

VINE OF DAVID • REMNANT REPOSITORY

# The Scattered Nation

1894: Volumes 1-2



VINE OF DAVID

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# The Scattered Nation:

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1-13.

OCCASIONAL RECORD OF THE

## HEBREW CHRISTIAN TESTIMONY TO ISRAEL.



EDITED BY DAVID BARON.

FROM THE INCOME  
OF THE BEQUEST OF  
LEE M. FRIEDMAN

No. 1.

JUNE, 1894

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Price Twopence.

PUBLISHED BY THE "HEBREW CHRISTIAN TESTIMONY TO ISRAEL."

23, GROVE ROAD, HIGHGATE ROAD, LONDON, N.W.

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# Hebrew Christian Testimony to Israel.

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They may also be sent to the Publishers of "The Christian," 12, Paternoster Buildings, E.C.; or to the Bankers, Parr's Banking Company, 77, Lombard Street, E.C., with instructions that it be put to the Account of "Hebrew Christian Testimony to Israel."

This Mission to Israel is under the direction of DAVID BARON and the Rev. C. A. SCHÖNBERGER, who for many years have been engaged in Mission Work among the Jews in different parts of the world, and are now devoting their time in the same work of preaching the Gospel to the people still "beloved for the father's sakes." They are assisted by other Hebrew Christians, who give proof that they are called of God to this peculiar work.

## ITS AIM IS

As the Lord shall enable and supply the means, to bear witness for Christ 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."

## ITS HEAD-QUARTERS

are in London, but we intend by means of itinerant work and special mission tours to evangelize the Jews in all lands.

## ITS CHARACTER

is thoroughly unsectarian. All who are loyal to the Bible as the Word of God; all who, in these days of failure and declension, cling to the grand old Protestant evangelical doctrines; all who out of a pure heart and in sincerity call Jesus Lord, and seek to do the will of our Father in heaven, are our brothers and sisters. We know of only one Church, "the general assembly of the first-born ones enrolled in the heavens;" and in the great work of evangelising Israel in these "latter days," we wish to co-operate with all who abide by the foundation truths of our most holy faith.

## THE WORKERS AND WORK

depend entirely on the freewill offerings of the Lord's people. No one is personally appealed to for money, and any artifice and worldly means for raising funds are avoided, as being unworthy of the cause of our great Master, Jesus Christ. We have resolved to trust only in the living and ever blessed God, whose is the silver and the gold, and in whose hands are the hearts of His own dear children, to incline and dispose them to do that which is well pleasing in His sight.

## ALL CONTRIBUTIONS

to the Mission are acknowledged by an official numbered receipt; excepting gifts for personal use, when accompanied by special request that they be so applied, in which case they will be acknowledged by note privately.

## THE ACCOUNTS.

will be duly audited at proper intervals, and the statement sent to all contributors.

DAVID BARON.

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# THE SCATTERED NATION :

AN OCCASIONAL RECORD OF THE

## Hebrew Christian Testimony to Israel.

No. 1.

JUNE, 1894.

### IRELAND.

BY DAVID BARON.

The question has more than once been asked by friends, "What have you done these last six months?" "What progress have you made in your new work?" We intend to answer these questions by giving a brief outline of some of our experiences since November last, when our united efforts in connection with "The Hebrew Christian Testimony to Israel" commenced.

In another part of the paper Mr. Schönberger chronicles his own experience of the goodness and guidance of our God and the work he has been enabled to do, during a brief visit to the continent, and, since his return, in the district of Soho and in the east of London.

As far as I am concerned, these past six months have been perhaps the busiest of my life. What with direct mission-work among the Jews, which I ever keep before me as having the first claim on my time, and what with the additional privilege of ministering the Word of God to Christians at large and small meetings, my hands have indeed been full, but the Master has been faithful to His promise, "as thy days thy strength shall be," and His grace has been sufficient; His yoke is easy and His burden light. Several weeks of the time have been spent in pain and physical weakness, but even in the darkest days of our wilderness pilgrimage, we are cheered and strengthened by the never failing compassion of the "Angel of His presence," who in all our afflictions is Himself afflicted.

In November last, I spent a fortnight of happy service among Jews and Christians in Dublin. In the afternoons I gave a series of Bible readings, to which a goodly company of Christians gathered daily, and very encouraging testimony was borne by those present, that these expositions of Old Testament truths proved a time of help and spiritual profit. In one letter, since received, a dear servant of the Lord, well instructed in the scriptures, says, "I do praise the Lord that some of the Psalms feel more precious since you were enabled to unfold them in those short Bible readings. I shall not easily forget them. I trust that the lessons may be more deeply engraved in my heart, as well as in others."

The mornings I generally devoted to mission work among my own people. The Jewish community in Dublin has increased very much these last two or three years, and cannot be less in number than 2,500. They are mostly refugees from Russia, who, I suppose, from mere force of habit, have formed a Ghetto in the Irish metropolis, for they inhabit a district almost entirely by themselves, dubbed by the not too friendly Roman Catholic Irish around them as the "New Jerusalem." They are for the most part hawkers and petty traders, generally prospering beyond their brethren of the same class in London. There are two earnest young Hebrew Christian brethren in Dublin (Mr. A. P. Weinberger and Mr. Philip Cohen), who while studying to prepare themselves for the ministry, are devoting some of their time to the evangelisation of their Jewish bre-

thren. I was also greatly encouraged to meet two sisters in the Lord, who seem to have Israel heavily laid on their hearts, to whom it is given, by persevering prayer and patient toil, to exercise not a little influence for good in the homes and hearts of some of the poor Jews in Dublin. May the arms of their hands be made strong by the hands of the mighty God of Jacob!

I found an open ear among some of the Dublin Jews, though there was sufficient of the spirit of opposition and even persecution to convince me that the cross of Christ has not ceased to be an offence among my poor Jewish people.

I also addressed two special meetings for Jews on two consecutive Sunday afternoons, in the Abercorn Hall, which were arranged by Mr. Cohen. The first time only few came, but on the second Sunday a goodly company of Jewish men gathered and listened very attentively while I proclaimed to them the story of Christ, first in English and then in German. What cheered me most in connection with this visit to Dublin was to find a dear young Jewish brother, Miesel, by name, to whom I was first permitted to preach the gospel six years ago, and also during subsequent visits, now fully believing in our ever blessed Lord Jesus Christ, and consecrating his life to make Christ known to his relations and former Jewish companions. He is also privileged to suffer persecution for His Name's sake. A Christian lady, an eye-witness of the fact, told me that a little before my last visit, while he was preaching in the open air, close to the Jewish quarter, his own mother, a bigoted old Jewess, came from behind and in the presence of all the people gave him a tremendous blow on the head, which caused him to stagger.

From Dublin I paid a two days' flying visit to Cork, where I also gave a public lecture in the Assembly Hall, which was well attended. In Cork

also the Jewish community has increased considerably the last two or three years, and they almost all live in a quarter by themselves, known as the "Hibernian Buildings." They are almost to a man hawkers and petty traders, the men being absent through the week travelling in the villages and towns around, but they nearly all return before sunset on Fridays, for their Sabbath. I went to their quarter on Saturday morning, taking with me a good supply of tracts and gospels. The large number of small dwellings which constitute the Hibernian Buildings form an irregular quadrangle, with a large square in the centre, where I found about forty Jewish men, old and young, standing about in larger and smaller groups, conversing with one another. Immediately they saw me, they gathered round me, while I silently lifted up my heart in thanksgiving to God for such an opportunity, and sought His guidance as to what I should say. Several of the younger men seemed inclined to be rude and lawless, but an elderly and respectable Jew, whom I had visited on a former occasion, stepped forward and reproved them saying, "I know him, it is Mr. Baron." After this, I had silence, and there in the open-air, for the space of about an-hour-and-a-half, I earnestly set before them the claims of Him whom Israel, as a nation, in the hardness of their heart, still reject. I afterwards conversed with a number individually, and had I had time I would have accepted the invitation of some to visit them in their own homes.

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## NEW BEGINNINGS.

BY REV. C. A. SCHÖNBERGER.

After a severe illness of more than two years duration, the result of arduous labours and peculiar mental trials, during which, I almost lost hope of recovery, I am now able to render thanks to the Lord, not only

for renewed health, but also that I am enabled to return to my former usefulness in the mission to the Jews.

In October last, my dear friend and brother, Mr. Baron, came to an agreement with me, that we should in future unite our efforts for the salvation of Israel, and commence a new work in dependence upon God, to be entitled, "Hebrew Christian Testimony to Israel." We by no means signify by this, that we preach a different way of salvation, or another gospel to Israel than that believed and taught by all who adhere to the Bible, as the word of God, but that our missionary testimony shall be given by such as are themselves sprung from Israel, and, as Jews, are believers in Christ. We feel ourselves to have a special, even a unique call, similar to that of the Jewish apostles, to bear scriptural testimony to our still unbelieving brethren. As belonging ourselves to "the remnant, according to the election of grace (Rom. xi., 5), we desire to bear testimony for Jesus, the King of the Jews, to our people, and to impress them with the truth, that in our case the prediction of Isaiah is fulfilled. "The remnant shall return, even the remnant of Jacob unto the mighty God, Isaiah, x., 21. The "peculiar" people, the scattered "everlasting" nation need such witnesses for Christ. The name that we have chosen does not signify a *Hebrew Christian Gospel*, but a *testimony of the Gospel by Hebrews* who have received Jesus, who love Him, and have a burning desire to promote His glory among their kinsmen. Before we commenced our work in London, I went abroad to visit my former stations, and to arrange for my permanent residence in London. With a heart full of gratitude to our covenant God, I set out on this tour, believing that the dispensation of suffering and my involuntary retirement from activity, was to prepare me for closer union with God in Christ Jesus, and truer devotion to

my call, that I might henceforth serve Him in the Gospel among my own people, with truer consecration than ever before. As opportunity offered, I singled out Jews as travelling companions, and with them had many profitable and interesting conversations, as I did what I could to impress them that Jesus is the Christ. "A sower went forth to sow." It is ours to sow faithfully, and if there is opportunity for sowing, we may rejoice, and trust that the Word of Life will accomplish that which the Lord pleases, and not return void.

I stayed for nearly three weeks in the beautiful city of Vienna, where for eight years, I was privileged by the Lord to spread the gospel among Jews and Gentiles. I had the great pleasure of meeting once again, some of the converts whom the Lord had given me in that place, and of renewing our love and brotherhood in Christ. They manifested great joy at my unexpected re-appearance among them, the more as they had heard distressing reports of my state of health, and feared that they would see me no more. It was a time of great refreshing, as the kindness of people proved to me, that our work in the Lord, is not in vain, and the seed of love in Christ, ripens earlier or later, to an harvest of love for Christ's sake.

From Vienna I made a trip to Budapest. A flood of memories of bye gone days, some joyous, some sad, swept over me as I again walked its well-known streets. In Budapest I was brought to Christ, and here my first labours for Christ were done. Old Mr. Saphir and his family were here, the first fruits of the Free Church of Scotland mission to the Jews. I, the last, whom that father in Israel, and father in Christ, led to receive Christ before he died. Now so many gone! Almost a whole generation since my conversion. Among them so many loved ones, and of blessed memory. What a mission was that, which was once here! What mis-

sionaries, and workers, and converts! Dr. C. Schwartz, Philip Saphir and Dr. Adolph Saphir, Dr. Alfred Edersheim, and other Hebrew Christians, whom I had known, came continually to my mind, and I remembered Zion and what is said of her, "This and that man was born in her." I stayed at Budapest only four days, but these were full of interest and usefulness, for there were Jews, and Converts, and Christians to be visited, and our friend and brother, Rabbi Lichtenstein, on whose account I had chiefly gone there.

My interviews with Rabbi Lichtenstein and his dear wife, were of a most affectionate character.

I had visited them three or four times previously from Vienna, when they were still in Tapio Szela. My first visit, in company with Brother Baron, has sacred memories. It happened at a time when the Rabbi and his wife had to pass through one of their greatest trials, their eldest son, a promising medical doctor, lying in the grip of death, to whom we were made messengers of peace before he died. From that time our intercourse continued uninterrupted till we met again on British soil, a year ago in London. Now I sat in his abode in Budapest, where he had recently removed from Tapio Szela. The Rabbi related to me all his new experiences, speaking of his encouragements and rebuffs in his intercourse with the Jews of Budapest, and of his plans and methods, and I exchanged with him helpful gospel thoughts, and sacred experiences of our Lord's goodness, so trying to encourage and comfort as well as I could this aged master in Israel and confessor of Christ.

Budapest is a great field for evangelistic work among the Jews, who form a considerable and influential section of the inhabitants. I do not know any place in the world where more could be done for Christ among the Jews than here. The harvest is truly great, but the labourers are few!

On my return journey, I visited also Leipzig and Berlin. In the former place I once studied under Professor Delitzsch, of never to be forgotten memory, and now I had useful intercourse with Dr. Dalman, the present Director of the Institutum Judaicum.

—o—  
LONDON.

Our work in London began in the end of November. A little hall in Soho was placed at our disposal, and as Mr. Baron was then absent in Glasgow, initiating the Bonar Memorial Mission to the Jews in that city, I commenced our new effort singlehanded. The beginning of a new mission in a new place and district, is a more or less anxious business. The open Hall, the bills of invitation, the ready missionary, do not ensure a ready audience to hear the message. The streets and houses must be visited, and, one by one by personal dealing induced to come and hear the glad tidings of Salvation. There is no scarcity of Jews in Soho, they are numerous and most of them employed in tailoring. In visiting them I found them not so much fanatic as indifferent, and careless in spiritual matters. Soho being one of the London centres of socialism, not a few of these Jewish tailors are given to infidelity, which is fostered by the subversive teaching of the socialists. I had many difficulties to grapple with, but I remembered that the Lord, for whose glory the work was meant, did not require from any of his servants, but that they should be faithful. I was helped by the noble example and self-denying co-operation of one of the Lord's handmaidens, a lady indeed well known for her sanctified zeal and persevering devotion to the cause of Christ among the Jews. In our visiting, we met again and again with cases where the breadwinner had been thrown out of work with the result of misery and starvation in the family. Now to preach to such people the gospel of grace can



only be done if we also show them heartfelt sympathy and a helping hand, and we had many a call during this last winter for this double ministry by mouth and hand.

It is a peculiarity of the mission to the Jews in London that the more independent class of Jews cannot easily be reached. They shun Mission Halls and Mission meetings, nor will they allow the missionary to visit them in their homes, but when the Pharisees and Sadducees of old despised the counsel of God, not submitting to the baptism of John, nor receiving Him of whom John testified, then the publicans, the sinners, the poor and needy were called to repentance and to enter the kingdom of God. It is the humbler classes of Jews, alas! so many of them poverty stricken and in great misery, with whom we have to deal here. But these poor hard-struggling Jewish brethren are as much bloodbought and have just as precious immortal souls as we ourselves, with the same cravings too. How can we do other than invite them to the same Saviour, who came to seek and to save the lost?

November, December and January we laboured in Soho, but the little Hall proving unpracticable, we turned for a time from the West to the East of London.

#### EAST LONDON.

The large thoroughfares of the East of London, Whitechapel, Commercial Road and Mile End Road, swarm with sons and daughters and children of Abraham. Considerable numbers

of these have been drawn into Mission Halls in cases where Missions have been long and systematically carried on. But in Jewish work we cannot judge of the efficacy of any Mission by the numbers attending it.

We prayerfully resolved on beginning our East-end work in a schoolroom, hired for Saturday afternoons, that we would make strenuous efforts to reach Jews hitherto untouched by any Mission, and that we would endeavour to invite and draw to us only such as would come for the sake of hearing an address on the claims of Christ and show willingness to be taught the way of salvation. We commenced this work early in March, and by the help of Brother Barnett and others, all necessary invitations and knowledge of the place and time of our meetings as also the subject of the addresses have been distributed. We have hitherto had good and attentive audiences, and we intend to continue with all earnestness to impress upon our Jewish hearers that Christ is their King and Saviour, and His gospel the only way of salvation for them as well as for the Gentiles.

The beginning is uphill work, but there is freshness and vigour in a new start, and in this case those who have thus commenced are no novices. We desire to persevere in the work of our life and to be spent in the service of Him who called us out of darkness into His marvellous light, and whom we know to the glory of His people Israel as well as the light of the Gentiles.

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#### THE TRUE GROUND OF INTEREST IN THE JEWS.

This is a fact which cannot be controverted, that, however much people may profess an interest in the Jewish Mission, that interest is not strong enough to stand the strain, that interest is not intense enough to stand the test of experience; and it will soon decay and languish, unless it is grounded on the Word of God. A parallel case is this: Jesus asks Peter, "Lovest thou Me?" Then He says, "Feed my Sheep." It is not love to the sheep that will sustain Peter in feeding them. It is the fact that they are Christ's sheep. It is not because the sheep are loveable that His interest in them will continue. It is because Christ is loveable. Likewise, unless you believe that *Israel is God's nation*, your efforts to evangelise among Israel will soon languish, and your patience will be exhausted.—*Adolph Saphir.*

## WORDS OF CHEER.

We are greatly cheered by many encouraging letters which we continue to receive from dear servants and handmaidens of the Lord, including some whose praise is in the gospel throughout all the Churches. We think it well to select extracts from just a few.

A dear fellow-worker at Hampstead writes :—

"Your circular letter is just to hand, and it has rejoiced me; first, in its title, '*Hebrew Christian Testimony to Israel*;' then in the entire dependence on the Living God, which it breathes. God will bless you and your faithful fellow-helper in the glorious work to which you have given yourselves, I am persuaded, spirit, soul, and body. May the anointing which ye have received teach you all things, which from time to time ye ought to do.

I love Israel for their Father's sake, and I desire to be found loving you and them when 'He shall appear whom having not seen we love, in whom though now we see Him not, yet believing, we rejoice, with joy unspeakable and full of glory.' Let me begin to help you by enclosing that which I have at hand, by postal order."

A brother in Ireland writes :—

"My beloved brother in the Lord Jesus.

I thank you for sending me your circular letter, and it is with much pleasure I write to say you have my warm sympathy in your service for our dear Lord and Master. I esteem it a great privilege to send you the enclosed cheque . . . I pray that you may be kept in the Lord's own hands, guided by Himself, and blessed in His service. Accept the expression of my affectionate regard, and believe me yours in our still rejected but soon coming glorious Lord and Master, Jesus Christ."

Another friend writes :—

"It was with real delight I read your letter announcing your present plans for work among the Jews in London. I am sure you will never regret the step taken in such simple reliance upon our great covenant-keeping God and Father. While we can just count upon Him for all things, how very very few there are who step out in this way, content to trust Him alone. Such trust and faith He must delight to honour, so few have proved Him thus. How He satisfies."

A sister in Christ writes :—

"We have read with much interest your 'Open Letter,' and I am circulating it among your friends here. How manifestly the Lord has answered the desire of your heart, after long waiting, and is now going before you, opening up your way, step by step. Surely, they that wait upon Him shall never be disappointed, and not only this, but 'He is able to do exceeding abundantly above all we ask or think.'"

An eminent servant of Christ writes :—

"Dear Brother in the Lord.

I am delighted with your 'Open Letter,' received this morning, and feel sure that you are on the right tack, and sincerely do I wish you God-speed. I send you a cheque as a little commencement, and I shall hope to send more at some future time."

Another note runs thus :—

"Many thanks for your kind note with the receipt for the small contribution it was my joy to give into the hand of Mr. Baron. It was but a trifle, but it was given in true sympathy and earnest prayer that God would bless and own it, to the glory of His great and blessed name, among His own chosen people. Last Sunday evening was to me a feast of fat things, so strengthening and refreshing to my soul. Mr. Baron so beautifully opened up the Word of God and made it so clear, that it was like new wine to my heart."

A French friend writes thus :—

"C'est avec plaisir que j'ai pris connaissance de vos lignes dans le '*Christian*,' de la semaine passée mes moyens pecuniers ne me permettent pas de mettre à votre disposition les sommes que je ne serais que trop heureuse de vous offrir si mes circonstances étaient autres, je puis cependant vous exprimer ma sympathie chrétienne, pour votre œuvre qui j'accompagnerai de mes vœux et mes prières.

"For thus saith Jehovah, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say O, Jehovah save Thy people, the remnant of Israel."

## NOTES

BY DAVID BARON.

Hearken, my beloved brethren, "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom, which he hath promised to them that love Him?" It is a notorious fact that the grace of giving to the Lord is in proportion much more abundantly bestowed on the poor of Christ's flock than on those who have abundance of this world's goods. I would relate the following instances to the glory of God.

Awhile ago, I was addressing a meeting at Walthamstow, consisting chiefly of working men. As I was leaving, a poor man, in his working clothes, came up to me, saying, "God bless you, Sir; I did enjoy God's word to-night, and I would like to make this offering towards your work among the Jews."—pressing a coin into my hand. I thought it was a shilling, and was inclined to remonstrate as to whether it was not beyond his means, but, great was my surprise, when I opened my hand and saw that it was a bright sovereign. I have never been able to thank this dear brother, not knowing his name or address, but in God's book this act of self-sacrifice is surely written.

—○—

Not long ago I was addressing a meeting in a town on the south coast of England. There were present a number of well-to-do people, some of whom expressed their great interest in what they had heard; but the only offering was from a poor girl who was present with her dear blind mother, and she put a shilling into my hand, saying, "God laid Israel on my heart to-night." This same girl, who is now a teacher, sent me £2 a few month's ago, being her savings up to date. I devoted the money to the Rabbi Lichtenstein Fund.

—○—

On the 30th September last, while waiting in an ante-room before ad-

ressing the great missionary meeting in the Queen's Rooms, which generally follows the Glasgow Convention, a dear brother came up to me and heartily shaking me by the hand, said, "I am so glad to meet you in the flesh. You do not know me, I am one of the Congo missionaries of the Baptist Missionary Society. On the banks of the Congo I have often prayed to God to bless your labours among Israel. I can spare this, so please take it, and use it for our Master among the destitute Jews." So saying, he pressed two half sovereigns into my hand.

May God abundantly bless brother Cameron, now again out in Africa, toiling amid darkness and dangers to win some from Congoland for Christ!

—○—

Speaking of Glasgow, it may be an encouragement to some of God's servants if I publish the following note of praise, forwarded to me by my dear friend, W. M. Oatts, Esq., who says, "I send you a request, handed to me last Sunday night. I am sure it will cheer you. I do not know who the writer is." The request is as follows:—

"Please to thank the Lord in prayer for a backslider reclaimed through the preaching of Mr. Baron in this Hall, about three months ago. He preached Christ's atonement so plainly and faithfully, quite irresistible to the hardest heart. Christ's sufferings on the Cross for us is the very essence of the gospel, and more effective to change the heart than all the illustrations of man's wisdom. 'Praise the Lord, oh my soul!'"

—○—

Early in May, if God will, I intend going for a short mission tour in Austria, Hungary, returning to London in the middle of June. I hope to be also a few days with Rabbi Lichtenstein in Budapest. I regret to say that we have had sad news about the dear old Rabbi. He has been ill and in pain for about a fortnight, as the result from a violent blow on the chest which he received from a fanatical Jew while preaching Christ. Alas! poor Israel would still

kill their prophets and stone them which are sent unto them. "Since our Saviour," says the old Rabbi, "endured such hatred and cruelty at the hands of his enemies with such meekness, every member of my body rejoices to suffer in this manner for the truth's sake." Speaking of Jewish hostility to Christ, Rabbi Lichtenstein says, "The thunder of opposition to Christ sounds now more like the grumble of a retreating storm, the herald of a brilliant rainbow, sign of the everlasting covenant."

Mr. Schönberger refers to our Saturday afternoon meetings, which are continued in Brunswick Chapel, Mile End Road. These meetings are the means of reaching many Jews with the gospel who never enter a Mission Hall. Brunswick Chapel has the advantage, as far as position goes, of being situated in the principal East-end thoroughfare. On Saturday afternoons, being their Sabbath, especially if the weather is fine, crowds of Jews and Jewesses leisurely parade up and down. We have special bills each time, announcing the subject, and we go out about an hour before the time giving these bills and inviting people to come in. Sometimes groups of tens and twenties gather around us in the street arguing and often opposing. However, it is always our privilege to testify to them of Christ as the only Saviour. One Saturday afternoon I calculated that I had myself the privilege in this way of testifying for Christ to at least a hundred Jews in the street, apart from those who came into the Hall. Mr. Barnett, and at least one other helper, is doing this kind of work outside nearly the whole time that the meeting lasts, and sometimes while we are preaching inside we hear the sound of discussion and controversy going on without between our brethren and those Jews who cannot be persuaded to come in.

On Sunday evening, April 22nd, I preached a special sermon to Jews and Christians in the Abbey Road Chapel, St. John's Wood. In that district a large number of the better off Jews reside, and by the kind co-operation of the Pastor and Congregation invitations were taken round to every Jewish house in the neighbourhood. The large church was full, but as far as I could see, there were only few Jews and Jewesses present. The result "That Day" will declare. Meanwhile it is ours to sow in faith.

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We have now a convenient room placed at our disposal in the district of Bayswater, which we mean, by God's help, to use for a time as a centre for trying to reach some of the wealthier Jews. For various reasons we would rather not say much about this work at present. Will our friends pray that God will help us and give us an open ear among this class, who, for the most part, are absorbed in the things of this world.

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We are greatly in need of suitable quarters for our London work, as a proper centre of "Hebrew Christian Testimony" to the tens of thousands of Jews, who, in the Providence of God, have been brought to these shores. We need at least two or three rooms where classes for Jewish inquirers and converts could be carried on daily. The rents, especially in parts where some of the better class as well as the poor could be reached, are high, and hitherto we have had no means to justify us in taking the responsibility of hiring a house, even for one year. We have often laid this, as well as all our other needs in earnest prayer before Him whom we seek to glorify in the midst of Israel, and we confidently look to Him whose is the silver and the gold to move the hearts of some of his stewards to supply this need.

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The destitution of hundreds and thousands of poor Jewish refugees in the East-end is perfectly appalling. We cannot and would not go in for indiscriminate temporal relief, and we have resolved not to give a penny at or after our meetings, as we are anxious to get only those who have a longing for the word of God, but, at the same time, there are many cases, especially when visiting their own miserable homes and beholding the wretchedness of their surroundings against whom we cannot close our hearts, and we have to minister to them in temporal as well as in spiritual things. But we try to impress them that whatever we do is in the name of our Lord Jesus Christ, and we are sure that it will not be without fruit to His glory. We shall most gratefully receive and distribute articles of clothing for men, women and children, and if some kind friends would send us parcels of groceries for some of these destitute sons and daughters of Israel, we should indeed be thankful.

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#### DR. ANDREW BONAR.

*“The Bonar Memorial Mission to the Jews in Glasgow.”*

BY DAVID BARON.

“It is something for any minister to have his hand in Jewish work. If you want a blessing put your hand to the Jewish Mission. It will not encumber you or hinder you but it will greatly bless you.” These words may be found in Dr. Bonar’s address printed in the report of the celebration of his ministerial jubilee in the Queen’s Rooms, Glasgow, November 29th, 1888. I well remember that historic meeting, for it was one of the most representative and enthusiastic which it has ever been my privilege to take part in, and it was chiefly in reference to some remarks which I had been enabled to make on that occasion that the above words were spoken. It is now nearly sixteen months since he who spoke these

words, one of the greatest and worthiest among Scotland’s worthies, entered within the veil into the more immediate presence of Him whom he followed so closely and with whom it was his privilege to enjoy so much intimate fellowship on earth, but to myself as to hundreds more who had the benefit of knowing him personally, the recollection of that gentle, holy, prayerful life, and his many inimitably quaint, simple, yet profound sayings, will ever remain one of the most cherished memories of this life’s pilgrimage. My indebtedness to Dr. Bonar will be best expressed if I quote some of my own words from the same printed report of his ministerial jubilee. They formed part of a brief address at the great meeting in the Queen’s Rooms referred to. After reading congratulatory notes from Mrs. Pennefather and J. E. Mathieson, Esq., of Mildmay, by whose request I travelled expressly from London to be present at this meeting, I said, “Personally I feel a deep debt of gratitude to Dr. Andrew Bonar. It has been my great privilege to receive almost fatherly sympathy and affection from him during the two and a half years that it was my privilege to have charge of the Jewish Mission in your city. When I was a student in London, shortly after my conversion, it was by the providence of God that a Scotch friend put into my hands Dr. Bonar’s *Life of McCheyne*. It was one of the first christian books that I read, and it made such an impression on me as I know never will fade as long as I live. It was just the help I needed at the time, and this was long before I had the privilege of seeing Dr. Bonar’s face. The book that followed the one that I have just mentioned was the ‘*Narrative of a Mission to the Jews*’ given me by the same friend, and that book stirred my admiration and love for Dr. Bonar still more, and I had an intense longing to see him, and then in the providence of God,

he brought me here to Glasgow, and it was my great privilege personally to know him." The memory of the Bonars, as far as Scotland is concerned, will ever remain fragrant of the "Blessed Hope of the glorious appearing of our Great God and Saviour Jesus Christ." Miss Majory Bonar, the editor of her father's diary and letters, says in her admirable introduction, "next to the simple truth of the gospel of salvation, through the atoning blood of Christ no truth more influenced the future life of the three brothers, John, Horatius and Andrew, who for many years may be said to have been the representatives in Scotland of those who waited for the Lord's appearing." That Dr. Andrew Bonar regarded this great truth as of the utmost practical value and as a great power to influence the life and conduct of believers may be seen from one of his notes to me, dated Glasgow, September 28th, 1886. It accompanied a note of introduction to a well-known and much respected labourer among the Jews on the continent. Dr. Bonar says, "I enclose the introduction to Mr.—. He is a devoted labourer for Israel and heartily loves the scriptures and Him of whom they tell, but he insists too much on his own ways of carrying on work and is apt to be somewhat hard on his brethren. . . . It has often struck me about Mr.— that his tone would be wonderfully softened if he only welcomed the Pre-millennial coming of the Lord, but this he does not see." From his love of the Lord's appearing and a thorough grasp of the yet future purpose of God in that people, as revealed in the scripture of truth, sprang his great interest and love for the Jews, and the steadiness and intensity of that love may be seen from an entry in his journal under the date August 8th, 1850. After referring to the death of Hewitson and of the consciousness there was in him of the realised presence of God, he goes on, "Felt great sorrow

at not having prayed for the Jews or spoken for them in public to-day." It reminds us of the "great heaviness and continual sorrow" which was in the heart of the apostle Paul for his brethren, his kinsman according to the flesh. May God pour out such a spirit of prayerfulness, on behalf of poor scattered Israel, on all His servants and handmaidens, for then indeed would we see a shaking among the dry bones.

It was most appropriate therefore that after the death of this man of God, the Glasgow United Evangelistic Association should resolve to carry on for the future, as a branch of their own work, a "Bonar Memorial Mission to the Jews." It was perhaps natural also that the Directors of the Association should invite me to assist them to inaugurate that mission, for apart from my love and true veneration of the memory of Dr. Bonar, it has been my privilege to begin work among the Jews in Glasgow thirteen years ago, and before there was any home work done among the Jews in Scotland at all. I was invited to come for three months, but considering the claims of our new work, of "Hebrew Christian Testimony to Israel" in London, begun at the same time, I found it impossible to be absent just then for so long, and offered to come for six weeks, and bring Mr. Henry Barnett with me, to which the friends kindly consented. Mr. Barnett also remained six weeks after my return to London (till March 1st).

To show what the beginnings of that work were, I reproduce a few fragments from daily notes in my diary. But it is perhaps right that I should state that all the expenses of this work, and Mr. Barnett's and my own visit to Glasgow, were most generously met by the Committee of the "Bonar Memorial Mission to the Jews."

EXTRACTS FROM MY  
JOURNAL.

December 17th—We were enabled to do a good deal of visiting to-day. In one Close, in Main Street, we found three Jewish families. In two houses where we found several Jews and Jewesses assembled, we had faithful, interesting conversations, and gave earnest testimony for Christ. One Jew said, "You may be right, but we have each our own way." "Yes," I said, "We all like sheep have gone astray, we have turned each to our own way." "You think," said the man, "that your way is the best, but our way seems right to us." I quoted Prov. xiv. 12, to shew that the end of our own ways are the ways of death. In another house in Main Street, the Jews and Jewesses stood and listened attentively to us for some time. They seemed well disposed and respectful, but very ignorant. In one house there was an interesting young Jewess and an old Jew, with whom we conversed quite a long time. Mrs. A. asked many intelligent questions and manifested a hopeful spirit. We found her on entering, working a machine, and rocking with the other foot a cradle in which lay her baby, but she insisted on our taking the only two chairs in the room, she herself sitting on the cradle while we conversed. We also spoke to about fourteen Jews in the street. There seems a good deal of curiosity, but, alas! very little of the real spirit of enquiry. Oh, for the Spirit to come from the four winds and breathe upon these slain dry bones that they may live!

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8th.—At 3.30 to-day the inauguration meeting of "the Bonar Memorial Mission to the Jews" in Glasgow took place. Dr. Elder Cumming presided, and spoke kindly of my past work in this City, as also did Mr. James S. Napier and Mr. J. R. Miller. Although it was a very stormy day (while we were assembled

there was thunder and lightning) a large company assembled to join in praise and prayer for the Mission in Glasgow. Among those present were Dr. Wells the Convener of the Free Church Jewish Committee; the Rev. Mr. Low and several other ministers. There was a good spirit of prayer.

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9th.—We had interesting conversations with several Jews. One respectable man named Barnett boasted that Judaism was the oldest and therefore the truest religion, although he admitted that Christianity has some truth in it. I told him that it is quite true that Judaism is the oldset religion, but *what* Judaism? Certainly not that of the *modern* Jews, for that was invented by the Rabbis, and was quite different from the Judaism of Abraham, which had an *altar* for its Chief Centre; and quite different also from the Judaism of Moses, who taught Israel that "it was the *blood* that maketh atonement for the soul." We had our first meeting for Jews at the Hall this afternoon. About eighteen Jewish men came and listened attentively throughout. I spoke from Hebrews, i., 1, "God hath spoken."

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10th, Sunday.—I commenced this evening a series of six Sunday Evening Bible Lectures to Jews and Christians at the Hall, Carlton Place. The storm prevented many from attending, but we had a good time. My subject this evening was, "A prophetic outline of Jewish history." Most of those present were Jews. As I was walking back I met in Jamaica Street a crowd, and coming closer I found it was a large party of Jewish emigrants being marched from the station to the Allan Line lodging house, where they are to remain till next Friday, when they embark for America. They come from Hamburg to Leith, then by train to Glasgow. It was a pathetic sight to see about fifty Jews and Jewesses with small children and bundles walking through

the street in the storm and rain. This is how my poor people in God's providence, and in fulfilment of His Word, are being tossed about among the nations, made to wander through the streets of the world until they shall finally find rest in God, and then in the still promised land of their fathers.

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11th.—We tried to get at the Jewish emigrants, but to our sorrow and disappointment we found on calling at the Allan Line lodging house, Maxwellton Place, that the house-keeper had orders not to admit any missionaries. About eight or nine gathered round us on the stairs outside to whom we spoke about Christ, and gave gospels. They promised to come to the Hall this evening but although we waited about two hours none of them came. Two resident Jews visited us this evening, and we also had the privilege to testify to a good many Jews in the streets about Christ.

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14th.—Two of the emigrants came to the Hall this morning, and took away with them tracts and portions of the New Testament for themselves and companions. With one man, named A. and his wife we spent a long time in earnest conversation. They would have kept us there all day, so full were they of disputings. They are full of questions, but, oh! that the Spirit would fall upon them so that they may ask the all important question. "What must I do to be saved." One Jew said, "It is madness, it is madness, No Jew, except a Klippe (evil spirit) enters into him, can say that Jesus is Lord."

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In one close (12, Crown Street), we found about twelve Jewish families, some living in awful destitution. In several of the "houses" consisting of one room, in which there were usually two families, we had long and earnest conversations. To record these and the various arguments

would be impossible, but I must put down the sentiments expressed by one, an old Talmudical Jew, as it illustrates the depraving influence of the Talmud and shows how utterly opposed it is to the spirit of the truth of God. "Do not speak to us of Jews," he said, "of hell or a judgment to come. There is no future judgment for Jews. The Holy One (blessed be He!) asked Abraham which he would rather choose for his posterity, Goluth (captivity) in this life, or Gehenna (hell) in the life to come, and Abraham chose rather captivity. That is why the Jews have been so long banished from their own land and oppressed. But by their sufferings in this life they procure for themselves the certain hope of life to come. Therefore it is written that our father Abraham sits before the entrance of Gehenna to see that no circumcised Jew is taken there, and again it is written, 'All Israel have a portion in the life to come, as it is said 'Thy people shall be all righteous, they shall inherit the land for ever,'" etc. Thus poor Israel has made the Word of God of none effect by their traditions. In the course of conversation with the same old man, I quoted Isaiah, i., 4, "Ah sinful nation, a people laden with iniquity," etc., but he interrupted me by saying, "Take care that the same punishment does not fall on you as came on Isaiah for using such language of the Holy People. Isaiah spoke in this way of the Jews when he was in a temper and the Holy One (blessed be He!) was highly displeased with him, therefore he gave him such a terrible vision in the 6th chapter, and as a punishment his tongue was cut, and finally he was sawn asunder by Manasseh." (Another Midrash says that the transaction recorded in the 6th chapter of the live coal from off the altar touching the prophet's lips, came as a punishment upon the prophet for calling Israel a sinful nation in chapter I). How awfully solemn and true of Talmudism are



the words of our Saviour, "If the light that is in thee be darkness, how great is that darkness!"

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15th.—We visited this morning a Jew, a Mr. R., in Stockwell Street., He is a man to whom I had often spoken about the Lord Jesus, ten or eleven years ago, but although he knows the truth in his head, there is no sign that it has laid hold on his heart. We spoke very faithfully to him warning him of his danger. His wife is a great bigot. She has two pretty children, and was dressing a little girl of about six. I said to her what a difference it would make if she had the love of Christ in her heart, and could bring these dear children up in His knowledge and fear. She got into a temper and putting her hand on the child's head, she said; "I would a hundred times rather bury her and see her in hell, than that she should ever believe in that crucified Christ of yours." Father forgive them, they know not what they say or do.

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16th.—When I arrived at the Bonar Memorial Gospel Hall, about 2.30 p.m., a scene of noise and confusion greeted me. Fifteen or sixteen very excited Jews, among them two of the Talmudical Rabbis, from the south side, were howling and shouting every imaginable blasphemy and insult around Mr. Barnett, who was in their centre. No sooner did they see me than they left Mr. Barnett, and gathered around me. I tried to calm them, and begged them to sit down quietly and listen, and if after hearing us they had any reasonable question to put, I would endeavour to answer them, but the Rabbis, who were the ring leaders in this scene of disturbance, demanded that I should promise that no hymn should be sung and no prayer offered in the name of Christ, and that I should speak a little and they a little, *i.e.*, that we should turn the meeting into a debate. I refused to yield to them,

being for one thing anxious to impress them with the fact that we mean to be masters in our own hall, and do that which we think right in the sight of God. On announcing to them my determination, they became more noisy and blasphemous than before, and declared their intention not to allow me to speak. At last I requested Miss Bonar who was present to start playing a hymn on the organ, at which ten or twelve of them, including the Rabbis, started a yell of execration and left the room. Only ten or twelve Jews remained to the meeting but they were very quiet and attentive while I spoke from Hebrews i., 3, "Who being the brightness of His glory, etc."

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#### A NIGHT SCHOOL.

18th.—This evening we commenced a Night School for Jewish young men, with a view to teach them English and seek to win them for Christ. Eight came and were formed into a class by Mr. Finney who has kindly given himself to this work.

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22nd.—My hands have been rather full this last two or three days, poor Mr. Barnett being ill with the influenza, which is again in fashion in Glasgow. I visited a number of cases to-day on the south side, and then was in time at the hall in the evening for the night school, at which there were present twenty-two Jews. After the hour's lesson I gave them a gospel address. There is certainly no lack of opportunity to preach Christ's gospel to Jews, but oh! that the work may be done in the power of the Spirit of God. The destitution among the poorer class of Russian Jews on the south side is very appalling.

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23rd.—The meeting this afternoon at the Bonar Memorial Mission Hall for Jews will long linger in my memory. In all my experiences I have never witnessed such a scene

before in a Mission Hall. I arrived at 4, Carlton Place, at 2.30, and found a group of twelve or fourteen Jews assembled outside, among them the man F——, who was Rabbi in Dundee, and the Shochet D—— with his two sons. They demanded to know if I meant to preach or simply debate with them certain questions which they would propose, I said, "I mean to give an address, and afterwards I would be prepared to answer any reasonable question. They threatened not to come up or allow any Jew to go up to the hall unless I promised not to preach, but only to argue with them, and, especially, they insisted I should not open the meeting in the name of Christ. I told them that if they stayed away and hindered others from coming the responsibility would lie with them, but that if they came up they must clearly understand that the purpose of our meeting is to preach the gospel of Christ to those who like to listen. I went up to the hall, and, after a few minutes, in rushed about twenty infuriated Jews, led on by their poor blind leader of the blind. For some time confusion and disorder prevailed, some shouting insults and blasphemies, and some frantically gesticulating in rather a threatening manner. I went on to the platform and announced that I would not commence the meeting until they were ready to sit down quietly and listen, and that I would wait even though they went on in this way for hours.

The hubbub became all the greater, for my quiet attitude seemed to provoke them all the more. By this time there were between thirty and forty Jews in the room. At last they got tired and sat down, but still I refused to commence the meeting until they promised to listen quietly till my address was at an end. Then they began to taunt me that I was afraid to preach before such a learned company as they were, and that I was only prepared to preach to

ignorant people like myself. I took no notice and sat quietly waiting, although it was already an hour after the time announced for the meeting to commence. At last, some of them proposed a compromise. They would listen quietly to my address if only I would not commence with prayers in the name of Jesus, for that is most terrible for Jews to have to listen to. I told them that if I commenced the meeting at all, I would do so with prayer in the name of Christ, whereupon another scene of confusion and disorder followed, lasting about a quarter-of-an hour, there being this time divisions among themselves, some shouting one thing and some another. At last a happy idea struck one, and the cry rose; "Brüder, if he prays in his way, we will pray in our way"! I told them that I had no objection to this proposal, and that they might pray first, and there followed a scene which I had never before witnessed in a Mission Hall. About thirty-five Jews stood up and turning towards the east, with their hats on, went through the regular Mincha (evening service), led by one of the Rabbis, some shouting the responses and swaying the more zealously because of the strange surroundings. To Mr. Bell, a lady, and myself, the only three Christians present, Mr. Barnett being still ill of influenza, it was a sight at once pathetic and ludicrous.

When they had finished they sat down quietly, and then I rose and prayed earnestly to God for a blessing on those present, although they opposed themselves, and for help in preaching His truth. When I began to pray the two Rabbis went outside the door, now and then putting in their heads to see if it were over. My address, was on the words, "Christ is the end of the law for righteousness to every one that believeth" (a text, which is painted in large gilded Hebrew letters outside the Bonar Memorial Gospel Hall), and the Lord greatly helped me to

speaking from it in a manner which much impressed them. They seemed, for a time at any rate, confounded by their own Scriptures, and, when the meeting broke up, although I was utterly exhausted, for on such occasions I understand something of what Paul meant when he spoke of fighting with wild beasts at Ephesus, I was yet able to praise God for the privilege of bearing witness for Him and of suffering for *His* great Name's sake. The following Saturday afternoon Satan seemed greatly enraged, and mustered all the forces of opposition which he could possibly gather. I append an account from the pen of Mrs. Baron, who was an eye witness of the proceedings.



## OPPOSITION AND BLASPHEMY,

BY MRS. D. BARON.

We arrived at the Bonar Memorial Hall some half-hour before the meeting should commence. A few Jews were already there, among them one whose demeanour was most insolent, a middle-aged man with dark hair, a pale face, dishevelled and unclean-looking, but that which struck me most of all was the impress of godlessness plainly written on his brow. During the course of that afternoon, I saw the same thing most unmistakeably on another face—that of a young fair man. Both alike were bigots, both alike godless. Many and many a time have I seen Jewish fanatics, ignorant, boastful, bitter and blasphemous, but never have I seen faces so empty of God as these. I was astonished to learn that the elder man was a Rabbi from the South Side. Poor people, who have such a shepherd! He was already railing when we arrived, and of course made my husband the butt of his insults from the time of our coming. At length the room was pretty well filled and the meeting commenced. All went quietly

to a certain point. Mr. Barnett read the Scripture portion in Hebrew, but as soon as the address should commence, hubbub, uproar and confusion reigned. They shouted one thing, then another, protested that they should speak as well as Mr. Baron. Anything to disturb and hinder the meeting continuing; insults, slanders, libels on my husband and missionaries in general, blasphemous remarks, taunts. Everything personal my husband waived altogether, but promised to answer any reasonable question resulting from the address, when it should be over. This was, however, not according to their wish, which was to prevent any address being heard at all. It was a scene of lawlessness and confusion, bitter and determined hatred, and a will, which happily lacked the power, to go to yet greater length than violence of words and gestures. I was not surprised when it was said to me, by friends present, that it was incredible such a scene should be possible in Scotland, and that certain passages in the Acts of the Apostles, where the Jews gnashed on Stephen with their teeth, and "Spake against those things which were spoken by Paul, contradicting and blaspheming," and other scenes of tumultuous opposition to the reasoning of the Apostles, would be vivid and full of reality, as having been seen by themselves, from that time. But there were, notwithstanding, many present who, though too timid and awed by the fact that a Rabbi and a son of a Rabbi were the ringleaders to oppose, really wished to hear. I remember well one man about the middle of the hall, wearing a red neckcloth, who was much annoyed at the disturbance, and again and again tried to get quiet, when the Rabbi would for a few moments repress the young man, the principal disturber, obliging him to sit, and keeping his hand upon him. But the respite was not worth

calling such, for there were others in the league of evil, whose tongues must have play, indeed the babel was general, the room seemed full of mad struggling people and the din was fearful. I can only attempt to describe that which occurred nearest to me. After a time the Rabbi took himself off, and the young man, possibly having exhausted his voice by screaming and bawling for so long, presently got up and called to all the Jews to "Come away!" He then stationed himself at the door, and a number of them like frightened sheep followed his bidding and were forcibly expelled the room; others unwilling, were dragged forward, pushed from the room, and, as we afterwards heard, almost thrown down the stairs to the entrance of the Close. In this way they cleared the room of all but some eight or ten whom they could not influence to go. One young man I watched with interest as the room was scoured by the ejectors. With great care he watched his opportunity, and very cleverly contrived to hide himself behind a curtain, sometimes used to screen off a part of the hall. With the few who were left, we had a quiet profitable time. I have since seen in the "*Jewish Chronicle*" that great commendation is bestowed on

this laudable, systematic opposition to the Conversionists, both for its spirit and conduct. How much more to the purpose are the words of Him whom they despise, who is, nevertheless, God's Anointed King of Israel: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." But in spite of all opposition, the little flock who shall call Jesus Lord, are being gathered out from among Jews as well as Gentiles, in Glasgow as elsewhere, and in the midst of that which might discourage, had we no sure Word of God to rely on, there were proofs of the working of the Holy Spirit. Several were interested in the truth proclaimed to them, and in particular one, who was taunted and threatened by Jews shaking their fists in his face, but who quietly and steadfastly spoke out his belief that Jesus was the Messiah and his Saviour, and able to keep him, whatever he might have to bear, though deserted and cast out by his friends. The God of Israel greatly bless the future of this work among the scattered people living in Glasgow!

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### "ALL ISRAEL," by ADOLPH SAPHIR.

And when it says "*all Israel*," it is in contradistinction to what the Apostle had been speaking of in this chapter. There is a remnant, he says, according to the election of grace - Israelites, who believed the Gospel. "*Blindness in part* hath happened to Israel," referring to that portion of the nation which had rejected Jesus. But when the appointed time comes, it will not be a minority of Israel, nor will it be a majority of Israel; but it will be "*all Israel*"—the whole nation—the nation as a totality. This nation of Israel we notice throughout its history acts together as one man. So we read that when Moses came to Egypt, all Israel believed in him. And when Samuel preached, all Israel repented in Mizpeh. And frequently we read that all Israel rejoiced together before the Lord. And, alas! we read that the whole people said "Crucify Him! Crucify Him!" This mysterious nation - "*All Israel shall be saved.*" This is said of no other nation. Neither is it said of any other nation that they will be a nation for ever, so long as the sun and moon and stars endure, and as long as there is the succession of winter and summer, of seed time and harvest. But in the Prophet Jeremiah, the Lord has told us that if these ordinances fail, then also shall Israel cease to be a nation for ever.\* Only of Israel is it said that Jesus died for them as a nation,† "and not for that nation only, but that He might gather together all the children of God in one." Oh! what a wonderful, what a mysterious nation it is! They shall be saved.

\* Jer. xxxi. 35, 37,

† John xi. 51, 53,

## AMONG THE JEWS IN WHITECHAPEL.

By MR. HENRY BARNETT.

On the 1st of August our work in Sidney Street Hall began. This Hall has been kindly lent for my Jewish work by the body of Christians who worship there. We thought it would be very helpful to the Jews if they were asked to attend all the existing meetings, the worship and Gospel meetings on Sunday, and the Bible readings and prayer meetings on the week evenings. We hoped they would learn how to behave at a meeting, as the Jews generally are very restless in a mission hall, as they are in synagogue. I remember that I was myself much impressed in my early days by the restfulness of the worship in church. I also hoped that they would leave off hanging about, and learn to disperse quietly, like the rest, at the close of the service. To a certain extent it has proved helpful, only that very few attended these services.

On Saturdays we started an extra meeting, exclusively for Jews. Several converted Jews, out of gratitude for blessing received, volunteered to help in the work, some come occasionally, and Mr. Finkelstein has given all his spare time on week-days, Saturdays and Sundays; distributing bills and helping in the meetings. God has been truly with us as we were seeking to follow His leadings, and we felt in our hearts that the convictions of the hearers were deepened, and faith in the Lord Jesus strengthened.

In addition to the indoor meetings, we have also open-air preaching. There is an enormous Jewish population, who, for various reasons, will never enter a mission hall. These can only be reached by open-air work. Every Sunday, before evening service, and at its close, we have taken our post in different corners of our district, and for an hour one and another have given faithful testimony of the love of God in giving His beloved Son. The Hebrew text has

been read, and numbers of Jews are attracted by the sound of their own language being spoken. Many times we get stones thrown at us, but the Lord gives us boldness. I have observed that the greatest persecutors sometimes become attentive hearers, and enemies have become friends. Occasionally, two or three out of the crowd have followed us into the Hall. Now and again, some pass by who are holding office in the synagogue, and as they pass they nod scornfully that a Jew should proclaim the name of the Lord Jesus. But we have seen them restlessly going and returning to catch some word uttered about His blessed Person. This is a most delightful part of our work, for in this way we know that numbers of Jews are reached who never enter a mission hall. We also carry on a most aggressive work in visitation. I visit nearly all who come to the Hall, and my wife visits literally from house to house, and from door to door: her work is most difficult, and could never be done by a Jewish missionary.

I have issued a Jewish Almanac with Scripture texts for every day, for the present Jewish year, and had 10,000 of them printed. These have been distributed in all large Jewish centres of England. Numbers have also been sent to America, Brazil, South Africa, Hungary, Constantinople and Sweden. In London, by personal visitation, we have distributed about eighty a day.

As to our needs, we earnestly and unceasingly pray that God's faithfulness may teach us to lean hard upon Him, and keep us from adopting means of which He could not approve. The work has now gone on for nine months, and with gratitude of soul we can raise our Ebenezer and say "Hitherto, hath the Lord helped us."

P.S. Our brother, Mr. Barnett, gives nearly the whole of his time to our work, but he takes no salary, preferring to trust in the Lord to supply the needs of himself and family. We shall be thankful to hand over to him any free-will offerings which may be entrusted to us for this purpose. D.B.

## THE BLIND MUSICIAN.

BY REV. DR. A. N. SOMERVILLE.

Some time ago, while at St. Petersburg I happened to visit a gallery of sculpture and painting. I was arrested by one exquisite piece of art. It was the representation in snow-white marble of a young man of faultless form and most engaging expression. He was in full court dress, and had a violin under his left arm. He was obviously a musician, and was hurrying to some place of entertainment, probably in the Imperial Palace. But though the eyeballs of the young man were beautifully chiselled, he was evidently blind. In his right hand he grasped the fragment of a slender staff with which he had been feeling his way, but it had by some accident snapped near its upper extremity, probably by his tripping in haste. The longer portion of the staff had fallen and lay at a little distance behind him, but which from his blindness he failed to perceive. The musician was standing helplessly with the upper part of the cane in his hand. The sculptor's genius was evinced by the consternation and confusion depicted in the attitude and features of the musician, who, having suddenly lost his staff of guidance was plainly afraid lest he should mistake his way, stumble down a staircase, or fall into the river, which was silently flowing past the palatial residences. He could not go back, he could not go forward, but stood the very picture in marble of irresolution and dismay.

What a sad thing for us not to know whither we are going, or what is to become of us, and to find ourselves on the brink of eternity for which we have made no provision. In the marble of the sculptor the broken staff, which might still have guided the hapless youth to grope his way, was lying behind him, and had he turned and stooped, was quite within reach, but his blindness kept him in ignorance of where it was. The figure of that perplexed young man aptly suggests the condition of unhappy Israel to-day, who indeed with unrivalled ability to charm the world with music fitted to cheer the human heart, and through the Old Testament Scriptures even to save the soul, has been stricken with blindness, has lost the rod of guidance, is unable to find his way, and is wandering helplessly, unconscious of the one sure refuge for the heart-stricken, who is yet so near at hand.

Eighteen centuries and a half have constituted a long and weary period of sorrow. Shall we who have found the rod of the Gospel, which has guided our feet into the way of peace, not have compassion on our hapless Jewish brethren, and help them to find that rod, the true value of which they have lost, and respond to the call which is made, to contribute as the Lord may enable us, for the alleviation of the spiritual necessities of our brethren, the children of Abraham ?

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THE  
**Scattered Nation.**

OCCASIONAL RECORD OF THE

**Hebrew Christian Testimony to Israel.**

EDITED BY DAVID BARON.



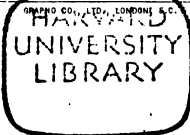
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**PRICE TWOPENCE.**

LONDON: MORGAN AND SCOTT,  
12, PATERNOSTER BUILDINGS;

OR,  
"HEBREW CHRISTIAN TESTIMONY TO ISRAEL,"  
23, GROVE ROAD, HIGHGATE ROAD, N.W.



—→— **DAVID BARON AND C. A. SCHÖNBERGER,** ←—→  
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They may also be sent to the Publishers of "The Christian," 12, Paternoster Buildings, E.C.,; or to the Bankers, Parr's Banking Company, 77, Lombard Street, E.C., with instructions that it be put to the Account of "Hebrew Christian Testimony to Israel."

This Mission to Israel is under the direction of DAVID BARON and the REV. C. A. SCHÖNBERGER, who for many years have been engaged in Mission Work among the Jews in different parts of the world, and are now devoting their time in the same work of preaching the Gospel to the people still "beloved for the father's sakes." They are assisted by other Hebrew Christians, who give proof that they are called of God to this peculiar work.

### ITS AIM IS

As the Lord shall enable and supply the means, to bear witness for Christ 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."

### ITS HEAD-QUARTERS

are in London, where we are endeavouring by means of private visitations, by special public lectures on the Messiahship of Christ, and through the post, to bring the Gospel of our Saviour to bear on the better class Jews in the City and West of London. In the East-End, among the masses of the poor, we have temporarily hired the Brunswick, formerly Zion Chapel, in the Mile End Road, where meetings are held on the Jewish Sabbath. Many families are visited in their homes, and hundreds are spoken with in the streets. At intervals we visit other towns in the United Kingdom where Jews are to be found, but our hearts are chiefly set on the masses of "The Scattered Nation" in Central and Eastern Europe, and, God enabling us, we shall as before make Missionary journeys abroad.

### ITS CHARACTER

is thoroughly unsectarian. All who are loyal to the Bible as the Word of God; all who, in these days of failure and declension, cling to the grand old Protestant evangelical doctrines: all who out of a pure heart and in sincerity call Jesus Lord, and seek to do the will of our Father in heaven, are our brothers and sisters. We know of only one Church, "the general assembly of the first-born ones enrolled in the heavens;" and in the great work of evangelising Israel in these "latter days," we wish to co-operate with all who abide by the foundation truths of our most holy faith.

### THE WORKERS AND WORK

depend entirely on the freewill offerings of the Lord's people. No one is personally appealed to for money, and any artifice and worldly means for raising funds are avoided, as being unworthy of the cause of our great Master, Jesus Christ. We have resolved to trust only in the living and ever-blessed God, Whose is the silver and the gold, and in Whose hands are the hearts of His own dear children, to incline and dispose them to do that which is well pleasing in His sight.

### ALL CONTRIBUTIONS

to the Mission are acknowledged by an official numbered receipt; excepting gifts for personal use, when accompanied by special request that they be so applied, in which case they will be acknowledged by note privately.

### THE ACCOUNTS

will be duly audited at proper intervals, and the statement sent to all contributors.

DAVID BARON.  
C. A. SCHÖNBERGER.



# THE SCATTERED NATION:

AN OCCASIONAL RECORD OF THE

Hebrew Christian Testimony to Israel.

No. 2.

OCTOBER, 1894.

## The Real Romance of Jewish Mission Work.

BY REV. C. A. SCHÖNBERGER.



ONE of the sayings of the Jewish fathers is: "Say little and do much." This is certainly a wise, Spirit-taught maxim, and nowhere more applicable than to mission work, especially among the Jews. "Say little and do much." If this were the rule among the labourers for Christ among the Jews, it would be better with this mission in every way. How often have Jews said to the missionary, I will enter into conversation with you about the claims of Christ, but only on one condition, that you do not report our interview? I, for one, always found greater difficulty in reporting than in working. In the work, you endeavour to preach Christ, to teach souls and impress them with the glory and saving power of the Gospel, a task which leaves little room for any other consideration but to be made instrumental in leading souls to Christ and to promote His Kingdom. A blessed task, in spite of all in your way, in spite of all disappointments and failures. In reporting about one's doings, you can scarcely avoid the consideration how it will affect the public, and meet the tastes and expectations of those for whom you write. Now-a-days, where there is so much of the sensational afloat, the Jewish missionary has a peculiar, difficult position, especially when he sits down to write about the work and report his experience.

But there is nothing so romantic as that which is real, and nothing more ideal than facts. And in the mission to the Jews you have to do with facts of a most real kind, *i.e.*, with Jews brought up in fierce opposition to Christ, and nurtured in a system opposed to the Gospel; with people who do not feel or know the need of a Saviour, who died for them, and will resist to the utmost the acknowledgement of their lost position as sinners. Is there anything romantic or ideal in dealing with such people? Yes, there is; for what is more ideal than to believe, in spite of surrounding unbelief? To believe that the Gospel is the power of God unto Salvation to everyone that believeth, *and to the Jew first*, the latter still holding as true as when the inspired apostle wrote those words. And what is more romantic than to trust and act upon such words, not despairing of the stubborn Jews, in spite of their inveterate unbelief? Thus I am going to tell you what is real, and relate some facts of our mission.

We have worked for the last six months in the East-end of London, holding every Saturday afternoon mission meetings in a spacious schoolroom in Mile End Road. Strenuous efforts were made by us to draw, if possible, such Jews as were hitherto not used to enter a mission hall. What were our experiences? Did they answer our solicitous invitations? Were our expectations in a measure realised? My answer is: From the beginning of March till the hot season came on, the audiences, though varying, were, on the whole, very satisfactory

True, the numbers were not so great as we naturally might have wished, never exceeding sixty at a time; but, whether sixty or only ten, the Gospel was faithfully preached, the truth as it is in Jesus pressed with all force on the minds and hearts of those present. The meetings were throughout orderly, and scarcely any interruptions or disturbances were experienced. Bearing in mind that our mission is a new beginning on new lines, and that no artificial, still less objectionable means were used to draw people, it is a matter for praise and thanksgiving for what we were enabled to do.

There are now-a-days so many who deprecate all preaching, numberless church-goers for whom the sermon cannot be short enough; the Jews at our meetings were willing to listen to addresses of considerable length, and often to two addresses at a time, as we both, I and Brother Baron, used to speak to them from Sabbath to Sabbath. Various were the topics introduced by us for their instruction and edification, drawn either from the Old or New Testament and handled in a way to meet all their objections, remove traditional prejudices, and depict Christ before their eyes.

Now, Christian reader, stop for a moment and reflect. There is nothing fantastic in my statement, nothing sensational in what I stated about these meetings. And yet how much life and energy was spent, how much faith and perseverance was exercised in holding them! You should have seen the earnestness of the missionaries and their devotion in pleading for Christ with Jews brought up in opposition to Him, used to despise His Gospel! You should have witnessed the eagerness of many of the audience to have some personal dealings with the missionary, to ask questions, to speak any doubts and perplexities! Well, we have sown the seed, sown it broadcast inside the Hall, through addresses and personal discussions, and outside among those who passed and could not be persuaded to enter and listen more fully.

It is a most arduous task to evangelise the Jews, be sure of that, and one for which you require implicit faith and trust in the living God and His Word; the assurance of Christ's favour and of His power to save the lost, also the lost sheep of the house of Israel.

Because we ourselves have been saved by grace, and, in spite of ourselves, been found by the Good Shepherd, we believe in the all-sufficiency of His grace for all, and in the power of His love over the most hardened Jerusalem-sinner, and that our Lord will accomplish all His purposes with Israel. Meanwhile, we raise our testimony of Him to Israel, to as many as will hear us, and unfurl the flag of Salvation in Jesus, in Jesus only, before their eyes—thus striving to win our Jewish brethren to receive Jesus and His Gospel. I do not know anything more truly romantic and ideal, and yet real! Can it be in vain? Will it remain without fruit? Nothing is done in vain that is done in, and for, Christ, and we are assured that the Word of God does not return void, but accomplishes that whereto it is sent. We work in faith, we sow in faith.

In the first number of this Occasional, I wrote something about the peculiarity of the work in London, that it is more the humbler and poorer class of Jews the mission has to deal with, and that we find so many of them poverty-stricken and in great misery. Dear reader, I will tell you a secret, take it to heart and ponder over it: there are so many poor Jews in London who look to the missionary for assistance, and test our care and love for their souls by telling us their domestic troubles with a view to receiving help from us *as being Christ's ambassadors*. It is a most difficult task. Among such people our ministry must of necessity be often a double one—by mouth and by hand. Guard yourself as much as you like against abuse, shut your hand against unworthy ones, but what are we to do with those who, by the preaching of the Word, are drawn to

Christ, but are needy and often destitute? Are we to shut our hearts against them? Our Divine Lord and Master had compassion on the people when on earth, and ministered also to their bodily needs; and it is He, Who, in, and through us, His servants, would still manifest the same compassion towards the poor and needy. Oh! I assure you, it is at times very hard for us to refuse the help asked from us by Jews for Christ's sake. We would appeal to some of the Lord's people, blessed with this world's goods, to put us in a position to lend a helping hand to such struggling ones by whom we see ourselves surrounded, and find when visiting.

We are so taunted in the Jewish Press, and by leading members of the Jewish community—that it is only the poor and indigent who will attend our mission meetings and receive us in their homes—that the so-called better and more independent class of Jews, shun our mission halls, and keep altogether aloof from us. We partly admit the fact, but this very taunt reminds one that we are also in this treading in the footsteps of Christ, concerning whom the Pharisees said: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But the people, who knoweth not the law, are cursed." But though they try hard to keep aloof from us, and shun in their pride our meetings, we, nevertheless, try hard to get at them, and reach them too with the message of their rightful King and Messiah. The Englishman's house is his castle, and if the rich Jews' houses are like fortresses, doubly barred and fortified against the "intruding" missionary, there is Her Majesty's Post, which finds a ready opening everywhere.

We have, of late, used the Post for reaching the more independent class of Jews, all over London. We have prepared and printed a suitable "Open Letter to the Jews," in which we, as the representatives of "The Hebrew Christian Testimony to Israel," bring before them the claims of Christ, and the reasons why we, *as Jews*, not only believe on Him, but devote our life in the service of His Gospel.

We would call upon the readers of this paper to pray with us that this "Mission by Post" may be blessed by the Lord for the rousing and conversion of many souls among our Jewish brethren, and for the removal of barriers between them and us. For though much has been done in many ways, and by various means and agencies to spread the knowledge of the Gospel, and a true conception of Christianity among the Jews, near and far, their prejudices are still great and hard to grapple with.

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## Notes.

BY DAVID BARON.

**S**OME of our friends, on receiving the first number of "The Scattered Nation," evidently thought that we were going to bring it out monthly, and have sent annual subscriptions accordingly. I would like to state that for the present, at any rate, this is not our intention, for two reasons. First, there is the matter of expense, which, I assure you, dear friends, is no small item. It would require a very large number of subscribers to keep even so modest a paper going monthly, and, secondly, even much more precious than money is time; and both Mr. Schönberger and myself earnestly pray to be kept from being diverted too much from the task to which, by God's grace, we have devoted our lives, namely, that of reaching as many Jews as possible, in this and other lands, with the gospel of God's infinite grace and love to men.

OUR friends will therefore kindly note that "The Scattered Nation" remains, for the present, merely an "Occasional Record of the Hebrew Christian Testimony to Israel."

THE greater part of the present issue is taken up with my journal of most interesting missionary experiences in Austria-Hungary, in May and June last.

ABOUT December or January, we shall (D.V.) publish the list of the Freewill offerings sent to us since the beginning, together with the Hon. Treasurer's statement and audited accounts.

We have been asked more than once about the truth of certain startling statements published in reference to the Jews and Palestine, in one or two Prophetic papers, such, for instance, as that the different parts of the Temple are now being secretly prepared in certain towns of Europe, and kept ready to be put together any day on Mount Moriah, and many etceteras of a similar purport. Of course they are not true, and we would most earnestly appeal to those concerned whose intentions are no doubt good, but whose information is doubtful, to abstain from giving currency to highly sensational or exaggerated stories about the Jews and Palestine to gratify the impatient desire to see the fulfilment of Prophecy. There is sufficient in the majestic march of events in these days, brought on by God's providence, to indicate the probable nearness of the restoration of Israel and the glorious appearing of our great God and Saviour Jesus Christ, but very much that is just now said and written on this subject is sadly out of keeping with truth and the dignified style of Scripture, and can end only in turning away sober-minded men in disgust from the whole question.

"WHAT are you doing to reach the better class Jews?" has been asked by several friends. Mr. Schönberger partly answers the question at the end of his paper. We are carrying on a vigorous postal mission to those of the richer Jews in all the different suburbs of London who cannot otherwise be reached. For this purpose we have issued an Open Letter, a portion of which I reproduce here, to give our friends an idea how we have to address our unbelieving brethren.

#### EXTRACT from our Open Letter to the Jews :

Brethren, it is an undeniable fact, that at the very time when our people expected the Messiah, a pure and holy man appeared among them of the name of Jesus, who declared Himself to be the promised Redeemer, spoken of by the Prophets, and proved Himself such by His marvellous life, doctrine and works.

Brethren, it is an undeniable fact, that in consequence of the death of Jesus of Nazareth, and on the ground of His resurrection from the dead, a community was formed at Jerusalem, who, recognising Jesus as the Messiah prophesied by the Prophets, commenced to meet on the first day of the week in memory of His resurrection; which company has grown from that day until this, and now embraces a multitude which cannot be numbered, from among all the nations of the earth.

Brethren, it is an undeniable fact, that soon after the death of Jesus and the founding and spread of His Church, there came to pass a terrible destruction of Jerusalem, and the expulsion of our people from Palestine, which He had foretold, and while from that time the synagogue, which would none of Him, was stricken with impotence and barrenness, His Church on the other hand has grown ever more and more, the triumphal march of His Gospel unceasingly advancing from nation to nation, until to-day the name of Christ is proclaimed in the whole world.

Are not these facts sufficient to excite your interest and consideration?

Does it offend you, that we, as "Hebrew Christians," wish to speak with you? Perhaps you are prepared to meet us, if not with stones, with that which is far worse, with words of insult and reproach. Köfer! Meshummed! Have done with these senseless, thoughtless word-blows! *Jews* were the living stones of which the Church of the Apostles was built. *Jews* were the first to confess the Gospel, and to preach it throughout the world.

From *Jews* have come down to us the writings of the New Testament, and everything belonging to Christianity, and though the present confessors of Christ are of nearly all races of the earth, yet there is no doubt that Christianity is, in its origin, as in its essence and doctrine, genuinely Jewish. So now we, as *Jews*, are believers in Jesus, who has appeared, and in His Salvation, and are, therefore, Hebrew Christians.

For us, the times of the Messiah commenced with the appearance of Jesus, and woe to us if we remained silent to you of this matter. We believe, therefore, we speak.

Brethren, hearken! We hold such to be true Jews who hold to the true Jewish teaching. We believe in Moses and the prophets. We believe prophecy and its fulfilment. All that is spoken in the Old Testament is, and will be fulfilled in Jesus Christ, and a true Israelite is not he who says, "God is one," but he who is one with God.

\* \* \* \* \*

WE shall be glad to send gratis, copies of the Letter to friends who will promise to put them in the hands of Jews.

\* \* \* \* \*

At present we are commencing a special effort in the districts of Bayswater and Notting Hill. The following invitation, which we are distributing, will speak for itself. This is only a temporary experiment . . . . "Messrs. David Baron and C. A. Schönberger cordially invite you to friendly conversation on the character and work of Jesus of Nazareth, at 72, Queen's Road, W., any Tuesday and Thursday from 7 to 9 p.m."

\* \* \* \* \*

WE occasionally visit Jewish offices and warehouses in the City, though, as a rule they are too busy or too indifferent to spiritual things to be disposed during business hours to enter into serious conversation, and to leave a New Testament or tract, with a brief word of testimony, is all that one can do. Occasionally we are unceremoniously ordered out, without being able even to do that, but still our call may be used by God as a reminder of the things that are unseen but eternal, and that there are some who are deeply concerned for the salvation of their souls, however indifferent they may be themselves.

\* \* \* \* \*

I AM also going (D.V.) to give a series of four Sunday evening special addresses to Jews and Christians in Pastor Frank White's Tabernacle, Talbot Road, Bayswater, to which, by the kind aid of brethren and sisters in the congregation, an effort will be made to invite the many Jews in the districts of Notting Hill and Bayswater. The subjects will be as follows:—September 23rd, "Jehovah their God and David their King"; September 30th, "On what does Christ rest His claims?" October 7th, "Where is the Messiah?" October 14th, "Ichabod," and "The glory of Jehovah shall be revealed." We would ask our friends to pray that God may incline the hearts of many Jews in the West End to come and hear what we have to say on behalf of our Saviour.

\* \* \* \* \*

TURNING from the West to the East of London, we almost dread the autumn and approaching winter. Even now we feel sometimes overwhelmed and our hearts ache at the tales of distress and the sights of wretchedness and destitution among so many of the poor refugees from Russia and other parts, who crowd the East End, many of whom look to the missionary as their only accessible friend in trouble. The kindness we are able to extend to some of our deserving brethren in the name of our Lord Jesus often opens their hearts for His Gospel, and if the Lord's people will entrust us with means to relieve, especially needy cases, we shall endeavour by His grace to use it well. We welcome not only gifts in money but also articles of clothing, old or new, especially men's. Perhaps some of our friends could send us tickets for bread or coal, or

parcels of groceries for distribution among some of these destitute sons and daughters of Israel.

\* \* \* \* \*

THE following letters received by our brother, Mr. Barnett, will speak for themselves, and will prove the truth of what I have stated above, that acts of kindness in the name of our Great Master are not without fruit, to the praise of His name. They are from two poor Hebrew Christian brethren who have but recently been led to a knowledge of Christ, and to whom Mr. Barnett, as well as myself, was enabled to extend a helping hand. They both, after many privations, found situations as stewards on board an American Liner, but one remains in New York.

"Dear Brother in Christ,—At last it is God's will you shall know where I am, and how it is with me. By the Lord's will I have been obliged to stay in New York, and by His grace, as soon as I came I entered the above institution (Mount Sinai Hospital, Lexington Avenue and 66th Street) as a surgical and medical nurse. My salary is 25 dollars monthly and everything free; and I have here a blessed opportunity to proclaim the Gospel of our Lord Jesus Christ to poor men at the hour of death. In the night-time I take lessons in the night school of the surgical and medical nursing profession. Dear brother, I am very happy with my Christian faith, wherefore I want to take share in the promoting of it, if not with work, I must try to help with a little sum; and as I find that amongst the whole mission field of London you have the best work, I send you five dollars—but not for distribution to the poor, because we do not know them, but for yourself. You have no salary, and you must live and provide food for your family, which is so dear to me. When I have been in London I knew I have a father in you, and a mother in your wife. May the Lord our God bless you."

"Dear Brother in the Lord,—Grace, peace, and blessings from God, our heavenly Father, and from our Lord Jesus Christ, be with you all for ever! Amen. Dear Brother Barnett, I send you enclosed 10s.; will you please give Mrs. C. 3s. for me and the remainder take for yourself, for I think that you are in need of a little money. God by His grace helped me to be able to send you it. I often think of you, of the Christ-like love you have shown to me, of which I am thankful to God for your kindness to me. Take this, dear brother, for it is the Lord's . . . . God bless you all."

\* \* \* \* \*

MR. BARNETT is continuing zealously at work in the Sydney Street Hall, and is having blessing, especially in connection with the open-air work. On a post-card, a few days ago he says, "We had a very blessed time last Sunday. In the open air crowds gathered around us. We had mud and other things thrown at us from all sides, but the Lord was with us, and, on some, this treatment which we received made a good impression. One very respectable Jew followed us to the Hall, where I preached the Gospel. He listened very attentively, and at the end said, 'I have read the new Testament, but to-day I saw the reality of its teaching.' He said he would come again." I would repeat what I said in our first number, that we shall be very thankful to receive freewill offerings towards the support of our dear brother, who takes no salary from the mission.

\* \* \* \* \*

A NEW and revised edition of my little book, "The Jewish Problem; or, Israel's Present and Future," is being published by Messrs. Morgan and Scott (see announcement on cover), and I would earnestly beg our friends to help in its circulation. This little book has had a history of blessing, both in America, where it was first published, and also in England, and I pray that God may still use it to the enlightening of many on this very important question. It can be had at different prices (1s. 6d., 1s., and 6d.), from the publishers, or myself. Profits, if any, will be devoted to the funds of the "Hebrew Christian Testimony to Israel."

\* \* \* \* \*

I HAVE also published a penny booklet, giving a bird's-eye view of the present condition of the Jewish people, in their different sections, and their present attitude to Christianity; to be had of the same publishers, or of myself.

# Mr. Baron's Journal of a Tour in Austria-Hungary.

COLOGNE, MAY 15TH, 1894.

**L**LEFT Liverpool Street Station at 8.30 last night, and travelling *viâ* Hook of Holland, arrived here at 2 p.m. I crossed by the fine new steamer, "City of Berlin," and the sea was calm. The journey from the Hook since 6 a.m. to-day, was rather unpleasant, the carriage being packed and the weather very hot. It was the first time I have passed through Holland; on my previous journeys I always travelled *viâ* Calais. There is no scenery to speak of, but Holland is, what the Germans call, "ein gemüthliches land," with abounding evidence on every hand of most painstaking diligence and industry. It is the first time I am starting on a missionary tour by myself, but I do not feel lonely or cast down. The "guide of my youth," the Angel of His presence, who has hitherto been with me in all my wanderings, and redeemed me from all evil, is with me still and will go before me, and the absence of other companionship I trust will drive me the more to seek His face and to lean altogether on His arm. In Vienna, Pressburg, and Budapest, there are brethren who will gladly do what they can to help me.

My mission work on this tour began with the time I left Liverpool Street Station. After my belongings were put in a second-class carriage, I found that a little further in the same train a respectable German Jew, whom I slightly knew, was in a carriage all by himself, going the same way as far as Cologne. He invited me to come in and sit by his side, and I thought it too good an opportunity to miss. I had just time to change into this other carriage, and to say good-bye to the dear friends who came to see me off, when the train started. After a few preliminary remarks we entered at once into a discussion on man's great need of a Saviour and the perfect redemption accomplished by Christ. I discovered a longing in his heart for the rest which only God can give. "I know," he said, "that this life is but a shadow, and that there is an eternity beyond; but what best to do to prepare for the life to come I know not. Christians say, 'Believe in Christ and you will be saved,' but if Christ was really the Messiah and only Saviour, why did not God make it clear enough, so that there could be no room to doubt it. It is not that I do not want to believe, but I am not clear about it. Sometimes I say to myself, '*Perhaps Jesus Christ was after all the Messiah.*' Anyhow, it is a wonderful thing, which no Jew can deny, that since our people rejected Him they have themselves been dispersed, and have suffered more than any other nation on earth. But then again, I say to myself, 'Why did our fathers reject Him when He first appeared, and how can a man who lived and walked about in Palestine like other men, be God?'" I tried faithfully and lovingly to meet his difficulties, but the hour and a half passed too quickly and our earnest conversation was interrupted by the arrival of our train at Harwich. He promised to read prayerfully the New Testament, and I also gave him Rabbi Lichtenstein's last "Appeal."

The first thing that caught my eye on leaving the grand new station here (Cologne) on my way to the hotel, was a big, stout man selling newspapers, having emblazoned around his hat in letters of gold, "Anti-Semitische Zeitung." The growth of Anti-Semitism in Germany in this nineteenth century, may be gathered from the fact that, at the present day, ever so many daily newspapers in different parts of the empire are "run" on Anti-Semitic lines, and there seems a rivalry amongst them as to which can invent the largest number of

insults and lies, and stir up most cupidity and hatred among "Christians" against "the people still beloved for the father's sake."

Among other Anti-Semitic literature given me by this individual outside the Cologne Station is an imitation of a German railway ticket of which I reproduce

<b>J. S. A. A. C.</b>	[FRONT.]	<b>Nach JERUSALEM. Hin, aber <u>nicht</u> zuruck!</b>	Deutschland-Palästina. 1894.	[BACK.]	<b>כשר</b>
	4. Kl.                      20,00 M.	Fahr hin mit 100 000 Deiner Brüder und taufe im Jordan Dich, doch — kehre <b>niemals</b> wieder!		<i>Deutsch-nationale Zeitung, Düsseldorf.</i>	

here an exact facsimile, the words being on the one side, "To Jerusalem. *There but not back.* 4th Class. 20 Mark." Across one end, "Germany to Palestine. 1894," and on the other end "Isaacs." On the reverse side it is headed by the Hebrew word Kasher (clean), and under it: "Go with 100,000 of thy brethren and immerse thyself in the Jordan, but *never* return again." Hundreds of thousands of these tickets are given to Jews in the streets or left in Jewish houses, as an insult, by Anti-Semitic agents, but it is of greater significance than they themselves are aware of. To me it is another instance of the way in which God causes the wrath of man to praise Him, over-ruling all things to the accomplishment of His purposes.

As I said elsewhere (see my article in the *Missionary Review of the World*, December, 1893), "This whole movement, based on shallowness, lies, and inhumanity, by which these already apostate nations are hastening the filling up of the cup of their iniquity, has, nevertheless, served to some extent to remind back-slidden, apostate Israel of the long-standing controversy between them and their God, and has caused some to ask themselves what that sin can be which has brought upon them the retribution of so many long centuries, and thus, indirectly, their hearts have been to some extent, prepared to listen to the claims of Christ."

But more, and this is the most significant fact. *Almost all the Palestine Colonisation schemes and the formation of the National Chovevi Zion Association may be said to have had their origin in this Anti-Semitic Movement.*

We read in Psalm cv. that when God's time came for Israel to go and take possession of the land He promised to their fathers, He turned the hearts of the Egyptians to hate His people, to deal subtilly with His servants, and, but for this, many might have been unwilling to leave the land in which they had been comfortably settled for centuries. The same process may be observed now. Truly Jehovah bringeth the council of nations to naught; He maketh the devices of the people of none effect. *The Counsel of Jehovah standeth for ever, the thoughts of His heart to all generations.*

Meanwhile I am bold to say that as far as Germany, Austria, and Russia are concerned, if these Gentiles had their heart's desire, and each Jew did "go to Palestine with 100,000 of his brethren," the result would be that in a very short time they would most eagerly wish them back. The following may be cited as an illustration.

In 1881, in an Anti-Jewish riot, the rabble in a small town in the South of Russia, after plundering and burning the Jewish quarter, gathered all the Jews, and, forming into a procession, swelled by the peasants of the neighbouring villages, and headed by a band playing a tune to an improvised song, "Go to



Jerusalem, go to Jerusalem," marched them out of the town, with awful threats if they should ever dare to return.

The poor Jews did go—not to Jerusalem—but some, after suffering great privations, arrived in America *viâ* Leith and Glasgow, where I came into personal contact with a good many of these poor wanderers; others were scattered in different towns in Russia, but what was the consequence to the town and district? Next market day the peasants brought as usual their cattle and cartloads of grain and vegetables for sale, but there were none to buy. They came up again on the following market day, but with the same result. Everything commercially was death and stagnation. After a few weeks the peasants of the district and the townspeople began to murmur that they had made a great mistake, and in the end they signed a humble petition to the Governor-General of the Province, *begging that the Jews should be forced to return and settle in their midst!*

I only spent one night in Cologne, but in the afternoon after my arrival, I visited several Jewish shops and had also faithful conversations with several Jews in the Dom Square and by the Railway Station. Four gladly accepted Rabbi Lichtenstein's last "Appeal," and one a German New Testament.

#### VIENNA.

17th.—I arrived here at seven o'clock this morning, after a very fatiguing journey. The heat was intense, and the through carriage from Mayence, in which I found a seat, was quite full. Unfortunately I caught a severe cold on the way.

After resting for two or three hours in my room in the Hotel de France, I went out for a stroll towards the Leopold Stadt, or Juden Stadt, as it is commonly called. Many recollections of my four or five previous visits to this city came crowding upon me, and I thanked God for former mercies and many good opportunities granted to us in past times to proclaim the Gospel of His Son in these regions. It is the same beautiful, gay, but wicked Vienna, with about one million and a half of men, almost wholly given up to the pursuit of pleasure and earthly gain. There is indeed plenty of "religion," for perhaps nowhere in Europe is Rome so much in the ascendant, or the power of the Jesuits so great; but, for all this, they know not God, and the Christ whom they have so much on their lips, and whose images they carry in processions, is but a blasphemous, distorted, caricature of our ever blessed Lord Jesus Christ. Christendom in Central and Eastern Europe is indeed for the most part but paganism veneered over with certain Christian forms which have no good influence over the hearts and minds of men. There are about 125,000 Jews in this city. The Leopold Stadt and other districts perfectly swarm with them, and I am sad at heart to think that there is only one dear young brother, Mr. Kameron, in the place to testify to all these thousands of Christ and His Gospel, and even his hands are tied by police restrictions and lack of means.

In England, Christian friends reading reports of Jewish work, are led to think that the whole Jewish people is now being fast Christianised; but when I come to these regions and behold these multitudes of Jews, and remember the fact that millions of them in Eastern and Central Europe and in the Orient, have never even heard the name of Christ pronounced from the lips of a true Christian, and that most of them do not even know of the very existence of such a book as the New Testament, my heart becomes full of sadness, and I enter, to some extent, into the meaning of the words of Christ: "The harvest truly is plenteous, but the labourers are few."

O Lord of the harvest, send forth true labourers unto Thine harvest among Israel!

The first Jew in Vienna to whom I had the privilege to tell the story of Christ on this occasion was a venerable old man from Galicia, with long kaftan and side curls, who stopped me on the Joseph Quay and asked me if I were not a certain merchant from Tarnow. I told him that I was from London, and that I was commissioned to sell the very best wares without money and without price. He was eager to know what the wares were, and I quoted to him Isa. lv. 1, 2, and the words of our Lord in John vii. 37, 38. This afterwards led to a faithful and interesting conversation on the character and work of the Messiah. It was all so new to him that he would have stayed ever so long with me listening and arguing. I invited him to visit me in the hotel.

19th.—This is the Jewish Sabbath, but most of the Jewish shops are open, and everything seems to go on as usual. Many of the Jews here have broken loose from the "Hope of Israel," and are glorying in being liberal and unfettered by the old chains of bigotry, but their boasted progress is really nothing less than apostacy from the faith of their fathers. Rabbinism is bad enough, but I almost prefer, from a missionary point of view, the old orthodox Talmudical Jew to the modern Rationalist. In dealing with the former, you have at least the advantage of being able to appeal authoritatively to the Old Testament, but many of these so-called "Reformed" Jews care no more for Moses than they do for Christ.

My dear brother Kameron (of the British Society), the only worker at present among the Jews in Vienna, called on me this morning, and we went out together in the direction of the Jewish quarter. Outside the magnificent Börse we entered into conversation with a rich Jew. "The only God I know," he said, "is nature. Religion is well enough for half civilised people, but we are now in the nineteenth century. Missionaries should go to the savages in Africa, but in civilised countries men can do without the Bible." I asked him if the light of civilisation has revealed to man anything more definite about his future eternity. "Eternity!" he said, "Why should I trouble myself about that? Has anyone come back from the dead to tell us about it?" I told him that One at any rate *did* come back from the dead—even our Messiah, whom God appointed to be a witness to the people—and He did tell us all about it. Besides, we have a more unmistakable witness than one risen from the dead, even Moses and the prophets. We may disbelieve their testimony, but their witness is true none the less. Coming into closer quarters with him, we found, beneath his superficial rationalism and profession of indifference, a vague longing in his heart for something which only God in Christ can supply. After speaking earnestly to him for some time, trying to show him that there is no true life apart from God, that without Him we cannot live, and without Him we dare not die and enter an unknown eternity, I was astonished to hear from him the following story:—

"Sometimes," he said, "strange thoughts do enter my mind about death and the future. About three weeks ago I visited a friend of mine and found that he was dying. He was a man like myself, indifferent, but when he saw me and knew that he was dying, he asked me to say Viedau (prayer for the dying), with him, which I did, out of the prayer book. Since then I have often thought that when a man comes to die, he does not like to be without God."

I gave him a German New Testament and Rabbi Lichtenstein's last pamphlet, which he promised carefully to read. A few minutes after parting from this man, we were in earnest conversation with another educated Jew—also of the "Reform" school. To impress us with the fact that he was very liberal in matters of faith, he told us that he has more than once advised his two sons, both of them students of medicine, to be baptised, in order to have more chance

to get on in the world, "for what does it matter what religion a man professes?" We warned him that it matters *very much* indeed what, and how much, religion a man *possesses*, and besought him to put his trust in Christ. He also gratefully accepted a German New Testament, which he promised to read. In the afternoon I went alone to the Jewish quarter, and made some very interesting experiences. On the Joseph Quay I met one typical Galician Jew in the peculiar dress, and wearing Peyoth. After a few general remarks, I asked him if he knew anything about the Messiah. "May He come speedily, in our day," he replied. "He *has* come," I said, "in the last days of the second temple, at the very time in which it was foretold by the Prophets that the Messiah should appear." "I never heard this before," he said. "Who was He, and where is He now, if He has already come?" "It was Jesus of Nazareth whom our fathers have ignorantly rejected, and are, therefore, dispersed and suffering for now nearly nineteen centuries," I replied. "Now He is at the right hand of God, even as David prophesied of Him, saying, 'The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool.'" I pulled a Hebrew New Testament out of my pocket and asked him if he had ever seen this book. No; he did not even know that there was such a book in existence. Eager to get some idea of the contents, he turned over one leaf after another and scanned over its pages. He was a good Hebrew scholar, and became for the time quite absorbed in reading it. In fact he did not know of it; but I was a bit nervous lest we should attract the attention of the police by our walking up and down this public thoroughfare, he holding an open Hebrew book in his hand; for here in Austria there is no religious liberty, and to give away New Testaments or Bibles in the streets is punishable by fine or imprisonment. At last he suddenly handed the book back to me, saying, "I dare not bring it home with me;" and adding, "Good-bye," he abruptly left me, walking away as fast as he could, as if afraid lest he should have been seen speaking with me. In the Leopold Stadt I had interesting conversations with several poorer Jews, and gave them tracts. Passing a Jewish café, a respectable man, to whom I had spoken in the morning, saw me and beckoned me to come in. I did so, and sat down at a small table where this man was drinking tea with another. After a minute or two my acquaintance of this morning said to me, "I have been telling my friend what I heard from you this morning; now tell us more." I had a German New Testament with me, and said that if they would like, I would read them passages and they could judge for themselves whether the doctrine was from God, or not. They agreed, and after silently asking for guidance, I began at the third of John, briefly explaining as I read. I was from time to time interrupted with questions such as: "Who wrote this book?" "Who were the Apostles?" "Do not the Christians in England worship the Virgin Mary?" and many others not at all to the point. However, they were much interested in my explanations, and after a time they only listened. Once or twice when one wanted to interrupt me with more questions, the other stopped him, saying, "Let him read, I love to hear it." They both begged me for copies of the New Testament, which I gladly gave them, as also Rabbi Lichtenstein's pamphlets.

20th Sunday.—I went at ten this morning to the German Service in the Reformed Church. I was greatly interested to see four Jewish young ladies come in late and remain standing, the place being full, through the whole sermon, which was from the words: "Likewise I say unto you there is joy in the presence of the Angels of God over one sinner that repenteth." Mr. Kameron told me that he knew something of these Jewesses, and that a cousin of theirs had been baptised. Unfortunately there was not much

in the sermon, apart from the text, to lead them to repentance, the good Pastor addressing all as: "Die Kinder Gottes" I was present also at the English Presbyterian service from eleven to twelve, and afterwards went home with the minister, the Rev. Francis Gordon, who kindly invited me to lunch. I had a profitable time of intercourse with him and Mrs. Gordon, who is a daughter of our dear friend Mrs. Wathen, and was rejoiced to hear from them of the grace of God to a Jewish young lady of good family in Vienna, just recently brought to a knowledge of Christ, and whose heart seems overflowing with the joy of her new found treasure. She was finishing her education at a High School in a small town some distance from Vienna. Two favourite companions were Protestant girls who on Sunday went a walk of some miles to a village where a godly Pastor is preaching. Eager to accompany her friends for the sake of the long walk, she wrote and obtained the permission of her parents to do so. The seed there sown and watered, brought forth fruit in manifest conversion. This young Jewess is now giving herself to Deaconess work. Thus are sons and daughters of Zion brought by ones and twos to a knowledge of Christ.

21st.—I was not quite through with breakfast when my friend Kameron called, bringing with him an interesting Jew, a Chassid, with side curls reaching to his shoulders, who has come to Vienna from an out of the way place in Galicia in hope of obtaining an audience of the Emperor, before whom he wants to lay his case. According to his story, he has been greatly persecuted by an Anti-Semite in his district who instituted legal proceedings against him and, by unjust claims, ruined him of a large property of which he was the owner. He had carried his case from one court to another, but lost every time, and now he has come here for the Kaiser himself to redress his wrongs. But how get admitted into the Emperor's presence? He has been many days hanging about the Palace, trying to persuade the officials to let him in, but with no result. At last yesterday he has had an interview with Mr. Bloch, one of the Jewish M.P.'s, who gave him his card to a certain State Notary in the Burg, who he hopes will be able to bring about his heart's desire. The Austrian Emperor does occasionally give audience to private individuals with such special petitions. This man met Mr. Kameron in the street and asked him to direct him to the Hof Burg, and he called here with him to introduce him to me and to obtain from me a copy of the Hebrew New Testament for him. I felt very unwell this morning, so let Mr. Kameron go with him by himself. After an hour or so Mr. Kameron returned to my room quite excited, relating the following experiences. After speaking to him a few words about Christ, he gave him the New Testament, which this poor Chassid had never before seen. Seeing it was Hebrew, he began to read it straight away as they were walking, holding the book with both hands close to his eyes, seemingly quite absorbed. Suddenly he stopped and felt under his left arm, and became overwhelmed, as if visited by some sudden calamity. He threw the New Testament on the ground and turned to my friend Kameron with curses and abuse, saying that God had punished him for speaking with an Epicurus (a name sometimes given to Jewish converts who they think, by becoming Christians, forsake God), and for taking the story about the Tollou (the Crucified One) into his hands. What had happened? He had had with him a number of legal documents and other papers which he was taking to prove his case. Instead of putting these into a pocket for safety, he tucked them under his left arm, trusting that its pressure, under his long kaftan, would secure them; but while absorbed in reading the New Testament, he unconsciously lifted his arm, and the papers slipped out. Mr. Kameron succeeded in calming him, saying, "You will see, God will help

you, and you will find the lost documents. Come, let us turn back." They turned, and some distance ahead of them they saw a lot of papers driven before the wind. Mr. Kameron rightly gathered that they must be the missing documents and ran for them. Sure enough they were they, and the poor man's grief gave way to great joy. He begged Mr. Kameron's pardon, was profuse in his thanks and said, "Give me this book : now I know that it is from God."

During the day I had many interesting conversations with Jews, both rich and poor. One, a young medical student, who had at one time been attending Mr. Schönberger's Bible readings when he used to live at Vienna, said that he was convinced in his heart that Jesus was our Messiah, but admitted that it was fear of man which held him back from openly confessing it. In the Stefan Platz, by the magnificent Dom, I had an interesting conversation with a "Stadtführer" (city guide) who had formerly been a teacher in Galicia, and knew Hebrew well. He gladly accepted a New Testament, which he promised to read.

22nd.—I spent nearly the whole day with Mr. Kameron, visiting different Jewish families and cafés, and had many good opportunities to tell out the story of God's wondrous love in the gift of His only begotten Son. We first visited a well-to-do Bohemian Jew in the Pratter Strasse, whose young wife was a Catholic, but, to marry him, became a Jewess, and now tries to smother her conscience by even stricter attention to Rabbinic formulas and commandments regarding ceremonial cleanliness and washing of pots, etc., than is even the case with born Jewesses in these parts. They were both very kind and hospitable, and we had a long and interesting conversation with them. Oh, if their hearts were but less full of the cares of this world and the deceitfulness of riches ! The poor woman especially liked to hear about the Name of Christ, but he once and again became impatient, saying, "Gentlemen, let this suffice about Christ ; speak of something else." We assured him that there was no other subject of which our hearts were so full. They had no New Testament in the house, so we left them one and also Christian tracts. On our way back we met in the street a Jewish doctor, slightly known to Mr. Kameron, a very clever man, having a large practice, but a Jew only in name, without a grain of the faith of his father Abraham ; in fact a cynical epicurean whose dogma is, "Let us eat and drink, for to-morrow we die." We conversed for a long time in English, and I gave him on parting one of Rabbi Lichtenstein's last pamphlets. In one Jewish shop we had an attentive audience of four Jews and a Jewess. In the heart of one of these the Lord had evidently begun a good work. When I told him that the Lord Jesus was my only hope, he said, "and mine also."

In the afternoon we went to the Café International in Tabor Strasse, having promised to meet one or two Jews there. We had a very interesting time. The large saloon was pretty well filled with Jews, sitting in groups around small tables, sipping coffee, and some playing cards, but without money. There is scarcely any family life in Vienna, and these cafés, some of them perfect palaces, fitted up and furnished in very grand style, are at certain hours of the day, but especially in the evening, perfectly crowded with men and also women of all classes. Some of the more aristocratic houses in the better parts of the city are frequented by the rich only, and there are a large number of cafés, among them some of the best in Vienna, where Jews only resort, just as there are a few Anti-Semitic cafés where Jews are not made at all welcome. Here in these public palaces, as these cafés might be termed, over their cups of black or white coffee, or glasses of tea with rum, papers are read, games are played, politics discussed, business transacted, and many matrimonial arrangements settled. In Austria, especially where there is no religious liberty, and where public evangelistic services are impossible, these cafés are wonderful spheres

for missionary opportunities, and they, moreover, solve the great difficulty we have in England of getting at the wealthier class of Jews. But this is a digression, and we now return to the Café International. We sat down at a small table, and I entered into conversation with the one next to me. Soon three or four others, seeing us eagerly engaged in discussion, joined us. Meanwhile, I passed a New Testament and one or two of Rabbi Lichtenstein's pamphlets to a Jew on the other side of me, asking him if he had ever read these books. These were soon taken out of his hands by other Jews, curious to see what they were. I soon produced another, and another, and they were handed by the Jews themselves to groups sitting at other tables in our immediate vicinity. After a time you might have seen three or four different groups of between seven or ten, noisily discussing among themselves the contents of these books, and the aims and beliefs of the missionaries who handed them. Now and then Jews from other parts of the saloon came for answers to different questions, among them one who had been in hot disputation with another, appealed to me if it were not true that "in England *there were no Christians, but only Protestants.*" In the eyes of many of these poor Jews, who have all their life been surrounded by a mere caricature of Christianity, only those are "Christians," who conform to the idolatries of Rome. Several present were in a mood to oppose. One said, "The whole thing is a myth: I read in a book that there never was such a person as Jesus of Nazareth;" but he was answered by another, who said, "That there was such a person we know from the Talmud, and all history since His appearance is full of His name; but He never said that He was the Messiah, or the Son of God. This has been invented by the missionaries many centuries after, when they wrote this book (the New Testament). That Christ was a Great Man and a Reformer no one can deny." We tried to prove that, far from being a "myth," Christ was the greatest *fact* and very centre of history, and that, what He himself claimed to be, we have in the Gospel story, which was written, not "by missionaries many centuries after," as they supposed, but by eye-witnesses of the facts which are recorded. I received, in this company, what I consider one of the highest compliments a missionary can receive from a Jew. Turning to another Jew and pointing to me, one said, "I like to hear him, for he speaks from the heart." Oh, that our Jewish brethren would but always believe that we "speak from the heart." Too often, on account of a deep-seated prejudice, do what we may to impress them with our sincerity, they do not believe that "we really mean what we say."

#### BADAN.

23rd.—This is a fashionable inland bathing place, only sixteen miles from Vienna, famous for its warm sulphur springs, which were known already to the Romans, and supposed to be very efficacious for rheumatism, gout, etc. It is also a shady, cool place in the summer, when it is perfectly crowded with visitors, chiefly Viennese, but there are also many strangers, and many Jews from all parts, who are here for the "cur." The permanent population numbers just a little over 10,000. I arrived here at 12.30 this afternoon. Mr. Kameron accompanied me, but he returned to Vienna in the evening. After lunch and a little rest we went into the beautifully shady Stadt Park, which is close to the Hotel Grüner Baum, where I have taken a room for two nights. We sat down, considering how to get at some of the Jews in order to tell them the glad message with which our own hearts are full. Very soon a venerable old Jew from Roumania, in a long silk kaftan and peculiar hat, passed; and, recognising us as Jews, stopped, as if desirous of entering into conversation. We invited him to sit down by us, and we soon discovered that he was a man whose heart had, to some extent, been

prepared for the story of Redemption. Sometimes the Lord does still take His servants long distances in order to speak to one soul, like Philip, who had to go from crowded Samaria to the desert by Gaza, to explain to a solitary traveller the true meaning of Isaiah liii. : "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," and we ought to be equally willing to go to the individual as to the multitude—into the lonely desert as to the crowded Samaria. Oh! if the Lord would but always clearly direct our steps, saying, "This is the way, walk therein." After interchanging a few general remarks, our venerable friend told us that he is here for the "cur," taking the baths, as he is a great sufferer from gout. He proceeded in a pathetic tone: "I have now been here some time, but I get no good—my sufferings only increase. If I could find a Tzadik (righteous man) to pray for me I would give him half my possessions."

"Don't you pray for yourself?" we asked.

"Yes, but God does not hear me. Perhaps I have sinned too greatly," he said.

We told him that "we have all sinned too greatly," and that if God were to deal with us as we deserved, He would have to hide His face from us for ever; but with Him there is forgiveness that He might be feared, and that it is possible to attain to a knowledge that our sins are forgiven us.

"How can it be possible to tell that?" he inquired.

"Did not our fathers, in old times, if they obeyed God, know for a certainty that their sins were forgiven them?" we asked.

"Oh yes," he said, mournfully, "They had the Temple and the sacrifices, but now we have nothing."

This gave us a wonderfully good opportunity of explaining to him how Messiah combines Temple, Priest, and Sacrifice, in His own person, and that "in Him we have redemption through His blood, the forgiveness of sins according to the riches of His grace."

It was all so new to him, but he was much interested, and listened with great meekness. We gave him a Hebrew New Testament, which he had never before seen in his life, and he seemed very glad to have it. While yet conversing with this old man, a Vienna Jew passed us, and also stopped, as if wishing to join us, thinking that we were here, like himself, for the "cur." We invited him to sit down with us, but almost regretted doing so, as he proved to be a man of quite different spirit, and we feared his influence over the other. This man is a rich manufacturer in Vienna, who boasted having hundreds of people in his employment, but he did not seem to have a thought or desire in him for God and the heavenly riches.

24th.—This is a great fête-day in honour of some saint, and there are grand goings-on in the way of ringing of bells, music and processions. As the images were being carried past the hotel just now, followed by the bishop under a canopy, and the priests dressed in all the paraphernalia of their ghostly office, I could not help saying, "What a caricature of the simplicity of the gospel! What a lamentable exhibition of Christianity paganised!" And this it is, which is constantly displayed to the Jews as Christianity, in the parts of the world where the masses of them are found. As for the spiritual truths of the Bible, these "Christian" pagans are as much ignorant of them as the Jews themselves. I did not meet with much encouragement to-day. The Stadt Park was so crowded this afternoon, among the throng being many Jews, who seemed to congregate in groups by themselves. I tried to enter into conversation with some, but they were mostly "men of this world who have their portion in this life." Only one accepted a New Testament.

## VIENNA—PRESSBURG.

25th.—I returned from Baden to Vienna, where I took the Danube steamer for Pressburg, arriving there at 9 p.m. To the place of embarkation in Vienna, Mr. Kameron brought with him a Jew, a fine old man who is an author, and also seems to be a sincere believer in Christ, though he has not yet had the courage and grace to confess Him publicly. I exhorted him not to be afraid of Christ, whatever the cost.

The scenery of this part of the Danube is very uninteresting, except between Deutsch-Altenburg and Pressburg, where it is mountainous and picturesque, reminding one of some of the best parts of the Rhine. At Pressburg, where we arrived in a heavy shower of rain, we were welcomed at the landing-stage by Mr. Weiss, a labourer of the British Society resident here.

## PRESSBURG.

26th.—This town, beautifully situated on the spurs of the Little Carpathians, was formerly the capital of Hungary, where all the Magyar kings were crowned. It has also for centuries been a stronghold of Talmudic Judaism with a flourishing synagogue, proud in the memory of many great rabbis who have presided here as heads of the famous "Yeshivah" (Talmudic School of Learning), which still exists, although of late the Reform movement which, alas, is but too often a synonym for rationalism, has made rapid strides, and is now building its "Temple," from which to disseminate its Sadducean principles of negation, in the very midst of this hot-bed of Talmudism, which may still be regarded as representing the principles of Pharisaism both good and bad.

Facing the Hotel Zum Grünen Baum, where I am staying, is a broad, shady street, called the "Promenade," forming, as it were, the Boulevard of the town. In the morning, being Sabbath, it was full of Jews, who walked leisurely up and down. I conversed with a good many, both singly and in groups, including some of the "Bachurim" (Talmudical Students), who, however, seemed to fear lest they should be observed by others. A number accepted Rabbi Lichtenstein's "Appeal," and several also New Testaments. At 2 p.m. Mr. Weiss kindly called and we went together to a café, where there were many Jews sitting, leisurely sipping their black coffee or reading newspapers. We took possession of a small table in the centre of the large and beautifully ornamented room. Close to us, at a separate table, sat several Jews, to whom we politely handed Rabbi Lichtenstein's last pamphlet in German. This served as a kind of advertisement, for soon we had a group around us, eager to know all about me, and asking all sorts of questions. With one intelligent Jew we argued for quite a long time, while other Jews stood all around the table listening.

"How is it possible?" he asked, "if Jesus were the true Messiah, that our fathers at that time should not have recognised Him? A few might make a mistake, but the whole nation!—could they all have been blind?"

I asked him if he knew the history, and what the condition of our people was at that time, and he frankly confessed that he did not, so I described it to them and told them what our own great historian Josephus says, *viz.*, "That the condition of the Jews then was such that if Titus and his army had not come and destroyed them, the earth must have opened to swallow them alive." Besides, apart altogether from prediction which foretold Messiah's rejection by Israel, has not our nation, *as a nation*, often been guilty of rejecting the true prophets of God, and, even in modern days, of following false Messiahs? We distributed in this café about twenty "Appeals to the Jewish People," and several New Testaments.



At 5 p.m. there was even a greater crowd on the Promenade. Indeed, it seemed as if the whole Pressburg Jewry, men, women and children, were out airing themselves. I went out also, my pockets full of New Testaments and tracts, and conversed with different groups and with Jews singly, giving tracts and New Testaments to some. After a little, five or six of the more fanatical of the Talmudical Students organised themselves into an opposition band and followed me about, trying to prevent others from conversing with me or accepting tracts. At 6 o'clock I was joined by Mr. Weiss, who walked up and down the Promenade for a while. At one part we passed a group of seven or eight Jews who were noisily discussing, with many gesticulations, Rabbi Lichtenstein's last pamphlet, which one, who had received it from me a while before, was reading aloud to the others. We then left the crowd and went by the Danube and sat down on a form, conversing about some of the exceeding great and precious promises in the Word of God concerning Israel. Suddenly we felt something thrown at us from behind, and on looking down we saw that it was one of the "Appeals," crumpled together almost to a ball. Close by were four of the fanatical Talmudical students from the band before referred to. After a time they came near us, and I quoted to them Jer. vii. 19, in Hebrew, to which one in reply quoted a passage from the Talmud to the effect that a "Min" (believer in Jesus of Nazareth\*) "it is lawful to tear to pieces even on the Day of Atonement." Some of them would do it too, if they had the power. The copy of Rabbi Lichtenstein's pamphlet thus thrown at us, was picked up by a nice-looking Jewish boy, who smoothed it out and took it to a group of Jews and Jewesses, who were sitting on a form close by, and one read a good part of it aloud to the others. Several Jews came afterwards to us of their own accord for conversation, and we earnestly pleaded with them to seek how they might be reconciled with God.

#### BUDAPEST.

29th.—Yesterday I left Pressburg by Danube steamer at 9 a.m., and arrived here about 7 in the evening. The morning was dull and rainy, but about noon it cleared up and the afternoon was beautiful. The scenery for a long way below Pressburg is flat and monotonous; but from Komorn on, it becomes more interesting, and by Gran and Waitzen it is very fine. About 6 p.m. we passed Visegrad, a magnificent ancient castle, perched upon a high hill. Here the earliest kings of Hungary resided, and for a long time it was the capital. On board there were quite a number of Jews. Almost immediately on embarking I had faithful conversation with two old men, one of whom proved to be the Rabbi of a small community a few stations below Pressburg, and the other a "Religions Lehrer" (teacher of religion in a Government school), who also boasted of being the author of several works. They both accepted New Testaments and tracts. The Rabbi left us after about an hour and a half, and the other sat down to read the New Testament right off. After a while he came to me, saying, "There are some beautiful things in it," and asked if he might quote from it in a new book that he was writing. I told him that this book, like the Person of whom it speaks, is God's free gift to all men, and no one's private property. He was quite delighted. I urged him to copy its sayings, not only into books, but *into his heart*. I gave him Rabbi Lichtenstein's address, and he promised to correspond with him. At the mid-day meal I sat at a small table with three of the more cultured Hungarian Jews, before whom I was privileged to witness a good confession for Christ. They all accepted New Testaments. Among the other Jews on board was a Vienna journalist—a clever man, who, with his young wife, a strikingly pretty Jewess, was on his

\* From the initials of three Hebrew words of which these are a translation.

way to the Orient. I gave him one of Rabbi Lichtenstein's "Appeals," the whole of which he read aloud on deck to his wife, and then came to me quite enthusiastic about it, saying, "Oh, if only a few more of our Rabbis in these parts had the courage to speak out as this man does!" He gave me his card, begging me to visit him in Vienna. And now I am in Budapest once again, a truly memorable city in connection with Jewish missions; and to me especially interesting as the natural and spiritual birthplace of my much lamented and honoured friend, Dr. Adolph Saphir. I remember seven years ago, when I was about starting on my first tour in Hungary, he sent me a most kind letter, enclosing a cheque for £10, which he begged me to use in assisting poor cases, especially converts, in his native city. In a part of this very building, now Hotel Frohner, the first Scotch missionaries met for those famous prayer-meetings which brought down such a shower of blessing on the first labours of the Free Church of Scotland Jewish Mission in this city, resulting in the ingathering of such precious trophies for Christ as the Saphir family, Dr. Edersheim, Mr. Tomory, and others. Oh, that the Lord would renew his former mercies, and cause again some stir among these dry bones!

There are about 120,000 Jews in Budapest—nearly one-fourth of the entire population. Beside the Scotch Mission and Rabbi Lichtenstein there are two fresh brethren labouring here, Pastor Gjessing, from Norway, and the Rev. Theodore Gordon, a dear Hebrew Christian brother, who represents the friends of Israel in Sweden.

Early this morning I was greeted in my room by dear old Rabbi Lichtenstein and Dr. Adolph Lippner, also a Hebrew Christian, who kindly gave me a most hearty welcome. I went home with the Rabbi to his house in the Lazar Gasse, and we spent all the forenoon together in earnest conversation about his own work. He is, thank God, better again, having recovered from the effects of the violent blow on the chest which he received about a month ago from a fanatical Jew for preaching Christ in the synagogue. I was most interested to see some letters which he received from Jews in different parts of the continent; but especially from the orthodox Jews in Galicia, asking for his pamphlets and also for New Testaments. He has recently experienced a good deal of opposition, but even that is overruled by God to the furtherance of the cause of Christ. When he first settled in Budapest, about a year ago, the students and "Candidaten" of the Rabbinical Seminary frequently came to him, eagerly listening to his expositions of the New Testament, but after a time they were warned by their professors and Cultus leaders that they would ruin their future prospects if they continued to do so. A few, however, visited him in spite of this interdict; and, on being called to account for it publicly, one replied: "I can see no evil in visiting Rabbi Lichtenstein. Is Professor——(one of the teachers in the Seminary), who tells us that the Bible story of Creation is a myth, and the miraculous passage of the Red Sea a mere legend, a better Jew than Rabbi Lichtenstein, who holds to the Bible and shows that the New Testament is the fulfilment of the Old?" This young man, together with another, has withdrawn from candidature for the Rabbinate, and has become a journalist, not ashamed to defend Rabbi Lichtenstein. Among other interesting things the Rabbi told me that a few weeks ago he was visited by a venerable and learned Jew from P—, in Moravia, who came all the way to Budapest to see Rabbi Lichtenstein, having read his pamphlets. Before leaving, the Rabbi gave him a Hebrew New Testament, and this learned Jew said: "I once thought that even to touch this book was moral defilement; but, to show you what I think of it now, I do this"—and putting the book to his mouth *he reverently kissed it.*

30th.—I had one most encouraging experience to-day. As I was leaving the Café Frohner with Dr. Lippner after breakfast, a Jew met me on the threshold asking me to give him a German New Testament, which I gladly did. He went across the road by the Szecheni Promenade and sat down on a form and began to read it at once. I was absent during two hours, having, meanwhile, been visiting with Dr. Lippner the Jewish Old Clothes Market and other places. When I returned I was greatly delighted to find the man sitting in the same place quite absorbed in reading the New Testament. He was then in the thirteenth chapter of Matthew. I went and had a few words of earnest conversation with him, but I thought he was too well employed to be disturbed, and left him alone again.

June 1st.—Yesterday I had the privilege of meeting in Pastor Gjessing's house all the missionaries in this city, except the Rev. Andrew Moody, who is away in Scotland. In the afternoon the whole party (there were nine of us altogether, four brethren, and their wives and myself) went to the Margariten Insel on the Danube, and had some very pleasant and helpful intercourse. We found an exchange of experiences to be mutually helpful and refreshing. I esteem it one of the highest privileges, to be sometimes used in bringing a little cheer and refreshment to dear brethren and sisters toiling in these spiritually dry and weary lands, and amid circumstances even less favourable than in England.

This afternoon two Jews came to ask me "if there is anywhere a Church according to this book," pointing to the New Testament, "as they would like to join it." I found it difficult to answer this question. Alas! the Churches in Christendom, especially in these parts—even the "Protestant," are anything but "according to this Book." I urged them to become joined to the Lord Jesus by a living faith, and, for the present, not to mind joining this or that Church. I met again the man whom I found on Wednesday reading the New Testament for over two hours. He said, "I am now in the Gospel of Luke. It is a wonderful Book! Why should the Rabbis strive to keep it from the hands of the Jews?" This evening I addressed a large meeting in the Saal No. 5, Elizabethan Ring, which is used by the Scotch Mission for Evangelistic Services. In the matter of religious liberty, Budapest and Hungary generally, is much in advance of Austria, where such a meeting would be impossible. I spoke of our Lord Jesus as the Good Shepherd who seeks and saves His sheep, and never leaves them till He brings them rejoicing, safe into His Father's presence. I first gave a brief address in English which was interpreted in Hungarian by a Pastor, for the sake of those who only understood that language, and then spoke in German directly to the Jews. The place was very full, but by far the majority were Gentiles.

June 2nd.—This morning I visited, with Dr. Lippner, the large synagogue of the orthodox Jews, and heard a sermon by the most famous Rabbi, a great Talmudist—a patriarchal looking man of venerable appearance. The sermon, based on a passage in the Midrash, was truly characteristic of modern Judaism. Instead of calling the people to repentance he told them how *good* they were, and enumerated the grounds on which Jews might claim the favour of God, such as, (a) Their own merits; (b) The merits of their ancestors; (c) The merit of preserving the Name and Law of God; etc., etc., to the same effect. Oh! when will the uncircumcised heart of my people be humbled to acquiesce in the punishment of their iniquity, and the iniquity of their fathers, and their trespass which they have trespassed against God in that they have walked contrary to him." Afterwards, outside the synagogue, we had earnest conversation with several who had been present, reminding them that "Abraham

*believed God*, and it was imputed to him for righteousness." Among others I had a most interesting conversation with an Editor of an influential Jewish paper in this city—a man of brilliant gifts, who speaks Hebrew, Hungarian, German, and other languages with equal fluency. Although officially championing the cause of Talmudism and "Orthodoxy" in this city, he is himself without a spark of faith. It was this man who, in his paper, first of all took up the crusade against Rabbi Lichtenstein and did all he could to have him driven out of Tapio Szele. I am sorry I was unable to accept his invitation to visit him at his home.

This afternoon, while with Pastor Gordon, I was cheered by a visit from Mr. Ax, now colporteur in connection with the Scotch Mission in this city. Four years ago, when returning from Constantinople, I saw him standing with another Jew at the railway station in Budapest. I entered into conversation with him, and found that he had already heard something about our Saviour from a Baptist pastor in his native place in Galicia, but longed to know more. I exhorted him to seek Christ with all his heart, gave him a New Testament and my card of introduction to the Rev. Andrew Moody, who instructed him further and baptised him. He has since been for one or two sessions to the Chrischona Training Institute at Basel. I was very glad to see him now rejoicing in the Lord Jesus.

June 4th.—*On the Danube en route to Orsova.* At 9.30 p.m. on Saturday Rabbi Lichtenstein and myself embarked on board the "Fiume" after saying goodbye to the dear brethren who came to see us off. Being very weary with the foregoing days work, we soon laid down in our berths, after committing ourselves and the desires of our hearts to the Shepherd of Israel, whose eye is upon us continually, and who neither slumbers nor sleeps. We did not get much rest that night, as quite a number of noisy fellows stayed up nearly all night in the saloon, drinking and shouting, regardless of the comfort of everybody else. We rose very early next morning (Sunday), and although we very much missed the quiet restfulness and privileges of the Lord's Day, to which one is accustomed in England, the day proved to be one of many precious opportunities of service for our Great Master, and we experienced something of the truth of the words of our Lord Jesus, "It is more blessed to give than to receive." The boat was pretty full, and by far the majority of the first and second class passengers were Jews. By the time we reached Belgrade at 10. p.m. we had stopped, since leaving Mohach at 8 this morning, at no fewer than twenty stations, and at nearly every one of them, Jews came and went. During the day we conversed and argued with many, both singly and in groups, and distributed quite a number of New Testaments of which we brought a good stock with us in three different languages—Hebrew, Hungarian, and German. Ten p.m. still found us in earnest conversation on the claims of Christ with an intelligent Jewish merchant, and when we lay down to rest for the night we were interested to hear Jew and Gentile disputing among themselves on what we had said about Christ, and about the contents of the books which we had distributed. This morning we were again up very early (about 5), and found quite a different set of passengers on board. At breakfast, and for some time after, we conversed with three wealthy Jews on their way to the Orient, each of whom thankfully accepted a New Testament. Between Ponchova and Orsova there were only few Jews on board, but about 9 a.m. we were joined by several more at Baziasch, among them two who remained with us to the end of the journey—one was the agent for Austria-Hungary of the Gresham Life Insurance Association, the other a rich merchant from Ponchova. With these we spoke and earnestly reasoned on the claims of Christ, for *hours together*. Before we parted I presented them each with a copy of the New Testament and they both begged me to write my name in it.

The banks of the Danube all the way between Budapest and Baziasch are dreary, and present a very monotonous appearance, the river here traversing the almost interminable, but very fertile Hungarian plain—the source of Hungarian prosperity; but from Baziasch on to Orsova, and through the famous Iron Gates, it is beautiful, and in parts perfectly grand. The Defile of Kasan especially, is most imposing and magnificent, the bed of the Danube being here confined only to a width of 180 yards, closed in by huge perpendicular cliffs. We saw on the right bank the remains of the old Roman Road, constructed by Trajan during his first Dacian Campaign, 103 A.D. It consisted of a path between six and eight feet in width, just a little above the highest level of the water, carried occasionally round perpendicular rocks by means of covered wooden galleries. Many of the holes into which the beams were inserted are plainly visible. It must have been constructed at immense pains and great loss of human life. All this was carried through out of a love for conquest, and for the glory of the Roman name. Oh! that there were at least an equal spirit of devotion and zeal in the Church of God, in the great work of bringing men into subjection to the Cross of Christ. Just a little before Orsova, also on the right bank, we saw the well known inscription of Trajan, cut as a tablet in the perpendicular rock. It reminded me of the still more ancient and famous Egyptian, Assyrian, Grecian, and Roman tablets by the Dog River in Syria, which I visited in 1891.

#### ORSOVA.

5th.—We arrived here at 3 p.m. yesterday, and remain till 10 to-night, when we go on board again on our way back to Budapest. We are staying in the hotel König von Ungarn, in the same room where I spent a week six years ago, when we were detained here on our way to Roumania on account of Mr. Barnett being taken ill with erysipelas. Yes, it is the same house and room, and here are the same mountains opposite, and the same Danube flowing rapidly by just below our window; but the old proprietor and servants are gone. I remember some of those to whom it was my privilege to tell the story of Christ during my former visit. One was a most intelligent young man—a watchmaker—in the last stages of consumption, who had been to America and England; but, finding himself hopelessly ill, had wandered back to his native, picturesque little town on the Danube to die. He has since entered into eternity, but we believe that the Lord then sent us here, and, in His providence, detained us, that we might be messengers of peace to that young Jew, for he seemed to drink in the Word of God most eagerly. I often wonder how many of those who, in our several tours, seemed really impressed with the story of Christ, we shall meet in the presence of the Lord in the day when He makes up His jewels. The heat to-day is very extreme, making one feel so terribly languid.

Nearly all the guests in the hotel are Jews, chiefly travellers to and from the Orient, Orsova being on the express route to Constantinople and Roumania. We tried ever since the morning, again and again to enter into conversation with different groups, but our words seemed to fall on stony ground.

Rabbi Lichtenstein went out early by himself to pay several calls, and later on we went out together. I was greeted warmly by several Jews who recognised me, having seen me here six years ago. One, a Mr. H., proprietor of an hotel, was greatly delighted to see me. When we were here last time he was greatly enraged with the news that a son of his had been baptized in Constantinople, and that another son was likely to follow the example. We were enabled then to calm his mind and to show him that we do not, as he supposed, forsake the God of Israel by embracing Christ. After a while we met the Rabbi, who also, during the previous visit, greatly withstood the truth, and

whose heart is still full of self-righteousness and pride against the Lord. He greeted me by shouting across the street: "Holloa, how many souls have you led astray since I last saw you?" "None," I replied, "but I trust that through the mercy of God I have been the means of helping some to come to a knowledge of the only true God through our Messiah Jesus Christ Whom He has sent." He joined us, and we walked up and down together by the Danube for at least an hour in earnest discussion as to how a sinner can be justified before God. This poor man at first denied that he was a sinner at all. Dear old Rabbi Lichtenstein's personal testimony and arguments seemed to make some impression upon him. At any rate, he seemed glad to receive a copy of Rabbi Lichtenstein's "Judenthum und Christenthum."

6th.—We went on board last night, but we did not leave Orsova till 4 a.m. On awaking about 5.30 we found ourselves in the Kasan Defile, and in the early morning light the river and mountain scenery looked perfectly glorious. At early breakfast four Jews sat down at table with us and we at once displayed our colours by presenting one of them with a New Testament, which led to earnest discussion. One was a very grumbling, contentious kind of man, who professed to know everything and care for nothing. He interrupted us at every sentence with the exclamation, "Unsinn!" (nonsense). "Tell us something not so stupid," etc. At last Rabbi Lichtenstein quietly said, "I will tell you a 'Maissah' (story)," and in his dry, quaint, inimitable way, began:—"Rabbi Moshe and Rabbi Shemuel were walking together along the road, on their way to a certain town. Suddenly they heard dogs barking; Rabbi Moshe, afraid, turned back, but Rabbi Shemuel said: 'It is said in Ex. xi. 7, "Against any of the children of Israel shall not a dog move his tongue."' This passage, repeated by a son of Israel, to a dog, however vicious, acts as a charm, and at once closes his mouth. Confident in the restraining virtue of this passage, when repeated to dogs, Rabbi Shemuel went on his way. Very soon, however, he came running back, his clothes torn, his feet bleeding. 'What about your charm?' asked Rabbi Moshe. 'Alas! Rabbi,' answered Rabbi Shemuel, 'I thought I should come among dogs who would at least let me repeat my Passooek (verse), but these are dreadful dogs; they would not even give me time to do that.'" This had its effect. The other three Jews saw the application, and roared with laughter, and the contentious man became a fast friend of ours for the rest of the way to Baziasch. He accepted a New Testament, which he promised to read, and gave us his card, inviting us to visit him in Budapest. He was one of the directors of a large mercantile company. In the afternoon the Lord gave us some wonderfully good opportunities to testify for Christ.

Again and again, everyone in the saloon, Jew and Gentile, including two or three military officers of high rank, were in a circle around us, listening and disputing. Among others, several "fools" of the order described in Psalm xiv. 1, who vehemently asserted that there was "no God," spoke most blasphemously against the Lord's Anointed. "The Bible," said one, "may be an interesting book, but it ought to be revised now to bring it into accord with the nineteenth century. The stories about the miracles and other fables ought to be left out; what is the good of them?" "I do not believe that God has ever spoken to man," said another. "If it be true that He once spoke to Moses and other prophets, why does he not speak now? We have never heard His voice." With two very intelligent Spanish Jews, travelling to Belgrade, we had a very interesting time. "What do we want with the New Testament?" said one, "we Jews have enough in the Old." I reminded them that in the Old Testament itself, which always points on to a coming Saviour, and a more

perfect Revelation, there is the promise of a "new Covenant," and I quoted Jeremiah xxxi. 31-34. "But do not all the prophets down to Malachi point us back to Moses, and tell us to remember his law?" one remarked. "Yes," I said, "but Moses himself prophesied of a Prophet, like, and yet greater than himself, and says, 'unto Him ye shall hearken.'" I quoted the whole passage from Deut. xviii., and one denied that the words in the 10th verse were to be found in the Old Testament. He was so certain about it that he offered to lay a large wager upon it. I opened my Hebrew Bible and showed him the exact words, and he confessed his error, but continued to argue on Talmudic lines that the prophecy that God would raise up a prophet like unto Moses referred to Joshua. I opened the Bible again and read the last eight verses in the Book of Deuteronomy, when, after the induction of Joshua as successor of Moses, lest men should think that he was that prophet, it goes on immediately, "and there has not yet arisen a prophet in Israel like unto Moses whom the Lord knew face to face" (Heb.).

7th.—We rose again very early. At 5.30 Rabbi Lichtenstein was sitting outside the saloon, on the lower deck, reading the New Testament. An old man, who turned out to be the Rabbi of a small town in this district, came up, and, looking over Rabbi Lichtenstein's shoulder, and seeing him read a Hebrew book, said: "Shalom Alechem (Peace be unto you). Rabbi, what are you reading?" "The New Testament," was the reply. "Is it not about the Tollou (crucified)?" he asked. "Yes," answered the Rabbi; "He hung on a tree." "But, Rabbi-leben (Rabbi, may you live)," said the old man, "did He not destroy the Law, and blaspheme Moses?" "Sit down," said the Rabbi, and I will read to you, and you shall judge for yourself;" and he turned up a number of passages to show him that Christ in Himself *fulfilled* the Law, and that He always appealed to Moses, saying, "For had ye believed in Moses ye would have believed in Me, for he wrote of Me." After listening for some time the old man said: "Rabbi, I have only 30 kreutzer with me, but I will give them to you for this book." He got the book without the money, and went away highly pleased. He disembarked at the next station. Another old, orthodox Jew, who had joined the group, seeing the other get the book without money, said pathetically, "I also am a poor man, please give me one too." In the afternoon, feeling very weary, I withdrew to a corner of the saloon and commenced writing a letter home. By my side, on the table, were lying several New Testaments and two or three books for my own reading. Just then we stopped at a station, and, among others who came on board was a Jewish family, father and mother, and three young ladies. After arranging their things in the saloon, the eldest of the daughters came across to where I was sitting, saying, "Pardon my interrupting you. We are going to Mohach. I see you have many books, will you lend me an interesting one to read until we reach Mohach?" I took up one of the German New Testaments lying by my side, saying, "I consider this the most interesting book in the world. Have you ever read it?" She opened it, turned to the title-page, and read: "Das neue Testament unseres Herrn Jesu Christi," and then looked, puzzled, into my face, saying, "I thought you were a Rabbi. What have we Jews to do with Jesus Christ?" "We Jews," I said, "and *because we are Jews*, should have most to do with Jesus Christ, for was He not, according to the flesh, one of our nation, of the tribe of Judah, of the family of David?" Whereupon there followed quite a storm of questions. For her age, she was one of the most sensible, accomplished young ladies I ever met. She took out her notebook and wrote down some of the answers, saying, "I will think over them quietly at home and put them before

our new Rabbi, who has only come to Mohach a few months ago, fresh from the Seminary." Meanwhile, as often happened before during a discussion, everybody in the saloon, Jews and Gentiles, gradually collected by the table where I was sitting, and listened with eager interest while this young lady was catechising me and championing the cause of Judaism. Among other things, she wished to know how *many* Jews there were in the world who believed in Jesus Christ. I told her this was a question difficult to answer, as only the Lord Jesus knows those who are truly His own, but there were *many*. "Are there any Rabbis among them?" "Yes," I said, "at any rate, there is one on board, whose name is well-known in Hungary, one who has been a District-Rabbi for forty years." Rabbi Lichtenstein was all this time on deck, so I called him down, and his words, telling how he was first led to the New Testament, and then through the New Testament to Christ, produced a marked impression on the whole company. It was truly a wonderful opportunity, for which I thanked God. Towards evening I was indeed rejoiced to see, in three different parts of the boat, Jews quite absorbed in reading the New Testament.

8th.—We rose early and packed our things in preparation for our arrival in Budapest at 10 a.m. We found fresh Jews on board, who had joined the steamer at different stations in the night; and to the last minute of our landing we were engaged in earnest conversations with groups and individuals. We took with us on board a large supply of New Testaments, in Hebrew, German, and Hungarian; but our stock in the last two languages was exhausted long before we returned to Budapest, and I have taken the addresses of Jews in different parts of the country, who begged to possess copies, promising to send them German New Testaments by post from Vienna. We have besides distributed a large number of Rabbi Lichtenstein's "Appeals," and other useful pamphlets. To God, only wise and infinitely great, be all the glory through Jesus Christ.

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## THE EFFECT OF LOVE ON THE JEWS.

BY REV. JAMES ELDER CUMMING, D.D.

Not hatred against the Jew, not attempts to crush the Jew, but affection towards the Jew, is the duty of the Church. If you want to reach a Jew's heart you must do it by affection, and I have reason to think that their hearts are easily touched by affection. I remember being in a small company of Jews some time ago (it was at one of Mr. Baron's meetings with Jewish emigrants in Glasgow). They were being driven out from their homes, and were emigrating to the Far West. Looking around upon them, I looked to see if there were any Jews present that would remind me of the blessed Lord Himself, for He is said to have been a *fair* Jew. Amongst the company I saw one, a tall man, fair and comely, with a sweet expression. I kept my eye upon him until the end of the meeting, when they all came up to receive a copy of the Hebrew New Testament, and one was given to each person with the blessing, "The peace of God be yours." When this young man came up to receive his Testament, he took my hand and kissed it. I said, "What do you mean by that?" and he answered, "Sir, in my country a man of your position would not have condescended to look at the ground on which my feet were treading as a Jew, but I have found that you love the Jew; therefore I kiss your hand." Touch them with love, and the response of a Jew's heart is wonderful.



# The Christian Tailor and the Jewish Bachur.

(FROM THE GERMAN BY PROFESSOR FRANZ DELITZSCH.)

THE sainted Augustine Hermann Franke, passing through Bebenhausen, near Tubingen, visited the aged prelate, Hochstetter, who, in earlier days, had been one of the teachers of Bengal, and one gratefully remembered by him.

In the course of conversation, Hochstetter said to his guest: "I have always asked three things of God. Firstly, that the Lord would send a fresh outpouring of the Holy Spirit upon our German Christians; secondly, that He would send labourers into the vast field of heathendom; thirdly, that there may be compassionate souls who will remember the vineyard of Israel. My Lord has in mercy granted the first two petitions; oh, that my last wish may also be fulfilled!"

Franke quoted Hochstetter's words in one of his addresses to his students at Halle, and the student whose turn it was to take down the lecture was John Henry Callenberg, who, in the year 1728, founded the Institutum Judaicum, *the first Jewish Missionary Institution of European Protestant Christendom*. Hochstetter's prayer was the seed from which this fruitful tree sprang up. The Missionary pamphlets which were issued by the Institutum, Judaicum, especially "Light at Eventide," are unsurpassed for usefulness and interest to this day. Nearly all of them are from the pen of a man whose memory should ever live among Hebrew Christians, who was brought to the Lord in the following way:—

Born in Silesia, Dessau, was a "Bachur," that is, a Jewish student at the then famous Yeshivah, or Talmudical College in Anhalt, Dessau. One day he went to a Christian tailor to be measured for a suit of clothes. The tailor—I quote the words of Stephen Schulz in his "Divine Leadings"—"looked at the comely youth, and was filled with sorrow at the thought that he should perish as an unbelieving Jew. He even burst into tears. The young Jew asked him why he wept, and on being told the reason, he angrily replied, 'What is that to you? It is not your business to trouble about my religion, but to make me a coat.' The tailor replied, 'My dear Bachur, if you would only read our New Testament you would come to the knowledge of the truth.' The youth declined to enter into conversation any further, and went his way. But the words and tears of this honest, simple man followed him everywhere. After a few days he went again to the tailor and asked to see the New Testament. But it was in German, and printed in German characters. As he could not read it, he flung it down on the table with the words: 'What shall I do with such a book?' 'Oh,' said the tailor, 'you are still young, and can easily learn to read German.' The youth went secretly to a bookseller and asked for a primer, for which the high price of half-a-dollar was demanded, and he went away disheartened without buying the book, but he could not forget the tailor's tears. 'That man,' he said to himself again and again, 'can derive no possible benefit from my reading this book, and yet he implores and beseeches me to read it.' At last he bought the expensive reading-book and learnt to read in secret. When he had mastered the primer, he borrowed the tailor's New Testament, and locked himself up in his room for twice twenty-four hours, during which time he read the whole New Testament through once, and the Epistle to the Romans twice, taking no food except bread and water. He then returned the book as if he did not care for it, but not long after he went to Gotha, and there came forward as a candidate for baptism. His desire was granted, and he received the name Henry Christian Emanuel Fromman. After having passed through the public school of Gotha he went to Halle, where, meeting with discouragement in his effort to pursue theological studies, he commenced that of medicine. But his inmost soul was continually yearning for the salvation of his brethren after the flesh. He found like-minded friends in Franke and Callenberg, and at his urgent desire Callenberg spent 40 dollars, which friends of Israel in Halle had contributed, in purchasing Judæo-German type. Fromman learned how to set it. He had his bed removed to the room where the type was kept, and almost the whole of his spare time was spent in setting it for the tract 'Light at Eventide,' which he revised and which is still used with much blessing. When 1,500 copies of this little work were sent out. Fromman's talents and self-denial were generally admired and praised, but he said, 'My Saviour came to this world for me in the form of a servant, compared to which the lot of a compositor is as that of a king; and my Saviour had no place where to lay his head, whereas I have had only too much luxury on my bed in the printing-room. Until his early death in the year 1735 he assisted Callenberg in faithful love for Israel. His missionary pamphlets, about twenty in number, were widely scattered by Schulz and others, in Europe, Asia and Africa. Thus the tears of a humble tailor have watered the plantings of Callenberg so that they have brought forth fruit in abundance."

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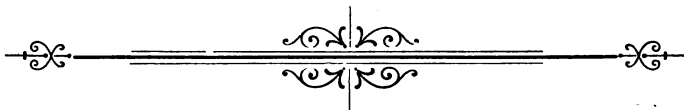
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