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THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 134.

APRIL, 1928.

The Tabernacle not Made with Hands.

BY DAVID BARON.

IN glorious harmony with the perfect eternal Priesthood of Christ is the sanctuary in which He exercises His ministry.

Imposing and glorious as was "the worldly sanctuary" wherein the Levitical priesthood performed the services of God, still it was "a tabernacle made with hands"; and thus, in its very nature, transitory and perishable.

The glory it possessed was only borrowed and reflected from the real and heavenly tabernacle, according to the pattern of which it was made, and of which it was but the example and shadow (Heb. viii. 5). God's command to Israel, "Make Me a tabernacle, that I may dwell among you," was indeed a message of peace and glad tidings, not only to Israel, but to all mankind, announcing as it did the glorious fact that God will in very deed dwell with men on earth; and thus anticipating, while typifying, not only the blessed fact of the incarnation of the Son of God, but the time when a voice from heaven will proclaim, "Behold, the tabernacle of God is with man; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

Yet the tabernacle and temple which Israel subsequently built were but the temporary movable places of abode of God's *footstool*, while the permanent place of the throne of His glory was fixed in heaven. "Thus saith Jehovah, The heaven is My throne, and the earth My footstool: where is the House that ye can build unto Me? and which is the place where I can permanently dwell?" (Isa. lxvi. 1, *Heb*; see also Matt. v. 34, 35).

The special manifestation of God's presence in the tabernacle and temple, which even while it lasted could only be approached once a year by the high priest, was interrupted again and again on account of the sin and defilement of Israel; for, like all the blessings of the Mosaic covenant, it was conditional on the obedience of the people, until at last it was permanently withdrawn; for in the second temple built by Zerubbabel, and subsequently beautified by Herod, the Shekinah glory, the symbol of Jehovah's presence, never returned, and the Holy of Holies remained a vacuum; for the Talmud (Yom f. 21, c.2) and later Jewish commentaries (see Kimchi and Rabbi Solomon on Haggai i. 8) agree that these five things that were in the

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.

first temple were wanting in the second, *i.e.*, the Ark wherein were the tables of the covenant, and the cherubim that covered it; the Fire which used to come down from heaven to devour the sacrifices; the *Shekinah* glory, the gift of prophecy or the Holy Spirit; and the Urim and Thummim.*

Verily, the earthly tabernacle was on a line with the shadowy typical Levitical ministry that was performed in it, consisting in the shedding of blood of bulls and goats, and in other gifts and sacrifices that could not make even him that did the service perfect as pertaining to the conscience, and which was only ordained until the time of reformation. Indeed, so closely united and interdependent was the tabernacle made with hands with the Levitical priesthood, that the existence of the one depended on the existence of the other; for, as Keil, in his introduction to Haggai, well remarks, "The covenant of God made with Israel, which He chose as His peculiar possession, required, as a visible pledge of real fellowship into which Jehovah had entered with His people, a place where this fellowship could be sustained."

For this reason, directly after the conclusion of the covenant at Sinai, God commanded the tabernacle to be erected for a sanctuary, in which, as Covenant-God, He could dwell among His people in a visible symbol, and as the sign of the fulfilment of the promise at the dedication of the tabernacle and the first temple, the glory of Jehovah, in the form of a cloud, filled the sanctuary which had been built for His name. Hence the continuance of the ancient covenant, or the kingdom of God in Israel, was bound up with the tabernacle or temple.

When this was destroyed the covenant was broken, and the continuance of the kingdom of God was suspended.

After the restoration from Babylon, when in the purpose of God the conditional covenant and the Aaronic priesthood, or means of communion between God and Israel, which had been dissolved during the seventy years' exile, was to be renewed for a time, the first great pre-requisite for it was the rebuilding of the sanctuary. Hence Haggai's stirring appeals to his people to "go up to the mountain, and bring wood, and build the house," so that with all possible zeal they might thus practically attest their desire and readiness to resume the covenant fellowship, which had been interrupted for a time.

* Heb. ix. 1-4 presents no difficulty against this historic fact, for the writer there does not describe the structure and contents of the second temple, which was still standing (as is manifest from the use of the *present* tense in chapters vii. 23; viii. 4; ix. 6, 7; x. 1, and other passages), but speaks of the sanctuary of the first covenant (ix. 1), the tabernacle as originally designed, which had all the things he enumerates, and which he shows was a shadow and example of the true tabernacle, not made with hands, into which Christ has entered.

Again, let us observe the beautiful harmonies in the Word of God. The erection of the tabernacle and temple for the Levitical priesthood which, as we have seen, was symbolical and representative of the temporary conditional Mosaic covenant, was left to man. "Let them make Me a sanctuary, that I may dwell among them" (Exod. xxv. 8). For the blessings of the covenant being conditional, man must work, he must do his part. He did, and the result was that, like everything made by the hands of man, it was a perishable building, typical of the temporary, transitory character of the covenant, of which it was the outward symbol; but already in the Old Testament, when we come to the promise of the advent of the Royal Priest, the Mediator of the unconditional everlasting covenant, we have along with it *the promise of another sanctuary*, no longer to be built by the hands of man, but by the Divine Son, the great High Priest Himself. "Behold the Man whose name is the Branch. . . . He shall build the temple of Jehovah . . . and He shall be a Priest upon His throne." He Himself builds it; for, in keeping with the unconditional covenant of which He is the Mediator, God's dwelling with man is no longer conditional on anything he can do; and who but Himself could build a sanctuary to correspond with His eternal unchangeable Royal Priesthood?*

Prophecy has become fact, and the fulfilment is in the blessed Christ. We, more privileged than Israel, looking up to heaven, can say, "We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens (a Priest upon His throne); a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." For, "Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of *this* building (the temple in Jerusalem, which was still standing); neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (Heb. viii. 1, 2; ix. 11, 12).

The Priesthood of Believers.

I have endeavoured feebly to set forth the glory of the great High Priest, even that of our adorable Lord Jesus; but as Aaron was father and head of a house of priests, so Christ, when He rose from the dead and ascended to the right hand of the Majesty on high, became Chief and Father of a whole line.

Without right thoughts of the Priesthood of Christ, we cannot understand the equally glorious truth of the priesthood of believers,

* Surely it is in keeping with the Royal Priesthood of Messiah, that the Hebrew word used here means both palace and sanctuary. As King He has entered into His palace, and as Priest into His sanctuary.

which is dependent on it, and inseparable from it ; but now with our feet on the "sure foundation," and having the right key in our hands, let us proceed.

I.

The Special Order of our Priesthood.

The spiritual priesthood, like all other dignities and privileges, which as Christians we possess, is ours exclusively, in virtue of our union with Christ. The dignity and office of priesthood is not successional* or hereditary with us, as was the case in the family of Aaron. It is a priesthood *communicated* to us by our Divine risen Head. We are priests of the *same order* and kind as Christ is *now*. Hence we must not seek for the type of our special order in the Levitical or Aaronic priesthood, but in the Melchizedek.

By thus saying, we do not deny that the Levitical priesthood was *typical* ; but since it was chiefly occupied with sacrifices and the *shedding of blood*, it could not be typical of the priesthood of believers, but only of one aspect of Christ's priesthood—that, namely, to which all the sacrifices pointed, the one stupendous act, when the Lord Jesus, the Great and Good Shepherd, "through the eternal Spirit, offered Himself without spot to God, and 'laid down His life' for the sheep."

Now, that special aspect of Christ's priesthood is *incommunicable* ; and, what is more, by this one act on Calvary, the Aaronic priesthood was done away with ; for, if it be true that there remaineth no more sacrifice, there is no more need of a Levitical priesthood, which is inseparably joined with sacrifice and the shedding of blood.

It is from the want of a clear apprehension of this simple truth that all the errors of Romanism and Ritualism spring. That wonderful and significant exclamation of Christ on the cross, "It is finished," was the warrant for the discharge of the Levitical order of priesthood.

Its work, which could really only be accomplished by the One they typified, was finished. They need no longer offer daily sacrifices, first for their own sins, and then for the sins of the people ; for this

* "Those who introduced the legal element of a successional office in the Church of Christ—a shadow which has passed away, an old thing which has vanished and decayed—must remember that, as the genealogy of the Levitical priesthood was kept with perfect accuracy, and the slightest flaw or break in it would unfit a person for the priesthood, so the so-called apostolic succession must be made out with perfect and unbroken regularity to have any value or significance. That it is scarcely possible to do this is admitted nearly on all hands. Even if it were, the argument of this Epistle is that the New Testament ministry is spiritual, and not after the method of a carnal ordinance."—DR. SAPHIR, "Lectures on the Hebrews."

the blessed Christ did once, as a sign that there was no more of this aspect of priestly function to be performed.

The Lord Jesus, when He had by Himself purged our sins, *sat down* on the right hand of the Majesty on high (Heb. i. 3).

In the earthly sanctuary there was no place for the priest to sit down, thus signifying that their work never was, or could be finished ; but now, at last in the fulness of time, there appeared One who has put away sin for ever ; for it was not by the blood of bulls and goats, but by the sacrifice of *Himself*, the Son of God, whose blood is sufficient to cleanse from all sin.

And is it not remarkable that since that great Sacrifice on Calvary the Jewish nation has not been permitted by God to offer sacrifice ? For a short space of time the temple ritual was allowed to drag on, so that perchance those very types might, now the Antitype had come, bring them to recognise the Lamb of God, whom as a nation they had rejected ; but when they still closed their eyes, and repented not, the impending judgment came, and the sacrifice ceased, and with it the Aaronic priesthood ; and, as if to mark the displeasure of God on those sacriligious priests who ventured to offer animal sacrifices after the Messiah had been "led as a lamb to the slaughter," they were the party that suffered most disastrously in those terrible times of Titus and Hadrian. They made several attempts to rebuild their temple and restore the sacrificial ritual, but God interposed, and their endeavours were frustrated.

Surely this ought to be a lesson to that party in professed Christendom, and even in this land, who fail to resuscitate, and succeed only in *mimicking* the Aaronic priesthood and ritual.

We have seen that the Aaronic priesthood was inseparably joined with, and representative of, the Mosaic covenant and the dispensation of the law, so that those who attempt to revive or imitate it in these days show that they have fallen from grace and have gone back to the weak and beggarly elements of the law, which were only *shadows** of better and heavenly things, into the blessings of which they have never entered.

* "Now that is just why we go back to the book of Leviticus in order that we may get the plans of the New Testament, and see the plans upon which its doctrines are reared. Hence the absurdity of those who go back to copy the Old Testament ritual. It is just as if you had engaged a contractor to build a house for you, and when the day comes for him to give you the keys, he presents you with a bundle of plans, and says, 'There's the house.' That is absurd. Well, so it is with those who go back to the old ritual. Now we have the house, and although we look at the plans it is simply that we may understand the house better, and not that we may copy them."—From an address by the late REV. DR. W. P. MACKAY.

Notes.

THE SPRING ANNUAL MEETINGS FOR PRAISE AND PRAYER, will, God willing, be held on **Thursday, April 26th**, in the **Lecture Hall of the Aldersgate Street (City of London) Y.M.C.A., 185, Aldersgate Street, London, E.C.1**, the nearest stations being the Metropolitan (Aldersgate Street) and Tube (Post Office).

The afternoon meeting will commence at 3.30, and the evening meeting at 6.30.

General E. Owen Hay, C.B., has kindly consented to take the chair at the afternoon meeting.

The speakers will be Pastor W. S. Baker, of Guernsey Road Chapel, Stratford; E. Meyer, from Paris; J. Rottenberg, H. Newmark, and J. H. Lewis.

Tea and coffee will be served at the close of the afternoon meeting.

Mr. Weinhausen has kindly consented to come to London and fill in the interval during which Mr. Rottenberg will be absent on mission work in Poland. We are sorry that he will return to Berlin before the Annual Meetings take place.

We are looking to welcome Miss Cohen soon, who is hoping to leave Palestine about April 17th, and will hardly arrive in England in time for the Annual Meetings on the 26th, as she hoped to do. She is feeling much run down in health, and on this account, in order to have more benefit of the sea air, she is coming by the longer journey.

Mr. Weinhausen's report will be found to contain very interesting matter, and in particular we would call attention to the sad account of a friend, whose likeness is given, who has passed through very tragic circumstances in Russia, which have a message we need to take to heart to-day, as we see the gradual development of that lawlessness which "casts away the cords of the Almighty" and "breaks the everlasting covenant." The Scriptures do not conceal from us that this will be universal, and that in the last few years of the present age the true Church must live a pilgrim life, and be ready to part with life itself rather than deny the Lord. Then faith will indeed be severely tested, but "the Name of the Lord is a strong tower, the righteous runneth into it and is safe." Some may realize His deliverance in great peril, as did Daniel's three friends, when One like the Son of God walks the fiery furnace with them; or, again, if He

permit that they follow Him through suffering to win the martyr's crown, *He* will still be with them, their sure "Guide over death."

But surely this life of faith must be already in exercise now, that we be strong in faith and not easily shaken when these things come to pass.

Taken from the evil to come.

Dear and valued friends of the Mission have been recently called away from earth, to be with Christ, which is far better. We cannot grudge them their blissful rest, but we miss them, and their faithful interest and prayers.

One of these was a dear old minister—the Rev. John Anderson Harris, of Stretford, Manchester. In January last a letter was received telling of a nervous breakdown, but wishing the writer to convey Mr. Harris' greetings in the precious Name of Jesus. "He reads your magazine with the greatest interest and sympathy with all the work, and follows very closely each account of the work, which he constantly holds up in prayer." A month later, the same friend, who calls Mr. Harris "her spiritual father," wrote of him as having had another seizure and gradually sinking, "just taken home to glory." For so many, many years this good friend wrote often, and with such faithful sympathy for the work, and appreciation of our literature.

Another friend, Miss Jessie Leake, was from her early years an earnest Christian and a great invalid, suffering from asthma. For several years she lived in Sweden, and her great interest in Israel led her to have some of Mr. Baron's little books, such as "The Jewish Problem," translated into Swedish, as literature which would be of use among Swedish Christians, enlightening them as to God's purposes in, and through Israel. Miss Leake necessarily lived a retired life, but her whole thought was how to serve the extension of the kingdom of Christ. She passed away on February 4th, at Tunbridge Wells.

And now, as we write, we learn of another friend who has entered the Home above, from whom, through his daughter's pen, a very kind message was received very near the time of his passing. This is the Rev. F. Buscarlet, who ministered chiefly to English residents and visitors in Switzerland. Some years since we attended the services of his church in Montreux for some weeks, and were lodged under the same roof with him and his daughter. An address given by him to a week-evening congregation on the words "Having done all to stand,"

has always been remembered. Mr. Buscarlet, who would have been 92 years of age had he lived till May, passed away at Pau on Sunday, February 19th.

The very last call which Mr. Baron made was on Mr. Alexander Townend, an aged and much esteemed friend of the Mission. We were staying a few days in Brighton at the time, and a month or two later Mr. Baron was taken Home, while the much older saint lived on to attain his ninety-first year. Now he, too, sees the King in His beauty. His deep interest and sympathy with all work to spread the Word of God, and make known Christ in the earth, will surely still bear fruit to the glory of God.

F. BARON.

Some Letters received from faithful friends who cannot forget.

A dear friend writes:—

" Bournemouth,

" January 19th, 1928.

" I have just returned from our monthly Advent prayer-meeting, held in the Y.M.C.A. One of the topics spoken of was the work amongst God's own people, the Jews, and prayer was offered for you, dear Mrs. Baron, that God would bless you and give you the necessary daily strength you so much need. My thoughts went back to the day I saw you so ill with bronchitis when staying at Linden Hall, and how troubled dear Mr. Baron was lest he could not get you home again. You had much more work to do for our Lord, and prayer was heard and answered. May you be spared for many years; yea, until the Lord may come.

" I was speaking of Mr. Baron's work this morning to two dear clergymen friends, and they said what a wonderful exponent of scripture he was; passages that seemed difficult to understand became quite clear after he had expounded them.

" Yours affectionately,

" L. P."

A warm friend of Mr. Baron wrote lately:—

" I am amongst those who miss him and think of him with affection. I am reading now a book on the Hebrews, and would like to have his opinion in regard to it—for it seems to clear away some of the difficulties that may come into the mind of an ordinary reader of the epistle.

" Yours sincerely,

" F. T. L."

From a kind friend in Buxton:—

" January 7th, 1928.

" DEAR MRS. BARON,

" I am deeply thankful the Lord is enabling you to carry on the "work of faith" and "labour of love" begun and so long continued by dear David Baron, whose memory is very precious to me.

" It is forty years since I first met him at the half-yearly meetings in Merrion Hall, Dublin. We both were guests of Mrs. Bewley at Willow Park, travelled back to Crewe together with old Dr. Grattan Guinness and Henry Varley, and from then till he went home I prayed for him every day of my life, and now continue to pray for you and the H.C.T.I. work. A daily privilege. . .

" It was a joy to have you both here with the dear Howard and Geraldine Taylors.

" Ever sincerely yours,

" J. L. S."

" Smethwick.

" DEAR MRS. BARON,

" It affords me great pleasure to send you a donation of £1 for the Hebrew Christian Testimony as a thankoffering to my heavenly Father for His goodness and mercy to me in bringing me safely through a serious operation, from which I am recovering. As a working man I am delighted to contribute my mite towards the support of a Mission that is loyal to the fundamental truths of God's precious Word, and which at the same time, by its whole-hearted dependence upon Him for the supply of all its needs, is bearing an unqualified testimony to the faithfulness of Jehovah and to the integrity and Divine authenticity of His Word which is being so much denied in these days. The helpful and lucid expositions of Scripture by your late husband have helped me more than any other writer that I have read after. May our gracious Lord long spare you and the faithful workers associated with you to continue the testimony to the glory and honour of our soon coming Lord.

" I remain, yours in His service,

" W. K."

" Henfield, Sussex,

" January 7th, 1928.

" DEAR MRS. BARON,

" Thank you so much for your note. I thought it so kind of you to write. I am very pleased, too, with the magazine and "The History of the Lost Tribes," because I hadn't been here more than a few weeks when a book purporting to believe in the Anglo-Israel theory was lent me, and though I never have believed in it at all, being so unscriptural and ignoring, to a great extent, our Lord Jesus Christ, I felt I wanted a clearer history than I could give to refute their arguments, and I feel now I have it in this valuable book.

" I never had the pleasure or the opportunity of meeting Mr. Baron, but I feel I know something of him through his books, and because Mrs. Pitowsky, of Barnstaple, used to speak to me so often of him; she had so many of his books. He has put the Christian Church under a deep obligation. I love his writings.

" With kind regards, Sincerely yours,

" A. L. H."

It is impossible to refrain from giving a lately received testimony to my dear husband from another lady friend:—

" Dear Mr. Baron was one of the holiest men I ever knew—his memory is a solace to me."

" N. L."

Another friend writes:—

" I am remitting the same amount as when dear Mr. Baron was with us. I have his valued photo in my Bible as a book-mark, and so see it daily which one much prizes.

" The Jews are increasingly dear to me for the Master's sake. You and your colleagues and the Testimony are daily remembered.

"Trusting you are well and sustained, and that you are being encouraged in your work of faith and labour of love.

"Sincerely and sympathetically yours in Him,

"S. A."

A friend, when sending help for different purposes of the Mission, and ordering Mr. Baron's last small book, "Jews and Jesus," adds to his letter the following lines:—

"Gt. Eastern Street, E.C.2.

"January 24th, 1928.

"The latter will complete my set of your dear husband's books, to which I frequently turn, and which have been very greatly blessed to me.

"I am very thankful indeed that you are able to continue the service of the Testimony, and I have sought for you, and for all the friends engaged in it, the continuing grace of our God and Father. How rapidly time is flowing on! It seems but a few years ago that I remember your husband speaking at Highgate Road Baptist Church somewhere about the time of Moody and Sankey's visit in '85 or '86. . . .

"With sincere regards, Your friend truly,

"C. F."

A dear friend in Southborough says:—

"I feel increasingly what a privilege it was to have known such a man of God as Mr. Baron, and how greatly his writings help one in some small measure to understand the meaning of the events of the present day. How utterly bewildering they are to some who have not had that privilege, and wonder that peace and prosperity do not follow all the efforts made to produce them.

"Yours affectionately,

"E. L. C."

"Tywardreath.

"DEAR MRS. BARON,

"I am enclosing a gift for the Mission. I read with thankfulness in THE SCATTERED NATION that God is still blessing and upholding the work, and, of course, He will continue to do so as we are true to Him and put first things first. Though He take the leader, He Himself steps into the breach. I am glad He is strengthening and sustaining you also.

"I only met Mr. Baron once, and it was years ago, over thirty, I believe, at Tunbridge Wells, but I loved Israel before this. How near we are coming to their time of blessing; but first Jacob's trouble—and then how very near to the time of reunion with our loved ones and of seeing our blessed Redeemer face to face. God have you and all His own in His holy keeping till that blessed day!

"Yours in Him,

"A. A. G."

We receive many kind letters of appreciation of THE SCATTERED NATION, and especially of the writings of Mr. Baron which appear in it.

"Clifton,

"January 4th, 1928.

"DEAR MRS. BARON,

"Thank you so very much for the January copy of THE SCATTERED NATION, which I am sure, from a general glance, will prove a magazine of deep interest, and of help and blessing, as now for a good many years past has been my experience of previous issues. It is the one magazine I always read from cover to cover with real delight and profit. . . .

"Praying that every blessing may attend the excellent work and workers in the Hebrew Christian Testimony during this year, I am,

"Yours most sincerely,

"B. S. H."

"Kilkee,

"February 19th, 1928.

"DEAR MRS. BARON,

"Enclosed please find Treasury Note. This is a thankoffering. I am thankful that the Lord has enabled you to help in carrying on dear Mr. Baron's work, and it is lovely still to see his enlightening articles in THE SCATTERED NATION. With earnest prayers for you and the work, I remain,

"Sincerely yours,

"(Mrs.) L. O'C."

A friend writes:—

"Will you put the enclosed to whatever department of the Mission you feel the most in need, in remembrance of your dear husband, 'gone Home,' who was a real inspiration to me and I am sure he was to hundreds of other souls. . . .

"Very affectionately,

"M. G."

"Peckham,

"January 9th, 1928.

"DEAR MRS. BARON,

"Have just received THE SCATTERED NATION, and was so glad to see and to read 'The Priesthood of Christ,' by Mr. Baron; it is so helpful, and all the record of the different branches of work connected with the Hebrew Christian Testimony to Israel, and as I read the 'New Year's Portents,' I thought it well to send on the enclosed amount £1 P.O., as things seem to be rapidly developing one does not know what another day may bring; please use in whatever way you think. Am so glad you are being sustained to direct the work. Am sure many are helping by prayer, for the loss of your husband must still be felt deeply, but, oh! when our Lord and Master comes and we meet our dear ones, the joy will compensate for all the sorrow. The blessed hope of seeing the Lord and being like Him. May you be continually supported and comforted till He come or till He call.

"Yours very sincerely,

"L. Y."

"Eton Grove.

"MY DEAR MRS. BARON,

"It was a very great pleasure to get a letter from you this morning. Although I have not written, we have often thought of you, knowing so well that your bereavement was of no ordinary character. I'm sure that all who were privileged to know dear Mr. Baron were deeply attached to him, and feel how much poorer the Christian public are now he is no longer in our midst. And if we feel so, what must your feelings be? Probably few know what your care of him has meant for the Church of God. He has left a very gracious memory behind him.

"With affectionate wishes to you for the new year from us both,

"Yours lovingly,

"K. C. K."

"Auckland,

"New Zealand.

"DEAR MRS. BARON,

"For two years now my dear wife and I have received and have been much blessed in reading THE SCATTERED NATION. We are of opinion that a friend who

went to London from this district has sent us this highly spiritual quarterly record of the Hebrew Christian Testimony to Israel. We found Mr. Baron's contributions specially helpful and inspiring. We pray that God will richly bless this labour of love among His scattered people.

"We enclose our humble contribution, please do not measure our esteem of this noble work by same.

"May God's rich blessing rest on this labour of love in our Lord and Master's service.

"Yours humbly, but sincerely,

"DAVID B."

"P.S.—Thank you very earnestly for Mr. Baron's photo.—D. B."

"Ontario, Canada.

"DEAR MRS. BARON,

"My wife and I would again like to add our 'mite' toward your work, and to again tell you how much we appreciate and profit by your quarterly. I would say that we are so situated here that we have very few opportunities of hearing preaching or teaching, and your paper, with two others we take, have supplied, by God's blessing, our need, so you will understand how we look forward to receiving it. May God's blessing rest upon your (and those associated with you) efforts in our daily prayer. I enclose \$6. Will you please use as you see fit in your work.

"Yours very truly,

"N. F. B."

"Bournemouth.

"MY DEAR MRS. BARON,

"... I am in haste this morning, but I felt I must not wait any longer to write more fully as this ought to have gone when your letter arrived. May I just say how we look forward always to THE SCATTERED NATION, which is so full of interest. It is just as dear Mr. Baron would have had it, we feel sure, and we know your strength and grace constantly flows from our wondrous God, and we, as many others, wrap you round about with loving prayers. I was reading some of dear Mr. Baron's writings again, as we often do, much to our profit and pleasure.

"With our warmest good wishes,

"Very affectionately yours,

"M. H. M."

A friend has passed on a letter received from a mutual friend, who speaks of Mr. Baron and his books as follows:—

"I have all the books of dear Mr. Baron; have read them every one. I may say have studied them. He has been a great help to me. In 1892 I was in the North of Ireland lodging with one of my deacons. His wife gave me 'Rays of Messiah's Glory,' which I read with great delight and profit. I have it still, and prize it.

"In June or July I went to London to stay with my grandparents for a few days. I think I joined Mr. Pearson's Bible Class in a field, and asked for you. I found you seated with a friend by a hedge. You introduced me to Mr. Baron. Would it not be possible to reprint the book 'Rays,' or, if not, could considerable parts be inserted from time to time in THE SCATTERED NATION?

"JAS. W. P."

A friend from Bristol writes:—

"DEAR MRS. BARON,

"... I so much value the quarterlies, and will be sending them on to Miss Raggatt, so that the whole of her donation can go to the work itself. It was with

a deep feeling of loss that I received the sorrowful news of Mr. Baron's passing from our midst. The able, true, because Spirit-taught, expositors of the Word seem rapidly being taken Home now. I valued so much his beautiful expositions, and do hope that you have a store of them yet untouched, or some perhaps that you will be able to reprint.

"I need not say how very deeply I sympathise with you. Your loss in him must be immeasurable, both spiritually and naturally. But what wonderful grace and strength have been given you!

"Yours sincerely,

"L. O."

What is Israel's present attitude towards Christ?

BY E. MEYER.

IN a great and most significant vision the prophet Ezekiel is given a glance into his people's future, of which we read in the 37th chapter of his book. Under the figure of dry bones God shows him the present spiritual and moral conditions of Israel. But when the prophet began to prophesy, as the Lord had commanded him to do, "there was a noise, and behold a shaking, and the bones came together, bone to his bone" (v. 7).

If this is to be understood as a symbol of a certain inward awakening among God's people of old, it may be said that we are seeing in our day how this prophecy is being accomplished. I wish to emphasise that the sinews, flesh and skin, which will cover the dry bones (v. 8) and typify a bond, or fusion of the different classes and branches of the people for a common cause, will take place afterwards, and even then there will be as yet no breath in them, *i.e.*, life of God which the Lord will bestow on them by the pouring out of His Holy Spirit when they will be gathered and brought again into the land of their fathers.

The signs for the fulfilment of this first transaction of God, *i.e.*, the coming together of the dry bones, are multiplying everywhere in the Jewish world, and I wish to give to the readers of this magazine three proofs of it, showing that, though there be a distinct "shaking of the bones" now, there is not yet one common tendency, aim and conviction. These three proofs are contained in articles published in different papers. The first one gives an interesting light on the present psychology of official Jewry. It was published in the *Jewish Press News Association* appearing in Zurich (Switzerland), and speaks of a Jewish thinker and writer, Dr. Martin Buber, who is considered as one of the leaders of intellectual Jews. This article reads as follows:—

"The manifold fears and afflictions of our Jewish existence, the unhealthy restlessness of men who are continually alarmed and

threatened do not leave us time for a deeper self-consciousness. For a long time we have forgotten to listen to the Sabbath of our souls, to review the very tortuous way of our past, seeking to know its direction and aim. The intuitive assurance when a choice and a decision are necessary, all the unconscious components of our Jewish psyche which have ever given us the firmness to go straight and intact ahead on our eternal pathway upon the narrow crest of a hostile reality, have lost something of their intensity.

"Who are we? Where are we going? What are we to do?"—thus the human spirit has ever asked, seeking to know the direction, the goal and way of human life. And herein lies Buber's special Jewish task, that he recall these three weighty questions to our minds and obliges us to come to a decision.

"The first of Dr. Buber's three addresses on Judaism was based upon the question: 'Is our Judaism still REALITY to us, or but an OUTWARD FORM?' and he scrutinises closely the two points which come into prominence as characterising the phenomenon of Judaism—Religion and Nation. Jewish religiousness appears to him 'a reminiscence, perhaps a hope, but not a present reality'; for its spirit is no more realised, and it is no more a fact and manifested in the life of the individual. What remains to us is but the profession, tradition, and the Law, which, however, will never be able to replace the essence or power of religion.

"And national unity—the second factor of our existence? Though we have preserved our unity among the other peoples as a separate body, yet we have missed that by which the individual becomes a member of the national community, that moral link which consists in the connection with the same country, the same language and the same customs. The incongruity between the Jewish mind and the unjewish surrounding, between the Jewish soul and the outward circumstances represent a tragical discord in the life of the Jew. The only way out of this tragic position is for us that remain to accept this incongruity as the atmosphere in which we find ourselves, and to retain our Jewish consciousness and mind.

"Buber's second address, 'Jewry and Humanity,' was the attempt to trace—through this complexity of our being—our duty to our fellow-men. As a people we have given to humanity things, both of the highest and lowest order, corresponding to the dualism which characterises the Jewish psyche, which tends as well to the heights as to the lowland of being, but at the same time there is the will to overcome this dualism, the striving after oneness or levelling of these contradictory tendencies. From this desire for union arises the idea of unity of God as the solution of this inward psychic conflict, as well as the idea of the all-righteousness which has

originated with the endeavour of mankind to be of one mind and form one community.

Another way in which this Jewish effort after unity manifests itself consists in the Messianic conception: 'Seeing the disunion of the world and striving after reunion, the Jew created the Messianic ideal which, in later time, with control and assistance of the Jews, has been modified and limited in time, and which is now called Socialism. The historical development of Judaism is to be understood only from the course of its mental tendency.' This being the original structure of our nature, our world-wide task lies in uniting the aggregate value that is stored up in humanity, spiritually and socially.

"In his last address, Dr. Buber spoke on the 'Revival of Judaism.' Three fundamental tendencies have ever been effective in Judaism: the ideas of *unity*, of *action*, and of *the future*. Action, that is the practical realisation of the Divine, has always been the centre of Jewish religious thought, and its characteristic feature was not merely knowledge of the truth, but its realisation. Messianism is the highest expression of the unshaken confidence of the Jew in the future salvation of the world. And thus a revival means to us a renewal of this threefold Jewish fundamental tendency and a vivification of our impetus for their realisation which must be an individual experience.

"The Holy Way' is what Buber calls 'Israel's—God's Eternal Way.' And this way, the aim of which is the realisation, the building-up of Divine communion, leads over Zion; its preliminary condition is a Jewish regeneration. 'This regeneration of the Jewish people will only come to pass when the craving for deliverance and longing for redemption, aspiration for our own country and striving after true community will meet in a new form, ethnologically and in a general, human sense.'

This "regeneration" will come to pass, but in a spiritual way. Our friends will see from the next article taken from a Christian periodical, how this is already foreshadowed in a movement among Jews:—

"Since the war a Union of Hungarian Jews, who recognise Christ, has been developing an animated activity. Their aim is to unite all who believe in the Messiahship of Christ without difference of religion. The president of the Hungarian branch of this Association, Dr. Földes, gave the following information on it:

"We have not renounced Judaism. Our effort is to bring our lives into conformity with the New Testament. Our principle is to let everybody live as he wishes to. We do not prescribe rites nor dogmas, the profession that binds us together is the profession of faith in Christ. This, however, does not hinder us from continuing in our Jewish faith. We feel that he who recognises the Bible (1) must also recognise the New Testament. From the viewpoint of culture, I cannot see it other-

wise; for the Bible (Old Testament) agrees with the New Testament in a way that both together form one harmonious whole.

" 'Everybody is welcome in our meetings. We are no mystical sect, but simply expound the Bible: the Word of God and the Truth of Christ, just as they are written and without distorting them. For to be a Jew believing in Christ will not mean to be a Christian. The tendency of our self-chosen godly alliance is to believe in Christ and yet to remain a Jew, to adhere to both Testaments without being baptised—which is mostly being done for personal interests.

" 'Our movement is not quite a recent one; in Germany it was known before the war, but has been developing more considerably after the war. In America, England and France our profession is equally spread. In some Hungarian towns we have had meetings which are taking the place of services. The Lord's Prayer is often prayed in Hebrew, which is not difficult for us, as we count among our members conspicuous Jewish scholars. Apart from this, the language of the country to which the members of the Union belong, is being used in the meetings and prayers. We do not collect money except voluntary gifts. Our meetings take place on Saturdays in a little restaurant where no spirits are sold. We often have visits from well known spiritual teachers, who explain the Bible; as a rule, a discussion follows.

" 'The Union includes different classes of Society. Among our members we count physicians, lawyers, teachers, officials, pensioners, letter-carriers and shop-boys. Some of them keep the Sabbath, others celebrate the Sunday as day of edification; in this we lay down no prescribed rule, everybody's conviction is holy. Each member cares for his own spiritual needs, as he likes; we have no symbols and no ceremonies. We have neither crucifixes nor Thora.* We wish to abandon mere formalities and only receive what is the unique truth. Our services have no prearranged order. A portion of the Bible is chosen and thoroughly considered by us. Not long ago we had Abraham Felke in our midst, a Talmudist well known everywhere in Europe, who belongs to the Union of Jews believing in Christ.' "

How does official Judaism regard these "signs of the time"? The answer will be found in the following third article, which was published in a French Protestant paper, *Le Christianisme* :—

" On Saturday, January 14th, the 'Fraternité'† of Belfort had the very great pleasure of hearing the Rabbi speak on the question: 'WHAT SHOULD BE THE ATTITUDE OF AN ISRAELITE

* The Pentateuch written on parchment and rolled up.—E.M.

† "Fraternité," name of a society, meaning "brotherhood."—E. M.

TOWARDS CHRIST?' The numerous audience was largely composed of Israelites, Protestants, and some Catholics.

" 'Everyone will recognise,' said the Rabbi, 'that Messianism has turned the world upside down. The world is not happy, human conscience has not been satisfied. The world hopes! Even those who believe that Jesus is the Messiah still await His return to earth.

" 'Judaism ignores Jesus. The Talmud, which for the Jew has nearly the same importance as the Old Testament, never speaks of Jesus; however, the last teachings gathered in the Talmud date from the second century after Christ. Some Rabbis of the third century do speak of Him occasionally. From this silence one might conclude that Jesus never existed, but the speaker admitted that brotherhood, charity, and, above all, the new civilisation brought by Jesus could not have been derived from an imaginary person. Thus, there is in the Talmud the conspiracy of silence.

" 'Maimonides, a Rabbi of the 12th century (1135-1204), tells us why the Jews have not accepted Jesus as Messiah: Jesus, or rather Christianity, has brought about the dispersion of Israel by the sword, whereas the true Messiah will accomplish the restoration of the people Israel. Elijah must appear before the Messiah, and he did not appear before Jesus came. When the true Messiah will come, it will be at the head of His people Israel, and not in order to rule over the world, but to bring God's blessing to the whole world. Finally, at His coming war will cease, and the dead will be raised. All these facts were not realised at the coming of Jesus, and this is why Judaism cannot accept Jesus as the Messiah.

" 'But individually an Israelite can but have a deep respect for Jesus and His teaching. He brought love, pardon of sin, gentleness and patience. The progress made by His teaching is incontestable.' The speaker concluded by stating that Christians and Jews are following two parallel roads, both leading to justice and brotherhood. 'There are cross-roads where Christian and Israelite meet, as, for instance, both the one and the other practice charity. Let us hope that the day will come when Christian and Jew, having so often met on cross-roads, will finally follow the same way.'

" 'This conclusion, so beautiful and so good,' continues our paper, 'was underlined by long applause from the whole audience. When the Rabbi was asked after the address whether Israelites are truly waiting for a Messiah, he replied by reading the 53rd chapter of Isaiah, from which he deduced that this chapter gives hope rather for a *people-Messiah* than for a *man-Messiah*. 'Would this not be the people of prepared brotherhood of which God will make use in order to draw all mankind to Himself?' "

I will not enter into a discussion about the details which do not correspond to facts, but will content myself by mentioning :

(1) That the Talmud is not only considered as having "nearly the same importance" as the Old Testament, but that to the majority of the Jews the latter is as good as unknown, and that the Talmud is believed to be inspired of God, and to contain, not only the line of conduct for the individual Jew, but all directions and prescriptions which constitute the Judasim of to-day.

(2) That neither Jesus, nor Christianity, occasioned the dispersion of Israel, but that Israel rejected their own King and Redeemer Whom God sent to them, and that it is on account of their having rejected and crucified Jesus, that the judgment which God announced before through His holy Prophets, came upon them, and still lasts.

(3) That the abolition of wars, and the resurrection of the dead will take place at the second coming of Christ, and that "justice and brotherhood" will be the main features of the millennial kingdom which the Son of David will found on the earth when God will have put all His "enemies under His footstool" (Ps. cx. 1). Until that time no human efforts will result in a lasting peace on earth.

But nevertheless, the very fact that a Jewish Rabbi gave an address to a Protestant auditory is significant, and that a Rabbi publicly speaks of the Lord Jesus in such a way would have been an impossibility some fifty years ago. That "those who believe that Jesus is the Messiah" are waiting for His return, is a blessed truth; but He will come only for them, to take them unto Himself. When He will come for the Jewish nation, they will have passed through that great and terrible tribulation where two-thirds of them will perish (Zech. xiii. 8). And the third part that will remain, will be brought "through the fire," but upon them, the faithful remnant, God will breathe, as Ezekiel prophesied in that passage I mentioned at the beginning; or, as Zechariah puts it: God will pour upon them "the Spirit of grace and of supplications."

And then that will come to pass which has not been referred to in any of these three articles, not even by those who belong to the "Union of Jews" who recognise Christ, of whom our second article speaks. They do but see in Him the Messiah promised in the Old Testament; but Dr. Földes does not say a word on Israel's great national sin in crucifying the Son of God, and that *through faith* in Him Whom God has raised, and exalted, they will receive the *remission of their sins*.

When God will take away from His old Covenant people the "vail of Moses" which is upon their heart (2 Cor. iii. 16), "they shall look upon Him Whom they have pierced, and they shall mourn for Him" (Zech. xii. 10). This will be the hour of Israel's restoration as a people, and what we seek to do as a Mission is to prepare the ground, by the preaching of the Gospel, for that wonderful day of

awakening, when "a nation shall be born at once" (Is. lxvi. 8). But more than this: we preach the glad tidings to the Jews, hoping that the Lord will save some of them *now*, so that they will not have to pass through that "hour of temptation, which shall come upon all the world" (Rev. iii. 10), but be made children of God, waiting to see the "Lamb of God" Who will come soon in His glory.

Pray, my dear friends, that the Lord may open many a Jewish heart to receive this glorious good news!

Notes by Mrs. Meyer.

MRS. MEYER writes a few lines about the Christmas gatherings in the Paris Mission Hall for the women and children, which were separately held.

"You will be interested to hear something of the Christmas festivities we held for our Jewish mothers and children.

"The children's evening was eight days before Christmas. This time they came punctually to time, all of them clean and daintily dressed. All of them knew their verses and behaved well; it rejoiced me to see how well Miss Brugger had them in hand, and how they followed her lead, remaining quietly in their places until their gifts were brought to them, and then thanking nicely.

"In former years the children would not return after the holidays; this time, on the very first day we looked for them twenty-six came, and kept their promise given on their festive evening, listening quietly and attentively.

"Before the Christmas festivities began and they received their gifts, my son asked them to be always good and attentive from that time on, to which they willingly agreed.

"Our women's festival also went off very well. We had sixteen women with us, nearly all of them fresh-comers, for we have had to make an entirely new beginning. The women who came in earlier times gave up doing so, and Miss Brugger and I thought it better to seek others and invite such as did not know anything of the giving in former days. At first only two or three came, then one brought another with her, or addresses of other women were given to invite. Yesterday afternoon we again made such a visit to women who had not been to the mission before.

"We dressed the hall with fir branches for the Christmas gathering of the women.

"The story of the birth of Jesus was related and then coffee and cake were handed round before we were free to give individual attention

to each present. They were greatly rejoiced when, at the evening end, they received their gifts, and could not sufficiently express their gratitude for the washing-stuff given. On leave-taking each one of them thanked me personally once again.

"Following the holiday, eleven women were with us for the first class held; now more come, and many bring a neighbour with them. I hope next week to be able to visit, with Fraulein Brugger again, to invite yet others to join us, and we trust in the Lord that our work among the women, and the children also, may be blessed of Him, for though it seems to us difficult, to Him it is easy to send us just such new-comers who desire to hear about their Messiah."

The Hebrew Christian Testimony to Israel in Berlin.

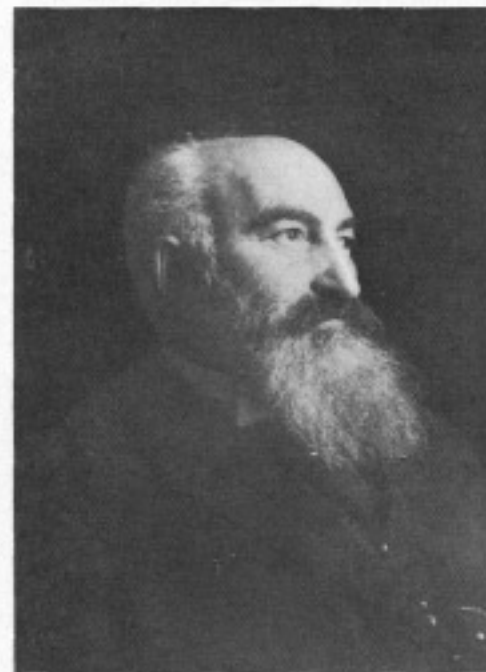
BY E. WEINHAUSEN.

"We are labourers together with God."—I COR. iii. 9.

DARE we write this word over our report? Is it not unheard-of boldness to call ourselves fellow-labourers with the Almighty? Who gives us a right to do so? There can be no question here of a claim to any right. Were we to give ourselves this title of honour and thrust ourselves into the work of God, we should commit an outrage. But the incomprehensible and immeasurable grace of God is shown in this, that He Who has legions of holy angels at his command, who would perfectly carry out His will, yet chooses poor, weak, sinful men as fellow-workers in His kingdom, and called them to His work and entrusts the holy work of building to them. "Ye have not chosen me, but I have chosen you." We cannot make ourselves His fellow-labourers, but it is He, our holy, merciful God Who calls us into fellowship of work with Himself. Yes, we cannot build by ourselves, He is the overseer, Who plans everything, provides all the means, Who carries everything through to the completion of His kingdom, Who is all in all, and to Whom alone all honour is due. We are only His weak fellow-workers, His assistants, and His tools. And thus it is with deep humility, and yet with heart-felt, grateful joy and adoration, that we now put before our friends something of the work which the heavenly Builder, Jesus Christ, has graciously entrusted to us.

Our mission-house, which, in the past, has been so well known and blessed, stands in the heart of Berlin, and is the centre of our mission work in that big metropolis. Some very practical alterations have

been carried out in the mission-hall, whereby it has been made much larger, but none too large for our work. For the mission-hall is still generally well filled with attentive listeners, who come from all classes in society, and from all the different parts of the city. We feel convinced that they accept the word of the cross which is preached to them, without opposition. Thank God we have facts which testify to this, and which strengthen our faith, giving us ever fresh courage for our work.



E. WEINHAUSEN.

Some time ago a reporter from one of the best-known German newspapers came to our mission-house and later put the following account in his paper:—

"An Association of Jews who believe in Jesus."

"The movement in Berlin."

"Interested by hearing an account about Jews who believe in Jesus we accepted an invitation from the missionary, Pastor Weinhausen, to be present at such an assembly in Berlin, on Tuesday.

"The 'Hebrew Christian Testimony to Israel' is the name of this association, the headquarters of which

are in London, with branches over the world. It is no new movement, but has been going on for about thirty-five years, and is well known in England.

"It is not denominational, and makes no difference between poor and rich. One has not the impression that 'soul catching' is being carried on here, and one is quite prepared to believe Mr. Weinhausen when he assures us that he has often refused candidates for baptism if he did not find in them real conviction. In the two-storey house of the mission at 20, Oranienburger Street, the hall on Tuesday evening was occupied by about a hundred Jews of all ranks. Pastor

Weinhausen explained the teaching of Christ from the Bible, after which the sermon followed, and closed with the singing by the congregation of a Christian hymn from the National Hymnbook for Home Missions, which Mr. Weinhausen himself accompanied on the harmonium. The Lord's Prayer was unitedly repeated in German, and the meeting closed with prayer and the blessing."

We do not lack visitors; such as are in mental or bodily need come to my study. But others, Jews and Jewesses, often come who have very special requirements, which are sometimes quite impossible to satisfy.

For instance, one day a distinguished gentleman came and introduced himself as a member of the council of the synagogue, and his request was that I should not carry on such zealous propaganda for our Mission; those who wanted to come to us could find the way without that. He had come to me because a number of families had complained that some of their members no longer attended the synagogue, and they were greatly afraid that these people would soon publicly leave the synagogue. I replied, "Your fear is not without reason; it is even justified; for I know that many Jews, of all ranks in life, have left the synagogue for ever. Why do you not enquire conscientiously into the grounds of such defection? If you gave sufficient spiritual food to the hungry souls whom God has committed to your care, they would not come to us. The fact that they do come to us proves that, in the synagogue little or nothing is offered for their immortal souls. If you do your utmost to get your Rabbis to proclaim the Word of God in truth and purity, as it is written in the Scriptures, then I am sure that the Jewish members of the synagogue will attend the services with greater interest and more blessing to themselves. But as long as only cold morality and philosophy are preached from your pulpits, so that the hearts of men are left cold and empty, all those hungry, shivering souls will leave you to come to us for satisfaction."

In order that he might be convinced of our own position as regards the Word of God, I gave him some tracts and papers, asking him, when he had read them himself, to pass them on for other gentlemen of his acquaintance to read too. We parted with a friendly hand-shake.

Rather less agreeable was the visit of a Jewish lady who came accompanied by a man who was far from refined. She had come from a distance because she was anxious about the salvation of the soul of her younger brother. She said: "My brother is in danger of becoming a Christian, and he has come to this through listening to your addresses. Can you not influence my brother to return to the synagogue and give up the idea of becoming a Christian?" I replied: "I can truthfully tell you that I do not know your brother at all; certainly I have not had the young man in my study or spoken to him.

But if he, like so many others, has attended the meetings in the mission-hall, and has experienced an inward conviction of the truth of Christianity, that is not my work. The Spirit of God, who works in stillness in the spirit of man, has enlightened your brother, has shown him his sins, and God has offered him mercy and grace in our Messiah. You must not hold me responsible for this, it is God's work alone. Besides, anybody who behaves quietly and suitably may be present at our meetings, and we do not enquire his name, his calling, or his address."

Unfortunately, she refused to give me either her own name or her brother's, for fear that I might then really do my utmost to influence the young man. The lady acted certainly as a lady should, and, to the great astonishment of her escort, asked me for some literature from which she could find out for herself about our teaching. The man, on the other hand, was rude and insulting, saying: "Men with an occupation like yours are 'soul catchers,' and any means are good enough for him if only they can accomplish their end, that is, convince a Jew of their teaching."

Next day, I found in my letter-box a picture postcard. It represented a Jewish Christian who had gone to visit her parents in Poland, and who was cast out and cursed by them and the whole Jewish community. On the back of it were a few insulting words.

The visit of a certain Frau, Professor N., was much pleasanter. She introduced herself to me by saying: "My husband is professor of natural history in a high school in Berlin. He has been an atheist for many years, and he has succeeded in undermining my Jewish faith, so that for a long time I have ceased to believe in God. But there came a time when I was dangerously ill, and every hope of my recovery was given up. As a last hope—a really despairing effort—I prayed to God, and here I am still alive, for He answered my prayer. I cannot talk to my husband of my experiences, he has no comprehension for anything supernatural or religious. I have not come to you to ask for instruction in Christian teaching, my husband would not allow anything of that sort; but I have come to ask you if you would sell me a German Bible. I have made up my mind to read it daily, and I hope that from the contents of the Old Testament and the New Testament I shall attain sufficient knowledge that I may be led on in my faith."

For more than three hours I talked with this seeking soul about God's plan of salvation, and particularly about the position of Israel with regard to the Messiah. I am convinced that the seed sown here fell on good ground, and that in time it will spring up and bear fruit. With hearty thanks for my instruction, the dear lady left the mission-house, and my warm wishes that blessing might be hers went with her.

For the same purpose, namely, to buy a Bible, a Jewish girl student came to me. She was the only child of eminent and rich Jewish parents. With almost childish candour she said to me: "I have come to you from sheer fright. My parents are very, very fond of me, but they do not believe in God, and have not let me have any real religious instruction. In the lectures at the Berlin University, I have for the first time in my life heard

God and eternity referred to, and I should like to know more about that. I was told to buy a Bible, for that would instruct me in all that is worth knowing. I should have come to you long ago, but I was afraid, for I had heard so much that was far from praise-worthy about missionary societies. Now I know that what was told me was exaggerated, or even untrue." I was permitted, during a conversation of several hours, to show to this

young Jewess the way to the heart of our heavenly Father through Christ, and I hope that she will find her way to the mission-house again with more confidence.

As often as we prayed to God: "Send us seeking souls from the house of Israel, that we may show them the way to Thee," He heard our prayer. And even if they did not come in crowds, they came singly, and we could deal with them all the more thoroughly.

Some time ago, Mrs. Z., a lady in good circumstances, came to us. In the synagogue she had sought in vain for peace for her soul.



THE BERLIN MISSION HALL.

She heard, in my study, of Jesus the Saviour of sinners, but it was like a fairy tale to her, for she could not believe that God had sent His Son to die for sinners. She would have liked to do something herself, so that God might forgive her sins, and she was not at all satisfied with my explanations. But as she continued to attend our meetings, God gradually opened her heart, so that she could grasp His plan of salvation.

She grew gradually into a deeper knowledge and faith, so that now she is a real joy to us. Now she is not only a Jewess who believes in Christ, but one who confesses Him bravely and rejoices that, though she is much more than seventy years old, she can still tell others of her Saviour and of what He has done for her own soul. A little while ago she was expecting to undergo an operation, she prayed earnestly that God might help her, and He answered her prayer. Later, when she came to me after one of our meetings, she said: "I had prayed to the Saviour that He might be with me and help me, that the pains might not be too great. He helped me, and has given me a new lease of life. I must be doubly thankful to Him for that now." That same evening she brought her sister with her to the meeting; the latter is also very aged, but she is still far from the Gospel; the wonder-working God can, and will, help her too, at the right time—that is our prayer. Our dear Mrs. Z., though she is lame and lives about a mile away from the mission-house, hardly ever misses a meeting, and her face shines like that of a saint who has found perfect peace in Christ. God give us more such Lydia-like souls.

Mrs. Fr., a distinguished, well-educated Jewess, had gone through much suffering and heart-ache, and had sought for comfort and strength where none was to be found. First she went to the different Jewish religious sects, to the Zionists and to the Orthodox Jews, then to the Theosophist and Mystics, but found neither peace nor comfort, and still less inward strength for her duties in life. Very specially heavy afflictions led her to examine herself, and by God's wonderful grace she was brought to me. She unveiled her most intimate experiences quite frankly. Then she said: "I have tried everything, but nothing gave me rest, strength or peace. Necessity taught me to pray, even without a prayer-book, I just prayed what came into my heart. And God must have answered my prayer, for I heard as though in a dream a voice saying to me: 'Search the Scriptures, for it is they which testify of Me.' That was the first light given to me; but I do not know yet if I am on the right way, and have come to ask your advice." Since then Mrs. Fr. has often come to me, and for many hours I have explained to her the Scriptures, as Philip once did to the eunuch. To-day she is certain of her salvation, and Jesus has become the Master and Guide of her life. Her greatest anxiety now is that her grown-up

son, too, may find the way to the Lord, and thereby find the way to peace.

Mrs. Li, once a very rich and distinguished woman, the owner of a big hotel in Constantinople, returned after her husband's death to her home in Vienna. There she came into contact with people with very fine titles, but who, without her being aware of it, had no very fine character. Very soon they managed, by swindling and cheating, to get hold of her fortune. Having lost in that way in Vienna her money and jewels and other possessions, she came with her two daughters to Berlin. With God's help she succeeded in obtaining a modest post that kept her and them from extreme poverty. Much depressed and almost become a misanthrope by her fearful experiences in Vienna, she came to our meetings. Here she heard something to which she was till then a stranger. She found comfort in the Word of God and new strength, so that one day she appeared in my study to discuss with me several points which were not clear to her. I was able to give her advice and practical help, which was blessed by the Lord. And now? Mrs. Li is hardly ever absent from our meetings, and we feel that God's spirit is working out a new life in her.

Mr. Gz., a man of great learning, who had in the East a post as Rabbi, gave up this position and came to Berlin thirsting for spiritual freedom and knowledge. He is working at the university here for the degree of Ph.D. in ancient languages. He is often in my study, and told me: "In the East I was, as it were, caught in a prison and in spiritual darkness. Now I desire to gather treasures which are true life, in order to pass them on to other people, for many are still living in folly and prejudice and darkness. Whether my future will be in mission work, I do not know; but if God leads me to it, I am ready to follow His call." Mr. Gz. reads the New Testament eagerly, and has a good understanding of the truths of Christianity, and he has long since given up his former opposition to the teaching of the New Testament. We are grateful to the Lord that He has led such a man to us, and we hope that his stay in Berlin may be the means of lasting blessing to him. Who will remember this man in intercessory prayer before the throne of grace?

Mr. J. Sch., whom God called, as He once did Abraham, to leave his home and his father's house, came to our meetings and heard the Gospel. He was without any faith or living hope, but God's Spirit worked new life in him so that he could confess and say with Peter: "We believe and are sure that Thou art that Christ, the Son of the living God." He has indeed passed from death unto life. Praise be to God Who has brought this about through His Spirit. Mr. J. Sch. has now a post in a Christian institution where, to the best of his powers, and with much love and devotion, he serves men who have made shipwreck of their lives in body and mind.

Mr. P., who once came to one of our meetings as an atheist, and who, through the preaching of the cross, was convinced of his sins and of the grace of Christ, has witnessed a good confession, and has proved that faith in Christ is worth more to him than all the riches of this world. After his conversion, he wrote to his parents that he had found peace for his soul through faith in Christ, and that he would rejoice if they, too, would find the way of salvation. A short time after, his mother came from Warsaw in order, through threats, promises and entreaties, to bring her son away from faith in Christ. She promised him a bride from a good Jewish family, a good business and some thousands of dollars if he would only declare himself prepared to return with her and to give up his faith in Christ.

He stood the test and remained firm under the temptation, for the Lord gave him power and courage so that he could give a good testimony to the glory of our Saviour. After his mother had tried for a whole month to get him away from his faith in Christ, and could see for herself that all her trouble was in vain, she travelled back alone to Warsaw. From that time on, Mr. P. received no more letters from his home, and his parents have doubtless mourned for him as dead, and have worn mourning for him for a year, as the rabbinical law prescribes in such cases. But the angels of God, and we with them, rejoice over one sinner who has repented, over one lost sheep which the faithful Shepherd has long sought and has now found.

Mr. R. D., of German birth, was early left an orphan when both his parents died. Left to his own resources, he came in contact with a Jewish family who cared for him with much affection. He had learnt nothing of real living Christianity from his parents or in school. When he grew up and got to know a Jewish girl, he wanted to marry her. But, as the Jewish parents would only give their daughter in marriage to a Jew, he declared himself quite willing to become one. For more than a year, a teacher gave him instruction in Hebrew, and a Rabbi taught him the Jewish religion. After he was circumcised, the wedding took place, it was a great affair, and many Jews were invited. He wanted to be a very pious Jew, so he went every morning quite early to a little synagogue in Berlin and recited the prayers prescribed by the law, and otherwise honestly endeavoured to do all that the Jewish law required of him. In spite of the fact that he now prayed much, and even did not fail to fast as well, God's blessing did not rest upon him, and he knew no peace.

After three years of married life, his wife died, and he had serious business losses; he felt that God's hand was heavy upon him. God smote him in many ways and often stood in his path, but he would not see it, or perhaps he could not. Then the Good Shepherd led him to our meeting; here he heard something he

had never heard before, which arrested him body and soul. What he heard, stung his conscience and compelled him to attend our Bible readings and meetings regularly. After he had visited our mission from six to eight months, he came to my study and told me in open, honest confession all his past life, and how his eyes had been opened and his conscience awakened by coming to the meetings. "Now at last I know," he said, "that I am a poor miserable sinner, and that I need a Saviour to take pity on me. Now I have found Him, and I thank God that He has not left me to die in my sins, but that for Christ's sake He will receive me and accept me." This brings to our remembrance the word of our Saviour (John x. 16): "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Mr. S. H. F. is the son of a Jewish mill owner, and was born in Curland. When the world-war broke out, he became a soldier and fought in the Russian Army. Twice he was severely wounded, but he always recovered and went back to the front to continue fighting. When in 1917 the Russian front collapsed as a result of the revolution, he went back to his home to help his father. After the world-war came to an end, even in that unhappy land the Bolsheviks grasped all the power and at once killed all those who would not instantly give their allegiance to the red flag. How many millions of men were killed by these servants of Satan, or lost their lives as a consequence of the great distress and privation, will never be known on earth. Thirty-one Russian bishops and 1,560 priests were mostly murdered in the cruelest fashion. This does not include many hundreds of evangelical pastors. Many of them, that is certain, died the martyr's death because of their witness to Jesus, thus sealing their witness with their blood.

The flood of Bolsheviks now spread over the unfortunate Baltic lands, and there alone forty-five evangelical pastors were murdered by these executioner's assistants. Mr. S. H. F. had his own special experiences in this time of great trouble. Let us hear what he experienced in body and soul. "Our distress was great, and our lives were daily in danger; corpses of murdered men lay about everywhere; houses and whole villages were burnt down by these savages. As we owned a mill, we had at least something to eat. But the poor in Mitau, amongst whom we had some relations, were in want and starvation. I considered it was my duty to help them. So one day I loaded a cart with two sacks of flour and set out for the town. Not far from Mitau I was caught by Bolsheviks; they took away my cart and I was brought as a prisoner to the dreaded prison in Mitau. Here I sat in a dirty little room with sixteen other men, most of whom did not know why they were put there. They soon said to me: "Those who are here only go out to be shot." One of those executioner's assistants came daily, called out one or two names, and then led out the miserable men into

a little yard, and we who were left behind heard the shots which robbed them of life.

There was no proper trial; we were in the hands of blood-thirsty Bolsheviks and criminals who knew nothing of mercy and pity. In the great prison there were hundreds of men whose only crime was that they were honest men and citizens, and wished to remain so. A whole crowd of evangelical pastors were imprisoned with us at that time. I heard them daily praying to God with holy fervour, singing hymns or reading God's word aloud. When I was at the front, I knew no fear; but here I learnt to fear, for I never knew which moment was going to be my last. In my anguish of heart I began to pray that God would preserve me from such a miserable death. We could hear

distinctly the horrible screams of agony of those unfortunates who were literally tortured to death. I knew for certain that, unless God worked a special miracle, it would be impossible to escape from here. Then one day the order came that all prisoners were to be brought out of their cells; our hair stood on end with fright, and each one thought his last hour had come.

We stood in rows in the prison yard. The order was given to transport us to Riga. Then a Bolshevik came up and looked at me, and I recognised him as a man who had been at the front, and stood in the same line with me for over three years. He asked me: "Why are you here? What have you



Mr. S. H. F.

done?" I told him hastily that I had wanted to take two sacks of flour to starving people in Mitau, which was certainly a forbidden thing to do, but that I had not otherwise done anything against the new government. Thank God, I was released, and could leave that pestilential hole at once, while all my fellow prisoners were shot the same day.

In the prison yard was a great ditch half full of water, and the corpses of men. When I came back to the town later, I heard that the women had not been able to recognise the corpses of their husbands, for the Bolsheviks had literally hacked them to pieces. All those who had been in prison with me were transported that day to Riga, but not one of them reached there alive. They were all shot down on the road by their escort. I had learnt to pray in prison in my anguish and need, now I learnt to give thanks for my escape. I experienced the truth of the words in Psalm xci. 7: "A thousand shall fall at thy

side and ten thousand at thy right hand ; but it shall not come nigh thee."

While I lay in prison in Mitau, the Bolsheviks had attacked my home and acted worse than wild animals there. The whole place was one burnt-out heap of ashes, and any men who had escaped killing had fled to the woods. Our house and mill had fallen victims to the flames. What should I do now ? Where should I go ? Then God sent a German officer to me, an earnest, distinguished man ; he took me to Germany with him. Here I have worked on the land like a common labourer on a farm. God was with me and gave me much grace, so that I always rose higher till I am now an inspector with many workmen under me. But I thank God most for what He has done for my soul. When I was studying the Talmud, my teacher told me that Jesus was a deceiver, through whom much misfortune had come to Israel.

In prison I heard for the first time from the New Testament the true doctrine of Jesus, which the German officer later explained to me more clearly. When I came into true Christian surroundings on the land in Germany, I went every Sunday to church with my workmen, and heard there that Jesus had died for my sins, too, and that through faith alone in Him I could be saved. I have for a long time studied the Word of God carefully, and now I know, too, that Jesus died for me. I want to confess this faith in Christ publicly, and to be received into His Church, so I have come to you, and shall not go away till I have been received into His Church."

With great joy I instructed dear Mr. S. H. F., thanking God with him for His wonderful leading, and then I received him by baptism into Christian fellowship. Now he stands true as a man blessed of the Lord, who will also be a blessing to others.

In conclusion, I must tell you a little about our Christmas festival, in which seventy-five Jews and Hebrew Christians took part. Many recited hymns and poems, or sang solos in which their joy in the Lord was made known. Amongst our invited guests was a Dr. X., a Rabbi, still holding that office. For several days I had had long earnest conversations with him, in which I could show him the way to Christ and to perfect peace. God has already done much for this dear man, for he is not far from the kingdom of God. But he needs the faithful intercession of God's children that he may reach full salvation in Christ. What he heard and saw with us will doubtless have strengthened his faith in Christ. With shining eyes he listened to the preaching of the Gospel ; it was the first, but not the last time in his life that he heard that full reconciliation can be obtained only through the blood of Christ. We parted as brothers who had become united through faith in Christ, with the lively hope that we should meet again on earth or at last in heaven.

What we experienced, and what the Lord has done in work amongst his ancient people of the covenant often appears as a wonder of His great grace. For He has made us ashamed of our weak faith and showed us that He can work on the souls of men through weak and feeble instruments, and can give new life to dead bones.

Encouraging Information about Palestine.

Oranges.

PALESTINE enjoyed an extraordinarily good yield of oranges in the year 1926-27, and this notwithstanding much damage wrought by rain and frost. The Empire Marketing Board of London record an increase of 46,000 cases shipped to British ports within this time over the number of the previous season.

At present some 10,000 acres of orange plantations are under cultivation, while some 83,000 acres are estimated as suitable for this purpose. A company of British and American business men has been formed with the object of preparing orange plantations for selling in small lots to cultivators.

Bananas.

Banana cultivation is also being commenced, and a company is formed for the purpose of establishing banana plantations in Migdal, on Lake Tiberias, to promote export trade. Small plantations of 900 dunam (205 acres) have been already started in the neighbourhood of Jaffa, about 300 in Jericho, and 100 in Galilee, but these are only sufficient to supply Palestine itself. The new company will endeavour to obtain markets in Egypt, the Balkans, Roumania and Russia.

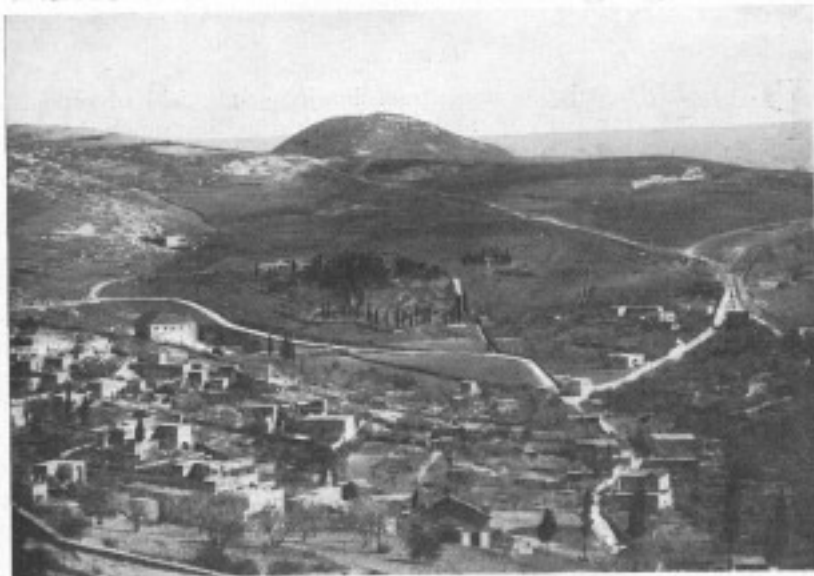
Cotton Growing.

An interesting introduction is being made in Palestine of the cultivation of cotton, which in this land ceases to be an *annual herb*, and takes the character of a *perennial bush*. There is a scheme for the irrigation of the land about the Jordan valley to foster the growth of the cotton plant. For this purpose it is proposed to construct a dam across the Jordan, and in connection with it a power station, as this will also meet a great need in Palestine.

The long misrule of Turkish government, which exacted a tax on every tree, by deforestation, has led in the centuries past to very

evil results, the storms washing away good soil from the terraces, preventing growth and leaving the rocks bare. The use of artificial fertilisers is now an absolute necessity, but this requirement lies right at hand. Large deposits of potash, the most natural remedy for this great need, have been found in the Dead Sea, and will, it is thought, not only meet the needs of Palestine itself, but be very welcome to English farmers, who will be able to obtain their potash at half the price they have formerly paid.

Thus the Dead Sea is likely to become a means of profit to Palestine



VIEW OF NAZARETH.

on account of its mineral and other deposits. We wait with interest for the corroboration of news that a large chemical company, with Sir Alfred Mond at its head, has obtained rights to exploit these deposits, which are stated to be exceptionally pure, and the sea being so accessible, little expense will be incurred in shipment.

Haifa is growing in importance, even as Dr. Herzl prognosticated some twenty-five years ago. It is likely to become the chief port of Palestine. Harbour works are to commence almost immediately. British engineering experts are already hard at work, and initial preparations are proceeding; it is expected that a large number of Jewish unemployed will find work here.

A bridge built solely by Jewish labour, spanning a valley of 100 metres wide, to connect two Jewish colonies, Hadar, Ha-Carmel and Nireh Shamaam, on Carmel, is considered a masterpiece of building technique, and as such has excited much admiration among the British engineering experts now in Haifa for the harbour works.

We read that, among reforms tending to health, there are nineteen Jewish Infant Welfare Centres, "doing very good work in Palestine," and that the Government has opened different centres of this most useful branch of service among Arab towns also, the Arabs being prone to pay no regard to the disorders of children.

For the most part malaria is decreasing in such towns and rural areas as are under medical control, but during 1926, in Jordan and the Emek it was unduly prevalent.

Archaeological Discoveries.

Excavations are in progress in different parts of the land. In Jerusalem the work of uncovering the third wall and continuing inside the walled city. A large rock near the north-west corner of the third wall has been laid bare, which flanked the gateway near the tower which has been identified with the tower of the women, mentioned by Josephus, who writes that this corner, being so strongly fortified, Titus, when engaged on the siege of Jerusalem, made no attack on it. On the northern line of this wall two courses of masonry were laid bare, the lower being evidently of Herodian masonry, finely dressed, the upper course of huge blocks roughly finished, which exactly agrees with Josephus' description of the wall, which was commenced building by King Agrippa in elaborate style, but stopped in erection by the Emperor Claudius, and finished hurriedly immediately after the outbreak of the last great revolt of the Jews.

The Hebrew University is about to excavate Tel el Jerisha, a mound covering the remains of an ancient city, name unknown, near the river Auja, between Tel Aviv and Pstach Takvah.

The gigantic walls of the ancient city of Mizpah are uncovered to a height of 25 feet from the foundations; probably they were originally twenty feet higher. The wall itself is from 16 to 20 feet in thickness. This work is under the direction of Professor William Rade, Professor of Old Testament Studies, of California.

Pastor Rosenstein's Work whilst in London and since his return to Palestine.

I WISH briefly to write a little about the work in London, and of the four weeks since our return to Jerusalem.

During three and a half months we were engaged in work carried on in the mission-house in London. What was I able to accomplish? As my name figured so often in the last number of *THE SCATTERED NATION*, I feel that a brief report is all that is necessary for me to give now. During those three and a half months, I worked in the mission-house, in the streets of the neighbourhood, and in a little park that lies near. When I now look back upon it—and only in retrospect can one really grasp what has been accomplished—I can but thank our heavenly Father that our “change” was not one of bodily rest, but of intensive work. For work is intensive when it is carried on with the whole soul and all one's strength. And that is what, by God's grace, I was able to do.

When preaching on week-days and on the Jewish Sabbath, I sought to explain to my hearers the whole counsel of God, as far as it is given to me to understand it myself. That, too, was my custom in conversation with individuals in the mission-house, in the park, on the streets, and with smaller or larger crowds of people, always concluding what I said with the declaration that this Messiah of whom I had spoken was soon coming again as the Ruler of God's kingdom, soon to be set up before the eyes of the whole world. I am firmly convinced that this word, which I proclaimed for three and a half months, will not pass away as an empty echo, but will prove itself to be the word of God which cannot return unto Him void. I am the more convinced of this, because each time after I had witnessed for Him, I felt driven to implore our Heavenly Father that He might confirm the word in the hearts of the hearers through the Holy Spirit, and at the same time give them visible help.

I will close this short sketch of the work in London by giving one example, because it remains imprinted on my memory. One evening during the Feast of Tabernacles I was walking up and down outside the mission-house. An old man came up to me and greeted me, saying he had often had the opportunity of hearing me speak. Then he poured out his heart to me, telling me that God had helped him wonderfully from his youth up, a poor orphan lad, and now he had children and children's children who were doing well. “But,” he lamented, “what have I done for Eternity? Have I not, when considered from this point of view, a purposeless life behind me?” And so on. For a long,

long time I talked with him. He became truly converted, so that we could even speak of his being baptised.

Before I describe what has been done during our four weeks' stay in Jerusalem, I feel constrained to thank God that He gave us such a beautiful voyage. As far as I could discover, there were no Jews on the ship, but I was able to speak to a French doctor about the one thing needful, and to a believing Englishman, who employs 5,000 workmen in a factory in Bombay, of the return of Christ. We even had a little prayer meeting in our cabin. The real work among Jews began at Kantara, where we came in contact with several Jews, and could give them Testaments in Hebrew. One of these Jews had a son whom he was having educated in a mission-school in Cairo, because he considered this school was superior to any other school there. He pays £5 a month for his son.

In these four weeks in Jerusalem, God has given me many opportunities to testify of Christ amongst Jews. I have already written to you about our beautiful Christmas festival, which was particularly beautiful because Jews took part in it with us. Children and adults rejoiced and joined heartily in the singing. I received several invitations to preach the Word of God to Jews and Gentiles. And I was asked to be a mediator to clear up misunderstandings among brethren. But always the most important thing is to testify to the Jews, and God in His grace has given me ample opportunities to do so. Of this I will give five examples:—

At the Jaffa Gate stood an old man of engaging appearance. I asked him how he felt in Jerusalem as it now is. He disclosed himself as a first-class optimist. Soon the Messiah is coming, soon the Temple will be rebuilt, and so on. This gave me the opportunity to speak of Jesus, and of the reason why the second Temple was destroyed. He was well versed in Talmudic literature, and he took great pains to lead me back from the path of destruction into Judaism. The dispute would have been carried on still further, only his wife, who was standing on one side, grew impatient, so we had to part.

I saw a young Sephardic Rabbi standing at a corner, and felt drawn to speak to him. I did not regret that I did so, for he was a fine, noble man. I was astounded at his knowledge of the Bible. In his opinion, the New Testament (which he had certainly looked into at least once) could not be looked upon, strictly speaking, as the Word of God. In this respect it certainly could not be placed on the same footing as the “Tanach.” He, however, had to acknowledge that, according to Daniel ix., the Messiah ought to have appeared long ago. He also recognised the difficulty that no house of David is to be found now, and so on. But to decide to acknowledge Jesus as the true Messiah—that was impossible for him. So I had a glorious opportunity of testifying to him.

I made the acquaintance of a very interesting young man. He had graduated from the college at Wittebsk, had been put in prison because of his political opinions, and had remained there eighteen months. During that time, he was able to make a study of many philosophical works, which study he afterwards continued. He read the New Testament, too, at that time. But he came gradually to the conclusion that one page in the Jewish book of prayers was worth more than all the systems of philosophy of Plato and Aristotle down to the most modern philosophers. He even used to quote the New Testament in his political speeches, but naturally not from the point of view of the soul's salvation. I can say only this, that, after speaking to him of sin, the forgiveness of sin, the blood of Jesus, and so on, he was a changed man.

Not far from our home, I came upon a young man and his wife sitting on a stone with a child in a perambulator before them. I heard the child call his father "Abba." I went up to them and said how happy this child was that he had some one whom he could call father. So I asked the man whether for him too there was someone whom he could call father. Promptly the answer came: "Yes, thank God, my father is still living in Poland." But when he realized that I was referring to the Father in heaven, I had to sit down beside him and we began a long talk on religion. He was very intelligent. He had first studied the Talmud zealously, then he had turned to modern literature, and later had paid homage to Socialism. But he was honest enough to acknowledge that probably if he were suddenly to become a capitalist, he might oppress the workmen still more than he considered capitalists were now doing. I told him that as I had listened so patiently to him, it was his turn to listen patiently to me now. So he, too, became a patient listener, and he got to hear that which I thought was necessary for his soul's salvation. We parted as friends.

I was reading an advertisement that someone on the following Saturday was going to give a lecture on the liberation of the Jewish people. A young Sephardic merchant was standing near me, and I ventured to express to him my opinion as to true freedom, which the Son of God alone can bring to us. This led to a long conversation in which soon several other persons took part. The Sephardic young man had been present at several Christian discourses, but was convinced that all he had heard was only humbug; one of those who joined us had even studied the New Testament, but it had not appealed to him. "What you all need is conviction of sin," I said to them. "Pray to God for light. The Holy Spirit will then show you that Jesus shed His blood for you too."

But God be thanked that there are many more than these five examples, for during these four weeks I have come into contact with more than thirty people.

I may add to this that I testified to some persons in Afula (Jezreel), to which place we went in a friend's motor, and where we spent an hour, and to many others in Tiberias, where we stopped several hours.

* * * *

The Lord has blessed the work of the last nineteen days. Conversations in full I cannot now give, but I will instance certain cases only as I have noted them down.

Several Sephardic youths, an older man among them, were standing outside the Russian Church watching through the windows what was going on inside. I went inside and shortly came out again, and found them still standing there. When I asked them why they did not go in, they answered that their religion would not allow them to do so. Talking with them, I mentioned the name of Jesus. According to their ideas, it was quite impossible for Him to be the Son of God, and I was thus enabled to give a powerful testimony to Him, as the Son of God.

One Saturday morning I went out and met a young man who, like myself, was enjoying the morning air. I asked to be allowed to speak with him. Our conversation lasted a whole hour. His difficulty was that, according to his opinion, Christianity is illogical. Why should an innocent man suffer for the guilty?—I said to him: "Our wicked enemy has discovered a new God for Israel, and his name is 'Logic.' Our understanding, which is darkened by sin, cannot avail to meet the case, but only the love of God and the grace and obedience of Jesus unto death upon the cross;" and adding a few words more of testimony I left him.

Two days later, I entered a little shop and bought from the young proprietor a copy of "Daar Hajom." We got into conversation. As he was wearing a little velvet cap, I asked him if he was a Misrachist. He answered in the negative, saying he had lost faith in everything, and that he was wearing the little cap only because his pious parents required him to do so. He said there had been many Messiahs, and there would be many more. All who were opponents of oppressors were Messiahs. And as for Christianity, it was . . . contrary to logic. I told him also that the evil enemy had discovered a new god. And then I explained to him the whole plan of God for our redemption.

In the old city, a dealer in antiques from whom I had bought a calendar, came hurrying up to me. From the short conversation we had, I could see what a deep impression had been made upon him by words that I had spoken a few weeks before when he and several others were present.

I had the same experience with two brothers, owners of a chocolate business, to whom, on their request, I had given a Christian calendar, which had been the opportunity of leading them deeper into the true

spirit of Christianity, especially one of the brothers, who has become quite a friend of mine.

One Saturday we went as far as the old synagogue, where I had opportunity for speaking separately with three people, more particularly with two of them. The second was a Jew from India. His idol was "common sense," a word which he continually repeated. Christianity was contrary to common sense. To him I represented Jesus as the One without Whom no one can come to God. The third was a strict orthodox Jew, but very gentle and friendly. His idol was the Talmud, which he considered the only commentary of the Old Testament, and for him the "Chezal" (wise men) were the sole authority. I hope that the names of all these three have been written in the Book of Life.

Two days ago, when passing a shop, I saw the verses from Deuteronomy viii. 7-10 placed in the window. This day (the 15th of the month Schwat) was a kind of festival dedicated to the planting of trees. Several young people were coming out of the shop, so I asked them why everything is so changed and desolate in Palestine. From that we went on to discuss the reason of all the misery amongst the Jews, and thus I could present Jesus to them as their true salvation. When I left these people, a man was waiting for me a little way off. I had already spoken to him of Jesus before this, and he wanted my address, as he had many important things to tell me. But I have not yet heard what these important things are.

Extracts of Letters from Miss Cohen.

"Jerusalem,
"December, 1927.

"**T**HANK God for all His never-failing goodness to us as a Mission and as individuals.

"Though there is a great deal of sameness in the work in the daily routine from time to time the unexpected and unforeseen happens. For nearly a month I seemed to have none but beggars, some of them true cases of need, but none conscious of their spiritual need. Then a woman came in one evening and poured out her heart to me, telling me how she longs for peace of heart and courage to take the right step.

"A boy in whom I am interested confesses to faith in Christ, and certainly has a more contented and happier look. Two Sephardi girls

came entreating me to teach them English. I consented to do so on condition that regular Bible teaching should follow the lessons. They agreed, and now they come regularly and enjoy the Bible lesson."

Near Christmas time Miss Cohen invited the probationers from the hospital to tea, and on Saturday, the 31st December, another party. "As many of my Jewish friends as will come; visitors from 4 years to 34 years of age. Big boys, little boys, big girls, little girls, and a few women."

Now we hope very soon to have Miss Cohen among us again. She writes on January 25th that she has booked a passage on three different lines to ensure one—on the P. & O., Japanese boat, and Rotterdam Lloyd, all sailing the 1st or 3rd of April and taking the long sea journey, as she is feeling the need of rest badly. She hopes to arrive in England, God willing, the 16th or 18th of April.

"How many disasters are occurring, especially earthquakes! I felt one the other night, and in the morning the bolt of the kitchen door had fallen down.

"My Jewish girls have taken fright. I

was taking the story of Joseph with them, and pointed out how he was a type of Christ, rejected by his brethren, sold to the priests, etc. And now exalted at the right hand of God the Father.

"These dear girls have not returned. I visited Sarah. She has been very ill for three months in the Jewish hospital, with typhoid. She is out, but very weak. She was genuinely pleased to see me this time, and we were able to have a quiet talk together without the neighbours coming in or out. She is truly trusting in Christ, though fearful of confessing herself a believer.



SEARCHING FOR THE DEAD AFTER THE
EARTHQUAKE.

"Mrs. Z., No. 2, has gone to live at Tel Aviv. I have given her the address of the American Baptist missionaries working there. One of them is a Hebrew Christian lady.

"I am now carrying on correspondence with two dear Jewish sisters, one a true believer; she knows English. The other is Mrs. G., a widow whom I helped to send back to Poland. Unfortunately, I have to get someone to write for me in Yiddish, so that one cannot say all one would. And, of course, Shulamith must be written to from time to time.

"A certain Mr. N., a shoemaker, comes for work from time to time. He carries heavy burdens, family cares and lack of means, but he knows a good deal of the Gospel. I asked him if he believed in the Messiah of Israel. He said: 'Ich glaube in Gott aber momenthal ich Kann mich nicht entschliessen über den Meshiah.' I took up the word momenthal, and replied: 'Es gibt so was als ein momenthal sterben—und man soll dozu bereit sein.' He replied: 'Ich bitte beten Sie für mich.'"

* * *

A little earlier Miss Cohen wrote: "The parcel (of literature) has come, for which many thanks. It will come useful later on. We have had patients from Persia and Caucasus whose languages are unknown to me. One hopes a smile and a kind action will remove prejudice at least. The Jewish schools have been closed for months. Teachers on strike because they have not received their salaries. This resulted in a stream of girls asking me to write notes to Miss Clarke, the head of the Q.J.S. school. I foolishly wrote one note! Older girls begged me to teach them English. I arranged to start a class and give the Scriptures when I fell ill and the doctor forbade me using my throat too much.

"R. COHEN."

Experiences Among Jews in America.

BY JOHN ROTTENBERG.

I RECEIVED my first training in practical missionary work in the Jewish Mission House "Elim," at Rotterdam, under the directorship of that most faithful and zealous Hebrew Christian, Mr. Joseph Zalman, whom I had the privilege of assisting for three years. I know of no Jewish mission where the New Testament method of Gospel preaching, accompanied by Gospel practice, was more thoroughly

observed. The heart that was beating in "Elim," the self-denial which it contained, the flame which it fed, are imperishable. That Mission House, "Elim," has done more to break down Jewish prejudices against Christianity and to win the respect of thousands of Jews for Christ than any mission I know of. All the Jews who visited the place could not but be moved thereby. Many were influenced and changed, and not a few truly converted.

In the year 1914 I decided to leave Rotterdam, but did not know whither the Lord would lead me. I considered going either to Palestine or to Germany. While pondering over this question I received an invitation, which came unexpectedly, to assist in a Jewish mission in America, and to devote my spare time to study. I was a little prejudiced against America, but seeing the clear leading of God, I did not hesitate to obey, and I have never experienced any regret on account of having done so.

When I came to the United States I found on the one hand a Jewry more in need of Jewish missions than any other place in the world, and on the other hand Jewish missions—with some rare exceptions—less efficient to meet this need than any European mission I knew of. At first I could not discover the real cause of the inefficiency, and thought it must be due to their undenominational character. I therefore decided to do what I could to arouse the churches as such to take up the work of Jewish evangelization. In this connection I may mention a letter which I dictated to the Presbyterian Home Mission Board of Chicago, signed by several Hebrew Christians, urging them to remember the Jews whom Providence laid at their churches' gates full of sores; and who can tell how much of the present interest of the American Presbyterian Church is due to that letter?

Finding myself in disharmony with the prevailing method of Jewish mission work in America, I took up secular work and continued my studies. While thus engaged I used to gather Jewish friends every Sunday in the basement of the church I attended. All classes of Jews were represented at these gatherings, when we studied the Scriptures and discussed the fundamentals of Christianity. After some time we organized definitely into a club of which the minister of the church was honorary president. This club caused quite a stir among the members of that church and made them realize the possibilities of good Gospel work among the Jews. As a result of it some of the church members brought a resolution before the consistory to request the Synod to take up Jewish evangelization as a definite part of the Church's task. This resolution was carried, and after a period of several years of enquiry and study of the matter, it was finally adopted. Premises were obtained and search was made for a missionary.

On the unwarrantable advice of some people that a Gentile missionary is more respected by the Jews than a Hebrew Christian, they invited a minister of the same denomination, who accepted the call and entered into the work with great enthusiasm. He soon realised that being a Gentile is no guarantee for being treated with respect by the Jews, for on the very day that he commenced the work he entered a Jewish baker's in the neighbourhood of the Mission House to offer some literature, and if possible to enter into conversation. But no sooner did he offer a tract than he was told by the proprietor that unless he left the premises at once he would be thrown out of the door! He met with similar experiences daily and became greatly discouraged and perplexed, not knowing how to handle the situation.

At that time I received a letter, while studying in another State, from the President of the Church Jewish Mission Committee, asking me the following questions: "Would you consider an invitation to help in the work in Chicago? Would you come over once a month or more frequently at our expense and for due compensation, in order to put the mission and the missionary on their feet—by your counsel and experience? Would you, on the Sundays that you are free, preach in the churches on behalf of the Jewish Mission cause?"

Whilst unable to fall in with their request, I suggested that if I could arrange to complete my course of study in Chicago itself, I could then use my spare time helping the Jewish Mission.

Finding myself able to do this, I began to assist the missionary in every way possible. The first thing I did was to take the wife of the missionary to visit the homes of the neighbourhood of the mission and invite the mothers and the children to the Mission House. Then we had invitation cards, together with other literature, distributed in the locality. Finally we commenced open-air preaching. The result was that children's classes and meetings for men and women began in the Mission, and the place became a regular beehive for the Jews of the district. As for the open-air meetings, a Hebrew Christian who was present for several times remarked that our meetings "for quietness, attention and interest are unparalleled." It was not long before the place was too small to accommodate the visitors and plans had to be made for larger premises. The Church Committee decided to wait for that until after my graduation, when I was appointed superintendent of the work.

When I came to take up the work permanently as superintendent, I met with such opposition from the local Jews that it made it sometimes impossible either for me or for Mrs. Rottenberg to leave or to enter the Mission. The conviction was held widely among the Jews of the district that our main object was the "Gentilizing" of the populace.

The quiet perseverance of the missionaries and workers, as well as prayer, has succeeded in overcoming distrust, and their patience and kindness have gradually won for them the commendation even of those most hostile to Christianity.

One of the first answers to our prayer was that a woman living opposite the Mission, whom we regarded as the greatest hindrance to our work, became one of our best friends, coming herself to the Mother's Meetings and also sending her children to the Mission. One Jewish boot retailer, who at first refused to sell me a pair of shoes, afterwards became so friendly that if anyone came with a note from me they could get shoes at cost price. Not very long afterwards we noticed quite a change in the whole district. Some of the most orthodox Talmudic Jews, even though they were afraid to enter the Mission, used to visit us privately.

The following is a general outline of the various activities we had in that Mission:—

1. *Reading Room.*—Many Jews have taken advantage of this privilege. We used to divide them into the following four groups: (a) Enquirers, (b) some that were very friendly, (c) bitter enemies, and (d) indifferent. Some of the visitors came at 2 o'clock, bringing their supper with them and staying till 9 o'clock at night.

2. *Inside Meetings.*—On Friday nights we had a kind of round-table discussion, in which all could enter, missionaries and visitors. The subjects were introduced by one of the missionaries. Sunday nights we had a regular service, led by one of the missionaries. The service opened with singing a few Psalms, Scripture reading, a few remarks, and after some further singing, an address in Yiddish or English. After the service was closed with the singing of a Psalm and prayer, questions were invited.

3. *Open-air Meetings.*—During the summer months we held three open-air meetings a week, which were well attended. We had no opposition to speak of, and sometimes as many as 300 gathered round to listen. As a result of these meetings we made the acquaintance of many Jews, some of whom have visited us in the Mission.

4. *Mothers' Meetings.*—At first we had a weekly Mothers' Meeting, but realizing their difficulty in having to leave their children alone at home in order to attend the meeting, we arranged for a Monthly Mothers' Meeting, which proved a real success. At these meetings we had short addresses, appropriate hymns and refreshments at the closing.

5. *Children's Work.*—This work we divided into five groups: (a) Manual Training, (b) Workers' Club, (c) Weaving Class, (d) Girls'

Sewing Class, and (e) Girls' Willing Workers' Club. Each had a different programme, according to the age and mentality of the children. Our children's work was perhaps the most successful of any children's work in the city, including even what was done among Gentile children in the different City Missions.

6. *House Visitation, Distribution of Literature and Invitation Cards.*—Many homes were visited by our Lady Workers, and many tracts were distributed in Jewish stores, houses and to individuals on the streets by all the missionaries.

A member of the Church Jewish Mission Committee, who attended our meetings and children's classes for nine months, wrote an article in Dutch, of which the following quotation is a translation :—

"The work of the Chicago Jewish Mission is moving on steadily. Yea, more than that, I can assert that it is making constant progress. This I was able to observe during the nine months in which I attended the meetings and children's classes weekly.

"The Reading Room, which is open from 2-9 p.m., is fairly well attended during the summer and overcrowded in the colder season. There is a continual incoming and outgoing. During these visits the missionaries have ample opportunity to proclaim the Gospel of the Cross. This takes place every day except Monday, when the Mission House is closed.

"At first there were two meetings held every week, viz., Friday and Sunday evenings, but, encouraged by their success, the missionaries decided to hold another one on Wednesday evenings. At these meetings the Christ is boldly proclaimed as the One promised in the Old Testament and fulfilled in the New. The meetings are open for discussion, of which privilege the visitors take advantage. These meetings are also diversified by singing of hymns and Psalms in which the majority participate.

"We believe, and are firmly convinced that the work done by the Chicago Jewish Mission is done with the greatest earnestness and conviction. Besides, this work is backed up by much prayer, and cannot but bring forth fruit in due season.

"Now a word about the children's classes. These, too, are well attended. The order and attention is excellent, and sets an example to our own children. The lessons are always interwoven with the Gospel of the Messiah. After the story is told by the teacher it is repeated by some of the children in their own language, and listening to them one cannot help feeling that the Gospel made a deep impression on their young hearts. The same can be said about their singing. One feels that it comes from the heart.

"From what I have said the reader can see that in the Jewish Mission we have to do not with a hopeless, but a thoroughly hopeful work. It is worth more than all we can contribute towards it. I sincerely hope that this work may be given prayerful co-operation by all the members of our denomination."

I quote one other article by the president of the Chicago Jewish Mission Committee, about the second Christmas entertainment after my appointment as Superintendent of that work, held in the First Christian Reformed Church of Chicago :—

"The First Christian Reformed Church of Chicago witnessed many unusual things on Christmas evening. The church building was filled with Jewish children and mothers and as many of the congregation as could find room. Old pillars of the church who have experienced such in connection with the congregation said that they could not remember having spent a more beautiful evening in the church. And the pastor of the church (the writer himself), who opened the meeting and gave the first address, can also give testimony to the fact that this was one of the most unique meetings he ever addressed.

"Imagine for yourself right in front of the pulpit half way up the church, where usually the well-known, round, fair-haired and blue-eyed Groninger men and women sit, to see before me the dark-eyed small and grown-up Semites! And what was especially nice was the fact that they could not have shown more reverence had they been Christians. How attentive they were as with open mouths they listened to me on 'The Three Great Days': (1) The beautiful day of creation, (2) the great day of God's love, when He sent His Son as Saviour of the world, and (3) the great day of Christ's second coming.

"Then the fruit! The congregation could hardly believe that these were Jewish children, eighty or more. They behaved so reverently, even better than our own children. They recited Christmas recitations and sang Christmas songs. What a surprise could be seen in the eyes of the congregation when one girl rose, came forward and recited in a clear, loud voice the whole plan of salvation, using in alphabetical form New Testament scripture passages!

"What an inspiration to hear all the children sing 'Holy Night, Silent Night,' in tender and earnest voices; how one little boy recited 'What Can I Do for the Saviour?'

"With gratitude, praise and thanksgiving the congregation wended its way homeward, believing that God had begun a mighty work among the Jews of the Chicago Jewish Mission district."

In a letter given to me by the Chicago Jewish Mission Committee of the Reformed Church of America, they state: "The Rev. Rottenberg

worked with visible blessing"; and add: "He had great enemies among the Jews because of his bold stand for Christ, but at the same time it became indubitable that at the end many of them were his great friends."

Three times during the five years of my connection with the above-mentioned Mission I was offered quite attractive positions in other missions, but declined them on my own conviction of duty, and my belief in denominational work as a remedy for the unsatisfactory condition of most of the American Jewish Missions at that time. Further experience taught me, however, that the failure of those missions, as compared with the one in Rotterdam, was not due to their undenominational character, but rather to their want of good, true and efficient Hebrew Christian oversight. Oh, a good Hebrew Christian Testimony side by side with the denominational work in America!

When the call came from the Hebrew Christian Testimony to Israel, I could not resist it, not only because of the personality of our late beloved Director who attracted me, but also because of the distinction I saw between a Hebrew Christian Testimony and other undenominational missions. I still believe in denominational rather than undenominational Jewish missions, but I am also convinced that the Hebrew Christian Testimony to Israel, as conceived by its Founders, is the best solution to the Jewish mission problem.

Letter from Miss Friedrichs.

189, Whitechapel Road, E.I.

8th January, 1928.

DEAR MRS. BARON,—It is just a week since we returned, but to me it seems so much longer. This week has been especially interesting. Our working-class girls gather generally every Monday evening for a Bible Class, but before that they get just a friendly cup of tea, as several of them come direct from work in order to be in time.

As this time it was the first class in the new year, we made it a little more festive, and sent out postcards in order to get them in a little earlier if possible.

Two quite young married women, formerly Sunday-school girls here, belong to this class. While waiting for them to arrive, a young

man appeared and asked for me, and I rose to meet him. He looked at me searchingly, and then said: "My wife comes to your classes, but I have come to stop her doing so. Please don't receive her any more, because I am against it; I want her to stop at home." I told him that I am very sorry to see that he has taken such an attitude towards his dear wife, and also towards us, and asked for the reason. I said I suppose you know why we meet here, and that we are reading the Word of God together, both the Old and the New Testaments, and that his wife could not spend an hour more profitably anywhere else. "Oh," he said, "she has heaps of books at home which she can read," so there was no need for her to come to us. "That may be," I said, "but she has not the fellowship and the spiritual atmosphere to give herself to a Bible study as with us." He looked at me more suspiciously, and then said: "I really don't know what kind of a place this is, and I do not like her to come to a place that I have no knowledge of." "You are quite right," I said; "you ought to find out where your wife is going," and taking him by the arm, I said, "Come with me upstairs; I would like to show you our premises, and the room where we gather week by week." On the way I introduced him to Mrs. Gelbert. When I opened the door of our beautiful sitting or class room for the young people, he saw a nicely laid table decorated with oranges and apples, the pink window curtains drawn, and the room lit up brightly; it looked charming. He still kept looking round the walls trying to find something that he could not see. "You will not find any crosses or images anywhere," I said; "all we are doing is to read the Bible, the living Word of God from the beginning to the end." Then a change came all over his face. He shook hands with me, and said: "Now I know where, and to whom, she is coming to, my objection to her coming to you is gone. I shall not hinder her any more. She may come to you every day if she likes." He apologised for his suspicion of us, and told us that when he was quite young he went to some mission where the young people gathered for dancing and other noisy entertainments, and he had a great objection to those places.

We were so happy for the outcome, and asked him to come to the Men's Bible Class.

A few days later, Miss Friedrichs writes: "All our meetings are so well attended. Our Sunday School is flourishing, and our dear girls and boys give us much encouragement and real joy. Although our numbers are not always so very great, we are thankful to say that quite a number of them come five times during the week to hear and to learn of the wonderful love of God manifested in and through the Lord Jesus Christ, and we hope and pray that many of them will not only prove a blessing in their own miserable homes, but become a blessing in the world."

I must tell an interesting incident of my house visitation the other day. I was visiting a woman who was one of our former Sunday-school girls, but is now married and has children. She has been greatly tried during the winter, both herself and the children suffering much illness, especially one of her girls, seven years of age, is a very delicate child indeed, and looks like a flower that the slightest wind might break. In consequence of her illness she is very peevish—always ready to weep and protest.

When she was sent out of the hospital, it was said that she must go to a convalescent home, but our little girlie said "No," and the kind doctor said she must not be compelled to go, as it would do her no good, for she would fret. Mrs. H. told me in the child's presence she ought to go to a convalescent home, and for four weeks she has protested against it. When the child heard about the convalescent home she began to howl and lament, and said, "Nobody can compel me to go to the convalescent home—not my father, not my mother, and nobody in the world—I am not going, No, No, No!"

Of course this seems very naughty, but the poor child suffers terribly from weak nerves, which she has inherited not by her own fault. Suddenly a thought came to my mind, and, turning to Mrs. H., I started quite a different conversation, saying: "Mrs. H., I have a wonderful big doll, and I wonder whether you possibly know of a little girl who would like to go to a convalescent home? Whoever that little girl is she shall have that doll as a companion in the convalescent home." Little Mabel's eyes were soon dried, and she became very calm. I went on telling the mother how wonderfully that doll is dressed, and how beautiful she is, etc. Little Mabel's black eyes began to sparkle; she took it all in. I left soon after. The next day Mrs. H. came with her three children to the class. After the class was over, little Mabel wished to have a private talk with me. We went to an adjoining room, and she told me confidentially that she is going to the convalescent home, and please could she have the doll? Quite excited, she said: "I am going in six weeks, or in six months' time." "Very well," I said, "I'll keep her for you." Then she went to her mother, begging of her to come at once to the hospital to inquire whether she could go to-morrow to the convalescent home. Yesterday she came for the doll, and to-day she went rejoicingly with her treasure, whom she named "Queen Esther," to the home, and we hope that she will be calm and restful, and benefit greatly and get stronger. She is a beautiful child, with large black, dreamy eyes, and knows a lot of Bible texts and hymns by heart, and repeats them beautifully when she chooses to do so.

Mrs. Gelbert and I have started at our morning devotion to read "Types, Psalms and Prophecies," by Mr. Baron. We make a study

of it—just a very little at a time—and, oh, how we enjoy it! It is indeed a spiritual food or feast to us.

No wonder that true children of God from far and near treasure his writings and benefit greatly by them. How very much his mind was illumined by the Holy Spirit; what heavenly treasures he has left behind, not only for this generation, but for generations to come. What an example such a life is—"he being dead, yet speaketh."

Some three weeks later Miss Friedrichs wrote: "We had again a very encouraging Sunday School to-day. The children turned up in good numbers, and are so well behaved. If they continue to come in such good numbers we will have to go into the big hall. We are so thankful also to see the children so attentive, and many of them give us real joy. We quite often have the pleasure of taking six of the bigger boys and girls with us to the Tabernacle on Sunday morning."

Letter from Mrs. Gelbert.

IF it had not been for the gracious help of my Master, and for His gracious promise to be with me always, I am quite sure that nothing would have been accomplished for Him, but it is the Lord Who worketh in us and through us to will and to do of His good pleasure. With confidence I look up to Him for help and guidance upon our work, and with the assurance that He Who has helped me in the past will continue to help me always, for He changes not.

I have never before realised to such great extent the wonderful privilege I have in working among the Jewish people, among that people who are still beloved for the father's sake, and whom God will never cast away; we have God's word for that (Ez. xxxi. 37).

Through reading and studying the books of your beloved husband, Mr. Baron, I have been richly blessed, and have a larger vision in this connection. I can see more clearly that Israel is indeed not past history, as some suppose, but theirs is a wonderful future; God only for a little while hid His face from them, but loves them with an everlasting love.

The condition of Israel at present is a sad one indeed, dispersed among all nations without a king and priest and sacrifice, and indeed corresponds with the version we have in Ezek. xxxvii. of the valley of dry bones, but we know that the time will come when God will put His Spirit into them and cause them to live.

Israel will yet look upon Him Whom they have pierced and repent, and then shall Jehovah remember their sin no more, and they will begin to blossom and bud and fill the world with fruit (Is. xxvii. 6.).

If God so loves a people and so wondrously deals with them, what is my responsibility towards these who are the lost sheep of the house of Israel? Surely, to bring them to the Good Shepherd Who laid down His life for the sheep, and in Whom all Israel's blessings are centred. The whole nation may not give heed to our invitation to come unto Him who alone can save and deliver from the bondage of sin, but, thank God, individuals will, and do, as we see in our midst.

I can say very humbly, without boasting, that the Lord has honoured our work among our dear mothers and children and we have living witnesses of the saving power of Christ. His power is limitless, for He will save all who come unto God by Him—

Miss Friedrichs and I are convinced of the importance of teaching scripture by heart and explaining it, of course; for we know that God always honours His word and causes it to live in the hearts of the people. Our words will pass away, but God's word will stand for ever. We are trying by the written word to point the people to the Living Word Who became flesh.

Helped by prayer we are able to continue working, and one day we shall rejoice together and praise Him Who has done wonderful things through us.

E. GELBERT.

Ahad Ha'am.

THIS February there has occurred the first anniversary of the death of Ahad Ha'am, a man whose memory is held in great reverence by Israel as an eminent teacher, and many commemorative gatherings have been held in his honour.

It is evident that this much-admired and revered teacher thought deeply into the subject of his people's future, and to him one great weakness and peril of their present condition and hope is their "lack of unity," and of the conditions which used to produce unity, the chief danger being not that of absorption among other peoples, but that the scattered Jewish communities, under "the influence of so many different environments, will grow more and more apart until it will cease to be possible to speak of "The Jewish People" in anything but an historical sense.

The one force which should preserve from such danger as this, Ahad Ha'am considered to be "*the love of Zion*, which must become an overmastering passion strong enough to take precedence over all interests and ambitions, of whatever character, that divide community from community, or individual from individual." That this might become possible, Ahad Ha'am saw that a twofold education must originate it, creating "an actual Jewish life in Palestine, the development of which would provide a practical objective for Jewish effort, and, on the other hand, by education in a more specific sense—by teaching Jews to understand Jewish history and to appreciate Jewish values."

In other words, if we would secure our existence as one people and build for ourselves a new future, we must go back to our best in two senses—to our ancient land, and to the ideas underlying our historic culture. We cannot regain Palestine unless *we also regain the Prophets*. The way to political re-birth lies through moral re-birth. We have to shake off alike the degrading influences of the ghetto and the no less demoralising influences of that slavery in freedom which is the Jew's lot in conditions of assimilation. We have to make our own the prophetic ideal of truth and justice."

This sage in Israel went far towards discovering the truth that Israel needs to return to the Prophets; but too likely his thought was, as the writer of the article in *New Judea* puts it, "*The ideals of single-hearted service to Zion, of profound understanding of the teaching of Judaism, of inflexible adherence to the highest moral laws.*"

Alas! Zion apart from Zion's King, and quite another salvation than that of the mere reoccupation of the land, can never hold her people together. And *Judaism*, made up of traditions and precepts of men, and customs of Israel in the darkest days of her long exile, can never give life and enthusiasm, neither can inflexible adherence to the highest moral laws. It is indeed to the glorious faithfulness of God to His promises reiterated again and again in the prophets, the men who suffered for faithful proclamation of the word they were charged of God to speak, that the true link will be discovered which binds the land and the people together. Let Israel but rediscover these truths, and the great truth that the days we live in are prelude to the "latter days," "the Day of the Lord," when their darkest night shall turn to brightest day, they will not lack a strong bond of unity. "Behold the day cometh that shall burn as an oven; and all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My Name shall the Son of Righteousness arise with healing in His wings." (Mal. iv. 1, 2).

The Work in Budapest.

By R. FEINSILBER.

February 3rd, 1928.

DEAR MRS. BARON,—I have just come from the Jewish evangelistic meeting. I am thankful to our Lord for the large attendance of various conditions of Jews, who every Friday evening listen to me for fully an hour and a half. To-night I spoke from Genesis xvii. 1: "I am the Almighty God (El-Shaddai), walk before Me, and be thou perfect." I often put questions for the Jews to answer, so I know if they have understood what was spoken about at the preceding meetings. To our Lord's praise I can say I have now the best listeners I ever had. The second text was given to me by an old Jew, who has been coming to the meetings for several years; it was John viii. 56: "Your father Abraham rejoiced to see My day, and he saw it and was glad."

I am sure the seed which is now sown will one day bear fruit unto everlasting life. At the end of the meeting a lady came forward to the platform and asked me to allow her to speak a few words to the Jews. She said, "Several years ago my old father, who belonged to the orthodox Jewry, and was ever a leader in the Jewish community, used to come regularly to these meetings. I did not see my father for twenty years, because I live in Siberia with my family. My dear old father used to write down what he heard here; I could make an entire book of it for our Jewish nation, as he sent them to me regularly. He wrote once, 'My heavenly Father has been gracious to me, opening my eyes in my old age to see the holy Scriptures in the light of Christ. He the Messiah is the Sun of Righteousness which shines on my old grey head, and has brought light to me when my old eyes begin to close, and all around seems to darken. Through these letters, though several thousand miles away from here, the faith and love of my dear father made me a partaker of God's grace in Jesus Christ, the crucified King of the Jews. My heart is full and could overflow with joy standing here on the platform, where my dear old father confessed his faith in Christ before the Jews, then fell down dying on this platform with praise on his lips. I thank God for granting me this opportunity, after so many years, to stand here, where he stood, to also confess here my faith in Jesus, the Jewish Messiah, where he confessed his. I feel that I could follow him from here, also from this platform, as he left this earthly life.'"

You can imagine what impression this testimony made upon the listeners. We praise God that His word spoken here has also brought forth fruit in Siberia through letters of an old father to his daughter.

The work I do here in the hospitals among the Jewish would-be suicides is the *hardest* work I ever did. With Gentile Christians it is much easier to get into their souls, but with Jews, or Jewish women, it is almost impossible to get a start. Very often the parents or relatives standing around the beds of these poor sufferers do not wish me to speak, or put questions to the sufferer. One was even afraid, imagining that I would get a jug of water and baptise the sufferer when dying, as the Roman Catholic priest used to do with dying children. But in spite of all this, God is gracious to many suffering Jewish souls.

I arranged in the Central Hospital for two wards to be specially for would-be suicides. In these two rooms, the one for men, and the other for women, are sufferers of different religions, so I try to give half aloud a short Bible reading, so that the Jews and their relatives may listen and get some good, whether they want to or not. When I am away the sufferers speak among themselves of what they have heard, and sometimes continue talking till midnight.

This work in the hospitals would take all my time, if I could get a room there for myself and do evangelistic work. Day and night I would get patients, who would come even into my room to seek and get cleansing for their poor souls, but I have different work to do outside of the hospitals.

There are crowds of poor people at my doors from 6 a.m., coming with all their burdens, weeping, asking for work, for food, and also for peace for their troubled souls. Christ our Lord, when surrounded by thousands who were also physically hungry, said to His disciples, "Give ye them to eat," and He blessed the few loaves and multiplied the little food, for the many thousands. In this way Christ was not only the Saviour, but also the heavenly Philanthropist* in some cases.

I often enquire of my heart what would Christ Himself do being in my place and having to deal with so many different immortal souls.

* Titus iii. 4-6 (Gr.). "The Philanthropy" of the Lord was something that infinitely exceeded all else known by that name. He gave *Himself*—the "Bread of Life"—he that cateth of this Bread shall live for ever." The two occasions when the Lord manifested His love and power in feeding the multitude, were *signs* and wonders testifying to His being the Messiah, "the Greater than Moses." In a *desert* place, when supply of food was exhausted, and they must faint on their return way, He wrought this relief for them. The result was that they would make Him a *king*, to supply their material needs (John vi. 15), and sought Him. When they found Him He told them plainly that He read their hearts, and knew that they sought merely earthly good, but that He Himself was "the Bread come down from God to give life to the world." They had no spiritual conceptions, and still asked for a *sign from heaven*. We do not read of other such signs being given.—F.B.

Sometimes I say to a sufferer at my door: "Look here, friend, I can only show you the way to God; I am only a poor evangelist, who has given what he has into the free dinners on the squares; I am not the Minister of Welfare, or an official of the Municipality." I did not give him even a little roll of bread; after he was gone I felt pricked in conscience and felt the whole day as if God turned away from me.

I am giving evangelistic meetings in the open air, and travel regularly into the suburbs and try to reach the Jews wherever I can. I am sorry to tell you that I have done too much during the Christmas and New Year weeks, and had to take to my bed for a time, but even then, praise God, the work did not cease. I have daily to wait upon Him, and really He is providing wonderfully without making any collections or using worldly means to get money for the daily needs. He sees and knows better than I even before I get up in the morning, what duties I have to fulfil during the coming day. I dedicate each morning myself to Him, when opening my eyes, and He is daily doing wonderful things around me.

Let me tell you God's leading with His poor unworthy servant. In December I had one day to visit the President of the Jewish community here in a case of an 80-year-old Jewish lady, who, attempting to commit suicide, got her arm amputated by the electric tram. I offered the President of the community £5 a month to place her in the Jewish Home for Cripples. He said to me that he could not do it as the Home is only for young cripples. He continued: "Look here, I am the 75-year-old President of the *Jewish Community only*, you are the Joseph of the whole hungry Mizraim (Egypt) and the father of all who need comfort and help. Every door gets open for you in any case you want, you are much more than I, who am looked down upon by every anti-Semite, in spite of my fifty years' service to the Budapest Jews."

I took the opportunity to explain that the work I am doing is not mine; it is God's work, and wherever I go or come, I am sent in the name of Christ, the crucified King of the Jews, and I have to fulfil this mission, like His apostles did. And what I do every Jewish leader and each Jew of his community, all Israel in the whole world, will have to do as the chosen people of God in the future. For fully two hours this old President and the two Secretaries of the Jewish Community listened to the testimony God allowed me to give them that morning. Then the President took me in his motor-car, as I had to go to the hospital and he to the Minister of Education and Ecclesiastical Affairs. There he stopped for three hours. When re-entering his own house he fell down, dying on the staircase, with the words on his lips, "God be merciful to me, for I have not fulfilled the right mission."

When his two secretaries and the whole Jewish community heard about his sudden death, and my conversation with him just a few hours before he died, they were shocked.

The anti-Semitic riots during the last months, together with the "numerus clausus," have done great harm, by hardening Jewish hearts, but I believe even these persecutions will be used as means to compel the Jews to study the Old and New Testaments, as they seek weapons to fight the anti-Semites.

God alone knows why and what end the anti-Semitic persecution may serve for the Jewish nation.

May our gracious God bless all our friends, who enable the witnesses of the Hebrew Christian Testimony to Israel to be a living testimony in this world.

Ever gratefully yours,

ROBERT FEINSILBER.

A Letter from Safed.

MISS STENIUS' last letter received will give some idea of the nature of her present work there.

She wrote: "I wish to thank you for the booklets forwarded from the Scripture Gift Mission by Mr. Lewis. As a matter of fact, it is a very gracious gift which the Scripture Gift Society has given me this time, and The Hebrew Christian Testimony to Israel at the same time, seeing that the parcels contain hundreds upon hundreds of tracts in Hebrew. I shall be very glad to know that this veritable 'campaign' against the powers of darkness through this present tract distribution will be remembered in prayer by you as well as others who love the truth. Alas! it is the old, old story of 'the hard-necked people,' the Jews being those who are still most opposed to the truth. Therefore, whenever one finds a more ready reception of the written Word offered to them it is a matter of great rejoicing, as, for instance, this evening when in a Jewish shop, well known to me, a number of Jewish youths showed great eagerness each of them to get a share of the literature I carried with me. As to the Moslem Arabs, one cannot but wonder at the willing acceptance of literature not relating to the Koran. But then, both the 'Torah' and 'Eucljil' are highly revered among them, and this explains it well enough.

"Let us pray that the Spirit of God may breathe upon the readers to give them the right understanding of the way of salvation so clearly set forth in the booklet sent hither for distribution. The name of the booklet is "God has spoken," and it contains a number of well-chosen texts of the Bible about the fall of mankind and the way of return to God.

"You will be interested to hear that a small mothers' meeting has been started here lately, a few Sephardi Jewesses having been gathered together in my home once a week. It is not as yet a big meeting, but we do not despise even the small beginnings. Dear old Mr. Schönberger used to say 'the mills of God grind slowly but surely.' So we have to learn patience. There are now here at least two young Jewish lads and two young Jewesses who recognise in the Lord Jesus their God-sent Messiah. They need our prayers, that they may be strengthened in faith.

"I wish to relate to you, before sending off my letter, a few instances to show how the work of the Spirit is progressing in some Jewish hearts at any rate.

"Among the few young girls who used to come to a small sewing-class I tried to start about a year ago, was one who was always ready to mock at our most holy faith, showing relentless prejudices against Christ. I could not but notice with silent joy the other day that this same young girl, when she visited me, was reading with reverence and seeming interest the story of Christ's entrance into Jerusalem, and the crowd greeting Him as the great son of David. She took home Matthew's Gospel in French, from which she had been reading, with her, and was willing to give a piastre in order to get a book from my 'Lending Library.' All this would have been out of the question only a year ago! By the way, if you, or any friends have any good, even second-hand, books (of suitable nature) which you could spare, and would care to send for the benefit of my Jewish boys and girls, I should be very thankful. Books in English, French or German are asked for. Young people are much the same everywhere, loving to read stories. Dear Mrs. M. and some other English friends have already forwarded me some valuable books for our Library.

"Yesterday each of three young Ashkenazi Jews took home with them a biography to read. These books were the Lives of Abraham, Stanley, Lincoln, and Robert Moffat. These all truly inspiring good books, and with them the New Testament in Hebrew, which they carried away in order to read *for the first time in their lives*. These cannot but excite a mighty influence on their youthful minds. These three typical Talmudic youths have been much in my thoughts and prayers lately. Pray for them and others like them, please. There must be

many who in the depth of their hearts are feeling unsatisfied with dry spiritless Judaism and are longing for the fresh springs of God. Commending myself and my work to your prayerful remembrance, I am,
Affectionately yours,
E. STENIUS."

The Work in England.

BY HERMAN NEWMARK.

IN the last few months, in addition to the work at the Mission House, which occupies most of my time, I have been enabled to pay three visits to the Jews at Chatham, and have visited in London and Harrow. Opportunities were also given to address gatherings of Christians at Wandsworth, Shoreditch, Harrow, Chatham, Hastings, Bexhill and Hurstpierpoint.

In the Reading-Room we have had several new comers, and some very earnest questions have been asked. The interest in the Bible expositions has become intense, and each address provokes enquiry and discussion. Particular interest has been aroused in Mr. Rottenberg's exposition of the Ten Commandments, in the light of Christ and the New Testament. After one such address an elderly man said: "You make me feel that God is so interested in us, that we actually occupy His thoughts!"

A Russian Jewish youth one day pointed to the framed text in Hebrew: "The Stone which the builders rejected has become the Head of the corner," and asked: "What is your explanation of that text?" I replied: "This text cannot be understood apart from its context, which is the whole of the 118th Psalm." He responded: "Oh, I have forgotten the Old Testament long ago. It consists only of legends." I answered: "That is just your trouble; you have *forgotten* the Old Testament. Had you known it you would not speak so disparagingly of it. Moses said: 'Thus saith the Lord,' and you say it is legend. Well, I choose to believe Moses rather than you." He then kindly advised me to turn from my foolishness and to read Bakunim, Marx, etc., professing himself to be an admirer of Tolstoy. He openly denied God, claiming that man was only a body and had no soul. I refused to discuss with him any further, for I said: "My body is not speaking to you, but *I* am. Since, however, you are only a body, I cannot continue to talk to you, else I should be speaking to an inanimate thing such as this brick wall. You do not believe in a Creator; well,

the rest of us in this room do—it is our A, B, C. Unless you acknowledge God you cannot proceed to study His Word. We believe an intelligent Person created the universe. You believe it 'happened' by chance. You are entitled to your opinion, but you are qualifying for a lunatic asylum." To his dismay all the visitors in the Reading-Room expressed their agreement.

A young Jew, born in this country of foreign parents, who are rather fanatical, was thrown into the company of a sect of Christians through business friendships. These people made a very good impression on him; in fact he began to make comparison between the family life of Christians and that of the Jews he knew, with the result that he wished to enquire into the Christian faith. To make the story as brief as possible, he was soon made a member of this church by baptism, although for many reasons he kept this matter quite secret from his family and friends. I took pains to interview the person who was instrumental in the baptism of the young man, and he confessed that he was hasty, and more zealous to add one to their church than he was to see a Jew truly converted. He had a "zeal for God, but not according to knowledge." The young man later married a Jewess in synagogue, and has still kept secret his previous connection with a Christian community, for, needless to say, he no longer associates with those friends. My sympathy is with him, for they should not have secretly baptized him. If he was not prepared to confess Christ at his home, they should have had a suspicion that something was not quite right concerning his faith.

Recently, I received news of the arrival of a firstborn son, together with a question as to how I view the subject of the Redemption of the Firstborn according to Num. xviii. 16, and Ex. xiii. 15. In other words, I was asked to advise whether he should conform to the present custom of presenting the child at the synagogue and making a gift. I replied to the following effect: "The Redemption of the Firstborn is only one of the many laws of the Old Covenant made with Israel at Sinai, which covenant in Jeremiah's day was already *broken* (Jer. xxxi. 32). These laws were given to Israel to be observed in the land of Palestine (Deut. iv. 14), and for a Jew to attempt to observe the ritual of the first covenant (Heb. ix. 1, etc.) in another land is only to show that he does not realise that the old covenant is *broken* and Israel driven from their land on that very account. We who believe in Christ are under the New Covenant (Jer. xxxi. 31), which is a *better covenant*, established on *better promises* (Heb. viii. 6, etc.). The making of the Old Covenant is recorded in Ex. xxiv. 3 and 7, and in Deut. xxvii. 26 we are told that to fail to observe it in one point is to be guilty of breaking the whole covenant. See James ii. 10 and Gal. iii. 10, 11 to 14—especially verse 13. In this connection read also Romans x. 1-4 and Col. ii. 16, 17. Days, foods and ordinances under

the Old Covenant were *shadows*. Christ, Himself the New Covenant, is the Substance in Whom all the types are concentrated and fulfilled. There is no harm in observing this synagogue ceremony for custom's sake, but if in doing so you imagine you are keeping God's law, you are in great error. Neither Sabbath, Holy Day, nor Day of Atonement are of any value apart from a priest, an altar and a sacrifice. In Christ we have all, and through His one sacrifice *once offered* we have acceptance with God for ever (Hebrews ix. 11-28 and x. 1-14)."

One day I called on Mrs. X., an old friend of my boyhood days in London. Her husband is a pronounced infidel, and she feared he and I would quarrel. They both acknowledged their utter ignorance of Scripture, and she admitted her fear of death. She said she envied me the "heart peace" which I now possessed, and only wished she had the same. Then, in pride, she said: "I believe there is a God." I replied: "Yes, but the devil believes that, and he remains a devil just the same." "Oh," she said, "I see what your mean—I must do as God tells me." I answered: "Exactly. God has not left us in darkness and ignorance; He has not withdrawn Himself from His creatures and left us to wander without any light or hope. He has given us the Scriptures to reveal to us *His* thoughts and to instruct us what is right and what is wrong in His estimation. If we leave the Bible out of our reckoning we may be doing the very opposite to what God requires of us." Our conversation lasted two hours, and is to be continued as soon as possible.

Among the Harrow shopkeepers I met one who said he had given up Judaism because he found it was a "commercialised religion," but that he was so taken up with Freemasonry that he almost made a religion of that. He admitted that Freemasonry teaches salvation by works, and called it "a glorified self-help society whose members join it mainly for business advantage." I left him some literature and called a week later. He said he had read the booklets, but was not very impressed or interested. He spends three to four hours each day in reading, but my visit had caused him to recognise that he had not read the Bible through once. After a long talk on man's many religions and the one true religion as given in the Bible, he accepted two New Testament portions which will give him his first acquaintance with this Book.

I found some of the Chatham shopkeepers friendly, and disposed to talk. One man said: "Business takes all our thought and we cannot bother to keep up our religion." I replied: "But what God requires is that we love Him with all our heart and our neighbours as ourselves." He answered: "Well, I can try to do good to my fellow men, but as for loving God, how can we love Him if we do not know Him?"

He is in heaven and we are on earth; we have to look after our business on earth, and God has His own affairs and cannot be concerned with us." We told him that the Rabbis had foisted on Israel the fiction of seven heavens, in the furthest of which God dwelt—making the distance between God and men so great that Jews gave up hope of being able to reach Him. The truth is that God—in Christ—has come down to us, so as to dwell with us in fulfilment of Old Testament teaching and prophecy. He suggested that the Rabbi be asked to lend me the synagogue for a lecture on a Sunday afternoon.

On handing Mr. A. a Yiddish booklet, he asked: "Are you a missionary?" I answered: "Yes, I am a missionary, but I am not what you think a missionary is. My aim is not to turn you from the worship of the living God unto a sort of idolatry. Just the opposite—my object is, like that of the prophets of old, to turn you back to God—the God of our fathers, of Whom your teachers and you are usually ignorant." This was followed by a frank talk on the Scripture fundamentals.

Mr. C. called me into his office, and had a long, earnest talk. He said he would look in at our headquarters when in London.

Mr. B. said: "I am not interested in you or your literature, because if you did not get well paid for it you would not visit us." I replied: "You are entitled to your opinion of me, but since you do not know me personally, it is only an opinion. As a matter of fact I deliberately relinquished a prosperous business career in Japan for the simple life of a missionary; and you may refer to the Asiatic Petroleum Co. in London for confirmation of my statement." He was taken aback, and exclaimed: "Well, I've never before heard of a Jew actually being a missionary out of pure conviction!" Referring to Judaism, he remarked: "I learned all my Judaism before the age of thirteen, and I have no more to learn. The Rabbi—well, he does all we want him to do and that is all. We stay in our businesses on the Sabbath Day and do not go to synagogue. But he teaches our children Hebrew, conducts marriages, funerals, etc.; in other words, he does what we pay him for, and we are satisfied. He does not worry us, and we do not worry him." I said: "We, on the contrary, charge you nothing, and give you literature and the best advice we can—we urge you to get back to the Bible and learn to know God's claims therein." After an hour's talk he eagerly accepted our literature and promised to call at our Reading-Room one day. In the course of our conversation he suggested that I call on a certain charitable Christian lady for support, as she was very interested in causes like mine. This enabled me to further astonish him by the Hebrew Christian Testimony's witness to the living God, who provides all our needs in answer to prayer alone.

A very orthodox member of the synagogue was afraid to engage in conversation, or even to receive a booklet. We finally persuaded him to accept a pamphlet, as it could not do him any harm!

Mr. D. said business was so hard that his whole thought was occupied with trying to support his family, so that he could not observe his religion as he would. He could not afford to close his shop on Sabbath, yet he never smoked a cigarette on that day, and kept a *kosher* (ritually clean) home. He said his prayers regularly. I said: "Yes, but whilst you may frequently talk to God you never let Him talk to you! We speak to God in prayer, but He speaks to us in the Scriptures. Have you an Old Testament?" "No, I only have a Pentateuch." "Why not give say five minutes a day to reading it and thus learn what God is saying to you? Surely God has been very good to you, and you can make a little time each day for Him?" "Your advice is good—even the Rabbi does not concern himself as you do in our spiritual welfare. I am glad that someone is interested in us."

The following gifts of clothing have been received from November 23rd, 1927, to March 20th, 1928.

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

Miss G., flannelette and woollen material; Mrs. A., various m.; Miss B., 13 inf., 11 ch., 7 m.; Anon., 17 ch.; Miss T., 28 w., 17 b., 7 prs. boots, 10 inf., 15 g.; Mrs. F., various w. and ch.; Anon., 2 w., 3 m.; Mrs. P., toys; Anon., 6 ch.; Anon., 4 m.; Miss C., 6 ch.; Miss K., 2 w.; Mrs. S., 6 m., 4 w., 2 ch., dolls; Miss K., 8 lbs. chocolates; Anon., 5 w.; Mrs. H., 24 w., 4 m., 4 prs. sh., etc.; Mrs. V., toys and chocolates; Miss M., 8 w., toys, sweets, etc.; Mrs. S., 2 m., 7 w., 2 prs. boots, etc.; Mrs. M., 1 m., 3 w., various; Anon., 3 ch., 7 w., etc.; Mr. B., 12 w., 4 m., 2 prs. shoes; Mrs. J., Highgate Road Working Party, 20 ch., 6 w., various; Mrs. P., 53 garments from Highgate	Road Working Party; Mrs. P., various; Anon., 6 w., 2 m., 27 ch., 8 inf.; Mrs. N., various b.; Mrs. B., 2 ch., various; Mrs. W., 6 ch., 4 dolls; Mrs. K., 20 w.; Mr. W., bale of old clothing; Miss S., various w.; Miss K., various w.; Mrs. B., 5 m., 6 ch.; Mrs. L., various w. and m.; Mrs. H., 6 ch.; Mrs. B., 2 ch.; Miss C., 6 w.; Miss T., various w. and m.; Miss H., 2 w., 6 ch., and various; Mrs. P., various w.; Mrs. S., 16 ind., 12 handker.; Mrs. C., 3 ch., 9 inf.; Miss H., 3 w.; Miss K., 7 ch., 3 dops. gloves, 2 dor. socks; Miss T., 9 w., 5 m.; Miss M., 20 m., 1 w., etc.; Mrs. S., 3 ch., 2 dolls; Anon., 4 m.; Mrs. S., 20 w., 12 m.; Mrs. B., 4 m.; Mrs. T., 8 articles.
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The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from December 15th, 1927 to February 29, 1928.

[The following abbreviations are used to indicate the different purposes for which the sums have been sent. Where no sign appears, the sum is for the General Fund:—G., General Fund; C., Children; P., Poor; Pub., Publications; S., Scriptures; W., Women.]

Date.	Receipt	No.	£ s. d.	Date.	Receipt	No.	£ s. d.
1927.				1927.			
Dec. 15.	636	..	1 0 0	Dec. 17.	649	Scriptures, 2s. 6d.;	
" 15.	637	Re'iel ..	1 10 0	" 17.	650	Pub., 2s. 6d.	0 5 0
" 15.	638	Pub., 2s. 6d.	0 12 6	" 17.	651	Pub., 2s. 6d.	1 2 6
" 15.	639	Pub., 4s.	2 0 0	" 17.	652	..	5 0 0
" 15.	640	..	0 5 0	" 17.	653	..	1 0 0
" 15.	641	Pub., 12s. 6d.	2 12 6	" 17.	654	Pub., 2s. 6d.	2 0 0
" 16.	642	..	3 0 0	" 17.	655	..	0 12 6
" 16.	643	\$10 ..	2 1 1	" 17.	656	..	0 10 0
" 16.	644	..	2 0 0	" 19.	657	..	2 0 0
" 16.	645	Pub., 2s. 6d.	2 2 6	" 19.	658	Pub.	0 7 0
" 16.	646	Pub.	0 5 6	" 19.	659	..	0 10 6
" 16.	647	..	0 10 0	" 19.	658	Pub.	0 5 0
" 17.	648	Pub., 2s.	2 5 0	" 19.	659	..	0 5 0

Date. 1927.	Receipt No.		£ s. d.	Date. 1928.	Receipt No.		£ s. d.
Dec. 19.		G., 3s. 6d.; Pub.,		Jan. 2.	720	Pub., ..	0 3 0
" 20.	660	Relief ..	0 8 0	" 2.	721	Pub., 4s. ..	1 4 0
" 20.	661	Pub., 2s. 6d. ..	1 2 6	" 2.	722	Pub., 2s. 6d. ..	8 2 6
" 20.	662	Pub., ..	0 5 0	" 2.	723	Pub., ..	0 2 6
" 20.	663	Pub., ..	0 2 6	" 2.	724	Pub., ..	0 19 11
" 21.	664	Pub., ..	1 0 0	" 2.	725	Pub., ..	1 0 0
" 21.	665	Pub., 2s. 6d. ..	1 0 0	" 2.	726	Pub., ..	0 19 11
" 21.	666	Pub., ..	2 5 0	" 2.	727	Pub., ..	0 15 0
" 22.	667	Pub., 4s. 6d. ..	1 0 0	" 2.	728	Pub., ..	0 10 0
" 22.	668	Pub., ..	0 9 6	" 2.	729	Pub., 2s. 6d. ..	3 15 0
" 22.	669	P., ..	0 10 0	" 2.	730	Pub., ..	2 4 6
" 22.	670	Pub., ..	5 0 0	" 2.	731	Apoc., ..	1 0 0
" 22.	671	Pub., 2s. 6d. ..	2 0 0	" 2.	732	Apoc., ..	1 4 3
" 22.	672	Pub., ..	1 12 6	" 3.	733	Pub., ..	2 0 0
" 22.	673	Pub., ..	0 5 0	" 3.	734	P., ..	1 0 0
" 22.	674	G., 3s.; P., 3s.; Pub.,	0 5 0	" 3.	735	P., ..	0 8 0
" 22.	675	2s. 6d., ..	6 2 6	" 3.	736	Pub., ..	4 2 6
" 23.	676	Pub., ..	0 2 6	" 4.	737	Pub., ..	2 0 0
" 23.	677	Pub., ..	1 11 0	" 4.	738	Pub., ..	0 5 0
" 23.	678	Pub., ..	1 0 0	" 4.	739	Pub., ..	3 0 0
" 23.	679	Pub., ..	0 2 2	" 4.	740	Pub., ..	0 12 0
" 23.	680	C., 7s. 6d.; Pub.,	0 10 0	" 4.	741	Pub., 2s. 6d. ..	0 10 0
" 24.	681	Pub., 2s. 6d. ..	2 2 6	" 4.	742	Pub., ..	1 0 0
" 24.	682	P., ..	0 10 0	" 4.	743	Pub., 3s. ..	2 0 0
" 24.	683	Gospel, 2s. 11s. 3d.;	0 10 0	" 4.	744	Pub., 2s. 6d. ..	0 10 0
" 24.	684	Scriptures, 2s. 11s.	0 10 0	" 4.	745	Pub., ..	0 10 0
" 24.	685	ed., ..	51 2 5	" 4.	746	P., 7s.; Pub., 3s.	0 12 0
" 24.	686	Pub., ..	0 5 0	" 4.	747	Pub., ..	1 0 0
" 24.	687	Pub., ..	2 0 0	" 4.	748	Pub., ..	1 10 0
" 24.	688	Pub., ..	1 0 0	" 4.	749	Pub., ..	1 0 0
" 24.	689	Pub., ..	0 10 0	" 4.	750	Pub., ..	0 10 0
" 24.	690	P., ..	0 5 0	" 4.	751	Pub., ..	0 10 0
" 24.	691	Pub., ..	0 5 0	" 4.	752	Pub., ..	1 0 0
" 24.	692	Pub., ..	0 5 0	" 4.	753	Pub., ..	0 5 0
" 24.	693	Pub., 2s. 6d. ..	1 4 5	" 4.	754	Pub., ..	2 2 0
" 24.	694	Pub., ..	0 5 0	" 4.	755	Pub., ..	1 0 0
" 24.	695	G., 2s. 2d.; Pub.,	0 4 8	" 4.	756	Pub., ..	1 0 0
" 24.	696	2s. 6d., ..	0 14 6	" 4.	757	Pub., ..	0 3 0
" 24.	697	Pub., ..	3 5 0	" 5.	758	Pub., 7s. ..	0 10 0
" 24.	698	Pub., ..	0 19 10	" 5.	759	Pub., 2s. 6d. ..	0 12 6
" 24.	699	Pub., ..	0 10 0	" 5.	760	Pub., ..	1 0 0
" 24.	700	Pub., ..	1 10 0	" 5.	761	Pub., 2s. 6d. ..	1 10 0
" 24.	701	Pub., ..	1 1 0	" 5.	762	Pub., 2s. 6d. ..	2 2 6
" 24.	702	Pub., ..	2 0 0	" 5.	763	Pub., 2s. 6d. ..	1 2 6
" 24.	703	Pub., ..	0 3 6	" 5.	764	Pub., 2s. 6d. ..	0 12 6
" 24.	704	Pub., ..	1 0 5	" 5.	765	Pub., 2s. 6d. ..	0 7 6
" 24.	705	Work on Continent ..	12 3 10	" 5.	766	Pub., ..	1 0 0
" 24.	706	Pub., 7s.; G., 3s. 6d.	1 0 0	" 5.	767	Pub., 3s. ..	0 18 6
" 24.	707	Pub., ..	0 10 6	" 5.	768	Pub., ..	2 5 0
" 24.	708	Pub., ..	3 16 5	" 5.	769	Pub., ..	0 10 0
" 24.	709	Pub., ..	0 10 0	" 5.	770	Pub., ..	2 0 0
" 24.	710	Pub., ..	0 5 0	" 5.	771	Pub., ..	1 14 3
" 24.	711	Pub., ..	5 0 0	" 6.	772	Representative Mis-	7 3 9
" 24.	712	Pub., ..	0 10 0	" 6.	773	sionary in Palestine,	
" 24.	713	Pub., ..	0 5 0	" 6.	774	£100; General, £100 200 0 0	
" 24.	714	Work abroad, 20s.;	1 10 0	" 6.	775	Gospel ..	11 10 0
" 24.	715	Pub., 20s., ..	1 10 0	" 6.	776	Pub., ..	10 0 0
" 24.	716	Pub., 2s. 6d., ..	0 5 0	" 6.	777	Pub., ..	0 10 0
" 24.	717	Pub., ..	0 10 0	" 6.	778	Pub., 2s. 6d. ..	1 0 0
" 24.	718	Pub., ..	0 10 0	" 6.	779	Pub., 2s. 6d. ..	1 1 0
" 24.	719	Pub., ..	0 10 0	" 6.	780	Pub., ..	0 10 0
" 24.	720	Relief, 2s. 6d.; Pub.,	0 5 0	" 6.	781	Pub., 2s. 6d. ..	1 3 6
" 24.	721	2s. 6d., ..	0 5 0	" 6.	782	Pub., ..	3 0 0
" 24.	722	Pub., ..	0 5 0	" 6.	783	Pub., ..	0 10 0
" 24.	723	Pub., ..	1 10 0	" 6.	784	Pub., 2s. 6d. ..	1 2 6
" 24.	724	Pub., ..	0 10 0	" 6.	785	Pub., 2s. 6d. ..	1 2 6
" 24.	725	Pub., ..	0 10 0	" 6.	786	Pub., ..	1 1 0
" 24.	726	Pub., ..	0 10 0	" 6.	787	Pub., ..	0 5 0
" 24.	727	Pub., ..	0 10 0	" 6.	788	Pub., ..	0 5 0
" 24.	728	Pub., ..	0 10 0	" 6.	789	Pub., ..	1 0 0
" 24.	729	Relief, 2s. 6d.; Pub.,	0 5 0	" 7.	790	Pub., ..	0 5 0
" 24.	730	2s. 6d., ..	0 5 0	" 7.	791	Pub., 2s. 6d. ..	0 7 6
" 24.	731	Pub., ..	0 5 0	" 7.	792	Pub., 2s. 6d. ..	0 7 6
" 24.	732	Pub., ..	0 5 0	" 7.	793	Pub., 2s. 6d. ..	3 0 6
" 24.	733	Pub., ..	0 5 0	" 7.	794	Pub., 2s. 6d. ..	3 0 6
" 24.	734	Pub., ..	0 5 0	" 7.	795	Pub., ..	1 0 0
" 24.	735	Pub., ..	0 5 0	" 7.	796	Pub., ..	1 0 0
" 24.	736	Pub., ..	0 5 0	" 7.	797	Pub., ..	0 5 0
" 24.	737	Pub., ..	0 5 0	" 7.	798	Pub., ..	2 4 6
" 24.	738	Pub., ..	0 5 0	" 7.	799	Pub., ..	1 3 6
" 24.	739	Pub., ..	0 5 0	" 7.	800	Pub., ..	0 5 0
" 24.	740	Pub., ..	0 5 0	" 7.	801	Pub., ..	0 5 0
" 24.	741	Pub., ..	0 5 0	" 7.	802	Pub., ..	0 10 0
" 24.	742	Pub., ..	0 5 0	" 7.	803	Pub., ..	1 1 0
" 24.	743	Pub., ..	0 5 0	" 7.	804	Pub., ..	0 5 0
" 24.	744	Pub., ..	0 5 0	" 7.	805	Pub., ..	1 2 6
" 24.	745	Pub., ..	0 5 0	" 7.	806	Pub., ..	1 2 6
" 24.	746	Pub., ..	0 5 0	" 7.	807	Pub., ..	1 2 6
" 24.	747	Pub., ..	0 5 0	" 7.	808	Pub., ..	1 2 6
" 24.	748	Pub., ..	0 5 0	" 7.	809	Pub., ..	1 2 6
" 24.	749	Pub., ..	0 5 0	" 7.	810	Pub., ..	1 2 6
" 24.	750	Pub., ..	0 5 0	" 7.	811	Pub., ..	1 2 6
" 24.	751	Pub., ..	0 5 0	" 7.	812	Pub., ..	1 2 6
" 24.	752	Pub., ..	0 5 0	" 7.	813	Pub., ..	1 2 6
" 24.	753	Pub., ..	0 5 0	" 7.	814	Pub., ..	1 2 6
" 24.	754	Pub., ..	0 5 0	" 7.	815	Pub., ..	1 2 6
" 24.	755	Pub., ..	0 5 0	" 7.	816	Pub., ..	1 2 6
" 24.	756	Pub., ..	0 5 0	" 7.	817	Pub., ..	1 2 6
" 24.	757	Pub., ..	0 5 0	" 7.	818	Pub., ..	1 2 6
" 24.	758	Pub., ..	0 5 0	" 7.	819	Pub., ..	1 2 6
" 24.	759	Pub., ..	0 5 0	" 7.	820	Pub., ..	1 2 6
" 24.	760	Pub., ..	0 5 0	" 7.	821	Pub., ..	1 2 6
" 24.	761	Pub., ..	0 5 0	" 7.	822	Pub., ..	1 2 6
" 24.	762	Pub., ..	0 5 0	" 7.	823	Pub., ..	1 2 6
" 24.	763	Pub., ..	0 5 0	" 7.	824	Pub., ..	1 2 6
" 24.	764	Pub., ..	0 5 0	" 7.	825	Pub., ..	1 2 6
" 24.	765	Pub., ..	0 5 0	" 7.	826	Pub., ..	1 2 6
" 24.	766	Pub., ..	0 5 0	" 7.	827	Pub., ..	1 2 6
" 24.	767	Pub., ..	0 5 0	" 7.	828	Pub., ..	1 2 6
" 24.	768	Pub., ..	0 5 0	" 7.	829	Pub., ..	1 2 6
" 24.	769	Pub., ..	0 5 0	" 7.	830	Pub., ..	1 2 6
" 24.	770	Pub., ..	0 5 0	" 7.	831	Pub., ..	1 2 6
" 24.	771	Pub., ..	0 5 0	" 7.	832	Pub., ..	1 2 6
" 24.	772	Pub., ..	0 5 0	" 7.	833	Pub., ..	1 2 6
" 24.	773	Pub., ..	0 5 0	" 7.	834	Pub., ..	1 2 6
" 24.	774	Pub., ..	0 5 0	" 7.	835	Pub., ..	1 2 6
" 24.	775	Pub., ..	0 5 0	" 7.	836	Pub., ..	1 2 6
" 24.	776	Pub., ..	0 5 0	" 7.	837	Pub., ..	1 2 6
" 24.	777	Pub., ..	0 5 0	" 7.	838	Pub., ..	1 2 6
" 24.	778	Pub., ..	0 5 0	" 7.	839	Pub., ..	1 2 6
" 24.	779	Pub., ..	0 5 0	" 7.	840	Pub., ..	1 2 6
" 24.	780	Pub., ..	0 5 0	" 7.	841	Pub., ..	1 2 6
" 24.	781	Pub., ..	0 5 0	" 7.	842	Pub., ..	1 2 6
" 24.	782	Pub., ..	0 5 0	" 7.	843	Pub., ..	1 2 6
" 24.	783	Pub., ..	0 5 0	" 7.	844	Pub., ..	1 2 6
" 24.	784	Pub., ..	0 5 0	" 7.	845	Pub., ..	1 2 6
" 24.	785	Pub., ..	0 5 0	" 7.	846	Pub., ..	1 2 6
" 24.	786	Pub., ..	0 5 0	" 7.	847	Pub., ..	1 2 6
" 24.	787	Pub., ..	0 5 0	" 7.	848	Pub., ..	1 2 6
" 24.	788	Pub., ..	0 5 0	" 7.	849	Pub., ..	1 2 6
" 24.	789	Pub., ..	0 5 0	" 7.	850	Pub., ..	1 2 6
" 24.	790	Pub., ..	0 5 0	" 7.	851	Pub., ..	1 2 6
" 24.	791	Pub., ..	0 5 0	" 7.	852	Pub., ..	1 2 6

Date. 1928.	Receipt No.		£ s. d.	Date. 1928.	Receipt No.		£ s. d.
Jan. 7.	791	Pub., 2s. 6d., ..	3 2 6	Jan. 14.	853	Pub., 2s. 6d., ..	0 7 6
" 7.	792	Pub., 2s. 6d., ..	3 2 6	" 14.	854	" Thank-offering "	0 0 0
" 7.	793	Pub., 2s. 6d., ..	3 0 6	" 14.	855	G., 3s.; Pub., 3s.	0 8 0
" 7.	794	Pub., 2s. 6d., ..	0 5 0	" 14.	856	Pub., ..	0 10 0
" 7.	795	Pub., ..	1 0 0	" 14.	857	Pub., ..	2 10 0
" 7.	796	Pub., ..	0 5 0	" 14.	858	Pub., ..	3 2 6
" 7.	797	Pub., 2s. 6d., ..	2 4 6	" 14.	859	Pub., ..	0 5 0
" 7.	798	Pub., 2s. 6d., ..	1 3 6	" 14.	860	Pub., ..	0 6 0
" 7.	799	Pub., ..	0 5 0	" 16.	861	Pub., ..	1 0 0
" 7.	800	Pub., 2s. 6d., ..	0 5 0	" 16.	862	Pub., ..	0 17 6
" 7.	801	Pub., ..	0 10 0	" 16.	863	Pub., ..	0 10 0
" 7.	802	Pub., ..	1 1 0	" 16.	864	Pub., ..	3 5 0
" 7.	803	Pub., ..	0 5 0	" 16.	865	Pub., ..	0 19 11
" 7.	804	Pub., 2s. 6d., ..	1 2 6	" 16.	866	Pub., ..	0 10 0
" 7.	805	Pub., ..	5 0 0	" 16.	867	Pub., ..	3 0 0
" 7.	806	Pub., ..	3 10 0	" 16.	868	Pub., ..	3 0 0
" 7.	807	Pub., ..	1 2 6	" 16.	869	Pub., ..	0 5 0
" 7.	808	Pub., ..	1 2 6	" 16.	870	Pub., ..	0 12 6
" 7.	809	Pub., ..	1 2 6	" 16.	871	Pub., ..	0 11 6
" 7.	810	Pub., ..	1 2 6	" 16.	872	Pub., ..	1 0 0
" 7.	811	Pub., ..	1 2 6	" 16.	873	Pub., ..	0 7 6
" 7.	812	Pub., ..	1 2 6	" 16.	874	Pub., ..	0 3 0
" 7.	813	Pub., ..	1 2 6	" 16.	875	Pub., ..	0 3 0
" 7.	814	Pub., ..	1 2 6	" 16.	876	Pub., ..	0 3 0
" 7.	815	Pub., ..	1 2 6	" 16.	877	Pub., ..	0 3 0