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TWENTY-EIGHTH YEAR.—No. 108.

OCTOBER, 1921.

THE  
**Scattered Nation.**

QUARTERLY RECORD OF THE  
**Hebrew Christian Testimony to Israel.**

EDITED BY DAVID BARON.

**CONTENTS.**

	Page
"LOOK UNTO THE ROCK WHENCE YE WERE HEWN." By David Baron . . . . .	341
THE EXPOSURE OF "THE JEWISH PERIL." By the Editor	348
THE WORK IN BUDAPEST AND MISSION VISITS TO BATHING PLACES IN HUNGARY. By Robert Feinsilber . . . . .	352
NOTES. By David Baron . . . . .	356
AMONG THE JEWS IN THE UKRAINE. By Peter Gorodish . . . . .	365
THE WORK AMONG THE WOMEN AND CHILDREN. By Miss Friedrichs . . . . .	380
A SUMMER HOLIDAY FOR JEWISH CHILDREN IN PARIS. By Miss Ester Juvelius . . . . .	382
THE CHILDREN'S HOLIDAY HOME. By Mrs. Baron . . . . .	384

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# Hebrew Christian Testimony to Israel.

UNDER THE DIRECTION OF  
\* DAVID BARON AND C. A. SCHONBERGER. \*



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This Mission to Israel, which was founded 1893, is under the direction of DAVID BARON  
and C. A. SCHONBERGER, who, for many years, have been engaged in Mission Work among  
the Jews in different parts of the world, and are now devoting their lives to the same work  
of preaching the Gospel to the people still "beloved for the fathers' sakes."

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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  
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the streets. At intervals we visit other towns in the United Kingdom where Jews are to be  
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and Eastern Europe and other countries, and Missionary journeys are continually being  
made abroad. The other centres on the Continent are, Berlin, Budapest, Paris,  
Kieff and Riga.

Continued on page 3 of Cover.

# THE SCATTERED NATION. Hebrew Christian Testimony to Israel.

No. 108.

OCTOBER, 1921.

## "Look unto the Rock whence Ye were Hewn."

An Exposition of Isaiah li.

BY DAVID BARON.

Hearken to me, ye that follow after righteousness, ye that seek Jehovah:  
look unto the rock whence ye were hewn, and to the hole of the pit whence ye  
were digged. Look unto Abraham your father, and unto Sarah that bare you:  
for when he was but one I called him, and I blessed him and made him many.  
For Jehovah hath comforted Zion: He hath comforted all her waste places,  
and hath made her wilderness like Eden and her desert like the garden of Jehovah:  
joy and gladness shall be found therein, thanksgiving and the voice of melody.—  
ISAIAH li. 1-3.

THE last section of Isaiah's prophecy ended with words of warning  
addressed by the Servant of Jehovah to the godless majority,  
who, in contrast to the God-fearing remnant who "obey His  
voice" and are content to walk with Him, even in the "darkness"  
(ver. 10), set up a false light for themselves, and prefer to walk in the  
sparks, or "burning darts," of their own kindling. The end of these  
despisers of His word is expressed in the words, "*This shall ye have of  
My hand* (or, '*from My hand is this to you*'), *ye shall lie down in sorrow.*"

But God's people are not only commanded to trust where they  
cannot see, sometimes the Lord graciously condescends to show them  
*the moral reasonableness of faith.* This is the main purpose of the  
51st chapter. In it God seeks to strengthen the faith of His own people  
in the promises which He has given them in relation to the future by a  
rehearsal of the wonders He did for them in the past.

In the Hebrew Bible this chapter is divided into seven short  
paragraphs of unequal length. The 1st paragraph consists of verses  
1-3.

"*Hearken to Me, ye that follow after righteousness and that seek  
Jehovah.*" It is the *godly remnant* of Israel, as already observed, who  
are thus addressed, and whose attention God claims for the message  
He would convey to them.

"*Hearken*"—not merely with the outer ear, but with the inner  
ear of the heart—the word (*שמע*, *shim'u*) having the sense of giving  
heed with a view to obey. It is the same word as is rendered *obey*, or



"obeyeth," in the 10th verse of the 50th chapter. Those addressed are described as "followers" (or "diligent pursuers"—*rod'phei*) after "righteousness." This is how the Apostle Paul characterises the whole of Israel in contrast to the other nations: "What shall we say, then," he exclaims, "that the Gentiles who followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel which followed after righteousness have not attained to the law of righteousness. Wherefore, because they sought it not by faith, but, as it were, by the works of the law."\*

How very sad and pathetic! The people whose chief aim has been the attainment of righteousness with a view to fit them for communion with God; the people of whom the same apostle himself bears witness "that they have a zeal for God"—missed the goal of their strivings because they misunderstood and misapprehended the nature and object of the law, and thought that righteousness could be attained by works and outward observances.

But while this is true of the majority of the nation, there has always been, thanks be to God! a remnant in Israel who were seekers of righteousness and seekers of God, not by the law of works, but by the laws of faith; men who were imbued with the spirit of the Prophets and the Psalmists, who sought nearness to God, not on the ground of anything in themselves, but could pray like Daniel: "We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies' sake";† or, like David: "Remember, O Jehovah, Thy tender mercies and Thy lovingkindnesses, for they have been ever of old (or, 'from eternity'). Remember not the sins of my youth, nor my transgressions; according to Thy lovingkindness remember Thou me for Thy goodness' sake, O Jehovah."‡

And this will be the case with all Israel by-and-by. They shall not only "follow after," but attain unto and "know righteousness," when in and through the righteousness of their Messiah all the seed of Israel shall be justified and shall glory,§ and shall also become known throughout the earth as *doers* of righteousness, in whose very hearts and inward parts God's law shall be written.

Note the parallelism to "Ye that seek after righteousness, is 'Ye that seek Jehovah,'" for He is the only source of the righteousness which can make sinful men meet for fellowship with Him, Who is the Holy and Righteous One; and to Himself, as the living fountain, all who "hunger and thirst after righteousness" must come and drink in order to be satisfied. But, to repeat, it is the godly remnant of Israel—the seekers of Jehovah—who long for His grace and salvation, who are here addressed, for they only, in contrast to the godless majority in the nation, "are in a condition by faith to regard that as possible, and in spirit

\* Romans ix. 30-32. † Daniel ix. 18. ‡ Ps. xxv. 6, 7. § Isaiah xlv. 25.

to behold that as real, which seems impossible to human understanding, because the very opposite is lying before the eye of the senses."\*

And this is the message which He has for them: "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." This is explained in the words which immediately follow: "Look unto Abraham your father and unto Sarah which bare you." Abraham is, so to say, the rock whence the stones were hewn of which the House of Jacob is composed; Sarah's maternal womb is the hole of the pit (or "fountain") from which Israel was brought forth.

Now I beg of you to note, dear reader, that these words are not addressed to the remnant of Israel with a view to inculcate in them a spirit of humility as if they were intended to remind them of their supposed obscure or mean origin—in which sense one often hears this scripture misapplied. As to this the Jews have no occasion to be ashamed or humbled by looking back on their origin. Many Gentile peoples would be glad if they could trace their origin so far back to one man of such nobility of character as Abraham was. No; they are directed to look back and ponder, not on the supposed humbleness, but on the supernatural character of their origin, and on the great wonders which God wrought for them in the past, so that their faith may be strengthened in what He says to them with reference to the future.

All our hopes, whether for Israel, or for the world, or for ourselves, are based on the grace of God and on the power of God, and these two foundation attributes of God's character are nowhere more strikingly displayed than in the beginnings of Israel's history to which we are pointed back in this chapter. Of the grace of God we are especially reminded by the two Hebrew words in the 2nd verse, קראתי ואברכתי—*qerathiv vabhar'khehu*. "I called him and I blessed him," and the almighty power of God as displayed in the origin of the Jewish nation is forcibly brought before us in the two words, אחד ואברהם—*ehad v'ar'behu*—"one," or "but one," and I increased him, or "made him many."

I.—"I called him and I blessed him." In the midst of the darkness which then covered the earth, and the gross darkness which rested on the peoples, the God of glory appeared unto our father Abraham, and "He called him," saying, "Get thee out of thy country and from thy kindred, and from thy father's house, into a land which I will shew thee." Thus Jewish history begins with the miracle of God's self-revelation, and with an act of His sovereign grace and condescension. If God had not in His grace made Himself known to Abraham he would have remained in the darkness of idolatry in which the people around him and his own kindred and father's house lived.

\* Delitzsch.

In apocryphal and midrashic literature Abraham is indeed represented as a philosopher and hero, who, as the result of a process of cogitation, arrived at the conclusion that there is but one true God, and then devoted his life to the promulgation of this blessed discovery. But these legendary accounts of Abraham have no more basis of historic fact than the claim of some modern rationalistic Jews and certain modernist Christian theologians, that the Jews, as a people, *evolved* the belief in one true and living God by "a genius for monotheism" which they are supposed to possess.

Oh no; it is not by "searching" or by his own cogitations or reasonings that man can find God. What Scripture records to Abraham's everlasting honour is, that when God made Himself known to him and "called him," he gladly responded to God's call, in spite of the sacrifice which it involved, and the obstacles which were in his way. "By faith," we read, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went forth, not knowing whither he went."

And not only did God call him, but He "*blessed him*." To be called out of the world's darkness to the knowledge of the living God, and to be brought into such intimate relation with Him as to be called "the friend of God," is itself the greatest of blessings. But in many other ways also did God bless him—both in things of time and the things of eternity; and He constituted him also the depository of blessing for all nations, in accord with His word of promise when He first called him: "*I will bless thee, . . . and be thou a blessing, . . . and in thee shall all families of the earth be blessed.*"\*

II.—But not only did He exhibit His sovereign grace in the call and blessing of Abraham, but in what He did for and through Abraham and Sarah, He displayed also His *almighty power*.

"I called him," He says—not "alone," as in the Authorised Version, but "one," *i.e.*, "*when he was but one*"—"and I increased him." This reminds us of the *miraculous origin of the Jewish nation*.

Think of it, dear reader. When God came to Abraham, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, . . . and *I will make of thee a great nation*," Abraham was "one" childless man—and that one, as the writer of the Epistle to the Hebrews reminds us, already, by reason of his age, "as good as dead." And as to Sarah, it is not without design that in the very first mention of her name in the Bible it is immediately emphasised, "*And Sarai was barren*; she had no child." And not only so, but when the promise of the birth of Isaac was eventually made, Scripture leads us to infer that it was no longer naturally possible for Sarah to bear a child. But when to nature the fulfilment of the promise seemed

\* Gen. xii. 2, 3.

quite impossible, and Sarah herself *laughed* at the possibility of it, God came to Abraham, saying: "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old? Is anything too hard (or 'too wonderful') for Jehovah?"\*

And because there is nothing too wonderful for Jehovah, and God wanted to teach the whole of mankind through the history of Israel that He is *the God of the impossible*, who quickeneth the dead and calleth things that are not as though they were; and because Abraham, though taking well into account the natural impossibilities of the situation, "considering his own body now as good as dead, and the deadness of Sarah's womb,"† yet "staggered not at the promise through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able also to fulfil—*therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.*"

Now do we really believe this, dear reader? Do we believe in the supernatural origin of Israel's history—in the miracle of God's grace and power to which we are pointed back in the first two verses of this 51st chapter of Isaiah? for only then shall we truly believe in the promise in relation to the future which immediately follows.

Note the connection: "*Look unto Abraham your father, and to Sarah that bore you; for when he was but one I called him, and I blessed him, and increased him—for Jehovah hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah.*"

"Jehovah"—the same wonder-working God of infinite grace and almighty power, who did for Abraham and Sarah what seemed naturally impossible, and who in the very beginning of Israel's history made Himself known as the God with whom nothing is too hard or too wonderful—"hath comforted Zion." The verbs (*niham* and *vay-yasam*—"He hath comforted," "He hath made," or "turned") in this 3rd verse are *preterites*—a tense frequently used in Prophetic Scripture of the future, "inasmuch as to the eye of faith and in prophetic visions the future has the reality of a present and the certainty of a completed fact."‡ Yes, so sure and certain are these glorious promises of God in relation to Israel's future that, as far as *His purpose* is concerned, they are viewed as already *accomplished*.

"Zion" is in this prophecy viewed as the counterpart of Sarah; or, to put it differently, Sarah, in her original barren state, is the type of Zion in her present desolate condition. Viewed naturally it may seem as unlikely that this "barren woman" Zion should again be a "joyful

\* Gen. xviii. 13, 14.

† Romans iv. 19, R.V.

‡ Delitzsch.



mother of children" in her own home or "house,"\* as it was for Sarah to bear a child when she was already past age; but Jehovah, who wrought that miracle at the beginning of Israel's history, and who fulfilled His promise to Abraham in spite of natural impossibilities and human impossibilities, and comforted Sarah by the birth of Isaac, "shall comfort Zion."

There is much about the comfort which Israel is yet to experience after their long night of sorrow in this 2nd part of Isaiah. Its very first words are *nahamu, nahamu*—"Comfort ye, comfort ye, My people, saith your God." Hence the Rabbis have styled this great prophecy "The Book of Consolations."

The ground of the comfort which God will minister to them is also set forth in the first words of the prologue: "*Speak ye comfortably (or, 'speak ye to the heart') of Jerusalem, and say unto her that her warfare (or, 'her appointed time of servitude') is accomplished, her iniquity is pardoned (or, 'her debt is paid'), that she hath received of the Lord's hand double for all her sins.*"

Israel's long night of sorrow and sufferings, which were the direct consequences of her sins, shall then be ended, and "as one whom his mother comforteth so will I comfort you," He says, "and ye shall be comforted in Jerusalem" (Isaiah lxvi. 13). And not only will He comfort Zion herself by His return unto her with mercies and with the sense of His forgiveness and love, and make her joyous and fruitful, but "*He shall comfort all her waste places (or 'ruins') and make her wilderness like Eden, and her desert like the garden of Jehovah.*"

How glorious a transformation! From a state of total barrenness into another Eden, with all its fertility and beauty, and instead of its present condition of utter desolation it shall be like "*the garden of Jehovah,*" as glorious as if it had been directly planted by Himself for His own joy and delight.

And it is both the people and the land which will thus be "comforted" and transformed, for "Zion" stands here, as in so many scriptures, as the name for both, and the promise must be understood literally in relation to the land, and spiritually in relation to the people. For many centuries Jerusalem has lain in ruins; and Palestine, naturally a fruitful land, has been known pre-eminently "as the land that is desolate." Let it not be forgotten that the long-continued desolation of the land is directly due to the sin of the people. "The land," we read, "shall be desolate because of them that dwell therein, for the fruit of their doings" (Micah vii. 13); for Palestine became involved in the sin of Israel, even as creation became involved in the sin of Adam. But we are looking forward to the time when, as one of the

\* Psalm cxiii. 4. See the exposition of this Psalm in "Types, Psalms and Prophecies."

blessed results of the glorious redemption which has been accomplished by our Lord Jesus Christ, "creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." And so also, when Israel is pardoned and the covenant relations between God and His people are restored, the curse which has rested on the land shall be lifted, and "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."\* Yea, "He shall comfort all her waste places, and make her wilderness like Eden and her desert like the garden of Jehovah."

But what the land in its desolate condition has been in relation to the people, the people in its condition of unbelief and apostasy has been in relation to God, viz., a barren wilderness, a spiritual desert. But this moral and spiritual wilderness of the people also shall be transformed. And not only so, but as this same prophet tells us in the 35th chapter, "Waters shall break out in this wilderness, and streams in the desert," i.e., Not only will Israel himself, now a moral wilderness, be quickened and refreshed, but out of him shall flow rivers of living waters for the spiritual quickening and refreshment of the world.

And if we want to know when this wonderful transformation will be brought about, and by what means or power it will be accomplished, the same prophet tells us in the 32nd chapter: "*Until the Spirit be poured upon us from on high,*" he says, "*and the wilderness become a fruitful field, and the fruitful field be esteemed a forest.*"† And then, when both the land and the people are thus "comforted" and transformed, "*joy and gladness shall be found therein, thanksgiving and the voice of melody.*" "For thus saith Jehovah: Yet again there shall be heard in this place, whereof ye say it is waste without man and without beast, even in the cities of Judah and in the streets of Jerusalem. . . . The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that give thanks to Jehovah of hosts; for Jehovah is good, for His mercy (or, 'His lovingkindness') endureth for ever."‡

And this joy and gladness, and voice of melody of restored and converted Israel, will reverberate through the universe, and will be the echo and response, so to say, of God's own joy over His restored national prodigal, even as we read in Zephaniah: "*He will rejoice over thee with joy; He will rest in His love (or, 'be silent in His love'—as if it were too much, or too deep for expression); He will joy over thee with singing.*"§

No wonder that the prophet Isaiah—in view of the blessed issues of the conversion and blessing of Israel, not only to Israel himself, but to the world—exclaims in the 49th chapter: "*Sing, O heavens;*

\* Isaiah xxxv. 1. † Isaiah xxxii. 15. ‡ Jer. xxxiii. 10, 11. § Zeph. iii. 17.

*be joyful, O earth, and break forth into singing, O mountains; for Jehovah hath comforted His people and will have compassion upon His afflicted."*

Before passing on to the next paragraph let me add a brief practical word.

By God's grace we, too, my dear Christian reader—whether we be Jews or Gentiles—are included among those who are "followers after righteousness and seekers after God." Yea, though we may not be of Israel after the flesh we are the children of Abraham by faith, and this beautiful scripture, though addressed primarily to the godly remnant in Israel, has a message for us also. We, too, when tempted to stagger at the promises of God in unbelief because their fulfilment seems to us naturally impossible, or, humanly speaking, improbable, should bring to mind the "works of Jehovah" and meditate "on His wonders of old." Let us remember how in the whole history of Israel, which has been well characterised as "the history of miracle and the miracle of history," He has again and again proved to those who have believed His word and trusted in His holy Name, that He is a God of the impossible—or, according to His own word to Abraham, that there is nothing "too hard" or "wonderful" for Jehovah. As fellow-workers for Israel's salvation, let us exercise strong faith in God and not be daunted by what may seem to us impossibilities.

We look on the Jewish nation now and say, "What a moral and spiritual desert!" We look on the promised land and say, "How barren, how desolate!" Let us look to the rock whence we were hewn; to the hole of the pit whence we were digged. Was not Abraham as good as dead? Was not Sarah naturally barren?

Yea, have we not experienced the supernatural power of God in our own hearts and lives? Has He not quickened and transformed our own souls? And what He has done in the past He will do, only on a more glorious scale, in the future; and what He has done for us, He can and will do for others.

(To be continued.)

## The Exposure of "The Jewish Peril."

BY THE EDITOR.

IT was a clever manoeuvre and triumph on the part of the shady anonymous gentlemen, who were at the back of the anti-Semitic conspiracy in Europe and America, to get an article inserted in *The Times* in May of last year, calling attention to the sensational but very trashy pamphlet now widely known as "*The Jewish Peril*," or "Protocols of the Learned Elders of Zion," which purported to reveal a secret international Jewish organisation, that aimed at nothing less than the destruction of Christian civilisation and the setting up of

a universal Jewish dominion under an autocratic king of the House of David.

That article gave the booklet an introduction and a certain mark of credibility in the eyes of credulous people, who thought that they found in the diabolical "Jewish plot" which it unfolds the cause of the almost universal unrest and the other evils which came as the aftermath of the great war. How it has been exploited and used everywhere by anti-Semites as the chief weapon in their unholy crusade of hatred against the Jews is well known. It formed the heart and climax of the long series of anti-Jewish articles in the *Morning Post*, since re-published in book form, in which—to use words of mine own written at the time—"under the guise of neo-historical studies in regard to secret societies and their methods and work, the attempt is made to fasten upon the Jews the guilt of all the wars, revolutions, and crimes in the past, and of the unrest and other evils in the present." It figures, also, I note, very prominently in the re-hash of these and other anti-Semitic articles printed in Mr. Ford's paper in America, which is likewise republished in volume form; and a Mrs. Webster recently wrote a book, designed to show how "*The Jewish Peril*" fitted in "with all the facts of history," as well as with current events. Significantly enough, it is even appealed to by the Arab Delegation in the extraordinary document or "Protest" which they handed to the Colonial Secretary during his visit to Jerusalem, in which they demand that the British Government should rescind the promise made in the Balfour Declaration, and even stop Jewish immigration into Palestine.

But what pained and astonished us most was the readiness with which some sincere Christians, and some even who are connected with Jewish Missions, were drawn into the plot, and not only gave credence, but helped to circulate this vile production, because they thought it somehow fitted in with certain prophetic interpretations and their theories of a Jewish Antichrist. There is therefore a certain poetic justice in the fact that *The Times*, which was induced to give it a "send-off" on its mischief-making career, should be the one also to expose this impudent forgery.

"THE END OF THE 'PROTOCOLS.'"

The following is part of the leading article on the subject in *The Times* of August 18th, under the above heading:—

"We publish to-day the last of the articles on the so-called 'Protocols of the Elders of Zion,' from our Constantinople Correspondent, who has effectively exposed a remarkable forgery. . . . In the interests of objective truth, it was of great importance that a legend like that so long connected with the 'Protocols of the Elders of Zion' should be exposed at the earliest possible opportunity.\*"

\* These articles, under the title "The Truth about the 'Protocols,'" are now published separately by the *Times* in pamphlet form, price 1s.



" Briefly summarised, the facts of this curious historical incident are as follows. A Russian book, published in 1905 by an official named Sergei Nilus, contained a document described as 'The Protocols of the Elders of Zion,' and purported to be a summary of the proceedings of a secret meeting of the Jewish organisation that was plotting in France to overthrow Gentile civilisation and establish a Jewish world State. The document attracted little attention until after the Russian revolution in 1917, when the astounding collapse of a great country through the action of the Bolsheviks and the presence of a large number of Jews in the Bolshevik ranks caused many to search for some simplified explanation of the catastrophe. The 'Protocols' appeared to provide such an explanation, more particularly since the tactics of the Bolsheviks in many respects resembled those advocated in the 'Protocols.'

" The book was translated into several European languages and made the basis for impassioned dissertations on an alleged Jewish world peril. There was a certain plausibility about this thesis that attracted many; but the authenticity of the 'Protocols' was very vigorously called in question, and the whole matter was shrouded in doubt until our Correspondent made his remarkable discovery. A Russian in Constantinople, who had bought some books from an ex-officer of the Russian Secret Police, found among them one in which many passages struck him by their resemblance to the 'Protocols.'

" Our Correspondent, whose attention was called to the matter, found on examination that the 'Protocols' consisted in the main of clumsy plagiarisms from this little French book, which he has forwarded to us. The book has no title-page, but we identified it in the British Museum as a political pamphlet directed against Napoleon III. and published in Brussels in 1865 by a French lawyer named Maurice Joly, and entitled 'Dialogue aux Enfers entre Machiavel et Montesquieu.' The book was published anonymously, but the author was immediately seized by Napoleon's police and sentenced to a term of imprisonment. A second edition was published in Brussels in 1868, with the author's name and a note on his imprisonment.

" The author of the 'Protocols' simply copied from the 'Dialogues' a number of passages in which Machiavelli is made to enunciate the doctrines and tactics of despotism as they were at that time practised by Napoleon, and put them into the mouth of an imaginary Jewish Elder. There can be little doubt that the forgery was perpetrated by some member of the Russian Secret Police. Nilus, who may have acted in good faith, declared that the manuscript of the 'Protocols' had been given him by an official named Alexander Sukhotin, who professed to have received it from a woman who had stolen it from an Elder of Zion."

So much for *The Times'* exposure. It is very probable that these fictitious "Dialogues" of Maurice Joly were not the only material from which the Russian Secret Police concocted this forgery. Mr. Lucien Wolf and Professor Strack have shown the resemblance between these "Protocols" and a similar forgery by a notorious German anti-Semite named Hermann Goedsche in 1868.

The whole history of this fraud perpetrated by the Russian Secret Police under the Tsarist régime for sinister ends, and how it came into the possession of Sergei Nilus, who became a willing instrument in their hands, is revealed in two lengthy articles published in Paris in the Russian paper *Poslednie Novosti* in May of this year by A. M. du Chayala, a retired Cossack officer of the Don Army, but a Frenchman by nationality, who knows Nilus intimately, and whose very interesting circumstantial account is independently confirmed by the Princess Radziwill in an interview which she gave to an American paper.

As for ourselves, we needed not the discovery of *The Times* nor the painstaking researches of Professor Strack or Mr. Lucien Wolf to see through the spurious character of these "Protocols." Immediately "The Jewish Peril" came into our hands we pronounced it an impudent forgery, written for the vile purpose of creating suspicion and hatred against the Jews. We came to this conclusion solely from the character of its contents, for the statements which it puts into the mouth of the mythical "Elder" of Zion are absurd and ridiculous to anyone acquainted with Jewish history and their present condition among the nations. In the July No. of THE SCATTERED NATION for last year I inserted an analysis of it by Mr. Landsman, in which the self-contradictions of its origin and the absurdities of some of its statements were pointed out, and in my notes on the subject in the same No. I stated that "*the substance of the booklet is not fact, but FICTION—a nightmare, as it has been described, of the disordered brain of a Russian reactionary and anti-Semite, written in support of the autocratic Tsarist régime before it was yet overthrown.*"

" I affirm this in the most positive manner, for we know the Jews and their history, and know that such a secret international Jewish organisation DOES NOT EXIST, and that the sensational 'Protocols of the Elders of Zion' are therefore nothing but forgeries."

Unfortunately the mischief which this anti-Semitic fraud has wrought is incalculable, and the murder of many thousands of Jews may be traced to the propaganda which was made with it by their enemies. On the testimony of Mr. du Chayala, who was Staff Officer in the anti-Bolshevik army in that region in 1918 and 1919, it was the chief means used to goad on the pogroms in the Ukraine in which about 150,000 Jews—men, women and children—were done to death, and hundreds of thousands absolutely ruined.

" Everywhere," he says, " the 'Protocols' served as fuel to the pogrom agitation, and they produced splendid but very sad results. This propaganda corrupted the army by justifying pillage and robbery, and was one of the causes of our defeat. . . . The Ukrainian pogroms had, according to my mind, their origin and cause, not in the politics of the Ukrainian Government, but in this secret and subterranean agitation. The administration of General Wrangel in the Crimea proved to be an

epoch of anti-Semitic propaganda based on the 'Protocols.' Professor Malachoff, the priest Vostokoff, and the journalists Nojin and Ruadza, receiving material support from the Government, preached everywhere about the 'Protocols' and the Judeo-Masonic conspiracy."\*

Let me say again, in conclusion, that I would not write on this subject in this little magazine if it did not greatly affect our work for Christ among Israel. We are not among those who seek to cover up the sins of the Jews. On the contrary, it is part of our great task, as witnesses for Christ in their midst, to seek, in all faithfulness, to awaken their conscience and to bring home to them their manifold sins and apostasies from God, and more particularly their great national sin of the rejection of their Messiah, which is the primary cause of all their long-continued misery. But there is no need to forge false indictments against them, and anti-Semitism, with its lies and slanders and the spirit of hatred and persecution which it evokes, tends to create in the Jews a spirit of self-righteousness and of bitter resentment against Christ and His Gospel, with which they, in their ignorance, associate the misdeeds of those who unfortunately call themselves by His holy Name.

## The Work in Budapest and Mission Visits to Bathing Places in Hungary.

BY ROBERT FEINSILBER.

MY daily experiences are so various that I could fill books with relation of them. One morning an intelligent young Jew came to my office, who complained that he was unhappy in his marriage. I tried to bring home to him a knowledge of himself, whether perhaps the fault did not lie with him; but was not successful. Then I got his father-in-law and young wife to come to me, when it became clear that through his folly he had nearly been the ruin of the whole family. Suddenly the adjoining door opened, and the young man burst into the room, insulted his wife, swallowed poison pastilles, and fell in a heap before my table. I had at once, with the help of the police, to take the necessary initial steps, and then remove him to the hospital. After six weeks of sickness he died as a humbled, believing and saved man.

Two gentlemen brought a young Jewish girl of 18 years, a young bride, from the Danube where she had attempted to drown herself.

\* The articles of Mr. du Chayala (which were reprinted also in the *Tribune Juive*) have been translated in full by Mr. Landsman from the Russian paper *Poslednie Novosti*, but unfortunately space forbids their publication—at any rate in this No. of THE SCATTERED NATION.

I had her dried, undressed, and hot tea given to her; then I heard her sad story. She had firmly resolved to take her own life. At last she gave in and agreed to be taken into my Institute, and to busy herself with house matters. As she left the police station under my charge, there lay her husband who had taken poison, believing that his bride had perished in the waters of the Danube. We had then to bring the unhappy young man back to life, and how great was the joy of the parents when they saw their children saved. After two months they were married, and I gave the address on the occasion of their baptism and marriage, which took place at the same time before a large gathering of Jews. It was a threefold testimony—a festival of salvation, a baptismal and wedding feast, where young and old rejoiced.

Before the end of the same week the pastor of the Rescue Society informed me that a 20-year-old Jewish youth, a Bachur (Talmud student) had been so persecuted by the anti-Semites that he climbed up the highest pillar of one of the Danube bridges, intending to throw himself into the Danube. About 20,000 people were gathered together, when I got the firemen to come, who brought him down with ropes. I kept him with me a few days under observation, and then had to give him over to the Lunatic Asylum, where I still have fourteen patients. It is marvellous how this young man has improved since I gave him a Hebrew New Testament; it is as though an evil spirit had left him. Now he has so many questions about the Gospel to ask me when I visit him, that the other invalids are jealous. If the Lord brings him to the light he will become a great instrument to the glory of God.

Two weeks ago a respectable Jewish merchant came weeping to my office. His 17-year-old son, who had not passed his examination for matriculation, had disappeared from home two days before, leaving behind a letter that he went away to die. I read the letter, and God gave me the impression and the words with which to comfort the broken father in the belief that his son was yet alive. After four days' inquiry and search we found him with distant relations in the country. How great was the joy of the parents when I restored their son to them is indescribable. Then I took the Gospel and explained to them the story of the Prodigal Son, which represents the people of Israel and how great is the joy of God and the angels when a lost Jewish soul comes home to Him through Christ. The whole company of relations stood dumb and still; the old father broke into weeping, and said amid groans: "To-day is salvation come to my house. Praised be Jesus, the King of Israel." To have experienced this incident alone is worth all the great trials of the entire work.

As soon as it became known through the papers that I have a Rescue Home for children, an old Jew, one of my former hearers, came



to me and said: "I and my wife have received so much good to our souls in your Friday evening addresses that we feel we owe a thank-offering for it to God. Permit me monthly to cut the hair of the children in your Home for Children. I am an old Jew, a believer in Christ. Since it is not in my power to cut the hair of the Messiah, I will do this for the little children, and do it as to Himself." Such testimony and such gifts of love give me courage and joy to continue the work in spite of much envy and malice.

#### MISSION VISITS TO BATHING PLACES ON THE PLATTEN SEE.

When the abnormally great heat set in, the better-off Jews made for the country or for the shores of the Platten See.\* In consequence I undertook a mission journey away from Budapest two or three days every week. First I went to the famous Jewish bathing resort, Siofok, which is mostly frequented by Jews, and may be called the Hungarian Ostend. I started on this journey somewhat doubtfully, for I feared that, on account of the hateful anti-Semitism, I should find all doors and hearts closed to me; but behold, my little faith was put to shame, and I was ashamed before God and man to have been such a coward. After great trouble and expense I at last secured a great dancing hall, and had some cards printed, with the subject: "What is the most burning question of the present day?"

I was surprised when the Director of the Baths told me a few hours before the address that he feared a great scandal, for he heard that the anti-Semites took me for a Zionist, who would instigate the Jews against the Christians.

This fancy of the anti-Semites gave me occasion to speak with joy of Christ, the true King of Zion, who brought salvation for all men alike, without respect to nationality. In the first place He came to the Jews as the people chosen of God; but for the sake of the Gentiles it was in God's plan that Israel for a time should be blinded by its own self-chosen way until the fullness of the Gentiles should be brought in. Then all Israel must and will look on Him whom they have pierced; then Israel's spiritual mission will put an end to all sectarian and national strife and hatred; then wars shall cease, and savage men shall become like lambs and belong to the one great flock of which Christ is the only Shepherd. On account of the heat the great hall was only half filled, with about 900 persons, most of whom were Jews. The Catholic priest and two Protestant pastors were present, who afterwards thanked me much for the Living Word so suitable, and also very timely. I gave away many tracts, and held conversations

\* The shores of the Platten See, or great inland lake, are the fashionable summer resorts for the better-off Hungarians.

the next two days in the room of the hotel with many Jews, who besieged me with curious questions.

The second week of July I went to Keszthely (another bathing place on the Platten See), where I spoke on the same subject to an enthusiastic audience, for most of them knew me from Budapest, and esteemed me on account of my work among the poor. I had some trouble in this place with the authorities, who tried at the last moment to hinder my address being delivered, the Catholic priest inciting them against me and spreading bad reports. Here also I remained and worked for two days, and then returned to Budapest. The third week I again spoke on the same theme in Kanisza. Here the daily paper also made mention of me, and my audience in consequence was a very mixed one. I scarcely knew how to proceed, for I thought that there were but few Jews present. I apologised to the public and requested that all Jews in the hall should rise. To my surprise it proved that the most were Jews—some 500 in number. These had known me for many years, from the time that I was there with Mr. Schonberger, and to my great joy and surprise they told me on what subject we spoke to them on that occasion. Here was a grain of seed which was not lost.

In the fifth week I went for two days to Balatan Füred, from which place I have just returned. I had great trouble with the authorities, who in the last hours before the address telephoned inquiries to Budapest, and at last permitted me to speak on the same subject as in the other places. In this bathing resort anti-Semitism is vigorous, and a band of youths gathered with the purpose to hinder the address, but were unsuccessful, for the police interposed and I was able undisturbed to give my testimony. It seemed as if Satan set himself definitely to create great unpleasantness for me in this place. Scarcely had I left the hall when someone from the second storey threw on my head the contents of a pail of slops. It took me the evening and next day to cleanse myself and my clothing, for this suit is the only one I have left. In the early morning the Director of the Baths required of me that I should leave the town, as my presence brought the place into bad repute. I left the hotel the same day and went to the police station on the shore, as a number of Jews wished to speak with me and wanted tracts. When I stayed in the hotel, and even as I sat in the *coupé* of the train, the set of ruffians set up cats' music and threw rotten eggs at me. All these experiences serve to keep me humble about my successful work in the capital and to give the glory alone to God.

Here in the capital so much work awaited me on my return that I had to give up nights in order to cope with it, for which I need new strength, patience and love.

## Notes. BY DAVID BARON.

**B**RETHREN, PRAY FOR US!" This is the earnest appeal with which I am constrained to begin my "Notes" this time. It is addressed to all whose hearts God has touched with interest and compassion for poor, scattered Israel, and with sympathy for our Hebrew Christian Testimony in their midst.

"Pray for us." The days are evil; the darkness is becoming more intense; confusion abounds on every hand; never before has the power of Satan been so manifested in the world. Never before, also, have we been so conscious of our own helplessness and need in view of the great task which is entrusted to us of God, and of the appalling physical and spiritual wretchedness and need of the masses of the Jewish people to whom we are called to bear witness of Christ's power and grace.

"Pray for us." The opportunities are now great; doors are open wide in many parts, where masses of the dispersed people are found, but the true "labourers"—the God-called and God-equipped missionaries and evangelists who are able and ready for this work of preaching Christ to the Jews—are very few.

"Pray for us"—that God may raise up men of the right stamp from their own midst in these latter days, and send them forth—constrained by the love of Christ and in the power of His Spirit—to make known His Gospel to their own people.

\* \* \* \*

Pray for all true-hearted missionaries among the Jews, but more especially for the band of workers which constitutes the Hebrew Christian Testimony to Israel. Were I to tell you in *detail* our need, and the many things in reference to which we seek your prayers, I should fill all the pages of this magazine with my petitions. But pray that grace, and strength, and wisdom may be daily ministered to us, particularly during these coming winter months, and that all the workers—those abroad as well as those in London, and the dear missionary sisters as well as the brethren—may be mightily sustained of God and anointed continually afresh by His Spirit, and that nothing that is unreal or untrue or unworthy of Christ may ever find a place in connection with our "Testimony."

\* \* \* \*

Now I must very briefly record a few matters for information, and as subjects for praise and prayer.

The daily work at our London centre, which had been suspended the last days of July and during the month of August, was recommenced on the 1st of September.

At present the chief strain and burden of the Bible Readings and Saturday meetings rests on our brother Mr. Landsman, as I have personally, to my great regret, been greatly hindered of late, by many other tasks and duties in and for the Mission, as well as by illness, from taking my regular share in the teaching and preaching at the Mission House.

We are waiting upon God to raise up someone to take the place of Mr. Schonberger, and capable of rendering the efficient help needed at our London centre.

\* \* \* \*

Readers of THE SCATTERED NATION who have never personally visited the East of London are familiar with the miniature picture of the Mission House which always appears on the inside of the cover. Built at the cost of £9,000, every penny of which was sent as was needed in answer to prayer, without any appeals to man, it was opened free of debt in January, 1900, and stands in its prominent position in the chief East End thoroughfare as a testimony to the faithfulness of God and the glory of Christ.

The little picture which accompanies this note will introduce our friends at a distance to the other house (No. 187) which stands

alongside of it to the left, which (as you already know through the pages of this magazine) is also now (since last April) consecrated to the Name of Christ for work among His own people.

It was for many years a low-class public-house—one of the plague spots in the East of London, and a hindrance to our work. By God's good providence, after many trials and much patience, it came into the possession of the Mission, and is devoted entirely to the work among the Jewish women and children. It is proving a great boon, especially to the grown-up working boys and girls who have passed through our Sunday Schools and now find here a real spiritual home.



THE NEW MISSION HOUSE RECENTLY ADDED IS ON THE LEFT, AND THE OLD IS ON THE RIGHT.



Although the house itself had not to be built, the considerable alterations and repairs which had to be effected cost about £900, nearly the whole of which has, so far, had to be met from the general fund of the Mission. We are still looking to the Lord that if it be His will *special* gifts may be sent to meet this large expenditure, which falls all the heavier because of the great outlay at the same time on the repairs, alterations, and furnishing of the Mission House in Berlin, which have cost over £1,000, and which has also had to be met so far from the general account of the Mission.

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Our friends Mr. and Mrs. Schonberger were at last able to accomplish their removal to Berlin early in July, and are now comfortably settled in our large and beautiful Mission House in the Oranienburgerstrasse, where Mr. Rudnitzky and his family will also ere long take up their abode.

The friends of the Mission will, I am sure, be very glad to hear that, as the result of another operation on his eyes, which he underwent in Berlin in the last days of August, Mr. Schonberger has regained a good measure of his sight. I would commend him and Mr. Rudnitzky, and the work in that great and important centre, to your constant and earnest prayers.

\* \* \* \*

I have myself just returned from another brief visit to Berlin, which was necessitated by some difficulties which had arisen in connection with the transfer of the property to the Trustees of the Mission, and the final settlement of the accounts for the repairs and alterations which have been effected. For three or four days of my week's stay there I had the pleasure and advantage of the company of our beloved friend Mr. Emil Fischbacher, from Glasgow, who has recently been appointed one of the Trustees of the Mission, and who had a good deal to do in the first instance with the securing of this house for our Hebrew Christian Testimony. His presence there at this time, at some inconvenience to himself, was a great help to me and to the Mission.

We were both once more greatly impressed by the wonderful providence of God in giving us this large and fine building in so prominent a position, and with such a sacred history behind it,\* as a centre for mission work among the Jews, and with the great possibilities which it opens to us for an effective evangelising work among the masses of Jews in that great city.

At the same time we are more than ever conscious that the finest buildings, the best outward equipments, and the most perfect organisa-

\* An account of the history of this house, and of the blessed work which had been carried on there by a prominent Hebrew Christian family, will be found in the January No.

tion, do not constitute a mission, but that everything depends upon *the missionary*. Our prayer, therefore, for our dear brethren in Berlin—as for ourselves also, and all our fellow-workers in the other centres—is that we may be continually anointed by the Spirit of God, and be kept in such a condition that we can be used of Him *for spiritual blessing* to many of our Jewish brethren and sisters.

\* \* \* \*

A great deal of space in this No. of THE SCATTERED NATION is taken up with the long, but very interesting, account of the work in Kieff, to which I would draw your earnest attention. It graphically sets forth the terrible conditions which prevail in the Ukraine, and tells of the real work of the Spirit of God which has been going on there these past two or three years, and of the formation of the Hebrew Christian Church, which is a very interesting event in the history of Jewish Missions. I would earnestly ask you to bear this work on your hearts in earnest prayer before God. The Hebrew Christian Testimony to Israel undertook about two years ago an additional heavy financial responsibility in connection with this work.

To give our friends some idea what it involves, I may state that the limited allowances to the group of workers, and the most necessary expenses connected with the Mission Hall in Kieff, alone comes to over £1,000 a year. But we have taken up the additional burden by faith in God, who has hitherto never failed us, and in response to a great need.

\* \* \* \*

Then there is the cry for relief. Thousands of Jews in the Ukraine who have survived the fearful pogroms—including many who were previously well-to-do—are dying of starvation. In a letter received from Mr. Gorodishz in August, he says: "*The wretchedness of the refugees and of the survivors from the pogroms is beyond description. Clad in rags, the emaciated figures wander about ghost-like through the streets or lie in heaps in small crowded rooms. Without clothing, without proper food, without any means, they look forward hopelessly to the future. Now it is summer; what will the autumn and winter bring?*"

Then there are many believing brethren and sisters there—members of the household of faith—who are in suffering and need.

\* \* \* \*

Our hearts often break by the agonising cries for help which reach us from our fellow-workers, but we have so far, on principle, abstained from issuing any appeal, even on behalf of the poor.

Here, however, in the pages of our own little Quarterly, I am constrained to make known to our friends that through our own missionary brethren in Kieff (the capital of the Ukraine), who are in the very midst of the present agony, we have a trustworthy channel

through which to minister some relief to the sorely stricken sons and daughters of Israel in Eastern Europe, and that any gifts which will be entrusted to us for this purpose will be carefully and faithfully administered among the most needy in the Name of our Lord Jesus Christ.

\* \* \* \*

As our friends know, from the July No. of THE SCATTERED NATION, Mr. Gorodishz, accompanied by one of the assistant missionary brethren (Mr. Fajans), managed—not without much difficulty—to come to London at the end of June, in order to report personally on the present conditions in the Ukraine, and to confer on the future of the work there. They left London again on July 10th—Mr. Fajans returning straight to Kieff, while Mr. Gorodishz made a short tour in Poland, and addressed large meetings of Jews in Rowno and Lemberg. In the middle of August Mr. Gorodishz went to America for two months, at the invitation of beloved Hebrew Christian brethren there, but is expected to be back at his post in Kieff at the end of October.

\* \* \* \*

Our brother Mr. Feinsilber has now obtained the necessary passport, and hopes to be able at last to come to London for awhile in October. We shall probably make an opportunity for our friends to meet him, and to hear some account of his experiences from his own lips. A brief report of his work in Budapest, and his mission visits to some Hungarian watering-places during the summer, will be found in another part.

\* \* \* \*

Our brother Mr. Rosenstein continues to write very encouragingly of his work in Riga—more particularly of the Saturday special meetings for Jews, which have been well attended and are creating a spirit of inquiry among Jews and Christians.

Our friends will be interested to hear that he was joined in marriage in July to an earnest Christian lady—a deaconess, Miss Meta Griger, who is of Polish extraction, but was converted from Roman Catholicism some years ago. We pray that she may prove a true helpmeet, and that they may together be made a great blessing in the work among the Jews in Latvia.

\* \* \* \*

In another part of this No. will be found brief accounts of the temporary “Summer Homes.” It is a matter of thankfulness to us that it was made possible for us once again to give a number of our East End children this much-needed change. Apart from the physical benefit, the spiritual advantage to our dear young people of being for a time entirely under true Christian influence and instruction is very great.

The short account by Miss Juvelius about their experiences with the small “colony” of Jewish children from Paris will, I am sure, interest our friends.

\* \* \* \*

Miss Stenius went to Finland for a few weeks’ holiday after bringing the children back to Paris in the middle of August, but she is to be back at her post at the beginning of October.

Once again I would ask you to remember our dear sisters, and the work in Paris, in earnest and constant prayer before God; also Pastor A. Blocher, who is taking a living interest and has been a great help to the work.

The opportunities there, especially among the young men, are great; but the difficulties also are many, and at present our means for it are limited.

Two of the young Jewish brethren—students—who have been brought to the knowledge of Christ through our work there, have been baptized by Pastor Blocher in August. Pray that they may grow in grace and in the knowledge of Christ, and prove a blessing to their own people.

\* \* \* \*

The past three months have again proved a time of comparative scarcity of funds, and the total amount received so far this year, as compared with the year before, shows an adverse difference of nearly £3,000—the actual figures being: 1920 (up to August 31st), £6,800 9s. 5d.; 1921 (up to the same date), £3,893 10s. 10d. On the other hand, the expenses, in spite of great carefulness, have been greater, on account of additional responsibilities abroad.

Were it not for our experience of God’s grace and faithfulness in years past, we should be greatly alarmed, but we know Him in whom we believe, and are assured that He will not fail us, and that He is still able to constrain the hearts of His children to minister to the needs of His own work, apart from appeals or advertisements. I make these facts known in the pages of our own little magazine—the only place where the temporal needs of the Mission are ever spoken of—that we may have the fellowship in prayer of all whose hearts God has touched with interest in our Hebrew Christian Testimony. So far the Mission has, by God’s mercy, been kept from want, because of the considerable balance which had been carried over from previous years.

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Often when tempted to be discouraged, the Lord graciously cheers our hearts by messages of love and sympathy from His dear children in different parts of the world, many of whom we have never had the privilege to meet in the flesh.

The following are specimens of many other similar recent letters.



From a dear handmaiden of the Lord in Jamaica :—

"DEAR MR. BARON,—

"I have followed for years in THE SCATTERED NATION your work and that of your beloved colleagues, and I have spoken much to the Lord for you all. How blessedly He has sustained you, each one, and given you fruit in your labours, and given you, too, the love of many of His dear ones. The acquisition of your Mission House in Berlin is a marvel of His love and power, and is, I think, a special mark of favour to His dear servant, who specially works there.

"I have long wished to possess your book 'The Visions, etc., of Zechariah,' and also 'Types, Psalms and Prophecies,' but I never had means to get them till now.

"I enclose cheque for £5. Will you kindly send me these two books, and may I ask you to accept the whole amount in payment of them?

"Your ministry in THE SCATTERED NATION has been very precious to me—and your faith in our God for the supplying of every need has been a support to my own faith.

"May you increasingly know the sustainment and comfort of our God, and may you and all your dear fellow-workers be kept true to the Gospel message committed to you and to Him, who has loved us unto death. . . .

"Sincerely yours in Christ Jesus,

"C. S. H."

From a dear Chinese brother—a truly blessed fruit of the power of the Gospel in that great land :—

"DAVID BARON, Esq. DEAR SIR,—

"I thank you most heartily for your kindness in sending me regularly your issue of THE SCATTERED NATION, in which I always take a lively interest. I am very grateful to note all the wonderful work that our gracious heavenly Father has been doing through His faithful servants in the different towns of Europe. I am a Chinese believer, attending Mr. W. E. Burnett's sermons while I was in Chefoo. Though I am of a different race in the flesh, yet we can claim that in Him we are all one (Eph. ii. 14-16). For this reason let us all join in exalting His Name.

"I sympathise greatly with the statement in your paper concerning the distress and suffering of the Jewish people in many parts of Europe, especially in Russia, in consequence of the Great War. This seems to the human eye, to some extent, to be some sort of an obstacle to the extending of God's work, but I have every belief to assert that such is just an opportunity for the Lord's servants to press on with all their might to get into closer touch with our heavenly King in preaching the good tidings to those that are in need of real succour. So let us give glory to God, for we can well understand that He has His own way, and it is always the best.

"I would like in closing to quote a passage from our Lord's book, for our mutual benefit. It is from the 13th chapter of Hebrews: 'God of Peace, that brought again from among the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.'

"Enclosed please find a Demand Draft on a bank in London for £5 as a small donation from yours in the Lord.

"S. T. L."

From a sister in the Lord in Leamington :—

"DEAR MRS. BARON,—

"Will you kindly accept the enclosed of the Lord's portion to be used in whatever way you feel well.

"It is a real joy to be able to share, even in so small a measure, in the wonderful work God is doing through you and your workers.

"I have recently had Mr. Baron's book 'Zechariah' given to me—it is a 'feast of fat things.'

"The leading article in THE SCATTERED NATION is always a treat too—especially sweet was the part in last quarter's—'He wakeneth mine ear morning by morning.' I revelled in such lovely thoughts. May God richly bless you and yours in all your work for Him, and in your own souls, to His glory.

"With warmest Christian greetings, sincerely yours in the One Lord,  
"N. B."

I praise God for the many testimonies that my very unworthy efforts to open up God's holy Word have proved a help and blessing to many of His children.

The following is from a friend in an out-of-the-way place in Australia :—

"DEAR MRS. BARON,—

"Please find enclosed my subscription for THE SCATTERED NATION for 1921.

"My dear friends, Mr. and Mrs. B., have sold their property in Yea. They intend (D.V.) to go to their daughter in San Francisco early in the New Year.

"I will miss them greatly. I'm glad they've put me in the way of getting THE SCATTERED NATION and Mr. Baron's books.

"When my soul feels hungry I come and read some part of his books, and feel so refreshed. My Bible and Mr. Baron's books are my greatest comfort.

"I pray for you all daily, and long for the time when God will restore Israel, and pour the spirit of grace and supplication upon them.

"Yours in the Glorious Hope,

"S. B."

The following from a true Princess of the Kingdom of God is a sample of the spirit of sacrifice for Christ's sake, which is at the back of many of the gifts which reach us :—

"MR. BARON. DEAR SIR,—

"I am sending you a £1 note. I am only a poor woman, and afflicted very much in body, and cannot do much. A friend who comes to see me sometimes brings me THE SCATTERED NATION, and I, a Gentile saved by grace, would like to give my little mite towards the work for God's people, the Jews. This is only my duty, and this is some of the tenth of wages saved up—so much put away per week. May God's rich blessing rest upon you, dear Sir, and all workers connected with the Hebrew Christian Testimony.

"W. J."

\* \* \* \*

With this No. another volume of THE SCATTERED NATION, consisting of the last eight numbers (extending over 1920 and 1921), comes to a close. A Title Page and Index of Contents, for the sake of those who intend binding their own copies, will be found enclosed. The whole volume of nearly 400 pages, nicely bound in cloth, can be had from the Mission for 4s. 6d. net; but as we bind only a very limited number, we should be glad if those who intend ordering copies would kindly do so as soon as possible.

\* \* \* \*

I regret that an article on the Twelfth Zionist Congress, which was held in Carlsbad in the first days of September, and on the present

position of things in relation to Palestine, has to be held back from this No. for lack of space. For the same reason I am obliged also to omit interesting reports about the work in Berlin and Riga by Mr. Rudnitzky and Mr. Rosenstein.

\* \* \* \*

#### KINDLY NOTICE CHANGE OF ADDRESS.

One of the personal trials of these past weeks has been our removal from our little home at Chorley Wood, where we have lived the last sixteen years.

We went there by doctor's advice to escape the London fogs, but the place proved too bleak for me in the winter, when I have been harassed a good deal these past years with bronchitis. I cannot enter into particulars, or tell our friends all the difficulties and inconveniences which this necessity for a move has occasioned, but the Lord has been very gracious to us in it all, and by the time this No. of THE SCATTERED NATION reaches your hands we shall, I trust, be settled in our new little home, the address of which is—

**"En-Hakkore,"**

**39, Chester Road,**

**Northwood, Middlesex.**

I may say that Northwood is three stations nearer London on the same line as Chorley Wood, and more sheltered. Kindly note that all communications in reference to the Mission or THE SCATTERED NATION should be sent to this new address. Parcels of clothing, etc., for the poor should be addressed to Mrs. Baron, the Mission House, 189, Whitechapel Road, London, E.

\* \* \* \*

#### PRAYER MEETINGS FOR ISRAEL.

A Special United Prayer Meeting for the Jews will be held on the Day of Atonement, Wednesday, **October 12th, at 3 o'clock, at the London City Mission, 3, Bridewell Place, E.C.**, when we hope that as many of our friends as possible will be present.

But I want also to call your particular attention to our own Annual Prayer Meetings at the commencement of the winter's work, and for Israel generally, which will be held (p.v.) **in our Mission House, 189, Whitechapel Road, on Tuesday, October 25th, at 3.30 and 6.30 p.m.**

I have already spoken of our great need for prayer at this time, and I would very earnestly beg as many of our friends as possible to join with us in waiting upon God on this special occasion.

Our very highly esteemed friend Pastor Stephens, M.A., will preside. Our brother, Mr. Robert Feinsilber, who we fully hope will

be present, will give a short account of his experiences in Budapest, and a brief survey of the work at home and abroad will be given by the writer.

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

And now, praying that the blessing of Jehovah, the everlasting God of Israel, may be with each one of our friends and fellow-workers, I am your fellow-servant of Christ among Israel,

*"En-Hakkore,"*

*Northwood*

*Middlesex.*

*David Baron*

## Among the Jews in the Ukraine.

Report of the Work in Kieff from March, 1920, to April, 1921.

BY PETER GORODISHZ.

**M**Y journey to England in 1919 and the return journey to Kieff took me more than seven months. During this time I was only once able to communicate with my family, and that was from Charkoff, eight days after I had set out for England.

On June 1st, 1920, the workers whom I left behind were sitting early in the morning at a window speaking, not without anxiety of the future. Just the day before, the beautiful Whitsun festival had ended—the third festival since my absence. The meetings during the holy days were overcrowded, and a spiritual hunger for the Word of God was everywhere manifest, but the material means for the carrying on of the work were entirely exhausted, and they had to consider what more could be disposed of in order to obtain what was necessary. What can be done? How long can we go on in this way? These were the anxious questions that troubled the hearts of my co-workers. Just then a knock was heard at the door, and a telegram was delivered, saying: "Your representative is coming!" Their hearts were filled with joy; the heavy burden was suddenly lifted from their shoulders.

What my family and my co-workers had to pass through during this heavy time one can easily imagine. Several times the town was shelled, and people also lived in constant fear of a threatened pogrom. Sometimes the people had to live for days without light and water, as the electric station and the waterworks were at a standstill. My co-workers were very often obliged to fetch water in pitchers from the Dnieper or from wells, carrying it up the steep hills and along the rugged streets of the town.



They had also much to suffer from the scarcity of provisions, and the consequent high prices, especially as I was able to provide them with means for three months only. During this time three different Governments had replaced each other—each Government debasing the paper money issued by its predecessor. The workers in the Mission had to take to manual work in order to be able to maintain themselves, forming for this purpose a co-operative labour company in the Mission House. The greater therefore was the zeal with which they devoted their short spare time to the ministry of the Word of God.

During my absence many members of our Church were stricken down with typhus fever. Only my family and the workers were spared by the epidemic. The sufferings of the sick were intensified by the prevailing scarcity of food and fuel. Thus one brother, called Morogowsky, who had been stricken by this malady, was to have had water compresses; but as the rooms were not warmed because no fuel was to be had, this could not be done, and in consequence he soon died.

Scarcity of food and high prices had reached such a height that half-a-pound of barley meal and five pounds of potatoes were considered the most precious treasure to possess, holding out the hope to a person, enfeebled and exhausted by hunger and privation, of a new, though short, lease of life.

A picture of misery, hunger and distress presented itself when one watched the almost endless queues of people outside the bakers' shops. The despair that took possession of the people when the bakers refused to sell—either because the money in the people's possession had been rendered valueless by the new Government now in power, or because they had really nothing to sell—was pitiable.

In the streets and on the open places of the town one saw people moving about hunger-stricken and clad in rags, and their pale faces stared at you with a cold look expressing indifference and despair.

It has fallen to the lot of the Jewish people to empty the cup of affliction to the very bottom and drink the dregs thereof. To the gnawing hunger in the town, to the raging typhus epidemic among thousands, bringing many to an early grave, there was added an endless procession of pogroms in the villages. A Josephus ought to arise to add a new page to the history of the unparalleled sufferings and destruction of his people. The imagination of a Dante would not be strong enough to describe the terrors caused by the pogroms, and the tears of a Jeremiah would not suffice to lament the slain and the agony of the Jewish people.

Mothers had to witness their little children torn to pieces before their eyes, and the men their wives and daughters outraged. Young men as well as old were shot to death, and those who succeeded in escaping death were to be seen in the streets of the town, in the midst

of a very severe winter, wrapped up in dirty rags of blankets, selling matches, cigarettes or flower-seeds, to obtain the scantiest means for their existence. Many of them found shelter in cellars, their bodies covered with vermin.

The savagery of many of the pogroms will appear from the following terrible deed: All the Jews in a small town were driven into the synagogue and locked in. Afterwards the building was set on fire, and all the Jews found a terrible death in the flames.

Also the brethren who laboured in the vineyard of the Lord had suffered terribly. In the province of Ekaterinoslav a company of the Tent Mission died the glorious death of the martyrs, to the honour and glory of their Lord. Among those who for the sake of Christ suffered martyrdom was a member of our Church—Sister Regina Rosenberg. The Lord had used me as a means of leading her to Himself. This daughter of Israel, only 19 years old, who, following in the footsteps of her Lord, gave her life for her fellow-men, was, while praying, brutally murdered by some of Machnow's bands—her head by one stroke severed from the body. She, too, will now rest for a little time, together with the other saints, "until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled."

#### THE WORK IN KIEFF.

In the work in Kieff I have been faithfully assisted by my dear wife and the brethren Fajans, Masin and Sirolo; while the sisters Er. Kahanskaja and I. Lipman, together with brother Kahansky, have assisted as voluntary workers.

Daily at 10 a.m. we assembled for prayer. Then the day's work began. Our chief concern was to keep the hall of the Mission in proper order, to procure light and water—as the authorities refused us now the one thing, now the other. Once I had to wait a whole day until permission was granted to me to use the hall, for some company of the Red Army laid claim to it, wishing to requisition it for its own purposes. Another trouble was concerning fuel: how and where to procure wood. In most cases it had to be brought home on one's own shoulders. Sometimes one had to watch the whole night in order to catch the moment when the water would begin to run in the pipes; but even so one was many a morning obliged to fetch water from the river outside the town or from some well.

Bearing in mind the fact that in Russia at present a human life has almost ceased to count for anything, one will easily understand the trouble and pain taken by us to release the workers and the Church members from war work and compulsory labour. Appeals had to be made to the authorities, either in person or in writing, and whole days had to be spent in the crowded offices, frequently without

accomplishing anything. Nevertheless, the Lord was stronger and His power prevailed over all hindrances.

The free time at the disposal of the workers was occupied with visiting the members or those favourably disposed towards the work of the Mission, distributing invitation cards to our meetings, correspondence, and preparation for the services.

All this could be accomplished only under great difficulties. It was especially difficult to get bills printed and distributed in the streets, notably in the Jewish quarters. In small groups, sometimes only two and two, our brethren would proceed to distribute the bills. Very interesting it was to watch the behaviour of the people towards them: while posting the bills on the pillars the people would gather around them and give expression to their sentiments. Some were simply amazed, some sympathetic, and others again had nothing but contempt and scorn for them; but—remarkably enough—not the same intense contempt and scorn with which they used to treat Hebrew Christians in pre-war times.

But we did not limit ourselves to the distribution of the printed bills. The brethren of our Mission distributed also hand-written invitations to our services, specially drawn up by me for that purpose. They varied as to their contents, and in short, pithy sentences they invited the people to the Saviour, as for instance: "My Jewish brother, are you sick? There is a Physician who is able to heal all your wounds. In His heavenly dispensary you will find medicine for the cure of your soul." By these invitations the Name of the Lord was glorified, appealing as they did to the heart of our people. Especially they drew to themselves the attention of the many weary and heavy-laden sons of Israel.

The people were visited in their homes and spoken to individually concerning the need of their souls, or they gathered around us after the meetings for further instruction. Many also came to the Mission at the hour specially set apart for such conversations. Indeed, after the meetings many would remain and refuse to leave the hall, so that we had to beg them to go home and come another time. We also tried to arrange meetings in different places of the town, especially in such quarters as are exclusively inhabited by Jews; for, because of the insecurity that prevailed in the town, many were afraid to walk long distances in the night. But such meetings could only be held in private houses. Very often it happened when we succeeded in finding a suitable room we failed to obtain from the authorities the necessary permission for holding such a meeting.

When one of our co-workers was once asking for such a permission he was told that the preachers of the Gospel were not to count upon any support of the authorities, as they were nothing but enemies of the Soviet Government, behaving in such a way and making themselves

conspicuous by advertisements in the streets, as to compel the authorities to consider the matter against them in all earnest. "You will not succeed in extinguishing the light," said our brother, "For nineteen centuries the fire of faith in Christ has been burning, and neither the fiercest persecutions nor the Inquisition were able to quench it. Neither will Communism succeed in putting out the light or quenching the fire of faith." On another occasion he was threatened with prison—or, as they cynically call it, "the God-pleasing institution." The brother answered: "You have power over our lives, but not over our souls." We have taken no notice of the prohibition to carry on the Lord's work, adhering to the principle of the Apostles: We must obey God rather than man.

An important branch of our work consists also in visiting the sick. Unfortunately the scanty means at our disposal have not permitted us to extend this department of our work. We have therefore the more concentrated ourselves on the preaching of the Word of God.

#### THE MEETINGS.

Our Saturday and Sunday meetings bear an evangelistic character. The burden of our testimony is that Jesus is the promised Messiah of the Jewish people, who at all times receives sinners that come to Him. We freely told the people where the true cause lies of all the sufferings of the Jewish people. Not seldom the audience, that behaves in a serious and devout way, has been moved to tears—not only the Jewish women, but also old Jewish men. Generally speaking, one may say that the spiritual soil here in Ukraina is now well prepared to receive the seed of the Divine Word. But one must know how to approach the suffering and martyred Jewish heart: it requires tact and genuine Christian love, and also help—not in words, but in deeds.

But what could we do, cut off as we were from the source of our support? It is most urgently needed that measures be taken at once to alleviate the heavy lot of these poor people. I believe it will never be too late for Christians to show more sympathy and love for the unhappy victims of the pogroms. The Jews will then see that Christians are not those who kill, but those who heal the sick, and restore what has been destroyed. "Comfort ye, comfort ye, My people, saith your God."

Our Mission Hall has seats for about 300 people. At all our public meetings the hall has been overcrowded, many being obliged to stand all through the service, and not seldom many had to go away, as there was no room inside the hall. Sometimes in the midst of the winter we had to keep windows and doors open, that those who stood outside should be able to hear the Word of God. The question therefore of obtaining a more suitable locality has become an urgent one. The



workers have made it a matter of earnest prayer, that the Lord may grant us a more suitable place for our work. The devotional service for the church members take place on Sunday mornings, and is held in Yiddish. Its purpose is the deepening of the spiritual life of the believers.

Every Thursday we have a Bible Reading for the study of the Word of God. During the last half year we have studied the chief articles of the Christian faith in the light of the Word of God, *e.g.*, the Holy Trinity, the Messiah, Jesus, the Son of God and the Son of Man, Conversion, Repentance, etc. Apart from the meeting every Tuesday



A BAPTISM OF JEWS IN THE DNEIPER.

This and the two other pictures which follow were taken at one of the baptismal services last March.  
(1) The procession to the river—about 200 people followed.

evening, a special meeting has been held for Jewish women to instruct them in the Word of God. This meeting is conducted by our Women's Society, and those at the head of it have made it their aim to instruct their Jewish sisters in a saving knowledge of God's Word, to comfort the suffering ones and to visit the sick. Once a month the Women's Society arranges for a public meeting for women only. At these meetings our sisters deliver short addresses, read from some good book, recite spiritual songs, and sing. Very helpful and most appreciated have been the addresses of our sister Dr. Lipman.

Very helpful and promising is the work of the Young People's Society in connection with our Hebrew Christian Church. With the young people the Gospel finds a more willing and ready acceptance.

The Jewish young people have shaken off, like dust, from their souls the remnants of the pharisaic leaven and the prejudices against the Gospel. Their souls thus emptied are in the quest for a new ideal, and they find the true meaning of life at the feet of Christ. Each brother and sister have only one desire—to serve the Lord. Some render service by their singing; others by inviting their friends and comrades; others again by giving short testimonies at the meetings or reciting some religious poem. It is a joy indeed to see how the love of Christ fills the heart of the young people, and how willing they are to serve the Lord. Our young brother, M. Sirola, a student of medicine, who is preparing himself for work in the Mission, has done a good work among the young people.

As active members of the Y.P.S., only such are received who are truly converted and who have received holy baptism. As passive members, such are received who are not yet baptized, but are deeply interested in the welfare of the Society. It is good for them to come into closer contact with the believing young people in order that they may be won for the Lord.

We have also started a Sunday School for Jewish children, and, though the beginning is small, we entertain the best hopes for its future. With much pleasure we remember our children's Christmas festival, when the Jewish children were gathered around the Christmas-tree, singing Christmas hymns or reciting songs about the birth of the Messiah. In spite of the immensely high prices and the great scarcity of provisions, we were, by the goodness of our God, enabled to distribute about fifty hampers among the children, who in these dark times had at least one joyous day.

Nor must we forget to mention the choir of our Young People's Society. It consists of twenty-one members, and is assisting the singing at our meetings. It is a great joy indeed to see what a deep impression the singing of our choir makes upon the hearts of the congregation, many of whom for the first time hear a hymn sung to the glory of our Lord Jesus Christ.

No effective Christian work can be carried on without the circulation of the Holy Scriptures, but at present Bibles are very scarce in Russia. The price of a Russian Bible is 100,000 Soviet rubles, and that of a New Testament 20,000 rubles, but even at this price they are not to be had. Yet we were able to procure a few Bibles and New Testaments, with which we were able to supply those who were in the greatest need of them; it was quite impossible to publish anything new. We have translated into Russian Pastor Schonberger's tract, "They Hated Me without Cause," but we had to be satisfied with reading the translation to the people at one of our meetings, which made a deep impression upon the audience.

In connection with our Mission we have opened a Dining Hall, where meals can be had at a nominal price. Two sisters are engaged in this work. Some of the meals are given away gratis. The Dining Hall, which bears the name of our Mission, is situated in one of the chief streets of Kieff, and as our community enjoys the confidence and favour of the best section of the town, it is frequented by many. The superintendence over the Dining Hall is exercised by myself and one of my co-workers; during my absence I left it to the Council of our Church.

#### THE HEBREW CHRISTIAN CHURCH IN KIEFF.

The Hebrew Christian Church must be considered as a special instrument for the spreading of the Gospel among the Jews in Kieff. It is difficult to say where the work of the Mission ends and that of the Church begins, or where the work of the Church ends and the work of the Mission begins. The Hebrew Christian Church is a child of the Mission, and therefore closely connected with it. Jesus, the Prince of Life, is the soul of the Mission as well as of the Church. Originally the Church was formed of a few members connected with the different Evangelical Churches. They became conscious of the urgent necessity of uniting themselves as a special Hebrew Christian community for the purpose of carrying on an effective work among their own brethren.

Up to this time the Hebrew Christian Church has proved both her fitness for and correspondence with the Divine purpose of saving Israel. Who is more fit to approach the Jewish soul than a Jew, who in his own heart has had to combat with all the doubts of the Jewish soul, and yet has overcome them all, and reached the shore of Jordan to enter the promised land? What has the Jew done in the past for his people when he became a believer? He has been lost in the mass of Christians. Though this for a time was salutary, enabling him to rid himself of many an unpleasant Jewish habit which clung to him from his very infancy, yet, on the other side, it lost him to his people, and also, having united himself to a dead Christendom and seeing her bad ways, he not seldom became a curse to his own people. In most cases he found himself neglected and distrusted, and often even treated with contempt.

In this connection many a tragedy has been enacted. Not a few fell back to Judaism, although in their heart they were entirely alienated from its tenets.

To reveal God on earth Jesus became man, taking upon Himself the form of humanity, but retaining all the time His unity with the Father, and thus fulfilling the will of God on earth. Jesus said to the man who had been freed from the legion of evil spirits: "Go to thy house unto thy friends, and tell them how great things the Lord hath

done for thee, and how He had mercy on thee."\* This is the ground on which the believing Hebrew Christians here are building up their national Christian community, and, preserving their union with Christ, desire to bring the Gospel of Jesus the Messiah in their own language to their people the Jews.

Only such sons and daughters of Israel are received into our Hebrew Christian Church who, through the regenerating power of the Holy Spirit, have gained the conviction that Jesus Christ is their personal Saviour, Redeemer and Lord. Admission into the Church takes



BAPTISM OF JEWS IN THE DNIEPER.

(2) The address by Mr. Gorodishz on the river-bank.

place—in accordance with apostolic practice—through baptism. At least once a month we gather for the celebration of Holy Communion. It is incumbent upon us to watch that the Church be preserved in her purity, therefore only such can be admitted to Holy Communion who walk worthily before God and the Church.

With the keeping of the Jewish Sabbath and the other festivals, the observance of the rite of circumcision and the dietary laws, the

\* Mark v. 19.



many controversies in regard to the Gospel and the Law, we do not concern ourselves. We stand on the foundation of the Gospel, free from the Law, in accordance with the teaching and example of the Apostles and first witnesses of the Lord.

In their relation to other Church bodies our Hebrew Christians are actuated by the principles of brotherly love, mutual understanding and toleration. In spite of the short time of her existence, the Hebrew Christian Church has had the privilege of gaining the love and the respect of all the Christian Churches in Russia. Thanks to her unsectarian character, she has gained the confidence of many evangelical communities in Russia, who sometimes have appealed to her for advice and decision in questions both doctrinal and practical.

The Lord has greatly blessed the work of gathering His people to Himself.

When the Church was formed, about three years ago, it consisted of five members only. Now she numbers more than fifty, and twice as many are drawn by the Gospel and regularly attend the services, who contribute also with their means to all the tasks and burdens of the Church, though they have not yet joined her as members.

In this connection one must consider the conditions put before those who wish to become members of the Church: (1) Definite conversion and full devotion to the Lord. (2) In accordance with the custom prevailing in the Churches of the believers in Russia, none of the believers may smoke or use alcohol, and all of them must lead a blameless life. (3) As those who are born again, they must manifest their new life in a holy walk before God. These conditions do not attract adherents in masses, but we prefer to have a small but pure Church.

We also make it clear to each one who desires to join the Church, that each member must take upon himself the duty of witnessing for the Lord, and in some way or other take a practical share in the work of the Church.

The statutes of the Church have been confirmed and registered by the Government.

As the Government has lately set Evangelical Christians free from military service and mobilisation, it has been a temptation to some to join the Church on this account. Therefore we have to be on our guard, for the enemy of the Church of Christ, when unable to deliver a frontal attack, always tries to attack from behind. We have decided, by God's help, not to be outwitted by the enemy.

We endeavour to foster, and, if possible, to deepen in our members the sense of responsibility and love. If any one is sick, then all show their sympathy, not only by prayer, but also by practical assistance. They chop his wood, procure and prepare food, look after the children, fetch the doctor, etc. For instance, there was a brother who had

no means to buy a stove. The necessary means were collected and a stove bought for him. A sister had to be operated on after her confinement, for which purpose a sum of 100,000 rubles\* was required. This was collected among the brethren. Another brother received assistance for the funeral of his daughter.

Speaking of the economic condition of the Church, I must say a few words about the economic condition in general in Russia, and especially in the Ukraine. From an economic point of view the people can be divided into two classes: the full and the hungry. To the first category belong the Commissars, the Communists and the Soviet Bourgeois; the relations of the Red Army, and the profiteers with all their shady connections. To the hungry ones belong all those who must be prepared to lose their life any hour. The Hebrew Christians refuse, on account of their convictions, to enter the service of the present State, and belong therefore to neither of the above-mentioned categories. They try by all means, while trusting in the help of Almighty God, to labour by the sweat of their brow to earn their daily bread. Nevertheless their want and privations have not been small. Many of them do not possess more than one shirt, and a pair of shoes is considered the greatest luxury.

#### A BAPTISM.

In December of last year we celebrated the third anniversary of our Mission. It was a festival marked by great joy. The evening when the brethren and the friends of the Mission were gathered, and it was proposed to raise a Foundation Fund, will have left in the hearts of the believers a lasting impression of the great spiritual enthusiasm and generosity of the Church.

Very cheering was the admission to the Church of a group of Jews who had given themselves to the Lord on the evening before we left.† It was in March. The ice was not yet quite melted, and the water of the Dnieper was still cold. In spite of the cold weather they were most anxious to receive holy baptism at once. Among those to be baptised was a man from the country who came with his wife. She was against his baptism, and came to Kieff to see what kind of apostates we were. But on the evening preceding the baptism she cried bitterly at the service that she had been so blind and ignorant as to have hindered her husband for such a long time. During the baptismal service she cried again because she could not be baptised with her husband. Yet another case: A jailer who once had believing prisoners in Smolensk under his supervision heard from them the Word

\* According to the present value of Soviet rubles this sum is not a very large one.

† i.e., for their visit to England, to which references will be found elsewhere in this magazine.

of God and became a believer. During his sojourn with us his faith became rooted and deepened. A third one, a watchmaker, who had lost several brothers and sisters during the pogroms, seeing that of all his brothers and sisters only two remained with him, was suddenly struck by this fact. He became very serious, and hearing the Word of God at our Mission he gave his heart to the Lord and became an earnest believer.

Two young lady students—one studying at the Agronomical Institute, the other studying medicine—attended our meetings in Kieff, accompanied by two other lady friends. They were seeking the



(3) The act of baptism in the Dnieper.

Lord and His truth. For a long time this company of four attended our meetings, but later on it was divided into two and two. One of them harboured too many questions within her, and would not accept the Gospel in simple faith. The other was very much drawn to our meetings, but had not the heart to separate herself from the world. The other two became, after a long and earnest struggle, sincere believers, and gave themselves wholly to the Lord. The still small voice, the heavenly beauty of eternal bliss, the great mystery of existence revealed in the Son of God, the tender but mighty voice of Christ, said to one of them: "Come, follow Me!" and she followed Him

with rapturous joy. She followed Him and forgave the murderers of her father, who was killed during the pogroms before her own eyes. The other, filled with intense gratitude, her eyes shining with heavenly joy, met the Lord. She became reconciled unto Him, happy and obedient in her calling; and in faith she followed the Lord, laying at His feet her powers and her purest ideals—yes, she dedicated herself to Him with all she was and had.

About 200 people accompanied us to the river, marching in procession through the town. Some of the brethren carried large posters, on one side printed in Yiddish and on the other side in Russian, announcing our different meetings. Many of the Russian Christians who have been attending our meetings considered it a privilege to take part in this procession.

On the day following the baptism persecution commenced, especially in the house of the young sisters. From one her shoes were taken away; the other was driven from the house. "But He who was with them was stronger than they who were against them." The sisters of our Church came at once to their assistance. If one pair of shoes was taken away, another pair soon appeared in its stead; and if this, too, was taken away, then a third pair soon appeared on the scene. Were they driven from the house, then many were ready to receive them gladly. These young sisters have already stood the test of their faith, and as it is their desire to prepare themselves for future work in the Mission, they have now ample opportunity to gather experience while assisting in the Women's Society and in our Dining Hall.

#### THE WORK IN THE PROVINCES.

Turning now to the work in the provinces, it is necessary to bear in mind that the Hebrew Christian Church in Kieff has become the centre towards which the eyes of the better and nobler part of the martyred Jewish people are turned. Who can gather the Jewish people but the Lord, who has never ceased to love His people who continue to deny Him?

We have sent out literature and written appeals with the motto: "*There still remaineth a Sabbath rest for the people of God.*" About a thousand such appeals were sent out. Considering the present postal derangements in Russia, in consequence of which a letter sent from a place about 30 versts from Kieff takes three weeks to reach its destination, and that these often get lost on the way, it is a marvel indeed with what great success our appeals were rewarded. The result was that we received letters from all parts in Ukraine and Russia, even from Turkestan, letters from such as had once attended our meetings or heard about them; from Jewish believers and from Russian brethren. From all these letters one cry reaches us: "Come over and help us!"



Jews were inviting us to come and preach in their synagogues, being ready to cover our expenses. Again, there came invitations from Russian evangelical brethren, telling us that there were Jews at hand who took an interest in the Word of God. From Jews who had heard the Gospel we received requests for Christian literature, and many questions concerning the spiritual life.

A Russian brother wrote that in his townlet the Jews had invited him to preach in their synagogue, and that while he spoke there prevailed such stillness that one might have heard a pin falling to the ground. Many of the Jews were in tears, and many of the Jews who have become believers desire to be baptised and received into the Church. In this way the seed of the Gospel is disseminated.

To Kieff, as the centre, Jews are coming who have heard of Christ. May the Hebrew Christian Church in Kieff become to the Jews what Kieff has been for the Russian people, a second Jerusalem, to which thousands made pilgrimage to worship there! May the testimony of the Hebrew Christians in Kieff become a beacon for thousands of our brethren, showing them the way to Him who alone is able to fill their hearts and souls with eternal life!

Almost every day we have guests from the provinces. In spite of the great scarcity of provisions the number at our table has varied between 13 and 35.

It was of course impossible for me to accept all the invitations that reached us. I had often to put a damper on the burning zeal of my co-workers, who wanted to go on mission journeys to preach the Gospel to our poor people. At certain times as many as five of us went out to the provinces to preach the Gospel. The brethren returned joyfully from their mission; the tracts, Gospels and other Christian literature, in spite of their high prices, were easily sold. Great was the demand for Hebrew and Yiddish New Testaments, but it was quite impossible to obtain them. We ourselves had the greatest difficulty in being able to procure three Yiddish New Testaments for the use of our congregation.

#### FINANCIAL DIFFICULTIES.

It remains for me to say a few words about our financial difficulties during the last fifteen months. I have been away for many months from our centre in Kieff. The first three months after my return we still had some means, but afterwards the difficulties again set in, with all their many trials. We had to sell much of what we still possessed, to obtain some means for our scanty subsistence, in the hope that we would soon get into communication with our dear brethren in London and receive some relief. Meantime the months passed on and no prospect seemed in view of establishing communication with the outside world. Our difficulties and trials grew and multiplied

from day to day, and our only consolation was that the way to our Heavenly Father was always open for us, to whom we could turn at any time for help in the hour of need. And the Lord did not forsake us. We found friends who were willing to lend us money until we would be able to refund it to them.

One day the Mission had neither money nor any provisions. I made this known to the workers at our morning prayer, and asked them for united prayer that the Lord would show us a way how to obtain the necessary means. We all bent our knees and prayed heartily. When we rose I was told that a Hebrew Christian from the country was waiting for me. How great was my joy when the brother told me that the Russian brethren had collected all kinds of provisions for us. So the Lord answers the prayers of those who put their whole trust in Him.

We are greatly indebted to our Russian brethren in the country. Acquainted as they are with the heavy conditions of the brethren in the town, they sometimes come to their assistance by sending different kinds of provisions, although great distress is now prevailing, even in the rural districts. The gifts were sent either for the Church or for the workers, and were distributed accordingly. Sometimes we were obliged to take part of the provisions sent for the Mission and distribute them to our suffering Hebrew Christian brethren, among whom was a widow with many children, who was especially feeling the burden of the distress. But the general economic distress of the country was so great that any help was but a drop thrown into the sea.

But the work grew from day to day. It demanded not only exertion, but also means. The moment arrived when it became vitally important, not only for the present, but also for the future existence of the work, that communication with the Mission in London should be in some way established. Therefore I, together with my co-workers, thought out a plan for a journey to England. After certain necessary preparations, we were able to begin our journey on the 4th of April. And He who created heaven and earth, and who rules over the visible and the invisible, gave grace that the journey should be accomplished. The Lord has also blessed His work, and by unmistakable signs made it clear to us that He is on the side of the Hebrew Christian Church, which He has purchased by His own blood.

The existence of a Hebrew Christian Church is a mighty instrument for the spreading of the Gospel among the Jews. Here is the key to the solution of the Jewish question, which many a Government at present in vain tries to solve. If the Jews be not for Christ, then they are against Him; and if they are against Him, then they are against the Prince of Life—sowing the seed of destruction and dissolution for themselves and for the peoples among whom they live. But if the Jews will believe in Him whom they have pierced, then "if their fall is

the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?"

May all true and sincere Christians stretch out a helping hand to the martyred Jewish people. Love alone will bring about the miracle of Israel's conversion. The solution of the question concerning Israel's future lies not in Palestine, but in Christ, who is also able to give Palestine to the Jews. What value has Palestine without Christ? What value has a temple without God? What value has an altar without a sacrifice?

## The Work Among the Women and Children.

BY MISS FRIEDRICHS.

WE have great joy in our work among the dear women and children, although we have many disappointments to contend with. The Lord has been with us, and though we feel our weakness, we experience also that His strength is powerful in weakness. It is our longing and prayer that all these dear ones, great and small, old and young, may come to the knowledge of our Saviour and understand something of His love, who has so loved them and loves them still—He who is ever the true Shepherd of Israel.

Our Bible-classes for the women have of late been very well attended, and many fresh women have joined them, for which we are indeed thankful. They come regularly twice a week to the Bible-classes, and many listen with interest and attention. We have also the joy of seeing that the Word of God has power in their hearts.

Mrs. H. said lately to me: "I used to be so excited and hasty if anyone offended me, but since I have heard the teaching of Jesus, 'Blessed are the peacemakers, for they shall be called the children of God,' I cannot answer again, but am quiet and go my way. Jesus has made me different from what I was."

The work among the children, too, gives us much joy—they come with such joy to the different classes in the week. The children are the Jewish people of the future, and we know that it is an unspeakable privilege to open to them the treasures of both Old and New Testaments. We have to fight against much poverty among our dear people. Slackness of work is at the present time very prevalent, and especially the dear children suffer so much in consequence. Many families are so poor that they cannot give their children enough to satisfy their hunger. In one case a little girl begged her mother for a piece of bread. The mother looked sadly at her, for she had no bread in the house, neither money to buy it. The child saw the troubled look of her mother, and cried: "Mother, I don't want any bread; I can wait till the morning."

One day two district nurses came and begged me to visit a sick Jewish girl. They said that she had been so long ill and wanted a visit from someone so much. I was at once on the way, and found a young Jewess of 21 years of age who had been suffering for six years, and for two years had been obliged to keep her bed. The mother who took me upstairs told me what trouble she had had for many years; but that, worse than all her care had been the illness of this beautiful child—and as she told of this she covered her face with tender kisses.

A lovely girl she was indeed—pale and suffering, but love and kindness beamed from her expressive eyes. I laid a bunch of spring blossoms on the table. The sick girl smiled and said: "I have seen no flowers for a long time; how kind of you to think of me." The mother left us alone. We talked together, and before I left we were good friends. A few days later I went to see her again, and this time I had opportunity to speak with both mother and daughter of the things which are most important, and by the goodness of God it was possible to show them that the way of Redemption is alone to be found in Jesus Christ our Saviour.

Both mother and daughter were so interested—it was all so new to them. When I left, the sick girl received a New Testament and the mother gospels in Yiddish. I was begged to come again soon, and did so. The sick girl told me then how she had been reading the New Testament for several days, and that she never had such a book before, but told me in confidence that her father was much opposed to it. We spoke long together on the power of prayer in the Name of Jesus, and it was very strange to her that we could pray everywhere.

We read the 14th chapter of St. John. The poor girl listened with great attention. Sometimes she looked with her piercing glance at the passing clouds, then again fixed her inquiring glance on me as if to ask, "Is all that you tell me really true?" My time was gone, and again I was urged to come again quickly. I hoped that I had not tired her overmuch, but the sick girl replied: "I am so glad to hear you, it is all so beautiful." A few days passed and I was again on my way to my invalid friend, but as I knocked at the door and then opened it myself I saw a sad sight. There stood the black coffin, the lights were lit, and Jews were reading from a prayer-book as fast as possible. The father sat in a corner, his head supported by his hands, weeping aloud; the mother and the family and some neighbours were loudly weeping and lamenting in the next room. When the mother saw me she called me to her, crying out: "My heart bleeds; my Lily is dead." As I stood there my thoughts went back to the grave of Lazarus, and that what my dear sorrowing friends had such need of was just to have Jesus in their midst—He who can heal all wounds. The sorrowing mother asked me to visit her in the future. "Lily loved you so, and listened so gladly when you spoke to her." Our prayer is that this family may come to the Lord Jesus.

This year, as in former ones, we have had outings to Chingford for both the mothers and the children. Both days we had perfect weather, and the women and children rejoiced to be once more surrounded by the beauties of nature in the open. Those only can appreciate their joy who were with them, as we were.



After they had had a good tea we played many games with them, and our much-burdened, suffering mothers forgot their cares for a little, and it did one good to hear their joyous laughter.

One cloud supervened, and this was the absence this time of our dear Directors. Mr. Baron was not well enough to be present, and Mr. Schonberger also was not able to be with us—and our mothers missed both much.

"All good things have an end," said many of our dear women as the day came to an end. Arrived at the station, they cried out like children: "Good-bye, dear Chingford, till next year, if we live!" It sounded so touching, for most of them do indeed only see God's free nature once in the year.

By God's grace it has been given us to work among our dear people: we ask our dear readers of THE SCATTERED NATION to pray for that work.

## A Summer Holiday for Jewish Children in Paris.

BY MISS ESTER JUVELIUS.

DEAR MR. BARON,—

It is a joy to me to tell you something of our time spent with the children in the Summer Home at Fontaine-Lavagne.

Since the spring we found that some of the dear children kept away from our Thursday Bible-class, and we reproached ourselves that we had not given enough time to them, and that one Bible-class a week, and occasional visits to their homes, was not enough to make the Gospel message dear to them—that the cinema and games in the narrow, dirty streets had more attraction for them. We found also that the parents were less well disposed to us than they had been. At the commencement of summer, when we spoke to the few children who still came to us of our Summer Home, describing it to them, and asking them if they would not like to come into the country with us, the unexpected came to pass. Our most faithful boys left us and came no more, even the two brothers K., who love the Word of God and were inclined to give their hearts to the Lord Jesus. We understood all when we heard how the report had been spread about us in the Jewish quarter that we lured the children with us to the country in order to get them baptised and to imprint the sign of the Cross on their arms. This led us to visit the houses to convince the people of our pure intentions towards the children, and their suspicions were allayed. The two brothers K. were allowed to come to us again, in spite of the fanaticism of the grandmother, who belongs to the Chassidic sect.

When we left in June we were surrounded by a flock of eleven children and our young blind friend Y. Miss Stenius and I had often prayed that the Lord Himself would choose such children whose hearts were receptive for spiritual blessing. And when we had many difficulties on account of the self-will of some of the children, we still held firm to the belief that Jesus Himself had entrusted them to us and would bless even these children.

Our Home was in the village where dear Madame Dalencourt has her summer villa. She was not there at the time, but had done much to prepare our way for us. Every Sabbath we could attend the service in the Hall for worship in her house, held by one of the missionaries from Africa on furlough, who was staying in the village, as also was a dear missionary lady from India. We especially owe many thanks to this dear lady for her kindness in giving the children twice a week a singing class and missionary talk, which served both for instruction and awakening to them. This help was of great assistance to Miss Stenius and myself. Truly we had taken much work upon us this summer. Miss Stenius, as "mother" and I as "sister"—we were only two to take care of, serve, and provide for our "colony" of children. The help of this dear sister in the faith encouraged and cheered us so much the more.



The group of Paris Jewish children who were with Miss Stenius (on right) and Miss Juvelius (on left). The tall figure in the centre is the blind young man.

The children very much loved the worship in the "little castle," and felt a certain degree of pride in marching joyously through the Catholic village to the Protestant service. One day, when Miss Stenius gave the boys little gospels and tracts, saying that they could distribute them in the village, great shouts of joy took place. "So now we are making known the Gospel," they cried, holding the books high in their hands. Another time when they were playing in the hay-field they came to me asking for a Bible. They were missionaries, they said, and wanted the book to teach the Gospel to the African negroes. It was as if the children had been transferred into a Christian circle and atmosphere, if only for a few happy weeks, as we had wished might be. We often gathered in Miss Stenius'

room to pray and sing and hear the Word of God; the blind young man was also with us and delighted to play Christian hymn tunes on his violin.

It was significant of the spiritual conflict which was observable in the little group of children that the hymns and the instruction followed these themes—Jesus' victory in the hearts of men, and Jesus' power to cast out the devil. Several of the children had to contend with bad inclinations and temptations: we observed this with grief and silent prayer. Jesus was with us and gave us many a victory, and the dear children felt themselves delivered and happy again.

It was then a great joy to sing with us songs of praise to the victorious Saviour, for they had themselves experienced His help. And I think that they have understood at times, when the Holy Spirit spoke to us through the Word, that Jesus is the Messiah of their people, and that He is powerful to save all Israel from their sins.

Yes, praise be to His Name, and may He soon be praised by all Israel.

We spent four beautiful weeks of glorious summer-time in the country. I must not omit to mention the cherry tree in the yard which gave us its refreshing fruit so bountifully. The children would gladly have remained longer, and it was a real grief to our blind friend to go away. He had felt so happy with us, and loves the Lord Jesus and confesses Him as the Messiah. He goes into a Protestant Institute for the Blind as a pupil on October 1st: he could wish it had been earlier than this. My prayer for him and the children is that they may cherish in their hearts the glory of the Saviour's grace which has shone upon them in this Summer Home.

## The Children's Holiday Home.

BY MRS. BARON.

THE temporary Holiday Home for the Jewish boys and girls of our Sunday School and other classes was rather difficult to find this year, but after some expense and several journeys in search a house was found in Tonbridge, which proved to be most satisfactory. The weather during the whole time was gloriously sunny, and the three different parties of children enjoyed their change immensely. Some very kind friends in Tunbridge Wells and Southborough greatly added to their pleasure by inviting them to tea, and in other ways interested themselves in them. I have before me a batch of letters from the girls, which all tell the same tale of thorough enjoyment, and gratitude, and appreciation of Miss Taaffe's care and thoughtfulness for them, though I do not think so much is said of her puddings this time, though they too were no doubt very good in their eyes. I will quote from a few of this batch of letters:—

"DEAR MRS. BARON,—I felt I must write and thank you for your kindness in giving us such a lovely house and also a lovely place, and most of all the food is beautiful and Miss Taaffe is very kind to us all, and looks after us better than a mother. We were invited out to tea yesterday by a very nice lady. We had a lovely time—in fact, we did not want to go home.

We sang hymns, and the lady showed us beautiful postcards all about Palestine—how lovely it is to come amongst God's people. You feel quite at home. . . ."

Another writes: "Miss C. has a beautiful garden, and I walked two or three times round the garden with one of Miss C.'s sisters, who gave me some very nice flowers. She also told me some names of flowers which I never heard of before. . . . It is so nice here that I do not want to go home."

Another, after telling the same story of the "lovely time with Miss C." and the "beautiful tea," says: "We are going to Miss S. to-day, and we



Jewish girls of the Sewing Class with Miss Friedrichs and Miss Hill.

are bound to enjoy ourselves. Miss Taaffe is so kind to us. I think she is a wonderful cook; I never enjoy my food better than when with Miss Taaffe. Everything is so comfortable here—we could not wish for better."

A few write of the Sunday services. A sermon on John i. 38 being "so helpful." "You feel and know that it is the Lord's Day—quite different to London, everything is so quiet and peaceful." "Four of us are invited out again on Thursday to Miss C. At last somebody has fallen in love with the girls—as, poor girls, they are always left out; they



always seem to like the boys best." "I would very much like to tell you that we all went to Tunbridge Wells and had tea at the Y.W.C.A. with Miss S. Miss T. and other friends entertained us, and we had a lovely time; we were ever so sorry to go home."

The river near by gave the boys great pleasure, as they bathed in it every morning. It is a great joy to think the good these brief holidays seasons, so soon over, are to the young people, and how entirely they are lifted for the time being into a new world and atmosphere of Christian love. To them the Cottage Summer Home is the "House Beautiful." God grant that not only the physical benefit, but the spiritual good which they get from being for a time entirely under Christian influence and instruction, may abide with these dear young people and bear fruit in their lives!

## The Turning Point in Jewish History.

(From the Opening Address at the 12th Zionist Congress, at Carlsbad, on September 1st.)

BY MR. NAHUM SOKOLOV.

NOW we have arrived at a new chapter in our development. For two thousand years we have stood in the ante-chamber of history; at last we have entered it. The Balfour Declaration, the similar expressions of France, Italy, the United States of America and other Powers, the San Remo Conference—all these appeared as milestones on the long road to liberation. The message sounded loud throughout the whole world. Jubilation rang from place to place all through the scattered Jewish communities of the world. This enthusiasm was no mere intoxication, to be followed by a sober awakening; it was a pure and clear flame which continued to glow. Millions of oppressed human beings rejoiced, sang the triumphal song of liberty, waved blue and white flags, and were transported with rapture. Into this chorus of joy there entered no discordant note of unrestrained presumption. The old sorrows were buried, laments and tears were stopped; at last Israel felt itself at one with mankind, reconciled with the nations, a brother among brothers, on the threshold of a new era of world-redeeming ideas—filled with the intense longing to create a work of peace and civilisation in the land of its fathers.

The new period of Jewish history began. Zionism received its charter as a Nation by right, and now nothing can reverse that fact. God is with us; the Bible is no faded parchment-roll. With us is the holy right of nations which cannot be tampered with. With us is the Balfour Declaration recognised by the nations, which cannot be turned into a scrap of paper.

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

The Clothing List has unfortunately to be omitted this time for lack of space.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from June 1st, 1921, to August 31st, 1921.

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

Date.	Receipt	No.	£ s. d.	Date.	Receipt	No.	£ s. d.
1921.				1921.			
June	1. 840	Pub. ros.	2 10 0	June	24. 896	..	0 5 0
"	2. 841	G., 2os.; Berlin, 7s. 6d.	1 10 0	"	24. 897	..	1 0 0
"	"	Pub., 2s. 6d.	1 10 0	"	25. 898	..	2 0 0
"	2. 842	P., 1os. 6d.; Pub., 9s. 6d.	1 0 0	"	25. 899	..	1 2 0
"	2. 843	..	5 0 0	"	27. 900	Pub., 5s.	0 15 0
"	2. 844	..	1 0 0	"	27. 901	Pub.	0 3 6
"	2. 845	Pub., 2s. 6d.	1 10 8	"	28. 902	..	8 0 0
"	2. 846	..	5 0 0	"	28. 903	..	7 7 0
"	4. 847	Pub.	0 5 0	"	28. 904	..	0 5 0
"	4. 848	Pub.	0 3 0	"	28. 905	Pub.	5 0 0
"	6. 849	..	0 10 0	"	28. 906	..	4 2 9
"	6. 849	..	1 0 0	"	28. 907	Box (Sion College)	2 18 7
"	6. 850	P., 2os.; G., 2os.	2 0 0	"	28. 908	Pub.	0 2 6
"	6. 851	G., 2os.; Relief Abroad, 2os.	2 0 0	"	28. 909	Anon.	0 5 0
"	7. 852	Relief	5 0 0	"	28. 910	..	1 0 0
"	8. 853	..	0 4 0	"	28. 911	..	0 10 0
"	8. 854	..	0 5 0	"	28. 912	Pub.	0 7 0
"	8. 854	..	2 10 0	"	30. 913	Women and Children	0 2 6
"	9. 855	..	3 0 0	"	30. 914	Pub.	0 5 0
"	9. 856	..	2 10 0	"	30. 915	Pub., 1os.	0 10 0
"	9. 857	..	0 10 0	"	30. 916	Scriptures, Russia	2 0 0
"	10. 858	..	2 2 0	"	30. 917	Pub.	0 5 0
"	10. 859	..	7 0 0	"	30. 918	\$5.00	1 6 8
"	10. 860	Pub.	0 2 6	July	1. 919	Holiday Home	0 5 0
"	11. 861	..	0 11 9	"	1. 920	Anon. (J. C.)	0 10 0
"	11. 862	..	1 0 0	"	1. 921	For the Lord's Work	5 0 0
"	11. 863	..	3 3 0	"	1. 922	..	0 10 0
"	11. 864	Missionary Representative, Latwija	75 0 0	"	2. 923	..	0 5 0
"	13. 865	..	0 7 6	"	2. 924	G., £10; Russia, £10	20 0 0
"	13. 866	\$8.00	1 15 6	"	2. 925	Poor	1 0 0
"	13. 867	..	3 0 0	"	2. 926	..	0 10 0
"	14. 868	..	0 10 0	"	2. 927	..	0 5 0
"	14. 869	Relief Abroad, £6 2s. 6d.; Pub., 2s. 6d.	6 5 6	"	2. 928	Relief, Russia	5 0 0
"	14. 870	Children's Holidays, 2os.; Pub., 2s. 6d.	1 2 6	"	2. 929	G., ros.; Relief, Russia, 5s.	0 15 0
"	15. 871	Pub.	1 10 0	"	4. 930	"A Thank-offering"	10 0 0
"	16. 872	..	0 10 0	"	4. 931	..	0 5 0
"	16. 873	Pub., 2s. 6d.	0 10 0	"	4. 932	Children's Holidays	0 10 0
"	16. 874	Readers of The Christian	10 16 7	"	4. 933	Children's Work	1 1 0
"	17. 875	..	1 0 0	"	4. 934	Kieff	4 0 0
"	18. 876	Relief Abroad	0 10 0	"	4. 935	..	2 0 0
"	21. 877	..	1 0 0	"	5. 936	..	5 0 0
"	21. 878	Jas. i. 17; Work Abroad, £6 12s. 3d.; Scriptures, £6 12s. 3d.	13 4 6	"	5. 937	..	1 10 0
"	21. 879	\$23.00	5 6 10	"	5. 938	..	1 0 0
"	21. 880	\$1.15; Pub., 2s. 6d.	0 5 8	"	5. 939	Children's Holidays	0 5 0
"	21. 881	Pub., 2s. 6d.	2 0 0	"	5. 940	..	1 0 0
"	21. 882	..	0 15 0	"	5. 941	Children's Holidays	1 0 0
"	21. 883	..	0 7 6	"	5. 942	Pub., 2s. 6d.; 1s. 6d.	0 3 6
"	21. 884	..	2 13 3	"	5. 943	..	1 1 0
"	21. 885	Pub., 1os.	1 0 0	"	5. 944	Children's Holidays, ros.	1 10 0
"	21. 886	..	1 0 0	"	6. 945	Pub.	0 7 0
"	21. 887	..	5 0 0	"	6. 946	..	200 0 0
"	23. 888	Rom. xv. 27; G., 2os.; Relief, 2os.	2 0 0	"	6. 947	..	1 0 0
"	23. 889	..	1 0 0	"	6. 948	Relief Abroad	0 10 0
"	23. 890	G., ros.; Relief Abroad, 1os.	2 0 0	"	6. 949	Scriptures	1 0 0
"	23. 891	..	1 0 0	"	6. 950	Children's Holidays, ros.; Children (Paris), ros.	1 0 0
"	24. 892	\$15.00	3 19 0	"	6. 951	Poor	1 0 0
"	24. 893	Pub.	0 7 6	"	6. 952	..	4 10 11
"	24. 894	Pub., 2s. 6d.	3 2 6	"	7. 953	..	2 0 0
"	24. 895	G., 5os.; Relief Abroad, 5os.	5 0 0	"	7. 954	Pub.	0 2 0
"	"	..	5 0 0	"	8. 955	..	3 10 0
"	"	..	5 0 0	"	8. 956	..	30 0 0
"	"	..	5 0 0	"	8. 957	Pub.	0 5 0

Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.		
1921.						1921.							
July						July							
"	9.	958	Kieff .. ..	40	0	0	29.	27	\$50.00 ..	12	3	11	
"	9.	"	Pub. .. ..	0	9	4	"	29.	28	Relief, Kieff ..	0	5	0
"	9.	959	Poor, 21s. 1d.; Pub., 8s. 5d. ..	1	9	6	"	29.	29	" .. ..	0	10	0
"	9.	960	Relief, Kieff ..	5	0	0	"	29.	30	Kieff .. ..	1	5	0
"	9.	"	" .. ..	0	2	6	"	29.	31	Relief Abroad ..	5	0	0
"	9.	961	" .. ..	0	10	0	Aug.	1.	32	" .. ..	2	10	0
"	11.	962	" .. ..	7	0	0	"	1.	33	Pub., 2s. 6d. ..	5	7	6
"	11.	963	\$15.00 .. ..	3	8	3	"	2.	34	" .. ..	3	0	0
"	11.	964	\$5.00 .. ..	1	2	8	"	3.	35	" .. ..	0	5	0
"	11.	965	\$5.00 .. ..	1	2	8	"	3.	36	" .. ..	0	10	0
"	11.	966	" .. ..	1	10	0	"	3.	37	\$5.00 .. ..	0	3	0
"	11.	967	Scriptures, Kieff ..	3	0	0	"	3.	38	Gospel Work ..	18	0	0
"	11.	968	Pub. .. ..	0	9	0	"	3.	39	Kieff, 24s.; Pub., 2s. 6d. ..	1	6	6
"	11.	969	" .. ..	0	10	0	"	5.	40	Pub. .. ..	7	4	8
"	12.	970	Relief Abroad, 20s.; Pub., 2s. 6d. ..	1	2	6	"	5.	41	Pub. .. ..	5	0	0
"	12.	971	" .. ..	0	10	0	"	6.	42	Relief, Kieff ..	2	0	0
"	12.	972	" .. ..	2	0	0	"	6.	43	" .. ..	3	0	0
"	12.	973	Pub., 1s. 6d. ..	0	11	6	"	8.	44	" .. ..	1	1	0
"	12.	974	" .. ..	1	10	0	"	9.	45	" .. ..	0	10	0
"	12.	975	Work Abroad, £17 10s.; Scriptures Abroad, £17 10s. ..	35	0	0	"	9.	46	" .. ..	2	0	0
"	12.	976	Pub. .. ..	3	0	0	"	9.	47	" .. ..	2	0	0
"	12.	977	Pub., 2s. 6d. ..	0	2	6	"	9.	48	Poor and Converts ..	2	9	0
"	12.	978	Poor .. ..	0	10	0	"	9.	49	" .. ..	1	0	0
"	12.	979	" .. ..	2	0	0	"	10.	50	" .. ..	1	1	0
"	12.	980	Pub., 10s. 6d. ..	1	10	0	"	10.	51	Anon. (Glasgow) ..	0	15	0
"	13.	981	" .. ..	1	0	0	"	10.	52	" .. ..	3	0	0
"	13.	982	" .. ..	1	0	0	"	10.	53	" .. ..	5	0	0
"	13.	983	" .. ..	0	5	0	"	10.	54	" .. ..	2	0	0
"	13.	984	" .. ..	5	0	0	"	10.	55	Berlin, 20s.; G., 10s. ..	1	10	0
"	13.	985	" .. ..	5	0	0	"	10.	56	Relief .. ..	0	4	0
"	14.	986	" .. ..	12	0	0	"	10.	57	Pub., 2s. 6d. ..	2	2	0
"	14.	987	Pub., 32s. 2d.; Carriage, £3 0s. 4d. ..	4	12	6	"	13.	58	Pub., 2s. 6d. ..	0	10	0
"	14.	988	" .. ..	1	1	0	"	13.	59	Pub., 2s. 6d. ..	1	3	2
"	16.	989	" .. ..	5	0	0	"	17.	60	Pub., 2s. 6d. ..	0	12	6
"	16.	990	" .. ..	2	0	0	"	17.	61	Pub., 2s. 6d. ..	0	12	6
"	18.	991	A Friend, Lurgan ..	1	0	0	"	17.	62	Spoilt .. ..	—	—	—
"	18.	992	G., 10s.; Abroad, 10s. ..	0	10	0	"	17.	63	" .. ..	1	7	9
"	18.	993	" .. ..	3	3	0	"	17.	64	Paris .. ..	1	0	0
"	19.	994	Pub. .. ..	0	3	6	"	17.	65	" .. ..	5	0	0
"	19.	995	Pub., 2s. .. ..	0	7	0	"	17.	66	Representative Missionary (Berlin) ..	100	0	0
"	19.	996	Pub., 2s. 6d. ..	1	10	0	"	17.	67	" .. ..	193	9	3
"	19.	997	" .. ..	3	0	0	"	17.	68	" .. ..	1	0	0
"	19.	998	" .. ..	0	7	6	"	18.	69	Anon. .. ..	2	0	0
"	20.	999	Pub., 2s. 6d. ..	1	0	0	"	18.	70	Pub. .. ..	0	2	3
"	20.	1000	Pub. .. ..	0	2	6	"	20.	71	Relief, Russia ..	2	2	0
"	20.	1000	Spoilt .. ..	—	—	—	"	20.	72	Pub. .. ..	0	10	0
"	20.	1000	New Book .. ..	—	—	—	"	22.	73	" .. ..	0	2	6
"	20.	1	" .. ..	1	0	0	"	24.	74	" .. ..	5	0	0
"	20.	2	" .. ..	1	0	0	"	24.	75	Box .. ..	0	2	0
"	20.	3	" .. ..	1	0	0	"	24.	76	Pub. .. ..	1	0	0
"	21.	4	In Memoriam ..	2	2	0	"	25.	77	" .. ..	3	3	0
"	21.	5	Children, Paris ..	1	0	0	"	25.	78	" .. ..	0	10	0
"	21.	6	Pub., 8s. .. ..	1	8	0	"	25.	79	Pub., 2s. 6d. ..	1	10	0
"	21.	7	Russia, 8s.; Pub., 2s. 6d. ..	0	10	6	"	26.	80	Readers of "The Christian" per Messrs. Morgan & Scott, G., £14 10s.; Poor, £6 .. ..	20	10	0
"	22.	8	" .. ..	5	0	0	"	27.	81	" .. ..	3	0	0
"	22.	9	" .. ..	1	10	0	"	27.	82	Relief, Russia ..	1	0	0
"	22.	10	Relief Abroad, £2 ..	3	0	0	"	27.	83	Relief, Russia ..	3	0	0
"	23.	11	" .. ..	5	0	0	"	27.	84	\$5.00 .. ..	1	2	8
"	25.	12	" .. ..	5	0	0	"	29.	85	" .. ..	3	0	0
"	25.	13	" .. ..	1	1	0	"	29.	86	Relief .. ..	1	0	0
"	26.	14	" .. ..	1	0	0	"	30.	87	Relief, Russia ..	0	10	0
"	26.	15	\$1; Pub. .. ..	0	4	6	"	30.	88	10 francs ..	0	4	2
"	26.	16	Spoilt .. ..	—	—	—	"	31.	89	" .. ..	0	7	6
"	26.	17	Relief, Russia, 10s. ..	0	15	0	"	31.	90	" .. ..	2	0	0
"	26.	18	G., £5; Relief Abroad, 30s. ..	6	10	0	"	31.	91	Relief, Russia, £5 ..	10	0	0
"	26.	19	" .. ..	0	5	0							
"	26.	20	Poor, 10s.; Pub., 10s. ..	1	0	0							
"	26.	21	\$5.00 .. ..	1	2	8							
"	27.	22	Pub. .. ..	0	5	0							
"	27.	23	Relief Abroad ..	4	0	0							
"	27.	24	"A Thank-offering" ..	2	0	0							
"	28.	25	" .. ..	1	0	0							
"	28.	26	" .. ..	1	1	0							

## 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 assembly of the first-born, 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 free-will offerings of the Lord's people. No one is personally appealed to for money, and all worldly means for raising funds are avoided, as being unworthy of the cause of our great Master, Jesus Christ. Our trust is 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 pleasing in His sight.

## ALL CONTRIBUTIONS

to the Mission are acknowledged by an official numbered receipt, and appear under the corresponding date and number in THE SCATTERED NATION; which is sent freely to all contributors. The audited accounts of the Mission are also published in this magazine.

## \* OBJECTS. \*

1. The general Mission work.
2. Postal Mission to the better class Jews.
3. Aid to poor Jews and converts.
4. Mission Tours and Distribution of the Scriptures and suitable Literature setting forth the claims of Christ among the Jews in all lands.
5. Mission in Hungary.
6. Mission in Berlin.
7. Mission in Russia.
8. Mission in Paris.
9. Mission Publications.
10. Building Fund.

All kinds of clothing—new and second-hand—for men, women, and children; also farinaceous food, flannel, calico, blankets, and hospital letters, will be gratefully received for careful distribution among the very destitute Jews and Jewesses in the East of London, and should be addressed to the Mission House, 189, Whitechapel Road, London, E. Letters and contributions should be addressed to "En-Hakkore," Chester Road, Northwood, Middlesex.

## FORM OF BEQUEST.

I bequeath to The Hebrew Christian Testimony to Israel, No. 189, Whitechapel Road the sum of £ free of duty for the benefit of the Mission carried on under the above name and to be paid within six calendar months after my decease And I declare that the receipt of the Treasurer or other proper Officer for the time being of the said Mission shall be a sufficient discharge for the Legacy.

"And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."