all men be converted to one form of faith before they might seek Peace and Brotherhood?

Graham M. Gaster, representative of Jewish Faith, spoke as follows: "Adam received the breath of life from God. One ray of the sun's light coming through a prism broke up into many colours, but if they were combined then the glorious light of the sun shone again. Judaism is the oldest religion, and it knows no difference between faith and faith, or race and race. One of the Jewish prophets had asked: 'Are we not all children of one Father?'"

Such an exponent of the Jewish faith Moses and the prophets would repudiate, the only sense in which he can be so regarded is as representing the "unfaith," which in the very days of Moses and ever after has been the habit of the generality of the chosen people, "who forsook the Lord their God," and followed other gods of the people that were round about them, and bowed down themselves unto them and provoked the Lord to anger." They have indeed delighted in distorted rays, and throughout their history have suffered long periods of darkness and anguish in consequence. Yet, when the Light of the Sun of Righteousness arose in due time, they were blind and did not recognise and welcome the glorious Light of the World shining full upon them. And since that time to the present have they rejoiced in Light, Peace and Brotherhood? No; it would be difficult to find a century when terror by day and night has not been the experience of multitudes of the people still "loved for the fathers' sakes," and because *loved*, chastised. The passage referred to as spoken by a prophet certainly does not refer to any other people than Israel—to the want of love and right dealing between themselves: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every one against his brother by profaning the covenant of our fathers?" (Mal. ii. 10).

The secret of Peace is with them who know Him, Who said, "My Peace I give unto you; not as the world giveth give I unto you—but universal Peace can never be till 'the kingdoms of this world are become the kingdoms of the Lord and of His Christ; and He shall reign for ever and ever.'"

According to what "is written," His coming will not be delayed much longer.



A Few Letters of Friends.

A very kind friend writes:—

July 6th, 1927.

"MY DEAR MRS. BARON,—

"You have so kindly sent me your lovely SCATTERED NATION that I feel I must write and thank you, and tell you how very much I have enjoyed reading it; it is most inspiring.

"I do so sympathise with you in your sorrow, still fresh I expect. Our partings are not for long. Dear Mr. Baron is 'at Home,' and his works are following him; he has left such a lovely spirit amongst His workers, that he seems still present. I enclose a little token of much appreciation for all the work that is being carried on by your Society, and for the nation that is beloved for their Father's sake. I pray they may be soon restored to the Good Olive Tree, and have their own ancestral land as theirs. I feel He is indeed removing the veil from off their face, and, like Esther of old, I claim them at His hand for Himself.—Yours in Him.

"M. A. N."

Addressed to J. W. Gordon Oswald, Esq.:—

"Macksville, New South Wales.

"DEAR SIR,—

"Please find enclosed a M.O. towards the General Fund of the Mission, of which 2s. 6d. is subscription for the periodical for this year. We would not be without it, for the help we get from reading it, as well as the interesting accounts of the work among the Jews in London and different parts of Europe.

"We were very sorry to know of the loss sustained by the Mission by the passing of Mr. Baron, but oh! the joy for him! And he lives in so many hearts, through his helpful life, that we cannot think of him as gone.—I am, yours faithfully,

"J. T."

A lady friend writes:—

"I always read THE SCATTERED NATION with deepest interest, and pass it on to others. My brother says he has taken more interest in work among the Jews since he had the perusal of this magazine. . . —Yours in His blessed service,

"E. F. M."

Another lady writes of the passing away of her aunt, who, during many years, had been a very faithful friend, as follows:—

"I felt I must let you know of the home-call of our dear aunt, Mrs. E. Rice, a faithful friend of Israel; it was one of her greatest objects to get people interested in the Jews. She interested a dear young brother, Mr. W., who is now a schoolmaster in India and a Christian worker. He has recently been home and told me himself that the expositions in THE SCATTERED NATION by Mr. Baron have been more help to him than any other book on the subjects. He cherishes the memory of dear Mr. Baron. My dear aunt came up to the opening of your Hall. My dear aunt was very ill for twenty-one weeks, but never once did she murmur. It was joyous to be with her; her end was lovely to witness. Uncle and I are sure she saw the glory before she entered, her eyes opened so wide, and, looking up, she talked so fast we could not hear what she said; all we could hear was,

'Beautiful, beautiful!' She was sensible until the last breath. You know, and can truly sympathise with dear uncle; he feels so lonely, and misses her sweet companionship; they had been together nearly fifty years. She was 71 this August, but she went home the 15th of July. They are gathering home, one by one. We have dear Mr. Baron's picture hanging up, so can often look at him.

"With our Christian love and sympathy, I am, Yours very sincerely, in Him,
" (Mrs.) F. W."

Another friend writes:—

"It is with great pleasure that I again forward a little help in aid of the Mission to Israel, God's covenant and beloved people. We bless Him for His revealed purposes concerning them, and are persuaded that what He has promised He is able and also will perform.

"Many thanks for the quarterly record. We appreciate very much the address in the July No., so interesting and informing, on 'Israel's Distinctive Blessedness in the Millennium,' by Pastor J. Stephens.

"May God graciously continue His blessing.—Yours in Christ Jesus,
" E. S."

From one of a family of three sisters who have been warm friends of the Mission for many years:—

"DEAR MRS. BARON,—

"Our thoughts are so often with you, and we do trust that you are fairly well, and that the coming holiday time, when the Mission will be closed, may be the means of renewing your strength. We scarcely liked to look at the January No. of THE SCATTERED NATION, but we were so very glad to see your name on the April No., and to know that you were taking up the work in which you have always had so large a share. THE SCATTERED NATION has always been our most cherished magazine, and the Hebrew Christian Testimony to Israel our favourite mission.

"It does us good to read every appreciation of Mr. Baron in the magazine, and I should like to say how pleased we were to have the beautiful likeness; our first exclamation was, we must have a frame for it. I never had the privilege of seeing Mr. Baron, but my sisters met him at a meeting at St. Leonards, and they say what a speaking likeness it is.

"With our warmest regards, and our prayers for God's continued blessing upon you and upon His work, I am yours very sincerely,
" E. P."

A Canadian friend, who sent a gift for the Mission work, says:—

"I also desire to express my deep sympathy with you in the great loss you have personally sustained. My expression, though late, is nevertheless sincere. I have often thought of you, and prayed that in His own gracious way God would comfort you. Indeed you have much to comfort—a life spent in such devoted and loving service to the Master, and by one so gifted as well as good, is a benediction indeed, and to others beside yourself, his departure has left a distinct loss to myself, as I miss his inspiring writings. We must not think, though, of the 'Good-byes,' but look forward to the meetings—all one in Him in the presence of our Lord. May we be 'followers of them who through faith and patience inherited the promises'; and our highest aim be to receive the 'Well done' from the gracious Master whom we serve.

"Ever yours in His Name,

" H. R. S."

A dear friend from Finland:—

"DEAR MRS. BARON,—

"... This spring I was asked to give for two months lessons on Old Testament Scriptures in a school for Sunday-school teachers. I do not know if I would have agreed to do so had I not read dear Mr. Baron's books, but having read them, and having by them been greatly helped in the study of the Old Testament, I dared not refuse, because I know that here at the present time the Old Testament is a book shut up to most young Christians. I hope that by this mission there will be some voices which at the time of 'Jacob's trouble' will cry to the despairing people, 'Behold, the Lamb of God, our crucified and risen Lord, the Messiah whom we crucified! Look unto Him, He is coming to help us.'

"Your very affectionate sister in our coming Lord,
" M. S."

From a missionary friend from Morocco:—

"I have to thank you for your kind letter. I have just finished reading the current issue of THE SCATTERED NATION, which I value very highly indeed. I look forward to it more than to any other magazine. I think this number is particularly full of encouragement.

"The good work still goes forward under the special blessing of Israel's God, and will continue to do so, I am sure. God bless you and all the dear workers of the beloved Hebrew Christian Testimony to Israel. I trust you are in better health, and finding consolations of God abound to you.

"Will you kindly send two copies of 'Jews and Jesus'?

"With love in our Lord and Master.
" E. C."

From an old friend of Mr. Baron:—

"DEAR MRS. BARON,—

"How very kind of you to send me the quarterly record and 'The Jews and Jesus,' of which I saw a notice in the 'Record,' I think, and which I much wished to read. He and I often exchanged our books as they came out, and looking at the list (in the last page) of his works, I remember that I was bringing out a book against 'Anglo-Israel' when I received his called 'The Shepherd of Israel and His Scattered Flock,' and I wrote at once asking him to enlarge into a book the short passages on this subject, and 'The History of the Ten Lost Tribes Examined' was the result.

"I had a great affection and admiration for your dear husband, and I loved his books, all of which I think I possess, now that you have so kindly given me the last. I always looked out for him at the Prophecy Investigation meetings, and the very last time that I attended one of them before leaving my parish in Tunbridge Wells and coming down to live in Devon, we sat side by side, and I well remember his speech.

"The next time that we meet will be, please God, in the glorious time of the Kingdom. How rapidly that wonderful time is approaching! One need only one's Bible and the newspaper to see the record of events as they occur. Only this morning, when reading in Isaiah xi., I saw a sentence by which I had written a few years ago, 'this is yet to be fulfilled,' and to-day I rubbed out these words, and put instead 'has now been.' Wonderful, is it not?

"How this thought cheers those like yourself and like me, who have given up our loved ones for a time—thank God, only for a short time.

"With the prayer that God may comfort and bless you,—Believe me, dear Mrs. Baron, Yours very sincerely,
" J. H. T."

Seeking my Brethren.

By J. ROTTENBERG.

AM I my brother's keeper? NO! says the man of the world. Self-interest, we are told, is the only genuine human impulse; self-denial is acquired and unnatural. Every one instinctively lives for himself. That we are responsible for each other's spiritual, as well as physical, welfare, is altogether alien to natural instinct. Every one is responsible for himself and should be his own keeper.

This idea is greatly in vogue among modern Jews, as far as the spiritual needs of the human soul are concerned. "Let all people walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever," has become the motto of modern Judaism, and is always used by Jewish controversialists as the most conclusive and unanswerable argument to prove the tolerance of Judaism as opposed to what they consider the intolerant missionary character of Christianity.

I dare say that where the Gospel of Jesus Christ is not known or recognised, self-interest has become, as it were, the chief doctrine of human nature. You may go, if you like, to the pre-Christian world and try to find there the link which ought to unite the human race into one family, but your search will be in vain. Or go, if you please, to the modern world, and you will find this doctrine proclaimed by the bold, said by the less bold, believed by the timid and practised by almost everybody.

There was—I confess it with shame—a time in my own life, when the saying of the first fratricide "Am I my brother's keeper?" best expressed my feeling when I mused upon the religious and moral condition of other people. And so would I have gone on to the end, if Providence had not brought me to the foot of the Cross, where I came face to face with Him who was wounded for our transgression and bruised for our iniquities. There I learned, for the first time, the real value of a human being. He might have said to His Father: "Am I the keeper of that race which rebelled against Thee?" He might have said it, but He did not say it. What He said, we all know. He poured out His soul unto death, in order to save souls. This love of souls poured out on the Cross, is the living source of all love of souls in the world, the reason also why I am seeking my brethren.

Am I my brother's keeper? Most assuredly Yes. The light of the Gospel was not given for myself only. The Saviour, in the Sermon on the Mount, teaches His disciples very plainly: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A true Christian

is to hold forth the light fearlessly and conspicuously: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

I started on my journey at 8 o'clock on a bright and cheerful night in March—the 28th. As the trains rolled out from the Metropolitan Station in Harrow and the Liverpool Street Station in London, where I left behind my dear and loved ones, I had but the one persistent consolation: I was going to seek my Jewish brethren to preach to them the glorious Gospel which reveals to us the Divine heart, as the firmament showeth His handy work.

I arrived safely at the Hook of Holland about 6 o'clock in the morning, and two hours after my arrival I had the pleasure of meeting once again Mrs. Zalman-Marda at her residence in Maarssen, where I received a Christian welcome from this true friend of Israel and sister in the Lord. Here I had the opportunity of taking a few days' rest, of which I had great need, because of the intensely interesting but hard work in the previous months, and to prepare for further work. Those were grateful days to me—rest for the body and blessedness for the soul.

From Maarssen I went by train to Rotterdam. The object of my going to Rotterdam was an urgent request, which I received from a Jewish young man, to visit his fiancée and communicate to her the news that he had become a believer in the Messiah, and at the same time to persuade her "concerning Jesus, both out of the Law of Moses and out of the Prophets." I had very interesting conversation with her, of which I will give a very brief résumé.

In reply to my question: "What do you think of the Messiah?" the young lady, who seemed upright and sincere, resting her head for a few moments in her hand in reflection, said: "I must confess that, although brought up in an orthodox home, I cannot appreciate the hope and the comfort that the faith in the coming of a personal Messiah brought to the hearts of my forefathers; in fact, I cannot say that I believe in a personal Messiah. This, however, is not fundamental in the Jewish religion in which I strongly believe." I then asked her what she meant by the Jewish religion? She mentioned a number of traditions, for none of which—except the keeping of the Sabbath—there was any scriptural authority. I asked her if she knew that according to the religion which she confessed to believe she is doomed to everlasting ignorance? This she challenged me to prove, and I quoted a number of statements from the Talmud and other rabbinic sources of which the following is an example: "No man should teach his daughter Torah, because the majority of women have not got the mind which is required for study." I then preached to her the Gospel of Jesus Christ, in which God's purpose respecting sinners is made fully known to us. In taking my departure, after almost two

hours of intense interest, she said to me: "I appreciate your visit very much, and I shall always be thankful for this day and conversation." Three or four days after our conversation she wrote a letter to her fiancé, who was then in London, asking for a New Testament, and also requested him to open his whole heart to her and explain his belief. In a subsequent letter she wrote: "I am reading the New Testament with ecstasy."

On the 2nd of April, about 7 o'clock in the morning, I left Holland and reached Berlin about 11 o'clock in the evening. Our dear brother and colleague, Mr. Weinhausen, met me at the station, and I was driven to our Mission headquarters in Oranienburger Strasse 20, where I received a cordial welcome from Mrs. Weinhausen and the other members of the family.

The day after my arrival was Sunday, but owing to my being fatigued by the journey, I remained at home, where I could enjoy a little rest and some quiet reading and communion with the Lord and the TRUE CATHOLIC CHURCH in heaven and earth. In the evening our brother, Mr. Steinkritzer, who now helps in connection with Mr. Weinhausen's work, with his family, called to see me. After a brief conversation on matters connected with Israel's present and future, which was followed by prayer, we separated—Mr. Steinkritzer having to conduct the evening service at the church of which he is Pastor. I was also glad to meet, on the following day, the young Jew, of whom Mr. Weinhausen told us at our last Annual Meeting, that had resolved to commit suicide, but was brought to the Mission house, where he has learned to bow his knees before Jehovah. It was a pleasure to hear him testify that he was convinced of the Messiahship of Jesus, and that he was resolved to be His follower. May he indeed prove himself a fruit that lasts.

I left Berlin for Budapest on Tuesday morning, April the 5th. As far as Vienna I had the pleasure of Mr. Weinhausen's company. Within about three hours of leaving Berlin we arrived at Dresden, the picturesque capital of Saxony. The prospect of that city with its cupolas, towers, spires and the copper green roofs of its palaces, as seen from a distance, is one of striking beauty.

We arrived in Vienna late in the evening. Two of the lady workers of the Swedish Israel mission, Miss Anna Karlsson and Miss Martha Hellman, met us at the station and brought us to the Mission-house, which is the largest and one of the finest Jewish Mission buildings which I have seen, either in America or in Europe. The Christian hospitality and constant kindness with which those two sisters thought of everything for our comfort will not soon be forgotten.

A few words must be said about Vienna and its citizens, and indeed a few words will suffice. Vienna, the capital of the Austrian Republic, is situated in lower Austria, on the right bank of the Danube and at

the beginning of the great plain which separates the Alps from the Carpathians. It also lies on the frontier which separates from one another three races, the German, Slavonic and the Hungarian. It has a population of 1,866,147, of whom about two hundred thousand are Jews.

The Viennese have gone through the mill—more than one mill—but they seem to have lost nothing of that gay and restless spirit, which is always laughing and holding more serious things in horror. The chief occupation of the aristocracy, with some few exceptions, consists in spending wastefully and in amusing themselves. They have neither the intelligence nor the enlightenment to enable them to make a better use of their life.

Outwardly, the citizens of Vienna are very devout. Passing before a church or a cross the women cross themselves, and the men uncover their heads reverently. In some streets I have noticed little altars, where people come, stop for a moment, kneel down, cross themselves, mumble some form of a prayer, and away they go. But in the depths of their soul there is a light-hearted depravity, which does not seem to conflict with those pious customs practised at every turn in the streets of Vienna.

The spirit of Vienna cannot be explained apart from the Roman Catholic Church, which has formed and moulded it. If you analyse the gaiety, indifference, superficiality, superstition, prejudice and bigotry of Vienna, you will be quite sure to discover the spirit of the Jesuits to whom the Viennese entrust their children to be brought up good Romanists.

This Jesuitic spirit is also the background of the Anti-Semitic League in Austria. I heard people say that anti-Semitism in Austria is not confined to the intolerance of the Roman Catholic Church, but is the outcome of economic necessity. The Jews, they say, develop rapidly and gain one victory after another in the field of economics, of politics and of education. But those who argue thus do not realise that what they call "the rapid development of the Jews" is in reality nothing more than the extremely slow development of the Austrians. It is a well-known fact that the Austrian is not continuous in industry, and is inclined to be indifferent. Now this slow-thinking and lack of initiative on the part of the Austrian is, I maintain, due to the evil and paralyzing influence of the Romish system by which he is entirely dominated. Instead of blaming the Jews for their success, let the Austrians rather free themselves of the Romish yoke and cling to the Bible, and thus increase their initiative; for the same book which is the secret of England's greatness is also able to make Austria great. Oh, when will Austria and other nations discover what the French philosopher and mathematician, Blaise Pascal, so long ago discovered:

"The vast difference between a book which one makes and throws among a people, and a Book which of itself makes a people!"

In spite of the savage anti-Semitism with its cry: "Death to the Jews!"—the Jews reign in triumph in Vienna. The Stock Exchange and the large banks, the most important industries and the most prosperous trades are in Jewish hands. In the business quarters of Vienna, the houses are covered with signs bearing Jewish names. All the highest ranks of intellectual society are crowded by Jews. They fill sixty per cent. of the academic posts, and form more than eighty per cent. of the professionals of every class, of the writers, musicians and theatrical people. The most influential portion of the Press is also in their hands.

On the following day, April the 6th, after morning prayer, I called up an old friend of my boyhood days, now the head of a very nice family, and a prosperous business man, telling him of my presence in Vienna, and making arrangements concerning the time and the place of meeting. Sixteen years ago he refused to continue in correspondence with me after I confessed to him my faith in Jesus Christ. Now he came to meet me at the appointed time and place, embraced me, brought me to his office, and assured me of his affection, saying, that though he does not agree with my religion, he believes in the genuineness and purity of my motives. I told him that I was very glad to have his confidence, but did not think that he was in a position either to agree or disagree with my religion as long as he has not read the New Testament. We had a long and very intimate conversation, mainly on the fundamental principles of our Christian faith, and on taking leave, he kindly informed me that his family would be very happy to receive me, and that some of his relatives and friends would like to make my acquaintance. As I was to move on to Budapest on the following morning, we fixed the time for this special visit to the home in the evening of the same day.

When I arrived there in the evening I was first of all introduced into a very large and nicely furnished drawing-room, where I was received with true cordiality. After the meal was over, and many words of welcome and felicitation were expressed, we entered upon the subject of Christ and Christianity.

One man asked me: "Do you mean to say that a Jew can become a Christian and at the same time remain a Jew?" I said: "It depends upon what our conception of Judaism is. If Judaism is identical with Talmudism, then I must confess that a Jew who becomes a Christian ceases to be a Jew; because the teachings of the New Testament and the Talmud are irreconcilable; but if Judaism is identical with the Bible, and to be a Jew means to realise those truths which the external rites and ceremonies ordained in the Book of Moses were intended to symbolize, then a Jew who becomes a Christian, a follower of Christ,

becomes an Israelite indeed—a child of Abraham, not only after the flesh, but after the spirit. As to the national aspect of Judaism, Christianity is supranational, since Jesus came to save sinners of all nations."

A lady asked me: "Is mission work among the Jews not altogether unnecessary, as both Judaism and Christianity have the same truth in common?" I replied: "I admit that Judaism and Christianity have much in common, but the fact that Judaism *was* and *is* unable to do what Christianity *was* and *is* doing proves that the strength of Christianity lies not in the truths which it possesses in common with Judaism, but in the truths which belong to itself. Now the truths which belong to itself is Jesus Christ and Him crucified.

The host said: "I am only sorry to see my old friend engaged in a work which produces very little fruit." To this I replied: "Ladies and gentlemen, were the Prophets always successful in their work among Israel? Was their kindness answered by our people's gratitude? No! Can we, then, say that their work was a failure? Certainly not! Or take the work of Jesus Christ, was it successful while He was on earth? No! Was it, therefore, a failure? Of course not! Apparent unsuccess helped towards conquest. How? I don't know. But I do know that it is so, and it will be so. There is a definite promise in the Old Testament—that the very piercing of His side, which was the climax of His unsuccess, will be the cause of Israel's true repentance." And I closed with "thanks unto God, who always causeth us to triumph in Christ!"

When taking farewell of my friend, I presented him with a Bible—Old and New Testament—in Hebrew, being the first New Testament that he ever saw. He asked me to write my name in it, which I did, adding to it the following words: "Either this Book will keep you from untruth, or untruth will keep you from this Book." I went away late at night thanking God for the opportunity granted to me to bear witness for Christ to this friend of my boyhood days, and to his family and all the guests there assembled. As we went down the steps, my friend said to me: "I do not see Christ as you do, but if He is as you pictured Him to us, then His Spirit dwells in me."

On the 7th of April I said good-bye to the sisters of the Swedish Mission and to Mr. Weinhausen, who remained there for three weeks labouring among the Jews, with very much encouragement, and left Vienna for Budapest. In Budapest, Mr. Feinsilber gave me a very hearty reception and took me to the Grand Hotel Royal, where he had taken a room for me.

Commercially and industrially, Budapest is the work of the Jews. In 1910, at the University of Budapest, of 4,270 students, 2,359 were Jews. In order to arrest the intellectual ascendancy of the Jews, the National Assembly, in 1920, proclaimed the "Numerus

Clausus" for the universities. Under this clause, Jews could only be admitted to the universities in proportion to their percentage of the population. The spiritual condition of the Jews in Budapest leaves very much to be desired. Many have substituted a hyper Hungarian patriotism for Judaism, many joined the different Radical Movements, and many were baptized into the various churches. The number of baptisms among the Jews assumed such proportions in Budapest that even the extreme reformers advocated the inauguration of a counter movement to prevent the baptism from spreading. While it must be confessed that in many cases it is only a baptism with water, there is, however, quite a number of Jews in Budapest who have been born again and baptized with the baptism of fire and spirit. I had the privilege of fellowship with some true and faithful Hebrew Christian disciples of our Lord Jesus Christ, who had to leave all to follow Him.

Almost all my time during this visit to Budapest has been taken up by the seven days' Conference on the presentation of the Christian Message to the Jews. Indeed, I had two special objects in visiting this city: one was to represent our Mission at the Conference, and the other was to make the acquaintance of Mr. Feinsilber and his work.

A hundred delegates and representatives of almost all important Jewish Mission Societies from some twenty countries assembled in Budapest for seven days to discuss the problems which concern the presentation of the Christian message to the Jews. The Conference was held in the Scottish Mission House—from the 7th to the 13th of April. The meetings, under the chairmanship of Dr. John R. Mott, were permeated by the spirit of prayer and devotion, and could not fail to be a powerful inspiration towards greater zeal and consecration to all present. In his opening speech, which was brief and plain, the Chairman confessed candidly his want of knowledge in relation to this particular subject, and said: "It would have been a collective crime not to come together to revise our thought and action in face of the new situation throughout the Jewish world." By "the new situation" Dr. Mott meant the general drift from the Synagogue to all kinds of isms. The need of well-prepared Hebrew Christians for this work was not only recognised, but strongly emphasised. No statement was declared adopted by the Conference unless it was accepted unanimously, and the Chairman made it quite clear that the missions or churches there represented are not responsible for what the Conference adopts. The interest and enthusiasm of the delegates and representatives were sustained to the very end. On Sunday the delegates and representatives had the opportunity of preaching and speaking in the various Budapest Protestant churches. I, together with others, had the privilege of addressing a large gathering of Christians and Jews in a Baptist church, arranged by Mr. Feinsilber.

As a mission field Budapest seems to be unequalled. On account of the Conference, all the mission work was suspended for a week, and I could not see what was being done there amongst the thousands of Jews. But from what I have seen on my few visits to the Jewish quarters, and from what I was told, I believe that what is being done there is very little in comparison with what could and ought to be done in a Jewish community such as in Budapest.

After seven full days in Budapest, when the Conference was all over, I must needs go to Galicia, Poland. I must confess that there is no land which has a greater attraction for me than the Galician part of Poland. Not for its beauty, in that respect it has very little attraction; for although the land is fertile, able to produce abundantly, it is very poorly cultivated. The Polish nobility, who own the land, entrust their estates to stewards and farmers and live for the greater part of their time in Paris or other places far from home, satisfied to receive the income from their property periodically, and quite indifferent to their cultivation. No, not its beauty attracts me, but its Jews. Nowhere do I feel so much that I am a missionary among the Jews as when I work among the Galician Jews, because there are the typical Jews, while in other lands we have only caricatures of Jews. In Western European countries the Jews very often take Christian ideas and forms and represent them to the Christian world, saying: "See how beautiful Judaism is." Many Christians, not recognizing any Christianity, admire and exclaim: "How excellent is Judaism!" The truth of the matter is that anyone who has not seen and lived amongst the Galician Jews, be he Jew or non-Jew, has no idea of what Jewish Judaism is. By the walk and talk of the Jews of that land we can better learn than by the best commentaries what the words of our Lord mean: "Thus have ye made the commandment of God of none effect by your traditions." All Jews need the Gospel of Christ, and the fact that they feel no need for it proves their great need of it, but nowhere is the need so great as in Galicia. To preach the Gospel to the Jews of that land I consider as one of the greatest services.

On April the 14th, early in the morning, I took a train for Galicia. Our party consisted of four, for the Rev. F. J. Exley, Mr. H. N. Philcox and the Rev. J. W. Wiles, Secretary of the British and Foreign Bible Society for Eastern Europe, who were also going to Galicia, were with me in the same carriage. We had a very quiet and calm journey until after midnight, when we arrived at Dziedzice, the frontier town for Galicia. There we were ushered into a carriage so crowded with passengers and their belongings, that we had no room to sit down, and some of us had to stand in the corridor the whole night. It was so dark in the carriage that we could hardly see one another, but for some of the children of Israel there was light. For so soon as the train rolled out of the station I was engaged with a number of Jews in an intensely

interesting conversation on my usual subject—Jesus Christ the Light of the world. Our Jewish fellow-travellers were so eager to hear that subject treated that they forgot the darkness about them. I reasoned with them out of the scriptures, alleging that this Jesus whom I preach to them is the Messiah, until the first filtering of the dawn was perceived through the windows, and then we had to stop, for we were in Cracow.

Cracow, the ancient capital of Poland, is situated in a fertile plain on the left bank of the Vistula, and occupies a position of great strategic importance. Cracow has thirty-nine Roman Catholic churches, about thirty Convents for monks and nuns, and quite a number of minor chapels. This city is called "Little Rome," and I have been told by the Rev. Beyer, Inspector of the Heathen Mission in Germany, that it is even more Romish than Rome. The Cathedral is the most famous building in the Polish Republic. Here lie buried most of the Polish kings, the greatest national heroes, and the greatest Polish poets. It is of Gothic architecture, originally built by Miecslaw I., about 966. It contains the beautiful chapel of Sigismund, which is considered the best specimen of the Renaissance style in the whole of Eastern Europe. The Cracow University is one of the best educational institutions in Poland.

The Polish Republic generally, and Cracow in particular, is entirely under the control of the Roman Catholic Hierarchy. The footprint of the Romish Church can be traced in the domestic, social, educational and political life of that city. Credulity is sedulously fostered by the priests, by whom the people suffer themselves to be guided. It is one of the most priest-ridden cities that I know of. To judge by the flocks of priests, I should say that they number between three and four thousand. As one passes along the street one has but to analyse the facial expressions of the priests, to ascertain the sort of men who form the spiritual shepherds of the people. Sensuality and animalism write themselves large upon most countenances. If the conduct of the leaders is such, the reader can imagine what the moral condition of the people must be. Immorality and drunkenness prevail to a most alarming extent.

There is but one Evangelical Church in the city of Cracow. Once this Church was a shining light in this thick darkness, but she is not shining to-day. She quenches the light given to her, and unless she repents and does her first works, I fear that He who is in the midst of the candlesticks will come sooner or later and remove her candlestick out of its place. I asked the Pastor if his Church was trying to do some evangelistic work, and his answer was in the negative. The evangelical community has a very fine primary school which is attended by quite a number of Roman Catholic and Jewish children, but no attempt is made to influence them with the Gospel. "It is a

school of the evangelical community," the Pastor said, "but not an evangelical school."

I was unable to ascertain exactly the number of Jews in Cracow, but it is well known—and readily to be seen—that they are a multitude. At least fifty per cent. of the total population of that city must be Jewish. To see them at every corner one might well think that they represent the actual majority. Commerce is almost entirely in Jewish hands. Most of the names and inscriptions are written in Hebrew characters, because of the great number of Jews who cannot read in any other language. The social condition of the Jews in that city is wretched. The destitution with which one meets there, I doubt if it can be met with anywhere else. With regard to their religion, most of them are orthodox divided into two main groups: (1) Chassidim, or disciples of one or another wonder-working Rabbi, and (2) Mithnagdim, or opponents to the Chassidim. There are also Reformed Jews, who care very little for religion. The easiest of access and the most open to the influence of the Gospel is the youth.

Several hours' sleep in the quite comfortable Hotel Grand brought me a sweet awakening, and after some reading, prayer and refreshment, I entered the town to seek my brethren. I did not have to seek very long, for on entering the town I met many Jews to whom I had opportunity to bear witness about our Messiah and to invite them to the hotel; and later I went to the Jewish quarter, and there I had opportunity to speak and discuss with many Jews, and to give a Hebrew New Testament to a Jew who seemed intensely interested in the Person of our Lord Jesus Christ; I invited them all to visit me in the hotel.

On the following day, April 16th, I took a walk to Podgorze, a suburb of Cracow, on the other side of the River Vistula. As I crossed the bridge, after paying five Groszy, and entered the town, I found the streets swarming with the sons and daughters of my people. I distributed some pamphlets which I had with me, all of which were gratefully accepted. I also found there my way to two Houses of Study, where I had very interesting discussions with the young students. In Podgorze I was very much impressed by the wonderful opportunity of Christian service, of which very little use is made by those who call themselves Christians, because they cannot discern the signs of the time. When I came back to my hotel I could not but pray for the Church as well as for Israel.

About sunset I resolved to visit a Synagogue, and invited the Rev. Beyer from Berlin and the Rev. Wiles from Belgrade to come along. It was the eve of the 15th of Nisan, the first month of the Jewish year, when the Feast of Unleavened Bread, one of the Three Joyous Feasts, begins. We proceeded to a Synagogue of one of the most eccentric Chassidic sects. Our entrance caused a little stir, all eyes were turned towards us, and we noticed them whispering to one another.

The service was not begun, but a large number of well-dressed Jews were already assembled. Several Jews came and shook hands with us, and asked who and whence we were. I told them that we were Evangelical Christians from three different countries. "But you are an Israelite," one Jew retorted. At last the prayer began. The room by this time was crowded to excess with men of all ages, from youths of eighteen to old men of eighty, and of all classes and callings. The reader began: "Oh come, let us sing unto Jehovah; let us shout joyfully to the rock of our salvation"; and the whole congregation followed. Many of them prayed with much fervour and devotion, their bodies moving and bending backwards and forwards. An unquestionable and profound religious atmosphere pervaded the whole place, and my two Christian companions were much impressed and deeply touched by what they saw and heard there. To a common sightseer it must seem very ridiculous, but when we remember that this is the only way in which they have been taught to express their strong religious feelings, then this mode of worship, though extravagant to us, becomes very respectful. From there we went to another Chassidic Synagogue, where I had the privilege in an adjoining room to testify about the Messiah.

I remained in Cracow five days, and every day I received in my room all that came in to me, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Some of those who came belonged to the best Jewish families, and several of them acknowledged that my Gospel message was the first they had ever heard. I have reason to believe that the work there was not in



A FEW POLISH JEWS, WITH MR. ROTTENBERG ON RIGHT.

vain. Some of them were so enthusiastic that they offered me every possible inducement to settle among them, and among them was the editor of the only Yiddish newspaper of that town.

It would lead me too far, were I to enter into particulars of the discussions which I had with the Jews every day; I can only say that one of the questions which I had to hear over and over again was: "The Christianity which you present to us sounds quite plausible, but where is it to be found; and what do you say about those iniquities practised under the shadow and in the name of the Cross?" This is a very difficult question for a Jewish missionary in a land such as Poland to answer, and all I could say was: "You do not realise that your very question is a strong argument in favour of Christianity. If it were not for Christianity, you would never feel so indignant in the presence of such deeds as you have mentioned. What rouses your indignation is the fact that it is Christians who commit them. You feel, not consciously perhaps, that such deeds are just the opposite of Christianity, and that accounts for your indignation; but this also proves what I have said that Christianity is the truth. Why do you not feel so indignant when such deeds are committed in the name and under the shadow of some other religion?"

On April the 20th, about midday, I left Cracow, and after a journey of only eight miles through a very beautiful district, I arrived in Kalwarya-Zebrzydowska, where I had been invited to speak to a small group of young ladies and gentlemen. The Chairman of this little meeting was the official representative of the Zionist organization in that town. I spoke on "The Christ of the Bible and the Christ of Modern Jewish Literature," which was received with unexpected enthusiasm. After I had spoken, the Chairman called for questions. Again I cannot enter into details, but will mention some of their questions. One very intelligent young man asked: "Some scholars, non-Jewish as well as Jewish, have questioned the whole historicity of Jesus, what is your answer to such an hypothesis?" Answer: "The conception of a Christ such as we have in the New Testament cannot be accounted for on any other basis than that He is an historical reality. It is much more difficult to believe that a few Jewish fishermen have originated this conception, than to believe the New Testament record of His birth. If the New Testament Christ is forged, then the historical Christ must have forged Him, because it would take a real Christ to forge such a Christ. Moreover, forgers are naturally bad characters, and it is a psychological impossibility for a bad character to invent a perfect Christ. But the Christ of the New Testament says to us as He said to the Jews of His own generation: 'Which of you convinceth me of sin?' Finally, we must remember that this Christ of the New Testament was proclaimed to people who knew Christ, and is it possible

that they gave a false description of Christ to people who knew Him? And if they had done it, would their testimony not have been contradicted? So you see that from whatever standpoint you approach this question, you must come to the conclusion that the Person described in the New Testament must be an historical Person. And if so, why do you not believe in Him?"

Another question which I have been asked was: "Do you, as a believer in Christ, believe in the Unity of God?" Answer: "Not only I, but all Christians believe in the Unity of God and cannot conceive Him in any other way. To the Christian not to believe in the Unity of God is the same as not believing in God at all. The idea of a plurality of Gods is self-contradictory; since each limits the other, and a limited god is no God. But this belief in the Unity of God is not inconsistent with the doctrine of the Trinity. Try to think of God as everlasting Father or as everlasting Love, and we cannot think of Him in any other way than everlasting in all His attributes, and you will have to admit that without the doctrine of the Trinity these qualities are inconceivable."

I spent in Kalwarya-Zebrzydowska only one day and a night, but had to preach "that Gospel" three times in three different homes. This was a very encouraging day for me, and I was strengthened in my conviction that the straightforward preaching of the glorious Gospel of God's grace is the best way into the hearts of the Jews as well as non-Jews.

My next place was Tarnow, a very interesting town, and one of the most Jewish places I have ever seen; three-quarters of the population is Jewish. I arrived there on April 21st, at about 11.20 p.m., and put up at the hotel nearest to the station. After a short night's rest, prayer and breakfast, I proceeded to town for the day's work. The town reminded me of a story I read once, by one of the best Jewish writers, called "The Dead Town." In it the writer describes a "genuinely Jewish town," of which "the nations of the world do not know, and have never given it a Gentile name." Now what are the inhabitants of such a pure Jewish town without any Gentile influence living on? "A poor man hopes; a trader swallows air, and the one who digs—graves—is never out of employment." Are they doing anything to better their conditions? Nothing. "What is lacking to them? They have no cares, no fear of death—they eat for the purpose of saying grace—they don't want the food, they have no craving for it—let alone drink and lodging; a hundred corpses can sleep in one room—they don't require air! And they have no worries, because whence do worries spring? From knowledge! The more knowledge, the more sorrow; but the dead man does not trouble. It's not his affair! He doesn't wish to know and he needn't know—he wanders in a world of illusion. He keeps away from living concerns; he has no questions,

no anxieties, no heart-ache, no one is conscious of his liver!" How about their leaders? "The rabbi, his assistants, the almsgivers, the agitators, the providers, the whole lot—what are they? Dead men."

I could never give you a more realistic picture of Tarnow, as far as the older generation is concerned, than the above description of a "genuinely Jewish town," by the late Isaac Loeb Perez, one of the best Jewish writers. But there is a great change coming over the younger generation. Not only have I found the young men ready to listen to "the old, old story, of Jesus and His love," but for two days my hotel became the centre of attraction for constant groups of Chassidic Jews, with whom I had frequent and most interesting conversations. So much so, that the proprietor, seeing the crowd increasing, became tired of the appearance of so many Jews and refused allowing me to meet them there, we had to find another place of meeting. But as the other place was a private Jewish home, many who would otherwise have come stayed away. But for two days I held grand receptions in the hotel with young Chassidic Jews.

After this, April 24th, I visited the Jews of Bobow—a small town of much fanaticism and superstition. My object for going there was to see if I could not find entrance to the Yeshivah, Rabbinic Academy, which is under the supervision of one of the most famous wonder-working Rabbis in Galicia. This Yeshivah comprises many students, who study nothing but the Talmud and its commentaries. The Rosh Yeshivah, or Principal, lacks even the rudiments of pedagogics, and the students work entirely without any system. In the middle of the night some of the students may be found there by a flickering candle studying the Talmud. Secular knowledge is strictly prohibited; yet I have found quite a number of them well versed, not only in modern Hebrew literature, but even in general literature, and many more who are inclined to engage in secular studies if they could only get an opportunity. I could only spend one day in Bobow, long enough to make some acquaintances and to leave some New Testaments and pamphlets, but not as long as I would have liked to remain there. Some of the students did not leave me alone for one moment. I was followed everywhere. Poor lost sheep of the house of Israel!—hungering and thirsting for something better than what you get, but having nobody to give it to you. Nobody to care for your souls. When I come to Poland the next time (p.v.) I am going to visit you again and spend some more time with you!

The Galician young Jews confronted with a religion whose practice is very repugnant to them, judge religion as being everywhere the same, and deem Christianity to be the same thing in a different form. Thus are many of them driven into rank atheism, and detest all religions with a bitter hatred.

The young Jewesses, alas! have wandered away from the example of their first mothers, Sarah, Rebekah, Rachel, and Leah, with whose names we connect all that makes for true beauty—and admiring themselves in their mirrors they are in great danger of losing the truly beautiful.

There are a number of advantages and disadvantages with which the Jewish mission work in Poland is beset, but into which I cannot enter just now. There is, however, one great disadvantage which I would bring to the attention and prayerful consideration of the readers of THE SCATTERED NATION. It is the fact that in point of morals the so-called Christian population, with some very rare exceptions, is much inferior to that of the Jews. The Jewish missionary is not in the position to point to epistles of Christ "written not with ink, but with the Spirit of the living God." Of course we can tell them to read the New Testament and judge of Christianity from it, and that is what I am doing. But let us not forget that the purpose of God is that the Jews should be provoked to jealousy through the salvation which is come to the Gentiles. Therefore while we are praying for Israel, let us not forget to pray for the Poles also.

In conclusion, I would invite the readers of THE SCATTERED NATION to thank God with me for the work of our dear brother and colleague, Mr. Meyer, in Paris, where I spent two days on my return journey. I believe that the foundation for a great work is being laid there. I had the pleasure of addressing two meetings of young Jews, who received the Gospel message with enthusiasm. Three nice young men testified that they believe in Jesus as their personal Messiah.

Women and Children of Miss Friedrichs' Meetings.

MISS FRIEDRICHS related in one letter how that after the mothers had been learning some passages of scripture by heart, and hearing from her how that the Lord Jesus was coming again soon in glory, one of them said: "We shall recognise the Lord when He is coming." I asked her how, and her reply was: "We shall look for the nail-print in His hands, and then we shall be sure it is our Messiah.

Such remarks, however simple they may be, give us great joy and satisfaction.

One of our mothers whom I met in the street told me of her great sorrow in losing her dear father. "So upset," she said, "I do not know

where to go." I listened to all she had to say, and then said: "I know One you may go to who will share all your sorrows." She interrupted me at once, saying: "I know, you mean Jesus." "Yes," I answered; "I mean Jesus." Then she said: "That is why I come to your place; I cannot stay away; when the time of the meeting comes I must go. I feel better when I hear about Jesus."

Some time ago a young Jewish woman came to our Mission. She came from Vienna, and being in a strange country without friends she appreciated the little kindnesses shown to her. We soon began to read the Word of God together, and were very much impressed by her spiritual understanding. She got a Bible and began to read it

with great enthusiasm, telling all about what she was reading, and the impression the Word had upon her. The teaching of our Lord made a great impression on her, and she came to the conclusion that if everybody lived according to the Lord's teaching, this world would be a very good one to live in. For the present we



A GROUP OF OUR YOUNG PEOPLE DURING THEIR "OUTING."

have lost sight of her—she married a few weeks ago—we quietly hope to find her again, but not knowing what her husband is like, we will have to be careful.

One sweet incident happened while teaching a chorus to the children: "Behold, I stand at the door and knock," etc. There and then a little girl of twelve raised her voice, telling me: "I have opened my heart to the Lord Jesus, and He has come in." She said it with such simplicity and assurance. Her favourite hymn is "I am Thine, O Lord, I have heard Thy voice." We hope and pray that this little girlie will steadfastly follow the "Good Shepherd," and that He may have much joy in her.

"A few lines to tell you that we have had again a very good Sunday School, both in numbers and also attention. Our lesson last

Sunday was the Ascension of our Lord Jesus Christ, and this Sunday it was a repetition of last week's lesson, as questions upon it. The girls and boys like this so much; and are so eager to give good answers. It gives those who perhaps last week were not very attentive a chance to enter into the lesson, and to me the opportunity to learn how much has been taken in.

"It is inspiring to see that those who have come to the Mission for years know the way of salvation so well, and have their minds stored with the precious Word of God. We just long to see them come out boldly. Their home circumstances are so unfavourable, and in several cases they dare not show the slightest interest for the Word of God in their homes. One of the boys told me that his mother knows nothing of his coming to the Mission; he is so attentive and earnest. To-day several of them came with us to a place of worship."

"14/7/27.
"I am able to send you two pictures of our children. I would love to send you a group of our boys. I hope I shall succeed.



OUR LITTLE-ONES IN THEIR GARDEN-TO-BE.

These little folk are all very sweet, and most of them I have known right from their birth. I have watched them growing like flowers in a pot.

"To-day we had our last mothers' meeting before breaking up for holiday rest. They took farewell of us as if it were for ever."

Some days before the holiday began the mothers and the children enjoyed their separate days of delight in the country, which had been postponed from one week to another on account of rain. The delay proved good, and Miss Friedrichs wrote: "We were favoured with beautiful weather and glorious sunshine both days. Forty-five mothers enjoyed their day very much, and had, as usual, a very good tea. After this Mr. Rottenberg gave them a very helpful address, which they all greatly appreciated. Before going home we were singing hymns in Yiddish, in which the mothers all joined in heartily.

"On their day, too, the children were all very happy and well

behaved. Their excitement was great when we took them for a drive round the lake. After their tea we gathered them for a little service, when Miss Balch spoke a few words to them. She gave the children a beautiful talk, asking them whether they knew the hymn: 'All things bright and beautiful, All creatures great and small; All things wise and wonderful, The Lord God made them all.' All were able to join in the chorus. She told them later how after the Creation all was so perfect, but how Adam and Eve disobeyed God, and sin came into the world, and everything was marred, and then how God in His love made a way of reconciliation for man. How all the sacrifices in Leviticus pointed to the Lord Jesus Christ as the Sinless Lamb of God. How only through the precious blood of Christ we can be washed and forgiven, and lastly about the holy city, the New Jerusalem, and the wonderful description given of it. The children all paid good attention.

"It was interesting to notice that even passers-by listened and were benefited by the address, and also by the singing of the Scripture choruses. There was a lady who was moved to tears, and surprised that a Christian address was given to Jewish children."

Some of the little ones are fired with the desire to make an untidy waste at the back of our Mission House into a garden of delight for them. At the present time the space cannot be otherwise occupied, and it will afford them some innocent pleasure and recreation to carry out their wish, so they are happy at times working in "their garden"—not easy to be recognised as such yet. There will be plenty of roots and stuff which is surplus in our own gardens which will help them a bit, and we hope the present ugliness may next spring give way to beauty, and be a true source of joy to the gardeners.

Once again mothers and children have met their beloved teachers, who have returned much refreshed by the sea air in which they have spent some weeks.

The Past and the Present.

By E. WEINHAUSEN.

MY desire to go to the Budapest Conference with our dear brother, Mr. Rottenberg, was not fulfilled. Instead of this the Lord gave me a precious and blessed task, that of preaching the word of the Cross in Vienna to Jews and Hebrew Christians. Whilst in Budapest, they consulted as to ways and means of carrying on mission work amongst the ancient people of the covenant, I was able in Vienna to give a practical and successful example of it. If the Budapest Conference should result in as much blessing as my work brought to

me, and to those amongst whom I worked, we shall all have reason to thank the Lord for His gracious help.

While the Berlin-Vienna express was taking us through Czecho-Slovakia my thoughts were of the past, and the history of this land and people.

We were warmly received in Vienna, the beautiful city on the Danube, by the dear sisters Anna Karlsson and Martha Hellmann, and by my daughter Esther. We were hospitably lodged in the fine mission house of the Swedish Mission to Israel. This mission house, five times as large as ours in Berlin, was once a Jewish private school, and was bought by the Swedish Mission for the spread of the Gospel amongst the Jews of Vienna. I was permitted to take part at the opening of their work there; those were times of trial and of faith, but also they were times rich in blessing which I shall never forget. The Jewish Press, beside itself with rage that Jewish circles should sell to a missionary society a house built by Jewish gifts, stirred up ill feeling against our work daily in their newspaper articles. I was soon as celebrated as I was slandered, as the "soul-catcher of Vienna." They wanted to storm the mission house and drive us out of the country. They arranged a public meeting of protest, in which the Chief Rabbi of Vienna said: "What do the missionaries want with us? Do they want to offer Christ to us? We rejected Christ 2,000 years ago, and we still reject Him. It sounds like a bad joke and an insult to us Jews that they send missionaries to the Kafirs and Redskins, and now to us Jews! What can they offer to us, a people who 4,000 years ago were teaching monotheism? For us Jews the mission would be a step backward in our culture, and the idea that we should accept now what we refused in ancient times is an insult." So spoke the head of the Jewish community in Vienna five years ago; but the work was from God, so it is not only still maintained, but it has brought a rich blessing. The public meetings that I held there for Jews and Hebrew Christians were well attended. Many came now who knew me years ago, and in spite of temptations and opposition, they are standing for the truth and on the side of their Messiah and Saviour. Those who had formerly come now and again, just for the material benefits they could get, have disappeared, and the hall was filled with those who have acknowledged and received the truth, or with those who are earnestly seeking it.

Vienna is a specially good place for work amongst Jews. There are many thousands of Jews here who have broken loose from all connection with the synagogue, and who yearn to have something which would bring peace to their souls. Christ alone can make blessed the heart of man, and, by the spoken and written word, He is offered to all who come to the mission house, with good results. But the results would be much greater in Vienna if only the nominal Christians were

also Christians indeed. A strong anti-Semitic feeling exists such as is rarely found in a big city, and this not only among students of the University, where every week it comes to blows with the Jewish students; they have the same experience with the working classes. The Romish Church, which possesses such great power here, looks on but does nothing to prevent this racial strife. The Romish Church is deeply guilty as concerns the Jews of Vienna, for centuries ago she persecuted and tried to exterminate the Jews with the aid of the House of Hapsburg. In 1420 the Jewish community in Vienna was accused of associating with the Hussites, and all the Jews of Vienna were either imprisoned or shut up in their synagogue. Those who had no means, after being robbed of their food and clothing, were driven to the banks of the Danube and forced to enter the boats lying there, from which the oars had been removed. Amidst the heart-breaking weeping of the children, who were left behind, the boats were pushed off and driven by the current down stream. Those who were left behind were immediately tortured, in order to make them say where they had hidden their riches. The head of the community was tortured with a refinement of cruelty, to make him consent to be baptized. As he refused, his agony ended in death. Another was hung in chains over a fire, and then put on the rack till he died. Young men were interred alive in big casks in which they were rolled about till they died. Those confined in the synagogue were robbed of their children, who were forcibly baptized. On this they decided to die of their own free will, and so killed each other. Enraged by this, the people of Vienna sent for Jewish children to come to Vienna, sold half their number as slaves and forcibly baptized the others.

On March 21st, 1421, the remaining 92 Jewish men and 120 women who had been suffering in prison for months were publicly burnt to death. The worthy regent of the land and the citizens of Vienna divided up the possessions of the hapless victims of Romish despotism. For a long time after, Austria was called among the Jews "the land of blood" (*Erez hadamim*). To this very day there is an inscription on No. 2, Jewish Square, Vienna, which recalls this evil deed: "In the year 1421 the Jews were burnt here." Some time ago this inscription was changed into a Latin verse, and now runs: "*Flamma Hebraeorum purgat crimina saeva canon*," which means: "The fearful crimes of the Hebrew dogs were purified by fire." The papal church has indeed shown in history that she knew how to make use of fire: the Inquisition, with its autodafé, and the trials of witches, are enough proof of this. The persecution of the Waldenses, and of the Huguenots, as well as the Thirty Years' War, which nearly reduced Germany to an unpopulated wilderness, are enough proof that Rome seeks power rather than the salvation of souls.

Modernism has found many adherents among the Jews of Vienna.

Holy Scripture is no longer the foundation of their faith. Criticism and modern thought have undermined faith and hope, and, not content with God's holy Word, they seek to replace their loss by art, science, music, the theatre, even theosophy, which has many admirers amongst the Jews. But satisfaction is not to be found in such things for long. In Vienna, I learned to know of Jews and Jewesses whose souls are full of spiritual longing, of hidden striving after God, and earnest search for God, full of fervent desire for religion, and who long for life from God, true Nathaniel souls without guile.

I visited a Jewish Christian lady of good family, and I heard from her own lips that for years she has worked among the poorest and most miserable in Vienna, in order to win for Christ those who had sunk the lowest, as well as those who are proud and self-satisfied. In spite of many failures, she looks forward with hope to being joined by other capable co-workers who will help her throw the Gospel net and draw it in again. Another Hebrew Christian lady, over 70 years of age, confessed with enthusiasm her faith in Christ. The Good Shepherd sought her when she was quite a child, sending a Bible colporteur to her parents' house. Her father would have none of him or his books, but before he left, this messenger of God handed her a New Testament without her parents' knowledge. She read a portion of it daily, and so came to know Him, the loveliest of the children of man, of whom Moses and the prophets spoke. But many years passed before she recognised in Christ her Saviour and the Hope of Israel. Frau Professor K. is now an old lady, and looks back with gratitude on what the Lord has done for her soul. Confined to her room for years by ill-health, she waits with great patience for the hour when the Lord will transfer her from the church militant to the church triumphant, when with her own eyes she will see that which she has known by faith. I was able to spend some hours with her, hours which I shall never forget, for in her presence one feels a breath of eternity which makes one forget the present, with its needs and limitations.

Frau Dr. L. is another true cross-bearer whom I learnt to know. She was born in Vienna of a high-class Jewish family, and married an American doctor and went with him to the U.S.A. Her husband fell ill and died after long suffering, when she had trying times to experience. The word of God by Isaiah (Isaiah xxvi. 16): "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them," was fulfilled in her case. In that dark time she came to know and love Him who said: "I am the light of the world. Come unto me all ye that labour and are heavy laden and I will give you rest." She is an experienced and firmly-rooted disciple of Jesus, who is a living testimony to the renewing grace of Christ. The days of intercourse which I had with her in Vienna were rich in blessing, and will never be forgotten.

In Bible-readings and addresses which I gave in Vienna, I could sow the good seed freely, for they were well attended. I had plenty of opportunity also to speak privately with those who wished, and to answer their questions from the scriptures in my hand. A Dr. O., who had been present at some of my meetings, sought me out, and for several days I had long, earnest conversations with him, which I firmly believe were not without effect. He showed that my explanations appealed to him by bringing his wife to my next meeting. This lady, a well-trained artist, is not averse to the Gospel. Formerly they both belonged to an anthroposophical union, but there they found nothing to satisfy their hearts, and now they study the New Testament with great interest. May God give them light, that they may become true pilgrims of Zion and bring honour to their Master.

I had a remarkable experience with a young Jew who came to me to ask for help and advice for bodily needs and still more for those of the soul. As he impresses one with his credibility, I will give you his tale as he told it. "I am the son of a very orthodox father and a strictly religious mother, and was brought up in the same spirit as my parents. But this did not prevent me from indulging in pleasures and other things of which I am now ashamed. As such a life costs money and I had none, I procured it in unlawful ways. Before I realised what I was doing, I had become a thief and a forger, and lived in continual deadly fear lest my crimes should come to light. My own conscience bade me be frank to my parents and confess everything to them; but as I knew my father's violent temper, I feared that he would turn me out of the house. Tormented by the pricking of my conscience, I one day passed by a big Roman Catholic church, and saw how many people were going in there. Aimlessly I went in with them and saw for the first time in my life many men and women kneeling and praying, and individuals going to the priests and confessing their sins. Under the influence of this unusual sight, I, too, went to a confessional, where a priest or a monk was officiating. To him I confessed some of my evil deeds; I did not tell them all; I had not the courage. And when he asked: 'My son, is that all that you have done?' I lied to him and said: 'I have confessed everything to you.' He dismissed me with a blessing. Some days later I was again tortured by my sins, and I went a second time to confession. The priest recognised that I was a Jew, and said: 'You are a Jew; I cannot give you absolution as you are; but if you will become a Christian I will baptize you and absolve you from your sins.' What could I do? My sins and the torment of my conscience nearly killed me. Almost beside myself, I begged him to baptize me. When the service was over, he took me behind the high altar and baptized me. I did not dare to tell my parents that I was baptized, for, had my father known it, he would have killed me. To add to my misery, I am still without employment, and consequently

entirely dependent on my parents. What shall I do to get out of this misery?"

Poor man! Befogged by Romish incense, baptized without any instruction in the way of salvation, forsaken by everyone, and living in continual terror that his sins would one day be found out, he stood before me a veritable picture of the prodigal son. What he told me tallies with experiences I have several times had of Jews whom I could not conscientiously baptize, and who, a few days later, came back to me with their baptismal certificates as a proof that, in a Romish church, they had been baptized without any difficulty. I gave the young man some help and a New Testament, and begged him, wherever God might lead him, to associate with those whose faith has its foundation in the Scriptures.

The visit of a former pupil of mine gave me great pleasure. Years ago, when he was still a Jew, it was my privilege to speak to him of Christ, and now for more than twenty years he has been a preacher of the Gospel in Switzerland, where he has a large parish. He came to Vienna for three weeks' gospel mission amongst his own Jewish people. He is an example of the truth that "to be saved imparts longing to save."

Full of gratitude for the rich blessing that I had experienced in Vienna, I left after three weeks and travelled to Regensburg to pay a visit there to a dear Hebrew Christian family.

I came to Regensburg in a time of severe persecution of the Jews. Nowhere else in the German Empire is anti-Semitism so strong as in Bavaria, in which Regensburg is situated. Attempts have been made



CATHEDRAL, AND EVANGELICAL CHURCH OF THE TRINITY, REGENSBURG.

to drive the Jews away from the city, the worst of accusations being brought against them, of which the lie of ritual murder is the principal. "Kill all Jews" is a daily cry with the mobs who have not the Spirit of Christ. They do not even leave the dead in peace, but have destroyed thirty Jewish cemeteries. Continually articles appear in leaflets, pamphlets and daily papers inciting hatred against the Jews. The well-known author, Jacob Wassermann, writes in his book, "My Way as a German and a Jew," a passage which perfectly describes the present condition of the Jews in Germany, of which examples could be given: "It is useless to turn the right cheek when the left is struck, it does not touch them, it does not disarm them; it is in vain to say a word of reason to the madly raging crowd. They say: 'What, he dares to protest—stop his mouth!' It is in vain to try and effect anything by way of example. They but say: 'We have seen nothing, we have heard nothing.' To attempt to hide from observation is also vain. They say: 'The coward wishes to hide himself; a bad conscience makes him do so'—and worse yet! But we should love and pray for the Jews."

As Christians, the Word of God has authority for us. God wills that we should love and not hate, and that to the Jews also we should bring the blessing of the Saviour's love. The doings of unconverted Israel are no better, and no worse, than those of other peoples, as long as these have not been born again by the Holy Spirit. From Israel have come precious jewels of the New Covenant, refined and stamped by the seal of the Holy Spirit; sons of Israel such as Bishop Alexander and Schereschewsky; teachers of the word such as Professors Neander, Kessel, Phillipi, Kelkar, Caspari, Julius Stahl, Ederheim, Saphir, Biesenthal; preachers of the Gospel such as Gurland, Veith, Cappadose, and men of faith and prayer such as the founders of the Hebrew Christian Testimony to Israel, our beloved Mr. Schonberger and Mr. Baron, who, through the grace of God given to them, have been a source of blessing and of lasting helpfulness to believers.

I was unable to remain more than three days in Regensburg. May the blessing of God give the dew of His Spirit to cause to be fruitful the seed which in this short time was sown there.

Palestine.

BY THE EDITOR.

THIS is a sad time for the land "which the Lord careth for, on which the eyes of the Lord are always, from the beginning of the year even unto the end of the year" (Deut. xi. 12). It has again and again severely been shaken by earthquakes which have not been apart from His ordering. The centre of the dis-

turbance was in the region of the Dead Sea, and Transjordan suffered much at Es Salt and Amman, the hills in the neighbourhood of the Red Sea being badly damaged, and photographs taken by the Royal Air Force show considerable disturbances in that region. West of the Jordan the land has been affected from Acre to Jerusalem; Nablus has been destroyed, and many lives perished, and Ramleh and Lyd experienced the like. In Jerusalem, and on the Mount of Olives, some damage has been done to buildings. In Jerusalem itself only one life was lost, but in its vicinity several deaths occurred, as also at Jericho, where the New Hotel fell in ruin. Many houses in Jerusalem have to be abandoned as unsafe; this is even the case with Government House, and the new Hebrew University is so damaged as to need £10,000 for repair work. The General Post Office also is in a dangerous condition.

The deaths in Palestine and Transjordan are now put down at 269, a much smaller number than earlier accounts gave. Ninety years ago Safed and Tiberias were nearly wiped out by the terrible earthquake of that time, but on the occasion of this last they have been spared a repetition.

The effect of repeated shocks and earth tremors has been a great terror and dismay among the population, Jews and others, hundreds of whom are without home or shelter, "the full repair of the damage which has been caused by the earthquakes will take at least two years to accomplish." Not only have food and shelter to be found for the hungry and homeless, but the already much tried Palestinian population has to be saved from the deadening effect of the long-drawn-out misfortune, and helped to resume its work of rebuilding the Holy Land with all its old energy and hopefulness.

In one Jewish paper an interesting paragraph recounts the frequent experiences of such visitations of earthquake in the past. The Horns of Hattin, between Nazareth and Tiberias, point to the volcanic formation of Northern Galilee. Safed, practically surrounded by traces of lava; the hot springs of Tiberias; El Hamme and Caldarrhoe have the same origin pointing to volcanic activity.

The words of Elijah: "A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord" (1 Kings xix. 2, 11). The earthquake in the time of King Uzriah, when Jerusalem suffered very severely, is an historical time-mark.

Josephus describes a severe earthquake in Judea in the reign of Herod, such a one as had not happened at any other time, in which a very large number of men and cattle perished and houses fell. The earthquake mentioned in Matthew at the time of the Crucifixion would seem to have been more local to Jerusalem.

A century later both Caesaria and Emurus were destroyed by seismic disturbance. The Emperor Julian's attempt to rebuild the

Temple was put a stop to by earthquake, which tore up the stones of the ancient foundations of the Temple, and threw down the houses and public porticos in the neighbourhood.

In 1016 and 1024 earthquakes occurred at Jerusalem, the latter of which lasted forty days, and some damage seems to have been done, for the Colonnade of the Tabir, north of the Mosque of Aksa, disappeared.

In 1105 and 1113 Jerusalem again experienced earthquakes of some consequence. In 1834, at Bethlehem, the Church of the Nativity was damaged by like occurrence, and three years later the great earthquake which almost demolished Safed and Tiberias, the death-roll being 5,000 at Safed and 700 at Tiberias, of whom 4,500 were Jews. The scare left by this calamity is still upon the people, who believe that fresh disturbances of the kind may occur every seventy years.

No wonder that they now suffer from great shock, and their late experience is the one topic of conversation. No wonder that it will take time to soothe them and revive their hopefulness to work and rebuild the land. A hopeful view is expressed in one of the Jewish papers with the intent of encouraging tourists not to be deterred from visiting the land, it being very unlikely that there should be any recurrence of the trouble within a lifetime.

What a hope to keep in view, considering the unusual disturbances and great volcanic activity of which mention is so frequently made in the daily papers, and of the many signs which "The sure word of prophesy" gives of the increasing frequency of these terrible occurrences in the last days before Messiah's coming, and at His coming (Matt. xxv. 6, 7).

* * * *

The difficult times caused by unemployment are greatly increased in trial by the late terrible disturbances of nature. A hundred families in Jerusalem alone are homeless and destitute, and multitudes beside need succour. Ingenuity has been exercised to the utmost before now to devise means and public works by which to give employment to many men, but a superhuman task now seems to defy human aid. No Moses or Joshua now falls on his face before God, the King of Israel, with whom nothing is too hard, nothing impossible. Israel boasts of being its own saviour. They might find wisdom in their scriptures (Judges viii.): "Lest Israel say," etc.

A large number of workers may soon find employment on the Jordan Hydro-Electric Works, on which Mr. Rutenberg probably has already started preliminary operations. At the end of last year "the power houses of the Corporation in Jaffa were supplying power to 419 consumers, and 711 motors were working in connection with two stations."

A very difficult question to solve is that of Jewish labour in the colonies. "The land in the colonies is in private hands, and groups settling in the colonies possess no land. At first they lived in tents, then in barracks; now beginnings are made for building houses. But generally the Jewish labourer has no land on which to build his house. Small areas of land were rented for a limited period, but at present every piece of land is utilised for plantation purposes. The worker has no guarantee that he will not be ejected suddenly from the land. . . . The need consists of plots of land from a quarter of a dunam per person to five dunams for a family."

"Work in the colonies, even if the workers were normally employed there, is not available during all seasons of the year. There are natural seasons of unemployment. The earnings are reduced to a minimum. Even when the workers are regularly employed their earnings cannot maintain them throughout the natural season of unemployment, i.e., the rainy season. There are also other problems which require solution.

* * * *

It is interesting to learn that among the Jewish workers in Palestine are over 1,000 who have had university education; nearly 10,000 who have been to secondary schools, and scarcely more than 500 who have had no schooling at all.

* * * *

Among recent discoveries in Palestine are portions of an ancient gateway, probably that of the Akra fortress built by Antiochus Epiphanes 168 years B.C. for his garrison. These walls are forty feet below the surface on the rock level. Three hundred coins of the time of Alexander Jannaeus were also found here, which seem to add weight to the belief that the gateway belonged to a building of the Maccabean period, the second century B.C. This discovery was made by Professor Crowfoot, of the British School of Archaeology, in his excavations on Mount Ophel.

The second interesting discovery is that the remains of a city as ancient as the city of Jericho, whose walls fell to the ground when encompassed by Israel, and exactly similar to that city. This is situated at Tel-el-Jereishah, twenty-four miles to north-east of Jaffa. On the hill crest the remains of a wall which encompassed the city have been discovered, and at the western slope a city gate and foundations of a large building, probably a fortress, where there are traces of ancient civilization, some of which would be contemporary with the days of Abraham. Pottery, and stone and marble instruments, with a jar handle bearing a stamp of the period of the Hyksos upon it have been found. This discovery is due to excavations of the Pank's Expedition.

The Trinity.

An address of MR. BARON to Jewish Mission workers many years ago, adapted by MRS. BARON for this Magazine.

"**H**OLY, holy, holy, Lord God Almighty, which was, and is, and is to come."

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

"It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

"The measure thereof is longer than the earth, and broader than the sea" (Job xi. 7-9).

When we approach this great subject we may well exclaim with the Apostle Paul: "Great is the mystery of godliness! *God manifest in the flesh.*"

We cannot but confess that this is a subject which transcends human comprehension, which reason cannot fathom. But while this is true, what the light of reason fails to do, the light of Divine revelation does accomplish, and if we have this illumination we shall *know* what it is unnecessary and impossible for us to explain. Many things there are, which though inconceivable to the human mind, are none the less facts.

The omnipresence and omniscience of God, do we comprehend? Yet we believe both.

The mystery of our own threefold being, body, soul and spirit. How do these three consist in one person?

Our life, here in this world; the after life; and again the life beyond. What do we know of this except by revelation of God?

To Him we turn to enlighten our darkness in regard to the great mystery of His Being. Blessed be God that He not only created the light of the day in the beginning, but that He sent the "Light of the world," His second Self, to give us the Light of Life eternal, to guide our souls to Himself!

We have no knowledge of this world, of ourselves, and of the life to come, other than by the revelation given us of God by the Spirit through His servants, and crystallised for us in the Scriptures of Truth; therefore these are alone our guide in this quest.

The chosen people of God, Israel, strenuously oppose the belief that "the Eternal is not one," an *absolute unicity*, yet their Scriptures, given by Himself, are a testimony against them.

They base their faith on the passage in Deuteronomy vi. 4:—

"Hear, O Israel, the Lord our God is one Lord," but—the Hebrew word here used for "one" (אֶחָד) has not the sense of *absolute* unity, but of *compound*, and in truth the passage teaches more a *Trinity* than an *absolute* unity, and could be rendered: "*The Lord, our God; the Lord—one.*"

This was understood by Maimonides, who, when composing the second article of the Jewish Creed, by which he intended to inculcate the doctrine of an *absolute* unity, avoided the use of the word *אֶחָד*, substituting for it *אֵל*, which is *never* used in the Old Testament to express the unity of God.

Had this been indited by Moses, directed by the Spirit of God, it would certainly have conveyed the sense of the absolute oneness of the Divine Being, but it is a human contravention of His truth.

Long before this passage in Deuteronomy was written, or spoken, from the beginning, God made Himself known as a unity—three in one—whence probably the trisagion "*Holy, Holy, Holy, is the Lord Almighty,*" the thrice repeated "*Holy.*"

This number three for the Persons of the glorious Trinity is so fixed only because no trace of more than three can be found in all the Scriptures.

And these three distinct Persons are truly *One God*; in power, character and attributes, *One*; Almighty, omniscient, omnipresent.

"The Lord (Jehovah) descended in the cloud . . . and proclaimed the Name (or character) of the Lord. . . .

"The Lord (Jehovah), the Lord, a God full of compassion and gracious, slow to anger, and plentiful in mercy and truth;

"Keeping mercy for thousands, forgiving iniquity, transgression and sin: and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and the fourth generation" (Ex. xxxiv. 5-7).

One perfect, holy character, will, and purpose in three distinct Persons. This has been so little understood that God, the Father Almighty, has often been represented as wrathful and vindictive, while the Son of God was depicted as all tenderness and compassion, and the Holy Spirit has scarcely been recognised at all. If this were so there would truly not be *One* God as the scriptures teach—but *God is One*, and His Name (or character) *one*.

The glorious Trinity has worked since before the foundation of the world for the salvation of man from the ruin by the Fall, which omniscience and foreknowledge knew would come.

Love sought to recover the lost, but *justice* cannot clear the guilty.

Man could not redeem himself, for all alike are involved in the fall of the representative head of the race.

Love has secured the satisfaction of justice. "Lo I come, in the scroll of the Book it is written of Me, I come to do Thy will, O God, Thy law is within my heart."*

The Blessed second Person of the Trinity stooped to take on Him the form of a servant, and become *man*, the second representative head of mankind—obedient where the first had failed; speaking only the words of the Father in Heaven; doing His deeds, and dying at last, a sacrifice for sin, that so there might be forgiveness for all who sought it.

The Holy Spirit, third Person of the glorious Trinity, invisible, but ever present, working the while through the ages, and after the ascension of the Lord Jesus being sent forth by Him to carry on His work on the earth, guiding, counselling, strengthening and teaching His disciples, inspiring and dwelling individually in every believer to this day.

Thus in perfect harmony the Trinity is *One* to save rebellious man.

Of God the Father Almighty we read that "He dwelleth in the light which no man can approach unto, whom no man hath seen, or can see, to whom be honour and power everlasting." But thrice during our Lord's life on earth His voice was heard bearing witness to Him, that He was His beloved Son: "This is My beloved Son, hear ye Him."

The Son of God.

An "anointed" One (Messiah), deliverer and King, was promised from the time of the Fall: "*The seed of the woman to bruise the serpent's head*" (Gen. iii. 15).

From the titles given Him, and the work ascribed to Him, as well as from the plain declarations of Scripture, it is evident that he must be a Divine Person.

Isaiah ix. 6, 7.

"A child is born, a son is given; Government upon His shoulder; His name *Wonderful Counsellor*, the *Mighty God*, the *Everlasting Father*, the *Prince of Peace*."

Psalms ii.

"My Son."

"The kings of the earth set themselves against *The Lord*, and against *His anointed*. . . . I will declare the decree: *The Lord* hath said unto Me, *Thou art My Son*. . . . Kiss the Son lest He be angry. . . . Blessed are all they that put their trust in Him."

* Psalm xl. 7, 8.

Jer. xxiii. 5, 6.

"A Righteous Branch."

His name "The Lord our Righteousness."

Ps. xlv. 1-6, 7.

"O God."

"Thy throne, O God, is for ever and ever; the sceptre of Thy Kingdom is the right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Ps. cx. 1-3.

"The Lord said unto my Lord, sit Thou at my right hand until I make Thine enemies Thy footstool. . . . Thy people shall be willing in the day of Thy power, from the womb of the morning; Thou hast the dew of Thy youth."

Zech. xiii. 7.

"The man that is My Fellow saith the Lord of Hosts."

"Whose goings forth have been from of old, from everlasting" (Micah v. 2).

Israel cavils at the thought of a Son of God, though their scriptures abundantly evidence the fact; but is not the relation of the Son of God to the Heavenly Father one infinitely beyond and only faintly figured by the material relation between father and son on earth? God is Spirit and eternal, the Son absolutely One with Him in Being, character and purpose. To work out the redemption of man He humbled Himself to take hold of man's nature and be born the Son of Man.

Israel, whose birth as a nation was a miracle, born of a barren woman over ninety years of age, by the will of God, who delayed the fulfilment of the promise full twenty years, perhaps with the very intent of training the father of "the faithful" in faith, and to teach his descendants to expect the yet more astounding miracle of the birth of a Divine man born of a virgin to be their Redeemer and King. Should Israel doubt that He who caused Sarah to bear Isaac in her old age, could cause a pure virgin to give birth to the Son of God when He assumed human nature? Is anything too hard for the Lord?

This Blessed second Person of the Trinity, ever working in the Old Dispensation for the redemption of Israel, often appeared in human form to the patriarchs, to Abraham, Jacob, Moses, Joshua, Gideon, Manoah, Isaiah, Daniel, Ezekiel, to the two last named in vision, as man upon the throne of God—as man endowed with universal rule by the Ancient of Days. He is called "the Angel of Jehovah," or "the Angel of the Face," or "Presence," and "the Angel of the Covenant."

Of Him God spake to Moses: "I send an Angel to keep thee in the way and to bring thee unto the place which I have prepared.

Beware of Him and obey His voice, provoke Him not, for He will not pardon your transgressions, for My Name is in Him—the incommunicable Name" (Exod. xxiii. 21).

A very solemn utterance relating to the coming of the Angel of the Covenant—the Lord—was spoken by Malachi (Mal. iii. 1, 2), the last of Old Testament prophets:—

"The Lord whom ye seek shall suddenly come to His temple, even the Messenger (Angel) of the Covenant. . . . But who may abide the day of His coming? and who shall stand when He appeareth?"

The references yet given have only concerned a plurality of Persons, but there are others which can be cited which distinctly refer to three Persons.

In Isaiah lxiii. we have God the Father in the 8th verse, the Angel of His Presence in the 9th, and the Spirit in the 10th.

"For He said, surely they are My people, children that will not lie; so He was their Saviour. In all their afflictions He was afflicted, and the Angel of His presence saved them. . . . But they rebelled and vexed His Holy Spirit."

Is. lxi. 1: "The Spirit of the Lord God is upon Me" is a prophetic forecast of the scene which took place at the baptism of our Lord, when there was the voice of God and the Spirit, in the form of a dove, alighting upon Christ.

Isaiah xlviii. 16: The Messiah who in verses 12 and 16 calls Himself the First and the Last, and the "Creator," says: "And now the Lord God, and His Spirit hath sent Me."

The Spirit of God.

"The Spirit of wisdom,
understanding,
counsel,
might,
knowledge,
fear of the Lord" (Is. xi. 2).

Instructed Moses and the elders of Israel (Num. xi. 16, 17, 25), Joshua (Num. xi. 25), David (Chron. xxviii. 11, 12-19), the prophets (Nehemiah ix. 30).

The Spirit of God came upon Azariah to encourage King Asa to put away idolatry from Judah (2 Chron. xv.).

The Holy Spirit's work seems to be principally on the heart, mind and spirit of men, unseen but powerful as the wind; and the hope for Israel and for the world entirely rests on the sure promise that the Spirit shall be poured upon us from on high (Isaiah xxxii. 15).

Ezekiel in vision saw the dry bones of Israel spread in an open valley, and was bidden to prophesy to them. As he did so the dry bones

drew together (apt picture of what is actually taking place in our day), sinews and flesh covered them, but there was no life. He was then bidden pray that breath and life might return, and they rose to their feet an exceeding great army. Then the word came to him, "Prophesy and say to them: Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put *My Spirit* in you, and ye shall live; and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord" (Ezek. xxxvii. 12-14).

While there is not a single passage of Scripture which teaches the *absolute* Oneness of God, it is an interesting fact that the Hebrew name for God most generally employed in the Old Testament Scriptures is in the *plural*.

This is the word *elohim* (*elohim*). A Jewish writer has objected to this, that it does not prove a plurality of persons because "*elohim*" is associated with verbs in the singular, as in Gen. i. 1: "In the beginning God, "*Elohim* (*plural*) created" (*singular*). But the writer was either ignorant of the fact, or wilfully ignored it, that there are numerous instances where the *plural elohim* is connected with *plural* verbs, adverbs and adjectives. Twenty-one such passages may easily be found in the Old Testament. Only seven passages of the kind will be cited here.

Gen. xx. 13: Abraham, speaking to Abimelech, King of Gerar, said: "And it came to pass when God caused me to wander." The Hebrew, literally translated is: "When the Gods they caused me to wander," the verb "caused to wander" being in the *plural* as well as the substantive "*Elohim*." Such an expression from the mouth of Abraham, the founder of monotheism, is very remarkable.

Gen. xxxv. 7: "Jacob built there an altar and called the place El-beth-el, because there God appeared unto him." Literally, this reads, "because there the Gods appeared unto him; the verb "appeared" being also in the *plural*.

Joshua xxiv. 19: "Joshua said: Ye cannot serve the Lord, for He is an Holy God." Literally, "for He is Gods who are holy ones; the personal pronoun "He" being *singular*; *Elohim plural*, the adjective and verb also being in the *plural*.

1 Sam. iv. 8: "Woe unto us! Who shall deliver us out of the hand of these mighty Gods?" Here the adjective "mighty" corresponds in the *plural* with "*Elohim*."

2 Sam. vii. 23: "What nation is like Israel, whom God went to redeem for a people to Himself." The words literally read: "whom the Gods went"; the verb, as well as "*Elohim*," being in the *plural*.

Psalms lviii. 11: "Verily there is a God that judgeth in the earth." Literally, "There are Gods who judge the earth"; the verb "judge" agreeing in the *plural* with "*Elohim*."

These passages, with the others not quoted, are a sufficient reply to those who contend that the Old Testament teaches the doctrine of an absolute unity.

There is little reference made in this paper to the New Testament which sheds so much light on this subject, revealing the Life, Work and Teaching of the blessed Son of God, our Saviour; the Love of God, and the Work of the Holy Spirit—one verse may be cited which brings the Trinity most clearly to sight in one brief sentence: "The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you all."

Since the Fall of Man, God (the Father, the Son and the Holy Spirit) the Trinity has worked for the restoration of communion between heaven and earth.

The Lord's last outpouring of prayer on the eve of His betrayal, in the presence of His disciples, reveals how great was His yearning to see this communion established. He pleads for all who, *in all time*, should believe in Him.

"That they all may be *one*, as Thou, Father, art in Me, and I in Thee: that they also may be *One in Us*. . . . The glory that Thou gavest Me, I have given them; that they may be *one*, I in them, and Thou in Me, that they may be made perfect in *One*" (John xvii. 20-23).

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . .

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii. 1, 2).

"Heirs of God and joint-heirs with Christ" (Rom. viii.).

"And they sang a new song, Thou art worthy . . . for Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. v. 9).

Journeys in Hungary.

BY ROBERT FEINSILBER.

ON arriving in Carlsbad I had to keep my bed for a week, but many visitors, old acquaintances, Jews and others, came to my room for Mission literature. I was unable to converse with them, but the nurse helped by distributing some literature for me. When I was up again I walked on the Promenade and into the Jewish cafés so as to come in contact with the Jews.

I need not tell you that Carlsbad this year is overfull with Jews from all parts of the world; even from China, Japan and South Africa. Most of them do not even know Hebrew or the Old Testament. The European Jews are the most accessible to converse with on religious questions. I met some Jews who were here last year. These old acquaintances gave me some opportunity for mission work, and we sat for hours and hours with New Testaments in our hands speaking of Christ and the Jews.

I arranged two meetings in different coffee-houses without seeking permission of the police. These meetings were social meetings, and many sat at their tables and had their coffee or other food. After one meeting we had a very long conversation, in which a Catholic priest took part. He seemed to love the Jews, but I imagine that he himself was of Jewish origin, as he knew Hebrew.

A well-known Zionist leader also joined in the conversation, and openly declared that the solution of the Jewish question is to be found in Zionism. I let him speak for about ten minutes, and then I stood up and gave an address on Christ, the Nazarene, the King of the Jews. Zionism is manufacturing a golden key by means of bankers, corporations, and funds, but this golden key will never really open Zion for Israel. The Jewish Chaltzim may colonise, but this will not truly help Israel. Christ and Israel are inseparable. The whole Bible points out that Israel without Christ is a Goluth (a nation in exile); Christ belongs to Israel and Israel belongs to Christ. All Christendom is a confusion of confessions and sects. When Israel and Christ are united, Christendom will disappear and the true church will be regenerated; Jews will become real Christians (Christ followers), and the Christians will become real Israel.

After two meetings, many of the Jews thanked me for what they had heard. I saw tears in the eyes of the priest who shook hands with me, saying: "I fully agree with what you have said; may our Lord hasten the time that Christ and Israel become one, then will also my Catholic Church and its members be regenerated."

I had many visitors in my room the following days for our literature, and putting questions to me, some very stupid and beside the mark.

When I had finished the first part of my cure I left for Marienbad, which place is also overcrowded with patients. Here is quite a different class of Jews. The richest people stay here, but no poor Jews are to be seen. I had some difficulty with the police on account of giving away literature without permission. They asked me to communicate with the Budapest police about my doings there, after which they told me they were not against my distributing mission literature, but cannot allow any meetings to be held. Of course, I started at once to get in contact with the Jews. The coffee-houses were crowded with dancing and gambling Jews. It was like hell, where people are not accessible any more with the Gospel.

I looked for the synagogue, where I found only a few Jews, who are paid to be there, and pray for the dead, during the summer. I gave them some of our literature, and said I would try to come another time. They told me of the quiet coffee-houses and restaurants, where I might find earnest Jews, and I took my way there. Here I found, as in Carlsbad, one miracle-working Rabbi from Alexandrown, Poland, with his group of Chassidim, but it was impossible to speak to them. One of the Chassidim said he had known me for many years, but he dare not speak with me openly; if I told him my address he would try to come some evening, and he did so the next day, having a cup of tea with me. We conversed for more than two hours, and he told me, what I never knew before, that all "wonder" Rabbis are looked upon as kings, and the discipline of the Chassidim is like that of soldiers, they have to take an oath to be true to their orders. Nobody must know that he has made us a visit; all think that he is taking a bath and an hour's rest.

Some years ago he got from me our edition of Mr. Levertoff's "Son of Man," and "Paul," and since that time he has been a secret believer in Christ.

"For twenty years I have been with the 'wonder' Rabbi, and never experienced such love as I have from you, dear brother." He said on our way to his place, that there are many secret believers in Christ among the Jews he comes in contact with, and the time seems to be not far distant when a Revival among the Polish Jews will take place.

The following day I tried to distribute our mission literature in the Jewish restaurants, and had very interesting conversations. I met a wealthy Jew from Bulgaria, who remembered when dear Mr. Baron and myself, about twenty-five years ago, preached from the Epistle to the Hebrews. He said our testimony was like bells ringing in his ears, therefore it must be the truth, which never ceased to speak

to his soul. He asked for our literature, and was, during the whole time of my stay in Marienbad, my helper in seeking fresh opportunities to reach the Jews. Here I worked till I had to return to Budapest.

On the train, in the same car in which I travelled, an elderly Jew of the better class was travelling with his wife. At midnight the Jew became very ill, and the other passengers in that car had to go to another, and only his wife and I remained with him, she helping with some medicine, and I reading him some Psalms and words of our Lord Jesus. For a little he seemed to be better, then he kissed his wife and asked her to leave him and myself alone. For about fifteen minutes he was telling me of all his life. He handed me some documents and asked me not to leave him until he died, even if I had to stay with him for days in Vienna. His wife then came back, and for an hour or more I read to them about the Passion of Christ our Lord.

Arriving at Vienna, his house physician was summoned by 'phone to come immediately to the station with a motor-car. After an hour's time he arrived, and we, with the sick gentleman, drove for nearly one hour to some Sanatorium. On the way the poor invalid asked me to put my hands on his eyes and to pray aloud that his wife and the physician might hear. During the prayer this dear man died in the faith of our Lord Jesus, as I hope. His wife was so broken that she had to be left in the Sanatorium where her husband had been brought, and till his burial. I had to remain one day in Vienna to witness before the police of all that had happened during the last twelve hours. How remarkably the Lord guides the steps of His servants to guide others to the better world.

I had to continue the cure, and returned to Carlsbad after a little for some weeks, and hoped to do some mission work also in Franzensbad. Every day there are new Jewish faces to be seen on the streets and in the restaurants and coffee-houses.

Work in Palestine.

BY PASTOR L. ROSENSTEIN.

DURING my work of three-and-a-half years in Palestine I have realised that it was the will of the Father in Heaven that I should proclaim to the Jews the near return of Jesus Christ in glory. Hundreds of people have heard this, and with but few exceptions, have expressed the wish, "May this soon come to pass!"

Almost immediately after I sent off my last account of work I was speaking about the Passover Lamb, and told my hearers that

without Jesus the celebration of Passover had no meaning, was indeed valueless. And, secondly, that since He came into the world of whom it was said, "If any will not hearken unto My words which He shall speak in My name, I will require it of him" (and this is again Jesus), all Jewish interpretations of the Old Testament which are apart from Him (Talmud, Raschi, Ramban, etc.), are worthless. Mere talk about faith is of no good. Since Jesus has finished the work of redemption, faith means nothing less than this: "I believe myself eternally lost, but my sins are atoned for before God by Jesus." It is not true that the Shechinah withdrew from Jacob; the opposite is proved by

his blessing of his sons, when by the Holy Spirit he prophesied: "Until Shiloh come."

April 25th.—Speaking with a young man from Lemberg, others soon gathered round me. The subjects of conversation were, the true character of Christendom, the Inquisition, and why it is that so much attention is always directed to Israel. I said, God does not take back His word; in Jesus the promises are in no wise withdrawn, but rather strengthened. True, the Christians do not



PASTOR AND MRS. ROSENSTEIN.

fulfil the law—the only man who has ever fulfilled the law, and the only one who could do so, was Jesus. He is the end of the law. By the Holy Spirit this glorified Saviour dwells in the hearts of those who believe in Him, and He in us fulfils the law; that is, through Him we are always enabled to live according to the will of God. He is our Life; without Him we can do nothing.

On May 2nd, I first spent some time talking with a small group of people, but later with a truly noble soul whose faith is firmly fixed in God, but who needs more instruction as to the Person of the Lord Jesus. I spoke with him of the present crisis in Palestine and Tel-Aviv as being of a truth only a word from God: "Hitherto shalt thou come, but no further," which is written over all attempts of Israel to over-

come stumbling-blocks in their way without God and repentance. Then, secondly, unless this change of heart is experienced by Israel, there still remains for the nation a last furnace of purification to be endured. No Jewish literature, except the Tanach (Old Testament) and the New Testament, can give teaching of any worth for all mankind. All that is of utmost value for us is fulfilled in the Person of Jesus. Since Jesus was officially rejected by the people of Israel, the only friends of Israel who *continually* make intercession for their people are those who are truly believing Jewish Christians. God has turned His face away from Israel.

May 3rd.—A large company gathered about me, principally elderly and old folk. Jews were passing by whom a long-coated Jew called to join us, saying: "Only think of it; this missionary requires us to repent because we have rejected Jesus. As regards the theory that Jesus is merely a legendary person, he asks us *who* and *where* the Messiah is, who should have come before the destruction of the second temple." My neighbour began to insist that my question should be fully and clearly answered. One of them expressed himself thus: "How can it be that in the course of so many centuries our wise men should not have discovered whether Jesus were the true Messiah or not?" I answered that Moses before his death, speaking with reference to the time of the end, said that the Jews would be a foolish people. To which I simply added, "I cleave to Him who shed His blood for me, and for all men, and through Whom I have received forgiveness of my sins." And so I left them, who remained a long time together disputing over the matter.

May 4th.—A young man who was sitting by me in the open air, a child's carriage beside him, I found to be truly believing in God, and recognising the Tanach to be the Word of God. In conversation with him, I said, as I had the day before, that the present crisis was none other than the Divine intervention, "So far, and no farther." Israel lived thoughtlessly, as if nothing terrible had ever occurred, indeed as if it had the right to criticise others instead of practising self-examination and repenting. Meanwhile one of the other party called to him, "Have you heard that the Messiah ought to have come before 2,000 years ago?" The consequence was that a great company gathered. Now there was much to say, and to hear, and many questions to answer.

May 5th.—I had a wonderful time with a number of people who came together. A Talmudist stated that for some forty years or more before the destruction of the second temple, no high priest had gone into the Holy of Holies. To which I replied that it would have served no purpose for one to have done so. The second temple was only built in order that the true Messiah should come to it at the time appointed. A reverend looking old man asked how could it be thought,

if Jesus were the Son of God, that God would suffer Him to be crucified? "If otherwise," I said, "how would the word be fulfilled: 'It pleased the Lord to bruise Him. He hath put Him to grief, when He shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand'?" (Isaiah liii. 10). A quiet spell ensued on this.

The experience of many days following may be summed up in the words, I had much to do. One man expressed the opinion that Christians themselves were unbelieving. During the war every minister prayed the same prayer against the enemy with his people. I felt impelled to testify to them of the enmity to Jesus which is in their own hearts. I heard one man speaking quietly to a few others: "It really does look as if it is only the return of Jesus which can help us."

On May 25th a large company gathered, and one of them spoke in a remarkable manner about John Huss. I said, "What a difference there is between Jews and other peoples. The Czechs are proud of their God-given national heroes, while Israel rejects the very Son of God who came to them. On this a conversation followed lasting an hour and a half.

May 31st.—The characteristic feature of the last days of work has been that each time one man took the lead in speaking, and discussions arose to which the others present, very many, both old and young folk, listened. Repentance was principally the theme. I told them that God looked for Israel to repent, especially those living in Palestine. "How is repentance to be shown?" was asked. Reply: "In that we truly understand what our sin has been." "Why does not God send us prophets?" I answered: "The least in the Kingdom of Heaven is greater than John the Baptist, but John, according to the words of the prophet like unto Moses, was the greatest of those born of women. *I am now a prophet* to you—no man can mediate between my soul and God; only Jesus can be Mediator, and He is so."

June 9th.—To-day has brought wonderful opportunity for testimony to Christ. A young man called me to him. His wife was surprised to hear that the "Nazarene" was yet to come again, and was advised to study Daniel ix. and Ps. cx. An orthodox old man listened respectfully to what was said, and was eager for salvation, especially wanting to hear about Jesus. "Why," I appealed to the meeting, "Why do you not rely upon and believe the word of the Lord that He will be the help and refuge of all who are in need, who put their trust in Him?" One present put the question to me: "All living are sinners before God; if all the Jews are such now, *all without exception*, why does not the Messiah come, who, according to your doctrine, must come if this is the case with Israel?" I replied to this: "There is no Jew, be he the most important Rabbi, who now has forgiveness of sin. Righteousness signifies the condition of being justified before God, not the giving of a few piastres to the poor."

By request to define how a missionary would address himself to a Tartar, I said he would tell him, "You are a sinner. Mohammed cannot help you, but Jesus has died for you also"; and said further: "What you have to say about missionaries I cannot deal with; my business is to cry to you '*Repent*.' The present crisis is matter for politicians, and men of profound thought—an unsolvable riddle. It is of God, who is love. God's will is that the Jewish people should repent and become a blessing in the earth. All the conditions of the Jews during all the past centuries since they rejected Jesus heap up a tremendous call for God's wrath; the cardinal sin of Israel is their rejection of Jesus from that day to the present time."

June 19th.—Someone called me: "Adon, Adon (Sir), come here." Saying that there is but one "Adon" (Lord), who sits at the right hand of God, Jesus Christ, I went to the speaker. Some were opponents, who brought objections to make. One man said: "A fool believes everything." "But," I replied, "the Lord upholdeth the simple." This man after a time gave up opposition and kept quiet. The second was composed and friendly, and spoke of Protestantism, the Papacy, etc., and also of Hillel, the elder. I said to him "For us there does not exist this Hillel—'hasaken'—the orally transmitted Talmud is of no authority, and is merely a confusion of conflicting views, therefore cannot possess authority. Jesus possesses the sole legitimate authority. The little good to be found in the Talmud may well have had its origin in the New Testament."

The third opponent was an old long-coated Jew, who said: "I am not of the simple, ignorant people, the Amharazim." I said, "Those are Amharazim who, because they will not follow Him, of Whom it is said: 'Him shall ye hear,' are, without being aware of it, filled with the spirit of Satan." "Can you prove to me from actual life the value of faith?" he asked. "Yes, I can do so," and from experience of daily life in Tel-Aviv I was able to give proof of the mighty significance of faith rooted in the hearts of people.

A Brief Retrospect—a Year's Work in Paris.

BY E. MEYER.

A YEAR of our work in the Metropolis of France now draws to a close, and looking back on the manifold experiences of this comparatively short space of time, I can but lift up my heart in praise and joyful thanksgiving to God, in view of the wonderful manner in which He has prepared the way for me to take up this work among my people in Paris, and helped me during this time of its com-

mencement and encouraged me to look forward, in full assurance that He will continue to bless the work and multiply the tokens of His faithfulness, grace and power to the salvation of precious Jewish souls, and to the glory of His own most precious Name.

I may be allowed to give a short account of the three departments of our work in Paris, to enable our friends to share in our joy for what has been accomplished by the Lord, and to pray with us that the difficulties which are connected with such a new commencement may be overcome.

I.—THE WORK AMONG MEN.

We had arranged to have four Gospel meetings during the week, and we had placards and invitation bills printed, the first written in Yiddish and being fixed on the walls of houses in the Jewish quarters, and the latter being in French and Yiddish, and distributed in the streets, which gives occasion for some testimony to be given here and there, as open-air meetings are not allowed in France. However, when the seed sown, by God's grace, began to germinate, it proved necessary to have one of the four weekly Gospel addresses altered into a kind of Bible meeting, for those who need to advance in the knowledge of the Word.

In my address at the Annual Meeting in London, which was published in the last No. of this magazine, I mentioned the fact that the Lord had led some young Jews into the truth concerning Himself. I wish to add here that these, whom I carefully follow, observing their course, are persevering in faith. One of the party took a longer time to study the prophecies of the Scriptures with what he learned of their fulfilment from us, but since the conviction of the truth of what had been told him took hold of him, a true awakening of heart came with it. The outward conditions are difficult with some, and they need both to pray themselves, and to be prayed for.

II.—THE WORK AMONG WOMEN.

Our friends will remember that Miss Juvelius, who carried on Miss Stenius' work among our mothers, has left us and returned to her country (Finland). As soon as Miss Juvelius told us of her intention, we sought to find a suitable successor, which was by no means an easy task. A Christian lady was needed who knows how to talk to Jewesses, and to face all the difficulties of such work. But the Lord, Who knows all about the need, and Who is superior to all difficulties, brought us in touch with a Swiss Christian lady, who had already worked among Jewish children and women in Roumania. This lady, Miss Brugger, felt led to ask us whether we could use her in the work. Miss Juvelius was still with us at the time, so Miss Brugger was able to be introduced into the work by her, and for a few weeks they worked together. I am

sure she is indeed the one whom the Lord has prepared for us, and I would ask our friends to remember her work before the Lord. Thus we are making a fresh start also in this part of the work, and we trust the Lord will bring new visitors to our mothers' meetings, as some of the old ones have discontinued coming owing to different circumstances.

III.—THE WORK AMONG CHILDREN.

Miss Brugger and my son will share in this part of the Mission. We are going to divide the children into groups of boys and girls, and my son, who has already been helping for some months in the children's classes, feels encouraged to take charge of the boys. We had intended to make an excursion with the children before the beginning of the summer vacations, as we did last year, but when we met them at the given hour, the weather was so unsettled that we preferred to take them to our hall, and there some happy hours were spent in play, whilst outside a deluge of rain was pouring down. The children enjoyed the time very much, and behaved quite prettily. After giving them a modest meal of bread and cheese, biscuits and cherries, which they very much enjoyed, those of them who had attended the meetings most frequently received useful things as prizes.

Once more I want to thank our friends who help us with their prayers. We have to do with a prayer-hearing God, Who is able to do exceeding abundantly above all that we ask or think, for the sake of the Name of Him Who is the brightness of His glory and the Good Shepherd of His sheep.

An Answer to a Question

Made in a letter in the July No. of this Magazine.

By E. M.

THE prophet Ezekiel speaks of "Gog, the land of Magog" (xxxviii. 2), as John does in Rev. xx. 7-9, making use of names repeated in Ezek. xxxix., where it is said that the Lord "will send a fire upon Magog; after that Gog, the Chief Prince of Mesheek and Tubal, and all his bands will have fallen upon the mountains of Israel" (vv. 1-4). It is also said by John that the nations "Gog and Magog," deceived by Satan, having "compassed the camp of the saints about, and the beloved city, will be destroyed by fire" (Rev. xx. 8, 9).

Though there are points of resemblance between these prophecies, and some dissimilarities, these are of far less moment to us than the

startling, stupendous fact that even a thousand years of infinite blessing, peace and prosperity, will have so little permanent effect on the hearts and consciences of men, that Satan will again succeed in deceiving them and inducing them to wage the most terrible war the world will ever experience.

The question arises, why God, who through His servants the prophets, has given such glorious details of the character of the Millennial Kingdom, is almost entirely silent on those events which immediately after will shake terribly the nations of the earth before the final judgment so solemnly described in Rev. xx. 11-15 occurs.

I believe the answer to be, that in the Old Testament the object God had in view is to show how man fell, and how utterly powerless he is by his own efforts to recover his fall. At the same time God reveals how, from the very beginning, in His infinite wisdom and grace, He has prepared the way of recovery in the appearance of His beloved Son, the Lord Jesus Christ, who should be the deliverer of the fallen race of Adam. From the very time of the Fall of Man, by symbol and by promise God speaks of "The seed of the woman," the "Lamb of God," who would accomplish the work of redemption and establish His eternal kingdom of peace and righteousness. The purpose of God is illustrated from Abraham to the last prophet Malachi in the history of His earthly people, chosen of God in Abraham, right on to the time of the Millennial Kingdom in which will be fulfilled all that God had in view when He chose this people for Himself. This I believe to be the reason why events which follow later are mentioned, if at all, somewhat obscurely.

I would just add that there is another plan of God which in the Old Testament is mentioned with the like mystery, but is fully revealed in the New Testament. It concerns another "chosen people" of God during the long period of Israel's being set aside as a consequence of their rejection of their Redeemer King. It is the mystery spoken of by Paul (in Eph. iii. 3-6), "which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit—that the *Gentiles* should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel."

The early Church were amazed to learn that the Spirit of God had also been poured out on Gentile believers, and the Apostle James, illumined by the Holy Spirit, shed light on the prophecy in Amos ix., explaining that, during the time that Israel should be sifted among the nations, God would select out from these nations (the *Gentiles*) another people for His Name (Acts xv. 14).

Paul also, writing to the Romans xi. 25, says that "blindness in part has happened unto Israel *until* the fullness of the *Gentiles* be come in," and Luke, recording the word of the Lord Jesus Himself,

writes: "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

Here, at last, appears that people obscurely spoken of (Deuteronomy xxxii. 21) who should "provoke Israel to jealousy"—a foolish nation who should anger them; who, in Isaiah lxx. 1, are again brought into notice: "I am sought of them that asked not for Me: I am found of them that sought Me not: I said Behold Me, Behold Me unto a nation that was not called by My Name." From among all nations a nation is called forth—"a chosen generation, a royal priesthood, a peculiar people" (1 Peter ii. 9) appointed "to offer spiritual sacrifices acceptable to God by Jesus Christ."

This is the Church which was a "mystery" of the Old Dispensation, the solution of which was made by special revelation to the Apostle Paul in the early days of his apostleship. In the great Day to come she must answer as to the use made of the treasure entrusted to her (1 Cor. vi. 10-15). For true believers and faithful service, there is the judgment of reward when the Lord comes in His Kingdom (2 Cor. v. 9, 10; 1 Cor. iii. 10-13).

For Israel, there comes the solemn Day when the Judge will be the Lamb of God, Who gave His life to ransom man from the power of Satan.

The Day of grace may soon end. There is yet mercy and forgiveness through the beloved Son of God, who "poured out His soul an offering for sin," for all who truly seek forgiveness. It is still ours to testify of forgiveness, peace and eternal life by the precious blood of that Sacrifice, of which all the sacrifices offered by Israel of old are but types and shadows.

Extracts from Letters from Miss Cohen, Jerusalem.

July 1st, 1927.

"DEAR MRS. BARON,—

"I do not believe in pacifying my people as many do, and then say, 'Oh, these people, always begging!' Begging is a loathsome practice. . . . I do not give away money to those who beg. I buy groceries in the winter for the children, and I generally investigate the case before I give even groceries. Then from time to time I buy a bale of unbleached calico, and have shirts for the L.J.S. boys, or bed-garments, made by the poor widows, for which I pay so much per piece if properly sewn. The bed-garments are for the sick women in hospital.

"I am educating Shulamith to rescue her from the street and its evil consequences. She has one more year at school, and then I hope she will

go as probationer into the hospital and learn a profession. Of course, one aims at conversion, but that is God's work through His Holy Spirit.

"Rifka is still with me. Now that she has regular work and is earning sufficient to keep herself, I have asked her to look out for lodgings elsewhere. She is a nice girl, but like Gains of old, she 'cares for none of these things.' Has no religion, is just nationally *eine Yudin*, which she takes great care to impress upon me."

July 13th, 1927.

"MY DEAR MRS. BARON,—

"Just a line to set your mind at ease about my safety. We had a very bad earthquake shock on Monday afternoon, and a good deal of damage to houses, and many casualties in Jerusalem in certain parts of the Old City and in the suburbs, but Nablus has suffered most. What a loud call to repentance from God, but few only are concerned. The self-same night Halutzim and Halutzoth marched past singing rowdily and caring not that so many have suffered. There is a wave of great indifference at the present time. Of course I took the opportunity to bring home to some of the patients God's power to destroy life and property, and the need to be prepared. One young fellow, who had just read the paper, said the Goim must be much worse than we, for they suffered most—referring to Nablus. I have not heard how far Safed has suffered."

August 9th, 1927.

"The chief event of last month was the earthquake and the several minor shocks since. This has been the chief topic of conversation with my people, and it has given me the opportunity of warning them of God's greater judgments which are still to come.

"Some of my dear people possessing still the self-righteous spirit have found cause to proclaim their so-called goodness, because those who suffered most through the earthquake were Moslems.

"The heat has been very trying, so that visiting has been difficult; also on account of some houses being rendered unsafe through this shock, many have had to move out again almost immediately after they had moved in at the Moslem New Year. As landlords had suffered, tenants could not reclaim the rent which had been paid in advance, and it is hard on the poor; but I believe relief is being given.

"Yonah has been to see me, but I am sorry to say she has not improved, and is not willing to settle down in a quiet home.

"I had Mrs. Z. staying with me for a time. I believe she is truly trusting in the Messiah for her soul's salvation. She is committing to memory quite a lot of scripture.

"Another Mrs. Z., a dear woman; she is groping for the truth and for peace of heart, but she is very critical of the lives and conduct of professing Christians. Both these women have had a sad past.

"The other young people are most irregular. It is just here a little and there a little, and I pray the Lord of the Harvest Himself to give the increase.

"A young Hebrew Christian—my namesake—is staying with me. She has finished her training at the L.J.S. hospital, and also her maternity course. Now she is employed by Government on district work. Her heart, though, is in the Mission work, especially among children. We must pray that the Lord may lead her into the right path. She is not able to help me, as she is at work all day, except Sundays.

"Rebecca is not well again, poor girl. She comes to me in the mornings to help me in the house. In the hospital the work goes on as usual. Some are interested, but none are really feeling the need of a Saviour. One man informed me the Messiah will come after thirty years, then Israel will become good. I answered, but *you* may not be living then. What then? Where will you be?"

"It is a long time since I have been able to do anything in the out-patients' department. Terrible confusion and pushing. One can do nothing.

"Have you any suitable literature in German? I have come in touch with some Austrian Jews who can read German better than Yiddish or Hebrew.

"I hope you are keeping well and not doing too much.—Yours affectionately,
ROSE COHEN."

Summer Work in the East End.

BY J. H. LEWIS.

LOOKING back on the summer work at our headquarters in the East End, we are bound to praise God for many tokens of grace given to us in our gospel work of our dear Lord Jesus as the promised Messiah and Saviour.

Owing to the fewness of Jewish visitors in this season, it was decided to close the Reading Room during the months of June and July, and use the time more fully in visiting the Jewish quarters elsewhere.

Good quantities of literature have been given away, some in the streets, especially during the dinner-hour, and some left in Jewish homes. Doing this we have had many precious opportunities of speaking with individuals about God's way of salvation.

In the open-air meetings outside our Hall, and particularly on Sunday evenings, the Lord has enabled us to witness to thousands of people, mostly Jews, about the vicarious work of our Lord on the Cross.

In Hare Street, Brick Lane, I gave away a small quantity of literature. In one shop, a cabinet maker's, the man was very friendly. He complained of the great struggle he has to maintain his family. I called his attention to Gen. iii. 19: "In the sweat of thy face shalt thou eat bread," and explained that the cause of the groaning and travailling in pain and sorrow, and separation from a God who loves us, is sin, which has occasioned the fall of man. Since that unspeakable tragedy man has been helpless, and at his very best he is powerless

to rise to his former state and to have sweet fellowship with the Holy God, Who alone satisfies the longing soul.

I called his attention to the promised Messiah, who has already come, as it was predicted, to seek and to save men from their sins and to restore them to God. By this time his wife and boy entered, listening to the Word. "Speaking about God," said the woman, "my little girl who is now in school, says that there is no God. If she were here, you would have failed to answer her questions."

It was sad indeed to hear this. However, I praised God for the opportunity I had, and before leaving I reminded the poor parents of the immense responsibility that lies on their shoulders in relation to their children. Truly these people need our earnest prayer.

The man in an oil shop became very excited when I proposed speaking on the subject of the Messiah. "For me there is no God," he said; "the Bible does not interest me; it will not help me in the least." So spoke the benighted man in an excited manner. His son and daughter were present, who appeared rather grave and seemed to listen attentively while I explained the reason why God chose Abraham and his seed, and that, from them, Israel, came the Messiah, our blessed Lord Jesus of Nazareth.

I spoke to the father very earnestly, pointing out the absurdity of his behaviour, and exhorting him to become more sober-minded and to seek God's pardon. It was sad, but thank God for the testimony borne to them.

On the Tower Hill. Usually masses of people gather here during the dinner-hour. The Lord helped me to witness to quite a good number about the saving grace of the Messiah, and that there is no salvation apart from Him, in whom all prophecies of Israel's blessing culminate. My audience was very attentive. One man accepted a Scripture booklet, "The Way of Salvation," and Isa. liii., saying in a pleased manner, "I am very interested in these."

In a fruit shop I met a very respectable Jew, with whom I had an interesting talk about the purpose of Messiah's coming.

He admitted, when I told him that man by nature is separate from God and through sin has lost the privilege of having sweet communion with the Holy God. I told him only through the Messiah, who is the new and living Way, can we be restored to our former state. These words seemed strange to him, but he was attentive. "I must be frank," he said: "There are times when I wish very much to be better than I am. I don't frequent the synagogue because I see much sham and false profession there. I long to please God, but I seem to have no power to satisfy my longing heart." I read Rom. vii. 9-25. The owner of the shop and his wife (Gentiles) and others who came in at the time, listened. I urged the young man to search the Word of God, assuring him this will inevitably be for his blessing.

In Birmingham.

By J. H. LEWIS.

A REVIEW of our twelve days' experience among the Jews in Birmingham gives cause to praise God for grace and help given during this time. It will not be saying too much if we cite the words, "We have not observed the wind nor regarded the clouds," but in season and out of season have testified to the saving grace of our blessed Lord Jesus the Messiah, and have also left a good deal of literature in private dwelling-houses and Jewish places of business, as well as sending a good number by post. Among these latter we sent a quantity of Isa. liii. in Hebrew and English, with the title "The Sinners' Substitute," and Hebrew Gospels and tracts to several Rabbis (about 800 altogether).

We had a very trying experience these few days, but blessed be God for the cheering and comforting words that our labour is not in vain, because it is in the Lord. For He Himself said, "Go ye; lo, I am with you alway, even unto the end"; "Be strong and work, for I am with you, saith the Lord of Hosts."

We count it a great privilege to be used in service for our Lord, who has done so much for us, and repeat the words of the sweet singer: "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."

The following are some of our experiences:—

Observing a Jew sitting near in a tram, Mr. Newmark and I entered into conversation with him. On his enquiry who we were, and what we were doing, we told him that we are Hebrew Christians, and that we are seeking to witness to our people about the promised Messiah who has come already in the person of our Lord Jesus. "You have a very difficult task before you," said the man. It's true, but we count on the Almighty God, whose work it is we are doing, and who said, "Is anything too hard for the Lord?"—all things are possible with Him. He seemed to be frivolous, and treated the subject slightly. "The Bible," he remarked, "is only stories for children." We urged him to interest himself in the Word of God, but he would only be humorous and jocular. We told him that we ourselves are in earnest, and that our message is good news for sinful men, and that we have not time for frivolous talk, and read to him a part of Isa. liii.: "whether he would hear or forbear." We were very grateful to God for bringing us in touch with the man, for he became rather interested at the end, and willingly accepted some literature and gospels.

In Gooch Street we left a good many booklets in places of business. In one shop I had a very profitable conversation with the man. He was very thoughtful and listened with interest while I spoke with him

about the deplorable condition of the Jews. "Our people," said he, "have not yet solved the national problem; many of them are leaving Palestine; a great number would be glad to return, but have not the means. A friend of mine bought some land, but he now very much regrets having done so, and would prefer to sell it again and return to his native land, but can get no one to purchase it."

I gave him a brief outline of Jewish history. How God chose Israel, but how Israel has again and again rebelled against God, and so frustrated words of blessing spoken by His holy prophets, and finally have rejected "the prophet like unto Moses," who came as it was written of Him, so that he had to bid them farewell with the pathetic and solemn words: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," etc. Forty years after this Jerusalem was taken by the Romans, the temple burned, and Israel scattered for an exile lasting twenty centuries to the present time, among the nations, and without rest to the sole of her feet.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from June 1st to August 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. | | | | | | | |
| June 1. | 176 | Pub., 208. | .. | 2 | 10 | 0 | June 13. | 206 | .. | 30 | 0 | 0 | |
| " 1. | 177 | .. | .. | 1 | 1 | 0 | " 13. | 207 | Pub., 25. 6d. | .. | 0 | 10 | 0 |
| " 2. | 178 | .. | .. | 3 | 16 | 4 | " 16. | 208 | (Hounslow) | .. | 2 | 1 | 0 |
| " 2. | 179 | .. | .. | 2 | 0 | 0 | " 16. | 208 | P. | .. | 1 | 0 | 0 |
| " 2. | 180 | .. | .. | 0 | 4 | 6 | " 16. | 209 | Pub., 25. 6d. | .. | 0 | 7 | 0 |
| " 2. | 181 | .. | .. | 1 | 0 | 0 | " 17. | 210 | .. | .. | 0 | 3 | 0 |
| " 3. | 182 | .. | .. | 2 | 0 | 0 | " 17. | 211 | .. | .. | 5 | 0 | 0 |
| " 6. | 183 | Postal Mission | .. | 1 | 0 | 0 | " 20. | 212 | .. | .. | 149 | 6 | 8 |
| " 8. | 184 | P. | .. | 1 | 0 | 0 | " 20. | 213 | .. | .. | 2 | 12 | 0 |
| " 10. | 185 | Pub., 25. 6d. | .. | 2 | 2 | 6 | " 20. | 214 | 25. 48; Pub., 25. 6d. | .. | 1 | 2 | 5 |
| " 11. | 186 | .. | .. | 1 | 4 | 6 | " 20. | 215 | .. | .. | 0 | 10 | 0 |
| " 11. | 187 | .. | .. | 2 | 14 | 0 | " 20. | 216 | .. | .. | 5 | 0 | 0 |
| " 11. | 188 | .. | .. | 1 | 10 | 0 | " 20. | 217 | Pub. | .. | 0 | 3 | 0 |
| " 11. | 189 | Pub. | .. | 1 | 2 | 8 | " 22. | 217 | Pub. | .. | 0 | 10 | 0 |
| " 11. | 190 | .. | .. | 0 | 10 | 0 | " 22. | 218 | .. | .. | 5 | 0 | 0 |
| " 11. | 191 | .. | .. | 0 | 10 | 0 | " 22. | 219 | .. | .. | 21 | 11 | 11 |
| " 11. | 192 | Representative Mis- | .. | .. | .. | .. | " 24. | 220 | .. | .. | 6 | 0 | 0 |
| " 11. | 193 | sonary in Palestine | .. | 20 | 0 | 0 | " 24. | 221 | .. | .. | 2 | 0 | 0 |
| " 11. | 194 | .. | .. | 1 | 1 | 0 | " 24. | 222 | .. | .. | 1 | 2 | 0 |
| " 11. | 195 | .. | .. | 1 | 0 | 0 | " 24. | 223 | 25; Pub. | .. | 0 | 12 | 4 |
| " 11. | 196 | Pub., 25. | .. | 2 | 5 | 0 | " 24. | 224 | .. | .. | 1 | 3 | 6 |
| " 11. | 197 | .. | .. | 1 | 0 | 0 | " 25. | 225 | Assoc. (Hampstead) | .. | 20 | 0 | 0 |
| " 11. | 198 | .. | .. | 5 | 0 | 0 | " 27. | 225 | .. | .. | 3 | 0 | 0 |
| " 11. | 199 | Readers of The Chris- | .. | .. | .. | .. | " 27. | 226 | .. | .. | 2 | 0 | 0 |
| " 11. | 200 | tian, per Morgan & | .. | .. | .. | .. | " 29. | 227 | .. | .. | 1 | 5 | 7 |
| " 11. | 201 | Scott | .. | 9 | 7 | 6 | " 29. | 228 | .. | .. | 2 | 14 | 11 |
| " 11. | 202 | .. | .. | 0 | 10 | 0 | " 29. | 229 | .. | .. | 0 | 19 | 11 |
| " 11. | 203 | Pub. | .. | 0 | 10 | 0 | " 29. | 230 | .. | .. | 0 | 10 | 0 |
| " 11. | 204 | Pub. | .. | 1 | 0 | 0 | July 1. | 231 | Pub., 25. 6d. | .. | 10 | 2 | 6 |
| " 11. | 205 | .. | .. | 3 | 3 | 0 | " 1. | 232 | .. | .. | 0 | 10 | 0 |
| " 11. | 206 | C. | .. | 1 | 1 | 0 | " 1. | 233 | .. | .. | 0 | 5 | 0 |
| " 11. | 207 | .. | .. | 1 | 0 | 0 | " 1. | 234 | .. | .. | 0 | 5 | 0 |
| " 11. | 208 | .. | .. | 1 | 0 | 0 | " 1. | 235 | .. | .. | 2 | 0 | 0 |
| " 11. | 209 | .. | .. | 1 | 0 | 0 | " 1. | 235 | Pub. | .. | 0 | 2 | 6 |