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1928.	No.			£ s. d.	1928.	No.			£ s. d.
Apr. 14.	148	Pub., 2s. 6d.	..	2 0 0	May 9.	202	Pub., 2s. 6d.	..	1 1 0
" 14.	149	0 10 0	" 10.	203	Pub., 2s. 6d.	..	1 2 6
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Mrs. Baron gratefully acknowledges Gifts of Clothing which have been sent to the Mission House, from April 3rd to June 20th.

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

Mrs. E., 4 m., 2 w.; Mrs. S., 3 w.; Mrs. W.; Miss Y., various m. & w.; Mrs. G., 7 w.; D., 4 m., 8 w.; Mrs. A. H., various m.; etc.; Mrs. W., various w.; Mrs. F., various Mrs. R., 7 g., etc.; Anon., various m. & w.; m. & w.; Anon., 3 w.; Mrs. G., 8 w., etc. Miss P., 3 w.; Anon., various w.; Mrs. K., 7

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

THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 135.

JULY, 1928.

Who are Priests?

BY THE LATE DAVID BARON.

GOD'S original purpose in the choice of Israel was that the *whole* nation should be unto Him "a kingdom of priests" (Exod. xix. 6). Neither will this purpose of God be frustrated, for the time will assuredly come when Israel—washed from all his filth in the fountain which will be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. xiii.), clothed in the garments of salvation, and covered in the robes of their Messiah's perfect righteousness; and altogether decked in the beautiful garments of a priest (see margin of Isaiah lxi. 10), and having the Great High Priest in their midst and over them—shall be known and named in all the world, "the priests of the Lord"; and all the nations in the millennial earth shall call them "the ministers of our God" (Isa. lxi. 6).

That promise in Exod. xix. 6 anticipates the time when "all Israel shall be saved," and enter into all the blessings and privileges of the new covenant; but, as yet, Israel was not prepared to enter into this high calling of God; and instead of being a nation of mediators and representatives between God and the other nations, they themselves, by sin and disobedience were far from God, and required a priesthood to represent them and draw nigh to Him on their behalf.

For this purpose God chose for a temporary parenthetical purpose one of the tribes, and out of that tribe one family which, after a lot of significantly typical ceremonial purifications, was set apart by Him for the purpose of the priesthood. Thus the Levitical priesthood in relation to Israel presents to us the picture of a circle within a circle. They were separate from the people, and stood in a special relationship to God, as is manifest in the fact that they only had charge of and dwelt around the sanctuary of God, which an ordinary Israelite durst not, even within certain limits, come near.

They were God's special property, His peculiar possession; for they were the Lord's inheritance, as the Lord was their inheritance. Now, this idea of priesthood, sacrilegious men have, either out of ignorance of God's purposes and dispensational truth, or for self-advantage, persisted in holding up as a model for the Christian church to copy; hence the priestly element and the pretensions of men even in so-called Protestant Churches. But such a doctrine is contrary to

the plain teaching of the New Testament, and altogether foreign to the constitution of the Christian Church and the Spirit of this dispensation.

To introduce into the Christian Church the idea of a Ritualistic priesthood separate from the people is to abolish the chief and most blessed feature of this dispensation, which is embodied in the proclamation that "there is no respect of persons with God," and that now "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," by whom we all have equal access by one Spirit unto the Father (Gal. iii. 28; Eph. ii. 18).

"What Moses expressed as a wish—that the Spirit of God might rest upon all, and that all might be prophets (Num. xi. 29)—seems to me," says Neander,* "a prediction of that which was to be realised through Christ. By Him was to be instituted a fellowship of Divine life, which, proceeding from the equal, immediate relation of all to the one God as the Divine source of life to all, should remove those boundaries within which, at the Old Testament position, the development of the higher life was still confined, and hence the fellowship thus derived would essentially distinguish itself from the constitution of all previously existing religious societies.

"There could, in such a society, be no longer a priestly, or prophetic office, constituted to serve as a medium for the propagation and development of the kingdom of God, on which the religious consciousness of the community was to be dependent. Such a guide of priests as existed in the previous systems of religion, empowered to guide other men who remained, as it were, in a state of religious pupilage; having the exclusive care of providing for their religious wants, and serving as mediators, by whom all other men must first be placed in connection with God and Divine things—such a priestly caste could find no place within Christianity. In removing that which separated men from God, in communicating to all the same fellowship with God, Christ also removed the barrier which hitherto had divided men from one another.

"Christ, the Prophet and High Priest for entire humanity, was the end of the prophetic office and of the priesthood. There was now the same High Priest and Mediator for all, through whom all men, being once reconciled and united with God, are themselves made a priestly and spiritual race; one heavenly King, Guide, and Teacher, through whom all are taught of God; one faith, one hope, one spirit which should quicken all; one oracle in the hearts of all, the voice of the Spirit proceeding from the Father.

"All were to be citizens of one heavenly kingdom, with whose heavenly power, even while strangers in the world, they should be already furnished. When the Apostles applied the Old Testament idea of the priesthood to Christianity, this seems to me to have been

* "Church History," Sect. II.

done invariably for the simple purpose of showing that no such visible particular priesthood could find place in the new community; that since free access to God and to heaven had by the one High Priest, even Christ, been opened once to all believers, they had, by virtue of their union to Him, become themselves a spiritual people, consecrated to God; their calling being none other than to dedicate their entire life to God as a thank-offering for the grace of redemption, to publish abroad the power and grace of Him who had called them out of the kingdom of darkness into His marvellous light, to make their life one continual priesthood, one spiritual worship springing from the temper of faith working by love, one continuous testimony for their Saviour."

To adopt the model of the Levitical priesthood in the Christian Church, which Ritualism endeavours to do, is nothing else but an attempt, with unholy hands, to sew together again the veil which the blessed, reconciled God had Himself rent in twain; and the saying, "Stand aside, come not nigh to God," to those who are "made nigh by the blood of Christ" (Eph. ii. 13).

Child of God, you may be the weakest and most despised on earth, the dignity and privileges of priesthood are yours; and suffer no sacrilegious hands to rob you of this great blessing, which has been procured for you at the cost of the life blood of the Son of God. However imperfect and sinful you may be in yourself, the moment you put your trust in the Lord Jesus Christ you were washed in His precious blood, and clothed in the pure, spotless, linen garments of His perfect righteousness, and anointed by His Spirit, and thus made a member of that new and holy order of which the Lord Himself is the head and whom the blessed Master, the Great High Priest, is not ashamed to call brethren (Heb. ii. 11).

There are only four or five passages in the New Testament where the term "priesthood" or "priests" is used as referring to the new and spiritual order, and I need scarcely say that, in every instance, the term is applied to every member of the Church. Look at 1 Peter ii. Those to whom the Apostle wrote were not even very "advanced Christians," for he has to exhort them to "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings"; but he goes on, "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

In this passage several titles that are used of Christ only in the singular are, by virtue of their union with Him, assigned to Christians in the plural. Thus, He only is the precious, elect "Living Stone," which God Himself has laid for a foundation in Sion; but once quick-

ened by Him and united to Him, we also become "lively stones." He is the true Temple, for in Him also dwelleth the fulness of the Godhead bodily. But together with Him, having Him as our "foundation," "corner stone," and "top-stone of the corner," we also are "a spiritual house." He is the Great High Priest, but we are "members of His body," and united to Him we form a "holy priesthood."

If there be any doubt as to who are embraced in the "holy priesthood," it can easily be set at rest by the question, who are included in the "spiritual house"; for no one can dispute that both terms designate the same body, and are co-extensive. It is *the whole church* that is presented to us, both here and in Ephesians ii., under the figure of a building in process of completion, and which, when finished, will be "an habitation of God through the Spirit." It is composed of all the "stones," Jewish and Gentile, who by the Spirit of God have been hewn from the quarry of this world, dug out of the pit and miry clay, and built upon the one foundation which God has laid in Sion. That glorious building—which, when finished, will "show forth to principalities and powers in heavenly places the manifold wisdom of God"—would be incomplete if any one, even the weakest and feeblest member of Christ's body, were wanting.

But if it be clear that all who believe (1 Peter ii. 6), and have tasted that the Lord is gracious, are included in the "spiritual house" which is the Church, it is equally clear that *all* inside the Church form the new order of an "holy priesthood." And the glorious Lord Jesus is the foundation and cause of both.

It is most beautiful to notice that after the Apostle in this passage sets forth the dignities and privileges of *Christians*, he goes back to Christ as the sole source of it all, and winds up with the words, "by Jesus Christ" (1 Peter ii. 5).

The only other passage in the New Testament (except Revelation) where the priesthood is applied to any except Christ and the Levitical order, is to be found a little further on in the same chapter of 1 Peter. The two opposite effects on men as the result of Christ's first advent, and the preaching of the Gospel are shown. To some He acts like the magnet stone, attracting them to build on Him their hopes, and so find Him to be the chief, elect, sure, and precious Corner Stone on whom, if they abide in faith, they shall not be confounded; or, as the original passage in Isaiah (xxviii. 16) has it, "shall not make haste," *i.e.*, to flee in alarm or in sudden panic, either at dread of judgment from God, or from fear of any storm or flood that may come from man or devil.

But, on the other hand, to others, because they are offended at His word, and are disobedient, He becomes a stone of stumbling and a rock of offence on which they fall and are broken (Matt. xxi. 44).

The Apostle then pauses for a moment, and beholds, beyond and above the perfect freedom with which man acts in choosing his

destiny, the eternal counsel of God accomplished. Even the wicked in their defiant, wilful rejection of Christ and consequent stumbling finally arrive only at the destiny "whereunto also they were appointed."

Then from the thought of the *foreordination* of the wicked (because of their wickedness) to penal stumbling, and judicial punishment for their unbelief, the Apostle's mind travels to the unmerited sovereign grace of God in the election of believers to such wonderfully high dignities and privileges, and continues in verse 9, "But ye (are not foreordained for such a destiny, but) are a chosen generation (or 'elect race') a royal priesthood, an holy nation, a peculiar people, ('people for God's own possession'), that ye might show forth (not your own praises, for left to yourself ye might have been like those who stumbled against the rock and fell, but) the praises (or excellency, or glory) of Him who hath called you out of darkness into His marvellous light."

The Annual Meetings.

OUR Annual Meetings for Praise and Prayer were held in the Y.M.C.A., Aldersgate Street, E.C., on Thursday afternoon and evening, April 26th.

At the afternoon meeting GENERAL E. OWEN HAY, C.B., presided.

The CHAIRMAN read John xx. 19-23, and said: Who were the people assembled in this upper room? Well, we suppose, naturally, those of the apostolic band who were able to be present. There was one we know who was not. His grief was too great, as you know how it is sometimes with us, when we really feel unfit for company. We cannot gather with our dear brethren in prayer, perhaps because we are conscious of some sin or failure. But Thomas was away for other reasons. He was away, not because he had slipped or fallen short of faith in that sense, but because he absolutely could not believe that He, from whom he had learned so much, and for whom he was willing to go any length—as he had said: "Well, if He will go to kill Himself let us go with Him, so that we may share the doom that He is risking." So now he felt that he could realise Calvary clearly enough, but it was impossible that there should be a resurrection of his Friend and Loved One. So he was not there. The other ten were probably there. But were there not probably some others beside? The gathering was not probably limited to those ten or eleven men, and later, when we begin to read of the assembly in the upper room in Acts i. 19, we read of others—the brethren of the Lord, and of certain women, the mother of the Lord, and others. It is very likely that such was the nature of the

assembly then. Whatever the Lord said He did not say only to a particular caste. That is the point.

I suppose they were talking together about all that had happened. Calvary came up and all that had happened since, and then the things which had reached them since the morning. Certain women had wonderful stories to tell; but, really, these were incredible! One loves to see all this difficulty, because it is certain that they did not trick the Resurrection. Thank God for that! It was no scheme of theirs to steal the body, and impose. I suppose St. John said: "A very wonderful thing happened, you know. When Peter and I went to the sepulchre this morning, what do you think we found? He was not there, but there were the clothes that had been wrapped round Him, and they were just folded together; and here in another place was the napkin that had been round His head. There was no body-snatching about that; something must have happened! I began to feel that He might even have risen from the dead." They were talking about it like that, perhaps; tears were flowing, tears of mixed joy and sorrow.

And all of a sudden here He was in the midst. He looked round upon them, and He said: "Peace be unto you"—the delightful Eastern salutation familiar to some of us. But what it must have meant to them! There was plenty of storm all round them! They were locked in, so there might be some temporary quiet. Then He repeated it, and then He showed them His hands and His side. Do you know they are the same to-day, those hands of His? They have got the mark in them that will go on to eternity of what they suffered—for me, thank God! Well, and then "the disciples were glad." Are not you glad that you are here with the Lord this afternoon? Do you know that when we have come together in His holy Name He is there before us? We never have got to meet somewhere, and then try and pray, and beg Him to come, and hope He will come, and perhaps He may come. There is nothing of that sort. He is always here first. "Where two or three are gathered together in my Name, there am I." I take it when I come like this I come to meet Him.

The Lord Jesus—I want you to think of these three things—gave to these people, first, a commission (verse 21): "As my Father sent Me, even so send I you." Have you plumbed that yet, you dear Christian brother? Do you leave it to someone or other to go and witness for the Lord Jesus? You are called upon to do it yourself! You were converted that you might be a witness; you are converted that Jesus might send you on a mission; and it is to be compared to the mission on which He was sent by the Father. Will you look at that mission of His? He was sent to manifest the Father—not to manifest even His glorious self, but to manifest the Father—in three ways. (1) In His life: whether He ate or drank or whatsoever He did, whether He slept or spent the night awake upon the mountain in prayer, His life

manifested the Father. And (2) His works manifested the Father. All the things that He did were the Father's doing, through His hands or feet or His glorious personality. Then, lastly, He manifested the Father (3) by His words! There was His mission! It was not so many things to be said or done, as it were; but it was a manifestation of God in the life that He lived every moment, in the things that He did continually. Whether He brake the bread and handed it to them, whether He touched the eyes of the blind or put His hand upon the poor leper, whatever He did, He manifested the Father; and in the words that He spoke. "Even as . . . so." That is it. That is what I came to-day to try and impress on myself and on you—just that. "As my Father sent me to manifest Him to the world, so send I you"—you, dear brother, I send you to manifest Me to the world. We have the business; it is a life-business; thank God for it; we shall never be free from it. However long or short we may live, our business is to let other people see Jesus, in our life, in what we do, and in what we say. Oh how guilty I feel, and how far short I come in this glorious mission!

Now there are two other points I want to leave with you. The feeling at once comes upon us, How can this be possible? Just look at me—how can I possibly do this? But wait: "Receive ye the Holy Ghost." Oh, that alters everything. Even a poor sinner like this may do wonders in manifesting Jesus, if the Holy Ghost dwells in him and inspires him continually. Everything is possible to a Holy-Ghost-man.

Lastly, what is the work to be done? It is for us to read that very quietly and solemnly to ourselves, and think it over. What our Lord said about it was this: "Whosoever sins ye remit (or loose), they are remitted (or loosed) unto them; and whosoever sins ye retain, they are retained." Now, emphatically, I believe that was not said to a caste of men at all. It was not said to a few specialists in—what shall we call it—confession and absolution, and so on. Nothing of the kind. The Lord Jesus laid it upon His Church, and meant the humblest servant of His, even for the moment inspired of the Holy Ghost, to proclaim Jesus. It is an awfully serious matter. The listener has a chance of being saved, or it may be seals his own doom. (See 2 Cor. ii. 14, 15, 16.) It is a mystery. Look at it at Pentecost; look at it as it went on in the Acts of the Apostles; look at it as these men proclaimed "Jesus and the Resurrection," wherever they went. As they did so, "some believed the things that were spoken," and their sins were remitted; "others believed not," and their sins were retained. The effect of the mission of Jesus Christ in this world is tremendous. It is quite impossible to look at it as anything but a serious matter. When our dear missionaries, wherever they are, or when we humble folk, as we may be and are, when we proclaim Jesus Christ, it is a serious matter for those who listen. God help us!—and may it be just

a word of cheer for us folk who have the heavy responsibility of continually speaking for Him. It is a joy to do it. I love to have the opportunity. This is my second opportunity to-day; I had two yesterday, and some the day before. I love it; I hope to be able to do it to the end, as long as I live. But it is very serious. I feel that one must bury oneself in prayer and in God; otherwise one cannot do it. I hear St. Paul say, "Covet earnestly, that ye may prophesy"—which means, that ye may be inspired in what ye say by the Holy Ghost. If I am inspired to-day by the Holy Ghost, it is serious for all of you. You have got to answer in one way or another for the way in which you treat a message from the King. May God bless His word to us! Amen.

The hymn, "King of Kings, to Thee we Bow," and several prayers followed.

The following encouraging address was given by Pastor W. S. BAKER (of Stratford): General Owen Hay and other friends, I feel it a great honour indeed to be permitted to be connected, in any way, with the Lord's work amongst His ancient people.

We have been reminded in prayer this afternoon, and I suppose we always have it in mind, that such work requires great patience, great forbearance, as well as great boldness and faithfulness. That is true, but the issues of the work are certain, and the Lord has revealed to us in His Word much of what those issues are going to be.

I would like, as the Lord shall be pleased to help me, to say a few simple things about a wonderful passage, a chapter dear to us all, that is speaking to us most plainly of God's wonderful purpose concerning Israel. I refer to Zechariah iii. (verses 1-7 read). I desire to speak of two things. First, a few words about the prophecy and the literal fulfilment that God will give to it; and then, second, there is a Gospel message in this, and a word of strengthening and inspiration to all God's servants. This, we say, was a vision that God gave to Zechariah; that is to say, it was not a dream, or an idle fancy. The prophet's eyes were opened, and he was permitted to see something of God's work which the natural man cannot see, and which even a believer cannot see, until God gives the vision. Beloved, I rejoice time and again to realise that there is a work of God going on in the world. Every night you and I can say, "Master, Thou hast done all things well to-day." Of this work the world knows nothing. The newspapers talk of great political movements, of military movements, or of industrial movements; and they think they are getting to the heart of things when they speak of these and of intellectual movements. But they are ignorant altogether of the fact that there is a Divine movement, and that all these other things are but God's drudges. God is doing a great and glorious work in the world which proceeds step by step, and none can stay His hand, glory be to His name. A

day will come when it will be seen how gloriously our God has worked. The prophet was given to see something of this Divine work. Joshua—the representative of Israel—was seen standing before the angel of the Lord, the Lord Jesus Christ, and Satan standing at the right hand to accuse him. The one who introduced sin, and who tempts and leads men into sin, then accuses them of sin. That is Satan, true to his own nature. God keep every one of us sober, vigilant, for our adversary

as a roaring lion goeth about seeking whom he may devour. But his power is limited. The utmost he can do is to tempt; he cannot make us sin. Then he can only accuse. Blessed be the name of our God, he is not the judge, and he cannot condemn. But he was there accusing, and the accused one had not one word to say for himself. There were the filthy garments, and there was nothing to be said.

The best place for the guilty to be is to be standing before the Lord. There is hope to be found there, and nowhere else. The accused one had nothing to say for himself, but there was One ready to speak for him. There was an Advocate who came to plead, and



Pastor W. S. BAKER.

his plea was this: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee"; and we hear no more of Satan after that Divine rebuke. We see no more of him for this reason, that God's rebuke is always accompanied with divine power that carries the rebuke into execution. All Scripture testifies to this. His word never returns to Him void. His word of mercy does not return to Him void, nor His word of love; and His word of rebuke never returns to Him void. I wonder does every one of us here know the Lord Jesus Christ as our Saviour. If there is one that does not, listen to this

word: His word of mercy and of love does not return to Him void. If He is calling you by His grace, then there are all the resources of His grace open to you; but if, with all the way of salvation and the door of His mercy open to you, you live and die without Christ, you will find at the last His word of judgment will not return to Him void.

Satan had nothing more to say, and we hear no more of him. Notice the terms in which the Lord uttered His rebuke: "The Lord that hath chosen Jerusalem rebuke thee." That is to say, Israel's hope for the future does not depend upon any righteousness or effort on their part; it depends altogether on the immutable purpose of Jehovah; and that is their great and glorious hope. Israel has a zeal, but not according to knowledge; and, not knowing the righteousness of God, has gone about to establish her own righteousness, and has not submitted herself to the righteousness of God. What, therefore, is Israel's position to-day? Standing before God in filthy garments. Israel's righteousness can never be more than that, neither can your righteousness or mine. But there is one hope for Israel—the immutable purpose of Jehovah, Who knew all about Israel's sin and needs before ever He chose Israel. That is solid ground to rest upon. It is a ground that leaves us with no doubt or apprehension. "The Lord that hath chosen Israel rebuke thee."

Then the prophet saw a wonderful transformation take place. The filthy garments were taken away; the accuser had gone; and white raiment and a fair mitre was given to Joshua, and he was seen standing before God serving Him acceptably, and none to accuse and God well pleased with the service. Therein the prophet saw a vision of what is to be. Israel to-day stands before the Lord in filthy garments, but because God has loved His people and chosen them, He will fulfil all that He has promised to do for them, and the day is coming when the Lord will "cleanse the iniquity of the land in one day." He will open their eyes to see the fountain which can cleanse from all sin, and Israel will be clothed in a righteousness with which the eye of God will find no fault, and will stand in a place of acceptance before God, and none will be able to bring any accusation against her.

That is in the future, and we shall see it come to pass in God's own time and way. Now I want to speak a word about the present. Do we know anything about the Accuser? Do we not know what it is to stand before God and realise that there are accusations against us for which we have no answer? But there is One who said: "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died; yea, rather, that is risen again." The sinner may come before God, and, pleading the blood and righteousness of the Lord Jesus Christ, all Satan's accusations are silenced. When the Lord has called us by His grace, brought

us out of darkness into light, He takes away the filthy raiment. He receives the prodigal, and He takes away his rags. He puts the best robe upon him, and a ring on his hand and shoes on his feet; and then he is brought into the Father's house. Then the sinner, once defiled, is now clothed with a new raiment and stands before God accepted.

This truth is set before us in Hebrews x. 21: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This does not speak of the penitent coming for mercy; it is the pardoned sinner coming before God in service. "Let us draw near to God with a true heart"—that is, a Perfect Sincerity—"in full assurance of faith"—a Precious Confidence—"having our heart sprinkled from an evil conscience"—a Pacified Conscience—"and our bodies washed with pure water"—a Purified Life." Where do we find these things? We find them in the Lord Jesus Christ.

We have been reminded by our Chairman that the work of the Lord is not delegated to a class. The work of witnessing for Christ is the work of all believers. One writer said there are three fundamental principles of Protestantism: the Inspiration of the Scriptures, Justification of Faith, and the Universal Priesthood of all Believers. We are saved, we are brought before the Lord, and also we are called to serve Him. Now how do we appear in our service? I entered heart and soul into the words of the General when he said how he loved to speak in the Master's name. Is it not a greater joy as the days go by? But, beloved, have you ever once spoken in the Master's name and been satisfied with what you said? Have you ever yet spoken well enough of Him? Have you ever done any service for Him but what you were conscious of imperfection?

But does our work arise unto our God marred with imperfection and sin? Oh, blessed be His dear name, no. We stand before the Lord clothed in a righteousness not our own. The filthy garments have gone; the garment which God has provided and bestowed is upon every one of His servants, and we stand before God to minister, not in the defiled garments of our own effort, but in the acceptable righteousness with which He has clothed us. When the high priest was consecrated he was taken from his own tent, and brought to the door of the Tabernacle. The laver was provided, and he was cleansed in it; there were the garments waiting for him. The ram of consecration, the ram of filling, was offered. He was sprinkled with the blood that was provided, and then the offering that was to be presented before the Lord was put into his hands (Lev. viii. 27). That is where we stand to-day. When we stand up in His name, we are not standing in our own righteousness, but are clothed in the garment that is provided. We may say, as did Israel: "I will greatly rejoice in the Lord; my soul shall be joyful

in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

Now what have we to offer to the Lord in this all-acceptable way? First, this: "Beloved, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These meetings will be memorable if we experience the grace of consecration once more upon us, and feel the Lord consecrating us to His service, and made realise that that service, though we are so imperfect, will not appear before God imperfect; that everything will appear before God having imputed to it all the merit of the obedience and righteousness of the Lord Jesus Christ. Further, we read of the "sacrifice of praise" in Hebrews xiii. 15: "By Him therefore let us offer the sacrifice of praise to God continually." What is it we do when we sing? Is it just singing praiseful words to suitable music? If it is "a sacrifice," it is the praise of our hearts, made perfect with the merit of our Lord Jesus Christ.

I close by speaking of another offering. Paul received a gift from the Philippians. They were a poor people, he said, but they gave out of their poverty. Concerning the gift, he said (Phil. iv. 18): "I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." These people of their poverty sent a gift to Paul. I judge it cannot have been a great gift, but the apostle did not look at the size of the gift; he saw it was an offering of a sweet smell, acceptable unto the Lord. Those Philippians were doing more than they knew. With loving hearts they gave, ministering to the apostle's needs, but it was an offering which ascended to God, and which He accepted. May the Lord give to everyone of His servants in this Mission, and to all His people, a clear apprehension by faith of the "grace wherein we stand," ministering unto the Lord, clothed in the spotless robe of His righteousness.

After Mr. Baker's address, Mr. E. MEYER spoke on the work in Paris, as follows: I was so pleased to listen that I nearly forgot that I am here also to speak to you. Will you forgive me—I speak in English, and count upon your indulgence because it is not my language. I have very little occasion to speak it; but, nevertheless, I do speak English, because, first of all, it is, I think, a more direct contact if you hear the man speaking himself, even if he may make some mistakes. Then, besides, it is the language in which I was converted, and I like this language ever so much. It is about eighteen years ago now. I am not going to speak to you of my conversion, because you expect to hear something of the work among the Jews in Paris. But this I may mention on this occasion. I was brought to the knowledge of the Lord Jesus Christ by the means of Mr. Philip Mauro, and I praise God that He brought me into contact with that dear man of God.

Now let me speak about the general condition of Israel of to-day as far as I understand it. You have read that the earth has trembled in Erez Israel, in the land of Israel. But there is also, I may say, a kind of trembling in the Jewish soul of to-day. Since the War there is a change to be noticed, and it is going on rapidly. This is not meaning that now you can speak to the great masses of Israel of the Lord Jesus Christ, that they wait only for it and accept it gladly. Oh no, far from it, I am sorry to say. But yet, you know through the magazine of this mission that something is going on, and this something is at work now—the Lord's work preparing the ground for the restoration of His people. This is Israel's condition as a whole.

Now there are different features in Israel's present attitude, according to the countries in which the Israelites live. In Paris we have Jews who were brought up in France, and Jews from abroad, most of them from Poland. The French Jews, I am sorry to say, are almost completely indifferent to religious things.

There are two reasons those men put forth, as an excuse for them not to accept the invitation for the wedding feast. The first one is to be compared to those men of whom we read in Luke xiv. 16–20.

The question of business—you know that the Jews used to be good business people; and the second is the question of family—it is also true that the Jew is loving his own family and kin. But is this only among the Jews? I am afraid there are also others who are in the same position and trying to make the same excuses before God.

The Jews from Poland are partly in the same spiritual condition as the French Jews, but still there is a difference, namely, this, that they were brought up in orthodox Jewry of to-day. You have been told on other occasions that the modern Jewish institutions are not corresponding at all to the original Judaism, if I may say so, given by God to Moses and through him to the people. And so, even if they are brought up in to-day's Judaism, they are quite ignorant about the ways of God with our people, and about the Word of God—I mean the Old Testament. They want to be and to remain Jews, and at the same time they want to have their own liberty, and of course that is impossible—at least, if a Jew wants to be religious; and so you have there a mixture of a mind for business and for religion at the same time. It comes out sometimes as it came out one day when I was distributing invitation bills in Paris, and I gave one to a man standing before a bar. Another man, a friend of his evidently, came out of the bar with a glass of milk-coffee in his hand. Now it was the Sabbath day, and the man who stepped out of the bar said to me, "Go away; I will not accept this, because I am a Jew." (He understood at once what that piece of paper meant I was going to give him.) Then I said, "If you were a Jew, you would not be found in a bar on the Sabbath Day, because you are not allowed to pay on the Sabbath Day." So, you see, they are

not conscious of their spiritual condition; that is to say, of their blindness, alas! and we are called to give them this testimony, as we have heard now, that God is able to remove their blindness, and give them light and life if they accept God's grace in the person of the Lord Jesus Christ. Notwithstanding their spiritual condition and their behaviour, God has not cast away His people. We are living witnesses of this. So we wish to speak to them and to emphasise to them, to impress upon them, that they can be the same as we are, if they only repent and humiliate themselves before this very One whom our fathers rejected. But it needs much wisdom to deal with them, and for this we are dependent upon the Lord at every moment.

The Lord is gracious and faithful, but nevertheless we wish, dear friends, that we may be able to count also upon your prayers and intercessions before the Lord. Sometimes a Christian wants to bear witness to the Jews, but if he is not in a position to use tact it can come out quite in another way. I was last year on a tour in Germany, and when I was expected in a certain town where I was to hold a meeting, a Christian friend wished that Jews might be invited to that meeting. So he 'phoned to the Elder of the Jewish community in that town, and told him there was a Jew converted to the Lord Jesus expected, a certain Mr. Meyer, and that he (the Christian friend) wished to invite also some Jews, so he asked him to give him the addresses of prominent Jews. This Elder of the Jewish community happened to be a cousin of mine, which that dear brother did not know, of course. My cousin replied, he would not give him any address of Jews in the town, and I can fully understand him. It is a particular thing to have to do with Jews, I assure you.

As to the Jews in Paris, I invite you to come with me just now to pay a short visit to the headquarters of the Jews. It is quite near to one of the best-known streets in Paris, the Rue Rivoli; but just a few streets from the Rue Rivoli you find quite another world—narrow streets with small shops, and it may seem to you to be in a town in Poland. You hear Yiddish around you; the people are all Jews there. Now we are going to distribute invitation bills. Some of the people recognise us at once as missionaries, and they refuse to take the bill. One man accepts it, and when he looks upon it, he spits upon it and throws it away. Others take it, and we have an opportunity to speak to them, to invite them to come. It is not a sin to come to listen to what we have to say. "No," one of them says, "but I know what you want; you want to baptize Jews." Now I can honestly say that I do not want to baptize Jews. I wish to do the same as Paul did, who said that the Lord did not send him to baptize, but to preach the Gospel of Christ to his own kinsmen after the flesh.

Then a man comes and looks at me, and others join him; they are coming from a synagogue. The readers of THE SCATTERED NATION

may perhaps remember that I spoke of this incident in one of my reports. I had a conversation with that man coming out from the synagogue, and I thought he was speaking the truth when he said he was convinced I was speaking out of a conviction, and that I did not want to make proselytes. But after a while, perhaps a fortnight, there was an article published in the Yiddish paper of Paris stating that the writer, when walking through the streets, once met a tall, black man, with a little black beard; and this man looked at him rather friendly, and yet there was something in his eyes that made the impression as if the man tried to sell stolen merchandise. Then that black man asked him whether he would not come to the meeting, and his black beard trembled a little when he said that. Now the writer of the article understood at once that he had to do with somebody whom he calls a "soul-catcher," and he asked that black man whether he would not have a talk with him, but evidently the black one was afraid, and went away with his long legs as soon as he could. Well, dear friends, not all what he said was really so, though the outward description may be true.

I thought when the article appeared in the Yiddish paper in Paris, this is the best advertisement the Jews could make for me. I hoped more from this than I really saw. The more they speak of us the better we are known. But they are talking silly things of our Mission, I am sorry to say, and some of them may be believed; the more therefore we are wishing to invite them so that they may come and see that what they have heard is not true and to appreciate what we are telling them.

But there are some Jews coming, I am thankful to say, in spite of all the resistance, notwithstanding all the efforts the enemy makes to keep them from visiting our meetings. I said before there is a trembling to be noticed in the whole of the Jewish people to-day, and I may add now that even in Paris there is a certain activity to be noticed among the Rabbis to try to influence the Jews in a religious direction. They are building synagogues even in quarters where very few Jews are living. They have opened five Talmud schools. They are arranging festivities on feast days, especially on the Feast of Purim; and they are even arranging for meetings for children at the same days and hours when we have our children's classes, three times a week. In spite of that there are many who are faithfully attending our classes, and some of them bring even other children with them. There is encouragement from God's side in spite of all. What is most encouraging is that by God's grace some, though very few, are awakening to the truth. Some have repented and accepted the Lord Jesus Christ as their Saviour.

But we have not only to bring them to the Lord, by His grace; we have to follow them. They have to be instructed, and this is a task

not less important, and it needs much patience and grace from the Lord. The material conditions of these Polish Jews are rather miserable. When we are able, with the help of friends, we procure them employment. I wish I could do more in this respect, for to give them work is much better than to give them money. We were able to procure employment for two of them in agriculture; for three of them with peasants possessing vineyards; two of them were placed in factories, and one of them I helped to be taught another profession, because the one he followed as a workman is very badly paid. So I hope that, with God's help, this man will be able to have a better existence.

I wish to emphasise this, dear friends, in conclusion. The single man is as a sentinel who is not in contact with the whole of the Army; he is standing there as a guard; but he knows that the power is behind him. What is the power? The power is not the Army, but the Head of it; He who governs, He who directs, He who disposes of all power; and we are counting upon Him; giving Him glory and praise for all that He has been pleased to accomplish, and trusting Him as well for the future, for His own Name's sake.

Notes.

By MRS. BARON.

THE Annual Meetings for Praise and Prayer for the winter's work and the coming summer were held on April 26th, at the Young Men's Christian Association, Aldersgate Street, E.C., and it has been a joy to hear how good and helpful the meetings were.

Dear General Owen Hay as Chairman, and our own dear old friend Pastor James Stephens of Highgate Road, gave good inspiring messages, and Pastor W. Baker a very helpful address. These will be greatly appreciated by readers whose presence was impossible. The account of the meetings—afternoon and evening—are given on p. 133 and 147.

Again we must mention a few dear friends who have passed from the shores of time to the Paradise above, and are with Him Whom here they loved and the company of the redeemed; what blessedness these words sum up!

Among the latest of these who have passed away is dear Mr. Douglas Green, whose face always appeared to have the glow of the joy that passes knowledge reflected on it. He was taken after an operation from which, it was hoped, he might recover. We warmly sympathise with those who love and miss him.

We shall miss, too, the prayers and interest of our friend Mr. Frank Cockrem, of The Open Air Mission, and the sympathy of a very dear old Scotch friend, Miss Mudie, whose loving interest in the Mission was for many years a cheer to us.

Mrs. Baron wishes to warmly thank the dear friends who have sympathised with her and assured her of their prayers in this long time of severe suffering. She is still unable to walk and very dependent on the ministry of love of those near and dear to her. If God has permitted great suffering He will make known His good end in due time.

Mr. Steinkritzer is returning to his former pastoral work in June, and Mr. Heinrich Poms, who has been known to Mr. Weinhausen for a year or so and has been working with him occasionally of late, is taking his place. His early history, as son of a strictly orthodox Jewish merchant, was trying:



MR. HEINRICH POMS.

From his Bar-mitzvah he was bound to the strict performance of Jewish observances which his soul resented. Soon he was placed in a Jewish business to learn their trade, in which he did not settle, making the discovery that he had no inclination for such a life. He now sought to make good studies neglected hitherto in philosophy, etc., but in these he found as little to satisfy him as in the merchant's life. Up to

the time of his father's death he had made pretence of observing Jewish customs, but now he broke away wholly from the observances of his people. He was now a freethinker, and all his enthusiasm went to replace the deplorable loss of the old religion. Tolstoy's works seemed to introduce him to a noble humanity, and he came to regard socialistic views as unanswerable, which was the occasion of his being driven from home and brought him into undesirable prominence. He went to Hamburg, where a missionary invited him to attend a meeting at the Mission House. Here he first came across true evangelical Christians. As a freethinker he heard in the Hamburg Mission House of Christ for the first time, and revered Jesus as the embodiment of noble humanity; this teaching made a deep impression on him. But when it was desired that in Him he should recognise the Son of God and his Saviour, this was too much for him, and he left Hamburg. But since to run away from God is impossible, it came to pass that in Leipzig he received yet deeper convictions about Jesus.

A half-year passed of severe conflict, doubt and spiritual distress. He could hold out no longer, and returned repentantly to Hamburg. After a month's further instruction, he grew in the knowledge of Jesus and the truth of salvation, could pour out his heart before Him, confess his sin and know himself forgiven, and full of joy confess himself His who had pardoned all, and devote his life to His service.

For two years he was teaching in an institute for boys in Westphalia. The Christian brethren advised that he should receive still further education for Gospel service, and induced him to go to the Johannes Institute in Spandau, near Berlin, where he met Mr. Weinhausen, and was permitted several times to preach the Gospel to his people in the mission hall. Through Mr. Weinhausen's friendly help he received a call to Kotbus as minister to the Free Church, where for some time he worked with blessing. Richly as the Lord had blessed him in this service, he feels even more the holy duty of bringing the Gospel of Christ to his own people, for which call he has been waiting. We earnestly hope that the same blessing will attend him in this work.

Letters.

A FEW only out of many kind letters received can be included in this No. of the Magazine.

The first is from a dear lady in Essex:—

"DEAR MRS. BARON,

"I am always keenly interested in reading in THE SCATTERED NATION of the devoted work done by the various missionaries in different parts of the world among the Jews. I earnestly ask our Heavenly Father that He may bestow upon you and your fellow-workers the spirit of zeal, enthusiasm, courage, fortitude and endurance in what must be sometimes disheartening and discouraging work; yet, though the strife be fierce, the warfare long, in these 'perilous days,' still the spur to our endeavours is 'the coming of the Lord draweth nigh.'

"I trust that many an Israelite will be gathered into the one fold ere the day of grace be past and gone. If only they could realise the salvation and grace of God, that they are losing, and which is theirs by right of glorious inheritance. May the Lord sustain you in all your efforts for their enlightenment, as well as in bodily health and strength.

"Yours in His grace,

"J. McK."

Another friend of long standing indeed, who knew us both in the early eighties, wrote lately:—

"Herne Hill,

"28th May, 1928.

"MY DEAR MRS. BARON,

"I was indeed sorry not to be present at your Annual Spring Meetings this year, but hope I may be privileged to attend the Autumn gathering.

"I think it is wonderful that you are strengthened to carry on the work of dear Mr. Baron—including the momentous task of 'the little magazine,' which tells of such 'great things present and to come.'

"It is a refreshment and a rest to read how the old truths of God's Word are still sufficient and working mightily in these days of faith in nothing, which one meets all around.

"I trust your health is being sustained, and problems of the Mission cleared before you, and resources not failing. One will always view with a sense of loss the departure of dear Mr. Baron, whom I first knew in Dover so many many years ago, and one can only think with awe of what work he may be doing now.

"With remembrance in prayer and sincerest regard from

"Yours faithfully,

"B. N."

A most kind note was received lately from two dear friends of the mission from Aylesbury:—

"DEAR MRS. BARON,

"Through long illness and being out of work, we have been unable to help in the Lord's work in the way of money. We have remembered it in prayer, but again we are able to send a little on to you to use as you think best, either at home or to help those noble servants of God abroad. We trust you are feeling fairly well, if not quite well. Our prayers are that the Lord will indeed bless you and all who serve Him in His work amongst His people Israel.

"Much Christian love to you all, both from myself and my wife.

"Yours sincerely,

"F. W. T."

"P.S.—Many thanks for THE SCATTERED NATION received each month. This last one is very refreshing.

A friend from Tunbridge Wells writes:—

"12th April, 1928.

"DEAR MRS. BARON,

"You have very kindly sent to us your quarterly magazine ever since we were able to show a little practical fellowship in the work of the Hebrew Christian Testimony to Israel. We look forward to its coming, and find much that is not only interesting, but most helpful in the expository articles contained in this record of your activities, and only a few days ago we were talking together of the pleasure the little magazine gives us. Will you please use the enclosed cheque for the work of the Mission as you consider best?

"We will continue to remember in prayer the work of the Hebrew Christian Testimony to Israel, and also your own very large share in it, and trust you will continue to receive all needed strength to carry it on.

"With Christian greetings, yours in His love and service,

"A. W. and N. C."

The Annual Meetings.

The Rev. JAMES STEPHENS, M.A., presided at the Evening Meeting. He said:—

Some of us felt this afternoon, when Mr. Meyer spoke to us, what a very difficult work this is of testifying to Jews of Jesus the Messiah. The difficulties come home to us very forcibly—owing very specially to the instant unwillingness and opposition even to listen to the missionaries from the very moment their character as witnesses for Jesus is recognised. We were also impressed with this, that in such a work as that in Paris, in spite of the extreme discouragement, there has been a Power at work, such as made people at times listen almost

against their will. We heard of old how some attendants at White-chapel meetings would begin to feel such utter distaste for the teaching as to be unable to contain themselves, and, going out into the street to express their loathing, would yet come in again to listen: although they opposed, yet there was in them some influence at work that made them ready to desire to hear further. This is quite in accordance with what Mr. Baker said to us, that God has His purpose and choice, and that however men's hearts be turned away and opposed, yet where God purposes He can so speak, even though the servant who is His mouthpiece speak in weakness, that there shall be some listening to the Word and some response.

No doubt other brethren can tell us of encouragement even as Mr. Meyer can. We shall have to-night brethren speaking who labour at the home base. We have also with us a missionary sister from Jerusalem, Miss Cohen; and our desire is that she should find a few minutes to speak regarding work there, of which she is well able to speak.

Members of the Council feel encouraged in that, while the work in the way of testimony has been going on, there has been grace from God given to Mrs. Baron to sustain, in her frailty of health and her advanced years, the great burden of work that rests on her. It is a matter of deep thankfulness that she has, with the help of God, been enabled to maintain the superintendence of this Mission as a whole. To God be praise for what He has in this respect wrought. Yet, we cannot expect that strength to continue long in such a very responsible position. It is our hearts' desire to see the hand of God opening the way or providing for the further and later control and direction of this great work.

Our confidence is that through the testimony given this evening by the different brethren, and by the sister I have spoken of, there shall be set before our minds somewhat of the love which the Lord Jesus Christ has toward His kinsmen according to the flesh, and somewhat of the grace of God the Father through His Son—somewhat to affect us, in that there continues to this day, and while yet there is a veil upon the eyes of Israel, to be the calling out of a remnant; God has not cast off His people. Our desire is that to-night Christ shall be lifted up and magnified, and that the God and Father of our Lord Jesus Christ shall be glorified; and that, through this meeting, not only we ourselves may be further encouraged to take an interest in this Testimony, but that they who are the witnesses shall be quickened and strengthened so that that which they undertake may, through the Holy Spirit, be, if possible, increasingly effective. Might there be from now some fresh access of joy and strength in telling forth even to those who are hostile the wonderful grace of Him who sent His only begotten Son for the lost sheep of the House of Israel. After we have sung a

hymn, I will call upon Mr. Rottenberg to address us. He sustains a leading part in the work at Whitechapel; and he has, on several missions to Poland, found Jews in that country more accessible and impressible than perhaps in London.

Mr. JOHN ROTTENBERG said: Pastor Stephens, beloved in the Lord: It is impossible for me to tell you all I would like to tell you to-night. I will, however, try to tell you something about our work which may be of interest to you, and hope that you will give attention not only to my speech, but also to my silence.

During the last year our Mission in the East End of London experienced the greatest encouragement of the four years of my association with the Hebrew Christian Testimony to Israel. Not only was the attendance better than in the previous years, but the attention was also much more earnest. It is said that the post-war restriction of immigration to this country is disadvantageous to our London work; but it has also an advantage which I would like to mention here. It is true that the numbers attending our inside meetings are smaller than in pre-war times. Before the war thousands of Jews passed through London on their way to different parts of the world, and many of them found their way to our Mission House. But as those gatherings were mainly composed of Jews who were only sojourners in London, who came here to stay only for a little while, the relation of the missionaries to the people could not have been other than temporary. That it is possible to exert an influence by such a relation I know very well, but I also know how superficial and fleeting such an influence is and must be. Now, the gatherings being mainly composed of Jews who live here, our relation to the people is more permanent, and the influence more solid. We are able to see life from the people's point of view; to learn, by actual contact with their minds, what their habits, tendencies and needs are, and to help them accordingly. Much can, and is, being done for the propagation of the Gospel by correspondence and distribution of literature, etc., but much more can, and is, being done by the contact of mind with mind, of heart with heart, of life with life. It is mainly by such a relation that the virtues and graces of the Christian religion are reproduced and multiplied. So you see that while the restriction of immigration to this country has a disadvantage, it has also an advantage.

It cannot be too well remembered by the missionaries and by our friends that the field on which we are labouring is His, whose *field is the world*; that our ministry is the ministry of Him, who came to the lost sheep of the house of Israel. All that we can do, and are doing, is removing the stones from the field, ploughing and watering it; the actual *sower* is the Lord Jesus Christ Himself. As two thousand years ago He "went out" from the bosom of His Father and came down "to sow" in the fields of Galilee and in the streets of Jerusalem,

on the mountains and on the sea-shores, in the summer and in the winter, by day and by night, even so during the last year He went out in the form of a despised and rejected missionary to sow in and outside our Mission House in Whitechapel Road, in the rain and in sunshine, by day and by night, in season and out of season. Truly He is "Jesus Christ the same yesterday, and to-day, and for ever."

The seed He went out to sow is *His seed*. It is different from all other kinds of seed. Many teachers and philosophers were sowing their seed: the tradition of men and the wisdom of men. But the real seed was brought by Him who came from above. From His seed a new kind of bread can be produced, the bread of eternal life. Almost two thousand years have passed since He brought it into this world, and it is as powerful to-day as ever. Its impulsive force is experienced to-day just as it was by Simon Peter when he exclaimed: "Lord, to whom shall we go? Thou hast the words of eternal life!" Now what is His seed? "The seed is the Word of God," of which the faithful Sower tells us in another place: "Heaven and earth shall pass away, but my words shall not pass away."

It was that seed, the eternal Word of God, that was sown at our Whitechapel centre every day, except the holidays, during the last year. Our Bible Readings on those chapters in Genesis which record the life of Abraham were well attended and favourably received. After that I held a series of discourses on the Ten Commandments, treated in the light of the New Testament, showing the true meaning of the Law, thereby proving our shortcoming and sinfulness, our condemnation under the Law, and the Lord Jesus Christ the fulfilment and end of the Law. These discourses were greatly appreciated by the Jews, and some of their expressions and acknowledgments were very encouraging. The same can be said of our Saturday meetings, when we have treated the whole book of Jonah, showing the capacity of Gentiles for salvation, the design of Jehovah to make them partakers of it, and the mission of Israel to proclaim it; we have also drawn the people's attention to the resurrection of our Lord and Saviour Jesus Christ, as shadowed forth in the history of the prophet, and to other prophecies concealed in that book which is of such an exceptional and extraordinary character.

The decrease in numbers attending our inside meetings, as compared with pre-war times, does not at all mean that the number of Jews reached by us with the Gospel has become less. It is just the opposite, for we are reaching more Jews now than ever before by the increased number of open-air meetings held in the front of our Mission House. That is indeed a wonderful sight, which is often seen at our Centre, of Hebrew Christians standing at the entrance of the meeting-hall and proclaiming, in English and Yiddish, Jesus Christ as the only name given under heaven by which they must be saved to multitudes

of Jews gathered about them in the street. By these meetings we reach many Jews who have no favourable opportunity for visiting the Mission House, either because they live too far away or work too late, and many between whom and the missions there is for one reason or another a great gulf fixed.

There is no time to relate more of our work and experience in the East End of London, but before leaving this subject, I wish to make the following statement: Never before in the history of English Jewry was there a greater need of a *Testimony* such as ours. To prove this assertion I cannot do better than reproduce the following quotation from a recent article in *The Jewish Chronicle*. Describing the condition of Judaism in America and in this country, the writer goes on to say: "Judaism as regards the chief reason for which it became differentiated among the faiths of the world, is on the point of breaking down. There are those who say confidently that if the present tendency proceeds unchecked, three or at most four generations will see an end to Judaism, if not the Jews, except that here and there some small remnants of us may remain."

From conversations with Jewish mission friends on the subject of Jewish evangelization in Poland, I gather that the feelings of many Christians in this land are very much excited by reports that have come from Poland of late, and their expectations raised to such a height that I am unable to follow suit, being kept where I am by the realities of my observations on a recent visit to Poland.

Here are some of my observations:—

(1) Conditions have improved a little economically; there is also a change for the better in the civil position of the Jews. The Polish Government realised that an anti-Jewish administration will not promote the external or internal prosperity of the Republic. There might also have been a hint from the Vatican, between whom there is an official agreement for the regulation of ecclesiastical and educational matters, as the Roman Catholic Church is concentrating on winning over the Jews from Judaism.

(2) The relation between the Jewish youth of Poland and Judaism is a very strained one. There seems to be a reaction on the part of a great number against the old-fashioned traditionalism of their forefathers. They refuse any longer to accept all that the synagogue teaches, simply because the synagogue teaches it. One cannot call them unbelievers, but in their idea of religious freedom they are certainly going beyond the bounds of religion. They are opposed to all objectivity as an authority in religion including the Scriptures. Their *norma* of truth in matters of faith is entirely subjective. That such a *norma* is defective is quite obvious. Not only does it ignore the fact of the total depravity of the human heart and mind, but it ceases to be religion which is the relation of a person to a Person, of the human

spirit to God, to whom he surrenders himself in love and obedience. But they are carried so away by their zeal for religious liberty that they cannot see the danger of their position.

(3) There are others who might be called "de-Judaized." They seem to have a contempt for Judaism, which to them means the same as religion. In a recent number of *The Jewish Chronicle* a well-known Jewish writer remarked complainingly: "Eastern Europe, that was once relied upon as a well whence a constant stream of Jews and Jewesses carrying the Jewish God-idea would emerge to correct the occidentalising of Judaism in America and elsewhere (and incidentally in this country), has become a foul, pestilential poison-spring." This remark is quite correct, but the writer seems not to know, or does not want to know, that the spiritual condition of the Eastern European Jews which he so much deplors is due not to an anti-religious feeling, but to a dislike of the Judaism in which they were brought up, and which they identify with religion. But be the cause what it may, the effect is menacing and disquieting. If this de-Judaizing spirit is allowed to proceed without giving them something better in its place, the evil effect will not be confined to Poland only; it will be felt throughout the whole world, not only among Jews, but non-Jews as well. There is no way out of this alarming condition, except the Gospel of Jesus the Messiah: "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

(4) There are those who have realised the hollowness of rabbinic Judaism, and are looking out for the truth. They hunger and thirst for something better than what they have. They have empty, aching, longing hearts, with great potentialities. These hearts are unfilled, unsatisfied, and they are pleading in a most earnest manner for the bread of life, of which if any man eat he shall never hunger more. It was from such hungering souls that we received the call, "Come over and help us," and in answer to which I went. Much is said and written nowadays about mission halls filled by Jews in Poland. While we are very thankful for the opportunity they offer the missionaries to disseminate Gospel truths, it cannot be denied that most of those Jews who fill the mission halls form also the audiences of all kinds of demagogues, heretics and infidels. There are, however, other Jews in Poland who long for perfection, but cannot be made perfect without Christ Jesus; they are not running about to all kinds of meetings, and to their still sad voices the ear of the missionary must especially be opened. What a blessedness in listening to the cries of needy souls, and to be able to go over with the true Gospel of real salvation! I have heard young men, sons of well-known Jewish families, exclaim: "We believe with a perfect faith that Jesus of Nazareth is the promised Messiah, that the New Testament is the completion of the Old, but what can we do? If we confess it publicly we shall be driven out from

our homes, and where are we to go?" Yes, what can they do, and where can they go?

(5) The Jews in Poland are gradually becoming more accessible than they were in pre-war times. At present there are not only many Jews who allow a missionary to enter their homes and speak to them of Jesus, but they are even willing to come to the hotel to see and hear him. I have also found the New Testament much more popular among the younger Jews than in former years.

But there is another thing I like to mention—our literature. Allow me to repeat what you have heard more than once, and which is well known to you all—that the Hebrew Christian Testimony to Israel has been enabled, by the grace of God, to produce the best literature in the Jewish Mission field. Jewish mission work without Jewish mission literature ought to be unthinkable. The genius of the Jews has always expressed itself in the writing of, and in the love for, books, more than in any other art. It is very sad to see Jewish missions spending so much money for literature to be distributed among Gentiles about the Jews, and so little—if any at all—for the Jews themselves. I have no criticism to make about distributing literature among Gentiles concerning Israel, but I am unhappy when this is done and the other left undone. If they are unable to do it themselves, they ought to co-operate with those who are doing it. Every Jewish mission ought to learn to sacrifice for the cause of Christian literature for Jews. I take this opportunity to tell you that this year our Mission was able to add two Yiddish booklets to its publications. One is a translation of Mr. Baron's "We have found the Messiah," and the other on "The Jewish Mission Question in the Light of Truth." With the first most of you are familiar, and I need to say nothing about it, except perhaps that in the translation the author was made (with the author's permission before his departure) to speak directly to the Jews instead of speaking to the Gentiles about them. About the latter I cannot do better than reproduce the following quotations from two letters, one from Poland and the other from America, by two veteran missionaries:—

The one from Poland writes: "I was very glad to receive your new book, 'The Jewish Mission Question in the Light of Truth.' I believe that in it you have touched the root of the matter. Truly there is a great need for elementary explanation of this matter. I am particularly pleased that the *Testimony to Israel* is still taking care to give us good and well-adapted literature of which there is such a need."

The one from America: "I thank you very much for sending me the book written by Mr. Rottenberg. I think it is very good. The style is good taste, and it is also written in a logical way, and I would like to have the book read by every Jew."

In conclusion I want to say just a word about the Hebrew Christian Testimony to Israel in general. When I received the call from Mr. Baron to join him in the work, and while I was still giving it prayerful consideration, some of my friends felt it their Christian duty to warn me against such a serious step. "Mr. Baron," they argued, "is getting old, and the Mission exists entirely on his reputation." While I appreciated the sentiment of my friends therein expressed, I could not follow their counsel for various reasons: (1) I had sufficient evidence that God called me to this work; (2) I firmly believed in a Hebrew Christian Testimony to Israel, as conceived by Mr. Baron and Mr. Schönberger who founded it thirty-five years ago. Both of them then young men—both Jews—both by the grace of God believers in the Lord Jesus Christ—and both men of vision well equipped for the grand task of evangelizing Jews. In their vision they have seen the world, with London as its centre. In the world, scattered Israel, and for Israel they saw no hope except the Gospel of Jesus Christ preached by Hebrew Christians who possess the necessary qualifications of body and mind and spirit for which this peculiar work specially calls. Having seen this vision they determined that the same world, which is the Lord's field, is also to be the field for the service of the Hebrew Christian Testimony to Israel. They had no money—they must have felt as free as the first apostles who were sent out without purse and without scrip—and neither Jew nor Gentile could say that they joined a rich society. God gave the money, too, and I do not know of any society who used their funds with more wisdom than they did, and wish that all the money given for God's work would be spent in the same way. Much of the change of attitude of the Jews, throughout the world, towards Christ is due to their labours. In passing, I would like to say that this universal outlook has never been repudiated by our Testimony. It was only on account of the war that it was stopped, but there ought to be no delay in taking it up again, for the opportunities are greater now than ever; and (3) I was convinced that the friends of Mr. Baron were his friends because they were friends of Israel and of the Hebrew Christian Testimony to them, and not the reverse. This has been conclusively proved by the fact that since Mr. Baron was taken from us the interest in this Mission has not diminished.

Dear friends: The Hebrew Christian Testimony to Israel has done a great work in the past, and I am convinced that if we abide in the Lord and follow in His footsteps, even as the founders did, we shall have even greater opportunities in the future.



Report of Work in Budapest.

BY R. FEINSILBER.

AS promised, I will try to give some detailed experiences of the work among our Hungarian Jews. I will start with the last evangelistic meeting, when I spoke on Psalm xlii. 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?" and Deut. iv. 29: "If thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart, and with all thy soul." For fully ninety minutes God used His feeble instrument to explain Christ as the only way to God our Heavenly Father. The Jews sat spell-bound drinking in this heavenly message. Only eternity will show the fruit of this and of all the messages spoken during the last eight months.

When closing with the last words of our Messiah Lord Jesus: "Come unto Me all ye that labour and are heavy laden, and I will give you rest," an old Jew stood up and gave thanks in the name of the Jewish congregation for all they had learned during the last winter meetings. His words were very touching; one felt they came from his inmost soul. The eyes of many Jews were filled with tears, so that we could see that our work for the Lord was not in vain.

There was also present, for the second time, the very popular Jesuit Father B., with his secretary, who tried for many years through his papers and speeches to spread Anti-Semitism in Hungary. For several years I tried by visiting him in his convent with long discussions to show him how wrong he was in doing this. Only last winter he gave up his fanaticism against the Jews, when he read some of dear Mr. Baron's books. I gave him also some books of great Protestant theologians, and being at my meeting he was so touched that he said: "I am convinced that God is calling His old Jewish nation back, and we are nearing the time when the Jews will become the real Israel beloved for Christ's sake." He preaches often before thousands in the Catholic churches, and now he openly confesses that he was wrong, and that all Christians are wrong when they persecute the Jews. He told me before many Jews openly that now he believes, when the Jews shall recognise Christ as their Messiah the Roman Catholic Church will get such a revival, that all the walls which separate the churches will drop, and the Jews will become the spiritual leaders of the whole world. Thank God for this testimony. The Jews here know very well that God used me as an instrument, changing this wild Jesuitic lion into a lamb.

This season meetings for Jews only consisted of some thirty lectures on Abraham and three lectures—El Eljon, El Olam, El Schadas. I put questions to the Jews and waited for their answers so that I was able to know whether they understood what they heard in the

previous meeting. These meetings are usually announced in the newspapers or by invitation cards; no beggars are coming to them. I arrange, since the cold has given in and everybody can stand bare-headed, to have daily an open-air meeting in my free kitchen, after the poor have had their meals. We read and explain the Gospel of John. We have finished already the first ten chapters, and to-morrow (D.V.) we start with the eleventh. Usually 250 to 300 poor get their free dinner, and sometimes 500 stand behind them out of curiosity; so you can see God gives me a rich opportunity to proclaim His saving message to large masses, among them also Jews of different types.

Several weeks ago the Chief of the Police visited my kitchen and remained there for an hour and a half listening to the Gospel message. He was delighted to see the complete order during the feeding and during the meeting, because some Anti-Semites sent him letters accusing me of working for the propagation of Zionism with money given me by the Zionist leaders against Christianity. In many letters I was accused as an English spy, and even as a Russian Communist. But all this strengthens my faith that this work is blessed by God, who provides the daily needs, without causing me to use worldly means and systems to get money for the work. Is it not wonderful God's providing love and grace? Several weeks ago, when just finishing the open-air meeting, a Jewish boy about ten years old came running to me through the crowd out of a motor-car, and put into my hands some notes for £8, and told me his grandmother came in the car, saw the feeding of the poor, and listened to the Gospel, and wanted to thank God by her gift, and invited me to visit her the next day. This I did, and found the old Jewish lady of 85 years, who told me for three days she seemed to hear a human voice telling her to go to my kitchen and, without telling her name, to bring some help. This she did, and since that moment she can sleep and has peace in her soul.

Thus I could tell of many tokens of God's providing love in the work here. Sometimes leaving home I am already tired from the morning's work and short rest at night, through spending some hours in the hospital by a dying Jewish would-be suicide. Once I went out with plans for the whole day. Then I saw a crowd running with alarm, and when seeing me someone cried aloud: "Now the help is at hand." I found an old Jew broken down on the street, not being able to move further. I took him in a car to the Jewish hospital. When I arrived there, the Jewish Professor greeted me in a friendly manner, and said they were phoning the whole morning for me, and could not reach me, as I had given up the telephone on account of the high charges for the same. A young Jewish lady doctor had attempted suicide in the hospital last night and was dying. Among her letters they found a note, in which she asked them to call on me to perform the burial in the Jewish cemetery, and speak words of comfort to her old mother.

When I was brought to her bed I found her dying from an overdose of morphine. The agony of morphine poisoning often lasts twenty-four hours; so I left my aged Jew in hospital, who gave me the address of his home, which I had first to visit and provide the family of eight children, mostly tuberculous, also his wife, with food. Then I had to run to the mother of the dying lady doctor, and carefully to tell her before she read in the daily papers what had happened to her daughter. I took her in a car to her dying daughter, and just about 4 o'clock, when reaching her bed, the poor girl opened her eyes for the last time, gazing lovingly on her mother and bidding good-bye.

So I took then the old Jewish mother in the car to my free kitchen, where I asked her to remain in the car until I had finished the feeding and the open-air meeting. This did her soul much good. Then I drove her to some relatives, asking them to take care of her for several days until the funeral was over.

On arriving home in the evening I found people waiting for me, because the events of the day had broken my plans and hindered my work for these poor, whose troubles and petitions I had to allay. So I had to begin in the evening my morning plans.

At the last evangelistic meeting a young friend of mine, who has for the third time graduated as a doctor, asked me if he could visit me early on Sunday mornings, as this is the only time when I can have a longer conversation with him. So he came and had breakfast with me. He is of one of the noblest Jewish families in Hungary, an idealist and a great character. We have been friendly for several months, and I found that the Lord had commenced His holy work in his soul. But as a philosopher, theosophist, and anthropologist, the ground under his feet began to give way, so that he sometimes thought life not worth living. He confessed that he sometimes contemplated suicide, but did not want to grieve his parents, who are proud of his success. We discussed thoroughly, and the clever young doctor went home happier than he came, and God will, through His Spirit, continue His holy work in this Jewish soul.

On Sunday evening, from 7 till 8, the only hour which a well-known Jewish actress could spare, she came for a conversation with me. She confessed herself the unhappiest creature in the world in spite of all the dresses and jewels she possesses and the applause thousands of people give her. She said she feels like a circus-trained horse, which appears before the public again and again. She said to me: "You are the happiest man in the world I ever saw; you care neither for applause nor for indulgence; you never change, always holding to what you say again and again: 'God is my refuge in the day of storm as in the days of the greatest sunshine.' I heard you several times in your meetings. I recognised that you are not acting a part, as we theatre performers are. We get tired of our acting, finding that not

we alone are comedians, but that also the public, who give us the greatest applause, are the biggest comedians.

"Because they pay a good deal of money for their seats, so they want to entertain themselves, and to be entertained for their money. But with you it is not so. You don't know how you are esteemed by the public at large and by individuals. But you don't care for all this. Your only zeal is to do what God wants you to do, and go where God wants you to go. Believe me, I am ready to lay down all my jewels, dresses, and comforts if you would settle me in a little room where I might serve some of the poorest, dirtiest children, feeling I am giving up my life as Christ in His love did for others." The confession of this actress startled me. I read and explained to her the first Psalm. When leaving she said: "This hour I shall never forget in my life; this one hour I have not been unreal; I have confessed out of the depths of my soul, seeing myself in the light of Christ. I feel some change must take place in me, otherwise when I get tired of acting I may one day commit suicide."

After she left, on Sunday evening, as I went to a meeting, a gentleman touched my sleeve and said: "I want to tell you there are some Anti-Semites whose plans are to destroy the good work you are doing. I myself am an orthodox Jew; I don't share your opinions, but I know and am persuaded that your work of love is of God. When God is with you, the whole world may be against you, and God will not allow it to touch a hair of your head."

These are little glimpses of some of the daily work God permits me to do in His Name, to Him alone be glory for ever.

Pastor L. Rosenstein—Palestine.

Notes on the Work from Feb. 8th to April 14th, 1928.

I HAVE come in contact with a most varied assortment of men. As there are representatives here of all the different types of Jews, I must very often speak Hebrew, that language having become one of the means of binding together the "scattered nation," which fact must be regarded as a most important sign of the times. To this must be added the fact that the question of the Messiah is a burning one here, though that may not be noticeable elsewhere. They are ardently awaiting the Messiah, very especially among the orthodox Jews, and what is particularly encouraging is that they are expecting Him quite in accordance with the Bible teaching. He is to be the son of David. He is to set up the Kingdom of God and to usher in a new age, an age of peace. Then the true salvation will have come. All this

opens a wide field for work. Where is now the House of David? Is there not the danger that a false Messiah may arise again? Was it not necessary that the true Messiah should suffer for the sins of others, and was that not to take place before the destruction of the second temple? It is Jesus for whom you are yearning, even without realising it. He, the true Messiah, will soon come again in glory. Upon that follows the answer which seems so decided: No, it is not He, it cannot be He. But the emphatic denial is only a pretence; one feels, even amongst the most orthodox, that they would hail Him with joy as their Lord and King, if only He would come soon. So the question is often heard: When will He at last appear? The intensity of their yearning expectation of the Messiah is increased by the miserable condition in every respect in which so many Jews find themselves here. When one looks deeper into the matter, one realises that this, too, is the hand of God, leading the people step by step through their miserable circumstances, till they come to repentance. They are to be brought to a repentance such as the world has never seen. To that they are being led, step by step. The disciples were prepared for the outpourings of the Holy Spirit; they had to wait for it, to pray for it. In like manner, the Jews who are in Palestine, and through them all Israel, are being prepared by their needy circumstances for that great event, the outpouring of the Holy Spirit, and they are waiting for it, all unconsciously, certainly with this difference, that in this case those who pray are not the Jews themselves, but those who love the Lord Jesus, and who, for love of Him, love and work for Israel too; those are the true children of God. That brings us to a most important, perhaps the most important way of helping in this work, namely, prayer in spirit and in truth. In our case it can consist in nothing else than the prayer inspired by the Holy Spirit, coming from the depth of the heart and never ceasing, the petition: Lord, help; Lord, be gracious and pour out as soon as possible over all Israel the spirit of repentance and prayer, bring about a reconciliation between Israel and the King descended from them, the heavenly Joseph, and make Israel to be a blessing, a missionary nation. We have no doubt that such a prayer, inspired by the Spirit, will not fail to be answered in the right time. And so it is apparent that, as on the one hand work without prayer is worthless; on the other hand, prayer alone, without work which is well pleasing to God, has no penetrating power. After this short introduction, we will sketch out a few cases in the work which is being done.

As the above remarks suggest, in this kind of work it is not only one here and there who is to be sought out, but as many as possible, and for that one needs the direct leading of God. And one needs to allow oneself to be led. It may be that one goes to the post office, perhaps to get the correct time, and there one meets with two severely orthodox Jews. That one question, when will the Messiah come at

last, sends them into ecstasies. The Messiah is coming soon, the end is near. But Jesus cannot come a second time, they say. He is not now at the right hand of God, but on the contrary in some horrible place in hell. Still, I am firmly convinced that they will not be able to get rid of the testimony about Christ that I gave them.

One Saturday I went along a street and found a group of young people surrounding an old man. They seemed to be angry with him because he had reproved them for their godlessness. They revenged themselves by telling him that he was already feeble-minded. I went up to the old man and said to him: "Look here, I am older than you, and I am not feeble-minded; on the contrary, I know quite well that Jesus will soon come again in glory." That startled them all, especially the old man, who seemed to feel that God Himself had intervened. Thereupon I was able to give them a rousing testimony, which to me seemed to affect the old man particularly. Another Saturday a crowd of jovial young people came along, dressed almost like Arabs. In order to start a conversation, I asked them if they were Mohammedans. Almost indignantly—they answered: "No, we are Jews, genuine Jews." Then I asked them how they could rejoice like that on the Sabbath, when they knew that sin had separated them from God. That brought me to speak of the Messiah who had procured for us the possibility of constant communion with God. One of them tried to get out of the situation disagreeable to himself by asserting that he himself, as well as each of his companions, was a Messiah; but that was no good. They had to go on their way deep in thought.

Outside a cinema, where I had many opportunities of speaking to separate individuals and to groups of people of the need of Israel's repentance, I saw two young men standing selling bread. They were from Yugoslavia, originally from Turkey. In spite of their poor appearance, they proved to be very intelligent, and although one of them declared that he thought nothing of any kind of religion, yet he it was who explained the whole gist of the matter to an orthodox sephardic Jew standing by, especially emphasising that my opinion was that Jesus was the only way to God.

I met an old American Jew who had been only a fortnight in Jerusalem. He was vexed that sheep should be allowed to feed in the centre of the city. From speaking of sheep we came gradually to speak of the Messiah. He was of opinion that one ought to live just for the present, and not disturb one's peace of mind with troublesome thoughts. But I used the opportunity to bear witness to the living Lord who is soon to come again. One Saturday morning I was going to the wall of wailing. A man joined me and asked me to show him the way to this wall. He was from Little Russia, and was an intelligent and truth-loving man. We spoke of Jesus on our way to the wall, while there, and all the way back nearly to my home. We both felt that the Lord had

brought us together to make us go deeper into the one thing needful. I hope to meet him before the throne of Jesus.

One Saturday, on passing the cinema, I saw a man with his praying-shawl on his arm standing looking at the pictures. I went up to him, and when I found he was approachable and upright, we got to talking of the Messiah, of the need for repentance, and so on. We were soon surrounded by a crowd, and in spite of some opposition, especially from one old man, we were able to finish our conversation. On my way home, I was greeted by a tall young Jew from India who had heard our conversation, and who asked me for a Bible in Hindu. Although I could not give him one, we walked together, and I was able again to tell him of Jesus.

I went through what is called Russian Place, where I often have an opportunity of speaking of Jesus. Soldiers were being drilled. A young orthodox Jew was watching them, and I asked him when the prophecy would be fulfilled about that time when men shall learn war no more. His answer was: "When the Messiah comes." So we talked of Jesus, and I unfolded to him God's plan of salvation.

I have many opportunities of speaking to people in the neglected little public park. I will tell of two such opportunities. One fine morning I was able to go through all the principal truths of the Bible very thoroughly with a man from Lithuania, with whose friend I had already often spoken of Jesus. Again, one Saturday morning, in the same little park, I talked for more than an hour about the Sabbath and about Him who is Lord of the Sabbath, with a man whose child was playing near by.

And now a few more cases from the various opportunities of the last few days. On the first day of Passover (April 5th), towards evening, I felt the need of getting out into the fresh air. I seemed to be seeking for something. And soon I really did find a young married couple sitting out on the grass. They at once gave me permission to sit with them. And so I could speak to them for a good hour about the Messiah, starting from the thought that without the Pascal sacrifice the Feast of the Passover was useless. Talking of the present difficult condition of things, it could be said that they were but the chastening rod in the hand of God, who will not allow Israel to become too worldly.

On Saturday, April 7th, besides the usual opportunities of witnessing for Jesus, the Lord led to us a man with whom we talked in the street in Hebrew for an hour and a half about the salvation of the soul, and then for just as long in our house. He was a man of deep feelings. Truth was worth more to him than anything else. We spoke not only of Bible truths, but also of church history. I could prove to him that true Christians could not be persecutors; on the contrary, they must themselves be prepared to be persecuted, and so on.

On April 10th, I had a conversation with a young man dressed

as an orthodox Jew. First he said to me: "You think you have discovered another America, perhaps, because you tell me about Jesus. I know all about that quite well." But it all seemed rather different to him when he heard: "This Jesus is soon coming again." Then he left off repeating that he could believe only what he could see with his eyes.

On April 12th, I had an important conversation with a man who was born in Jerusalem. I said to him: "As you were born in Jerusalem, you can never have experienced the deep grief which a Jew not born in Palestine must feel when he sees his desolate fatherland for the first time." And from that the talk led on to the national sins of Israel and the approaching repentance and conversion of the people.

As a last case, I may mention the conversation I had on April 14th with a very shabbily dressed young man who was however thoroughly noble, upright and clear thinking. His questions and answers often astounded me. He belonged to those souls who make me feel when I talk to them that I must be all the time praying inwardly: "Lord, answer Thou this soul Thyself." And He did it too in this case. The young man was satisfied, and we parted with a warm clasp of the hand.

God be thanked that He has held me worthy to be able to speak of Jesus to so many simple but precious and noble souls.

I should like to preface this completion with a short remark, namely that through my work amongst souls I have been gradually brought to recognise that a wide field has been opened to me amongst orthodox Jews of all shades of opinion. As I remarked in my introduction to my principal report, there is a great longing for the Messiah amongst them. They hold firmly to the idea that the "Tanach" is from God, that a life which ignores God is something horrible, that true help can come alone from God out of Zion, that certainly deep sin lies at their door, on which account Israel now suffers so severely. So one needs only to add the holy name of "Jesus" to the picture, and a godly zeal will be kindled. Yes, it is this name of Jesus alone which can bring life and warmth to these frozen souls. So I have resolved, with the Lord's help, to make these souls from now on my principal aim, although there will be little to tell in the report of this kind of work.

And now to the completion of the report, and first of all some cases of work in the shops. (1) A conversation with the owner of a transport business. He himself addressed me and called me into his shop. I had something quite different in view, but he thought I wanted to enquire about his business. So I had the opportunity of telling him all that the Lord had put into my heart. Naturally there were others present, too. (2) I was going past another shop when the owner, an old man, called out to me: "Peace." We were soon good friends.

He comes from Ukraine, has lost everything there and made his way to Palestine. He is a noble, truth-loving man, so I could speak to him of the sufferings of Jesus, His atoning death, His resurrection, and so on, in the greatest detail. But yet I felt inwardly uneasy because I had not been able to bring myself to speak to him of the approaching return of Jesus and of the Kingdom of God. I was all the more grateful to God when He did later give me the opportunity. My own conviction is that this man is not far from the Kingdom of God. (3) A very real friendship unites us with one business man's family. I have had many a talk with the father of the family. He is by calling a printer, but the doctor has forbidden him to continue at that trade. Among other things, he printed Klausner's work about Jesus, and he could tell me several interesting things about the man, as, for instance, that Professor Klausner had worked for almost thirty years on that book. I told my friend that all that work was of no use to the author, as he did not recognise Jesus as the Son of God, and his own personal Saviour. My friend had to acknowledge that half measures are no good with Jesus; He is either the Son of God and the Saviour of the world, or it is a waste of time to study Him.

(4) I went past a shop—but I was soon sitting inside on a chair they had offered me, surrounded by the employees and also those of a near-by barber's shop. They were all intelligent men. We spoke Hebrew. As they were praising up to the skies modern science and invention, I felt myself called upon to declare that the Bible word which says there is nothing new under the sun may have a deeper meaning than we think. Who knows whether before the Flood men may not have been proud of still greater knowledge and inventions than we have. But everything was destroyed. And that is what will be the fate of the present generation. Israel must repent and go back to the Bible and to their King Jesus, Who is soon coming again. We parted in friendly fashion.

And now some remarks about my ordinary work. One day, on my way home, a man greeted me in English. He told me he had seen me in Tel-Aviv. I grasped the opportunity to tell him, among other things, that Jesus is soon coming again. "But," he demurred, "the Jews do not share this belief." I replied: "The people will believe, and so will you, too, my friend."

On April 22nd, at the Post Office, a group of people insist that Jesus is the Son of God only in the sense in which Israel is spoken of by God as "My first-born son." But—to give only the conclusion of the whole argument—the one word: the Kingdom of God on earth with King Jesus as its head, brought them to a God given silence. Before we separated, when they asked who had given me authority to say all this, my answer was: "God, through His Spirit."

Saturday, April 28th, I went out early and talked to a poor man.

When I said to him, among other things: "The Jews will not believe that Jesus is the Son of God and the true Messiah," he interrupted me with the words: "It is not quite that. Many Jews, especially amongst the poor, and I, too, believe that Jesus is the true Messiah." Then on the way to the wall of wailing, a Jew coming out of the synagogue said to me: "You seem uncertain which way to go." "Oh, no," I said, "on the contrary; I know quite clearly which way will lead me to the heart of God." Thereupon I could clearly explain this way. He ended by saying: "I cannot contradict you. This may all be true. But the Messiah must certainly come soon." Soon after I saw an orthodox Jew looking at an announcement board. He, too, is convinced that the Messiah is coming soon. So I told him of Jesus. But a fanatical Sephardic Jew appeared who warned him against me, saying he had already heard me say somewhere that Jesus is coming again. But his fanaticism only gave me an opportunity of giving a still more powerful testimony.

In conclusion I will just mention that a noble young man comes to us every Saturday to be led deeper into the way of truth. The Lord seems to have something special in view for him.

L. ROSENSTEIN.

Experiences of the Work in Palestine.

By Miss R. COHEN.

(An address at the evening meeting.)

DEAR CHRISTIAN FRIENDS, I came across two striking texts in the Book of Proverbs the other day: "A faithful witness will not lie. . . . A true witness delivereth souls." Reading those verses, I remembered our dear Director, Mr. David Baron. I went to see Mrs. Baron on Saturday, and we were talking over how long we had known each other, and found it was just forty-four years this next month since I was introduced to them by my sister, who was a fellow-worker with Mr. Baron in a mission to the Jews. It is a long time. In these forty-four years that I have known Mr. and Mrs. Baron I can truly say that he was a faithful witness who would never lie, and he was a true witness; for, by God's grace, he delivered my soul. Not that I was not a Christian; I was, but in those days I was young, and I had all sorts of foolish ideas, and he, through his life more especially, though much through his teaching also, delivered my soul from many doubts. Every time I used to go to see those dear friends, there was that spirit and atmosphere of prayer in which they

always lived, and I felt I wanted to know God in the same way as he did. To him and to my dear pastor I owe much of the knowledge I have of the Word of God. It is this Word that I seek, by God's grace, to witness to my people in Jerusalem. When dear Mr. Baron came out to Palestine four years ago, with his full consent I started working in the London Jews Society's Hospital for the Jews. You have no idea, dear friends, what it is to be in a country where, without exaggeration, you can hear about twenty languages almost at the same time. In the hospital every day I use at least four languages in speaking to the patients, and yet often I am floored.

My dear fellow-worker was speaking about our literature, and I thank God every day of my life for the literature that is published by the Hebrew Christian Testimony to Israel. He said that other missionary societies ask for our literature. Perfectly true. All the missionary societies I know in Palestine want it, and they do not pay for it. Our literature has helped me very much in my work, especially amongst the men. Amongst my dear Jewish brethren a woman has no right to put herself forward in any way to speak to them about religious things. I feel grateful to the doctors of the hospital and their staff for helping me along. When I first started that work there, it was a case of going from bed to bed; too often the patients were too ill and did not want to listen. But after a little time we started having meetings for them. If they are spoken to separately they are so afraid of their next-bed neighbour. So we have meetings for them every Saturday morning—in the women's ward. The poor women do not know what to do with themselves on Saturdays, because they may not do any work. So I go to one ward and sing to them, it may be in Spanish, Hebrew, Arabic, German, or Yiddish—any language that I can possibly manage. And then I read the Scriptures, and often I show pictures, but the women often are very ignorant. A few now and again one finds who can read, and then we give them literature. I go first to one ward, and then I go to the next ward. On Sunday afternoons I go to the men. At first they were very angry that a woman should speak to them; it was an unheard-of thing. But, thanks to the help from the then matron and from the doctors, that feeling has been broken down, and the men look forward to Sunday afternoon, and there is sometimes a quarrel between the one ward and the other if I can only speak to one on a Sunday afternoon. It takes a great deal of thinking to speak to the men, and it needs much energy and breath to turn from one language to another, so that I find one ward is quite enough. A real work of God has been going on. I cannot say conversions; that is known to God; but we have had the men searching the Scriptures, and that is a great thing. I do so miss Mr. Baron. I wanted to ask him whether it is right to lead my brethren to read the Old Testament more than they do, because I find they are very ignorant

of the real contents of the Old Testament Scriptures. So I seek to bring them back to their own Scriptures.

One Sunday they wanted me to speak and to prove to them that Christ had come. So I had to look up all the prophecies in the Old Testament and show them the fulfilment in the New. But I omitted to tell them about the time that Christ was expected according to the prophecy of Daniel. When I had finished a young man called out, "You have not told us when He was expected." I said, "Turn to Daniel," and I gave them the chapter. The next day four young men were discussing Daniel, and one of them said to me, "What have we been doing all this time? Why, of course, we ought to have known this a long time ago." They showed me how they had multiplied by seven, and how those years had long since passed. It was an eye-opener; it led them more fully to read the Old Testament Scriptures. I do speak on the New Testament, especially at the time of the big feasts and the Day of Atonement. I take the Old Testament as well as the New. That is one part of my work.

A little while ago the Treasurer of the Mission and his wife came to call on me. They were in Palestine on a visit. They came on a very bad day; it had been snowing very hard, and was very slushy. I had no one in the house. I saw the good lady looking around as if to say, Where is your work? I said: "Oh, well, if you come and stay a week with me, you will soon know my work. The people begin to come at 6 o'clock in the morning. They come to beg; they are most of them very poor." One needs a lot of wisdom in dealing with them. They come to ask advice or help early in the morning, and they continue to come until I have to run away to my hospital work.

I have also opened my flat to Jewish girls to come and stay with me a month at a time, or a fortnight, just as they wish. They are perfectly free to go whenever they like, whenever they are tired of me or of my speaking to them. It is wonderful how critical those girls are—I am afraid the Jews are very critical; and sometimes they are frank enough to tell me what they think is not quite right. But it does break down a tremendous amount of prejudice, and I help these dear girls to read the New Testament. I can say no more than that.

Then sometimes I meet young men who say, "I don't believe there is a God." I say, "Are you a Jew?" "Of course, I am a Jew." "How do you know you are a Jew?" "My father is a Jew." "How does your father know he is a Jew?" "His father was a Jew." "What is the book in which you found that you are a Jew?" "Oh, it is in the Torah." "Is not the Torah the Word of God?" "If you go back to the Torah to know that you are a Jew, why don't you read it? Why don't you seek that God should show you what the Torah says?" Then I beg my brethren to read the Torah, not as they read other books, but to read it carefully, and many are doing that.

Then the work among the children. That is my great difficulty. I am not yet fluent in Hebrew. You would be surprised how the Hebrew language is becoming universal in Palestine. It is taught in all the Jewish schools, and anyone seeking Government employment must have some knowledge of Hebrew. There is rather an idea amongst some that the British Government is paying all the money and doing everything for the Jews. That is not so. The Jews have their own schools, and they pay their own teachers. Sometimes they are not able to pay them, and the teachers go on strike. But they have very good schools, and you would be surprised to see all the ordinary school-books in Hebrew, and the children speaking Hebrew fluently, because they know no other language. So I am a little blocked at present; I am studying Hebrew, but I am not as young as I was, and I do not retain things so well. But I am hoping that when I go back I shall be able to give more time to the language, and be able to gather the children around me. One cannot have a Sunday School such as you have here, because on Sunday the Jewish schools are open; but there is no reason why there should not be a Jewish Sabbath School, and I am hoping that when the Lord takes me back we may get hold of the children and teach them something about the Lord Jesus Christ.

I beg you, brethren, to pray for us, that we may be faithful witnesses. I do so want to be like Mr. Baron, not only in words; I should so like to be like him in his life. Pray for us.

Mr. Stephens wants me to say something about helping the poor. I have a method of my own in helping the poor. I am Jewish myself, and I have a great dislike of pauperising the Jews; I absolutely dislike it. I never give money to the Jews, except in very exceptional cases of extreme poverty, and even then I hardly ever give money, I go and buy groceries and give them to the poor. I give them work. I live in a flat, which has an outer staircase leading into it. Sometimes somebody comes to me and says, "I am very poor, will you help me?" I ask, "Are you willing to wash down those steps?" If they are lazy, they go away; but if they are willing, I give them a pail of water and a cloth, and they wash the steps. I pay them well; they get more than they really deserve; but then I feel that that person, man or woman, is willing to do something. Occasionally I buy bales of unbleached calico. Then I have some girls, one especially who is very dear to me. She cuts out the garments, and I pay her so much per day for cutting out garments. Then a widow comes, and then another poor person, saying, "Will you help me?" I say, "Can you sew?" If she can, I give her a garment to sew. I pay them for making shirts, which I give to the L.J.S. Boys' School. When women come to me and say they want work, I ask them what they can do, and if a woman says she is a dressmaker, I give her a garment to make. Sometimes it is spoiled. If they do not spoil the things, I recommend them to

other people. This takes a great deal of my time, running about trying to find work for these people. But I have won many friends among them; they say, "Well, she is an apostate, but she is a good one"—because I give myself the trouble to find work for them. I think that that is about the only right way to help the poor, except, as I have said, in exceptional cases, where one must give immediate help.

Will you remember me in prayer in all these things I have told you? In my case the work is very varied. It takes up almost the whole day without stopping. All sorts of people come to me and all sorts of things have to be done. I thank you, friends, for your prayers. I know I have here real praying friends who are upholding me.

THE CHAIRMAN: After we have sung another hymn, and have offered prayer, Mr. Newmark, who is also a worker at the home base in Whitechapel, and has worked in different parts of England, will address us.

Addresses at the Evening Meeting by Mr. Herman Newmark and Mr. Lewis.

WHEN Mr. Weinhausen was with us recently, we were discussing the question of how to look after Jews in need, and he said that in Berlin, and indeed in the whole of Germany, there is no such anti-Semitism as there is in England, that is to say that a Jew, because he is a Jew, is not disqualified from getting work. One of our great tragedies in the Jewish Mission in England to-day is that Gentiles, and so-called Christians, will not employ Jews, or even Hebrew Christians. I recently had a case where we finally obtained a post in kitchen work for a believing Jew who was willing to work. A Christian matron engaged him, but when the rest of the staff heard that a Jew was coming they refused to have him there, and the matron submitted to them. I tell that to you Christian people for your prayers, because if work cannot be found for believing Jews, let alone others, in this country, what are we to do but give them financial help? What can we do if people will not employ them? I wish we could find people who are Christian enough to say to the rest of their staff: "If you refuse to work with a Jew, then you may all leave my service." If they really loved the King of the Jews, then they would love the Jews themselves. You will not be surprised now that you do not hear of many Jews in England who come out openly for Christ. Are we to sit in judgment on the many secret believers who fear to publicly confess

the Saviour because in the end their families would be faced by starvation?

Now concerning the work here. A week ago I called on an old school friend, and he said in the course of our conversation: "You want to convert us Jews from Judaism to another religion." I replied: "No, we want you to do as the prophets said, 'Turn (ye) back to the God of Abraham, and away from the god of your own invention.'" He then said: "But there was no such person as Jesus Christ in Abraham's day."

I answered: "How do you know? Christ said, 'Before Abraham was I am.' Do you remember how the Lord and two angels came to Abraham in the form of men and ate a meal with him? After the angels left for Sodom, the Lord stood talking with Abraham. Has God a body? Who, then, talked with Abraham? You do not know—well I do; it was none other than Jesus Christ."

He was too astonished to know what to say, but he ventured to suggest that all our efforts were without avail. What effect did we have upon the mass of the Jews? I said: "Have you ever heard of a man named Elijah?" He answered, "There you go, referring to the Bible again!" I continued, "Yes, but there was such a person as Elijah, and he stood alone for God, whilst Israel as a people worshipped Baal. Finally he cried to God and said that they were now seeking his life. God replied to say that He had seven thousand in Israel who had not bowed a knee to Baal. In other words, Elijah saw no results of his testimony to the living and true God, but God saw seven thousand who gradually made their appearance after Elijah was taken from this scene. So it is with us missionaries. Our only purpose is to do God's will, whether we see results or not; and even if we see no results we shall have the same satisfaction that Elijah had, that we have done the will of God. God Himself will see the results, either now or after we are gone."

At our Annual Meeting last year a friend from Chatham enquired if it were not possible for us to visit the Jews in the Medway towns. As a result we have made four visits, and last Sunday we gave a lecture on "The Failure of Judaism: Its Cause and Cure." Before the meeting an anonymous letter was received which read: "If the opportunity occurs, will you be good enough to state at your lecture at Queen's Hall to-morrow afternoon exactly to what extent you remain a Jew. Do you observe (1) the Festival of Passover; (2) the Day of Atonement?" Some sixty Jews were invited, and about six young Jews attended. We began by defining the Judaism which was a failure, as traditional, rabbinic, synagogue Judaism. There is no question that it is a failure in Chatham, for no services are held in the synagogue on the Sabbath day because the Jews are occupied in their businesses,

and have no desire to attend the synagogue. This is true of Judaism throughout Britain, and in most parts of the world to-day.

We read the Saviour's indictment in John v., which was a correct picture of Israel to-day, who as a people do not have God's Word abiding in them and do not have the love of God in them. While rejecting Him who came in His Father's name, they would accept an impostor (Bar Cochba, who led over 400,000 Jews to death in his rebellion against Rome). They seek honour one of another, and do not seek God's honour. Lastly, they do not believe Moses. In fact, instead of believing Moses they make void the Commandments of God as Isaiah foretold, substituting in their stead the traditions of men. They draw near to God with their mouths, but their hearts are far from Him.

A second witness against the Jews was the Apostle Paul, who shows in Romans x. that while Israel has a zeal for God it is not according to experimental knowledge. For they go about to establish their own righteousness, in complete ignorance of the righteousness of God, and that Christ was made unto us righteousness. Not knowing God's righteousness they have no sense of God's holiness, or of their own sinfulness—in fact the word *sin* does not appear in the Jewish vocabulary of to-day! We then brought forward three witnesses to establish the fact that Israel to-day has lost the sense of sin. David confessed that he was born in sin and shapen in iniquity, and pleaded with God to create for him a clean heart. Isaiah, realising God's holiness, said: "Woe is me—for I am undone—I am unclean!" Paul, the apostle, acknowledging his inability to acceptably serve God, cried: "O, wretched man that I am! Who shall deliver me from this body of death?" And he was able to answer with triumph: "I thank God, through Jesus Christ our Lord."

Official Judaism—whether "Orthodox" or "Reform"—denies original sin and human depravity, and thus denies the teaching of both the Old and New Testaments. The failure of Judaism consists in not believing what Moses wrote, even whilst jealously preserving the Old Testament. They have substituted the traditions of men for the commands of God, and thus they belittle the sinfulness of sin. Finally, they have—like the heathen—invented a god to suit themselves—one who can accept them in their sinful state and have fellowship with them without their being first cleansed, and they have invented a Messiah who will rule over an unregenerate people.

Christ—God's Messiah—the One who came to put away sin and thus give us access to God is the Cure and Solution of all ills, including Israel's.

While trying to answer the different questions, the Jews in the audience grew impatient because we read portions of Scripture. They wanted arguments, but not the Bible; anything but the Word of God.

We showed that impatience when hearing God's Word read was not an evidence of a true Jew. We defined a Jew as one who, like Abraham (the father of the race), puts God before family, friends, fortune, and life itself. He is one who believes Moses, and therefore Him of whom Moses wrote. He is one who, like David, Isaiah, and Paul, acknowledges his sinfulness and hopelessness, and looks to God to provide a pardoning and liberating Saviour. God gave the Sabbath day in order that man might restfully contemplate God's love, and worship Him in spirit and in truth. Christ said: "Come unto Me—and I will give you rest." He gives rest from the burden and power of sin, and from the striving by works to please God. A Jew once summed up the difference between the New Testament and the Rabbis by saying: "Your religion is 'Done'; ours is 'Do.'" One who belongs to Christ can enjoy God always, and to him every day is a Sabbath. Christ is our Passover, whose blood cleanses from all sin. He made atonement for us, because Jehovah caused to meet in Him the iniquity of us all. Thus He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. God did not give Israel a law to be kept in England. His laws were to be observed in Palestine, with Jerusalem as the centre, and God's sanctuary in the midst, where a priest offered a sacrifice for sin.

Since Christ offered Himself without spot, a sacrifice well-pleasing to God, all the former sacrifices (which were only types and shadows) are fulfilled, and what the blood of bulls and goats could not do, Christ's blood once shed does. We hold that when a Jew believes in Christ he is a Jew indeed, whose heart is circumcised, that is cut off from serving sin and set apart for God. He is not a Jew who is one outwardly.

The aim of the Hebrew Christian Testimony, as stated on the cover of our magazine, is "to bear witness to the Jewish people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call out the 'Remnant according to the election of grace' and to prepare the nation for the time when 'the Redeemer shall come out of Zion' and 'all Israel shall be saved.'" Although some of us are located in London, and our sphere of service lies within the borders of Britain, our hearts go out to the whole of our scattered people, and we long that our hands might be strengthened so that the testimony to Israel in all parts of the world might be augmented. We are living in days of wondrous and unprecedented opportunity, and our vision is that we should have an army of itinerant evangelists reaching the Jews in Eastern Europe, and even in America. May God raise up the workers needed to make the Hebrew Christian Testimony an effective witness to the Jews throughout the world.

Mr. J. H. LEWIS: Dear Christian friends, In the few moments at my disposal I wish to call your kind attention to the experience the Lord graciously enabled me to have during the last winter months

at our Headquarters in the East End. You have already read some accounts of the work in the April magazine, and also heard a good deal about it to-day.

As you are already aware, my work is chiefly visiting and distributing literature and the Word of God. This most important work I greatly appreciate, and I praise God for enabling me to carry it on, ever since I joined the Hebrew Christian Testimony to Israel, and that is thirty-one years ago. In this work I am brought in touch with Jews of various countries and grades and thought, with whom I am privileged to converse about the purposes of the Messiah's coming, and at the same time I give them invitations to our daily Bible readings. With others I have left the silent messengers, to do their own work, praying that God in His grace might accompany these silent messengers with His richest blessing.

In the open-air meetings in which the Lord enables me to share, we have had thousands of Jews and some Gentiles attentively listening to the Gospel story of the atoning work of our Lord Jesus Christ. Of course, we are not free from the buffeting of the enemy, ever trying to hinder the work of the Gospel, but praise God for grace given to us for each occasion!

We very seldom enter into any discussion after the open-air meeting, but we usually respond to any desire to make plain any statement we have made which our hearers do not understand, and ask them to come into the Mission Hall. As a rule they decline, because of fear of the Jews, and for other reasons. But there are other Jews who venture to enter, not minding what people will say. I will just mention one case of a man which happened only a short time ago. He actually left his wife standing outside for some time, and in spite of the prejudiced Jews seeking to prevent him, he came into the Hall, and, with God's grace and help, Mr. Weinhausen and I had a most profitable conversation with him. He eagerly listened. "But," said he, "I love the Sermon on the Mount. The words are very beautiful, but what is the good? Those who profess to be Christian nations do not carry out the injunctions laid down by Jesus." Of course he was told that there was no such thing as a Christian nation; there are followers of Christ among the nations, as there was in the time of Elijah, or in the time of Isaiah, and so on. Moreover, he was told that every Christian believer in Christ is like a child: it must grow; it is not perfect at its birth. Christ is not only the Saviour, but is also the believer's Example that he should follow in His footsteps. The man was very attentive, and we gave him Rabbi Lichtenstein's literature. Since that evening he has visited our Mission several times, and each time we have had further conversations with him about the claims of the Lord Jesus Christ. Then we gave him more literature, and at his request a Yiddish New Testament. He is a man well read in secular

literature, and also knows a great deal of the Gospels and the writings of the Apostle Paul.

In the Reading-room, especially in the cold season, we were visited by good numbers of people. Among those who were only passing through London, some would remain to the Bible reading. Others, who, owing to circumstances, were unable to remain, we spoke to and gave them literature and Gospels. One young man from Poland came to our Mission. He was going to South Africa, and by his request we gave him a German Bible and Hebrew and Yiddish literature. Another young man called at the Mission House and asked for Yiddish periodicals. He said to me: "You gave me last Sunday evening 'The Way,' a Yiddish paper. I liked the reading, and will be grateful if you will please give me some back numbers." I gladly gave him some and sent others by post.

Another man, whom I have already mentioned in the January number of THE SCATTERED NATION, now comes to the Mission very regularly for our daily Bible readings, except on Saturdays. He is a great reader, and very interesting and characteristic. While others are reading the newspapers and other literature, he is usually engrossed in either the Old or New Testaments, and is most attentive to the exposition of the Word. But he is full of objections, and always finding fault, asking "Why?" and "Wherefore?" He is a very keen listener to the speakers. On one occasion I was speaking about our Lord's interview with Nicodemus, and our Lord's words, "Except a man be born from above he cannot see the Kingdom of God." The next evening when I entered the Reading-room, this man was already there and discussing with Mr. Newmark what I had said, and asking, "Are we not all born from above?" Whatever his motives were, it gave us an opportunity to enter fully into the subject and explain the plan of God's salvation in the Messiah. Others who were present listened also to the Gospel message, and some shared in the conversation. These need to be prayed for.

I would like to mention another man of whom I spoke about four years ago. He is a Jew with a Gentile wife and three children. I have visited them several times in North Woolwich and spoken with them about our Lord. The children attend the Sunday School in a little hall; but I have heard that the parents have taken them away on account of their being persecuted by the other children. They now attend a Sunday School in a High Church near by, but, alas! what do they teach them there? The man always comes on Saturday to our Gospel lessons and listens attentively to the preaching of the glorious Gospel. I have advised him to make it a practice to have family worship morning and evening, and to visit a Gospel Hall in Woolwich, and he attends there now. He wishes he could live nearer to us, so as to be able to attend our Bible readings oftener. A few

weeks ago I received a letter from him saying: "I do not wish any financial help; I only want you to help me more in the study of the teachings of the Lord Jesus Christ." He visits different places, among them Dr. Wilson's Tabernacle, and other places of worship. This man is inquiring after the truth, he is making diligent search, and we should pray for him and his family.

I want to read one verse from the first chapter of Joshua, which appeals to me very much: "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of good courage." This experience has repeated itself in our Mission especially since the Lord has been pleased to take our beloved friend, Mr. Baron. Truly God's good hand has been on us, and He has blessed us very richly. After having been so many years in the Mission, I can say without exaggeration that the people are more attentive to the Word of God than they used to be. I wish I could take you to the Mission so that you could see the people themselves.

We specially praise God for sparing our dear friend Mrs. Baron, and for grace and strength given to her to continue the work of the Lord. We want you, dear friends, to pray for her and for us all who labour among Israel, that we may be the means with God's grace to hasten Israel's reconciliation with our adorable Lord Jesus the Messiah.

"Pray for the peace of Jerusalem. They shall prosper who love thee."

THE CHAIRMAN: That is an encouraging note on which to end our meeting. I will just add this. We recognise that the scope of the work in the East of London is more limited than it was in the early days of this Mission. For there used to be many more Jews coming into the country and passing through it than there are now. Our laws limit the immigration of Jews, of aliens or foreigners, into the country, and limit very much their settlement here. While this is so, however, Mr. Rottenberg has suggested the possibilities of development in Poland, where there is wide scope for the testimony of the Gospel to Jews. I was struck also with Mr. Weinhausen, when here a little while ago, saying that there was such ready access to Jews in Berlin, especially as compared with what is to be found in London. All goes to prove that Mr. Lewis's testimony is something to encourage us in seeking still that the work of the home base should be strengthened, and that wisdom and courage from on high, and tact in carrying on this testimony should be given, and that God, through His servants, may go on to save some here.



A Letter from Miss Friedrichs gives an interesting glimpse of her work.

LAST Sunday Mrs. Gelbert and I had a very interesting time. Instead of going as usual to the evening service we paid a sick visit to one of our dear girls who is a believer.

She had a little niece of 12 years staying with her. The sick one turned to us telling us how good the Lord had been to her, and she said, "Since I trusted Him wholly I have found Him so wonderfully good to me."

That little girlie listened and then she burst out: "Why do all the Christians hate us Jews?" We told her that the true Christians love the Jews, and that not everybody so called is a true Christian, but only those who follow the Lord Jesus and His teaching.

After a while she said again: "My teacher told me that the Christians killed Jesus and blamed it upon us Jews." We showed her that both Jews and Gentiles were guilty. We showed her the 53rd of Isaiah, that "All we like sheep have gone astray," etc., and that by His stripes we are healed. She listened very thoughtfully, but was still under the impression that the Lord was dead. We told her the wonderful resurrection story, and then she burst out: "I never heard that before. Is it really true?" Her auntie confirmed everything that we said, and so she was satisfied.

We spent over two hours there talking with that dear child, and we are sure that the Lord was with us—helping, leading and guiding us by His Holy Spirit.

A few days after I went again, and found our dear invalid in bed. It was a pretty picture that I saw. Around her were three Jewish and three Gentile children—all so fond of her. The invalid was singing with them choruses. The voices of the children blended so sweetly with hers, and I am sure that this choir came to the Saviour's ear.

Our invalid leaves a bright testimony. She is sowing the seed where and whenever the opportunity is given.

The mothers' meetings are very well attended, and, as usual, they are pleased to have us back after the Easter holiday. The children in the Sunday School have also returned in good numbers, but we missed the children from one family. We heard rumours from the other children that the three absent children were not coming again.

Of course we realised at once that the enemy had plotted some mischief, as one of those absent is a believer in the Lord Jesus Christ, and has confessed Him openly on many occasions.

We went to see them, and heard at once from the mother where the trouble was. One family living in the same street, and also attending

our Sunday School, has told others that M. is a believer in Jesus. No sooner this was done than there were crowds of children in that street to attack our three children. Coming home from school their persecutors would shout after them—"believers."

Coming out in their own playground they would hear yells after them: "The believers in Jesus are coming," and, of course, they were excluded from all games, etc. They were not going to link up with believers.

The children were not in when the mother told us all this. After a while our little friend came home from school, and she repeated word by word what her mother had said. I tried to show her how the enemy was behind it all, and how we must be aware and not yield to him. Our little friend listened, and then she said: "Yes, and if I don't come to the Mission I love the Lord Jesus still." I reminded her of the words of our Saviour (Luke ix. 23), and how she now had the opportunity of taking up her cross daily and following the Lord. I showed her also what an honour it is to suffer for the Lord's name's sake, and by God's grace the message went home. She came to the next class beamingly with her little sister.

Since then we have given her half a dozen little children to teach one Scripture at the time or a little verse of a hymn. She is so proud and happy to do something for the Lord, and although she is still mocked she bears it willingly for the Lord's sake.

Many of the children have been warned by their Jewish teachers not to attend the Mission. Of course some of them are frightened, but we know it will soon wear off.

One little girl told me triumphantly: "In a few weeks' time I am leaving the Jewish free school, and then I need not be afraid of them." And then she said: "Teacher wonders that I know so much of the Old Testament Scripture by heart. I know my Bible well, and I love it. Teacher does not know that I have learned all the Scriptures by heart in the Mission; would she not hate me if she knew?"

So we have fresh evidence now and again that our work indeed is not in vain, and such experiences give us again fresh courage to go on sowing the good seed, knowing that our Lord will give the increase, and that His word shall never return unto Him void.

A Letter from Miss Stenius.

WE have but scant news of Miss Stenius' work this time. She writes of bitter antagonism from Jewish children and youths, who after entreating for tracts, destroy them and follow her when visiting an invalid who is helpless, scoffing and shouting insults causing much suffering to the poor invalid for the next few days. She also says that she is more hopeful of some Sephardi boys and youths who visit her. As a rule she finds the Sephardi Jews more accessible than the Askenazi ones.

Dr. Adolph Saphir on Scripture.

WE believe that Scripture is given by inspiration of God. We do not believe it possible that this Book, world-wide and eternal in its character, could have been written by holy men, unless they were moved by the Spirit who searcheth the deep things of God, and guided by Him who was, and is, and is to come. We believe Scripture to be inspired. And our faith in the inspiration of Scripture has its basis and root in our faith in God Himself. It is because we have experienced the Divine power of the truth Scripture contains, and because in the reading of Scripture we have heard the voice of God; it is because God speaks to us in this written Word that we believe it is God's. This faith is a conviction, an inward beholding and seeing, a knowledge which far transcends in light and strength, in certainty and firmness, all human evidence and argument. We cannot communicate this faith to our neighbour; for faith is the gift of God, and "they shall be all (and each) taught of God"; we can only testify of it and give a reason, a connected statement of the knowledge that is in us. But on no lower ground can we build our assertion, that Scripture is God-inspired; not on the testimony of the Church, not on the evidences (valuable as they are) of the historic faithfulness of the record, the fulfilment of prophecy, the effects of sublime teaching on human minds, etc. The inspiration of Scripture is an object of faith; and faith can only rest on the Word of God, the testimony of the Spirit to the soul.

When we are asked: Is this inspiration verbal? or does it refer only to the divinely-revealed truths and promises? it is not necessary for us to enter into distinctions which Scripture itself does not make. We need an adjective to qualify the substantive, inspiration. It is impossible for us to form a theory of inspiration. Even of that influence of the Spirit of which we possess personal experience in our own conversion and daily renewal, it would not be possible for us to frame a theory; for the work of the Spirit is mysterious. We cannot trace the beginning or end of His path (John iii. 8). . . . If it is thus with the work of the Spirit, of which we have experience, why should we attempt to form a theory of inspiration of which none of us has experience? Most probably the prophets themselves could not explain and analyse the operation of the Holy and Infinite Spirit upon and within their spirits, and could give no other reply to our inquiry than the statement which Scripture contains: the Spirit of the Lord came upon them; they spake not of themselves, but as they were moved by the Holy Ghost.

The inseparable connection between thought and word, between the substance and spirit and the form and expression, is obvious. The Holy Spirit, who reveals truth and spiritual reality to holy men, moves them also in speaking; influencing also the words, so that they are correct and adequate expressions: the spoken and written Word is an adequate manifestation of the Word inwardly revealed. To separate thought and word, spirit and embodiment, matter and manner, is at all times a very difficult and perilous thing; for not merely is the boundary line between the idea and the expression almost impossible to find, but the Spirit who animates the body which it has formed can only be retained by us *in the Word*. . . . Scripture is God's Word; it is His gift, and a revelation of Himself. It is God's Word, the revelation of eternal and spiritual truth in a written record.

The language of Scripture accordingly is perfectly unique; it possesses an indescribable something which is not found in any (merely) human writings; the Spirit, who seeth all things in their depth and reality, and who knoweth the end from the beginning, speaks here in a way so profound and comprehensive, that the wisdom and experience of all ages cannot exhaust His meaning, and yet with such simplicity and definiteness, that all childlike hearts find guidance and consolation in their daily path of duty and trial. The style of Scripture betokens its inspiration. Here is a depth, a solemnity, a heart-winning sweetness and familiarity, which we meet nowhere else. Here is the voice of One who speaketh with authority, and communicates to us out of an inexhaustible fullness what is profitable for us in our present condition. The Scripture is to other books as Nature is to the works of art, as the ocean is to a lake; the Scripture sees all things from a great height, and breathes the atmosphere of eternity. In the best human books, in the loftiest poetry, in the most fervent and devout utterances of man, there is always something unreal, artificial, self-conscious; something morbid and necessarily ephemeral. Scripture is the only true, real, eternal Book.

The apostles and the Lord Himself teach us that not merely was Israel's history, if we may so say, inspired, under the special influence of God; but they teach us also that the *record* of this history is inspired, that the Scripture which narrates God's dealings with Israel is also under the special and infallible guidance of the Holy Ghost. It must be evident, from the preaching of the apostles to Jews and Gentiles, from the manner in which they decide difficult questions of doctrine and practice, from the epistles they addressed to the churches, that they believed Scripture inspired in the fullest sense, and regarded the men by whom the Word was written as the instruments, but the Lord, and more especially the Holy Ghost, as the true author of the whole organism of the Jewish record. . . .

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 31st, 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		£	s.	d.	Date.	Receipt		£	s.	d.
1928.	No.					1928.	No.				
Mar. 1.	31	Pub.	0	2	6	Mar. 24.	92	..	1	0	0
" 2.	32	..	0	5	0	" 24.	92	..	1	0	0
" 2.	33	Missionary Represen-	200	0	0	" 24.	93	..	1	0	0
" 2.	34	Pub., 25. 6d.	1	2	6	" 25.	94	..	1	0	0
" 2.	35	Pub., 25. 6d.	1	2	6	" 25.	95	..	15	0	0
" 2.	36	..	0	10	0	" 25.	96	Pub., 25. 6d.	0	12	6
" 2.	37	In Memoriam	1	0	0	" 25.	97	Pub.	0	5	0
" 2.	38	..	1	0	0	" 25.	98	..	1	0	0
" 2.	39	Gospel	7	0	0	" 25.	99	..	1	1	0
" 3.	40	..	2	0	0	" 25.	100	\$12 " In His Name"	2	9	0
" 5.	41	In Memoriam	5	0	0	" 25.	101	Pub.	0	3	6
" 5.	42	..	1	0	0	" 25.	102	..	0	10	0
" 5.	43	..	1	0	5	" 25.	103	..	0	7	6
" 6.	44	..	0	10	0	" 25.	103	Pub.	1	0	0
" 6.	45	\$4	0	16	4	" 25.	104	..	0	5	0
" 6.	46	..	2	0	0	" 25.	104	Pub.	0	2	6
" 6.	47	Pub., 25. 6d.	0	10	0	" 25.	105	..	1	0	0
" 6.	48	..	0	10	0	" 25.	106	..	0	10	0
" 7.	49	..	3	0	0	" 25.	106	..	0	5	0
" 7.	50	..	2	0	0	" 25.	107	Pub.	0	10	0
" 8.	51	Spote	—	—	—	Ap. 3.	107	..	0	5	0
" 8.	52	..	2	12	0	" 3.	108	..	0	10	0
" 9.	53	Readers of The Chris-	15	2	11	" 3.	109	..	0	10	0
" 9.	54	..	0	5	0	" 3.	110	..	0	10	0
" 9.	55	Pub., 25. 6d.	2	0	0	" 3.	111	Pub.	0	2	6
" 9.	56	..	2	2	6	" 4.	111	..	0	10	0
" 9.	57	..	0	3	2	" 4.	112	..	2	0	0
" 10.	58	..	0	10	0	" 4.	113	Pub., 25. 6d.	1	0	0
" 10.	59	Pub.	0	5	0	" 4.	114	Pub., 25. 6d.	1	1	6
" 10.	60	..	5	0	0	" 4.	115	..	0	8	2
" 10.	61	..	0	10	6	" 4.	116	Pub.	1	0	0
" 10.	62	..	0	7	6	" 4.	117	..	0	6	0
" 12.	63	Pub.	0	16	4	" 4.	118	..	1	0	0
" 13.	64	..	0	5	0	" 4.	119	..	21	17	0
" 13.	65	..	4	4	0	" 4.	120	..	5	0	0
" 14.	66	..	0	5	0	" 4.	121	Pub., 25. 6d.	4	0	0
" 14.	67	..	3	0	0	" 4.	122	..	0	5	0
" 14.	68	..	0	10	0	" 4.	123	..	0	10	0
" 15.	69	Pub., 25. 6d.	1	10	0	" 4.	124	..	1	0	0
" 15.	70	Anon.	0	10	0	" 7.	125	..	8	18	8
" 15.	71	..	5	0	0	" 7.	126	..	2	0	0
" 15.	72	..	15	0	0	" 7.	127	..	2	2	0
" 15.	73	..	0	4	6	" 9.	128	..	25	0	0
" 16.	74	..	5	0	0	" 9.	129	..	10	0	0
" 16.	75	..	10	0	0	" 9.	130	..	0	5	0
" 16.	76	..	0	5	0	" 10.	131	..	1	0	0
" 17.	77	..	11	23	0	" 10.	132	Pub.	5	11	3
" 17.	78	..	254	21	4	" 10.	133	..	0	4	2
" 17.	79	Pub.	0	7	8	" 10.	134	..	2	0	0
" 17.	80	..	1	0	4	" 10.	135	Palestine	5	5	0
" 19.	81	\$50	10	3	3	" 10.	136	..	1	7	7
" 20.	82	..	0	12	0	" 10.	137	..	5	0	0
" 20.	83	..	0	4	0	" 10.	138	..	5	0	0
" 20.	84	..	5	0	0	" 10.	139	Pub., 25. 6d.	0	15	0
" 20.	85	..	0	0	0	" 12.	140	..	3	5	0
" 20.	86	Pub., 25. 6d.	2	0	10	" 12.	141	..	0	7	6
" 20.	87	..	5	0	0	" 12.	142	Pub.	0	2	6
" 20.	88	..	0	10	0	" 12.	143	..	2	0	0
" 20.	89	..	0	5	0	" 13.	144	Pub., 25. 6d.	2	10	0
" 21.	90	..	2	0	0	" 13.	145	Pub., 25. 6d.	10	2	6
" 21.	91	Anon. (two sisters)	2	2	0	" 13.	146	..	0	1	4
" 21.	92	..	2	0	0	" 13.	147	..	5	0	0
" 21.	93	..	2	0	0	" 14.	148	Pub., 25. 6d.	3	5	0
" 21.	94	..	0	5	0	" 14.	149	..	3	0	0
" 21.	95	Pub., 25. 6d.	2	0	0	" 14.	150	..	2	11	0
" 21.	96	..	2	0	0	" 14.	151	..	0	10	0
" 22.	97	..	2	5	0	" 14.	152	Pub.	0	5	2
" 23.	98	..	2	0	0	" 14.	153	Anon.	0	4	7
" 23.	99	Pub.	0	6	5	" 14.	154	..	0	5	0