

has figured in a second annual report, he is got rid of as speedily as possible. Another plan is for a missionary, in the guise of a brother Jew, to visit a possible convert, sympathise with him upon his poverty and his ignorance of English, and then promise to find him a place where the language will be taught him and work found. He is taken to the "Operative Jewish Converts' Institution," and for the time being is set to work for a small sum weekly. But here he cannot remain for more than six months, unless he accepts Jesus. Many leave, a few remain and agree to conversion. During the time of probation, all goes well. After being baptized and ranking in the report as a convert, trouble begins. The object is to get rid of him to make room for new comers. Ultimately, in spite of an original promise that he would be employed for at least three years, the poor devil is got rid of. What becomes of him after, the society neither knows nor cares. In the majority of cases he simply rejoins a Jewish community where he is not known. Indeed, if the existence of the society depended upon the production of ten per cent. of the converts it claims to have made during the last ten years, it could not produce them. This is no idle boast, but the expression of an actual fact.

We have not yet finished with the twenty-eight converts—twenty of which are children, be it remembered—that figure in the annual report. Their appearances in the report remind one of a lightning-change artist on the stage of a music-hall. Page seven gives the twenty-eight at one sweep; page eight gives another instalment of a score; page ten gives two instalments of eleven and nine; page twelve impresses the reader with two batches of five and two respectively; and finally page twenty-one lands another instalment of four. By this method twenty-eight converts appear in the report as *sixty-nine*. The latter number is not actually named, but the report is evidently designed so as to produce that impression. Practically all the converts number, as I have said, eight, each one representing the work of six missionaries for twelve months and an expenditure of nearly £5,000.

Apart from conversions, some very wonderful feats are achieved. The Rev. O. J. Ellis, chief of the London Mission, reports the glad tidings of having "held conversations with 420 Jews during the year." The Rev. A. Bernstein has also held "interesting religious conversations." He reports no converts, but drags in two of the irrepressible and omnipresent eight. The Rev. N. Herz, who attends the Mission Hall, Goulston-street, has made no converts, but "one great and blessed result of our united endeavors is, that in no previous year have they given so many copies of the Scriptures away." Highbury seems to be making rapid progress. In 1897 the Rev. Paul Bendix noted the "significant sign that many Jews at present take part in the celebration of Christmas, not religiously, but socially." This year the power of the Gospel has shown itself, and the same individual writes: "It is a fact that some of them have a Christmas-tree." Hallelujah! First Christmas festivities, then a Christmas-tree; soon we may expect to see the Jews of Highbury helping to celebrate the birth of Jesus by getting drunk "allee samee Clistian," as Bret Har e's Chinaman would say.