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EDITOR: REV. FRANK J. EXLEY

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PRESIDENT: A. LINDSAY GLEGG, Esq., J.P.

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GEN. SECRETARY: REV. ARTHUR G. PARRY

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7 GREAT JAMES STREET, BEDFORD ROW, LONDON, W.C.1

The British Society for the Propagation of the Gospel among the Jews.

GREAT JAMES STREET, BEDFORD ROW, W.C.1.

Telephone : HOLBORN 2954.

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Editor's Memoranda

Let us thank God for the coming of peace and let us pray that in this new era many Jews may find joy and peace in believing in our Lord Jesus Christ.

“LIKE THEM THAT DREAM.”

PSALM 126, 1.

“We were like them that dream”; we scarce could feel

Assured the night of terror was o'er past,
When dawned the golden day that set its seal
Upon our hope, and peace drew nigh at last.
We are like men that dream; a brighter day
Than even this fair morn shall wake our song—

When man no more his brother-man shall slay,
And none shall hate nor do his brother wrong.
O Prince of Peace, too long misunderstood
And exiled, to our shame and bitter rue,
Bring in that day of nobler brotherhood,
And in Thy reign shall our best dreams come true.

THE NIGHTMARE IS OVER. We wrote the verses reprinted here when the war of 1914-1918 ended, and we little thought then that within a generation we should have to endure the horrors of another and more terrible conflict. Who can compute the suffering it has entailed, especially to the Jewish people! What multiplied misery has been theirs, robbed of every semblance of liberty, separated from loved ones, hounded from place to place, made to endure a more bitter slavery than ever Egypt knew, millions of them massacred. Thank God, for them the nightmare is over! We are thankful for the succour we have been able to give to some of them but it has been but as a drop in the bucket. We shall still seek to do all that we can to bring comfort and help to a martyred people; above all we shall do our utmost to lead them to the Saviour, for that is the best service we can render to them. He alone is able to bind up the broken of hearts and to guide their feet into the paths of peace.

LOOKING TOWARDS PALESTINE. Mention was made in our last notes of the desire of the Committee that as soon as possible our General Secretary and, if possible, our Treasurer, should visit

Palestine in the interests of our work there. How soon this visit may be made we do not know, but in view of it a special interest attaches to the Annual Meeting of the Lady Helpers' League for at it Dr. James Churcher will be speaking on the work at Haifa, and farewell will be taken of Miss Sherwood who will be going out as Nurse. This important meeting is to be held at Livingstone Hall on Wednesday, October 17th, under the presidency of Mr. Lindsay Glegg, and in addition to those who are looking towards Palestine Miss Pegrum, recently appointed for service in Leeds, will be speaking. The chair is to be taken at 6 p.m., and the meeting is timed to close at 8.30. It will be noted that on this occasion the meeting will be in the evening instead of the afternoon, and we trust that this will enable a greater number of our friends than usual to attend. The Lady Helpers' League is of great service to the Society and its Annual Meeting is one of the red-letter days in our calendar. May there be a large attendance.

ILLNESS OF WORKERS. Almost at the beginning of his well-deserved holiday Mr. Lloyd had to return home having contracted jaundice, and at the time of writing is still under medical treatment. Nurse Waller, who for some time has been in poor health, took advantage of her holiday to come to London for a specialist's examination, and it was found desirable that she should undergo treatment in the Mildmay Mission Hospital where she is still a patient. We sympathise deeply with both these friends in the illness that has made the holiday season a time of weakness and suffering, and pray that God's healing hand may be laid upon them.

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Mr. PARRY'S LETTER. *The usual letter From the Secretary's Chair is omitted this month but its place is being taken by a personal communication dealing with matters of urgent importance, which is being sent separately to our friends. We are sure it will be read with interest.*

On the Kings Business in Liverpool

By JULIUS KATZ.

REPORT OF WORK IN 1944.

Our God is a prayer-answering God!

Psalm 99, 6: "Moses and Aaron among the priests, and Samuel among them, that call upon His Name; they called upon the Lord, and He answered them."

*"I believe God answers prayer, yes I know
God answers prayer,
I am sure God answers prayer; Glory to
His Name."*

Very vividly am I reminded of the reality of these words of the hymn-writer, as I look back over another year's labour for the Lord among my own people.

With the prayer of Jabez, 1 Chron. 4, 10: "*O God, that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me.*" I concluded my last year's report. With thankfulness of heart I put on record that the Lord had granted our request. He has honoured our faith, He has blessed us indeed, He has enlarged our coast. To Him be the glory.

It is now exactly a year since we took up residence in the Mission House, and we feel like the Psalmist, Psalm 84, who rejoices about "*the sparrow that has found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars.*" Indeed, the Lord provided beforehand a place where the three souls, two Jews and a Gentile, should find their Saviour and be born again of the Spirit of God.

I.—PROFESSED CONVERSIONS.

One evening last May, on my way home from a meeting, I met a good friend of mine, busy in a spiritual conversation with a young lady. As I was involved in this intercourse, I realised very soon that this young lady was very much concerned about her Christian standing. In answer to my question: "Are you born again by the Spirit of God?" she replied: "I am confirmed." And when I asked: "Where will you spend eternity?" she answered: "I hope in heaven, for I am on the Lord's side, I am confirmed." This convinced me that she needed a definite experience with the Lord. I invited her and my Christian brother to our home, where we continued our conversation, and the Way of Salvation was shown to her more perfectly. "Would you like to call upon the Name of the Lord Jesus for your Redemption?" I asked. "Yes, I will," she said. We all knelt down, and three of us prayed for her, and she asked the Lord to forgive her sins and to make her His child. She accepted His Salvation. Meanwhile, it was already past 11 p.m., and after a cup of tea together she went her way home, rejoicing in her

Saviour. Since then she has had to go through a lot of testings of various kinds, yet the Lord brought her through, and she proves every day the all-sufficiency of her Saviour.

ONE DAY IN EARLY NOVEMBER,

I was already ill, and just before I was transferred to hospital, I was visited by a Liverpool Jew, a man of 64. I was a little surprised at his call, because whenever I visited him in his own house, or spoke with him in the streets, he showed no interest whatever in the Gospel of our Lord Jesus Christ, but rather opposed it. At first I could not make out the cause of his visit, and thought he had come for some material help. Over a cup of tea we talked together, and very suddenly he uttered: "Can you make me a good man?" "I can't make you good, but God Who saved me and forgave me my sins in Christ our Messiah, thus making me good, He will make you good, will forgive your sins, make you a child of God; and the only way to it is, you must believe in the Lord Jesus Christ," I answered him. The meaning of the sacrifices was explained, and that now Jesus Christ is: "The Lamb of God which takes away the sin of the world." "Shall I pray for you?" I asked. He answered, "Yes, please." I got up from the couch on which I was lying, and went down on my knees to pray for him, but before I started to pray, he also knelt down without being asked to do so. After my prayer for his enlightenment and salvation, I asked him: "Would you like to pray for yourself?" He replied: "What shall I pray?" So I told him to call upon the Lord Jesus to forgive his sins and to cleanse him in His precious blood. "Is it really necessary to pray to Jesus Christ, can't I pray to God?" he remarked, to which I answered: "You are praying to God by praying to Christ, for God has made Him the Saviour of the world, and appointed Him to be the propitiation for our sins."

Then he called upon the Name of the Lord for forgiveness and salvation. Still on our knees, I asked him if he believed that Christ had done it? He answered, "I feel much easier now." I begged him to thank God for such a wonderful salvation, which he did in a very simple way. A New Testament in Yiddish was given to him, with the advice to read it daily for his spiritual food. At this very moment my wife entered the room, and he said to her: "Your husband made me good," at which remark I replied: "The Lord Jesus did it, not I," and he corrected himself, "That's what I mean." He also went his way rejoicing. He comes to us, and goes to other Christian services.

Recently he confessed his faith in the Lord Jesus before other Christians. He is only a babe in Christ; please pray for him.

A FEW DAYS AFTER I HAD BEEN DISCHARGED FROM HOSPITAL,

a Jewess came to see me, and was accompanied by her 14 years old boy. In the course of our conversation she complained about this boy and his awful temper, in which once he nearly killed her, his own mother. I felt very deeply that only God could do a miracle and save this lad from the grip of Satan. I asked him if he would like to come the next day to have tea with us. He accepted the invitation, and promised to come. We were very much in prayer for the lad, because we realised that this temper was demon possession, and "that this kind goes not out but by prayer and fasting." I decided to fast until the time of his arrival. And he came. We had tea together, and afterwards I asked him to tell me something of his life. This he did, and spoke also of his temper, saying: "I am very sorry about it, but I can't help it." I took this opportunity to show him the consequences if in his temper he had killed his mother, and pointed him to the Saviour Who could make him free, quoting John 8, 36. He suddenly replied: "When I get converted to Jesus Christ, and tell my pals at school about it, they will hate and tease me, and I don't like that, and may lose again my temper and hit them." I agreed to the need of confession, yet repeated John 8, 36: "Whom the Son maketh free, is free indeed." I told him of the joy to the Saviour if a soul is converted, and especially from the Jews, and how he could be of service in the Lord's hand. "I would like to make all Jews believe in Jesus," he said. Here he was reminded that we must receive Christ ourselves, before we can preach Him to others. If we call upon the Name of the Lord and accept His Salvation, then we can be His witnesses. "Would you like to do this?" "Yes," he replied. We knelt down together, and I prayed for him and his Redemption, and encouraged him to pray himself. He prayed for Salvation, and he accepted it. Before he went, he received a New Testament in English, which he promised to read regularly. He is now a regular visitor of our newly-established Sunday School, at our house, and we take him to Christian service. A few days ago his mother told me: "Mr. Katz, I intended to write you a letter of thanks, because you have completely changed my boy." I told her that Christ has done it, and that He would like to change her life, too, and make her a child of God. He also told his Aunt, that the Lord Jesus had forgiven his sins.

A dear Jewess who attended our little meetings regularly, called one day at our house, with the desire for us to read with her the Word of God

and to be instructed in it. For about two hours we read the Bible with her, and I explained to her the Way of Salvation. "Don't you think we should pray together?" I asked her. "Yes, we can," she replied. We all went on our knees. My wife and I prayed, and afterwards I encouraged her to pray and to ask Christ for salvation and eternal life. She prayed, yet not audibly, and after a while she said a loud "Amen," and rose from her knees. So far she has not made an open confession of her salvation, but we believe she is not far from the Kingdom of God. We pray much for her; will you, too?

II.—MINISTRY IN CHURCHES AND MISSIONS.

My Commission is, of course: "To the Jew first—and also to the Greek" (Gentile). I have counted it again a great privilege to preach the glorious Gospel in various Churches and Chapels and Mission-Halls. The Lord blessed this ministry also, and nine boys and girls between 12-17 years of age, and two men and two women were led to the foot of the Cross, where they accepted Christ their Saviour.

WOUNDED GERMAN PRISONERS OF WAR in our hospitals have occasionally been visited, and the Gospel in their own language was preached to them, and one made a definite decision for Christ.

III.—HOUSE-TO-HOUSE VISITATION has been my main work. More than 750 visits to families and shops have been made during the year. The people ask many questions, and one has to be prepared to answer them. There is the Sabbath and Sunday problem; the Passover Feast, and the Day of Atonement, the two most important festivals of Jewry, are often discussed. There is the question of Zionism and Palestine; kosher-food and the covenant of circumcision. By answering all these various questions one tries always to lead over to Christ and His salvation. Thus the seed is sown, and the harvest is sure.

IV.—STREET EVANGELISM.

Another important side of the work is contacting the Jews in streets and parks, or wherever one may find them. Doing this kind of work, I offered a Gospel to a Jewish man, who had just boarded his motor-car: "You are a Jew—is this your business—can't you find a better job?" he asked from inside his car. "I am a Hebrew-Christian and believe that Jesus Christ is our Messiah. By His death on the Cross He forgave my sins and made me a child of God." I had hardly said this, when he jumped out of his car, saying, "Very interesting, very interesting." We talked over an hour about these things, and then, with sorrow of heart, he uttered: "I am seeking God, but I can't find Him. I sought Him in books, in philosophy, in art, in nature, but I can't find Him." I asked: "Did you ever read the New Testament? For

there you will certainly find God in Christ Jesus. He says: 'He that sees Me seeth the Father.' In finding Christ you have found God." "No, no, that is too easy, and goes not in line with my conception of God; I earnestly seek God, yet I have not found Him." For about two hours altogether I tried to persuade him to accept Christ, but in vain. Before we parted, I asked him: "Would you like a visit from me, to continue this conversation?" "When I have need of you, I shall call for you," was his reply. He never called, yet I tried several times to see him at his shop and in his home, yet without success. Instead of seeing him I got a message: "Please do not call any more; I told you, if I have need of you, I shall call for you." The last thing I heard of him was about a fortnight ago; he had to undergo an operation in hospital, and died very soon afterwards. A young man of 31, seeking God—but refusing to accept and find Him in Christ the Messiah. What a tragedy!

During the year 1974 similar contacts have been made, but I am glad to say that not all ended in such a tragic way, though the Missionary has to listen to many excuses.

OPEN-AIR MEETINGS.

Needless to say that the Open-Air witness is still being maintained, and 66 times we proclaimed the Gospel in various streets of the Jewish district. Here, too, we meet very often strong opposition, but we press on in the Master's Name.

CHRISTMAS PARTY.

Our Christmas party was a real treat indeed. Through the kindness of various friends, we were able to entertain nearly 60 people, 24 children included. We started about 4 p.m. by singing "To God be the Glory." "Praise my soul the King of heaven" followed, and after prayer and a few

words of welcome we had tea, with plenty of sandwiches and cake. Between, solos were sung by a dear sister of Hebrew-Christian parents, and testimonies given. Afterwards we distributed the presents for the children, toys and books. The toys were given by the 6-years-old sister of our solo singer. The good hand of God enabled us to give to every visitor a small parcel. We are very sorry at not having any clothes for our poorer Jews and their children. Should anyone who reads this report have some clothes to dispose of, and would like that some poor Jew could be helped by them, please send them to Liverpool. About 6.30 we had a Gospel message by myself, on Matt. 1, 21. I took also the opportunity to tell the Jewish people and their children that I intended to start regular meetings on Tuesday nights, 7.30 p.m., and invited them to come. Only two came the first time; we thank God for them, but last Tuesday we were seven, beside my dear wife and myself. The children were asked to come to our Sunday School, which we thought to start. On the first Sunday nine children came, for which we praise the Lord. The attendance varies between nine and two. Please pray for that work.

VI.—TRACTS DISTRIBUTED.

During the whole year 1,354 Tracts were distributed, and also 182 Gospels, 19 New Testaments and 5 Bibles. At this juncture I would like to thank the S.G.M. for the help they have given in supplying me with the needed Gospels and Scripture portions. Thanks, too, to the dear friends in America who have provided me with good tracts.

Genesis 26, 12 speaks of Isaac, "That he sowed in that land, and received in the same year an hundredfold; and the Lord blessed him."

The Lord bless the seed, which has been sown.

Soho Joys and Sorrows

By BERNARD SEGALL.

In thinking over my past year's work in the Mission my heart is filled with gratitude for the privilege and joy of serving the Lord God and His people, Israel, for the presence and help of the Holy Spirit in service, and for the many opportunities He has given us of sowing the precious seed among His beloved Israel; our main object, indeed our whole object, is to lead the Jews to Christ. The Gospel, the glad tidings of redemption through the blood of the everlasting covenant, is made known to the house of Israel, and notwithstanding their persistent opposition to the truth, there have been those among them who have been awakened from their prolonged slumber to the tremendous fact that Jesus, whom their fathers rejected, was their true Messiah and that in Him is their only hope.

HINDRANCES.

In various ways salvation is being brought nigh to the Jews in Soho, and in other parts of the West of London. The war, and the Semitic persecutions all over the Continent has become a real hindrance to mission work among Israel, nor is it strange that it should be so. The feeling amongst the Jews is that these barbarities are instigated by Christians. They do not know, or profess not to know, that this and every sort of cruelty is absolutely alien alike to the letter and spirit of our Lord Jesus Christ, and that they who are guilty of it are not Christians. Yet how very often during the last year have we been told when conversing with Jews on the sad situation created by the war, and the terrible suffering of the Jews, "See the work of the Christians!" It needs much sym-

pathy, tact and patience to be a Jewish missionary, and our endeavour is always to show the Jews Christian kindness in order that they may see and feel that whatever treatment they receive in other countries, the great heart of Christian England goes out in loving sympathy to the Jewish race. There is much need for sympathy, for many young Jews in Soho lost their lives and some have left behind them young widows and orphans.

A COMPLETED JEW.

While the war has confounded some Jews, it has set others thinking. Our work goes on, and the witness we are able to bear to the eternal truth of the Gospel cannot be without its effects upon all. With some, the Christian sanctuary has taken the place of the Synagogue and they have listened with interest and profit to the Gospel preached by ministers of Christ.

One day I sat down on a seat in Soho Square. A Jew whom I had not seen before sat down on the same form, and according to Jewish fashion, at once entered into conversation. Presently he asked me what my occupation was. As soon as I told him who I was the conversation took a different turn. He wished to impress me with the idea that Judaism contained everything that was necessary for the salvation of every Jew, and in consequence there was no necessity for a Jew to change his religion. I told him that I quite agreed with him when he said that Judaism contained everything necessary for salvation, but it must be the true Judaism. I myself, I continued, have not changed my religion in accepting Christ and believing in Him; I have become a *complete* Jew, for He is the promised Messiah; without Him Judaism is but a sham, with Him Judaism fulfils her object of taking all men into her fold and acknowledging them as brothers, for He came to tell us that God is not only the God of the Jew but of all men, and since God is our Father we are all brethren. Gathering from our conversation that he was a Socialist, I said that Socialists and others who lay stress upon, and preach a universal brotherhood, will have to acknowledge that this can only be accomplished by following the teaching of Christ, who more than 1,900 years ago proclaimed the universal Fatherhood of God, showed us the way to Him and laid down His life for His brethren.

At parting he gave me his address, held out his hand and said: "Come and visit me, you will be welcome." Since then I have had many conversations with him in his own home, and he is also reading the New Testament which he accepted from me.

OVERCOMING PREJUDICE.

Visiting is an important part of the work carried on. I am glad to say that we have an entrance into many houses, shops and workshops, and in most I am well received. Let me relate one very de-

lightful experience that I had one day in the home of an orthodox German refugee in Eaton Rise. A doctor friend of mine had said: "I would very much like to introduce you to my friend, Mr. Wolfgang, but you will find him an out-and-out Jew and a fanatic." On entering his flat the doctor said: "I have brought an Israelite to see you." He received us very kindly, and after some conversation, observing a Hebrew Bible on a table, I said: "You read the Bible, I see." "Yes," he replied, "it is my greatest comfort in these terrible days." I took the Bible and with his permission read Isaiah 53, and at the close asked him what he thought of that wondrous chapter. "I should like to hear your opinion upon it," he replied. I told him I could unhesitatingly say that it referred to the life and death of the Messiah, and that it had been literally accomplished in the person of Jesus, whom I believe to be the promised Messiah. "Then you are a Christian," he said. "I am happy to say I am," was my reply. Turning to the doctor who had introduced me, he angrily said: "I thought you told me that he was a believing Israelite!" "So he is a true Israelite," was the reply. A short pause ensued and from the quivering of Mr. Wolfgang's lips I could plainly see that his Jewish pride was being roused, and with much emphasis he said: "I think it is most insulting to call on people and try to convert them from the faith of their fathers. Why not let every one remain in the religion in which he was born? I must tell you I am a believing orthodox Jew; I was born a Jew, I have lived 65 years as a Jew, and I hope I shall die as a Jew." But quickly recovering his composure he said: "I repeatedly hear Christians say that they love the God of Israel. I cannot conceive how they can do that and not keep the law which He gave to His servant Moses. If Christ has done away with the Law of Moses, how can He be the Messiah?" I replied that this was one of the many erroneous ideas the Jews have of Christ. He did not come to destroy the law or the prophets, as Jews seemed to think, but to fulfil all that the law and the prophets wrote concerning Him. It was He who made known the true meaning of all the Mosaic ordinances and institutions. He explained their righteous precepts, the latter of which at the time of His coming the scribes and Pharisees had rendered of none effect through their traditions. Besides, I told him that God had promised to make a new covenant with us to write His law in our hearts. Here he abruptly interrupted and asked where that new covenant was to be found. "It is not in my Bible," he said. "Pardon me, it is in your Bible," and I showed him Jer. 31, 31-33 which he read with evident surprise. We conversed for a long time, he showing great interest in all I said, and when he pleasantly remarked: "I cannot understand how a Jew who believes in

Jesus can still be an Israelite," I told him not to think I had ceased to be a Jew because I believed in the Lord Jesus; far from it: He was a Jew Himself; all His first disciples were Jews. He personally preached only to Jews, and it was not till the Jews refused to listen that His Apostles were sent to the Gentiles. He seemed much pleased with this piece of Scriptural truth, and on bidding him adieu, he asked me to call again, and said: "I shall be pleased to see you." I soon paid him another visit, and after a little talk about passing events our conversation turned to repentance. I said: What we want most is to have our sins forgiven; not to be always repenting and repeating the confession of our sins in the prayer book, but to forsake them altogether. God did not say to our fathers in Egypt, "When I hear you repenting I will save you," but He says: "When I see the blood I will pass over you" (Exod. 12, 13). The blood was Israel's security then, and it is the blood now that makes atonement for the soul (Lev. 12, 13), and without shedding of blood there is no remission."

Notes for our Prayer Helpers

By ELI COHEN.

(Mr. Cohen is now our Missionary in Leeds but this account of his work in London will be read with interest.)

The havoc of the war, and the weariness it has produced, have made and still make it more difficult for many Jews, in common with their Gentile neighbours, to be interested in the things of God and the truths of the Bible. Consequently, the work has been more difficult; and this means that the burden of prayer upon us and upon our prayer-helpers has become heavier.

IN THE MEDICAL MISSION.

The shadow of the war fell (and still falls) on all phases of the work; so that the numbers of patients on medical days and those attending the men's meeting and the Saturday Gospel service in Spitalfields were less.

At the men's meeting, Mr. Golowner and I have tried to get those attending to ask questions bearing on personal soul salvation by faith in Jesus as Messiah and Saviour.

IN NORTH LONDON.

Besides the usual visitation of Jewish friends, a new method of house-to-house visitation was tried out (in order to reach many Jews as yet untouched). In hospital visitation I converse with both Jews and Gentiles, and in this house-to-house visitation I decided to have literature at hand suitable for Gentiles as well as Jews. For Jewish householders I made use of the "Friendly Letter for Reasoning Jews," going from house to house along one side of Stamford Hill, and then, in time,

HOSPITAL VISITING.

On one occasion I was asked by Mr. Wolkofsky to visit his brother in the hospital. I did so, and found the poor man very weak, but he was pleased to see me and to hear a few cheering words, and to have his mind directed to higher and more lasting things. This man has often heard me speak of Christ on previous occasions, and had listened to the expositions of the Scriptures, and once he greatly appreciated the few earnest words spoken to him. During the year I visited 118 persons in different hospitals.

SUNDAY SERVICES FOR REFUGEES.

Quite a number come regularly, but not as many as in former years. Most of the younger refugees joined the Pioneer Corps, and others are doing war work. Some have to work Sunday as well. And I have reason to believe that some few of these at any rate are Christians at heart, and that it only needs a greater degree of courage and an escape from their environment for them to make a public confession of the faith that is in them.

into adjacent streets, Portland Avenue, Cazenove Road, Kyverdale Road, etc. I was not, however, able to use this method as fully as I intended, because of the flying bombs, which in the early days of their appearance in June and July, used to send the majority of householders hurrying to their shelters. The rocket-bomb, starting in September, for which an alert was impossible, did not have this dispersing effect, so that my work was not interfered with, except, of course, in the locality of a direct hit.

At least 100 "Friendly Letters" were distributed in this way, besides about 40 tracts to Gentiles. Very often one was received with a "No thank you," or "Not interested," or worse; nevertheless, I can honestly say this has proved a well worth while method, which can be used by any evangelical Christian, who desires to reach their fellows, whether Jew or Gentile, with the Gospel message of salvation.

I would mention some typical cases meriting the prayers of our prayer-helpers.

The first is that of a shopkeeper in the East End who has a large ironmonger's business. On my first visit to his shop he accepted a "Friendly Letter to Reasoning Jews," and other literature followed. On one occasion he looked at the proffered booklet and remarked, "It looks like 'Alice in Wonderland,' but, nevertheless, I will

read it." Later on he received a copy of the Psalms, and in due course told me he was reading it, not as devotional literature, but from the agnostic, free-thinking critic's point of view, who likes to know the other side of the question, in his search for truth. One of his arguments was that God did not make man but man made God, in the sense of forming a conception of God, although actually there is no Supreme Being. He purchased a complete Bible (Old and New Testament) from me in order to find (supposed) mistakes and contradictions therein, some of these he mentioned, and I dealt with them. I lent him a copy of Pollock's "Amazing Jew," which he thought impossible to believe, because its conclusions are based on Scripture statements; but I expressed the hope that one day he would accept the word of Scripture as the final proof of truth. Further discussion led him to state that "reason" is the chief guide of life. When I tried to continue the discussion the number of customers was so great that he invited me to supper at his home in North Harrow where I met his wife, who thinks as he does in religious matters.

When they wished to know how I came to believe in Jesus as the Messiah, I gave them the story of my conversion; but this drew from him the remark that he had expected I should tell him I had discovered some extraordinary new way of life, but he was disappointed in hearing something that appeared to him most foolish. The obvious reply that I made was that he needs to take the "venture of faith" in order to realise the wisdom of following Christ; and I tried to show him that "reason" was quite inadequate for the discovery of final truth, which is only obtainable by Divine Revelation.

In spite of their rationalistic attitude, I think they are both really seeking soul-satisfying truth, only to be found in the Divine Personality of Jesus. May our prayers help them in this direction.

My second case is that of a Jew whom I first met in visiting the German Hospital where he was recovering from an operation for appendicitis. He became confidential, and accepted a "Friendly Letter," which, at my next visit, he described as "interesting." His name and address in Stoke Newington were given, and he and his wife were visited fortnightly. He was pleased to see me again, and asked relevant questions, such as, "Why does God allow all the suffering entailed by this war?" My reply was based on the theme that God is always right and never makes a mistake.

We also discussed the problem of fear of the dark, which, I said, was solved by being right with God, and realising His power to overcome evil spirits. My last conversation with them indicated that my efforts to influence them towards believing in Jesus as our Divine Messiah were meeting with

some success. They had hung over their mantel-piece a motto-card I had sent for Christmas (bearing the words "The Lord daily beareth our burden. With God all things are possible"). I read a passage from Dempster's "Finding Men for Christ," and then presented it to him as a Christmas gift, and gave his wife Mrs. Wood's "The Sermon in the Kitchen." A Psalm was read, and prayer offered. The Lord is gradually revealing Himself to them. Our prayers may soon bring them into the Kingdom.

Another hospital patient I found to be a Jewish believer, who had attended the late Mr. Barnett's Jewish Mission ("A Voice") in Bethnal Green Road. In visiting her home afterwards, I met her husband, an intelligent well-informed businessman, who does not share her faith in the Lord Jesus. I promised to add my prayers to hers for his conversion. He accepted all sorts of Christian literature. On one occasion I had some definite personal dealing with him, applying the "Divine plan of salvation," but he could not see his way to yield to the Saviour. He has read Pollock's "Amazing Jew," Davis's "Rebuilding Palestine According to Prophecy," and has received C. S. Lewis's "Two Broadcast Talks" as a Christmas gift.

His wife is afraid of making an open confession in public baptism, for fear of the reaction of her relatives. Our prayers could facilitate this essential step, and his definite conversion.

A Jew who attended our Saturday Gospel service gave me his address and, on visiting him, I found him depressed and discouraged over his ruined life—describing himself as "a failure" and "past praying for." Nevertheless, I prayed with him, and advised him to stop living on his small reserve fund and find work. This he did. Although he has attended Salvation Army meetings and a Congregational Church, he has not yet experienced the joy of salvation. The last time I called was a few hours after a V2 bomb had fallen on a library 100 yards away, partly demolishing the house where he lodged. He had not been at home when the incident occurred. I asked about the destiny of his soul, if he had been in the house, and this made him think.

A dentist who has been mentioned before found that he had not leisure time enough to read the Bible as promised, so I have been reading it to him while he was working. Matthew's Gospel has been read, and now I am reading John 9. On one occasion he mentioned that his prayer (about some money trouble) had been answered the next day. He recently hung up in his workroom the "Gospel Gems" calendar (which I had given him), with a text for each day. In spite of his communistic bent he is greatly attracted to the Person of Christ.

Two of those mentioned last year seem to have retrogressed rather than progressed. The elderly

pianist to whom I read the Scriptures still has not experienced the joy of salvation; and the blind brushmaker ridicules the Bible and hates "revivalist" (i.e., evangelical) literature, and is indifferent about his soul's destiny. How far is insufficient prayer responsible for their falling back?

There is a vital need for a Centre for Jewish missionary work in the Stamford Hill district (perhaps the most thickly-populated Jewish district in London, with no such Centre as yet). May I venture to hope that our prayer-helpers will be good enough to unite their prayers with mine for the establishment of such a Centre.

ON BELIEVING WHAT YOU LIKE TO BELIEVE

By REV. W. G. THIRTLÉ.

A great tale was heard one day in the mission room while some patients were awaiting their turn to see the doctor. A mother was relating something which her son in the Forces had described to her; and this is how the story went.

The lad, serving in the Near East, was enjoying a welcome leave in cosmopolitan Cairo, and while sight-seeing, began to wonder what little thing he might "take home" as a souvenir. Soon he espied a venerable-looking man in oriental attire, carrying about him a lot of small articles fashioned in beautiful wood.

The soldier was one of the very kind whom the travelling salesman was looking for. He soon saw what took his fancy—a spoon, which his mother in the homeland would appreciate. The question "How much?" was soon answered, and the "Tommy" at once handed over the cash, got possession of his spoon, and started off with it.

Not many steps had the soldier taken when he heard a call. The salesman had something to say: "Keep that spoon always with you. Never let it be away from you! Do you understand?"

"All right; thank you." And away went soldier and salesman.

So went the narrative as related by the soldier's mother. One other thing she had to say, however. In a later letter the lad had told her: "Mother, I've still got my spoon. I've carried it with me wherever I've gone; but it's got a little crack in it now!"

The women who heard this tale showed much interest in it; and it was noticeable that sympathy was excited regarding the crack. Quite frankly I, too, expressed my interest, and inquired:

"What did the salesman mean when he said, 'Keep the spoon always with you?'"

"Oh," they said, "it is meant to bring him luck!"

"Ah, how we do deceive ourselves," I said, "how we do deceive ourselves! We carry a little thing around with us in the hope that it will bring

us luck and keep us from harm. Really, Jewish ladies should rise out of that condition, so as to confide in God our Saviour. What good can a charm really do for us? God alone can comfort our hearts. He is our Saviour, our Keeper. Such articles as spoons, or any other manufactured things, however beautifully made, cannot help us. They have no spirit in them and no strength at all.

Following a little further talk on my part, a Mrs. G. said to me, with emphasis of the pointed finger:

"Look here, sir; we have never seen Abraham, or Isaac, or Jacob. How can we know what to believe about them and the others? I'll tell you what it is. We may believe what we want to believe."

"My dear friend," I said, "I prefer to believe what God in mercy has taught us. In the Bible you find His Word. We do best when we seek His will through His own word. I will tell you what happened once to some people who thought they could believe just what they themselves wanted to believe: they were all lost in the great flood. Only those who were found faithful to God were saved, and they were Noah and all his family. If you believe just what you want to believe, you will be sure to go wrong. God knows our need and so has sent His beloved Son to meet it in saving us."

CONVERSATIONS IN A CAFE

One noonday at the café I yielded priority of service to a Jewish gentleman who had followed me into the place. Ere he left the building he thanked me for the "courtesy" shown to him; and we shook hands cordially.

Since that first encounter we two have met there several times, always to have profitable conversation. While engaged as a commercial traveller, this friend finds his pleasure and relaxation in music—instrumental and vocal. Works in several languages are in his repertoire of song; and in the rendering of these he seeks his own uplifting, and the benefit of his fellow-men. He would certainly be put down as a man of culture.

Conversation has more than once been directed towards world-conditions and the news of the day, particularly as concerning the war; and once we agreed that there is need for confession and humiliation among the people—all people; that there should be a great seeking after God. On another occasion we had just entered a New Year; and as a corrective against looking too much for the help of man, I suggested that we should follow the Psalmist (77: 10) and remember "the years of the right hand of the Most High." We turned the passage up, and noted the beautiful setting of the words, and the immediate application of them to that great event in Israel's history—the deliverance out of Egypt. "The waters saw Thee, O God: . . . they were afraid." Pharaoh behind!

The waters in front! But "Thy way is in the sea, and Thy path in the great waters!"

My friend remarked: "How good it is! I had not noticed it. You see how far I am from the things of the Bible. But you tell me you were preaching on these words before a Gentile audience. I should like to know what use you would make of such a subject in those surroundings. Will you please tell me?"

"With pleasure! The Jewish people were chosen and called in Abraham, a people unto God, a *sign-people*; not for their own sakes, but because of what God would do in and through them. Their first-born were delivered from death through the blood of the paschal lamb, which had been sprinkled on the door-posts, and all who fled in that same night escaped from Egypt through the dividing of the waters. God with His arm redeemed His people, the sons of Jacob and Joseph. Now that Israel was so redeemed is a picture or a type of another redemption which God has wrought, namely, that which is in the Lamb of God who bears away the sin of the world. The redemption of Israel of old was out of bondage in Egypt; and that for the world is out of another and greater bondage, namely, sin and rebellion against God."

"So you would speak, then, of being redeemed in Christ, as our forefathers were redeemed through Moses and the lamb of Passover? Is that so?"

"Exactly." "Thank you. I am glad to know of the way you used that 77th Psalm, and the words "The years of the right hand of the Most High."

THE JEW'S LIBERALITY

A poor student, who was in the University of Leipzig, had occasion to undertake a journey at a moment's notice to see his mother, who was dangerously ill, and was in want of the necessary money for the purpose. In this difficulty he went to a learned Jew, a neighbour, and borrowed the money, leaving as security his Hebrew Bible and his Greek Testament, which contained the Greek and German words side by side in separate columns.

During the absence of the student, the Jew determined to read the Testament through, in order to strengthen his mind in his hatred to Jesus, ridicule His teaching in the synagogue, and so be better prepared to show forth his zeal for the Jewish faith. His wife and children were not permitted to see the book, for he was determined to be the only one to discover the falsehood of the Christian religion in all its parts.

Having finished the Book, he was surprised to find that, however eager he might be to increase his enmity against Jesus, his study of the New Testament had taught him that Jesus was worthy,

not of hatred, but of the highest respect, admiration and love. "Surely," he said, "this is the height of silly simplicity and blind folly. I will open the Book no more." But, however, in a short time he changed his mind, and determined to read the Book a second time, resolving to be more careful in ascertaining that Jesus and His apostles were fully deserving of the hatred of all Jews in all ages.

But again he was unable to discover anything that was absurd, or which bore the stamp of falsehood, while on the other hand, he discovered wisdom which was more of heaven than earth, of comfort inexpressible for an afflicted mind, and a hope of immortality which seemed to deliver him from that dreadful anxiety with which the thoughts of the future had often troubled him. Still he could not overcome his prejudice, but read the New Testament for the third time, resolving that if he could find no excuse or reason for his hatred he would become a Christian, but that, if he could discover the slightest tokens of deceit or fraud, he would for ever detest the Christian religion.

During the third reading of the history of Jesus, His doctrine and His promises, the Jew was quite overcome. The love of Christ filled his very soul, and like Saul of Tarsus he cried, "Lord, what wilt Thou have me to do?"

Seven weeks had passed since the New Testament had been left with the Jew, and now the student returned and came to redeem his property. The Jew asked him if he would sell him the New Testament. The student was unwilling to part with it, but at last yielded. "What do you ask for it?" said the Jew. "Four marks will satisfy me," was the reply. The Jew opened a drawer in the table, and taking out a bag, counted out a hundred gold pieces. "There! Take that," said he. "Gladly will I give you more if you wish it; and if at any time I can be of use to you, only come to me and I will help you to the utmost of my power."

The student was amazed and thought the Jew was making a joke at his expense. But he told him what a change of mind had been wrought in him by reading the New Testament. At the same time he upbraided him for setting so little store for such a Book, and finished by saying, "Oblige me by accepting that money. As for this Book, I shall never part with it."—*Message to Israel by Coulson Shepherd.*

A RABBI'S CONVERSION

The Hebrew Christian, the quarterly magazine of The International Christian Alliance, contains in its January number a New Year's Message from its President, Dr. Arnold Frank. In the course of it he mentions that five rabbis, known to him

personally, have accepted Christ as their Messiah and Saviour, and one of them was Rabbi Bergmann, who is gratefully remembered by many lovers of Israel because of his translation of the New Testament into Yiddish. The story of his conversion as told by Dr. Frank will be read with interest :—

Rabbi Bergmann had to undergo an operation ; as the Jewish surgeon to whom he entrusted himself was employed by a Christian hospital. Mr. Bergmann had to go there for treatment. The deaconess who nursed him was able, conscientious and kind. When after some weeks he was so far restored as to be able to read, the nurse showed him her Bible. She asked him whether he would kindly explain to her some of the Old Testament Messianic prophecies. This was to the Rabbi a most unpleasant and embarrassing request ; but as he was deeply grateful for her exemplary self-sacrificing service during his long and dangerous illness, he could not but fulfil her wish. It was painful to him to have the New Testament on his bed. Never before had he had it in his hand. He was now for the first time bound to meditate on the prophecies, and to read the description of their fulfilment in the New Testament. Gradually the heavenly light dispelled his prejudices, his ignor-

ance and his fear. The Bible became a new and living book to him.

Bergmann saw Jesus Christ as the Messiah, as his Saviour. The Lord's words, "Behold I make all things new," were fulfilled in him ; he had newness of life and a new outlook. He was sad at the thought that the greater part of his congregation would refuse to listen to him, and would look upon him as a deluded renegade. It also pained him to realise that the Jews are in spiritual darkness, without any real comfort, and without a living hope, because they are without Christ.

Christ's grace granted Bergmann the needed strength and courage publicly to confess Jesus as his Saviour, and to bear the painful experiences which followed that confession.

Some years later the British and Foreign Bible Society asked him to translate the Bible into Jargon, the mother tongue of the Eastern Jews.

Many copies were sold at a low price. Bergmann always thought with gratitude of the nurse who induced him to read the New Testament.

Everything made by man, be it ever so beautiful and famous, is perishable, but a soul won for Christ lives for ever, and "they that turn many to righteousness shall shine as the stars for ever and ever." (Daniel xii, 3.)

THE LADY HELPERS' LEAGUE GIFT DAY

will be held at

THE LIVINGSTONE HALL, BROADWAY, WESTMINSTER

Close to St. James' Park Tube Station

on WEDNESDAY, OCTOBER 17th, at 6.30 p.m.

Chairman: The President, A. LINDSAY GLEGG, Esq., J.P.

Speakers: Dr. JAMES CHURCHER (Haifa)

Sister R. SHERWOOD (Missionary designate to Haifa)

Sister B. PEGRUM (Leeds)

Rev. A. G. PARRY, *General Secretary*

Farewell will be taken of Dr. Churcher and Sister Sherwood. The Valedictory Prayer will be offered by Rev. F. J. EXLEY.