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THE Scattered Nation.

QUARTERLY RECORD OF THE Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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"EN-HAKKORE," NORTHWOOD, MIDDLESEX.

Hebrew Christian Testimony to Israel.

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



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that they be put to the account of 'Hebrew Christian Testimony to Israel.'

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."

ITS AIM IS,

as the Lord shall enable, and supply the means, to bear witness for Christ to the Jewish
people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call
out the "Remnant according to the election of grace," and to prepare the nation for the time
when "the Redeemer shall come out of Zion," and "all Israel shall be saved."

ITS HEADQUARTERS,

The chief centre of our work is 189, WHITECHAPEL ROAD, in the Principal East End
thoroughfare. In this Mission House, Gospel work of one form or another is being carried
on every day. Many families are visited in their homes, and hundreds are spoken with in
the streets. At intervals we visit other towns in the United Kingdom where Jews are to be
found, but our hearts are chiefly set on the masses of "The Scattered Nation" in Central
and Eastern Europe and 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 Zionists unclouded; but much has happened even since last year, and as the *Zionist Review*, the official organ of the Zionist organisation, admits, the 12th Congress "was under the chilling disillusionment of the Jaffa outrage and the suspension of Jewish immigration into *Erez Israel*,"* and the delegates were "faced with brutal realities and facts which no eloquence or optimism could explain away."

That there has been a check in the progress of building up the Jewish "National Home" in Palestine is manifest. The causes and the meaning of it I will try very briefly to indicate further on, but first I would like to reproduce the 1st section of Sir Herbert Samuel's very interesting Report, as it sets forth graphically the condition of Palestine after the war, and what led up to what may be described as the present reaction.

THE CONDITION OF PALESTINE AFTER THE WAR.

"When General Allenby's army swept over Palestine, in a campaign as brilliant and decisive as any recorded in history, it occupied a country exhausted by war. The population had been depleted; the people of the towns were in severe distress; much cultivated land was left untilled; the stocks of cattle and horses had fallen to a low ebb; the woodlands, always scanty, had almost disappeared; orange groves had been ruined by lack of irrigation; commerce had long been at a standstill. A Military Administration was established to govern the country. For nearly two years it laboured, with great devotion, at its restoration. An administrative system, as efficient as the conditions allowed, was set up. The revenue authorised by the Turkish law was collected, and was spent on the needs of the country.

"A considerable sum, advanced by the Anglo-Egyptian Bank, was lent by the Government in small amounts to the agriculturists, and enabled them to purchase stock and seed, and partly to restore their cultivation. Philanthropic agencies in other countries came to the relief of the most necessitous. Commerce began to revive. It was encouraged by the new railway connection with Egypt, established during the campaign for purposes of military transport. It was assisted also by the construction, with the same object, of a net-work of good roads. The country showed all the signs of gradually returning life.

"But the prospects of Palestine are not limited, on the economic side, merely to a return to the standard attained before the war. It has the possibilities of a far more prosperous future. Small in area—comparable in size to Belgium or Wales—its geographical position rendered it in ancient times, and may render it again, a centre of no small importance to the commercial traffic of the larger territories that surround it. Within the limits of a province, it offers the varieties of soil and climate of a continent. It is a country of mountain and plain, of desert and pleasant valleys, of lake and sea-board, of barren hills, desolate to the last degree of desolation, and of broad stretches of deep, fruitful soil. The rainfall of Jerusalem equals that of London. The water problem, over most of the country, is not a question of quantity, but of storage, of pumping, and of distribution.

"It is obvious to every passing traveller, and well known to every European resident, that the country was before the war, and is now, undeveloped and under-

* *Erez Israel*—"The Land of Israel"—is the Hebrew official name for Palestine. It is now printed on the Palestine stamps, which also bear the name "Palestine" in English and Arabic.

populated. The methods of agriculture are, for the most part, primitive; the area of land now cultivated could yield a far greater product. There are, in addition, large cultivable areas that are left untilled. The summits and slopes of the hills are admirably suited to the growth of trees, but there are no forests. Miles of sand dunes that could be redeemed, are untouched—a danger, by their encroachment, to the neighbouring tillage. The Jordan and the Yarmuk offer an abundance of water-power; but it is unused.

"Some industries—fishing and the culture and manufacture of tobacco are examples—have been killed by Turkish laws; none have been encouraged; the markets of Palestine and of the neighbouring countries are supplied almost wholly from Europe. The sea-borne commerce, such as it is, is loaded and discharged in the open roadsteads of Jaffa and Haifa: there are no harbours.



SIR HERBERT SAMUEL.

The religious and historical associations that offer most powerful attractions to the whole of the Western, and to a large part of the Eastern world, have hitherto brought to Palestine but a fraction of the pilgrims and travellers, who, under better conditions, would flock to her sacred shrines and famous sites.

"The country is under-populated because of this lack of development. There are now in the whole of Palestine hardly 700,000 people—a population much less than that of the province of Galilee alone in the time of Christ. Of these 235,000 live in the larger towns, 465,000 in the smaller towns and villages. Four-fifths of the whole population are Moslems. A small proportion of these are Bedouin Arabs; the remainder, although they speak Arabic and are termed Arabs, are largely of mixed race. Some 77,000 of the population are Christians, in large majority belonging to the Orthodox Church, and speaking Arabic. The minority are members of

the Latin or of the Uniate Greek Catholic Church, or—a small number—are Protestants.

"The Jewish element of the population numbers 76,000. Almost all have entered Palestine during the last forty years. Prior to 1850 there were in the country only a handful of Jews. In the following thirty years a few hundreds came to Palestine. Most of them were animated by religious motives; they came to pray and to die in the Holy Land, and to be buried in its soil. After the persecutions in Russia forty years ago, the movement of the Jews to Palestine assumed larger proportions. Jewish agricultural colonies were founded. They developed the culture of oranges, and gave importance to

the Jaffa orange trade. They cultivated the vine, and manufactured and exported wine. They drained swamps. They planted eucalyptus trees. They practised, with modern methods, all the processes of agriculture. There are at the present time sixty-four of these settlements, large and small, with a population of some 15,000. Every traveller in Palestine who visits them is impressed by the contrast between these pleasant villages, with the beautiful stretches of prosperous cultivation about them, and the primitive conditions of life and work by which they are surrounded.

"The success of these agricultural colonies attracted the eager interest of the masses of the Jewish people scattered throughout the world. In many countries they were living under the pressure of laws or customs which cramped their capacities and thwarted their energies; they saw in Palestine the prospect of a home in which they might live at ease. Profoundly discontented, as numbers of them were, with a life of petty trade in crowded cities, they listened with ready ears to the call of a healthier and finer life as producers on the land.

"Some among them, agriculturists already, saw in Palestine the prospect of a soil not less fertile, and an environment far more free, than those to which they were accustomed. Everywhere great numbers of Jews, whose religion causes them to live, spiritually, largely in the past, began to take an active interest in those passages of their ritual, that dwelt, with constant emphasis, upon the connection of their race with Palestine—passages which they had hitherto read day by day and week by week, with the lax attention that is given to contingency that is possible but remote. Among a great proportion, at least, of the fourteen millions of Jews, who are dispersed in all the countries of the globe, the Zionist idea took hold. They found in it that larger and higher interest, outside and beyond the cares and concerns of daily life, which every man, who is not wholly materialist, must seek somewhere.

"Societies were formed which purchased areas of land in Palestine for further Jewish colonisation. The Hebrew language, which, except for purposes of ritual, had been dead for many centuries, was revived as a vernacular. A new vocabulary, to meet the needs of modern life, was welded into it. Hebrew is now the language spoken by almost all the younger generation of the Jews of Palestine and by a large proportion of their elders. The Jewish newspapers are published in it. It is the language of instruction in the schools and colleges—the language used for sermons in the synagogues, for political speeches, and for scientific lectures.

"Large sums of money were collected in Europe and America, and spent in Palestine, for forwarding the movement. Many looked forward to a steady process of Jewish immigration, of Jewish land colonisation and industrial development, until at last the Jews throughout the world would be able to see one country in which their race had a political and a spiritual home, in which, perhaps, the Jewish genius might repeat the services it had rendered to mankind from the same soil long ago.

"The British Government was impressed by the reality the strength, and the idealism of this movement. It recognised its value in ensuring the future development of Palestine, which now appeared likely to come within the British sphere of influence. It decided to give to the Zionist idea, within certain limits, its approval and support. By the hand of Mr. Balfour, then Foreign Secretary, it made, in November, 1917, the following Declaration:—

"His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish Communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

"This pronouncement was received with the warmest gratitude and enthusiasm by the mass of the Jewish people throughout the world. After the occupation of Palestine, a Zionist Commission was sent there, with the approval of the Government, to concert measures for carrying into effect the policy of the Declaration.

"Meanwhile, however, a section of native opinion in Palestine was becoming disturbed as to the meaning of British policy. Welcoming release from Turkish misgovernment, anxious to accept the benefit of British assistance in securing an efficient administration, it was uneasy as to the implications of the Balfour Declaration. To instal the Jews in Palestine might mean the expulsion of the Arabs. If there were an unlimited Jewish immigration and finally a Jewish majority in the population, how could the safeguards embodied in the second half of the Declaration be enforced? The ownership by the Arabs of their lands and homes would be imperilled. The Moslem Holy Places, and particularly the Haram-esh-Sherif on Mount Moriah, might be taken from them.



THE DUKE OF CONNAUGHT AND LORD ALLENBY IN FRONT OF THE MOSQUE OF OMAR ON THE TEMPLE MOUNT. THE FIGURE ON THE RIGHT IS THE MUFTI-HEAD OF THE MOHAMMEDAN RELIGION IN JERUSALEM.

I am indebted for this and the next picture to our friend, Rev. S. B. Rohd, British Jewish Society's Missionary in Haifa.

"Quotations from the speeches and writings of Zionist leaders, which were said to justify these forebodings, were translated into Arabic and circulated by the press among the people. An organisation was formed, with branches in many parts of the country, to combat the application of the Zionist policy. Individuals or groups, in Palestine or elsewhere, who had some interest in causing embarrassment to the Administration, stimulated the agitation. The wildest stories as to the intentions of the Jews and the fate awaiting the Arabs were circulated in the towns and villages, and were often believed by a credulous people. Among a section of the Arabs, who had all previously lived on excellent terms with the Jewish population, a bitter feeling was evoked against the Jews. It was fostered and developed until it culminated in a serious outbreak in the streets of Jerusalem in April, 1920, when a number of Jews were killed and wounded and Jewish shops were looted.

"Many men of education and enlightenment among the Arabs took no part, however, in this antagonism. They recognised that the fears that had been expressed were illusory. They realised that Jewish co-operation was the best means, perhaps the only means, of promoting the prosperity of Palestine—a prosperity from which the Arabs could not fail to benefit. They desired the maintenance of peace and order, and they had confidence that the British Government would permit no injustice, even if injustice were intended. And among the mass of the population there were large numbers who, taking no interest in politics, thinking only of the needs of daily life, made no response to the agitation that sought to arouse their fears and inflame their passions.

"Such was the economic condition of the country, and such was the political atmosphere when, on July 1st, 1920, by order of His Majesty's Government, a Civil Administration was established in Palestine."

Sir Herbert proceeds in his Report to speak of the principles which have guided his policy in the civil administration of the land, viz., "the full protection of the rights" and "the promotion of the well-being of the Arab population," while "simultaneously," as he observes,

"there must be satisfaction of that sentiment regarding Palestine—a worthy and ennobling sentiment—which, in increasing degree, animates the Jewries of the world. The aspirations of these fourteen millions of people also have a right to be considered. They ask for the opportunity to establish a 'home' in the land which was the political, and has always been the religious, centre of their race. They ask that this home should possess national characteristics—in language and customs, in intellectual interests, in religious and political institutions."

Every one must bear witness to the fairness, ability and sense of justice which characterise Sir Herbert Samuel's administration, and those acquainted with the difficulties of his position must extend to him their sympathy in the very delicate task which he had to fulfil. But, as already observed, all is not well at present with Palestine, and the Zionist outlook, which was so bright even a year ago, is now decidedly overclouded. In the land itself there is a growing sense of dissatisfaction. "Even under the Military Occupation," writes Mr. Leonard Stein, in an able article on *The Crisis in Palestine*,

"there were constant complaints that property, if not life, was less secure than it had been under the Turks. During recent months the situation appears in this respect to have gone from bad to worse, and the Government's inability to protect the public has materially impaired its prestige."

In consequence of this insecurity, and the uncertainty with regards to the future, the needed capital does not come into the country; progress and enterprise are checked; "the productive capacity of Palestine, as indicated by its foreign trade, remains stagnant"; and the cost of living is very high.

Above all, it was a terrible shock to the Jews all over the world that even in Palestine such bloody anti-Jewish riots—like the one in Jaffa on May 1st of this year, in which fifty-six Jews were killed and

160 were injured—could take place under British administration, and that the Arabs, who acted like infuriated wild beasts, instead of being adequately punished, succeeded, as they allege, in intimidating the authorities—causing them to stop for a time, and ultimately greatly to restrict the immigration of Jews "into the land which was proclaimed their own." "Such an inglorious interruption to the progress of Zionism," exclaims the editor of the *Jewish Chronicle*, "fills the ardent heart of the Jew with discouragement, and the discouragement is mingled with bitterness at the knowledge that the restriction is the result of the infamous pogrom which broke out at Jaffa in the spring—a marring of the Jewish peace, even in the 'National Home.'"

It is impossible to enter here fully into the causes that have brought about the present crisis. According to the explanation of the Zionist leaders, it is due largely to the failure on the part of the Jews to produce the large sums of money which are necessary for the development of the country, and on which the British Administration had counted, so as to make it possible for a large number of emigrants to be settled in it. This failure is accounted for by the terrible condition of the Jews in Central and Eastern Europe, who constitute two-thirds of the nation, and were formerly the chief strength of the Zionist movement. Instead of having anything to give for the building up of Palestine, masses of them have themselves to be helped, or they will perish of hunger and nakedness.

On the other hand, the small number of really wealthy Jews in England, France and America not only withhold material support from the movement, but they are its most formidable enemies, and often make common cause with Gentile opponents of Zionism, with a view to prevent anything in the nature of a national restoration. These worldly-minded Jews are too comfortably settled among the Gentile nations, and have in their hearts given up the Hope of Israel. They repudiate being a separate nation, and want to be known only as Englishmen, or Americans, or Frenchmen, of the Jewish persuasion. Their fear is lest their hardly-won political rights and privileges among the nations should be brought into question if a separate Jewish nationality is established in Palestine.

But more accountable than any other cause for the present crisis in relation to Palestine and the thwarting for the time being of Jewish national aspirations is the *anti-Semitism* which has, unfortunately, succeeded in establishing itself now even in this favoured land, and which, by persistent propaganda of slander and misrepresentations, has managed to bring about a reaction in certain influential circles against the Balfour Declaration, with a view to induce the British

* Since then another attack was made by the Arabs on the Jews in Jerusalem, on November 2nd, when a number were killed and wounded.

Government, if possible, to withdraw the promise made to the Jewish people, or at least to define and interpret it in such a manner as to make it practically *inoperative* as far as the building up of the "National Home" is concerned.

It is this anti-Jewish movement in Europe (and particularly the representatives of it in this country, which include some noble lords and members of the House of Commons) which supplies the *moral*, if not also the material, support to the Arabs in their fight against the Jews in Palestine, and in their opposition to the declared policy of the British Government. It is not out of special love for the Arabs, we regret to say, but out of hatred to the Jews and for certain political motives, that the cause of the Arabs is being championed by these people as the true claimants to Palestine. It is noteworthy that, with



RETIRED JEWISH RABBIS IN JERUSALEM STUDYING MISHNA FOR THE GOOD OF THE SOULS OF THEIR DEPARTED COMPANIONS.

these anti-Jewish advocates, God's covenants with the Jewish fathers and the promises which He confirmed by oath are left out of account.

In this connection I would refer to a very excellent and opportune letter by Sir Andrew Wingate, which appeared in the *Daily Telegraph* on October 25th:—

"It is argued," he observes, "that 'were it not for the Bible the comparatively brief Hebrew occupation of Palestine, which ended 2,000 years ago, would long since have been forgotten.' Precisely. History in a nut-shell. For centuries France, Russia, Germany, and Austria have wrestled for Palestine, and Britain has ever resisted their policies. Europe has been kept in ferment; and to terminate this perpetual discord the Jews are being restored to Palestine. It would be as reasonable to say that were it not for the Koran Mohammed-

danism would not exist. The Bible predicts the restoration of the Jews, and that is the reason that the Balfour Declaration so moved the Christian world."

Again—

"Why should not the Jews learn Hebrew, and why should not their language be recognised? What makes the land holy? Why does Palestine belong to the whole of humanity? Because Hebrew writing and the Jews lifted Canaan out of the gutter till its fame and interest filled the earth. What lent fascination to Lord Allenby's campaign but the fact that behind the Arabic names stand for ever the Hebrew names, rich in memories?

"What have the present scratchers of the soil done for Palestine? Where are the roads, railways, irrigation, commerce, harbours, due to their enterprise? In 1918 the British Empire broke the Turkish power. Arabs from Arabia rendered assistance. The inhabitants of Palestine did nothing but welcome deliverance. Much is now being done for the country, and naturally exclusion of Jews is preached."

I must bring this over-lengthy article to a close, but I want yet to say a word about this anti-Jewish movement, the present objective of which is to prevent the Jews being re-established in Palestine, and its meaning to Christians and Jews. There is no doubt that even true Christian people are consciously or unconsciously drawn into it, because they are led to believe that somehow they are helping the cause of God by opposing the Jews, who are presented to them as the very embodiment of the anti-Christ, and as the cause of all the evil in the world.

But in this they are mistaken. Behind this movement of calumny and hatred there are formidable powers of evil. There is the Pope and his Cardinals, with the whole host of Jesuits, who are intriguing against a return of the Jews to Palestine. There are large and influential groups of defeated and disappointed foreign reactionaries in England and America, who, instead of finding the cause of their misfortunes in their evil doings, find a scapegoat in the Jews, and are engaged in creating an atmosphere of suspicion and hatred against them.

There are also other powers of evil, and behind it all there is the great adversary, the chief ruler "of this world's darkness," who would feign set back, or at least stop, the hand on the face of the clock of God's providence, which indicates that his time is now very short; that his satanic rule is soon to be brought to an end by his being cast into the bottomless pit; and that the reign of our Lord Jesus Christ on this earth, which is so closely bound up with the restoration and conversion of the Jewish nation, is drawing very nigh. But—

*"Jehovah bringeth the counsel of the nations to nought;
He maketh the thoughts of the peoples to be of no effect.
The counsel of Jehovah standeth fast for ever;
The thoughts of His heart to all generations."*

And although evil men, backed up by the powers of darkness, may be permitted for a time to delay the full development of God's purpose,

as revealed in the prophetic scriptures, all the powers in the world combined, and Satan and all his hosts, will not prevent the fulfilment of the Word of God that Israel shall be re-established as a nation in their own land.

We know full well that the partial restoration in unbelief will be followed by a culmination in Israel's apostasy, and by a time of tribulation, such as even they have never yet known, but our hearts are set on what is beyond it all—namely, the rising of the Sun of Righteousness over this earth with healing in His wings, and on the time when *in the land* the Spirit of Grace and of Supplications shall be poured on them as a nation, and they shall look upon Him Whom they have pierced and mourn.

To the Jews there is a solemn lesson—if they would but lay it to heart—in the present crisis in their national experience, and in the spirit of opposition and hatred which they everywhere encounter. To this national prodigal these fresh disappointments and troubles in the "far country," whither they have wandered away from their God, is another call to arise and return to their heavenly Father. Their trust hitherto has been in the arm of flesh, and they looked only to themselves and to the goodwill of the Gentile world-powers to bring about their national redemption; but "*in vain is salvation hoped for from the hills and from the multitude of mountains, truly in Jehovah our God is the salvation of Israel;*" and it is only when "their uncircumcised hearts be humbled," and they confess their great national sin in the rejection of their Messiah, that then, Jehovah says, "*will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.*" And until they receive the land again as a gift from Him they will never enjoy it in blessing.

Notes and a Retrospect.

BY DAVID BARON.

FIRST, I desire to express my warmest greetings to the readers of this little magazine, many of whom it is our joy to know and to love as dear personal friends.

As the days pass and the years fade, and we become more and more conscious of the transitoriness of all earthly things, it is blessed to know that our destiny is linked, not with time, but with eternity, and that the Eternal, Unchangeable God is Himself our refuge and "dwelling place."

"And even to old age," He says, "*I am He, and even to hoar hairs will I carry you; I have made, and I will bear; yea I will carry and will deliver.*"

What, then, can I wish better, either for myself or for you, dear friends, than that we should each one know, *from experience*, the truth of the words of the Psalmist?—

*"Nevertheless (or, literally, 'as for me') I am continually with Thee :
Thou hast holden me by my right hand,
Thou wilt guide me with Thy counsel,
And afterward receive me to glory."*

* * * *

With this number THE SCATTERED NATION enters on the 29th year of its history, and in commencing a new volume I would pause, as it were, for a moment, and lift my heart in humble praise to God for permitting me to continue this little labour of love for Christ and Israel for so long, and that all these years, in spite of the many long absences from England (especially in the earlier years of the Mission), and many illnesses, and the increasing strain and pressure in these later years, not one number of this little quarterly has been left out.

* * * *

Looking back to its beginnings, when, after many misgivings, the first three or four numbers were sent out as sixteen-page "Occasionals," and thinking of its history since, how—without its ever having been advertised or in any way pressed on the Christian public—the Lord Himself has opened doors for it in almost all parts of the world, and how He has graciously used it, not only in stirring many hearts with prayerful interest in Israel, but as a means of refreshment and blessing to their souls, I am constrained to utter an "Hallelujah" from the depths of my heart, and to call on the readers to join me in rendering praise to His Holy Name.

I would very earnestly also ask your prayers that, if it be God's will, strength of body and mind, as well as all the needed grace and wisdom, may still be ministered to His unworthy servant for this, as well as for other tasks and duties connected with the Mission, of which this little magazine is primarily the "Record." We should also very greatly value your kind help in making THE SCATTERED NATION known to others.

* * * *

Ever since we were obliged—on account of the very great increase in cost—to reduce our little quarterly by sixteen pages, the annual "Resumé" of the Mission, which I used to write for the January No., has had to be omitted for lack of space, and these disjointed "Notes" have to serve also as a brief retrospect.

First, then, on looking back upon the past year, I would give glory to God, and testify out of a full heart to His grace and faithfulness. With the exception of the writer of these lines, who has often had to

struggle with bodily weakness, all the workers in the Mission have, by His mercy, been preserved in life, and in a good measure of health.

But greater than all earthly mercies, and better even than life itself, do we esteem the sense of His own blessed presence with us, and the assurance that we are His servants, and that His purpose of grace in reference to the people, in whose salvation is bound up the hope of the world, is being fulfilled in and through our unworthy instrumentality.

* * * *

And we praise God for the grace of perseverance, and that through so many years it has been given us—in dark days as in bright days; in times of weakness as in times of strength; in adversity as in times of outward prosperity—to continue unswervingly with our testimony to our Jewish people that our Lord Jesus Christ is Israel's promised Redeemer and King; that His is the only Name given among men whereby we must be saved; and that so long as they persist in their attitude of hostility to Him, they will find no rest nor peace, either in this world or in the world to come.

* * * *

And in this holy service we have sought by His grace to avoid all that is unreal and untrue and unworthy of Him in Whose footsteps we profess to follow; and though deeply conscious of our great personal unworthiness, and of the imperfection of our service, we can yet, in all humility, say with the Apostle: "*As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts; for neither at anytime used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you nor of others.*"

* * * *

Turning from workers to the work, it is with profound thankfulness to God that we think of the opportunities which are still given us at the different centres where the work of the Mission is carried on, and of the widespread influence of our Hebrew Christian Testimony among the Jews in different parts of the world.

At our London headquarters we have, by God's help, maintained our special character as a preaching and teaching mission, and again through another year the precious Scriptures of the Old and New Testaments have been daily systematically unfolded to our Jewish brethren and sisters, many of whom have had their eyes opened to see the wonderful things contained in God's Word, and that Christ is the Alpha and Omega—the beginning and the end of the whole of God's self-revelation through Moses and the Prophets.

As I mentioned in the October No., the task of the daily teaching and preaching, as far as the men's meetings are concerned, has of late fallen rather heavily on our brother Mr. Landsman, for—to my great sorrow—owing to increasing pressure of the many other tasks and responsibilities connected with the Mission, and my limited strength, it has been impossible for me to take any regular share in the part of the work which I love most; and for the present I have to be content with preaching only occasionally.

We are still looking to God that He may raise up someone who is spiritually and intellectually gifted to help in the continuous and systematic teaching and preaching of His Word to Jews at our London centre.

* * * *

The devoted labours of our dear missionary sisters among the Jewish women and children have also, by God's blessing, not been in vain. Apart from the regular meetings and classes which are held specially for them at the Mission House, and which have been well attended, many a dark Jewish home in the East End, and also in other parts of London, have been brightened by the visits of our missionary ladies, who, in word and deed, have made Christ's love and compassion known to them, and the joy and peace which come to us from trust in Him.

* * * *

The work among dear young people in particular has been very encouraging. Hundreds of Jewish boys and girls have, in the course of the past years, had the great and saving truths of the Gospel implanted in their hearts and minds. Several who for years have attended our Sunday school and other classes, and were baptized as soon as they were grown up, give us much joy by the steadfastness of their faith and their fervent love and zeal for our Lord Jesus Christ.

One of our dear Jewish "boys" is now an acceptable preacher of the Gospel, while supporting himself independently in his business; while two or three of our dear "girls" are now themselves teachers in Sunday schools, and seek also in other ways to bear witness for Christ. There are others of whose genuine faith in Christ we have no doubt, and who only wait openly to confess Him by baptism till they are of age, and can act independently of their unbelieving parents in matters of faith and conscience.

* * * *

It is impossible for me to speak here about all the different departments of the work in London, but must mention again, as a matter for special thanksgiving, the splendid opportunities which are given to us, in the prominent position in which we are placed—on one of the

chief highways of the world's metropolis—of evangelising large numbers by means of the open-air meetings, which take place every Sunday just outside the Mission House all the year round. Our dear brother Mr. J. H. Lewis has proved himself very faithful and indefatigable in this open-air testimony, and we are thankful for the help which has been rendered also by other Hebrew Christian brethren.

One of these—our dear brother B. Sitenhof—though working hard through the week at his trade, has for years faithfully stood by Mr. Lewis at the open-air meetings, joyously bearing his testimony. He has just been appointed to mission work among the Jews in Danzig by the Presbyterian Church of Ireland, and we wish our brother Godspeed, though we shall miss his help in the East of London.

To me personally, though unable now to take part in open-air preaching, it has been a joy and encouragement to see these small crowds—sometimes as many as two and three hundred at a time—standing listening to the fervent, faithful testimonies to the saving power of Christ.

By this means thousands of Jews and also Gentiles—many of whom never enter church or chapel—are being reached with the Gospel every year, and we are sure that the seed which is thus sown broadcast is not all in vain.

* * * *

THE WORK ABROAD.

But I must pass on to make brief mention of our work abroad. I may truly say of our Hebrew Christian Testimony to Israel that while London is our centre, the world—or at least the whole *Jewish* world—is our parish, and from the very beginning of our history as a Mission we have tried to reach out with the Gospel of our crucified and risen Messiah to our scattered people in all lands of their dispersion.

The readers of this magazine are acquainted with the journals of the many extensive mission journeys among the Diaspora, which were undertaken by the writer and other leading members of the Mission in former years, by means of which many thousands of Jews, in almost all the countries of Europe and in Asia Minor and North Africa, had the Gospel of Christ proclaimed to them, and the New Testament and our own valuable mission publications put into their hands.

Alas! since the war such extensive journeys have become very difficult, if not impossible, and bound up with very great expense.

But while, to our sorrow, our itinerant evangelising work, by means of which a great preparation work for Christ was accomplished, has been greatly hindered, our permanent work abroad has grown and extended, and the Hebrew Christian Testimony to Israel now occupies—apart from our centre in London—five other very important posts

for Christ among the Jews in other countries than England, viz., Berlin (Germany), Budapest (Hungary), Kieff (Ukrania), Riga (Latvia), and Paris (France)—all centres with enormous Jewish populations.

* * * *

In connection with the work in Berlin there have been two outstanding events during the past year. First, the opening and the dedication of the large Mission House in the Oramienburger Strasse, the history of which, and the providential way by which it came into the possession of the Mission, was fully related by me in a previous No., and was told also by Mr. Rudnitzky in his address at the opening, which was published in the April No. of THE SCATTERED NATION.

Secondly, the removal to that centre of our friend Mr. Schonberger, which has affected the work in London as well as in Berlin.

There have been sorrows mixed with joy in connection with the work there and the acquirement of the Mission House, and Satan has tried to oppose and hinder. One of the trials was the unexpectedly large sum of money which had to be spent on the alterations and renovations and furnishing of that large house, in order to adapt it for our mission purposes—the whole of which had to be taken from the general fund of the Mission; but we hope and believe that God will use that house as a centre of spiritual light and life to many wandering sons and daughters of Israel in days to come.

To Mr. Schonberger personally, his going to Berlin has meant merciful deliverance from the loss of sight, as our friends will be glad to see from the following letter, which was written in view of our Annual Autumn Prayer Meeting, held on October 25th:—

"MY DEAR FRIEND,—

"I wish to let you know I will be in spirit with you at 'The Annual Prayer Meeting,' and desire also to make it known among our friends and well-wishers who attend that meeting that, though 'absent in body,' I will be in spirit among them, and take part in their devotions and prayers.

"It was hard for me to go away from our mission centre in London, the scene of so many years of arduous activity, but subsequent circumstances have proved that it was the Lord's leading, and though all beginnings are difficult, and especially difficult coming into a new country and quite new circumstances, there is no doubt that I have done right, and, by God's grace, I will be still useful, though so old, in spreading the Gospel among the Jews, and contribute my part towards the Kingdom of God.

"Make it known that my eyesight, of which I had little hope of improvement when I came here, has, by God's help, and after three severe operations, improved so far that I can see again, though not quite so good as when I was young, but enough to walk about and see people I am talking to.* What a great mercy! If for that alone, it is worth while my coming to Berlin.

"Give my hearty greetings to all who enquire after me. . . .

"Yours very sincerely,

"C. A. SCHONBERGER."

* Since then his sight has further improved, so that he can now write again with his own hand.

Again I commend him and our brother Rudnitzky, and all that concerns the work in Berlin, to your earnest prayers.

* * * *

Of the important work in Kieff, and the Hebrew Christian Church there, a full report appeared in the October No. of THE SCATTERED NATION, and I must pass it over here, to my regret, for lack of space. As I stated in the October No., Mr. Gorodishz went to America at the end of August and remained three months. The Lord opened his way there, and through the kindness of kind Christian friends, to whom we introduced him, and who took a great and generous interest in his visit, a considerable sum of money was raised for the relief of the poor suffering Jews and Hebrew Christians in the Ukraine.

In the next No. I may be able to give some details of the measures of relief which have been carried out by our brother and the other fellow-workers in that terribly stricken region. Meanwhile I would here express our very grateful thanks to our dear friends in America for what they have done for the suffering and destitute sons and daughters of Abraham in Russia, and would particularly mention our much-honoured friends—Mr. C. G. Trumbull, Editor of *The Sunday School Times*; Rev. Henry W. Frost, D.D., Director of the C.I.M. in America; our dear brother, Rev. Henry L. Hellyer; and Mr. Max Reich.

* * * *

A short report of the work of Mr. Rosenstein in Riga will be found elsewhere, so I can pass it over here.

In Budapest Mr. Feinsilber has continued his indefatigable efforts among the most wretched and miserable in that great city, in addition to his evangelistic work. His special Friday evening addresses to Jews in the large Baptist Chapel, kindly lent to us for the purpose, are well attended, in spite of the opposition and occasional disturbances of the fanatical anti-Semites, who, in their blind hatred of the Jews, would even prevent the Gospel being preached to them.

In a note dated November 27th he says:—

"The anti-Semites have proceeded from threats to actual attacks. Yesterday evening the police had to remove six disturbers from the meeting. In their pockets were found stones, knives, and a revolver. At first they attempted to smash the windows of the chapel from without; but that did not suffice them, so they came in and made a great disturbance inside while I was giving the address. They are now in the safe keeping of the police.

"Were it not that my rescue work is carried on in buildings put at my disposal by the police, I would not be allowed to hold these Gospel meetings. The poor Baptists are afraid of injury to their chapel; but I have assured them that I will make good any damage which may be occasioned. But I trust in God, who will protect us from all harm."

* * * *

PARIS.

Lastly, in this very brief mention of our work abroad, I must devote a little space to Paris. Our two devoted missionary sisters there have persevered in their pioneering labours, in spite of many difficulties—the chief one being the lack of a suitable house or hall conveniently near the Jewish quarter where the work could be centred. At present the hire of different halls is bound up with inconvenience and much expense.



MR. FEINSILBER'S RESCUE HOME.

Apart from his mission and evangelistic work, Mr. Feinsilber has these past years accomplished also a splendid rescue work in Budapest, especially among the thousands of would-be suicides. This is a snapshot in the Industrial Home which he has started. The workers are almost all Jewesses who attempted suicide, but have been brought back to life. Thank God, many have found also the true and better life in Christ. Mr. Feinsilber is seen in the background.

In connection with the work in Paris, I must mention the visit of two young Hebrew Christian brethren from America, Messrs. Abram Pritzky and Moses Gitlin. These two brethren are the first two missionaries of a mission recently founded in America by our friend, Rev. H. L. Hellyer, called "Christian Testimony to Jews," for the purpose of helping the missions in Europe in the evangelisation of the Jews in Russia and other parts of Eastern Europe. Mr. Gitlin, who arrived at the beginning of October, remained with us several weeks in London, and won the affection of all our mission staff. He made himself very useful, especially in the open-air meetings.

As his way was not open to proceed immediately to Russia, I asked him to go to Paris to help our missionary ladies there for a few weeks. He was there a month, and would feign have remained indefinitely, being very greatly impressed with the need in that great city. Then when Mr. Pritzky arrived, in the middle of November, he also proceeded to Paris for a fortnight.

These two brethren addressed four public meetings in Paris, and did other very useful mission work. Of the first two meetings, Miss Stenius wrote:—

"As a whole they were very encouraging. First of all, the hall where the meetings were held (one of the municipal buildings) is an ideal one for the purpose. It is a large building, containing several bigger and smaller halls, which can be hired for meetings of various kinds. The biggest hall, containing seats for 1,000 persons, is often used as a Jewish theatre. Such was the case on Sunday night, when we had our second meeting in our hall on the second floor. Some of the people coming to the theatre found themselves instead at our meeting. At the end some young men came up asking for books, which were gladly given to them. We had quite a quantity of Gospels and tracts for distribution, and the eagerness manifested to receive them was very remarkable.

"I don't need to tell you that our brethren gave a splendid testimony of their most holy faith in Christ and His Gospel, keeping their audience spell-bound all through the meeting."

The following are one or two paragraphs from a very interesting little report sent to me by the two brethren themselves:—

"Besides the public meetings, we had good opportunities to bear testimony of our Lord in the Jewish restaurant where we frequented. While in general there were mostly what is called argumentations, yet we had the blessed privilege of talking quietly of the Lord to some much interested individuals. One of these, a Jewish actor, has become so interested that he requested a Hebrew New Testament, and on one occasion he took our side, and in a sincere and earnest spirit defended before other Jews the person and teachings of our Messiah.

"We are assured of a blessed fact that in the case of our visit to Paris the Lord did go before us—He prepared some hearts for the Gospel; for otherwise it would be difficult to explain some of our experiences during our short stay there.

"On the very first evening of our public testimony in Paris a Jewish man approached one of us, and confided to us his indescribable happiness of having received our invitation card and of having come to the meeting. This man was interested in 'Protestant Christianity.' But he happened to fall in love with a French Catholic woman. Then the problem of race and religion arose, and the couple were in a sad plight. Now that this Jewish man learned to know that he is not severing national ties by accepting Christ as his personal Saviour, and having learned that his fiancée has to make just as big a step toward becoming a genuine Christian, he realised that their diverse problems was only one problem, i.e., for both of them to accept the Lord. This couple were brought into contact with Pasteur Blocher, and visited the services in his church. They must be progressing very well and rapidly, for the last we heard was that Pastor Blocher married them, and that they are attending his church now. We pray that He Who began a good work in them may also finish it.

"There is a Jewish couple by the name of G——, who became very interested in spiritual matters. We had lengthy conversations with them, and paid two visits to their home. We prayed with them, and are praying now for them that our merciful God may lead them to a saving knowledge of Christ."

They mention other very interesting cases, and conclude:—

"There were other interesting incidents in our work, but we must not burden you with too much reading matter. We are certain that in your intercessory prayers you will make mention of these of whom we spoke, as well as of those other ones we did not mention, but of whom the Lord knows.

"We must repeat what we communicated to you after our arrival in Paris, that the need there is certainly very, very great, and the opportunities are many and good. We will join you in prayer that the Lord may send forth labourers



MOSES CITLIN.

ABRAHAM PRITEKY.

into this harvest field, and should it prove to be His will that one of us stay here, we will say to Him, 'Lord! here am I; send me.' "

These two dear brethren have now left for Russia, where we shall follow them with our prayers.

* * * *

I should like to speak of other matters for which we have much cause to praise God, such as the very important mission which is still being accomplished by our literature for Jews, which is being circulated in all parts of the world; and of the privilege which God has given us in this day of Israel's trouble and distress to minister, by the spontaneous generosity of His children, some little relief in the Name of our Lord Jesus Christ, through our own missionary brethren and sisters to many destitute sons and daughters of Abraham, not only in

the Ukraine and Poland, but also in other lands. Space, however, forbids my dwelling on these matters in this No.

* * * *

A NEW BOOK BY THE EDITOR.

By God's help I have at last been able to finish another piece of literary work which has long been on my heart and mind, and the new book, entitled "THE SERVANT OF JEHOVAH: THE SUFFERINGS OF THE MESSIAH, AND THE GLORY THAT SHOULD FOLLOW," published by Morgan & Scott Ltd., will be ready and on sale by the time this No. of the SCATTERED NATION reaches you. Though it is not so large a work as the "Visions and Prophecies of Zechariah," or "Types, Psalms and Prophecies," it has cost me much thought and labour, and I attach great importance to it, because it deals with the great foundation truths of our holy faith.

The book is divided into two parts. The second part is a full and careful exposition of the most wonderful scripture in the Old Testament, viz., the 53rd chapter of Isaiah; while Part I. deals comprehensively with the whole subject of "The Servant of Jehovah," as unfolded in the second half of the Book of Isaiah.

To give my friends some idea of the book and its contents, I take the liberty of quoting part of the Preface, with the List of Contents:—

"I felt inwardly impelled to write it, and have gladly devoted to it what days and hours could possibly be spared in a life of strain and pressure on account of many other tasks and responsibilities.

"But though sensible of the shortcoming and imperfection of my effort, I have the heart assurance that there is a blessing in it, and if the reader receives only a fraction of the spiritual help and enjoyment which the writer found in the course of his meditation and exposition of this truly wonderful Scripture, he will be amply rewarded. It has confirmed his faith in the supernatural character of prophecy and made him feel as never before that Holy Scripture has upon it 'the stamp of its Divine Author—the mark of heaven—the impress of eternity.'

"It has, if possible, wrought deeper conviction in his heart that Jesus of Nazareth is indeed the Christ; the promised Redeemer of Israel—He 'of whom Moses in the law and the prophets did write'—for it is beyond even the wildest credulity to believe that the resemblance in every feature and minutest detail between this prophetic portraiture drawn centuries before His advent and the story of His life, and death, and glorious resurrection, as narrated in the Gospels, can be mere accident or fortuitous coincidence.

"It has also strengthened my hope for the future blessing of the nation from which I have sprung, and for which I have not ceased to yearn with the yearnings of Him who wept over Jerusalem, and even on the Cross prayed for them: 'Father, forgive them, for they know not what they do'; for, in the words of Franz Delitzsch, 'We must not overlook the fact that this golden passion is also one of the greatest prophecies of the future conversion of the nation which has rejected the Servant of God, and allowed the Gentiles to be the first to recognise Him. At last, though very late, it will feel remorse. And when this shall once take place, then, and not till then, will this chapter—which, to use an old epithet, will ever be *carminificina Rabbinorum*—receive its complete historical fulfilment.' "

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- III. The Resurrection and Future Glory of the Servant of Jehovah.
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- IV. Jehovah's Final Word concerning His Servant: The Glorious Award for His Sufferings.

APPENDIX.—The Suffering Messiah of the Synagogue.

The price of the book is 5s. net, and I would ask all who have an interest in the dissemination of God's truth to help in its circulation. I feel all the more free to do so because I have never taken a penny for my own use from the proceeds of my writings. What profit there has been, has been devoted to the cause of Christ among Israel in connection with the Mission. The only privilege that I ask is the joy of being able to present some copies freely to poor missionaries and ministers to whom my other books have been of much help.

I would add also that it would be of advantage to the Mission if friends would kindly order the book direct from us instead of from the publishers or through booksellers.

* * * *

Again I must ask you very kindly to note our new address, which is—

EN HAKKORÉ,
CHESTER ROAD,
NORTHWOOD,
MIDDLESEX—

as a good many letters are still being addressed to Chorley Wood.

* * * *

Our hearts have again been saddened by the departure from us to be with Christ of some dear and faithful friends, though for them it is indeed "far better."

Of these I would make special affectionate mention of *Miss Sarah M. Gurney*, of Eastbourne—a true mother in Israel, full of faith and of good works, whose genuine love for Israel and interest in our "Testimony" from the very beginning often cheered our hearts.

By the recent Home-call of *Mr. Richard Palmer*, of Bristol, a beloved and honoured servant of our Lord Jesus Christ, our Hebrew Christian Testimony has also lost a faithful and generous friend. May God raise up other watchmen on the walls of Zion and fellow-helpers in our work, instead of those who have passed "within the veil"!

* * * *

OUR TEMPORAL NEEDS AND SUPPLIES.

And now, as I come to the last part of this my retrospect, I earnestly wish I had the power of eloquence, and the pen of a ready writer, so that I could more adequately show forth God's praise and declare His faithfulness.

Through another year He has, in answer to prayer, moved the hearts of some of the choicest of His servants and handmaidens in almost all parts of the world to minister to the large needs of the Mission, apart from appeals or advertisements, or any of the other means which are so commonly resorted to in these days, for raising funds for the Lord's work.

And when I think of God's great goodness to us in this respect, not only in 1921, but during all the twenty-eight years and a half of the existence of the Mission, my heart is over-filled with praise, and I am constrained to bear testimony that we have still a living, prayer-hearing God to do with, who never puts to shame those who put their trust in Him.

Not that the path of faith is free from trial. To repeat words I have used before, "There are times of testing and of heart-searchings; seasons when we are permitted to be brought down to the very dust in the sense of need and the failure of all human help. Yet if our hearts be truly fixed on God; if we are only certain that it is He who has called us to this service; if we are ready, if need be, even to suffer want, and to be misjudged, rather than go down to Egypt for help, or to fly to the 'chariots and horses' of worldly ways and methods—He will assuredly show us in the end that we have still to do with the same living God of Abraham and of Israel, the Father of our Lord Jesus Christ, who never withholds any good thing from them that walk uprightly."

As a matter of fact, the past year has occasioned us more anxious thoughts in reference to the finances of the Mission than we have had

for many years, for whereas the total income for the year was £5,606 17s. 9d., the expenditure on the General Account alone, including relief, was £7,613 13s. 4d., while at the same time £1,320 had to be taken from the General Fund to meet the cost of the repairs and alterations of the Mission Houses in Berlin and Whitechapel—so that altogether about £3,300 was spent during the year more than was received.

Thank God, the money was in hand and could be used, so that there is no debt (which we are determined, with God's help, never to incur) or any "deficit." Owing to some legacies and very generous gifts of one beloved servant of God, and the fact that some liabilities in connection with the Mission have had to stand over from year to year, a considerable balance, which stood on deposit at the bank to the credit of the Mission, was carried over these past two or three years. It is the greater part of this "balance" which had to be spent this year.

But meanwhile the expenditure of the Mission has, in spite of all care, greatly increased, not only because of the increased costliness of everything, but chiefly because of the extension of the work abroad, and the fresh responsibilities of the new work in Kieff and Paris—so that if the work is to be carried on effectively at all the different centres we shall need at least £7,000 a year, apart from the question of relief, and the indefinite amount which could be well spent in the circulation of the Scriptures and our very important Hebrew-Christian literature for Jews.

Did we only look down and around, there is enough to occasion us anxiety, and even alarm; but we know Him in whom we believe, and one of His names is still "Jehovah—*Jireh*"—the God who "sees" and "knows," and can, in His own wonderful way and often from sources unknown to us, "provide" for the needs of His own work—*so long as it is His will that it should be carried on.*

Therefore we will trust and not be afraid. I only feel it right, in the pages of this our own little quarterly—the only place where the temporal affairs of the Mission or money matters are ever spoken of—to explain the position to our dear friends, for I know that many of you faithfully help, by your prayers and intercessions, as well as by your gifts, to bear the temporal as well as the spiritual needs of the Mission before God.

To return to the retrospect of the past year, many of the gifts which were acknowledged in the subscription lists have stories of self-sacrifice behind them which touched our hearts greatly, and were accompanied by letters which not only encouraged us, but were a means of grace. It is impossible to speak of them individually, but I rejoice in the assurance that they are all fully recorded in God's "Book of Remembrance," and that not one of these deeds of love or acts of sacrifice for His dear Name's sake will be forgotten in "that Day."

But I am constrained to mention again, with special thankfulness to God, the continued faithful and very generous kindness to the Mission of the same beloved and honoured friends in the United States, of whom I have had occasion to speak many times before, who, as fellow-partners in life, are one, not only in their faith and love for our Lord Jesus Christ, but in their large-hearted interests in His Kingdom. Truly they are an object lesson in the grace of generous sacrifice for Christ's cause among Jews and Gentiles.

For them, and for each one of you, beloved brethren and sisters in Christ, who by your prayers and gifts have been true fellow-helpers with us in seeking the salvation of Israel, my heart goes out in the prayer that Jehovah may bless you, and that a "full reward" may be given you of the Lord God of Israel.

The following are several out of many similar messages of cheer which have reached us these past months.

From a beloved missionary friend and brother in China:—

"DEAR MR. BARON,—

"With pleasure and thankfulness I take this opportunity of again forwarding to you donations received from the Chinese believers towards the preaching of the Gospel to the Jews. These contributions are sent in the spirit of Rom. xi. 31: 'That through your mercy they also may obtain mercy.' And prayer continually ascends for the nation scattered and peeled, for the good seed sown in their midst, and for those who toil and labour to bring them to Christ.

"May the labours of your fellow-workers in London, Paris, Berlin, Budapest, and of those who travel in more remote parts, be abundantly blessed in the salvation of many of the natural seed of Abraham. May it please the Lord also to increase your bodily strength, crowning with blessing your efforts to serve the interests of His people and His truth.

"With the united salutations of the believers here to Mrs. Baron, yourself, and all who take part in the work.

"Yours truly in Christ,

"W. E. B."

From a dear missionary sister in Morocco:—

"DEAR MR. BARON,—

"The Lord has sent me a little money by an unlooked-for channel, and very thankfully do I pass it on to you for whatever part of your work you think best. It was my privilege years ago to pay for THE SCATTERED NATION; but when I left England I wrote you that I should not be able to continue doing so, but you have so regularly sent it to me, free, for over eight years, and I wish to thank you very much indeed. I look forward to your quarterly more than to any other paper I have, and enjoy reading every word of it. Though some is very sad news, yet I recognise it is all the fulfilment of Jehovah's Word, and rejoice to think the time is drawing very near when 'all Israel shall be saved,' as they 'look upon Him whom they have pierced.' It is a joy to meet with a few here who have been called out, and are witnessing to Jesus their Messiah and Saviour. When I have read THE SCATTERED NATION it goes on to a beloved sister in Tetuan, whom the Lord has very richly blessed in her labours among His ancient people. May the God of Israel greatly bless every effort put forth by each member of the Hebrew Christian Testimony to Israel, and supply all its needs, both as regards workers and means.

"With warmest regard and real sympathy, yours in the same blessed service,

"E. C."

c

From a dear friend in Sydney, N.S.W. :—

"DEAR MR. BARON,—

"Perhaps it would encourage you to know how much we appreciate THE SCATTERED NATION. I lend my copy to quite a few of my friends who are deeply interested in God's dear people—the Jews. We have a little prayer circle for Israel. We meet once a month, and always remember you and your work very specially.

"Praying that you and dear Mrs. Baron will be strengthened and blessed, and that you may have the joy of seeing very many of these precious ones won for Christ.

"Yours very sincerely,

"A. McK."

From beloved servants in the Lord in Ohio, U.S.A. :—

"DEAR MR. BARON,—

"We are following with keen interest the work of the Hebrew Christian Testimony to Israel as it is reported in THE SCATTERED NATION, and mentioned also in the *Sunday School Times* of May 21st.

"Knowing that your Mission is one which carries on work in so many different centres, we wish to again place in your hands some offering. We so long to have a part in this work of God, even though our offering is so small that it is but a drop in the great ocean of need you are encountering. But we pray that God will bless all offerings and multiply them, that much may be accomplished in making known the glad message to Israel.

"We are yours in His glad service,

"MR. AND MRS. G. P. O."

From a dear and faithful brother in Cape Town :—

"In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them, and He bare them, and carried them all the days of old."—ISAIAH lxiii. 9.

"DEAR BROTHER IN CHRIST,—

"Through the goodness and grace of our God I am able to send you a small amount. So very many thanks for THE SCATTERED NATION, which we have received safely. We pray that God in His grace may sustain and encourage your hearts, as I feel sure you are feeling the strain of the existing state of things—the same as we are here. We trust you may be kept safely through the winter months, and may our God, who is the God of all grace, abundantly bless your testimony to those you seek to win for the Lord Jesus.

"With all kind Christian love in the Lord, yours affectionately in Him,

"S. H. S."

From a beloved brother in the Lord in Dorset :—

"DEAR MR. BARON,—

"God in His lovingkindness has not only supplied all my need, but has given me more than I need. I gladly, therefore, pass on the sum of £7 to the work which He has entrusted to you and your fellow-workers to carry on for Him. My prayer for you is that He will energise you all and fill you with His Holy Spirit, making you channels of blessing by your preaching and teaching, and by your writing and by your prayers. May His great Name be magnified in the salvation of many Jewish souls!

"Yours in Christ Jesus,

"G. B."

The last is from one of the best-known and most honoured servants of the Lord in the North of Ireland, whose praise is in all the churches :—

"MY BELOVED FRIEND,—

"I feel I must send a little note of warm appreciation of your kindness in forwarding to us regularly the quarterly paper; and I have been so struck with

your opening article in the current number that I am writing to thank you most warmly for the valuable exposition of the 50th chapter of Isaiah. I think it is altogether beautiful, as well as true, and should, therefore, be of the utmost value to those who still stand by the Word of God as infallible.

"Isaiah has come in for special attack in many unspiritual, though learned, quarters, and it is nice to have it spiritually expounded.

"I hope that your health and that of the other members of the staff continue good. We in this troubled land would ask for your prayers, for deeds of blood and shame stain almost indelibly our national record. But we are not without hope; we remember the old Psalm: 'Still trust in God. . . . He only doeth wondrous things.' When statesmen and politicians are at their wits' end, they may perhaps learn to look to the one Source of true deliverance.

"Remember me kindly to Mrs. Baron, Mr. Schonberger, and the other members of the staff whom I met when I had the privilege of being with you, and with warm regards, believe me,

"Yours very sincerely in Gospel fellowship,

"H. M."

* * *

A PERSONAL NOTE.

And now one brief note more before I close. It is of a personal character, which finds a place only once a year in the January No., and it is yet another note of praise and of glad confession of the grace and faithfulness of our God.

For the sake of those not acquainted with the history of the Mission, I think it right to state that I have personally never taken a penny from its funds for my own needs, neither have I drawn a salary, or taken payment for services from any source whatever. On the other hand, it has been the joy and privilege of both my dear wife and myself not only to devote all our time and strength to the work, but to save the Mission considerable expenditure which would otherwise have to be incurred.

To God's glory I can bear witness that He has ever been mindful of our needs. We have known days of comparative scarcity, and days of plenty, these past twenty-eight years and a half; but, though we have never made our wants known to man, we have never lacked any good thing—our Father in heaven having proved to us again and again that He "knoweth that we have need of these things."

I want also to take the opportunity of thanking once again with all my heart those dear friends whose hearts were moved so lovingly and spontaneously to minister to our personal needs.

* * *

And now, wishing you again from my heart God's peace and richest blessings, I remain, your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,
Middlesex.

David Baron

The Work in Riga.

BY L. ROSENSTEIN.

THE work of the last five months has consisted chiefly in public addresses which I delivered from time to time. I considered myself least fitted for such a work, be it even of a popular kind, lacking as I do all the necessary qualifications for it. Nevertheless, these addresses were wonderfully blessed by the Lord. The title given to the addresses was: "*Popular Addresses about True Judaism*," and this appeared among the advertisements week by week. The series of addresses was a testimony about our Saviour, which drew the attention, not only of the different groups of Christians, but also of all the Jews in the town. The address never lasted less than an hour and a half, sometimes even for two hours. They were always followed by after-meetings for discussion and prayer. Apart from the Jews, the meetings were also attended by many Christians of different denominations, and from them I received many tokens of gratitude for what they had heard, many confessing that now it had become clear to them how needful and important the work among Israel was, and what a great blessing there was connected with it.

Now what was the purport of these addresses? Chiefly this, that as there was a true and a false Christianity, so there must be also a true and a false Judaism. True Christianity and true Judaism are not antagonistic, for they are in truth one and the same thing—Christianity being based on the Old and the New Testaments; but so also must a true Judaism be based on the same two Testaments, for they belong to each other and are inter-related as prophecy to fulfilment. If the New Testament is not true, then the Old Testament, too, lacks any religious value. The Jews had, therefore, no right to ignore the New Testament, for it was a genuine Jewish book referring throughout to the Old Testament Scriptures—of which it is the fulfilment. Even the very expression "New Testament" was derived from Jer. xxxi.

That Jesus was the true Messiah required no proofs, and the discussions about it ought by now to have ceased for ever. According to Daniel ix. the Messiah must have already appeared, and as the temple has now been destroyed for nearly 2,000 years, so must also the Messiah have appeared so many years ago. He who denied this made God a liar. The tables must now be turned. Instead of Christians proving that Jesus was the Messiah, the Jews must be asked to prove that He was not: in this case it was their duty to tell us who the true Messiah was, to point Him out to us, for according to prophecy He must have appeared 2,000 years ago. If they were not in a position to name Him, and yet refused to accept Jesus as their Messiah, then they them-

selves furnished us with the cause and reason of their long and world-wide dispersion, and why they were dwelling chiefly among the Christian nations. By this they were always to be reminded of their national sin. They must therefore repent—true national repentance being the condition for their becoming a blessing to their fellow-men, and of their reconciliation with God: by their repentance they will obtain peace of heart and a good conscience. Without it they must be, with or without their will, a ferment of unrest among the nations.

The time during which Jerusalem was to be trodden down by the Gentiles was drawing to an end, and Israel's time was at hand, *i.e.*, the time when Israel as a nation will repent, and by Divine grace be made fit to welcome the returning Lord with the joyous shout: "Blessed is He that cometh in the name of the Lord." For this purpose the Spirit of God must be poured on Israel in accordance with many prophetic promises. When Christ returns then the Kingdom of God will be established on earth, or, more correctly, the Kingdom of Heaven, for its King will descend from heaven, where He is now sitting at the right hand of God, so that no one can come to God but through Him.

The Kingdom of God is, in the seventh chapter of Daniel, contrasted with the four kingdoms conspicuous by their beastly nature and character. According to Acts i. the Kingdom of God is also the Kingdom of Israel. If, then, the time for the restoration of Israel is at hand, then the establishment of the Divine Kingdom, too, must be expected in the near future, and all that is now happening in Palestine, and also in the world at large, must needs prepare the way for its coming.

It is astonishing that there should be Christians still bent on denying that there is still a future for Israel, in spite of the clear teaching of the Apostle Paul in Rom. ix.-xi. But more astonishing still is it that there should be Christians who do not rejoice at the thought of "the receiving again of Israel," for with this great event in the history of the Church other events of a still greater magnitude were closely and intimately connected—the true children of God caught up to meet their Lord; the *first* blessed resurrection—the marriage of the Lamb! But the reason of this undoubtedly lies in the fact that such Christians do not belong to the wise virgins, who, with their lamps burning, are waiting for the return of the Bridegroom.

We are thus living in a momentous time, when nothing was so much required for both Jews and Christians as an outpouring of the Holy Ghost. What Israel especially needed at this time was the fulfilment of Ezek. xxxvii.—a spiritual resurrection to a new, divine life. This must and will come, but it depended entirely upon Israel whether this would come easily or accompanied by great judgments. Should Israel continue in her hardness of heart, then the warning contained in Dan. xii. 1 will assuredly become true.

The above is an epitome of the subjects dealt with in my addresses. Needless to say that such important terms like faith, regeneration and justification, as well as the doctrine of the twofold coming of the Messiah—the first time in humility and the second time in glory—were fully explained to my Jewish audiences from both the Old and New Testaments. I can only marvel that the Lord condescended to use me for the making known of such great and sacred truths. My constant prayer in private and in public has been that the Lord might use me as His instrument and He Himself speak through me. It is now my great joy to be able to state that the Lord heard my prayers, and as a result His word did not return void.

Many of my hearers confessed to me that they had been richly blessed by the Word of God expounded to them. During this same period I was also busily engaged in speaking at different meetings in the town, thinking it my duty not to refuse an invitation to preach the Word of God, always bearing in mind that it was our sacred duty to make the best use of our time, for the night might soon come when no one can work. Whenever an opportunity afforded itself to me I spoke also to individuals, and also visited the Jews in their homes. I have also been busily engaged with the distribution of our literature, with seemingly good results, for there was always a general demand for our books. In this work I have been assisted by many Christian friends, both known and unknown to me.

Of these I would like to mention just two. One is a former landlord of mine, whom I consider as my spiritual son and disciple. He is a sincere Christian. As a former business man he is intimately acquainted with many Jews, and has easy access to them. He is distributing our Mission literature with much care and discretion, endeavouring that the books should come just into the right hands. But he is not the only one who has been interested by me in the Jews. There is a member of the Zion Church in Riga who is rejoicing that she knows now how to approach the Jewish heart with the Gospel. She confessed to me that she had just now learned to love Israel. She has more access to the Jews than any of us, especially during this troubled time, agitated as it is by a wave of anti-Semitism.

In Hagensberg I gave a series of four addresses before Letts and Jews, and though the latter did their best to hinder the work, yet, thanks to my voluntary helpers, the work did not stop there when I was gone. In this way our literature has had a wide circulation. When offering a Programme* to a Jew, I not infrequently receive the answer that he had already read it, having borrowed it from some friend.

*The "Programme" is one of our useful pioneering tracts, setting forth the aims and objects of our Hebrew Christian Testimony and the grounds of our belief in Christ.—D. B.

I wish to mention two meetings held lately which left with me a very pleasant memory. The first one was held in a place called Kaudan, and the audience consisted of Christians and Jews. I had at first intended to speak on Gen. iii. 16, the first Messianic prophecy and promise in the Bible (the so-called Protoevangelium), but then my eyes fell on the word "*ayekko*"—where art thou? and I felt inwardly constrained to direct this question to the Jews present. I said: "My Jewish brothers and sisters, where are you? What are you doing here in Kaudan? We Jews are the only people on earth to whom God had promised and then given a land as an eternal inheritance. Why, then, are we the only people on earth driven from our land, and now for almost two thousand years wandering about homeless in the wide world? What is our national sin which had caused this dispersion, and how shall we be freed from this our sin and at last find rest in this world? And what is our spiritual condition as individuals, if our last hour should strike? or—which is still more important—if the Lord should return to-day in glory?" The Jews seemed to be much affected by the serious questions put straight to them, and I subsequently heard from my Christian friends that after the meeting they had straightaway betaken themselves to the synagogue, and that there was such a crying and lamenting as never before.

The second meeting was held at Riga. It was a rather daring attempt to arrange for a meeting for Jews only just at the present time, when the anti-Semitic agitation was so strong. I put in a small advertisement in the Russo-Jewish paper *Sevodn'ya* (anti-Bolshevik), and the joyful result was that the Jews who came to the meeting were of a class that is not easily accessible. What rejoiced me most was that there came a young man who told me that he possessed a New Testament sent him by a relation in England. But I soon found out that the New Testament was a sealed book to him. He asked me why there were four Gospels in the New Testament when one would have sufficed. I told my audience that the four Gospels, written independently one of another, were complementary to each other; and so I took the opportunity to speak to them about the Gospel of John, of the glorious self-revelation of Christ contained in it, of His beautiful and comforting words in chapters xiv.-xvii., how they deepened and strengthened our faith and filled our hearts with hope.

Then a young man rose and asked if a man honestly and conscientiously tried to fulfil the law, would he not be saved, even if he did not believe in Jesus Christ? There could be but one answer: "*In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved.*" As regards the question about the law, God Himself has long ago answered it by dispersing us all over the world, and thus making it for us quite impossible to fulfil the law.

There was another question which ought to exercise the mind and heart of every Jew, namely: What was the cause that we Jews have been driven from our land and the Temple destroyed, so that we were deprived of the very means of obtaining forgiveness of sin? Even at this meeting I laid special stress upon the fact that, according to the Old Testament, the advent of the Messiah was to take place before the destruction of the Temple. If Jesus was not the true Messiah, then it must be somebody else. Please tell me who he might be. He must have suffered for us, he must be sinless, he must be without a human father—for God must be his Father. Even if the prophets had not said all this distinctly, then this must be a postulate demanded by the pure and honest reason of man. And I finished by especially laying stress upon this, that the history of Israel must end with a national repentance, as described by the prophets, if all was not to be lost.

When the meeting was at an end, a Christian sister, who from an adjacent room had overheard our discussion during the evening, said to me: "What a difficult task you have, and how hard your work must be." But I thought in my heart how easily all had passed off that night, compared with what I had to pass through in former days.

Hitherto hath the Lord helped, and He will also help in the future. His Name be praised. Amen.

The Work in Berlin.

*Extract from a Report by Mr. Rudnitsky.**

SINCE the end of February we have been able to carry on our meetings without interruption in our new Mission House.

The Bible Readings on Tuesdays and Thursdays have been, on the whole, well attended. The Jews present were seemingly touched when the Word of God was read to them in the language of their prophets and law-givers. Many respectable Jews, old residents in Berlin, attended our meetings and retained their interest to the very end. I am sorry to say that many of the poor Jews from Eastern Europe come in the first instance to seek relief from acute distress. Let me quote a few notes jotted down after some of our meetings. Saturday, February 26th: A well-attended meeting, with about twenty present. One of them, a Jewess, was very much moved and agitated. Sunday, 17th: Many of those who attended the Saturday meeting came also to-day to the morning service, among them several intelligent Eastern Jews and several German Jews. Tuesday, March 1st: The meeting was fairly well attended by Jews. Thursday, March 3rd: Many Berlin Jews present; the meeting was marked by a special stillness and earnestness, and the presence of the Holy Spirit was felt.

* This has unfortunately had to be kept over from the July number.

Saturday, March 5th: A very well-attended meeting. Sunday, March 6th: Sermon on the shining countenance of Moses. The audience seemed deeply impressed, and Mr. Joffe concluded the service with a deeply-moving prayer. Tuesday, March 8th: The number of Berlin Jews at the meetings still increasing. At reception time many poor Jews came. Thursday, 10th: A very attentive audience. The Jewish audience here behaved quite differently from what is customary in the synagogue. O God, how wonderful is Thy blessing of the work! Saturday, 12th: Splendid attendance. Sunday, 13th: Service and special meeting of our Hebrew Christian brethren. There prevailed in the meeting the spirit of brotherhood and joy in the privilege of hearing testimony for the Lord. Tuesday, 15th: A well-attended meeting. Thursday, 17th: A number of Berlin Jews present, one of whom has been the worst antagonist of our work, who in former times tried by every means to disturb our meetings; but here evidently he found it difficult to carry out the object for which he had come.

At our receptions the attendance varies. The majority of those who come are young men from Russia or Poland, who invariably find themselves here in straitened circumstances. They are ready to do anything to help themselves out of their distress; it is, however, possible with some of them to converse upon the Christ question. Again, there are others who evidently long to reach a full and clear understanding of Christ and His work. Here is a young man who is typical of a whole class of young men like him. He comes from Chassidic circles, and seems to be in great earnest. His pale face, surrounded by a black beard, is lit up by two flashing eyes full of questioning. He always comes with the Hebrew New Testament which he obtained from us; and that he is studying the book thoroughly may be seen on every page by the passages he has underlined. A few days after we had a longer conversation together about the New Testament he came with a shining face, saying: "Since our last conversation I have received light on many a point we discussed, and I thank you for all your trouble with me. I am not yet a believer. I have abandoned my Chassidic-Jewish faith, but the faith of the New Testament I have not yet found; but so much is clear to me that, philosophically considered, the teaching of Jesus and of His apostles is the sublimest, and incomparably beyond all other that the world has produced."

In the Highways and Byways.

BY J. H. LEWIS.

AS I look back on the work of the last six months in the Mission, I must, as on previous occasions, raise an "Eben-ezer." "Hitherto hath the Lord helped us." Praise His Holy Name. For had it not been for His promised grace we could not have

carried on the work as we have done. True are the words of the Psalmist: "Except the Lord build the house, they labour in vain that build it."

The open-air meetings have been remarkably well attended, and though the enemy has not ceased to instigate opposition—blessed be God!—His grace has enabled us to triumph, and it has very often proved to the furtherance of the Gospel. The majority of the people of late take more interest in the Gospel, and with much eagerness listen to the proclamation of the glorious tidings about our Lord Jesus as the Messiah. We are assured that the words of the great Apostle of the Gentiles are still true: "Your labour is not in vain in the Lord."

The following are a few notes from my journal:—

During the dinner-hour I distributed a good number of Yiddish periodicals, and also made known our daily meetings.

St. George's in the East: This afternoon I gave away a good many invitation cards about our meeting. In a tailor's workshop young men willingly accepted English and Yiddish tracts after I had told them briefly the contents.

In a boot-repairing shop the man listened attentively while I told him and others of God's infinite love in sending the Messiah to meet our great need. I gave him tracts and asked him to come to our meetings on Saturday.

Outside the Mission House: While Mr. Landsman was having a meeting I tried to invite the passers-by. Quite a number of young people gathered near, but they refused to enter the hall. I had a very profitable talk with some of them. The Lord indeed helped me to explain the wonderful story of our Saviour's substitutional work on the Cross. One young man from Bow, very quietly listening, said, "I very often go to Hyde Park; I learn a great deal from the preachers there." I asked him if he would care to come into the Mission House. He did so; and there I unfolded to him the way of salvation. We read together several beautiful passages from the Old and New Testaments, such as Deut. xviii. 15-18; Isa. liii. 6; John iii. 16 and v. 24. It was good to see the young man's features—how he listened with intense interest to the precious truths of the Prophets and of our Lord Jesus. He accepted an English Gospel of Matthew and "Two Letters" by Rabbi Lichtenstein. He promised to come again.

A quiet young man came into the Reading-room for the first time. He told me that he and several others were going to South Africa, but for some reason were obliged to remain a few days in London. He was most attentive while I explained to him that the object of our Mission was to direct our people to the Messiah, who has already appeared according to God's promise, to make atonement for our

iniquities by offering Himself a sacrifice on our behalf; so that instead of passing through our life's journey blindly, not knowing where we are bound for, we may know that our destiny will be a happy and most blessed one.

As he was staying at the temporary Jewish Shelter he was compelled to leave before the Bible reading, in order to keep the rules of the place. However, he took Matthew's Gospel in Yiddish and Rabbi Lichtenstein's tract ("Two Letters"). He informed others at the Shelter about our Reading-room. On October 10th three other young men visited our Reading-room, and the Lord gave me another opportunity to speak with them also about the unsearchable riches of our dear Saviour. They willingly accepted Yiddish and Russian books and a Gospel of Matthew.

In the open-air meeting the Lord's presence was indeed realised. Mr. Gitlin addressed the audience. Our dear brother spoke with much power about the truth as it is in our blessed Lord. There were about 300 or more listening to the Word. Two more brethren have also testified about the Messiah and His saving power.

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 September 1st, 1921, to December 14th, 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.					
Sept.	2.	92	Children's Home	..	1 0 0	Sept.	9.	126	G., 10s. 6d; Poor, 2s.	0 15 6	
"	2.	93	"	..	2 0 0	"	9.	127	"	1 0 0	
"	2.	94	Pub.	..	0 6 0	"	12.	128	"	0 10 0	
"	2.	95	G., 20s.; Relief	..	1 10 0	"	12.	129	Readers of The Christian	26 0 0	
"	2.	96	Abroad, 20s.	..	1 0 0	"	12.	130	Sale of Books	56 9 9	
"	2.	97	Kieff	..	0 10 0	"	12.	131	Relief, Russia	0 10 0	
"	3.	98	"	..	0 10 0	"	12.	132	Relief, Russia	3 0 0	
"	3.	99	"	..	5 0 0	"	13.	133	"	1 0 0	
"	5.	100	"	..	3 0 0	"	13.	134	"	1 10 0	
"	5.	101	"	..	2 19 9	"	13.	135	"	0 10 0	
"	5.	102	Relief, Russia	..	1 0 0	"	13.	136	Pub., 2s. 6d.	1 3 6	
"	6.	103	Relief, Russia	..	0 10 0	"	13.	137	Pub., 6d.	10 6 0	
"	6.	104	Relief, Abroad, 20s.; Pub., 2s. 6d.	..	0 12 6	"	14.	138	Pub., 2s. 6d.	0 5 0	
"	6.	105	"	..	1 10 0	"	15.	139	"	7 0 0	
"	8.	106	"	..	1 0 0	"	15.	140	Relief, Russia	0 10 0	
"	8.	107	"	..	1 2 6	"	15.	141	"	3 3 0	
"	8.	108	"	..	1 0 0	"	15.	142	"	1 0 0	
"	8.	109	Pub., 2s. 6d.	..	0 12 6	"	15.	143	"	12 10 0	
"	8.	110	Relief, Russia	..	2 0 0	"	15.	144	Relief, Abroad, 20s.	1 0 0	
"	9.	111	Scriptures	..	0 10 0	"	17.	145	"	1 2 0	
"	9.	112	"	..	0 5 0	"	17.	146	G., 20s.; Holiday	8 0 0	
"	9.	113	"	..	2 0 0	"	17.	147	Home, 20s.; Pub.,	2 0 0	
"	9.	114	"	..	1 0 0						
"	9.	115	"	..	1 0 0						

Date	Receipt	No.	£	s.	d.
1921.					
Sept. 17.	138	..	3	0	0
19.	139	\$5	1	3	9
19.	140	..	2	0	0
20.	141	\$10	2	7	6
20.	142	\$2	0	9	9
20.	143	..	0	10	6
20.	144	\$10	2	7	6
22.	145	Pub., 78. 6d.	1	0	0
22.	146	..	194	15	4
22.	147	..	1	1	0
22.	148	..	2	0	0
22.	149	..	1	0	0
22.	150	Pub.	0	5	0
22.	151	Anon., Relief, Russia	1	0	0
23.	152	Pub.	2	4	6
23.	153	Relief, Russia, 10s.	0	15	0
26.	154	..	0	10	0
26.	155	Anon., Poor	0	5	0
26.	156	Spill	..	..	..
26.	157	..	50	0	0
27.	158	Relief	3	11	6
27.	159	..	3	11	6
27.	160	Pub.	0	1	0
28.	161	..	20	10	0
28.	162	Pub.	0	10	6
28.	163	..	1	10	0
28.	164	..	1	0	0
28.	165	..	6	12	10
Oct. 1.	166	Pub.	0	2	6
1.	167	..	1	10	0
3.	168	Relief, Russia, £10	25	0	0
3.	169	..	9	15	0
3.	170	..	1	7	4
3.	171	Pub.	0	2	6
4.	172	Pub., 28. 6d.	0	13	6
4.	173	..	0	10	0
4.	174	..	1	0	0
4.	175	Pub.	0	1	6
5.	176	..	0	0	0
5.	177	Pub., 3s.	1	3	0
5.	178	..	0	7	6
5.	179	..	0	7	6
5.	180	..	5	0	0
6.	181	..	1	11	3
6.	182	..	2	0	0
6.	183	..	1	0	0
6.	184	..	5	0	0
6.	185	..	8	0	0
7.	186	..	5	0	0
7.	187	Pub., 1s. 6d.	1	11	6
7.	188	..	0	10	0
7.	189	..	1	0	0
8.	190	G., 20s.; P., 20s.	4	0	0
8.	191	Relief, Kieff, 40s.	5	0	0
8.	192	..	0	5	0
8.	193	..	0	5	0
8.	194	..	1	1	0
8.	195	Relief Abroad	3	0	0
8.	196	Pub.	0	2	6
8.	197	..	3	16	9
8.	198	..	0	3	5
8.	199	..	10	0	0
10.	200	..	0	5	0
10.	201	..	0	10	0
10.	202	Relief Abroad	1	0	0
10.	203	..	2	0	0
10.	204	Pub.	0	10	0
10.	205	..	1	8	9
10.	206	..	0	5	0
10.	207	Pub., 2s. 6d.	0	12	6
10.	208	Kieff	0	10	0
10.	209	Relief Abroad, 2s.	0	10	0
10.	210	Pub., 2s. 6d.	10	2	6
10.	211	..	13	4	7
10.	212	..	5	0	0
11.	213	..	3	0	0
11.	214	Pub.	0	6	0
11.	215	..	1	5	0

Date	Receipt	No.	£	s.	d.
1922.					
Oct. 11.	216	Relief, Russia	0	5	0
11.	217	..	5	5	0
11.	218	Pub., 9s. 6d.	2	2	0
11.	219	Pub.	0	9	0
11.	220	Kieff	0	5	0
11.	221	Relief, Kieff, 7s. 6d.	1	10	0
11.	222	Pub., 2s. 6d.; G.	20	0	0
11.	223	..	1	0	0
11.	224	..	1	0	0
11.	225	..	0	5	0
11.	226	..	5	0	0
11.	227	..	1	6	0
11.	228	..	3	5	0
11.	229	Relief Abroad	0	2	6
11.	230	..	5	0	0
11.	231	Pub.	7	0	0
11.	232	..	0	10	0
11.	233	Kieff	1	0	0
11.	234	Relief, Russia	2	0	0
11.	235	Pub.	0	10	0
11.	236	..	1	0	0
11.	237	..	5	0	0
11.	238	Pub.	0	6	0
11.	239	Relief, Kieff, Anon.	0	10	0
11.	240	(Bendley)	2	10	0
11.	241	Pub., 2s. 6d.	3	1	6
11.	242	..	50	0	0
11.	243	Relief, Kieff	1	0	0
11.	244	Relief, Russia	3	0	0
11.	245	..	5	0	0
11.	246	Pub., 20s.	1	10	0
11.	247	Pub., 2s. 6d.	1	2	6
11.	248	Relief, Kieff	2	0	0
11.	249	Pub.	0	6	0
11.	250	..	1	10	0
11.	251	..	190	0	0
11.	252	Kieff, £3 3s.	0	10	0
11.	253	Pub., 2s. 6d.	8	8	0
11.	254	Relief Abroad, £1	1	1	0
11.	255	..	2	0	0
11.	256	Pub.	1	0	0
11.	257	..	0	10	6
11.	258	G., 5s.; Children,	0	10	6
11.	259	1s. 6d.; Pub., 2s.	0	10	0
11.	260	Relief, 1s. 6d.	5	0	0
11.	261	Relief, Russia, 50s.	2	0	0
11.	262	Relief Abroad	3	0	0
11.	263	Relief, Russia, £2	2	10	0
11.	264	Pub.	0	5	6
11.	265	..	0	2	6
11.	266	Relief, Russia	0	10	0
11.	267	Anon.	0	5	0
11.	268	..	2	1	0
11.	269	Pub.	1	0	0
11.	270	Kieff	0	5	0
11.	271	Russia, 20s.	1	0	0
11.	272	Relief, Russia, 40s.	3	0	0
11.	273	Relief, Russia	2	2	0
11.	274	..	20	0	0
11.	275	..	0	5	0
11.	276	Pub., 2s. 6d.	5	0	0
11.	277	..	1	0	0
11.	278	Pub., 2s. 6d.	2	0	0
11.	279	..	10	0	0
11.	280	Relief Abroad	5	0	0
11.	281	..	0	5	0
11.	282	Relief Abroad	2	0	0
11.	283	..	0	5	0
11.	284	Pub., 2s. 6d.	10	0	0
11.	285	..	1	8	9
11.	286	..	0	5	0
11.	287	Pub., 2s. 6d.	0	12	6
11.	288	Kieff	0	10	0
11.	289	Relief Abroad, 2s.	0	10	0
11.	290	Pub., 2s. 6d.	10	2	6
11.	291	..	13	4	7
11.	292	..	5	0	0
11.	293	..	3	0	0
11.	294	Pub.	0	6	0
11.	295	..	1	5	0

Date	Receipt	No.	£	s.	d.
1922.					
Oct. 22.	274	G., 20s. 6d.; P.	1	5	6
22.	275	..	1	5	6
22.	276	..	0	10	6
22.	277	Pub., 3s.	1	0	0
22.	278	\$50	12	10	2
22.	279	21s. Russia and Poland	3	18	6
22.	280	Relief, Russia, 40s.	2	5	0
22.	281	Pub., 5s.	0	10	0
22.	282	Relief, Russia, 17s. 6d.	1	0	0
22.	283	Pub., 2s. 6d.	5	4	6
22.	284	Pub., 4s. 6d.	0	10	0
22.	285	Relief Abroad	0	10	0
22.	286	..	0	10	0
22.	287	Kieff, 20s.; Relief	1	0	0
22.	288	Abroad, 10s.	0	10	0
22.	289	Relief, Russia	0	6	0
22.	290	Pub.	0	10	0
22.	291	Pub., 2s. 6d.	0	9	10
22.	292	..	5	5	0
22.	293	..	0	19	0
22.	294	Pub.	0	5	0
22.	295	..	0	10	0
22.	296	Box at Mission House	3	5	2
22.	297	G., 20s.; Relief	2	10	0
22.	298	Abroad, £3	1	0	0
22.	299	..	0	10	0
22.	300	Relief, Russia	0	10	0
22.	301	Relief, Kieff	2	2	0
22.	302	..	5	0	0
22.	303	..	0	21	0
22.	304	..	5	0	0
22.	305	..	1	12	6
22.	306	Relief Abroad	1	0	0
22.	307	Pub.	0	2	6
22.	308	Russia, 3s.; Pub.	0	7	6
22.	309	..	0	7	6
22.	310	Spill	..	..	..
22.	311	Relief, Russia	2	0	0
22.	312	Relief, Russia	5	10	0
22.	313	..	1	0	0
22.	314	G., 40s.; Kieff, 60s.	5	0	0
22.	315	..	5	0	0
22.	316	..	0	10	0
Nov. 1.	317	G., 21s.; Relief	2	2	0
1.	318	Abroad, 21s.	1	0	0
1.	319	..	0	7	6
1.	320	Anon., Poor	0	5	0
1.	321	..	2	0	0
1.	322	Pub.	0	5	0
1.	323	Scriptures, Russia	0	10	0
1.	324	\$100	25	3	9
1.	325	G., £3; Relief	5	0	0
1.	326	Russia, £2	1	0	0
1.	327	Pub., 2s. 6d.	0	10	0
1.	328	..	1	0	0
1.	329	Relief, Russia	0	10	0
1.	330	Relief, Ukraine	2	0	0
1.	331	..	0	10	0
1.	332	Relief, Russia	12	0	0
1.	333	Spill	..	..	..
1.	334	..	1	12	0
1.	335	Pub.	0	1	0
1.	336	G., 3s.; Pub., 4s. 6d.	0	7	6
1.	337	..	5	0	0
1.	338	Pub.	0	2	6
1.	339	31s. Relief, Russia	2	5	0

Date.	Receipt	No.	£	s.	d.
1922.					
Nov.	7.	336	Pub., 3s.	5	3 0
	8.	337	Relief, Russia	1	0 0
	8.	338	"	1	0 0
	8.	339	"	2	0 0
	8.	340	Relief, Kieff	2	0 0
	8.		Pub.	0	17 3
	8.	342	Relief Abroad	1	0 0
	11.	343	Pub., 2s. 6d.	0	10 0
	11.	344	"	0	5 0
	11.	345	G., 40s.; Pub., 2s. 6d.	2	2 6
	12.	346	"	1	0 0
	12.	347	Pub., 2s. 6d.	10	2 6
	12.		Sale of Jewellery	0	17 0
	14.	348	Pub., 2s. 6d.	0	15 0
	14.	349	"	0	10 6
	14.	350	"	1	0 0
	14.	351	Relief, Russia	5	0 0
	14.	352	Poor, 10s.	1	0 0
	14.	353	Relief, Russia, 10s.	2	0 0
	14.	354	In Memoriam	0	5 0
	16.	355	Pub.	1	2 6
	16.	356	"	0	10 0
	17.	357	Relief, Abroad	2	0 0
	17.	358	Relief, Abroad	1	4 1
	17.	359	"	1	2 6
	18.	360	G., 4s.; Pub., 2s. 6d.	6	0 0
	18.	361	Relief, Kieff, 2s.	2	3 6
	18.	362	G., 40s.; Pub., 2s. 6d.	0	5 0
	18.	363	"	0	5 0
	18.	364	"	1	7 6
	19.	365	Relief, Russia	0	5 6
	19.	366	"	1	0 0
	19.	367	G., 5s.; Pub., 10s.	0	15 0
	21.		Poor	0	2 6
	21.	368	"	1	0 0
	22.	369	"	35	6 3
	22.	370	"	280	0 0
	23.	371	"	2	10 0
	23.	372	"	0	5 0
	23.	373	Pub.	0	5 0
	23.		Pub.	0	2 6
	23.	374	"	10	0 0
	24.	375	Pub., 2s. 6d.	1	12 6
	24.	376	"	1	0 0
	24.	377	"	5	0 0
	26.	378	Relief Abroad	1	0 0
	26.	379	Relief, Russia	3	0 0
	26.	380	Pub., 3s.	0	13 0
	26.	381	"	2	0 0
	26.	382	"	25	7 7
	26.		Pub.	0	2 0
	28.	383	"	0	7 6
	28.	384	"	6	11 3
	29.	385	Relief, Kieff, (100s.; Scriptures, 10s.	2	0 0
	29.	385A	G., 1s. 3s.; Pub., 2s. 2s.	5	5 0
	29.	386	Pub., 2s. 6d.	0	5 0
	29.		Pub.	0	2 6
	29.	387	Work Abroad, 21s.	1	2 0
	30.		Pub.	0	2 6
	30.	388	"	2	0 0
	30.	389	"	1	0 9
	30.	390	Pub., 2s. 6d.	1	2 0
	30.	391	"	3	0 0
	30.	392	"	5	0 0
	30.	393	"	0	5 0
	30.	394	"	1	0 0
	30.	395	"	4	6 2
	1.	396	Relief Abroad	5	0 0
	1.	397	Relief, Russia	0	10 0
	1.		Pub.	0	5 0
	1.	398	Pub., 2s. 6d.	3	1 6
	1.	399	Pub., 2s. 6d.	1	2 6
	1.	400	"	0	10 0
	1.	401	"	10	10 0
	1.	402	In Memoriam	21	0 0

The following sums also have been received for the Building Fund :-

Date.	Receipt	No.	£	s.	d.
May 14.	..	..	5	3	0
July 15.	134	..	25	0	0
Aug. 4.	155	..	2	0	0
Oct. 3.	156	..	2	0	0
" 14.	157	..	2	0	0
" 27.	158	..	0	10	0
			29	13	0

Date.	Receipt	No.	£	s.	d.
Dec. 1921.	3.	405	..	..	..
"	3.	404	Poor	..	..
"	3.	404A	Pub.	..	..
"	3.	405	Pub., 79. 6d.	..	..
"	3.	406	Pub., 79. 6d. ; Relief	..	..
"	3.	..	Russia, 529. 6d.	..	..
"	3.	..	Pub.	..	..
"	3.	407	56	..	..
"	3.	408	P., 17 3/4 6d. ; Relief	..	..
"	3.	..	Abroad, 13 :	..	..
"	6.	409	Relief, 106. 6d.	..	..
"	6.	410	..	..	..
"	6.	411	..	..	..
"	6.	412	Children's Tea	..	..
"	6.	413	Pub.	..	..
"	7.	414	..	..	..
"	7.	414A	Poor, 106.	..	..
"	7.	415	Pub.	..	..
"	7.	416	Pub., 25. 6d.	..	..
"	7.	417	..	..	..
"	7.	418	Pub., 48.	..	..
"	7.	419	..	..	..
"	8.	420	Children's Tea	..	..
"	8.	420A	..	..	..
"	8.	421	..	..	..
"	8.	422	Pub.	..	..
"	9.	423	..	..	..
"	9.	424	G., 17 106. ; P., 13 106.	..	..
"	9.	425	G., 38. ; Pub., 38.	..	..
"	9.	426	G., 79. 6d. ; Pub.	..	..
"	9.	..	25. 6d.	..	..
"	9.	427	Relief Abroad	..	..
"	10.	428	Poor	..	..
"	10.	429	Relief Abroad	..	..
"	10.	430	Relief, Russia	..	..
"	10.	431	..	..	..
"	10.	432	Pub.	..	..
"	10.	433	..	..	..
"	10.	434	..	..	..
"	10.	435	Relief Abroad	..	..
"	12.	436	Children, 206. ; Relief	..	..
"	12.	..	Abroad, 206.	..	..
"	12.	437	Pub.	..	..
"	12.	438	Poor	..	..
"	12.	439	Pub.	..	..
"	12.	440	Week Abroad	..	..
"	13.	441	Pub., 25. 6d.	..	..
"	13.	442	..	..	..
"	13.	443	..	..	..
"	13.	443A	Pub.	..	..
"	14.	444	Pub.	..	..
"	14.	445	Pub., 25. 6d.	..	..
"	14.	446	Pub., 25. 6d.	..	..
"	14.	447	..	..	..
"	14.	448	Relief, Russia, 206. ;	..	..
"	..	..	Pub., 25. 6d.	..	..
			£5,716	7	3

The Hebrew Christian Testimony to Israel.

BUILDING FUND CASH ACCOUNT FROM DECEMBER 14TH, 1920, TO DECEMBER 14TH, 1921.

Dn	1920	1921	CR.
Dec. 14—To Balance at Bank	76 7 11		
Dec. 14			
Donations	58 10 6		992 4 11
Rents Received	130 4 0		22 11 6
Amount received for dilapidations, 187, White-chapel Road	..		27 5 0
Transfer from General Fund, Current Account	200 0 0		538 11 7
" " " " " " " " " " " "	320 0 0		129 1 8
Deposit Account 1,000 0 0	..		6 8 3
Interest on Deposit Account	8 10 1		31 10 10
	£1,793 18 6		46 4 9
			£1,793 18 6

We have examined the above Account with the Books, Vouchers and Bankers' Pass Book, and find it correct.
2, Broad Street Place, London, E.C. 2,
3rd January, 1922.

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

The Hebrew Christian Testimony to Israel.

CASH ACCOUNT FROM DECEMBER 14TH, 1920, TO DECEMBER 14TH, 1921.

Dn	1920	1921	Cn.
Dec. 14—To Balances in hand—			
Balance at Bank	237 8 4		170 12 9
Cash in hand	10 17 10		1,350 16 8
Dec. 14			
To Contributions, Sale of Publications, etc., for General Mission Fund, acknowledged in The Scattered Nation—			
April, 1921	1,226 3 10		3,018 9 9
July, " "	1,309 15 0		504 10 11
Oct., " "	1,267 12 0		..
Jan., 1922	1,736 7 3		767 5 2
To Income from 71 Obligations Paris, Lyons, and Mediterranean Railway	5,009 18 1		197 7 11
War Loan Coupon, Gift	19 4 2		111 1 9
Interest on Deposit Account	1 15 0		378 18 4
Amount transferred from Deposit Account	2,050 0 0		..
			7,917 4 9
			285 4 6
			8 7 9
			293 12 3
			£8,210 17 0

We have examined the above Account with the Books, Vouchers, and Bankers' Pass Book, and find it correct.
2, Broad Street Place, London, E.C. 2,
3rd January, 1922.

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

The Hebrew Christian Testimony to Israel.

THE ISRAELI CONSTITUTION. A BILL. FROM DECEMBER 14TH, 1920, TO DECEMBER 14TH, 1921.

Dr.	£	s.	d.	£	s.	d.
1920. Dec. 14—To Balance in hand—						
Deposit Account—						
Allocated for liabilities and work abroad ...	2,500	0	0			
General Fund (including Relief of Refugees in Russia, Palestine, and Austria £573 2 3)	3,950	0	0			
Work among Children ...	675	0	0			
				7,125	0	0
1921. Dec. 14—By Amount transferred to Building Fund Account ...						1,000 0 0
" Amount transferred to Current Account ...						2,050 0 0
" Balance in hand—						
Deposit Account—						
Allocated for liabilities and work abroad ...				2,000	0	0
General Fund (including Relief of Refugees in Russia, Palestine, and Austria £592 10 3)				1,400	0	0
Work among Children ...				675	0	0
						4,075 0 0

There are also held at the London, County, Westminster and Parr's Bank, Ltd. (Gift from a friend) :—

London Office : 71 Obligations, Paris, Lyons and Mediterranean Railway. Nominal value 500 francs each.

£7,125 0 0

There are also held at the London, County, Westminster and Parr's Bank, Ltd. (Gift from a friend) :—

London Office: 71 Obligations, Paris, Lyons and Mediterranean Railway. Nominal value 500 francs each.

... .. *Pay Back, and find it correct.*

ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants,

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."