

## CM.

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before us Messiah's character as the servant of Jehovah, who came to work out a righteousness and salvation for man (Zech. iii. 8), it also reminds us that He is the beautiful and glorious *Branch of Jehovah* (Isa. iv. 2)—Son of God as well as Son of Man.

And has this prophetic picture been realised in Christ?

Within the veil, as our Righteousness and Representative, with our names ever engraven on His heart, is our glorious Lord Jesus ever appearing in the presence of God for us. With His own infinitely precious blood, He entered into the holiest of all; not like Aaron, to appear and withdraw, but to *abide* a Priest for ever over the house of God. We have not only a High Priest (Heb. iv. 14), but a *Great High Priest* (a title incommunicable to any other) that is, passed into the heavens, Jesus, the Son of God.

With heart full of infinite and Divine love and compassion, and touched with the feeling of our infirmities, He prays that our faith fail not, and is ever engaged in ministering grace and help in every time of need. "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous," "Who ever liveth to make intercession for us."

And it is in *Royalty* that He exercises His Priesthood. He is a Priest *on His throne*. "When He had by Himself purged our sins, and entered into the heavens, He sat down on the right hand of the Majesty on high, angels and authorities, and powers being made subject unto Him."

For not to mention the eternal glory of the Divine Son of God, and to speak only of His mediatorial Kingship, because He humbled Himself, and became obedient unto death, even the death of the cross, God hath highly exalted Him, and given Him a name which is above every name; that in the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

It is thus that the Epistle to the Hebrews, the central argument of which is the *Priesthood* of Christ, opens, first of all, with an unfolding of His glory as King and Heir of all things, crowned with glory and honour, set over the works of God's hands, all things put in subjection under His feet. The glory of Jesus is first made to pass before us as "being made *so much better than the angels*"; *than Moses*, who was servant over the House of God, as well as king in Jeshurun; *than Joshua*, who led Israel into Canaan. This, the Apostle does in order to fix the mind of the Hebrew Christians on the greater glory of Christ's Priesthood over the Aaronic, from the ministry and ritual of which they were being excluded.

"See," he says, in effect, "you have a Royal Priest, and His Royalty elevates His Priesthood. He who represents you in the

presence of God has *kingly* authority and power. As King, He is able, and as compassionate High Priest, he is willing, to save unto the uttermost. Aaron failed to obtain a righteousness for you for the want of which himself he could only enter into the Most Holy Place once a year, and even then he dared not look at the glory of God lest he die; but your Priest is Melchizedek, King of Righteousness, of power and authority to dispense to you righteousness and grace, wherefore you can come boldly and draw near in full assurance of faith by 'the new and living' way which He has consecrated for you, to the very throne of grace."

Aaron made intercession for Israel, and had the names of the twelve tribes engraven on his breastplate, which he wore on his heart; but Christ's must be an omnipotent and prevailing intercession, for He is the King of Glory, the Son whom the Father always heareth.

Thus is our Lord Jesus ever portrayed in the New Testament—a Royal Priest and Priestly King. The Lamb is on the throne; the Man, as man's mediator at the right hand of God. He who was slain and hanged on a tree as our sacrifice hath "the God of our fathers raised and exalted with His right hand to be a princely (royal) Saviour (priest), to give repentance unto Israel, and the forgiveness of sins." (Acts v. 30, 31).

So did the Apostle testify from the commencement. Yet we need to be reminded that of these two aspects of Christ's character, it is His *Priesthood* which is most prominent now. He is King, and therefore His Priesthood is royal; but the kingly prerogatives He doth not yet exercise; the visible display of His glory and the outward manifestation of His kingdom we do not yet behold; for what is meant by Christ's Kingship and reign in Scripture is not merely the place of power which He now occupies at the right hand of God. Christ is "King of the Jews."

Like Melchizedek, He is also to be in a literal sense King of Salem, which is Jerusalem, for the promise is yet to be fulfilled: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever and of His Kingdom there shall be no end."

And not only in Mount Zion over Israel is His reign to extend, but "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Now He sits on the throne of His Father in heaven, but soon He will be in possession of His *own* throne, on which He will grant the privilege of sitting to all who, like Himself, have overcome the world (Rev. iii. 21).

In title, the kingdoms of this world are already His, for He has been invested with sovereignty over them by the Father on His ascension, who crowned Him with glory and honour, and set Him

over the works of His hands; but He is yet "waiting" or "expecting" (Heb. x. 12, 13), until all His enemies be made His footstool, before He enters into the actual and visible administration of His kingdom.

Soon the Royal Priest will reappear from the presence of God in heaven, and then His *Kingly* character will be more prominent. On His head will be many crowns, and on His thigh a name written, "King of kings and Lord of Lords."

## New Year Portents.

THE year 1927, just ended, has been heavy with portents of world disaster, of judgments to come.

"The thing which hath been is that which shall be," and miracles, say some, are but things which have been magnified into signs and wonders. But strange so say, people who lived in the days of miracles found that plagues ordinary to a certain season of the year, suddenly assumed deadly proportions exercised upon their river, their possessions, their cattle and their own persons, each succeeding phase of torture coming upon them and ceasing by the command of the God of Israel. When finally in every house the first-born lay dead, the first-born of cattle also, a great wail arose in the land, and king and people were more than willing to let the people of the God of Israel go free.

If earthquakes have been a yearly record through centuries, they are yet recorded as to be signs of the days preceding the second coming of the Lord, and at that Day "with increased and terrible violence effecting great changes on the earth's surface, such as the cleavage of a mountain, creating a passage by which the waters of the Mediterranean will rush and, passing Jerusalem, plunge into the Dead Sea, and on to the Persian Gulf" (Zechariah xiv. 4, 5, 8; Ezekiel xlvii; Isaiah xxxiii. 20, 21). Earthquakes also will elevate the country about Jerusalem.

A heavy toll of life has been taken this year in many countries of the world by cyclones, earthquakes and floods. Where figures are obtainable it is estimated that over 107,000 people lost their lives, and about 8,000 were injured; this does not include disasters where no figures of loss of life were reported.

"The year 1927 will probably rank as the worst in modern history for the havoc that has been wrought by nature. No particular reason can apparently be assigned by experts for the

violent storms that have occurred in Europe, America and the East, nor can any explanation be given for the severe earth disturbances that have occurred in Japan, Russia and other parts of the world."

But they who believe in the finger of God and know that He is about "to arise and to shake terribly the earth," know that these things are by His command. From "*The King's Herald*," a Cape Town paper, from which the quotation made above was taken, the following "year's record" of disastrous occurrences to September last is also copied.

*South Africa* appears to have been immune from the ravages of shocks and floods. Her worst visitation being the entire absence of rain in the drought-stricken areas of the Cape, where unfortunately great loss and suffering has been, and is yet being experienced by the farmers and other families.

*Japan* experienced the greatest loss of life as the result of earthquake upheavals. America is not much better off in the matter of damage done to property from the flooding of the Mississippi Valley. The overflowing of the famous river reached the proportions of a national calamity when 9,000 square miles of country and millions of acres of valuable crops were destroyed. Over 200,000 people were rendered homeless.

*England* and the Continent experienced gales and serious flooding in many towns. Few countries seem to have escaped the visitation of disastrous gales.

## THE YEAR'S RECORD.

The following is a formidable list of disasters caused by cyclones and flooding since the beginning of this year:—

*January*.—Slight earth tremor at *Cape Town*.

*Jan. 24th*.—Earthquake shocks in *Southern Norway*.

*Jan. 25th*.—*Scotland*. Severe earth tremor all over the country.

*Jan. 28th*.—Severe gale of 100 miles' velocity sweeps British Isles. Fourteen persons killed. Considerable damage at Glasgow, where over 100 people were injured.

*February 14th*.—*Jugo-Slavia*. Nineteen earthquake shocks recorded in 20 minutes. Thousands of houses collapse in Bosnia, Herzegovina and Dalmatia; 600 lives lost.

*Feb. 16th*.—Serious snowstorm in *Japan*.

*Feb. 16th*.—More earthquake shocks in *Jugo-Slavia*.

*Feb. 17th*.—Earth tremors at *St. Helier's, Jersey, St. Malo, Cherbourg, Glanville and Caen*.

*Feb. 28th*.—Further shocks in *Jugo-Slavia*.

*March 5th*.—Cyclone at *Madagascar, Tamatave destroyed*; much damage to shipping. Eighteen deaths.



March 7th.—Floods in *Argentina*. Eleven deaths.

March 9th.—Earthquake in districts of *Tamba, Tango, and Tojama, Japan*; 3,274 dead, 6,734 injured, 70,000 homeless. Thousands of houses and 1,359 factories destroyed. Town of *Mineyama* chief sufferer.

April.—*Mississippi floods*. Worst flood disaster in history of America. Millions of acres of land under water; 200,000 people homeless. Total loss estimated at £100,000,000. Forty towns involved.

April 14th.—Earthquake in *Chile and Argentina*. Eight killed and 50 injured. Number of houses demolished.

May 23rd.—*China*. Earthquake in *Kansu Province*. Dead estimated at 100,000. Three cities wiped out. One town (*Tumentse*) was completely destroyed through being enveloped by a moving mountain.

July 8th.—Cloudburst in *Saxony, Germany*. 200 lives lost. Country devastated south-east of *Dresden*.

July 11th.—*Palestine* earthquake; 160 dead, 420 injured. Much damage to buildings.

August.—Severe rainstorms in *England*. Wettest August for many years. Extensive damage by flooding.

Aug. 17th.—Earthquake in *Turkestan*; 34 killed, 72 injured; 500 houses in town of *Namangan* destroyed.

Aug. 25th.—Earthquake in *Formosa*; 40 killed, many injured, and 200 houses destroyed.

Aug. 28th.—*Atlantic* storm, the worst for fifty years. On coast of *Newfoundland* 50 vessels lost, 33 deaths. Liners experienced terrific crossing.

Aug. 30th.—Fierce gale at *Cape Town*, with damage.

September 7th.—Earth tremors at *Kampala, Uganda*. Lake *Victoria, Nyanza* much agitated all day.

Sept. 12th.—Three separate violent earthquake shocks on the *Ukrainian, Crimean and North Caucasian coast of the Black Sea*. Houses collapse at *Sebastopol*.

Sept. 13th.—Renewed earthquake shocks at *Yalta, Sebastopol and Sunferopol (Russia)*; 13 killed, 358 injured.

Sept. 13th.—*Mexico*. Tidal wave and storm swept over 1,000 miles, from *Gulf of Tehuantepec* to *Gagmnar*. Many killed, hundreds injured, thousands rendered homeless.

Sept. 13th.—Tidal wave and typhoon disaster in *Japan*. Worst for 40 years. Dead estimated at 3,000. Many towns and villages swallowed up by water.

Sept. 24th.—Fifty people killed and 5,000 houses destroyed by a cyclone which swept through *St. Louis*. Insurance experts estimate the damage at £15,000,000. The cyclone lasted only five minutes

and when it had passed, *St. Louis*, a city of a million people, looked as if it had sustained a severe bombardment. Motor-cars in the streets were lifted and hurled hundreds of feet. A furious rain succeeded the cyclone, followed by outbreaks of fire among the ruined buildings. An area of six miles was devastated. *Granite city, Madison, and Vainer*, were also struck, and residences suffered. Death roll probably 100, injured 1,000.

England has suffered slightly in comparison with other countries.

November 11th.—From *Scotland* to *Germany* and *South France*, Europe has experienced a storm which traversed a thousand miles and caused much disaster. Great floods swept the valleys of the *Rhine, Moselle and Saar*, the latter river rose from 9 ft. 3 in. to 24 ft. Terrific storm occurred in *South France*.

The date of a very terrible seismic disturbance recorded at the centres of observation some few weeks ago escaped noting, and apparently the actual place of its occurrence has not been certainly ascertained; in all probability it was submarine.

If these things are "the beginning of sorrows," they are not the end; there are still more, and worse, to follow, but they speak the best of all messages of confident hope to all who look for their Lord's return in power and great glory, when *Israel* shall look on Him and believe, and "be saved in the Lord with an everlasting salvation," and all the earth shall break forth into songs of rejoicing and praise.

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More startling and more terrible even than the convulsions of nature, are other signs of evil, like unto those of the days preceding the flood, and later the overthrow of *Sodom and Gomorrah*. The enemy has indeed been busy, sowing tares even among the wheat. Modernism in the universities, in all secular teaching and in the churches, is bearing fruit as it needs must, in denial of *The Truth* for some new thing of man's invention, wherefore it comes that "peace is being taken from the earth."

Where every man is a god unto himself there must result tyranny of the worst order; spiritism, lawlessness, disregard of life, suicide and murder; the absence of purity in family and social life; the mad pursuit of pleasure to drown thought; the love of brutal and degrading forms of sport; the horrible irreligion of our schools of learning, where covert and open atheism is at work, and the hateful systematised attempt to pollute the minds of even infants with infidelity; this in *America*, if not yet in our land. All these proclaim aloud that the Day of the Lord's return, and of judgment is nigh at hand. "Because iniquity shall abound the love of many will wax cold." "False prophets," great signs and wonders, "if possible to deceive the very elect. Watch therefore."

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

"Thereupon will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm xlv. 2, 3).

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The year 1927 had its own peculiar trials for us all of the Hebrew Christian Testimony to Israel, owing to the new conditions resulting from the Home-going of our revered Director. We have needed strength sufficient for each day, and in our weakness to lean hard upon God, "Who daily beareth our burdens." His words spoken to Moses bring comfort and strength to us, as to so many other of His servants: "Certainly I will be with thee" (Exodus iii. 12). "I will be with thy mouth" (Exodus iv. 12).

This has not meant immunity from trial for servants thus encouraged. Moses cried in bitterness of heart not many days after the promise was given: "Lord, wherefore hath Thou so evil entreated this people? Why is it that Thou hast sent me?" (Exodus v. 22). It meant rather a growing knowledge of God, His faithfulness and His power, until Moses ceased to resist His will, and embraced it. At first he was stumbled by the *increased* suffering rather than the deliverance to his people, not understanding how that these same sufferings but hastened the fulfilment of the promise, giving occasion for repeated manifestations of the Almightyness of the Living and true God, the God of Israel, in judgment on the gods which were no gods, and on the King of Egypt, who in his pride thought to oppose His will; these being necessary precursors of deliverance. But the deliverance followed, and Moses and the children of Israel sang, "I will sing unto the Lord, for He hath triumphed gloriously. . . . The Lord is my strength and my song, and He is become my salvation."

Throughout their pilgrimage, they who are called as Moses was to lead and teach others, discover in themselves the same insufficiency, the same weakness, and the same characteristics as he in those among whom the service must be done, but they that wait upon the Lord shall renew their strength—certainly He will be with them—their labour is not in vain in the Lord." We would earnestly ask the prayers of our friends that God will guide, strengthen and impel each one of the workers, abroad and at home, in their service for Him among Israel through this new year of 1928; and for health and strength to be given them.

And we will pray also for you, dear friends, who so kindly minister to the work, bearing it on your hearts before God, that in all cir-

cumstances of joy and grief, in service for God, or in the difficult daily walk through this world this new year, you may have experience of the presence of God with you, fulfilling all your need and giving peace to your souls. May His blessing be upon you and upon your families.

F. BARON.

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## The Annual Meetings for Prayer for the Winter's Work.

THE Annual Meetings for Prayer, to seek God's help and blessing on the work of the coming winter, and for Israel generally, were held in the Mission House, 189, Whitechapel Road, E.1., on Tuesday, October 18th, at 3.30 p.m. and 6.30 p.m.

In the afternoon, Pastor JAMES STEPHENS, M.A., presided, and Mr. JOHN ROTTENBERG gave an Address.

THE CHAIRMAN said: I have repeatedly, in former years, occupied this position, and have become familiar with what the occasion calls for, but I feel to-day the lack of the strengthening influence afforded me in those former years by the presence of our beloved late Director, Mr. Baron. There was in his being with us not only a gracious attractiveness, but a special worth in our meeting. But, as we have sometimes heard it said, God buries His workers, or otherwise translates them, but carries on His work. And so in that we are to-day gathered as we are, there is an indication that God is still at work, moving our hearts, in connection with this Testimony to Israel.

We may well be thankful that dear Mrs. Baron, though in such frail health, has been able, through God's enabling, to come to this meeting. We have her presence, to our comfort and advantage. We are sorry to be without the presence, on account of serious illness, of one who has this work greatly on his heart, a member of the Advisory Council, Mr. Sang. But we have with us other fellow-members of the Council, Mr. Lewis and Mr. Line. We trust that besides these, whose presence is indeed valued, we shall have with us the presence of the Great Master of assemblies, wherewith this meeting shall be for the furtherance of His work in Israel and for the glory of the great Name of our Saviour.

There was in the very first Apostolic Hebrew Christian testimony to Israel, evidence and proof given that Jesus of Nazareth, who had been crucified, had risen from the dead, to be alive and in

authority and power for evermore. That testimony summed itself up in this: "Let all the House of Israel know assuredly that God hath made that same Jesus whom ye crucified Lord and Christ." This must ever be the great subject matter of all testimony to Israel. The object must be not simply to claim an eminent place for what is called Christianity, but to give evidence and proof that Jesus Who was crucified is not only alive but is, in fact, the Lord and Giver of life and the only way to the Father. It is of Him that there is the gift of the Holy Spirit: and it is by the Holy Spirit that the testimony can be with power and with true effectiveness and that men of Israel can be brought to look to Jesus exalted for the priceless gifts of repentance and forgiveness of sins. When the witnesses to Israel bear witness in the power of the Holy Spirit, unbelieving Jews may still be impressed unto beholding the Son and believing on Him.

It was a Hebrew Christian who, while chosen and appointed to be the Apostle to the Gentiles, and while faithful to that whereunto he was appointed, was always insistent on this: That the Gospel testimony should always be "To the Jew first." He was not oblivious of unloveliness in many of his fellow Jews, nor was he forgetful that many were animated by a like spirit with those who crucified the Lord of Life; yet his heart went out to them with a great unquenchable love, and in his missionary journeyings he ever resorted to the synagogues. He affirmed in the spirit of loving devotion: "My heart's desire and prayer to God for Israel is that they may be saved." He himself exemplified that which he inculcated on his junior fellow-labourer, Timothy, to whom he gave the exhortation "in meekness instructing those who oppose themselves." In the midst of the reasoning, arguing, debating that might be inevitable in certain cases of contact with Jews, there behoved to be in view of possible opposition and hostility, a gentleness of firmness and a boldness that was unassuming.

This apostle, Paul, this lover of fellow-Jews—while yet fulfilling apostleship to Gentiles, was evidently intent on being, in all his movements, subject to the directing, controlling Hand of God. He found himself not only "forbidden of the Holy Ghost to preach the Word in Asia," and "suffered not" to go into Bithynia, but also "assuredly gathering that the Lord had called" him to preach to the people of Macedonia. He had a readiness of mind in availing himself of God's guidance. May we not pray that the brethren and sisters of this Mission should have a like readiness of mind; a keen, humble, reverent consideration and discernment of how God would have them take steps, day by day, in testifying to their fellow-Jews?

Among other instructions to his beloved son, Timothy, the Apostle included that of being whole-hearted in the things which pertained to his fulfilling well the work which had been put into his

hands. He wrote: "Meditate upon these things, give thyself wholly to them." It was advice or instruction that has pertinency for God's witnesses to this present hour. Whole-heartedness becomes well those who bear true witness concerning our Lord.

As testimony to the people of Israel in especial marked the Apostolic service, so (we take it) should it mark the Christian service of these days. Does not God will it so? For though Israel is under His chastening rod still, as a nation, and is estranged from God, and scattered, yet are they thought of by God, in accordance with His Covenant with Abraham. Did He not say, even while speaking to them in words of warning and judgment, "O Israel, thou shalt not be forgotten of Me?" May we not see His unforgetting mercy, in some little measure, in His raising up such a Testimony as this, and in maintaining it thus far? May it be further seen in His enduing His servants here with His Holy Spirit, and making them His instruments of work of lasting blessing among Jews!

Two prayers were offered from among the audience, and the hymn "God of eternal truth and grace," was sung.

THE CHAIRMAN: I may remind you that besides the brethren and sisters who work from this centre, there are brethren in Berlin and Paris, in Hungary and Palestine. You expect, naturally, when Palestine is mentioned, that reference should be made to Mr. Rosenstein. Happily, he is in England for a short season, and is with us to-day. We desire specially to commend him while he is here. Mrs. Baron speaks with joy of his services for the Lord among Israel.

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Mr. JOHN ROTTENBERG: Dear Christian friends, I wish two things this afternoon. In the first place, I wish that I were not a Jew—just for this afternoon. I feel that if I were not a Jew it would be much easier to speak about the Jews and the Jewish world.

Secondly, I wish that I were not a missionary among the Jews—this would also make it much easier. But it was not mine own will to be a Jew, it was the will of God. It was also not my will to be a missionary amongst the Jews, but also the will of God. When I wrote to Mr. Baron about my ordination, he replied: "I am very glad to hear of it; but I am more glad to know that we have been foreordained to the ministry of God. This is the reason why we are missionaries, because we have been foreordained of God to be such."

I feel encouraged to speak here this afternoon for many reasons. First of all, I am glad to see here Pastor Stephens, who has been almost a lifelong friend of Mr. Baron. I am also encouraged by the presence of the friends who are here this afternoon, and above all, to know that the Spirit of God, who has always been present at these meetings, is here now, also.



I will give you a very brief outline of the work in the summer season. But before I do that I would like to make just a few remarks.

Such expressions as "the ancient people of God," or "the nation of the last days," are not Biblical expressions. In the Bible Israel is called "the everlasting nation," and this is how we must regard Israel—the everlasting nation, that is of the past, the present and the future. To us who are engaged in this work, Israel is not merely an object of admiration or subject for eschatological discussion. Israel is the "beloved for the fathers' sakes." "We love Israel."

I am not anxious about the future of Israel, for we have the promise of God, and His promises are yea and amen; but I am very anxious about the Jews of to-day. Our love for Israel does not prevent us from deploring their ungodliness and sorrowing over their rejection of the Prince of Life. Because we love our people, we are not blind or indifferent to their sins and vices. It is because they are our people that we are prompted from day to day to lift up our voice like a trumpet and shew our people their transgression and sins.

Just a few words about the work itself. This past year has been one of the most difficult years in the history of the Hebrew Christian Testimony to Israel. As Hebrew Christians, and as missionaries amongst Israel, we have to fight the good fight. It is a continual warfare. As long as we had Mr. Baron in our midst, as we have already heard this afternoon, he was indeed a tower of strength and great encouragement to each and everyone of us in this centre and also abroad. But he is not any more with us. We would, none of us, be so selfish as to desire him back simply for our own good. But we miss him. It makes our work very, very difficult. We may, perhaps, have leaned too much upon him and ought rather to have leaned upon God, than we have done. God took him from us, so speaking to our souls, I will take him to Myself, now you must lean upon Me. It is much better to lean upon Him, because He is Jehovah, the Unchangeable God, and because He is this, we, as a Hebrew Christian Testimony to Israel, are not destroyed. We still exist, and work to His glory and His honour.

I can testify this afternoon that where difficulty abounded, grace did much more abound, and by grace we are what we are. His grace which was bestowed upon us was not in vain. I cannot imagine what the Jewish mission throughout the world would be without the Hebrew Christian Testimony to Israel, which has been an influence in the past among them all. Many Hebrew Christians all over the world, and many Jewish missionaries in time of distress or perplexity, have sought counsel and encouragement of the Hebrew Christian Testimony to Israel, composed only of Hebrew Christians.

Thus, the loss of the Hebrew Christian Testimony to Israel would be a serious one for Jewish mission work in general.

Secondly, about our meetings. I was invited to a Jewish meeting the other day, not of a religious kind, and purely Jewish. The meeting was announced for 8 o'clock in the evening. I was there in time, 8 o'clock, but when I entered the large hall I found nobody. I was the only one; there was no audience. So I said to the man who was outside, "Is there no meeting to be held?" He said, "Yes." I said, "The meeting was announced for 8 o'clock." "Yes," he said, "if we want to have a meeting at half-past nine, or ten o'clock, we announce it for eight o'clock." As I had promised the speaker, who invited me, to be present, I could not leave. So I waited on. It was half-past nine before the meeting began, with perhaps a dozen people present—a dozen Jews. The speaker was a man very widely known through the Jewish papers and, notwithstanding all the advertisements, and the fact that he was a Jewish writer, there were only about a dozen people present at this meeting. Afterwards, the Secretary of the Education Committee came to me and apologised, complaining that the Jews are not interested "in anything serious." I said, "What do they take interest in?" "In four things," said he. "First of all, in racing, horse-racing, dog-racing. Secondly, in gambling and card-playing. If we arrange a dance, then they come to it. And fourthly, they will go to the moving pictures. Those four things are the main interests of the Jewish youth of to-day." So we think we have reason to thank God and to praise Him for the meetings that we have here. The meetings are not what we would like them to be. We would certainly like to have this hall packed, but our meetings are much better than the Jewish meetings which are called by the Jews themselves. Again I want to say the interest of the people in our message gives us much encouragement and cause to praise God and to glorify Him.

We hold open-air meetings at the entrance of this Hall. I want to assure you, dear friends, that to hold Gospel meetings at this place requires more than natural boldness. We have nothing to complain of about the reception which we have received. We are usually given a fair hearing. Of course, we also meet with opposition. The opposition comes from two sources. First of all, we have the materialistic Jew, who opposes us, not because he wants to have Judaism instead of Christianity, but because he is against all religion. Then we have the more orthodox Jew who opposes us. Those orthodox Jews usually listen very attentively until they are brought to Calvary, and are shown the Cross; and then the challenge comes to us, and it is usually the old challenge: "If Thou art the Son of God, come down from the Cross." The Cross that is still the offence and stumbling-block to the Jews. But Christ cannot come down

from the Cross. How, then, could we have salvation? He died for us, and salvation is only possible through His crucifixion for Jew and Gentile alike. We are determined to know nothing but Jesus Christ and Him crucified. As missionaries to the Jews, we can have no other message. The responsibility attaching to those who conduct such meetings is immense. They need to be men of ability and determination. Better that Christianity should not be presented to the Jews at all than that it should be presented incorrectly.

Our literature. A good Christian literature is indispensable—literature that speaks to the Jew exactly in the same language as that in which he heard his mother, or his father, or his teacher, speak against Christ. Our literature in this past year has gone out all over the world. We have had requests, for instance, for literature from Australia, from China, and from Poland. We get requests from Rabbis, teachers of Israel. We have, during the year 1927, enriched our stock of literature by publishing new books in English and in Yiddish.

I also want to mention a few things in which I am sure you will be interested, and which will give us subject for prayer and praise. The other day I was discussing with a Jew, other Jews sitting near us consenting to what I said. Of course, the Jew to whom I spoke objected to their consent; he did not like to see that the other Jews agreed to what we said. Afterwards, one Jew said to me, "He is always coming to my place to buy things; I am going to speak to him about Christ." I said to him, "If you want to speak to him about Christ, you must speak to yourself first of all." Then he took me aside, unbuttoned his coat and vest, and took out a New Testament and said, "I must keep this New Testament with me day and night, because my wife objects to my reading it, and many a New Testament has been destroyed and burnt; and, therefore, I keep it here and read it whenever I get opportunity."

I have here letters from Poland. For instance, I gave a New Testament to a Jew in Poland. Another Jew who visited him saw the New Testament and became interested in it, and he asked for the book to read. He could only get it for one hour, and he read it, but became so interested that he inquired where he could get one for himself, and the other Jew told him, "Write to the Hebrew Christian Testimony, and you will get a New Testament." He begged us for a New Testament and our literature, and assured us that he is greatly attached to the New Testament. He said: "I read it with a passionate love."

Then I want to remind you that this mission, The Hebrew Christian Testimony, does not baptize. It has been a principle of this Mission since its commencement, but some who have been influenced and taught by us have found baptism in the Churches, both at home

and abroad. Some of the Hebrew Christians who have been recently baptized in London, have received much of their instruction in this place, so, though we do not write of baptisms, God is, none the less, blessing our Testimony.

In conclusion, I would say there are many people who speak and write about the restoration of Israel; but they do very little to acquaint Israel with Christ. It reminds me of the Jews who built the walls of Jerusalem, and the nobles who saw the walls being built, but they did not put their necks to the work of the Lord, they themselves had no share in the work. So it is with many now who speak and write about the restoration of Israel. Israel is going to be restored; God has not cast away His people, there is a remnant, according to the election of grace to-day, and all Israel is going to be saved. But unless we pray for Israel, unless we work for Israel, we shall see Israel restored, but shall have no share in the restoration? Do not dissociate the restoration of Israel from the present work; there is connection between the two; but I am absolutely convinced that our present work will have had an influence on Restored Israel when Christ comes again.

Secondly, I would say that the Christian's golden age is not in the past, and has never been in the past. The Christian's golden age is in the future. We are looking with joyful anticipation, with hope, and prayer, watching for the coming of our Lord and Saviour Jesus Christ. The golden age of the work of God, which includes the Hebrew Christian Testimony to Israel, is also in the future. God forbid that we should be satisfied with what has already been done. No, not only must we work to realize the present aims of our leaders, the founders of this mission, among which was that the Gospel should be preached to the Jews in all the diaspora.

I ask you, dear friends, on behalf of the Hebrew Christian Testimony to Israel, to pray for our work in this city and in other cities, and also abroad, for blessing also on the literature, and to our various meetings in and outside the Hall. Again, I ask you also to praise God for what He has enabled us to do during this year, notwithstanding all the difficulties that we have had to contend with from day to day. Praise and glory be to His Name for ever!

Pastor JAMES STEPHENS, announcing the next hymn, "O sing a new song to the Lord," said: We must remember that whenever there is Gospel work done it is God that does it, in whatever language. Wherever a soul is converted, it is the work of God; it may be through the instrumentality of His servant, but we want to praise God for what He hath done.

I would like to remind you of a text. The people had been in great difficulties because of the vastness of opposing forces. They



knew not what to do, but their eyes were unto the Lord, and the Lord gave them a wonderful victory. This word came to them from the prophet: "I, said the Lord, I am with you while you be with Me." They could not take for granted that God would be with them unless they were with God. They were God's nation. They had a right to hold their own against the enemy, the invader, but if they were to have experience of God with them, they were to be with God. And the great thing for us to know is that we are with God, not in any general way, not in any vague way, but in a very definite way; and to know that we are not only God's instruments but instruments meet for His use. A great deal depends on the testimony of those who are walking with God. That testimony may come from the lips, some of the testimony, some of the words of testimony even, may be given by two different persons, and yet in only one case be with power, because the speaker is possessed with the Spirit of God. That is what we want, whether as workers in our own independent spheres or for brethren and sisters for the work abroad. This is what we want, that we may be really in a very definite sense in the mind of God, walking humbly with God, possessed with the spirit of love, and that the testimony which is given may not only be correct and accurate such as to arrest attention, but may be as the power of God within us unto eternal life.

## Notes.

*Pastor Rosenstein.*

DEAR Pastor and Mrs. Rosenstein are shortly returning to Palestine. It has been encouraging to see how much both of them have profited in health by their visit to England.

While with us, Mr. Rosenstein has taken turn in the Bible Readings and Addresses at the Mission House, and spoken with groups of men in the open air, and sometimes gone with Mr. Lewis when distributing invitations and visiting shops. His presence must have been encouraging and inspiring. He will, no doubt, be greatly missed on his return to his loved work in Palestine. He expects to leave England on December 15th.

Both Mr. Weinhausen and Mr. Meyer are passing through experience of grief. Mr. Weinhausen writes that he has probably seen his mother for the last time, being sent for after her having had a stroke of some kind. She was, however, still living when he wrote

after his return to Berlin, and even joy is mingled with his grief in that the true Light, which for so long she resisted, is breaking through her darkness. Dear Mr. Meyer's mother has already passed away, and we sympathise deeply with him in his sorrow.

Mr. Meyer's short paper on the work re-commenced in Paris in October is interesting and inspiring. A wave of opposition has been started to their work in Paris, such as we are so well acquainted with here in London. Mr. Meyer's son, and Miss Brugger, who is now helping them, share his brave spirit; and nothing daunted by indifference, and that the people seek merely those things which count for this world, they persevere in their good work and the Lord is with them.

Mr. Feinsilber writes briefly of his work in Budapest:—

"My work among the Jews is prospering, and the meetings are well attended, but anti-Semitism is growing daily. The Numerus Clausus (some restriction put upon the number of Jews admitted as students to the universities) causes a lot of trouble. Jewish students in all universities are boycotted, and very often attacked with blows and beaten with leather whips. Last year I was able to obtain admittance for three, and this year for two, young Jews into universities, for whom I cared, as to books, fees, etc.; now for some weeks they are unable to continue their studies. The Jews now keep to themselves and are intolerant of all Christian teaching.

"An old Jewish friend said to me lately: 'Go and convert these pagan murderers; then I will be the first to help you convert the Jews.'

"Every forenoon I visit the hospitals, and sometimes at night, also."

Miss Stenius is once again a member of the Hebrew Christian Testimony to Israel. The last information received from her tells of her visit to an Arab village where an earnest Christian, a late Romanist, but converted as a result of reading the Bible three years ago, is labouring successfully among his people.

She says, "I undertook two long trips, accompanied by native Christians of the same village, through a magnificent mountainous country. One of these journeys was extended to a big village beyond the borders of Palestine, in Syria, where I had interesting experiences." Miss Stenius speaks of the visit of a Jew, a man of about fifty, after her return to Safed, who is evidently well known to her, who has been much in contact with missionaries but is evidently not far on the road to faith in our Lord, for she writes:

"He loves to talk about religious, even Christian, subjects, but calls himself nationally a 'Jew,' and makes this an objection to his accepting Christ. This is a type of many among Israel in the present day."

During the summer months, and till the season made such meetings impossible, Mr. Rottenberg, Mr. Lewis and Mr. Newmark held open-air meetings outside the Mission House three times a week. Large gatherings were attracted, sometimes friendly, sometimes otherwise. At times the speakers have experienced much boisterous, insulting and rough antagonism, which has obliged them to retreat into the Mission House. These disturbances are no doubt planned by the League of Young Israelites, nearly opposite the Mission House, with direct intention to make the meetings impossible. It but proves that they are aware there is a power in the message proclaimed in these meetings.

Grace is indeed needed to continue the meetings undaunted, and to be glad to suffer shame for His Name's sake, as were the apostles in the early days of missions.

#### *Publications.*

During the months past, Mr. Rottenberg has written a tract in Polish, and also translated Mr. Baron's last pamphlet, "We have found the Messiah," into Yiddish, and we trust that both these may be greatly blessed in their circulation.

We are much exercised in mind how to keep Mr. Baron's books, which are so helpful to instruct in the Scriptures and build up in faith, on sale. We have a large number of the books, which are the property of the Mission, but quite apart from this, are of exceeding value from the living Word which inspires them, and the author's knowledge of the original Hebrew. The prayer and faith with which they were written stimulate the same in the readers, which we realise in the darkening gloom of these days of apostasy to be the greatest need of the times in which we live.

#### *Postal Work.*

We are glad to have dear Mrs. Schönberger's kind help in addressing and sending out our Mission literature, especially to South Africa. Mrs. Schönberger now lives in Bristol. In days to come we hope more may be done by the Postal Mission than is done at the present time, for this is a most important branch of the work.

One incident which illustrates this, although it was *colporteur* and not postal work, occurred in China not long since. A *colporteur*

was returning home and passed through an utterly heathen village. He presently saw one home daubed outside with red paint, on which some words had been painted. Curious to see their meaning he went nearer and, to his amazement, read the words: "In this house the One true God is worshipped, and Jesus Christ." He went in and found an elderly man sitting alone, who replied to his question that he himself had written the words. When asked how long he had been a "Christian," and to what church he belonged, both words had no meaning for him; he had never met any who believed, as now he and his family did. Briefly, his story was this: Twelve years before he had been selling his garden produce in a place many miles away and had there seen a man selling little books. Being a school-master and loving books, he was willing to buy, and obtained a Gospel of John, when the seller said: "You had better have this one" (containing the four Gospels and Acts), adding, "If you believe these books they will make you very happy." He trudged the weary way home but could not sleep till he had read his books, and was so enthralled by them that next day he dismissed his boys, saying that he had a book which he must read, and read the book through five times in succession, and it produced the effect he had been told. He then felt his wife and two daughters ought to share this same joy and they also read and were filled with joy. The books were pretty well worn out when he took a journey to the same place where he had procured them, to get more, but he saw no one who had them. Another three years passed and he was able to obtain them. He was now told by his visitor where, twenty-three miles distant, he could worship with other believers, and next Sabbath he was there. He wished for membership with the church, and was examined by its officers. Guarding against some latent heathen practices, they questioned him as to idol rites and worship; gambling, opium smoking, drunkenness, and the like. To all of which they received the same astonished answer: "Twelve years ago, when I read the little books I could no more do these things." Is not this a forcible example of the power of the Living Word? It is the Spirit in the Word which quickens. Perhaps there are other friends who, in their own homes, like Mrs. Schönberger, can help in this work.

Our Christmas evenings for the mothers and children will have taken place already, before this No. of the magazine is issued: the Men's evening on the 14th, the Mothers' on the 15th, and the Children's on the 17th of December. Years ago several interested friends were wont to add to the pleasure of these occasions by being present, especially on the day of the children's fête, when the young folk do really give of their best, delighting in the repetition of

scriptures they have learned, and singing sacred songs and hymns, which they do so well. But we grow old, and strength fails, or we live at greater distances than formerly, and this year it is too late, since the days of the fête will be past already to invite our friends to come.

Miss James, who has been so long associated with the Hebrew Christian Testimony to Israel, as Matron of the Mission House, is retiring after twenty years of faithful service, to a little home of her own in the country, where she and her sister hope to spend peacefully the remainder of their days. We have had much reason to be thankful for her services these many years and warmly wish her and her sister God's blessing and good health in their little home.

A last note, one which, of right, should be first of all—a note of praise to God, Who has cared for the work, and sent the needed help as He has seen best.

We abide by the principles of the Mission, printed on the inside of the cover of THE SCATTERED NATION, and "depend entirely on the free-wills offering of the Lord's people. No one is personally appealed to for money, and all worldly means for raising funds are avoided as being unworthy of our great Master, Jesus Christ. Our trust is in the living and ever blessed God, Whose is the silver and the gold, and in Whose hands are the hearts of His own dear children to incline and dispose them to do that which is pleasing in His sight."

Though not an endowed Mission, we prove year by year that He careth for us, and give Him thanks from our hearts for His remembrance and provision, and are confident, if true to our work of testifying untrammelled by the things which hinder, the good hand of our God will always be with us and we shall not lack His guidance and blessing. Our dear friends also we would thank, who are our Father's stewards, many of whom hearten us by gifts out of their poverty, for His Name's sake, *Whose mind* for His Israel they share. And we thank *all* for their remembrance and gifts; and the constant witness to their true sympathy by daily prayer for the work and the workers.

## A Few Letters of Friends.

SOME letters from many friends who have tender memories of Mr. Baron, and truly seek God's blessing on the work he loved and served:—

"S. India.

"DEAR MRS. BARON,

"I have long wanted to send a gift, but have been prevented by financial reasons.

"I shall be out of employment again at the end of October, but feel it laid upon my heart to send the enclosed gift of £1, confident that, in some way or other, the Lord will provide for my need, as He has met the need of the H.C.T.I. for so many years. Your late husband's kind face looks down on me from my wall (I had the small picture framed and it is a constant incentive to prayer and trust in God).

"Assuring you of my very prayerful sympathy.

"Yours in His service,

"A. E. R."

"London, W.10,

"September 20th, 1927.

"DEAR MRS. BARON,

"I have the pleasure to enclose a gift for the work of the Hebrew Christian Testimony to Israel and to cover expenses of the Magazine. We often used to have Mr. David Baron at Talbot Tabernacle when we were children, and I often wish I had been older to have understood better, but I am glad to still continue the Magazine which my father always took in.

"Yours in Christ Jesus,

"L. E."

A lady friend who forwarded a very kind gift in aid of the Mission work by the wish of a sister who was recently taken to be with the Lord, writes as follows:—

"Kingstown, Ireland,

"September 23rd, 1927.

"DEAR MRS. BARON,

"I have now the pleasure of enclosing to you £10 20s. (notes), according to the 'wish' of my late dear sister, Miss Emma R., who was taken to be for 'ever with her Lord' in March last. She was interested in your work, and used to subscribe to it. I hear you are endeavouring to carry on your own late dear husband's work. I remember Mr. Baron well—he has been in our house when we lived in Dublin—and I used to hear him speak at 'Merrion Hall,' etc.—he was such a devoted servant of God. The last time my sister and I met him was walking in the street (near St. Mark's, at Venice) in company with a friend, a doctor, I think, from Sicily. Well, now *he too* is 'with Christ,' and we *both* know that the time cannot be very long until either our Lord will return Himself for us or He will send His messenger (death), and so shall we be re-united for evermore to our loved ones gone before. I hope your work amongst 'God's Ancient People' prospers, also that your health is good.

"Yours very sincerely,

"(Miss) I. R."

A missionary friend in Morocco writes:—

"DEAR MRS. BARON,

"I have to thank you for your kind letter of January. 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 'H.C.T.I.'

"With love in our Lord and Master,

"E. C."

A dear friend near London:—

"October 17th, 1927.

"DEAR MRS. BARON,

"If I had written to you every time I have thought about you, you could never have read the letters. At the Missionary Garden Meeting, Bexhill, Sir Montague Beauchamp was the speaker. He made the remark that he would like to be speaking about Jews; but he was to tell us about the Chinese. A lady who sat beside me said to me that she wished he had spoken about the Jews; she read all she could about them, but it was difficult to get all the information she wanted. I asked her if she had ever heard dear Mr. Baron. She had not, though she knew him by name. She had never seen THE SCATTERED NATION, so I sent her the various numbers for this year. I met her again at a re-union meeting of the C.S.S.M., and she said she was most interested in them and would like to be at the meeting next Tuesday week, so I have sent her the card of invitation to remind her, with the October No. She says she has other friends who will like to read them when she has read them. She told me she is a great friend of Miss Christabel Pankhurst. I wonder if I shall be able to buy another January No. at the bookstall, for I do want to keep one; I gave my last copy to a cousin, Dr. Austin R., who wanted so much to read the little account about your beloved husband.

"It was most touching to read the account of his visit to his dear father and sister. We Gentiles cannot fully understand what it costs a Hebrew to become a Christian. I must not take up more of your precious time, except to say that I constantly pray for you and all the dear missionaries. Never shall I cease to be grateful for the privilege of knowing that great Hebrew Christian, your beloved husband—I never knew anyone so like his Master.

"Yours affectionately,

"C. A. J."

"Bournemouth,

"September 17th, 1927.

"DEAR MRS. BARON,

"Thank you for your kind reply to my enquiry. I am going through (I think, for the fourth time) your late husband's beautiful and enlightening book on 'Zechariah,' and seem to appreciate the more as I read it afresh.

"Yours sincerely,

"W. H. L. D."

From friends of many years ago:—

"Croxley Green,

"October 7th, 1927.

"DEAR MRS. BARON,

"I have just been reading in THE SCATTERED NATION, which I greatly prize, 'The Trinity.' I have a friend, 88 years old, often making a quibble of that. I must read that article to him, if the Lord will. I have a rather severe cold just now, am little fit for anything, and must be careful as I am subject to bronchial trouble. I have a friend also who declares himself a confirmed British Israelite. I want to give him your dear husband's 'History of the Ten "Lost" Tribes,' cloth 2s. 6d. Please forward this to me at your earliest

convenience. Glad to be able to enclose a gift for your good work, and 2s. 6d. for the book.

"We regularly pray for the H.C.T. and other work among the Jews. Gladly would we be with you on October 18th if we could. May you be long spared to carry on your most useful work.

"Yours in the Love of the Truth, in which Wifey joins,

"S. P."

From a friend at Hove:—

"September 9th, 1927.

"DEAR MRS. BARON,

"I can, even now, hardly realize your great loss and that of the Christian public. Only yesterday, I and Dr. Churcher, of B.J.S., on furlough, were talking of the great Hebrew-Christians, gone in to see the King, and he specially spoke of the deep teacher that your husband was.

"Yours sincerely,

"M. L. S."

"Bournemouth,

"September 16th, 1927.

"DEAR MRS. BARON,

"I now enclose P.O. 3s. 10d. for the book I asked you to kindly send me, 'The Servant of Jehovah.' I feel sure I shall very much appreciate it, as I have heard your dear husband give addresses, and was immensely pleased with them.

"Yours truly,

"H. B."

A kind friend writes:—

"October 2nd, 1927.

"DEAR MRS. DAVID BARON,

"I have long felt I should like to write and tell you how much I have been impressed by your dear husband's words and writings, and what a privilege I feel it that I heard him speak, and spoke to him, telling him of my having heard Adolph Saphir preach many years ago when I was a young girl, and have I never forgot his wonderful teaching, though at the time I could not fully grasp it. There was to my mind something so holy in the manner of both these servants of God that one very seldom meets with the like, even if spared for many years. . . .

"I hope that you will excuse my enclosing the P.O. for THE SCATTERED NATION with this little expression of my appreciation of one who was indeed 'a helper of many.'

"Faithfully yours,

"E. C. F. G."

A very kind, appreciative letter was received on October 20th from North Finchley:—

"October 19th, 1927.

"DEAR MRS. BARON,

"It is with pleasure that I enclose a cheque for the amount of my subscription to the H.C.T.I.

"The character of the work and the personality and influence of your late beloved husband have a peculiar attraction for me, and contact with the Mission through the medium of THE SCATTERED NATION, and any other means, is always a source of joy.

"Only once had I the pleasure of hearing Mr. Baron, and that was at the S.G.A.T. Conference at Highgate Road Chapel, and my regret is that I did not

know more about him, his work, and his writings, while he was with us in the flesh.

"Some years ago, a deacon of the above Chapel, visiting our little cause of truth at Finchley, said to me: 'I don't know a greater teacher of the Old Testament than David Baron, or a greater teacher of the New than James Stephens.'

"Recently, as a result of the visit of British Israelites to this neighbourhood, I received great help from 'The History of the Ten "Lost" Tribes: Anglo-Israelism Examined,' and it will be my endeavour to procure all of Mr. Baron's printed works. I have just been taking stock of those I already have. In addition to the above, I have 'The Jewish Problem: Its Solution,' 'Haggai's Prophecy,' 'We have found the Messiah,' 'Christ and Israel.'

"We thank God for David Baron's teaching, and I trust we shall not be slow to avail ourselves, by the help of the Spirit of God, of the light thrown upon the sacred page and to walk in that light; and may you, dear Mrs. Baron, experience the support of the Everlasting Arms of Covenant love and power in all your labours.

"With cordial Christian greetings, Yours sincerely, "W. H. P."

"Connaught Street, W.,  
"October 11th, 1927.

"DEAR MRS. BARON,

"In sending my usual subscription of 5s. to THE SCATTERED NATION, I must say with what interest I read it. This October No. is intense. I love the one on 'The Trinity,' spoken by the beloved author and arranged for this No. by yourself so beautifully. I am going to lend it to a great friend who is caught by the scientist ideas, while the Revelation God has given of Himself is so much passed by. . . . We live in such unusual times, terrible things happening often, yet God has all in His beloved hand, giving us peace and rest. May He help, strengthen and cheer you, dear Mrs. Baron, as He has done.

"Yours affectionately in Him, "A. S. W."

"Stonehaven,  
"November 16th, 1927.

"DEAR MRS. BARON,

"I am enclosing with this, 10s. Will you please take the price of THE SCATTERED NATION out of it and use the remainder for your work as you may seem best.

"I should just like again to say how much I appreciate THE SCATTERED NATION, and what a help it has been in this quiet place where one does not often hear anything about God's chosen people or the work carried on for them.

"With sincere sympathy for you in your loss.  
"Sincerely yours, "M. D."

"Ramsay, I. of M.,  
"November 16th, 1927.

"MY DEAR MRS. BARON,

"I am glad once more to send my subscription for THE SCATTERED NATION and 1s. for one copy of 'The Jews and Jesus.'—A study of Dr. Joseph Klausner's 'Jesus of Nazareth,' enclosed please find P.O. for 3s. 6d. I always look forward to the Magazine; there is so much that is instructive and encouraging, showing how the Lord's promises are being fulfilled in Israel, and how all points to the near coming of the Lord. It is a blessed privilege to

remember this work in prayer; trusting that the Lord will still further set His seal upon it and that all that is needed may continue to be supplied.

"I am, yours in Jesus, "S. A. R."

"Wynberg, C.P., S. Africa,  
"November 1st, 1927.

"DEAR MRS. BARON,

"I was so sorry to hear that Mr. Baron has passed away. What a loss to us all. He was a wonderful man. You will feel the blank very much, but Psalm ix. 9, is still true, isn't it?

"It seems a long time ago since I first had the pleasure of meeting you and Mr. Baron at Mrs. R.'s house, in Brighton.

". . . May God bless you and the work.  
"Yours sincerely, "H. A. L."

One lady friend writes:—

"The Mission has been a great help to me, and Mr. Baron's teaching has thrown much light on what might otherwise have remained dark. . . . I am reading 'Israel's Inalienable Possessions,' a beautiful, encouraging book.  
"L. H."

Another lady friend hopes:—

"There are some more of dear Mr. Baron's unpublished addresses to appear in THE SCATTERED NATION. The last, on 'The Priesthood of Christ,' was very beautiful; I think the most helpful thing I have read on the subject. He being dead yet speaketh.  
"B. S. M."

"Reigate, Surrey,  
"October 13th, 1927.

"DEAR MRS. BARON,

"Thank you for the October No. of THE SCATTERED NATION. We always look forward with the assurance of getting profitable and instructive teaching from this quarterly messenger, and we are not disappointed. The two previous numbers, by dear Mr. Baron, on 'We have found the Messiah,' have been especially so, and it was also very nice to get another exposition by our departed friend on 'The Priesthood of Christ.' It is very true of him, he being dead yet speaketh.

"Yours very sincerely, "G. P."

"Belfast,  
"October 10th, 1927.

"MY DEAR MRS. BARON,

"I have just received this month's number of THE SCATTERED NATION. It has always been associated in my mind with your dear husband's personality, and the latter still seems present in it. I hope indeed that you may have bodily health to enable you to carry the burden of the editorship.

"With kind regards, Yours sincerely, "E. R. D."

Another very kind friend writes:—

". . . The two papers of your dear husband, in the quarterly, we just delighted in. I hope you may feel it laid upon you to follow his books by one made up from his papers. . . .  
"F. T. L."

A much appreciated letter from a friend unknown, began :—

"Cork,  
"November 2nd.

"DEAR MRS. BARON,

"I enclose my small subscription towards work for 1926 and present year, 1927. I thank you very much for THE SCATTERED NATION, received so regularly. I enjoy every bit of it and look forward to getting it.

"Will you allow me, a stranger, to offer my true sympathy in the great loss of Mr. Baron. Although not knowing him, or you, except through the pages of your little quarterly, yet there exists a bond of union and love, for are we not all one in Him, our dear, precious, loving Lord and Saviour.

"I do so respect and admire you and the workers of your mission for your true loyal witness to Jew and Gentile in those dark days of error. Oh! how sad it all is, and yet it is only what *must be* before the dawn.

"May God richly bless you.

"Very sincerely yours,

"L. G."

A lady wrote in October who had been encouraged to mention an incident full of interest to us. She left England to visit mission stations in Africa and see something of the work done there. On going out she had taken with her Mr. Baron's book, "The Ancient Scriptures and the Modern Jew," which was partly read by her on the journey and taken up again on the return journey. A fellow voyager told her of a Jew and his wife who were on board. They found them out and offered him the book to read, which he willingly accepted, and was soon into its pages, both he and his wife, and he said he could not leave it as he kept reading it till 11 o'clock at night, or his wife came to the saloon and got him to retire. "When we went up the next day, he put out his hand at once to shake hands, as a sign of friendship, and began to say how much he enjoyed the book and would finish it shortly, but would like his wife to finish it, too, although he often called to her to come to point something out to her. I said to him, 'The author was a Jew.' 'Yes,' he said, 'I know by his writing,' and said, 'he speaks so fair, too,' and mentioned the name of Jesus with appreciation. We told him of your Testimony, and he said he was going to call, so hope he has done so. He said, too, that he had heard of Mr. Baron in Johannesburg at different times. We were good friends all the way home after and had different conversations about the Scriptures, and how God had redeemed them to Himself, and the purpose of it; and also the Jewish hope being fulfilled in Palestine becoming their own again, and how the Scriptures were being fulfilled to that end.

"We parted with a hearty handshake with them both, with the hope that they both may come into fuller light and know the salvation of God provided by the offering made on Calvary.

"Yours most sincerely,

"W. J."

"Orkney,  
"November 15th, 1927.

"DEAR MRS. BARON,

"I hope you are keeping well this very damp weather.

"The last No. of THE SCATTERED NATION was so interesting. 'The Priesthood of Christ,' by dear Mr. Baron, so instructive and comforting. I was so pleased to see everything is going on so well.

"Am reading again 'The History of Israel.' It strengthens one's faith so greatly to know that their God is ours, too. Dear Mr. Baron was, and is, by his writings, so very helpful and convincing when people hardly know where they are, and there are so few books on the Bible safe to read.

"Yours very sincerely,

"J. D. F."

From a faithful invalid friend :—

"Leytonstone,  
"November 1st, 1927.

"DEAR MRS. BARON,

"I was very sorry not to have been able to meet with you and your fellow workers at the Prayer Meetings; although absent in body I am with you in spirit, though sundered far by faith we meet around the common mercy-seat. It is a great blessing that we can, although the outward man gets weaker and the keeper of the house tremble. It is hard work often to hold my pen. I was very glad that our dear Lord has thus far strengthened you to enable you once again to visit the Mission House, where you and I and so many of God's children have had such blessed times with your dear departed husband and others whom God has called Home. We do thank our dear Redeemer that He has gone from us, for a little while, to prepare a house for us who love Him. We have dear Mr. Baron's photo here. My poor heart continually goes out in prayer for you and the fellow workers that your labours may be blessed and that He will strengthen you all. I do not know whether I am asking too much, but we should like one of your photos to be beside that of dear Mr. Baron. May God bless you still and make you a blessing.

"From yours in Him,

"R. W."

"P.S.—By the address on the Trinity which you adapted for the Magazine, your dear one, although gone from us, will still speak to many of God's children. I still lend what few I have left of dear Mr. Baron's books, and God is still blessing them."

One last letter, from a friend in Chatham :—

"DEAR MRS. BARON,

"I am thankful that you have been enabled to continue in the work, so dear to you, through another year, and I am equally thankful to have been brought into touch with it.

"No publication is read with greater eagerness by me than is THE SCATTERED NATION. For some twenty-five years I have read it regularly, and it has always been not only of interest but a source of real spiritual profit.

"I am a great debtor to Mr. Baron and his writings. I often think of his gracious personality, so singularly revealed in his writings. His untiring devotion to the work of the Lord was a pattern to all Christian workers, and if he has been a blessing to Israel, he has been no less a blessing to the children of faithful Abraham who have been 'called' from among the Gentiles.

"With Christian regards and praying God's blessing on the future of the work.

"I am, Yours very sincerely,

"W. H. D."



## Mr. Weinhausen's Summer Mission Tour.

WE are all travelling on. Every reader of these lines has passed perhaps several, perhaps many, stations of his journey, and at last the readers, as well as the writer himself, will have reached the last station and his journey be ended. There we will speak mutually of our experiences, and praise Him who has led us over hill and dale, over land and sea, through evil days and good, to the city of God, the Heavenly Jerusalem. To Him be glory in eternity. In the meanwhile, I will relate something of my rich experiences, and later, here or in heaven above, you may learn what follows.

After my good experiences of last year, when I was able to preach the gospel to many Jews at the seaside resorts on the Baltic, I purposed to visit these Baltic bathing places again, as well as other towns easily accessible from them. So I left Berlin well prepared, body and soul, glad and hopeful. My journey took me through a very fruitful country, where every spot of earth is cultivated. One part of the country is covered with rich pasture land, which looked as though snow had fallen on it. But, as it was summer time, this white mass soon became discernible as tens of thousands of Germany's Christmas birds, good fat geese, which are here being prepared for their appointed end. Near by were grazing many thousands of cows, which looked like first cousins of Pharaoh's well-favoured kine. Among such pleasant scenes of nature I arrived at my first destination, the old university city of Greifswald. The city was founded in the 12th century by the Hansa League, and since 1456 has possessed a fine university. The city, with its ancient buildings, has an idyllic appearance. It has only 40,000 inhabitants, and for purposes of study, it is a most suitable seat of learning. The students of Greifswald are as enthusiastic for their beautiful university as are those of Heidelberg. After I had engaged a room in an hotel, I went out to see my brethren, as once Moses did. Like him, I saw their great need; but this time it is through their own fault.

### *People who are without hope.*

Can anything be worse than to have no hope? The hope of better times accompanies us through life; the hope of recovery helps the sick man to bear his suffering; the hope of success strengthens power to work; as long as a man lives, so long does he hope; but when hope dies, joy in life dies also.

An aristocratic, middle-aged Jewish gentleman was walking in the same direction as I; he appeared tired and embittered. I felt that I must speak to him; but this is easier said than done, for it needs two for a conversation, the one who asks and the one who answers. But what can you do when the one who should answer is silent, and who does not even open his mouth when you try him a second time? Well, then one prays silently to the Lord, that He may speak with him, for He knows how to do it better than any man, were he as eloquent as Demosthenes or a Chrysostom. At last he opened his mouth, not without an effort, and said: "I avoid people, for no one can help me." "I make no claim to be able to help you, but I do know One who has helped me and many others in their sorrow and Who will also help you." "You are wrong, no one can help me. I have long since given up all hope. In the loss of my business which was once so prosperous, and in the grave of my dearly loved wife, I have buried all hope, I have lost everything for ever." "Have you, too, no hope of meeting your dear wife again in the presence of God?" "No one who has died has ever come back to tell us that there is a life after death." "Israel's greatest son, the Messiah, who has overcome sin and death, said: 'I live and ye shall live also.' My hope and certainty of everlasting life is founded on Him. He who believes on Him, has the hope and certainty that his life's journey will end in the home above. There, in the glory of God's presence, he will find again all his loved ones who, in faith, have gone before him." "The thoughts that you express are very beautiful," said he. "I presume that they make you happy; but I lack faith in them, they all seem so strange to me. Where my life's voyage is taking me and where it will end, I know not; I only hope it will end as soon as possible, so that I may no longer be tortured by the thoughts of the past and of what I have lost." "There was a time, too, in my life, when I did not know where my life's voyage would end, but I have learnt to know Him Who gave His life for poor sinners, and since then He has been my Pilot. I trust Him to guide me, and I know that He is guiding my life through storm and billows, safe into the harbour of eternity. He who has Him for a pilot never suffers shipwreck of faith and hope." "Probably you have never experienced disappointments and heavy losses; otherwise you could not be so optimistic." "I may tell you that I have passed through most human experiences, but I have always sought and found comfort in God. His word was my balm and consolation. His guidance has been a guarantee of His faithfulness, even when He took away much that was dear and precious to me." "You evidently do not belong to those who trouble much about earthly things. I notice that you go through life more easily than I do."

"As life becomes advanced, and as a result of personal experiences, earthly hopes are fewer. Whether fulfilled or not, in every case they cease to be; till at last only one great longing is left in the heart of a child of God, the longing for a happy death." "How does one attain to such an attitude of faith, such hope?" "Read, as I did, God's Word in the Old Testament, and then read the New Testament, and you yourself will become a new man, joyful in hope." After I had given him some tracts and a New Testament, he shook hands with me, thanking me for my words and for the books. He went on his way, certainly not rejoicing but, as I trust, filled with a new hope, which will lead him further.



STRALSUND.

In the northern towns, Jews are not found in such great numbers as in the south or in the east, but those who do live here are all rich, and it would be difficult to find a poor Jew among them. I visited quite a number of Jewish families in Greifswald, and was able to leave with them tracts and parts of the New Testament. They are mostly free thinkers, and it is rare for a Jewish firm to close its business on the Sabbath. There are certainly synagogues, but very few Jews attend them regularly; only on occasion of the great festivals are they well attended. Only the Gospel and God's Holy Spirit can quicken them, that these dead bones may live.

Next day I travelled to Stralsund, a city as old as Greifswald, only much larger and more beautiful. I travelled through a lovely country which, during the Thirty Years' War (1618-1648), was dyed red with blood. Wallenstein and other butchers carried on

their work here with devilish cruelty, in the name of the "only Church that can save." They murdered all who would not worship the virgin and burnt their bibles. Once the high priest, Caiaphas, solemnly proclaimed: "It is better that one man should die than that the whole nation should perish." The successors of Caiaphas, in Rome, said in the same spirit: "It is better that a million persons, and, if necessary, a second and a third million, should be butchered, rather than that the holy Roman Church should be split up." At the siege of Stralsund, Wallenstein swore: "I will take Stralsund, even were it riveted by chains to heaven." He did not take it; however, for it was defended by men of faith who would neither



STRALSUND—ST. JOHN'S CLOISTERS.

relinquish their evangelical faith, nor their city, and Wallenstein withdrew after he had lost 12,000 men.

Those times, so full of suffering and yet so glorious, are long past. To-day, most of the population there take it lightly when the faith for which their fathers fought and bled is discarded by church, school and home.

Stralsund is entirely surrounded by walls and water. The city hall, the churches and monasteries, all dating from the 12th and 13th centuries, remind one of Nuremberg. The population is 95 per cent. evangelical, but has very little spiritual life; consequently the huge churches have a very small attendance of people. On the other hand, the free church congregations and circles flourish, and they form the salt of the population.

*"One cannot be too careful."*

An elderly Jewish lady, with whom I had already spoken once in the hotel, met me, and we were soon in earnest conversation about the purpose and aim of mankind. She told me: "I was brought up with greater liberty than usual, but I have always made a point of visiting the synagogue two or three times in the year, especially on the great feast days. I repeated the prescribed prayers on these occasions as well as I could. I cannot say that I have been any the better for it, or that I have received anything from God. I did not exactly expect to do so, but I had the comfortable feeling that I had done my duty." "Praying," I said, "is something quite different from what you did in the synagogue. You only read some pious words, which you probably did not understand, as they were in the Hebrew language. Praying means speaking to God as King David did when he prayed: 'Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not Thy holy spirit from me'" (Ps. li. 10, 11). "But I should not like to get too pious; that might injure me in society. One must take care to act suitably under all circumstances." "Then it would be very desirable for you to consider whether you act suitably with regard to God's commands and His word. For it is a fact that it is appointed unto men once to die, but after this the judgment. How and where do you expect to spend eternity?" "That is a very delicate question. I see that one cannot be too careful. But I have made sure of the hereafter, too." "How ever did you manage that?" "As I have had no children who could remember me when I am dead, I sent a thousand marks to a Jewish orphanage on condition that they should repeat the Kaddisch (prayers for the dead) for me after my death. As I have their promise in writing, I am quite at ease on this point." "If you are relying on the Kaddisch, you are indeed in a hopeless case, for that prayer has nothing to do with the dead. In olden times it was the prayer which was used at the end of a service, or of the reading of the law, later it was turned into a prayer of mourning said by children for the repose of the soul of their parents." "But the Christians have such prayers, too, and have them repeated by the priests; I have heard them myself in Italy." "It is indeed true that the Roman Catholics have such prayers, which they call 'masses,' read by the priests; but they make the same mistake as the Jews do with their Kaddisch. Neither have any biblical authority for prayers for the dead. Masses and Kaddisch prayers are connected with the ancient Persian ritual, so both are of heathen origin."

"According to you, then, I am cheated of my hope and have given my money for nothing?" "That is so! But God will give you something better, without money and without price, that which does

not deceive you and which is a better guarantee that you will inherit eternal life than all the prayers that ever were paid for. For He says by the Prophet Isaiah lv, 1: 'Ho, every one that thirsteth! Come ye to the waters; and he that hath no money! Come ye, buy and eat; yea come, buy wine and milk, without money and without price.' And in the New Testament God's word says to us: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Pray to God in the name of Israel's Messiah, who is the Saviour of all men who believe in Him, and you will experience wonders of grace and will need no other help in this world or the next."

After this interesting conversation, I went to the heart of the city and visited those streets which were formerly the Jewish Ghetto. The old houses still stand as they were centuries ago, quite untouched by the hand of time, but Jews no longer live there. They now have great modern business palaces in the principal streets and are rich and important personalities in the city, not the less so because they pay the highest taxes. If poor Jews come here on their journeyings, they are generously helped by their co-religionists; for no poor Jews live in the city. Their religious needs are very small, and their knowledge of the old faith in Israel very scanty. One might say that there is no difference between the free-thinking inhabitants of the place and the Jews; they harmonise together. I was able to give away quite a number of tracts here, and to speak to many about Christ. From their words I assumed that they are not enemies of Christ, but think that they can do without Him. The veil of Moses still covers their eyes, and only the Lord Himself can remove it.

After staying two days, I went on to the island of Rügen. This is the largest of the German islands in the Baltic, and is about three times the size of the Isle of Wight. It possesses the most beautiful forests in Germany. Nearly half the island belongs to Prince P., who has built the most wonderful castles everywhere, which are thrown open to visitors. Those men of the island who were not land owners were formerly brave and skilful fishermen; but now they are more fishers of men—not in the sense in which Peter and the other apostles were, and in which all true disciples of Christ should be (Luke v. 10), but occupy themselves catching summer visitors who come with full purses and go away with empty ones. On the whole, they do not care much for Jews; when the summer season is over they do not want to have anything to do with them; but they do like Jewish money more than anything else in the world. Rügen is the land of desire for all the inhabitants of Germany and for many foreigners. The cool sea, the atmosphere of the great oak and beech forests which spread for miles far and wide, bring refreshment to all who come. The seaside towns lie close together and each one



is packed with people. The largest bathing resort is Binz, where I stayed. Happily, there is no gambling hall or any such horror here. The Jewish visitors do not hold themselves aloof from the others; they are not quite at home, but there are enough of them to make themselves felt. Everything in this place centres round the bodily life, the whole talk is of getting strong and well. The disciples of Æsculapius, the doctors, reign here like princes; all the summer visitors are their subjects. Jewish ladies and gentlemen beg for an audience with these "princes" and are ready to make any sacrifice to have their health preserved or to be helped to regain it. As very few of them know Him who said: "I am the Lord who healeth thee," their poor souls grow more and more hardened and dried up, and their hearts shrivel up like a mummy of the age of Pharaoh. For all who are sick unto death in Israel, as to all others, there is only one balm which can bring healing and true life, the blood which flowed from the side of Jesus.

In Berlin I had been warned not to go to Heringsdorf because every house was full up there, so I hoped I should easily find a lodging in Binz. But there, too, was the same trouble, so that even well-to-do people had to spend one, or sometimes three, nights in barns, kitchens or barracks till there was a room free for them. That is what happened to me, too, but it gave me the greatest opportunity of coming in contact with men whom I should otherwise not easily have met. When I arrived, there were already 22,000 summer visitors in Binz, and extra trains daily brought in crowds of fresh visitors from Germany and abroad. During my stay, I talked to Japanese, Greeks, Swedes, Americans, and Jews from Germany and from all over the world. My work was, in the true sense of the word, a sowing in hope, and I am convinced that the seed will sometime spring up and bear rich fruit to the honour of Him who has called us out of darkness into light, out of death into life.

#### *The Christmas Message at the Seaside.*

Among the great crowd of summer visitors, I was one of the few who had a long beard, and I was soon so well known for this reason that even little children used to greet me in friendly fashion. One day I was sitting reading a book on the shore, when a Jewish family came along with their two boys, lovely children, five and eight years old, walking in front. When the boys saw me, they whispered something that I did not catch, then came up to me very shyly, shook hands in friendly fashion, lifted their caps, and said: "Good morning, dear Father Christmas!" Quite surprised at being suddenly called Father Christmas, I asked them if they knew him then. "Yes," he comes every year to us, too, and brings us a Christmas tree and lots of playthings." As it is the duty of Father

Christmas to bring good people some present, I said to the parents who sat down on the seat with me: "I have brought the children something and you, too, and I ask you to accept my gift for what it is, in friendly fashion." Then I spoke to them of Him, who is the theme of every Christmas story for Christians. At the same time, I tried to make clear to them what a task the Son of God, the Messiah of Israel, had to fulfil in the world of sinners. I said something like this: "Picture to yourselves a vast battlefield, with many dead and dying, and many badly wounded who could be saved if someone would come to their help. But they lie there in their blood, thirsty and in agony. Then there comes one over the battlefield who is drawn there to that scene of horror only by his pity. He bends over one who is lying there, to see if there is a spark of life left in him. He binds up the sufferer's wounds, cools his thirsty tongue, and seeks to bring him to a place where it will go well with him. The battlefield is this evil world, sin is the enemy who threatens our life. But He who comes over the battlefield with His heart full of love and His hand full of power is He who was born in Bethlehem. For the Son of Man, that is the Messiah of Israel, has come to seek and to save that which is lost." Parents and children listened with quiet attention. It was a message for them which, as far as I can judge, they understood well, for we parted not as enemies but as friends who often talked together again of the salvation of Israel.

#### *Is a change of Religion necessary?*

After a lecture which I gave in Binz and which was well attended, a doctor of philosophy, a very learned gentleman, walked with me and the following conversation took place: "I do not quite agree with your deductions, for I think a man ought to keep to the religion of his fathers; it is a simple matter of honour." "I have not changed my religion, but my way of thought. I believe from my heart what Moses and the prophets have written, that is why I recognise, without any hesitation, that this Jesus of Nazareth is the promised Messiah of Israel." "I cannot conceive how you, a Jew, can take up with Christian dogmas; to me they are all so muddled and, therefore, unacceptable." "If you think that with us it is a matter of accepting a lot of dogmas, you are mistaken. Our faith is founded simply on the teaching of holy Scripture in the Old and New Testaments. Thereby we receive an inward strength, a new hope of everlasting life and a new peace of soul that is beyond all human understanding." "Look here, I too believe that this Jesus was a great teacher and a moral preacher of great worth, but I cannot believe that he was a divine being, let us say, a god." "What you say is quite praiseworthy, but it is not enough if you are going to do justice to the person and work of Jesus. He requires

more of you, namely, entire devotion, entire trust, entire faith that He is the God Man, the Messiah." "I admire you for this faith, but I cannot share it. For me, He is a man whom I may esteem but not worship." "When Alexander the Great had conquered the Persians, Darius offered him his whole country as the price of peace. Alexander told this to his friend Parmenio, and the latter said: 'If I were Alexander, I should accept it.' 'So should I, if I were Parmenio,' was the king's answer. And the war was continued, for Alexander wished to conquer not only Persia, but the whole world and nothing less. In the same way, it is not enough to have a good opinion of Jesus; He demands a full recognition of His person. He, the King of kings, demands a full submission; blessed is he who accords it to Him now willingly and who does not wait for that great day when He will appear as the Judge of the living and the dead. Then all will be subject to Him and all will bow the knee before this Jesus, even they who have not believed in Him. Blessed is he who trusts in Him, here he is happy and there above he will sometime be glorified." As was to be expected, he went on his way—and I on mine.

## Letters from Jerusalem.

By MISS COHEN.

MY DEAR MRS. BARON,

This has been a month of serving tables which, I suppose, sometimes makes up the work required of a missionary. It is not the kind of work I particularly care to do, but I am finding that doing the next thing in the right spirit sometimes speaks better than the best prepared address.

Since I have taken this flat, a little over a year ago, I felt one way of helping girls was to throw my home open to such as were really looking for work and were homeless. Six girls, or rather four girls and two women, have shared my home. Two of the girls were Hebrew Christians. Yesterday a namesake of mine by surname, left me to go and live in the Y.W. hostel. She was trained in the L. J. S. hospital, and after finishing there, took her C.M.B. at the Government hospital, then she came to me for a month. She is now working for the Government as district nurse. It is hard work and she is now, for the first time, away from protection—quite a young woman—and there are many pitfalls, even in this so-called holy city. My work for her now is to pray daily for her. There's not much to help young believers in this land.

As I cannot have a proper servant, one really capable, when I have anyone like that staying with me, the bulk of the housework falls on me to do.

Much of my time this last month has been taken up with the girl about whom I wrote some months ago. I am afraid this poor girl is not quite responsible. She was in the Jewish hospital ill and had a serious operation. I tried several times to see her but the gate-keeper would not let me in. He knows who I am! Just once I managed to get in. I caught sight of the Matron and asked her permission, to the discomfiture of the gate-keeper, who muttered in Yiddish, "She is an apostate."

Now this girl is out, seeking work again, but she is either not able, or unwilling, to do housework. She is a dentist by profession, holding a Russian certificate. She is a refugee from a Russian Pogrom, and does not know where the other members of her family have gone, or what has become of them. I have had some very straight talks with her. She is susceptible to kindness and I feel I must persevere and not give her up.

Mrs. Z. (No. 1) is making wonderful progress. We are now reading together the Acts of the Apostles. She has the Yiddish New Testament and I follow in the English. I wish I knew where I could get the Old Testament in Yiddish, portable, to look up the references. I want her to learn by heart some of the Psalms and prophetic Scriptures about the first coming of Christ as Saviour. Mrs. Z. has a little daughter in the Sisters of Zion convent, founded by the Ratisbourne Brothers. She has been there a year and a half, and was never allowed to go out with her mother. It caused her great distress. We prayed about it and I asked her to pray too, in the name of Christ, and she did. And to our great surprise the child was allowed to stay with her mother a whole day and night. It seems while we were praying about this the Pope had ordered that the Jews should be better treated and approached with more kindness and also Jewish children, non-paying, should be allowed sometimes to see and stay a short time with their parents. This answer to prayer has greatly helped to strengthen Mrs. Z.'s faith.

Last Tuesday, while Mrs. Z. and I were reading the Scriptures, Mrs. Z. No. 2 came in. I invited her to sit at the table with us and listen and she seemed quite glad to do so. We were reading how, after the Apostles had received the Holy Ghost at Pentecost, five thousand were converted through their preaching. "Were they Jews?" she wanted to know. Yes, there were probably some proselytes among them. "Then the foundation of the Christian Church is Jewish?" "Yes," I said, "they were the first missionaries to the Gentiles, they fulfilled what God wanted Israel to do as a nation to make His name known among the nations through word and life."

She was very much impressed by this and both the dear women joined in prayer with a hearty and true ringing Amen. We felt God was indeed in our midst.

I have accomplished next to nothing in the way of visiting. I have been too tired to attempt going out, and it has been a very hot month. And as I am alone when I might go out, often, just as I am starting out, someone comes and I must see them and the time goes. If only I could have a younger woman to help me in that branch of the work. Distances are so great, and the dear women change their place of residence so often. I had a great hunt for Mrs. Sarah, through the kindness of Dr. McLean, who took me in his car and we chased round to a colony, Beit-ha-Karem. I found her at last in the new Montefiore Colony, on the way to Beit-ha-Karem. She was pleased to see me and I hope to be able to go to her sometimes, by 'bus. She is having a very hard struggle to earn enough for herself and her little girl, Ruth.

There is a slight possibility of a very nice Hebrew Christian girl, knowing Russian, Polish, Yiddish and Hebrew coming to help me, part-time. I hope to let you know in a few days and give more particulars. In the meantime we must pray for guidance for her and for me, and should it be the Lord's will for her to join me, He will provide the necessary means.

There is a dear woman in hospital, English speaking, from Petakh-Tikva. Miss Wyatt, of Jaffa, knows her and has been visiting her. We believe she is a true Christian at heart and loves to read and hear of Christ and His redemptive work.

It has not been possible to do much in the out-patient department. Much too disorderly. I am hoping it may be better after the holidays.

October 22nd.

MY DEAR MRS. BARON,

Since my return from my short holiday at Safed, I have been in a whirl of work, in spite of the Feast of Tabernacles, when the hospital was closed. The very day I was starting for Safed, a dear woman came at 5.30 a.m. in distress about her little girl, who was running a high temperature.

I dressed in less than five minutes and went out to find Dr. Helen Kagan. She was fast asleep. We had to rouse her, poor dear.

My journey to Safed was a bit of an adventure, too. Mr. and Mrs. Hornstein, of the Q.J.S. Boys' School, kindly invited me to go in their hired car as far as Nazareth, a very pleasant ride. We passed Nablous and saw the many houses ruined through the earthquake. I decided then to send part of the £5 sent me to the C.M.S. to help those who have suffered. I hope the poor people will have proper

shelter before the rains come on. I have already given £1 to the Bible Evangelistic Mission working at Es-Salt, Transjordan, for the same purpose of relief to earthquake sufferers. I enclose receipt by the Missionary in charge.

At Nazareth I had to change and as there was no car going North I took a seat by the chauffeur on a motor lorry. We drove to a side street; the lorry was filled with building stones and on the top of the stones a dozen human beings sat! The chauffeur drove furiously, up hill and down. My heart was in my mouth. However, through God's goodness we reached Tiberias safely. Another change; this time into a comfortable, though shabby Dodge car, filled with my brethren, who chattered in Hebrew. I was too tired to take any notice of them. We arrived at Safed in the dark, except for the moon shining. I was fortunate to find a lad who knew Miss Stenius—in fact, the whole of Safed knows her. She has a very native little house, with a glorious view of the Jebel Jarmuk, the highest mountain this side of Jordan, about 3,936 ft. high. I think such a mountain is much more likely to have been the scene of the Transfiguration than Tabor, on the top of which there was probably a Roman encampment at that time. Dear Miss Stenius told me of her hopes and plans for the work.

On my return journey I stopped in Haifa for a couple of days, to see my little Shulamith. The rest of the journey home was by rail. I fell in with a crowd of my brethren having a cheap joy ride to Benyamina, a new colony, to celebrate its fifth birthday. My time was taken up with an Italian lady, who had been staying in the monastery on Mt. Carmel. She believed all the absurd tales told her by the priests, being herself a Romanist. One of these tales was that the Madonna had appeared to Elijah on that spot where the monastery is, and told him where Baal's prophets were to be found!

By the help of God, I was able, quietly and patiently, to convince her that these were mere legends. And told her the story as in the Bible. Then she asked me whether it is better to pray to the Mother or to the Son. Then I began to tell her what is written in the Gospels about our Lord. At Lydd we had to part, but she promised me faithfully to read the New Testament without seeking the help of man. She said I do so want to know the real truth, for we Romanists do not set a good example to the Moslems or the Jews.

On arrival, I found my house occupied by young people, sisters of a dear Hebrew Christian girl whom I had invited to stay with me and had hoped she would perhaps have been able to help me in my work among the Haluzoth. She speaks Polish, echt Yiddish and some Hebrew. However, being a nurse by profession, also trained in the L.J.S. hospital, she has gone to take charge of a small hospital



in connection with the C.M.S. We were a lively party. Six, and sometimes seven, at table.

Before the Feasts most of my brethren had a wave of bigotry. Now that the Feasts are over and the purses empty they are more gracious. In some cases, I think it is just fear of the Jews which influences them, as in our Lord's time.

## Commencement of our Winter Campaign in Paris.

By E. MEYER.

SINCE October 1st we have recommenced our work among the Jews in Paris. We feel it is clear to us that many Jews from the east of Europe who were here for a time without a passport have been taken across the frontier by the French authorities. Our regular public Gospel meetings are held three times a week, and a fourth meeting, which is rather a Bible study for Jewish believers; some Jews are always attending these meetings.

A Jewish tailor, who had been seeking the truth, but was influenced adversely by reading theosophic books, and of whom it may even be said that he was possessed by an evil spirit, has been visiting our meetings for several months. He sometimes also came to me privately for a talk with me, and we prayed together, asking the Lord to grant him deliverance and to give light to his soul. The Lord has mercifully answered. This man is now glad to announce that he has found peace, and his eyes are shining with the quiet happiness of a soul set free from the power of darkness.

One Friday evening not long ago, when distributing invitation bills in the Jewish quarter, I happened to pass by a Synagogue at the moment when the evening prayer for the beginning of the Sabbath day was finished, the Jews just leaving the Synagogue. When I gave our bills to one and another of them, I was at once surrounded by a dozen Jews with flashing eyes, getting more and more excited, for they knew at once what kind of invitation I was distributing. Some old men with long white beards cried vehemently against me; the younger men were less excited but none the less opposing. One young man protested against my way of doing. "We are living here in a democratic Republic," he said, "you are not permitted to act as you do." I replied that I was not exercising the slightest pressure on anybody; an invitation may be accepted

or refused, just as everyone chooses. Another man, a little older than the former, declared that he would never put his feet in our hall, but if we could once meet at a neutral place, then he would prove to me that the Jewish view as to Christ is correct and ours is wrong. I said I should feel happy to meet with him wherever he wished, and we fixed an appointment for some days afterwards.

The man came, and brought another Jew with him, a well educated and apparently well-to-do young man, who was quite familiar with the Old Testament. I am sorry time and space do not allow me to give further details of our conversation. We were talking on the main prophecies concerning the Messiah for more than half an hour, in pouring rain, standing at a corner of the street; and when the two men left me they were both polite and shook hands with me, and the younger one said that he had received some inspiring thoughts from our conversation. Both admitted to have understood that I do not want to make proselytes or to entice souls, but that I wish, driven by an inner conviction, to submit that conviction to my "kinsmen according to the flesh," in order to give them the opportunity to judge for themselves whether this conviction is based on the Bible; we spoke, of course, merely on the Old Testament. May the Lord follow up these two men, and our conversation result in eternal blessing to their souls.

## WORK AMONG FRENCH JEWESSES.

MISS FRIDA BRUGGER.

I consider it a special privilege to be allowed to bring the Gospel to the Jewish women in Paris, and I thank the Lord for this work.



MISS FRIDA BRUGGER.

Though I cannot yet speak of much experience in connection with this Testimony, I have been able to obtain a deep insight into the spiritual misery of the Jews in this city.

My principal occupation so far has been visits in the homes, for but few of these women are attending our meetings on Tuesday afternoons. When I asked the reason for the scarcity of our visitors, I was told: "We lose the whole afternoon if we go to the Rue des Cascades (the street where our Hall is), and we don't get any gifts for coming." So we are bringing these women the Gospel to their houses, and, in general, they receive us quite friendly, though

I am sorry to say, that some of the women think that I am coming to help them in their temporal needs, and so they begin at once to lament about the bad times.

This will explain how difficult it is to make these poor, blinded Jewesses see their spiritual poverty and to show them God's plan of salvation.

"Oh yes, we believe," they often say, "we Jews know all about these things; but now you must help us, if we hold with you. We know that you receive sums from England for our relief."

Alas! There are but few who take a real interest and who open their ears to the Word of God. Indifference, and even profound unbelief, have too often found lodgment in their hearts.

"Christ is for the Catholics," answered an old woman whom I wanted to comfort with the hope of Israel, "we don't want Him, we are Jews."

Nevertheless, we continue both to pray and to work, knowing well that the Word of the Lord will not return void, even if we don't see much fruit at this moment. The Lord is able to open these women's hearts, so that they will come, not in order to get earthly gifts, but to accept Him, the greatest of all gifts, with joy and thankfulness.

## WORK AMONG THE JEWISH CHILDREN.

HERMANN MEYER.

Since the summer vacations we have made a new beginning with our children's class. We have to bring the children to the point that they do not come to us with a view to get gifts or to go to the summer colony. This is why I felt glad that we had no colony this year.

When, on October 2nd, Miss Brugger and myself began the new season with the children, we did so putting our trust in the Lord, Who knows our desires and our aims as to these dear children and the way how to deal with them. But behold! for a few times at the beginning, no children appeared, and this showed us that we were right in thinking that what had been told to them from the Bible had not been the only attraction for those who had come previously. So we continued visiting the parents of our children.



MR. HERMANN MEYER.

inviting the latter to attend the classes. The effect has been that a few of them begin to come again.

Some of the parents told us plainly that they don't want to send their children, because the summer colony has been given up. They would not want their children to come to our meetings unless they get something for coming; if we give them nothing, they prefer that they should stay at home.

So we realized we had to build up anew, with the Lord's help. We visited families whom we had not known before, inviting their children. Our faithful Lord and Saviour Who loves the children has been pleased to give us some success, so that we were permitted to receive quite a number of fresh girls and boys. And now more and more of our old children have been finding their way back to our children's meetings, of which we have three weekly: on Mondays, on Thursdays and on Sundays. Those on Mondays are the most frequented, whereas on Sundays but a few children have appeared who, however, belong to our most faithful and attentive children. We are enabled to talk more personally and intimately to those who come on Sundays, and we have been encouraged, indeed, seeing how well these children listen if they are spoken to of the Lord Jesus, His works and His deeds.

The class on Thursday is characterized as a fight against the cinema. On that day the schools are closed here in France, and in the afternoon the children, nearly without exception, are visiting the cinema. Now, with the Lord's help, we have taken up the war against the attractiveness of the cinema, and I am thankful to say that last Thursday, for instance, eleven children appeared with us. Some of them confessed that their parents had given them money for the cinema but that they had preferred to renounce it and to come to us. We ask our faithful Lord that He may guide more children to us, so that they are kept away from the cinema.

At the close, I wish to mention shortly, a little incident. One Monday a little girl of ten, had given much trouble by her bad conduct, so that I had to blame her for having disturbed all. After that we saw little Georgine neither on the following Thursday nor Sunday. But on Monday she came back again. When asked why she had been missed on those two days, she answered: "I had a sore throat the whole week, so that I could not possibly go out. But I know why I was sick. The Saviour wanted to punish me because I had disturbed the class on Monday last. I have asked the Saviour to pardon me, and He has recovered me."

That girl was quietly sitting during the whole meeting and listened very attentively.

## Extracts from Miss Friedrichs' Account of Work.

*July 10th, 1927.*—I have not yet seen Mrs. Gelbert this morning. She saw a wonderful bargain somewhere at Finsbury—shoes at 1s. per pair—and off she went very early, if possible to get some few pairs for our most needy children. I like very much the "Leaves from an Old Diary," of dear Mr. Baron. It is so sweet to read of the meeting with his dear old father. I can hear, through the lines, his voice speaking, and one can see so clearly the tenderness of his soul which was always so outstanding.

I was also so pleased to read the letters of sympathy you still receive from far and near, and also to read over and over again how wonderfully dear Mr. Baron was blessed of the Lord and made a blessing to thousands of souls. Heaven and earth is indeed richer because of his faithful ministry, both by pen and mouth, so he is still speaking through his writings.

*September 5th, 1927.*—We had a very good Sunday School yesterday. We were glad to see the children coming along in such a great number.

The children were pleased to see us back. One of the little girlies, about 8 years of age, told me triumphantly: "My mother has got two little babies at once; will you come to see her?" I asked for the names of the children and the reply was: "The little boy's name is Henry, but the little girlie could not open her eyes and so she died."

Two girls and a little boy from this family come to us, and it is no effort at all to them to learn Scripture by heart.

The mother told me, "I do not know whether your teaching about Jesus is right or wrong, but I do know you are good people, and as for my children, they can come to your classes. Let them find out for themselves; perhaps when they are grown bigger they can decide for themselves."

I thought to myself, what a sensible woman she is not to be in the way of her children. We count it a great privilege to have them and to teach them the way of Salvation as it is in Christ Jesus, our Lord.

The other day we met one of our dear women. We had not seen her for such a long time. She had been ill for some time and we learned that she had been to a convalescent home. It was remarkable to see her kind face changed—there was a stern and hard look upon her. We stopped and had a talk with her and learned that the Roman Catholics had a good hold of her, having been for several months in their convalescent home. She told us how

much she loves their religion and how she loves to pray to "Mary." We pray that the Lord may help us to bring her to know and believe in our Lord and Saviour.

The open-air meeting yesterday was a very noisy one. There was a calm at the beginning, when Mr. Rottenberg was speaking, but as soon as the other brethren began Satan was busy. Sitting and looking at the crowd, one could not help thinking of the time when our Lord was preaching and the Jews accusing and mocking Him, the very Prince of Life; that thought alone could calm one. "The servant is not greater than the Master." Wonderful opportunities we have in conversations at our Bible window. The Word of God displayed in that window has a wonderful attraction to the passers by. Jew and Gentile alike stand and ponder over the Word of God. The Holy Spirit does His work in rebuking, teaching and comforting those who stop still for a moment.

*September 20th, 1927.*—Our Sunday School was again a very good one. Although the Jewish holidays are so near (next Tuesday is the New Year) they came in good numbers. We realize our great opportunity and also our responsibility in dealing with these dear boys and girls. It is interesting to see how very eager they are to memorise Scripture, and also to notice their spiritual perception. One realizes more and more, that even in this little corner of the Lord's vineyard a great preparation work is done towards the coming again of our Lord and Saviour Jesus Christ, the Jewish Messiah. We pray that, if possible, all of our children and young people may belong to those who on that day will cry out: "Blessed is He who cometh in the Name of the Lord."

We had a good time with our mothers yesterday. A lady, a friend of the Mission, came to see our mothers and to speak to them. They were singing, "Blessed be the Fountain of Blood," and the lady gave them a beautiful and simple address which they greatly appreciated. We had also one of our former Sunday School girls, now a ripened and earnest Christian, with us. At the end of the address she came forward and gave to the mothers a personal testimony, telling them how, seventeen years ago in this Mission, she gave her heart to the Lord Jesus and that He has kept her all the time and filled her with His peace and His joy. She encouraged the mothers to give themselves to the Lord, by whom only they could be forgiven and reconciled to God. The mothers listened attentively, and some of them wiped their tears, saying, "She is a Jewish child."

How I wished, dear Mrs. Baron, you could have been with us. You would have rejoiced with us.

*September 13th, 1927.*—I am afraid we are in for a bad season of rain.



We had a very good mother's meeting this afternoon, and Mr. Rosenstein spoke to them. The mothers are so sweet. To-day they were singing so many choruses in Yiddish. One of the mothers said, "We could wish Mr. Baron were coming in to listen to us, he liked to hear us sing." I told them we all miss him so much, but he now hears the song of the redeemed ones in heaven and joins in the new song, "Worthy is the Lamb that was slain," etc.

It is beautiful to notice how the precious Word of God enlightens them. We can say with the Psalmist: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple."

An earnest believer, a dear mother, told me of the conversation she had the other day with her girlie. The child is full of questions and arguments, and at times is willing to listen for hours about the things of God. The Trinity seems to be a great difficulty to her. "We cannot have three Gods," she says. Her mother tries to make clear to her that there are not three Gods, but three in One—God the Father, God the Son, and God the Holy Ghost. We pray that the Lord will teach her and reveal Himself to that seeking child. The other day her mother said to her that when the Lord calls her from this earth she knows that He will receive her in glory because her sins are washed away and she trusts fully in the Lord Jesus Christ as her personal Saviour and Redeemer, and that she longs for her, too, to share the glory and happiness which the Lord has prepared for all those who put their trust in Him. She told her, too, if she does not accept Him and come as a sinner to the Lord, there would be a separation in the life to come. The girlie was very earnest and thoughtful, on no account did she like the idea of being separated from her dear mother.

The Lord is seeking that child. Will those friends who read it join in our prayers that this dear child may come to a living knowledge of the Lord Jesus Christ as her personal Saviour. Our Sunday School is a great encouragement to us, and well attended. The weekday classes, too, give us much joy. We are sowing in great weakness, but look up to the Lord for blessing and success in winning these precious jewels for Him.

*October 16th, 1927.*—A young Jewess whom we have known for many years is now an earnest Christian, who tries, in her suffering condition (having to spend much of her days going to the hospital), to witness for the Lord to those she meets. One day, she told us, she spoke to an old Jew, some 84 years of age, who asked her, "You are a Jewess." "Yes," she said, "but a true Jewess because of my faith in the Lord Jesus Christ." His remark was: "The Jews are not supposed to believe in Christ." This gave her an opportunity to testify to him that both Jews and Gentiles need salvation through

the Lord Jesus Christ and that there is no other name under heaven given among men whereby we can be saved.

That language was quite foreign to him, so she asked him: "Don't you trust in the Lord Jesus as your Saviour?" He did not reply. She begged of him to get right with God while it is yet time.

He told her he belonged to a very good society. He is a Freemason, and that ought to be good enough to have an entrance to heaven. She emphasized: "There is no other name under heaven given whereby we must be saved; through Jesus alone can we have forgiveness of sins and eternal life."

This young Jewess is a great sufferer and almost always in pain; she has gone through many storms in her life and her temptations have been manifold, but I am glad to say that she is trusting in the Lord for everything, and though very poor in this world's goods, she is, she says, very rich because the Lord has made her an heir of salvation.

A brother of hers, who is very well to do, offers her everything she needs, but on condition that she would give up her faith in Christ. So far, she has bravely refused and said *No* to every temptation brought before her. The other day her brother accused her of bringing disgrace to the whole family by changing her religion, and besides, he said, "You ought to be ashamed of yourself in allowing these Christians to burn crosses on your arms." (Some of her enemies told him this, which he believed.)

Poor girl! She was quite willing that he should examine her arms and to convince him of the terrible lies which they had spread about her. He was very astonished not to find a single cross on her arms.

*October 16th, 1927.*—Mr. Rosenstein was very busy last night in the open air. After the brethren went home, he came out and started conversations with them. It is most interesting to see how he gets the people to listen to him. He spoke for hours, and came in at 10.30 p.m. quite exhausted, but quite pleased with the hearing the people gave him. No doubt that he is a very good missionary, and one chosen of the Lord.

The open-air meeting was also a very good one. All our brethren had a good hearing from the platform.

Mrs. Gelbert and I read every evening, if possible together, the "Visions of Zechariah," by Mr. Baron. We read just a little at the time in order to digest it well. We enjoy it so much. It is to us as if we could hear his beautiful voice talking and instructing us. What treasures he has left to thousands of God's children. His memory is sweet to all.

*November 1st, 1927.*—We had a good mother's meeting to day; 47 mothers turned up. The small Hall at 187 has, during these months,

been too small for us, so we are having our mother's meetings in the big Hall, and as most of them are big, even this hall looks quite full. Mr. Rosenstein was very pleased to-night. He was the speaker, and there were a number of new men in the audience.

The other day we heard about one of our former Sunday School girls, that she has taken her stand for the Lord. We praise Him for such good news. It has been our privilege to sow the good seed for years in her, as in many others, and sowers and reapers can rejoice together and thank the Lord for watering the seed by the Holy Spirit.

We see the Lord's good hand here and there amongst our dear people. Hearts get softened and darkness and prejudices are removed. In sickness or in trouble, our dear friends come first of all to us, to tell us "pray for us," we are in great trouble.

We are grateful to find that they have confidence in us in earthly matters and see they are also willing to listen to the things most needful, and to the old, old story of Jesus and His love.

Our meetings are very well attended. It is interesting to watch how our dear mothers arrange their home work in order to be able to come to our Bible classes. In several cases we have three generations coming to us. The children, of course, we call our "grandchildren," and they know us well and show also their confidence in us more than others. Our children are very busily engaged in memorising Scripture for our Christmas programme. How eager they are to learn, and what wonderful memories they have.

We love to think that these bright and intelligent boys and girls will become the missionaries of the world. Indeed, we see the shaking of the dry bones before our eyes, and we pray that not one of our dear children may be left out of that great big army. May I have more "Facts of Israel's History." I like to give some to my friends in Lowestoft. Affectionately yours, ANNA FRIEDRICH.

### Mrs. Gelbert's Interesting Records of Women's Meetings.

DEAR MRS. BARON,—I am full of thankfulness to God for renewed strength owing to the time of rest I have been permitted to have.

It has been my privilege to have a time of loving fellowship with dear children of God, members of the one Body. Now we have taken up our work again it is my prayer that renewed strength may be used in faithful service in the vineyard of the Master.

We begin the work and continue it in utter dependence upon God, for He has never failed us. He has been our help and guide, He has helped us in the difficult problems which we must come across at times, and has carried us gloriously through.

There was great rejoicing among our dear mothers when we re-gathered for the first time after the summer's break. How glad they were to see us, and with what enthusiasm they sang the beautiful hymns they know by heart. It would rejoice your heart to hear them. I have no doubt that it rejoiced the heart of our Saviour, too, to whom we are wishful, to bring them, for only He can lift them out of degradation and darkness. The mothers were very proud indeed when asked to repeat many passages of Scripture; they could prove that they have not forgotten anything they have learned these past months and years.

I am confident that the Lord will bless His own word and that it will be watered by His Holy Spirit and bring forth fruit to His honour and glory.

Our labour in the Lord is not in vain, for He has permitted us to see some trophies of His grace in our midst. I am happy to say that our mothers' meetings are very encouraging indeed; it is the answer to our friends' prayers on our behalf, no doubt, for we feel that without being continually upheld at the Throne of Grace we could not accomplish much for the Master.

It has been my privilege to revisit many of our mothers and have a talk with them in their homes, for there one gets more opportunity to have heart to heart talks. On one occasion I visited one of our mothers, a very poor woman indeed; she has to maintain herself and also a crippled girl. She works very hard indeed, in order to keep herself and her girl, from early in the morning till late at night. She was very glad to see me and wanted to stop her work in order that she might have a talk with me, but I advised her to work on, and told her that I would speak loud so that she could hear me in spite of her machine going. It was not necessary for her to tell me that she was in straightened circumstances; I could see that, and I told her that it was not worldly prosperity that would make her happy, for I know people that are prosperous but still are not happy; it was the Saviour she needed first of all, and then, no matter in what circumstances she would find herself, she could be happy and satisfied, for He alone is able to satisfy. As her girl is unable to attend any of our classes for girls, I gave her some useful literature and promised to visit her often. I do hope that their circumstances may be changed from this poor house to the beautiful mansions the Lord has gone to prepare for those that love Him.

Our children's classes are well attended, and very encouraging, too. We try, first of all, to store their minds with the word of God, for we believe that, through the written Word, they will get acquainted with Him, Who is the Living Word from the beginning. We teach the doctrines of our most holy faith and depend upon the Lord for His blessing.

In my glad service for the Lord among the Jewish women and

children, my chief and only desire is to win them for the Lord Jesus Christ, Who "came to seek and to save that which was lost."

As you know, many of our Jewish people have perverted views of Christianity and remember the injustice and cruel treatment they have had to suffer from the hands of so-called Christians in the various countries they came from.

One woman, who is influenced by such thoughts, came to our meeting last week for the first time, perhaps with a heart full of prejudice against Him Who has been so misrepresented to them, and also against us who are His followers. Perhaps she wanted to hear what we, who call ourselves Hebrew Christians, have to say. This particular woman was very quiet and paid great attention to all that was going on. She listened to our mothers singing Gospel hymns, and heard them repeating Scripture, which they memorise. She listened to the simple Gospel messages, and at the close, when prayer was offered, she, too, reverently bowed her head. After the meeting I had a talk with her and she told me how much she enjoyed the meeting and was glad to be here in order that she may see what was going on, as everything she heard about us before coming to us was untrue. She was very glad to know also that we are not ashamed of our language and preach the Gospel in Jewish. She knows English quite well. This woman came into touch, thus for the first time, with Him Whom her people misrepresented to her and in whose name much injustice is committed, but whom we want to present in all His beauty and loveliness. She returned home with changed views, but my desire and prayer on her behalf is that she may have not only changed views, but a changed heart and life. Our God is able.

In my house-to-house visitation I had an interesting conversation with a man, the father of one of my Sunday scholars. I am always received warmly at that house. The mother and three children are attending our meetings regularly, and are a real joy to us, for they are spiritually alive. The father produced a Jewish newspaper and said: "Read something here which will interest you." It was a short paragraph speaking of the coming of the Messiah, who is going to be more than man, and who will govern as King the whole world, and then all the earth will experience real peace. After I left off reading, the man asked me what I thought about it, and I said: "It is perfectly true that the Messiah will come and that He is the Son of the Living God, and His Name is Jesus." "How do you know that it is Jesus?" "The Jewish prophets tell us these details, and the Lord Jesus answers exactly to their description of the Messiah. Isaiah told us long before the newspapers about His miraculous birth. He gave His name Emmanuel—'God with us.' Micah told us of His birth in Bethlehem, and of His being from eternity. He left His home in glory

and came down out of love and compassion to us. He saw our helpless state and came first to His own, but they received Him not. They rejected Him and His message—He, Who was their King, they rejected. He is described by the prophet Isaiah, as the 'Man of sorrows,' and in the 22nd Psalm the details of His sufferings on the Cross are given us. He was buried and rose again the third day, and this same Jesus is coming back again. He told us so and His word is my authority. When He comes He will take the government upon His shoulders and reign supreme. The Jewish nation will look upon Him Whom they have scorned, and mourn for Him, and He will forgive them; the true 'Yom Kippur' will be kept, and after this the Jewish people will be the light bearers, His messengers to the whole world." The man was amazed and said, "Fancy a Jewish woman knowing all this!" "Yes," I said, "the Lord in His love revealed this unto me and He will reveal Himself to you, if you will pray Him to do so."

We are busy now with the preparation for Christmas that is coming soon, the children, of course, are very enthusiastic. They love to learn Scripture by heart and prove that they can do their best. We pray that the Word taught and preached may become a living Word to them. May they grow up to be messengers of Christ to their people.

I am happy to tell you, dear Mrs. Baron, that our days are very full, and we are very busy just now. Miss Friedrichs and I are never more happy than when we have much to do.

Please accept my love and prayerful wishes.

Yours affectionately, EVA GELBERT.

P.S.—I wanted to tell you that Miss Friedrichs and I are reading together the book on "Zechariah," written by Mr. Baron, and we have had much blessing. Every night we come together and read, and it is as if Mr. Baron spoke to us himself. We have come now to the third vision.

## Brief Sketch of Mission Work on the Journey to England.

L. ROSENSTEIN.

I WOULD like to describe, in a few words, the characteristic features of our three and a half years of work in Palestine. Before I went I was persuaded that it was the will of my Heavenly Father that I should proclaim to the Jews there the approaching return in glory of our Lord Jesus Christ. Hundreds of persons have now heard this truth. With but few exceptions,



those who heard me expressed the wish: "May it come to pass quickly!"

Now to return to my notes.

*April 24th.*—Immediately on sending off my report I was engaged in conversation with many people on the subject of the Passover. I maintained that the Passover, without the Paschal Lamb (Jesus), is of no value; and that since He, of whom it was said, "Him shall ye hear," has come into the world (this again being Jesus), no human interpretation of the Old Testament Scriptures, as the Talmud, Raschi, etc., are of any worth. Again, that merely to talk about faith is useless.

Since Jesus has accomplished the work of salvation, faith means nothing other than to believe that without Jesus one is lost eternally; but that through Him one is reconciled to God. And again, that it is not true that the Shekinah was withdrawn from Jacob when blessing his sons; on the contrary, full of the Holy Ghost, he prophesied of Jesus, "until Shiloh come."

*April 25th.*—I had a beautiful morning. Beginning with one young man from Lemberg, others joining us, we spoke of the true meaning of Christianity, of the Inquisition, and also why it is that so much attention is still paid to Israel. I said, "God does not take back His Word once given, and through Christ the promises once made to Israel are not made void, but on the contrary, they are strengthened. It is true Christians do not fulfil the law. The only one who ever has fulfilled the law, and could fulfil it, is Jesus. He is the fulfilment of the law. Through the Holy Spirit this glorified Saviour lives in the hearts of believers, and He, in them, fulfilling the law; which means that through Him we are enabled to live according to the will of God. He is our life; without Him we can do nothing." But God gave me other joys too that day, and the first of these was a hearty greeting from an old man of 87.

A few words about the work which I was enabled to do on my journey to London.

*On the ship* there were some Jews, and I conversed with a young man who had been studying at the university in Jerusalem and who was on his way now to America to finish his studies. Although he had attended Professor Klausner's lectures he was not pleased with the Professor, because, according to his opinion, Klausner had been too favourable in his judgment of Jesus.

Step by step he was brought to think things over, till at last I ventured to suggest to him that he was being led by God that he might himself be one who should proclaim to his brothers according to the flesh the true nature of Jesus. The Gospel was preached, fully and repeatedly, to two Jewish families from America. Of the younger family, the husband especially was very friendly with us and in every possible way evinced love and friendship.

A youth from Jerusalem, who was of their party, had many opportunities also of hearing what was said. There were also two very cultured Jewish women on board. One of these was much vexed because in Palestine the Jews are not allowed to go their own way; but the other, from Vienna, was very approachable and grateful for the message she heard. She insisted that we must visit her in her own house in Tel-Aviv, when we return there, especially as her husband studies the Bible daily in several languages. On the ship also there was a Sephardic Jew, born in Jaffa, who, although he is rich and a French citizen, yet came to acknowledge that a life without God is worthless, and that in the end the Jews will be obliged to humble themselves and confess that Jesus was, and is, the true Messiah. I had opportunity also of talking with a number of 3rd class passengers, and among them there was an intelligent Jew, a free-thinker, who was the means of bringing me into touch with these people. While talking to them, one old man joined in and said: "The Talmud declares that Daniel made a mistake in his calculations." I replied that Daniel never made any calculations, he simply recorded very carefully what the angel told him. I may here mention that when speaking with a young Mohammedan, who was going to Paris to the Académie des Beaux Arts, about Jesus, I spoke of Him as the Saviour of sinners and not just as one prophet among many prophets.

*In Paris* I commenced to speak to a young man of 22, who had already been six years in Paris. He told me he belonged to a party of actors, who were sitting near us, so I plucked up courage and spoke to the party. One of them said, among other things, these very touching words, that he had come to recognise that Israel would never be quite pure in the sight of God, or fulfil the condition required for the coming of the Messiah, so he had tried his utmost to make people unbelievers. He knew that he had committed a sin which could never be forgiven. I said that though his sins were blood red, they could be washed away through the blood of Jesus. Another told a different story, that he had tried to get everyone to keep the ten commandments. To that I replied that the law can be kept only through love to God and our neighbours, and this love we can only have through the Holy Spirit. At mention of the Holy Spirit, they were all interested and the conversation became general. At the end, I said: "We are on the eve of great changes. God's kingdom will soon be set up upon earth, and the King of this kingdom will be Jesus, Who is soon coming again. When we parted they expressed the hope that we should meet again next time we come to Paris."

In London, too, God has given us opportunities to speak to individuals and to groups of people. But I will tell of that when, God willing, I shall write a full report of my work in Europe.

## The Work in England.

By HERMAN NEWMARK.

ONE day when walking in East London I met an old school-fellow, Mr. W., whom I had not seen for eighteen years. After greetings were exchanged he questioned me as to my present business. On my reply, he exclaimed: "What! A missionary to the Jews? I cannot understand it! Whatever made you take up such a calling?" I explained how I was converted in Japan, and then how God called me to His service. "But," he replied, "why try to make others believe what you believe?" I answered: "Because I am my brother's keeper. If I try to keep God's blessing to myself I shall become like the Dead Sea, which drinks in Jordan's waters and retains them, all about it continuing stagnant. When God called Abraham, He said: 'I will bless thee, and thou shalt be a blessing; and in the Psalms do we not pray: 'God be merciful to us . . . that Thy way may be known among all peoples?' Israel is called to be a missionary people." Mr. W.: "I believe that if a man believes in a Supreme Being and does his very best and tries to do all the good he can to others, that is all that God expects of him." "That sounds all right," I replied, "but you ignore the Bible. Since the Bible is God's revelation to man, we must act according to God's requirements as shown therein." Mr. W.: "But I only believe the Bible to be what you call 'inspired' in parts. There are places where miracles are recorded which science now shows to have been merely natural phenomena!" "But suppose," I said, "that these miracles were only natural phenomena, how do you account for the fact that, as at the Red Sea for example, they all took place at exactly the right moment?" Mr. W.: "Oh, the writers were clever men and made things fit together." "In other words, when they say 'Thus saith the Lord' they are telling lies, for they really invented what they wrote!" Mr. W.: "Oh, I would not go so far as that; I would merely say that they thought God spoke to them; many people, even nowadays, imagine they hear God speaking to them." "In that case, they are but lying," said I. "Now can you imagine that God would bless a lie? For wherever the Bible has come it has brought blessing. In all lands, for instance, it has emancipated women and children." To this, Mr. W. replied: "You are too great an idealist. You cannot obtain perfection in this world." "But our duty is to let our light shine," I said, "and if God has given to me an experience of His love that has transformed my life, I should be a criminal if I tried to keep this love to myself. But this is not the reason that prompts me to preach Christ to our people. I am constrained to do so by the same impelling power that led me to Christ without any human aid, out in heathen Japan."

Mr. W.: "Well, we must meet again and have a really long talk, although it would take thousands of years to convince me that I must believe in Christ to become a true Jew!"

The Lord has been very gracious to us in our London open-air meetings this year, especially during the spring and summer months. We feel that many will be unable to forget the Gospel messages they have heard there, perhaps for the first time in their lives.

We were able to give a few needy men a day's recreation at Chingford, yet felt how inadequate one day is to those who live in the hovels of Whitechapel for the other 364 days of the year. The more we labour among the East End Jews, the greater is our sympathy with them in their sordid surroundings. It is borne in upon us constantly that these people must see the Gospel lived among them, as well as hear it preached to them. May we be enabled, with David of old, to show the 'Kindness of God' to them in our daily intercourse.

Mr. Lewis and I spent two weeks in August among the Jews of Birmingham. A butcher there said: "Why don't you leave us alone? The Rabbi doesn't bother us, and the clergyman doesn't call upon us. Why do you worry us?" We replied: "Because we are unlike Cain who said he was not his brother's keeper. The Rabbi may not put forth a finger to help you, even if you were going down to hell, but we missionaries *will not* leave you to perish in your sins."

A grocer said: "It makes no difference to me what is the truth about the Messiah. As long as I am getting a living I am satisfied." We answered: "But what about our suffering brethren abroad—are we not to be concerned as to their welfare? Should we not seek to end their troubles?" He replied: "Oh, that will not take place until the ten tribes are found,\* and Messiah the son of Joseph comes!" "This," we said, "is all to be found in Scripture. Scripture says that when God's scattered people repent of their sin, then He will bless them again, and restore them to His favour and to their land." "Oh, there is no likelihood of all Israel repenting. It is far more likely for the ten tribes to be discovered than for Israel as a nation to repent." To this we made answer: "But the nation consists of individuals, and we, as individuals, are responsible to get right with God now." On a second occasion when we met him he only abused us.

One man whom we met several times said: "I cannot understand you people. You are a puzzle to me. I must read the New Testament you gave me, and find out the truth. Certainly men of

\* A Jewish tradition locates the ten tribes by the fabled river Sabbatyon, which was supposed to cease its flow on the weekly Sabbath. A later Jewish legend is that of a second or "suffering" Messiah, "the son of Joseph," whose special mission is to bring back the ten tribes and subject them to Messiah, "the son of David," but who would perish in the war against Gog and Magog. Very few Jews of the present time are interested in these fictions.

faith, such as you are, are to be envied by such a freethinker as I am. . . . If I believe what you say concerning Christ and the New Testament, what do you expect me to do?" We replied: "We expect you to make the Bible (Old and New Testaments) your Guide Book for life, and whatever God tells you to do, to obey Him." The majority of the Birmingham Jews we met wished us to leave them alone, for business was their sole interest in life.

On visiting in East Ham I met a Jew who turned out to be another schoolfellow. On handing him our booklet, "Let There Be No Strife," he asked: "What is the message of this book?" We replied: "It is to show that Biblical Judaism and Biblical Christianity are the same thing." He then asked what we thought of "Liberal" Judaism. We said that the Liberal Jews had done a good thing in freeing themselves from the Talmud, but their mistake was that in casting away the Talmud they had also thrown away the Bible. "Why do you think more of Christ than of God?" "We do not think of Christ as above God, but of Him it is written, 'All kindreds of the nations shall worship before Thee' (Ps. xxii. 27). He now said: "I cannot see the need of a mediator." "Well," said I, "our forefathers confessed such a need, and even wished Moses to act as such, but God foretold that one greater than Moses should come and be their Mediator and Law-giver." He then questioned the inspiration of the Old Testament, and we replied: "The Old Testament conception of the awfulness of sin could not be a human invention; also the Bible could not have such a beneficent effect on men if it were falsehood. Again, the Old Testament proclaims Israel's religion to be to worship the unseen God and not to bow to idols: yet their whole history was one of idolatry until they were expelled from their land for that very reason. He received several booklets, and promised to read them and have a further talk. Suddenly he propounded the question as to where I would be buried—with Jews or Gentiles! I replied that I was unconcerned as to what became of my body (a mere shell) so long as my spirit were safe. It is strange how Gentile (nominally Christian) persecution of Jews has caused them not only to keep aloof from them in life, but to make certain that even their bodies will not lie together in the earth!

At the time of writing these notes we are trying to reach the Jews of Harrow and Wembley, and shall value prayer for blessing on the conversations, and the literature left. Friends at Chatham have just arranged a meeting to interest Christians in the work of evangelizing the Jews, and we hope to visit some of the Jews in the Medway district. During this year God has enabled us to unfold His Word in relation to Israel at the following places: Alton, Stonebridge Park, Shoreditch, Wandsworth, Newington and Notting Hill in the London area; also at Isleworth, Teddington, Hounslow,

Heightside Conference Centre, Bristol, Birmingham, Norwich, Hastings, Hove, Hurstpierpoint, Surbiton and Heathfield. In every case we found Christians anxious to know the facts concerning Israel, and the work of the Gospel among them, so as to be able to co-operate more intelligently in prayer.

## From Mr. Lewis's Journal.

SINCE the beginning of September, the Lord has enabled me to distribute quite a number of assorted literature and Scriptures in the streets and business places, and I have been privileged also to speak of the purposes of the Messiah's coming.

The following are a few extracts of my experiences:—

*September 2nd.*—During the dinner hour I gave away a good quantity of literature at the corner of Old Montague Street, and the people willingly accepted them. Afterwards I called in several places of business and private homes, also leaving tracts. An English Jew, rather respectable-looking, was reading Isa. liii. inside the Bible window at the Mission House. "What do you think of it?" I asked. "It refers to Israel," was his reply. "If you read the chapter carefully," I said, "you would not have understood it so. The whole chapter does not in the least benefit Israel. Here is the true Israel, Jesus of Nazareth, the Messiah, of whom the Prophet speaks." Said he: "All religions are good and let everyone follow his own; other religions may have some nice sayings, but only some." I replied: "But in Jesus, the Messiah, we see the truth. He alone could say to the Jews, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.'" I exhorted the man not to rely on "nice sayings" of others, but to search his own Scriptures, which alone will lead him to true peace and liberty.

*October 27th, Bedford Street.*—I left quite a good number of tracts in Jewish homes. At 12.30, during the dinner-hour, I gave away a good many books outside Shneider's factory, and also at the corner of Sidney Street, Mile End Road.

One morning I went with Mr. Rosenstein. The Lord gave us some opportunities to speak with several Jews about our blessed Lord as the promised Messiah and the only Saviour to whom God points sinful man. Of course, we had to put up with unpleasant remarks and sarcasm, but praise God for grace given to us.

In a recreation ground near the Mission, where groups of Jews are to be seen, we were enabled to speak with about eight Jews of the Messiah as the Saviour, but the people were very conceited, alas, with the exception of one who was very attentive and had a good knowledge of the Scriptures. I asked him if he would come to our



daily Bible readings. I was glad and thankful to God for leading him to do so. He came several times, and on each occasion was spoken to about the Messiah and His saving power.

Once I read with him Isa. liii. When we came to verses 10, 11, he said: "Stop here and let us read over again as it is very interesting." We read together, and he seemed very much interested.

Another time I urged him not to listen to what other people say about God, the Bible and Messiah, but rather go direct in prayer to God and He will inevitably show him the right way how a sinful man can be right with God. I directed him to several passages of the Old Testament, such as speak of man's depravity, and also some prophetic passages. I cited Daniel ix. 7, Psalm cxliii. 2, Isaiah lxiv. 6, and also such as speak of God's grace by which man may be pardoned. Isaiah xlv. 25, liii. 11, and other Scriptures. Twice he remained to our Bible readings and seemed most attentive to the Word. He told me that he regretted that he had to go home early to look after his three motherless children. I am sure we have to pray for this dear man and his children.

*November 3rd.*—I gave away a good number of assorted tracts and Scripture leaflets, especially a good many of Isaiah liii., in Hebrew and English, and John iii. 14-17. The majority of the Jews took the tracts willingly, and some I saw reading them. One Rabbi took a copy of "The Way," a Yiddish periodical for some time, and read the contents at the corner of Commercial Street, then placed the paper in his pocket.

I revisited several Jewish workshops and again called their attention to the important fact that the Messiah, Jesus, came into the world to save sinners. Sad to say, the vital questions of Eternity and a future life are absolutely ignored. Nevertheless, by God's help I testified to the truth and gave a word of warning.

In Royal Mint Street I called at a boot repairing shop. A young man (not the owner) became rather excited when I offered him a pamphlet and introduced the theme of Messiah's coming and that our blessed Lord Jesus is the Messiah. "I am a Jew, and will remain one. Though I don't very often go to the Synagogue, I try my best to please God. I put on the *Arbak Kanphoth*" (i.e., four corners). This is a kind of a garment always worn under the waistcoat, and no consistent Jew is ever without it. Attached to the four corners are fringes called *Tzitsith*, or memorial fringes, and upon these depend the value and importance of the garment. The duty of wearing this garment is found in Numbers xv. 37-41, and we are told that he who rightly observes the *Tzitsith* is accounted as if he had kept the whole law (so say the sages of blessed memory). "My boy, too," said the man, "I teach to be a good Jew. And my wife who, though an English Jewess, is as 'froom' (pious) as any orthodox

Jewess, who has just come over from Russia. She observes all duties which belong to her." I reminded him that his conception of pleasing a holy God was not the right. God desires truth in the inward parts. It was very sad. It reminded me of the solemn words of our Lord, reproving the Pharisees (Matthew xv. 8, 9). And while I spoke with him about our Lord as the way to God, he interrupted me. "Look here," and he took out of his pocket a slip of paper, saying "A Gentile in Old Kent Road gave it me; will you read it?" To my surprise, on it was written: "Please ask your Rabbi to explain to you Isaiah liii." I said to the man: "I have with me this chapter in English and Hebrew. If you care to have it I will gladly give it you." He said: "Will you read it and give me the sense of it?" I read the whole chapter of Isaiah liii., and explained to him the suffering of the Messiah for sinful men. He was very attentive and attempted also to read the Hebrew, but as it was without the vowel points he found it very difficult. I was very glad to have been privileged to speak with him and praised God for the opportunity.

In another workshop I had a conversation with the owner about God's plan of salvation. Alas! he was very stubborn. "No one can prove that there is a God," he said. "You have the Old Testament, your own national history. I am sure you don't think that our ancestors were all deceivers." I then read to him a portion of the prophecy of Isaiah. "Now," I said, "this is out of the Old Testament. You no doubt possess a copy; look it up for yourself." Meanwhile, a Gentile entered and listened. I then said to him: "You had better take this Scripture leaflet." He willingly accepted it, while the Jew deliberately refused it.

In the open-air meeting outside the Mission House we have had much encouragement. The Lord be praised. Hundreds have heard the Word of life at each meeting. Though the enemy seeks to hinder the Lord's work yet grace enables us to triumph through our blessed Lord Jesus—the great overcomer, who said: "Be of good cheer, I have overcome the world" (John xiv. 33).

Any friend who casually passes by the Mission House on a Lord's day evening, say about 7.30, would see groups of men standing about. Who are they? and what are they discussing about? They are Jews talking about what they have heard a short time before at open-air meetings, about our Saviour, Jesus. Several times, our brother, Mr. Rosenstein was in the midst of a group, speaking to them from Moses and the Prophets, of the Messiah that was to come, and of Jesus, the Messiah. On two occasions the Lord helped me to have very profitable times with the Jews, who have eagerly listened to the word. We need constantly pray for the Jews that God may be gracious to them.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from September 1st to December 14th, 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 |                                                           | Date.   | Receipt |                                                         |
|----------|---------|-----------------------------------------------------------|---------|---------|---------------------------------------------------------|
| 1927.    | No.     | £ s. d.                                                   | 1927.   | No.     | £ s. d.                                                 |
| Sept. 1. | 367     | Pub. ..                                                   | Oct. 5. | 420     | Pub. ..                                                 |
| " 1.     | 368     | Pub., 2s. 6d. ..                                          | " 5.    | 421     | Pub. ..                                                 |
| " 2.     | 369     | Representative Missionary in Berlin ..                    | " 6.    | 422     | Legacy under the will of the late Mrs. Rollison ..      |
| " 3.     | 370     | Pub. ..                                                   | " 7.    | 423     | Pub., 2s. 6d. ..                                        |
| " 4.     | 371     | Anon. (Abington) ..                                       | " 7.    | 424     | Pub., 1s. 6d. ..                                        |
| " 5.     | 372     | Pub. ..                                                   | " 7.    | 425     | Pub. ..                                                 |
| " 6.     | 373     | Pub. ..                                                   | " 8.    | 426     | Pub., 2s. 6d. ..                                        |
| " 7.     | 374     | Pub. ..                                                   | " 8.    | 427     | Pub. ..                                                 |
| " 8.     | 375     | Pub. ..                                                   | " 8.    | 428     | Pub. ..                                                 |
| " 9.     | 376     | Pub. ..                                                   | " 8.    | 429     | Pub., 6s. 6d. ..                                        |
| " 10.    | 377     | Pub. ..                                                   | " 8.    | 430     | Pub., 2s. 6d. ..                                        |
| " 11.    | 378     | Pub. ..                                                   | " 8.    | 431     | Pub. ..                                                 |
| " 12.    | 379     | Pub. ..                                                   | " 8.    | 432     | Pub. ..                                                 |
| " 13.    | 380     | Pub. ..                                                   | " 8.    | 433     | Pub. ..                                                 |
| " 14.    | 381     | Pub., 2s. 6d. ..                                          | " 8.    | 434     | Pub. ..                                                 |
| " 15.    | 382     | Pub. ..                                                   | " 8.    | 435     | Pub. ..                                                 |
| " 16.    | 383     | Pub. ..                                                   | " 8.    | 436     | Pub. ..                                                 |
| " 17.    | 384     | Pub., 2s. 6d. ..                                          | " 10.   | 437     | Pub., 2s. 6d. ..                                        |
| " 18.    | 385     | Pub. ..                                                   | " 11.   | 438     | Pub. ..                                                 |
| " 19.    | 386     | Relief, Palestine, 5s ..                                  | " 11.   | 439     | Relief (Poland) ..                                      |
| " 20.    | 387     | Pub. ..                                                   | " 12.   | 440     | Pub. ..                                                 |
| " 21.    | 388     | Pub. ..                                                   | " 12.   | 441     | Pub., 2s. 6d. ..                                        |
| " 22.    | 389     | Pub. ..                                                   | " 12.   | 442     | Pub., 6s. ..                                            |
| " 23.    | 390     | Pub. ..                                                   | " 12.   | 443     | Pub. ..                                                 |
| " 24.    | 391     | Pub. ..                                                   | " 13.   | 444     | Pub. ..                                                 |
| " 25.    | 392     | Pub. ..                                                   | " 13.   | 445     | Pub. ..                                                 |
| " 26.    | 393     | Pub. ..                                                   | " 13.   | 446     | Pub. ..                                                 |
| " 27.    | 394     | Pub. ..                                                   | " 13.   | 447     | Pub., 2s. 6d. ..                                        |
| " 28.    | 395     | Pub. ..                                                   | " 13.   | 448     | Pub. ..                                                 |
| " 29.    | 396     | Anon. (Reading) ..                                        | " 13.   | 449     | Pub. ..                                                 |
| " 30.    | 397     | Pub., 2s. 6d. ..                                          | " 14.   | 450     | Pub. ..                                                 |
| " 31.    | 398     | Pub. ..                                                   | " 14.   | 451     | Pub. ..                                                 |
| " 32.    | 399     | Legacy under the will of the late Miss E. C. Battersby .. | " 14.   | 452     | Pub. ..                                                 |
| " 33.    | 400     | Pub. ..                                                   | " 14.   | 453     | Relief abroad ..                                        |
| " 34.    | 401     | Pub. ..                                                   | " 14.   | 454     | Pub. ..                                                 |
| " 35.    | 402     | Pub. ..                                                   | " 15.   | 455     | Scriptures ..                                           |
| " 36.    | 403     | Pub. ..                                                   | " 15.   | 456     | Test. soc. ..                                           |
| " 37.    | 404     | Pub. ..                                                   | " 15.   | 457     | Pub. ..                                                 |
| " 38.    | 405     | Pub. ..                                                   | " 15.   | 458     | Pub. ..                                                 |
| " 39.    | 406     | Pub. ..                                                   | " 15.   | 459     | Readers of The Christian, per Messrs. Morgan & Scott .. |
| " 40.    | 407     | Pub. ..                                                   | " 18.   | 460     | Pub. ..                                                 |
| " 41.    | 408     | Pub. ..                                                   | " 18.   | 461     | Pub., 2s. 6d. ..                                        |
| " 42.    | 409     | Pub. ..                                                   | " 19.   | 462     | Pub. ..                                                 |
| " 43.    | 410     | Pub. ..                                                   | " 19.   | 463     | Pub. ..                                                 |
| " 44.    | 411     | Pub. ..                                                   | " 19.   | 464     | Pub. ..                                                 |
| " 45.    | 412     | Pub. ..                                                   | " 19.   | 465     | Pub. ..                                                 |
| " 46.    | 413     | Pub. ..                                                   | " 20.   | 466     | Pub. ..                                                 |
| " 47.    | 414     | Pub. ..                                                   | " 20.   | 467     | Pub. ..                                                 |
| " 48.    | 415     | Pub., 2s. 6d. ..                                          | " 20.   | 468     | Pub. ..                                                 |
| " 49.    | 416     | Pub. ..                                                   | " 20.   | 469     | Pub. ..                                                 |
| " 50.    | 417     | Pub., 2s. 6d. ..                                          | " 20.   | 470     | Pub. ..                                                 |
| " 51.    | 418     | Pub. ..                                                   | " 20.   | 471     | Pub. ..                                                 |
| " 52.    | 419     | Pub. ..                                                   | " 24.   | 472     | Pub. ..                                                 |
| " 53.    | 420     | Pub. ..                                                   | " 25.   | 473     | Pub., 2s. 6d. ..                                        |
| " 54.    | 421     | Pub. ..                                                   | " 25.   | 474     | Pub. ..                                                 |

| Date.    | Receipt |                  | Date.    | Receipt |                                      |
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| 1927.    | No.     | £ s. d.          | 1927.    | No.     | £ s. d.                              |
| Oct. 26. | 425     | Pub. ..          | Nov. 14. | 546     | Pub. ..                              |
| " 26.    | 426     | Pub. ..          | " 14.    | 547     | Pub. ..                              |
| " 26.    | 427     | Pub. ..          | " 14.    | 548     | Pub., 2s. 6d. ..                     |
| " 26.    | 428     | Pub. ..          | " 17.    | 549     | Pub. ..                              |
| " 26.    | 429     | Pub. ..          | " 17.    | 550     | Pub. ..                              |
| " 26.    | 430     | Pub., 2s. 6d. .. | " 17.    | 551     | Pub., 2s. 6d. ..                     |
| " 26.    | 431     | Pub. ..          | " 17.    | 552     | Pub., 2s. 6d. ..                     |
| " 26.    | 432     | Pub. ..          | " 17.    | 553     | Pub. ..                              |
| " 26.    | 433     | Pub. ..          | " 17.    | 554     | Pub. ..                              |
| " 26.    | 434     | Pub. ..          | " 18.    | 555     | Pub. ..                              |
| " 26.    | 435     | Pub. ..          | " 18.    | 556     | Pub. ..                              |
| " 26.    | 436     | Pub. ..          | " 19.    | 557     | Pub., 2s. 6d. ; 2s. 6d. ..           |
| " 26.    | 437     | Pub. ..          | " 19.    | 558     | Pub., 13s. ; 2s. 6d. ..              |
| " 26.    | 438     | Pub. ..          | " 19.    | 559     | Pub. ..                              |
| " 26.    | 439     | Pub. ..          | " 19.    | 560     | Pub. ..                              |
| " 26.    | 440     | Pub. ..          | " 19.    | 561     | Pub. ..                              |
| " 26.    | 441     | Pub. ..          | " 19.    | 562     | Pub. ..                              |
| " 26.    | 442     | Pub. ..          | " 22.    | 563     | Pub. ..                              |
| " 26.    | 443     | Pub. ..          | " 22.    | 564     | Pub. ..                              |
| " 26.    | 444     | Pub. ..          | " 22.    | 565     | Pub. ..                              |
| " 26.    | 445     | Pub. ..          | " 22.    | 566     | Pub., 2s. 6d. ..                     |
| " 26.    | 446     | Pub. ..          | " 22.    | 567     | Pub. ..                              |
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| " 26.    | 451     | Pub. ..          | " 22.    | 572     | Pub. ..                              |
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| " 26.    | 455     | Pub. ..          | " 22.    | 576     | Pub. ..                              |
| " 26.    | 456     | Pub. ..          | " 22.    | 577     | Children's Test. soc. ; Pub. soc. .. |
| " 26.    | 457     | Pub. ..          | " 22.    | 578     | Pub., 2s. 6d. ..                     |
| " 26.    | 458     | Pub. ..          | " 22.    | 579     | Pub., 2s. 6d. ..                     |
| " 26.    | 459     | Pub. ..          | " 22.    | 580     | Pub. ..                              |
| " 26.    | 460     | Pub. ..          | " 22.    | 581     | Pub. ..                              |
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| " 26.    | 463     | Pub. ..          | " 22.    | 584     | Pub. ..                              |
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| " 26.    | 468     | Pub. ..          | " 22.    | 589     | Pub. ..                              |
| " 26.    | 469     | Pub. ..          | " 22.    | 590     | Pub. ..                              |
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| " 26.    | 474     | Pub. ..          | " 22.    | 595     | Pub. ..                              |
| " 26.    | 475     | Pub. ..          | " 22.    | 596     | Pub. ..                              |
| " 26.    | 476     | Pub. ..          | " 22.    | 597     | Pub. ..                              |
| " 26.    | 477     | Pub. ..          | " 22.    | 598     | Pub. ..                              |
| " 26.    | 478     | Pub. ..          | " 22.    | 599     | Pub. ..                              |
| " 26.    | 479     | Pub. ..          | " 22.    | 600     | Pub. ..                              |
| " 26.    | 480     | Pub. ..          | " 22.    | 601     | Pub. ..                              |
| " 26.    | 481     | Pub. ..          | " 22.    | 602     | Pub. ..                              |
| " 26.    | 482     | Pub. ..          | " 22.    | 603     | Pub. ..                              |
| " 26.    | 483     | Pub. ..          | " 22.    | 604     | Pub. ..                              |
| " 26.    | 484     | Pub. ..          | " 22.    | 605     | Pub. ..                              |
| " 26.    | 485     | Pub. ..          | " 22.    | 606     | Pub. ..                              |
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| " 26.    | 487     | Pub. ..          | " 22.    | 608     | Pub. ..                              |
| " 26.    | 488     | Pub. ..          | " 22.    | 609     | Pub. ..                              |
| " 26.    | 489     | Pub. ..          | " 22.    | 610     | Pub. ..                              |
| " 26.    | 490     | Pub. ..          | " 22.    | 611     | Pub. ..                              |
| " 26.    | 491     | Pub. ..          | " 22.    | 612     | Pub. ..                              |
| " 26.    | 492     | Pub. ..          | " 22.    | 613     | Pub. ..                              |
| " 26.    | 493     | Pub. ..          | " 22.    | 614     | Pub. ..                              |
| " 26.    | 494     | Pub. ..          | " 22.    | 615     | Pub. ..                              |

| Date, 1927. | Receipt No. | £ s. d. | Date, 1927. | Receipt No. | £ s. d.            |
|-------------|-------------|---------|-------------|-------------|--------------------|
| Dec. 9.     | 611         | 1 0 0   | Dec. 12.    | 623         | 1 9 8              |
| " 9.        | 612         | 2 10 0  | " 12.       | 626         | 3 0 0              |
| " 9.        | 613         | 0 10 0  | " 13.       | 627         | 1 0 0              |
| " 9.        | 614         | 0 1 3   | " 13.       | 628         | 0 15 0             |
| " 9.        | 615         | 0 10 0  | " 14.       | 629         | 82 0 7             |
| " 9.        | 616         | 5 0 0   | " 14.       | 630         | 0 2 6              |
| " 9.        | 617         | 0 10 0  | " 14.       | 631         | 1 1 0              |
| " 10.       | 618         | 5 0 0   | " 14.       | 632         | 3 0 0              |
| " 10.       | 619         | 11 0 7  | " 14.       | 633         | 0 10 0             |
| " 10.       | 620         | 2 0 0   | " 14.       | 634         | 0 10 0             |
| " 10.       | 621         | 3 0 0   | " 14.       | 635         | 5 0 0              |
| " 10.       | 622         | 2 0 0   | " 14.       | 635         | 1 2 0              |
| " 10.       | 623         | 1 10 0  |             |             |                    |
| " 10.       | 624         | 1 0 0   |             |             |                    |
| " 12.       | 625         | 1 0 0   |             |             |                    |
|             |             |         |             |             | <u>£1,297 16 4</u> |

Mrs. Baron gratefully acknowledges Gifts of Clothing which have been sent to the Mission House, from September 10th to November 22nd.

ABBREVIATIONS:—M, men's; W, women's; ch, children's; b, boys'; g, girls'.

Mrs. W., 6 w.; Anon., various; Miss E., 4 m.; Miss S., various; Misses O., 12 w.; Mrs. S., 8 w. and various; Miss Mack, 3 w.; Mrs. M., various; Anon., various; Miss P., 5 various b.; Miss H., 2 w.; Mrs. C., 2 w.; Miss S., 8 various, 4 ch.; Miss M., 7 woollies, etc.; Miss N., 7 w., 3 ch., 3 woollies; Mrs. B., various;

Mrs. H., various; Mrs. C., 12 w.; Miss M., 3 w.; Anon., 6 inf.; Mr. D., 6 w.; Mr. P., various; Mr. B., 4 m., 3 jrs. boots; Miss W., 2 w., 4 ch.; Shirley Sisters, 37 w. and ch.; Mrs. L. H. I. and Mrs. H., 9 w., 3 m., 6 various, new, 12 w., 4 inf.; Ladies of Highgate Road, 6 m., 49 w.

Coats, boots, etc., for men, are a very great need.

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

### The Hebrew Christian Testimony to Israel.

#### BUILDING FUND ACCOUNT.

SUMMARY OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 14TH DECEMBER, 1927.

| Dr.                                       | £ s. d.          | Cr.                                      | £ s. d.          |
|-------------------------------------------|------------------|------------------------------------------|------------------|
| <b>RECEIPTS.</b>                          |                  | <b>PAYMENTS.</b>                         |                  |
| Mission House, 189, Whitechapel Road, E.  |                  | Mission House, 189, Whitechapel Road, E. |                  |
| To Rents Received to Michaelmas, 1927..   | 30 4 0           | By Property Tax and Rent                 |                  |
| " Amount transferred from General Fund .. | 250 0 0          | Collectors' Commission ..                | 7 2 0            |
|                                           |                  | " Repairs, Furnishing, &c.               | 173 15 5         |
|                                           |                  |                                          | <u>180 17 5</u>  |
| <b>TOTAL RECEIPTS FOR THE YEAR</b>        | <b>280 4 0</b>   | <b>TOTAL PAYMENTS FOR THE YEAR</b>       | <b>180 17 5</b>  |
| " Balance in hand, 14th December, 1926    |                  | " Balance in hand, 14th December, 1927   |                  |
| At Bank ..                                | 39 12 0          | At Bank ..                               | 138 18 7         |
|                                           | <u>£319 16 0</u> |                                          | <u>£319 16 0</u> |

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

Finsbury Circus House, London, E.C.2.  
20th December, 1927.

HILL, VELLACOTT & CO.,  
Chartered Accountants.

### The Hebrew Christian Testimony to Israel.

SUMMARY OF RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 14TH DECEMBER, 1927.

Dr.

| Dr.                                                                                                                   | £ s. d.            | Cr.                                                                                                                               | £ s. d.            |
|-----------------------------------------------------------------------------------------------------------------------|--------------------|-----------------------------------------------------------------------------------------------------------------------------------|--------------------|
| <b>RECEIPTS.</b>                                                                                                      |                    | <b>PAYMENTS.</b>                                                                                                                  |                    |
| To Contributions, Sale of Publications, etc., for General Mission Fund, acknowledged in <i>The Scattered Nation</i> — |                    | By Rates, Lighting, Furnishing, Repairs to Mission House ..                                                                       | 238 12 3           |
| April, 1927 ..                                                                                                        | 1,611 9 1          | " Allowances to Missionaries and Occasional Helpers ..                                                                            | 1,190 0 0          |
| July, " ..                                                                                                            | 1,963 6 4          | " Passages of Missionaries to and from Palestine and Paris ..                                                                     | 161 0 0            |
| Oct., " ..                                                                                                            | 2,396 14 11        | " Grant towards purchase of Missionary's House and towards Expenses of work abroad, viz.: Hungary, Berlin, Paris and Palestine .. | 100 0 0            |
| Jan., 1928 ..                                                                                                         | 3,297 16 4         | " Relief of Poor Jews and Converts ..                                                                                             | 1,905 13 0         |
|                                                                                                                       |                    | " Amounts remitted abroad for Relief in Russia, Central and Eastern Europe ..                                                     | 197 4 7            |
| " Interest on Investments (Gifts) ..                                                                                  | 27 10 4            | " Bibles and Mission Publications ..                                                                                              | 78 0 0             |
| " Interest on Deposit Accounts ..                                                                                     | 184 10 2           | " Cost of <i>The Scattered Nation</i> ..                                                                                          | 260 4 0            |
|                                                                                                                       |                    | " Postal Mission to Jews, Postage of <i>The Scattered Nation</i> and General Postages ..                                          | 415 6 6            |
| " Proceeds of Sale of £400 5% War Loan, 1925/47 ..                                                                    | 400 14 0           | " Cost of Mission Journeys in Germany, Poland, etc. ..                                                                            | 102 5 6            |
|                                                                                                                       |                    | " Mission House Expenses, Housekeeping, Wages, Food for Poor Jews, Papers for Reading Rooms, Stationery, Fares, etc. ..           | 177 4 0            |
|                                                                                                                       |                    | " Amount transferred to Building Fund Account ..                                                                                  | 899 8 8            |
|                                                                                                                       |                    | " Amounts transferred to Deposit Account ..                                                                                       | 250 0 0            |
|                                                                                                                       |                    | General ..                                                                                                                        | 3,600 14 0         |
| <b>TOTAL RECEIPTS FOR YEAR</b>                                                                                        | <b>9,182 7 2</b>   | <b>TOTAL PAYMENTS FOR THE YEAR</b>                                                                                                | <b>9,644 13 3</b>  |
| " Balance in hand, 14th December, 1926 —                                                                              |                    | " Balance in hand, 14th December, 1927 ..                                                                                         |                    |
| At Bank ..                                                                                                            | 706 10 6           | At Bank ..                                                                                                                        | 249 3 8            |
| In hand ..                                                                                                            | 31 15 8            | In hand ..                                                                                                                        | 26 16 5            |
|                                                                                                                       | <u>£9,090 13 4</u> |                                                                                                                                   | <u>£9,920 13 4</u> |

Book, and find it correct.

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

HILL, VELLACOTT & CO.,  
Chartered Accountants.