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TWENTY-NINTH YEAR.—No. 110.

APRIL, 1922.

THE Scattered Nation.

QUARTERLY RECORD OF THE Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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Kieff and Riga.

Continued on page 3 of Cover.

THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 110.

APRIL, 1922.

"Look unto the Rock whence Ye
were Hewn."

An Exposition of Isaiah li.

BY DAVID BARON.

(Continued from the last No. of THE SCATTERED NATION.)

Awake, awake, put on strength, O arm of Jehovah; awake, as in the
days of old, the generations of ancient times. Is it not thou that didst cut Rahab
in pieces, that didst pierce the monster? Is it not thou that driedst up the sea,
the waters of the great deep; that madest the depths of the sea a way for the
redeemed to pass over? And the ransomed of Jehovah shall return, and come
with singing unto Zion; and everlasting joy shall be upon their heads: they
shall obtain gladness and joy; and sorrow and sighing shall flee away.

I, even I, am he that comforteth you: who art thou, that thou art afraid of
man that shall die, and of the son of man that shall be made as grass; and hast
forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the
foundations of the earth; and fearest continually all the day because of the fury
of the oppressor, when he maketh ready to destroy? And where is the fury of
the oppressor? The captive exile shall speedily be loosed; and he shall not die
and go down into the pit, neither shall his bread fail.

For I am Jehovah thy God, who stirreth up the sea, so that the waves
thereof roar: Jehovah of hosts is his name. And I have put my words in thy
mouth, and have covered thee in the shadow of my hand, that I may plant the
heavens, and lay the foundations of the earth, and say unto Zion, Thou art my
people.—ISAIAH li. 9-16.

WE now come to the fourth of the seven short paragraphs
into which our chapter is divided. It may be summarised
as an impassioned prayer, in which the prophet gives ex-
pression to the yearnings of the godly remnant of Israel that the God
of their fathers, who wrought such wondrous things for them in the
past, may even now interpose on their behalf, and deliver, and save,
and bring about the glorious time which, on the ground of His own
promises, is prophetically contemplated in the first eight verses of the
chapter.

It reminds us of Psalm xlv. There, after the rehearsal of the
wonderful works which God did at the beginning of Israel's history—

how He drove out the doomed Canaanitish nations and caused His own people to strike root and flourish, and the solemn thankful confession :

*"They got not the land in possession by their own sword,
Neither did their own arm save them ;
But Thy right hand, and Thine arm, and the light of Thy countenance,
Because Thou wast favourable unto them"—*

the Psalmist, as the representative of the remnant of the true Israel, exclaims : *"Thou art my King, O God"*—or, more literally—*"Thou art He, my King, O God," i.e., "Thou art still the same, Thine arm has lost none of its might since those 'days of old' ; and Thou art 'my King and my God,' for Thy covenant with our fathers still stands—command (i.e., even now) deliverance (or salvation)—for Jacob."* So it is here. As I indicated at the very beginning of the exposition of this chapter,* God seeks in this very precious section of Isaiah's prophecy to strengthen the faith of the godly remnant of His people in the great promises concerning the future, by reminding them of what He did for them in the past.

In the first paragraph (verses 1-3) He told them to "look to the rock whence they were hewn, and to the hole of the pit whence they were digged," and reminded them of their miraculous origin—how that, in spite of the fact that when He called Abraham their father, he was "but one," and that one, by reason of his age, "as good as dead," He "blessed him and increased him," and made of him a mighty nation.

They may well believe, therefore, His promise that He will yet again "comfort Zion," in spite of her present barren and desolate condition (even as, in spite of natural impossibilities, He comforted that "barren woman" Sarah by the birth of a son in her old age), and make her wilderness like Eden and her desert like the garden of Jehovah.

Now, from their supernatural origin as a people, we are taken in the brief paragraph, which we are about to consider, to the wonders which God wrought for them in the beginning of their history as a nation ; and again the past is called up with a view to confirm faith and to create hope in relation to the future.

The paragraph begins with the cry, *"קוּ קוּ—'uri 'uri—"Awake, awake, put on Thy strength (or, lit., clothe Thyself with might), O arm of Jehovah ; awake, as in the days of old, the generations of ancient times"—* of which we have not only the written record, but of which "we have heard with our ears, and our fathers have told us"—as the inspired singer prays in the Psalm from which I have already quoted as a parallel to this scripture.

* See the exposition of the first three verses in the October No. (1921) of THE SCATTERED NATION.

The arm of Jehovah is the emblem of His Divine power. At present it is, as it were, *dormant*, or quiescent, for it is not visibly and manifestly exercised on behalf of truth and righteousness, and for the help of His oppressed people. But that arm of Jehovah has not grown lifeless, nor has it lost any of its might by reason of age. *"Thou hast (still) a mighty arm ; strong is Thy hand and high is Thy right hand,"* as Ethan the Ezrahite sings in another Psalm, in which there is reference to the same mighty deeds of God in Israel's past history as in this chapter in Isaiah.* Jehovah needs only to put His power in motion—to rouse, as it were, His arm, and "clothe it with might," out of the fulness of His own omnipotence—and the oppressor of His people shall be smitten down before Him, even "as in the ancient times" when "Thou hast scattered Thine enemies with the arm of Thy strength."

Jehovah's mighty deeds in the past, to which the prophet appeals in this paragraph, and which serve as the basis of hope for the future, are those which He wrought when He brought His people out of Egypt : *"Is it not Thou (lit., was it not Thou, yea, Thou)† that didst cut Rahab in pieces, that didst pierce the dragon ?"*

Rahab is an emblematic name for Egypt, and is used also in other scriptures—as, for instance, in Psalm lxxxix. 10 : *"Thou hast broken Rahab in pieces as one that is slain."* It was probably used by the later inspired writers in an ironical sense, to show up Egypt's empty boastfulness, and with a view to bring home to the Jews, who were inclined in times of national danger to fly to Egypt for help, that this was to lean on "a broken reed" ; for though Egypt might promise much it could accomplish nothing—the etymological meaning of the word being "arrogance."

This comes out clearly in Isaiah xxx., where the prophet denounces the "rebellious children" who, contrary to the counsel of God, seek, by an alliance with their former oppressors, "to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt," to whom they send ambassadors with costly gifts : *"But they shall be ashamed,"* says the prophet, *"because of a people that cannot profit them, that are not a help nor profit, but a shame and also a reproach ; . . . for Egypt helpeth in vain and to no purpose, therefore have I called her (i.e., Egypt) Rahab (i.e., 'arrogance'), that sitteth still"* ; or, as Gesenius and Delitzsch translate, "great mouth that sitteth still"‡—that is,

* Psalm lxxxix. 8-13.

† *קוּ קוּ* at *הי*—is, as Delitzsch correctly explains, an emphatic repetition—that is to say, a strengthening of the subject, and equivalent to "Thou, yea, Thou."

‡ In the Authorised Version the words are mis-rendered, "Their strength is to sit still."

one who is arrogant in her boastfulness, but in the time of need is found to be impotent to render any help.

And not only did God smite proud Egypt and "cut it to pieces" when it held on to Israel and would not let it go, but He pierced "the dragon," or, literally (*tannin*), the sea "monster," i.e., Pharaoh, the word being the same as in Ezekiel xxix. 3, where Jehovah says: "*Behold I am against thee, Pharaoh, king of Egypt, the great monster (tannin) that lieth in the midst of the rivers, that saith my river is mine own, and I have made it for myself.*" But this proud monster of the Nile was "wounded," or "pierced through," when he dared in his pride lift himself up against God, saying: "Who is Jehovah, that I should hearken unto His voice to let Israel go?"*

In the 10th verse we are reminded of the mighty acts of God for His people which followed the Exodus from Egypt: "*Was it not Thou—yea, Thou,*" the prophet proceeds, "*that driedst up the sea, the waters of the great deep; that madest the depth of the sea a way for the redeemed to pass over?*" Yes, when there was nothing before them but the sea and the Egyptians behind, and there seemed no way of escape from the pursuing host, God stretched forth His strong arm and made "*a way in the sea, and path in the deep waters,*" that Israel, and all men through them, might learn that with Jehovah nothing is impossible, and that He can *create* ways where there are none, and that He is able to deliver His people, it matters not how imminent may be the danger.

Now note, because Jehovah of the Exodus is still the same, and His almighty power is still available for the deliverance of His people, and for the accomplishment of His purposes, "*Therefore (or 'and') the ransomed of Jehovah shall return and come with singing unto Zion, and everlasting joy shall be upon their heads: they shall obtain (or 'attain unto') gladness and joy, and sorrow and sighing shall flee away.*" The look into the future is cleared and strengthened, as Delitzsch observes, by the look which the prophet had just cast into the past.

With one or two insignificant variations in the original, this eleventh verse is a repetition of the last verse of chapter xxxv. The prophet loves, as it were, to rest the eye of his prophetic vision on that glorious scene of the "redeemed" and "ransomed" multitudes—redeemed not only outwardly from the power of their enemies and from their long bondage, but redeemed, or "ransomed," also with the greater *inward* spiritual redemption from all their sins and iniquities—streaming back from all the lands of their dispersion to their loved Zion, filling the air with their glad songs of praise, even as, after the redemption from Egypt and the overthrow of Pharaoh and his host

* Ex. v. 2.

in the Red Sea, they sang that sublime song of joy and triumph recorded in the 16th chapter of Exodus, saying:—

"*I will sing unto Jehovah, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea.
Jehovah is my strength and my song,
And He is become my salvation.
This is my God, and I will praise Him;
My fathers' God, and I will exalt Him. . . .
Thy right hand, O Jehovah, is glorious in power;
Thy right hand, O Jehovah, dashes in pieces the enemy
. . . Who is like unto Thee, O Jehovah, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises, doing wonders? . . .
Thou in Thy lovingkindness hast led the people that Thou hast redeemed;
Thou hast guided them in Thy strength to Thy holy habitation."*

A foretaste and foreshadowing, in a very limited degree, of what is set forth in this prophecy we have presented to us in what took place after the seventy years' captivity in Babylon. For when Jehovah then brought back the little remnant that were returning to Zion, "*We were,*" says the Psalmist, "*like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the nations, Jehovah hath done great things for them; Jehovah hath done great things for us, whereof we are glad.*"

But that joy and gladness, not unmixed with tears,* which accompanied the restoration of the remnant from Babylon, were but transitory, for that restoration was followed, after a chequered period of national existence in the land, by the universal dispersion consequent on their rejection of the Messiah, and the long night of sorrow and weeping which has lasted nearly two millenniums. No; there is another restoration, or "return," of scattered Israel foretold by all the prophets.

Not of a remnant only, but of the whole people; not from Babylon, or any one country or district only, but "out of the north country and from all the countries" whither they had been driven,† after which "they shall no more be plucked out of their land"‡; a restoration to be followed by the still more glorious event of their conversion, when as a nation they shall look upon Him whom they have pierced, and mourn—a universal mourning which shall end in "everlasting joy," after the greater than Joseph shall have made Himself known to His brethren. For then they shall indeed "*obtain (or 'attain unto') gladness and joy*" as a permanent possession, and "sorrow and sighing shall flee away," never to return.

* Ezra iii. 12.

† Jer. xxxiii. 8.

‡ Amos ix. 13.

And the joy and blessedness of returned and redeemed Israel in literal Zion will be a type and reflection also of the even fuller joy and greater blessedness of the ransomed of the Lord out of every nation and peoples and tongues—which will then be safely gathered unto Him in the heavenly Zion, "the Jerusalem that is above," of which the literal Jerusalem will, during the millennial period, be, as it were, the earthly vestibule.

Our wanderings too, dear Christian reader, shall then be at an end, and there, in His immediate presence, we shall enter into the "fulness of joy" and "drink of the river of His pleasures," which never runs dry, but continues to flow "for evermore."

"And I saw," says the beloved John, "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: * yes, "everlasting joy shall be upon our heads; we shall obtain gladness and joy; and sorrow and sighing shall flee away."

The fifth paragraph in our chapter consists of verses 12 to 16, and it may be viewed, first, as Jehovah's reply to the impassioned prayer of the prophet as the representative of the godly remnant in verses 9 and 10. To the cry, "Was it not Thou, even Thou, who didst work such marvellous deliverance for us in days past?" God's answer in the 12th verse is "I (even) I"—I am still the same everlasting, self-existing, unchangeable God, and "I am He that comforteth you" in your present condition of bondage and sorrow with My word of promise, which can never fail. "Who art thou, that thou art afraid of man that shall die, and the son of man that shall be made as grass?" Is it possible that "thou"—with Jehovah as thy comforter, and with the great and precious promises which He has given thee, that He will strengthen and help and deliver thee—should feel thyself so helpless and forsaken, that thou art afraid?

There is a double reason for the groundlessness of Zion's fear indicated in this verse. The first is found in the words "I, I am He"—think of Me, Jehovah—the same who wrought marvellous deliverances for you in the past as thy Protector; and the second is, think of those of whom thou art afraid. They are described by the generic names of *enosh* and *adam*. Now, as already explained in my notes on the 7th verse, *enosh* means not only "man," but weak, sickly, mortal man; and in this verse the etymological import of the word is rendered more prominent by the addition of the word *enosh*—*enosh*—

* Rev. xxi. 2-4.

"who shall die"; and the "son of man," who, as the very word implies, belongs to the "earth," and is frail and transitory, and "shall be made" (literally, *yinnathen*—"shall be given") "as grass," which withers when once the breath of Jehovah is blown upon it.*

And it is not only foolish and unreasonable for Zion to fear, but sinful; for fear is the offspring of unbelief and the result of forgetfulness of God. This is set forth in the 13th verse: "And hast forgotten Jehovah thy Maker, that stretched forth the heavens and laid the foundations of the earth, and fearest continually all the day because of the fury of the oppressor when he maketh ready (or 'as he aims') to destroy."

How wonderful is the grace of God which expresses itself even in this rebuke! For He seeks at the same time to drive out their fear, and create confidence by reminding them of His all-sufficient power to save. You fear because you forget Me, and only look round and about, and see the enemy making ready to destroy. But look up, and remember that "I am with thee"—I, "Jehovah"—the covenant-keeping, faithful God who will never fail thee; "thy Maker"—who is surely able to protect thee. And if you want still further proof of My almighty power, look to the heavens above and the earth beneath you—"that stretcheth forth the heavens and layeth the foundations of the earth." The verbs *noten* ("stretcheth") and *yosel* ("layeth") are both in the participial form, and express the continuous active display of His omnipotence in the universe.

For, to use words of my own from elsewhere,† "He not only once for all in the beginning created the heavens and the earth, and appointed certain "laws" to regulate their motions without troubling Himself further about them, or about man, who is admittedly the goal and climax of His creative work on earth. No; "My Father worketh hitherto," said our Lord Jesus, "and I work"; and this is equally true in the sphere of creation, providence and redemption. According to the Biblical view, as a Bible scholar well observes, "God stretches out the heavens every day afresh, and every day He lays the foundation of the earth, which, if His power did not uphold it, would move out of its orbit and fall into ruin."‡

Truly, with such an omnipotent Protector at hand, it is foolish and sinful to fear. And this, let me add, is true, not only of Zion, but of you and of me, dear Christian reader, who have this same Almighty God of Israel as our Saviour and friend, and His unfailing great and precious promises to rest upon.

* Chap. xl. 6-8.

† See exposition of Zechariah xii. in "Visions and Prophecies of Zechariah."

‡ Hengstenberg.

But to return to our immediate context. The question with which the 13th verse closes: "*And where is now the fury of the oppressor (or 'tormentor')?*" "looks," as Delitzsch truly observes, "into the future," and beholds the final deliverance of God's people and the sudden disappearance of the oppressor. The danger with which Zion is threatened is real and imminent; for it is not, as the A.V. reads, "as if" the oppressor were ready to destroy, which may imply that the danger was only apparent. There is no "if" expressed in the text at all; but, on the contrary, as properly rendered in the R.V., "when" (or "as") he makes ready (or "aims") "to destroy"; for there is no doubt of the readiness and determination of the oppressor. But, somehow, the hand that is stretched out to give the annihilating blow is stayed, or withered, or the arrow that is so carefully adjusted on the string,* and so skilfully aimed with a view to the destruction of God's people, is diverted, or rebounds on the oppressor, "who is himself swept away, so that not a trace of him is to be seen"; while the people which, in his mind and purpose was devoted to destruction, remains.

There are many striking instances in the past history of Israel to exemplify this truth. Pharaoh, at the very beginning of their existence as a people, "made ready to destroy" when he issued his decree that all their male children should be drowned; and again when, in defiance of God, who by His mighty power had brought them forth out of Egypt, he said:—

*"I will pursue, I will overtake,
I will divide the spoil:
My desire shall be satisfied upon them;
I will draw my sword;
My hand shall destroy them"* (Ex. xv. 9).

With the sea in front and the pursuing host behind, was there probability of their being delivered? But where was in the end the fury of the Egyptian oppressor? Israel passed through the ordeal, not only of the Nile, but of the Red Sea, in safety; but Egypt was smitten and Pharaoh and his host were drowned.

To choose one other instance. Sennacherib, with his mighty host outside the walls of Jerusalem, "made ready to destroy," and arrogantly defied Jehovah, saying, "*Who are they among all the gods of these countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?*" But where in the end was the fury of the Assyrian oppressor?

Suddenly, when his hand was lifted up to give the final blow, "the Angel of Jehovah went forth and smote in the camp of the Assyrians a hundred and four score and five thousand."

* The verb *ḥāzēn*—*Konen*—translated here "maketh ready," is specially used in reference to the preparation of the bow for shooting by the adjustment of the arrow on the string. See Psa. vii. 13; xi. 2; xxi. 13.

*"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown."*

*For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and for ever grew still."*

And so again and again God has shown that, when in His favour and under His protection, there is really no need for His people to fear, however great and imminent the danger which threatens.

In our chapter it is perhaps Babylon who is in the foreground of the prophet's range of vision as the oppressor "who made ready to destroy"; but Zion's captives there need not fear, for Jehovah's eyes are upon them, as well as upon their enemies, and His word to them is: "*I am with thee, saith Jehovah, to save thee; for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee.*"* And where in the end was Babylon with all its fury? Yea, what became of all the other great nations of antiquity—Medo-Persia, Greece, and Rome, who each in turn "made ready to destroy"? Because they brought themselves under God's curse for their cruelty to His people, they crumbled away and disappeared, while the Jews still remain. And the same will be found to be true also in more modern times. Certain it is that no nation has lifted up its hand in readiness to destroy this "peculiar" people, which has not itself been smitten.

And this will yet be demonstrated on a grander scale in the future, for though Babylon may be the foreground in this prophecy of Isaiah, it looks on, as already shown, to the time of the end, and the final deliverance of Israel and the overthrow of their enemies. Israel's sufferings are not yet ended. On the testimony of prophetic Scripture there is yet a climax of tribulation which is spoken of pre-eminently as "the day of Jacob's trouble";† there is yet a final gathering of the nations against them, and the manifestation of greater hatred, than even they have yet experienced. But when the confederated Gentile hosts are marshalled under the Antichrist and the war-cry is raised, "*Come, let us destroy them from being a nation, that the name of Israel be no more held in remembrance,*"‡ one more blow, and the Jewish nation will be no more, Jehovah shall again say to the remnant which "shall be saved out of it":§ "*And where is now the fury of the oppressor?*" For it shall come to pass that suddenly "the multitude of all

* Jer. xxx. 11.

† Jer. xxx. 7.

‡ Psa. lxxxiii. 4.

§ Jer. xxx. 7.

the nations that fight against Ariel, even all that fight against her, and her stronghold, and that distress her, shall be as a dream, or vision in the night. And it shall be when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or when a thirsty man dreameth, and behold he drinketh; but he waketh, and behold, he is faint and his soul hath appetite: so shall the multitude of all nations be that fight against Mount Zion."•

The sudden deliverance of the exiled captives whom the oppressor "made ready to destroy," and who to all appearance were doomed to die, is graphically depicted in the 14th and 15th verses:—

"The captive exile (or, literally, 'he that is bowed down') is speedily loosed and does not die (to go down) into the pit, neither doth his bread fail"—in spite of the determinate fury of the oppressor and his readiness to destroy—"for I am Jehovah, who stirreth up† the sea that the waves thereof roar: Jehovah of hosts is His name"—i.e., the Almighty, who has all the forces of nature at His command, and at whose wrath earth trembles, and the sea is terrified and roars, and whose indignation the nations are not able to abide,‡ and who is therefore well able to deliver His people, however mighty the foe and however imminent the danger.

The 16th verse takes us to the eschatological climax of the prophecy. It sums up also the purpose of God in the election and preservation of Israel: *"And I have put My words in thy mouth."* This is one of the chief privileges in the high calling of Israel. *"What advantage, then, hath the Jew?"* asks the Apostle, *"or what profit is there in circumcision?"* And his own answer is: *"Much every way; first of all, that they were intrusted with the oracles of God."*§

"He shewed His word unto Jacob," sings the inspired Psalmist in like manner, *"His statutes and His ordinances unto Israel."*

"He hath not dealt so with any nation:

"And as for His ordinances, they have not known them. Hallelujah!"||

Yes, remember, dear Christian reader, that all that God has spoken, from the call of Abraham to this day, He has spoken through Jewish lips. Of course, this high privilege involved a very solemn

• Isa. xxix. 7, 8.

† The verb פָּרַע (the participle of פָּרַע—*raga*—rendered in the A.V. "divideth," and in the R.V. "stirreth up," has been explained by commentators in two directly opposite senses—that of "stilling" and that of "agitating." As far as the word itself is concerned, either rendering is possible, and the first has in its favour the frequent use of the derivative conjugations in the sense of quieting, or being quiet. The other, however, seems to be required by the context, for the word פָּרַע—*sayagamu*—must indicate a consequence (so that they roar) and not an antecedent (when they roar).

‡ Jeremiah x. 20.

§ Rom. iii. 2, 3.

|| Psa. cxlviii. 19, 20.

responsibility, for the inestimable treasure of God's self-revelation in their midst was "committed," or "intrusted," to them—not for themselves only, but that it might be diffused throughout the earth—a trust which has so far only been partially acknowledged and discharged by them.

"I have put My words in thy mouth"—not only to be committed to writing and preserved in a book, but that it may remain also as a word of living testimony in their mouths. This, indeed, is the pledge of His everlasting covenant with them as a people. *"As for Me,"* He says, *"this is My covenant with thee, saith Jehovah: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."** And because they stand thus as a people everlastingly related to Him, and are the appointed custodians of His words, He preserves them, so that, in spite of all the attempts on the part of the nations to destroy them, they still remain. *"I have covered thee,"* He says, *"in the shadow of My hand."*

It is important to note that what is here stated of redeemed Israel, is in chapter xlix. 2 said of the perfect Servant of Jehovah, the Messiah, who is "Israel's inmost centre and highest head," and in whom the purpose which God had in the call and election of Israel, viz., that in and through them all the nations of the earth should be blessed—is brought to the fullest realisation.

But in the plan of God the mission of the Messiah is never entirely dissociated from Israel. At first it is the godly remnant—those who are of faith in Israel, who in union with Him make known His words which He has put in their mouths; but eventually it is the whole saved nation, with Messiah in their midst, which becomes the medium of His salvation unto the ends of the earth. Hence some things spoken of the Messiah in some passages of the second part of Isaiah are in other places applied to the true Israel, who are, as it were, the body of which He is the Head.

The glorious "eschatological climax" of which I spoke is reached in the second half of this 16th verse: *"That I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people."*

The reference, as all commentators admit, is to the last times. The Jewish Targum paraphrases: *"To restore the people of whom it is said they will be as the stars of heaven; and to perfect the church of which it is said they will be as numerous as the dust of the earth."* The allegorising Christian commentators, who look upon this scripture as fulfilled in the first coming of Christ, explain it as setting forth

* Isa. lix. 21.

"a completion of the theocracy and a new arrangement of the condition of the world"; or, in the words of Dr. J. N. Alexander, "the reproduction of the church in a new form, by what we usually call the change of dispensations." But, as Franz Delitzsch observes, "The prophecy speaks of a new heaven and a new earth, in something more than a figurative sense, as a new creation of God."

In the 5th verse of this chapter there is a prophecy (as we have seen) of the passing away of the heavens and the earth that "now are" at the Epiphany of God our Saviour. "*For the heavens,*" we read; "*shall vanish away like smoke, and the earth shall fall to pieces like a disused, worn-out garment, and its inhabitants in like manner shall perish.*"*

But out of the wreck and confusion of the old order of things shall emerge "the new heavens and the new earth, wherein shall dwell righteousness" and salvation for evermore; and as a means and preparation for this glorious consummation, Zion is to be restored and taken back to His favour. The Lo-ammi period of Israel's sorrow and suffering consequent upon their sin will be ended, and He will say unto Zion, *Ammi attah*—"Thou art My people."

And this is not the only scripture in which the new creation is linked with the future blessing of Israel. Thus we read in chapter lxxv. 17, 18, of this same prophecy: "*Behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind. But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in My people; and there shall be heard in her no more the voice of weeping and the voice of crying.*"

And again in chapters lxxvi. 22: "*For as the new heavens and the new earth which I will make shall remain before Me, saith Jehovah, so shall your seed and your name remain.*"

(To be continued.)

Isaiah xxxv.

LET the solitudes awaken, let the wilderness rejoice,
Let the land so long forsaken lift up a singing voice:
Carmel fringed with wood-vines vagrant, Sharon starred with
blossoms rare,
Lebanon with spices fragrant perfuming the happy air,
Are no sweeter than the desert when the step of God is heard,
And the gifts of love unmeasured fall upon it at His word.

* See exposition in the last No. of THE SCATTERED NATION.

God has come; and, shining after, streams a rainbow light of flowers;
Songs of praise and joyous laughter greet the rush of fruitful showers.
Palsied one, regain the vigour of enfeebled foot and hand;
Blinded by the sun's fierce rigour, look upon the pleasant land;
Deafened, hearken to the singing of the angel host around;
Thirsting, see the fountain springing from the once-accursed ground.

God has come; and rivers flowing all the land with blessings fill;
God has come; and onward going, builds a road to Zion's hill.
Now the ransomed are returning, now the exiles are come nigh—
Love within their bosoms burning, flaming into ecstasy.
All the adder's brood have vanished, gone the place where lions lay;
Every evil beast is banished from the uplifted holy way.

Yes, the ransomed are returning to the home of God Most High,
For the blessed vision yearning and the life that cannot die;
Fled afar are pain and sadness, past the unfruitful night of tears;
And the saints are crowned with gladness as they greet the eternal years.
Mountains steep and rugged, valleys oft-times heavily they trod;
Now they stand within the Palace, in the Presence-room of God.

DAVID M. MCINTYRE.

The Gift of the New Testament.*

BY REV. WILLIAM DICKIE, D.D.

HOW seldom it crosses the mind of the ordinary reader that he is indebted to the Jewish people for that book which is his principal rule of Christian faith and practice. Many of us read the New Testament with an unconscious elimination of its Jewish features, as if it were written in our tongue.

It is nevertheless essentially a Jewish book, written by Jews mostly for Jews; with its roots striking deep into Jewish history and tradition; distinctly Jewish in its environment and mentality; dealing with Jewish life in village and city, in synagogue and temple.

Jesus Himself was a Jew, and of Him we have four portraits drawn from different angles. The "Acts" are the biographies of two great Jewish missionaries; the Epistles are casual letters written to Christian communities by Jews; the Apocalypse is a Jewish version of triumph and comfort, deriving its form and colour from Jewish sources.

* Reprinted from a special No. of *The Jewish Register* (February, 1912), the Record of the Jewish Mission of the United Free Church of Scotland, which is edited by Rev. J. Macdonald Webster and Rev. W. J. Couper, M.A.

Surely no Christian in any land, who in any tongue reads his New Testament with deliberation, can fail to realise his indebtedness to the Jew for this priceless contribution, not only to Christendom but to humanity.

ITS WORK FOR CIVILISATION AND MISSIONS.

The magnitude and extent of our debt for the New Testament are impressed upon us when we think of the transcendent part it has played, and is playing, in the civilisation of the world. There is no book which holds a place beside it, not only in the number of copies issued from the press, but in the number of different races and peoples among whom it is circulated. The New Testament has an appeal which has demanded its translation into every language and into every dialect in the world; and yet, strange to say, no people has been so much despised and persecuted by the world as the people who produced it?

In the history of Christian missions the New Testament holds a unique position. It is remarkable that its Jewishness has never proved a hindrance to its value as the handbook for the propagation of the Gospel among the heathen. Without editing or comment or exclusion of parts, it can be put into the hands of the most subtle Hindu or of the most savage African. The presentation of the New Testament in the mother tongue of the heathen is the first duty of the missionary. It is the foundation on which the Church is built in every land. It may be said that both at home and abroad the New Testament has been our greatest missionary. There are few missions which cannot say that it has been their most efficient force in evangelisation.

THE BOOK OF JESUS CHRIST.

When we ask why a book written by Jews and mostly for Jews thus carries its appeal to every nation and to every age, and why a book which had its origin in one of the smallest and most exclusive nations, is now recognised everywhere as the highest exposition of personal and social ethics, as well as of spiritual religion, only one answer can be given. It deals on every page with Jesus Christ, at once the flower of the Jewish people and the representative of mankind. He lived the human life amidst a Jewish environment, and yet He thought for all ages and planned for them; struck the deepest spiritual chords which vibrate in all hearts, Jew and Gentile, civilised and savage alike. He is the great Universal, the world's Man, the always Contemporary.

ITS UNIVERSAL CHARACTERISTICS.

We can better understand the unique world-appeal of the New Testament when we note some of its chief characteristics. In its essence it is concerned with the eternal problems which are common to every man's soul. It gives us Christ's answer to the three quests

of man—his relation to God, his relation to his neighbours, and his relation to himself. Christ addressed Himself to Jews, but in terms of common humanity. The Apostles discovered His message transcended all limits of nationality and time. The New Testament, accordingly, is a book of life, and always a living book, searching every man's conscience and dealing with every man's deepest concerns.

Again, the New Testament deals with the eternal principles of life and conduct. It is not a book of rules. From its pages we have to discover the principle and make the rule for ourselves; and we have to surrender ourselves to the Spirit of Christ before we can discover the principle or frame the rule. It is this centrality and inwardness and mere contemporaneity which gives the volume its place as the unique book of the soul.

Though a book dealing with great principles, the New Testament is not a book of abstractions. It is amazingly concrete. It presents us with definite instances in which the principle is applied and enshrined. Even the Sermon on the Mount, which expounds many of Christ's greatest spiritual and ethical truths, is strikingly concrete. The same is true of the Epistles. They were not written as handbooks for the guidance of the Churches in after ages. They were casual letters penned with reference to immediate emergencies which demanded advice or encouragement. Yet we find in them universal principles of Christian conduct and of Church life which can be applied with equal validity in London, Paris, Calcutta, Peking, Fiji, or Livingstonia, as in Jerusalem, Corinth, Ephesus or Rome. It is because the New Testament presents us with the great truths of faith and the great principles of life at work in living instances, though full of local colour and alive with Oriental imagery, that it appeals to the imagination of men everywhere, and stimulates the mind to seek out its inner and eternal significance, which is their open secret, their spirit and life.

THE BOOK OF THE SOUL.

When we regard the New Testament as the book of the soul—the only book of the soul—in our most profound relations to God through Jesus Christ, and through Him to our neighbour and ourselves, we take it at its true and supreme value. We rid ourselves of the idea that it is a book of proof-texts for theological doctrines or ethical theories or social systems. It becomes to us intimate, revealing, heart-searching, soul-winning—a book to read alone with God. And when we remember that the book is the product of the Jewish people, and that the Christ, whose name is writ large on its every page, was Himself a Jew, we realise the debt which we personally, as well as the whole world, owe to that smallest and yet greatest of nations. The debt is one which every Christian at least should delight to honour and to seek to repay.

Notes. BY DAVID BARON.

BY God's mercy we have been brought through the first three months of this new year of grace, and as I cast a retrospective glance at the time which has so rapidly passed, I find much cause for praise as well as for prayer.

It has been a trying winter—though the weather on the whole has not been very severe—and there has been much sickness, of which the writer of these lines has again had his share.

To very many of our poor people in the East End the colder season of the year always means an increase in the permanent wretchedness, and this winter the poverty and suffering of many have been the greater by reason of the prevailing unemployment. But in the midst, and in spite of it all, we have by His help as a Mission been able to continue our ministry of preaching and teaching and testifying for our Lord Jesus Christ to our Jewish people, and to reach out a helping hand to many of the most needy sons and daughters of Israel, who are often first impressed with the constraining love of Christ, and with the power of His Gospel, through the practical kindness which they experience from true Christians.

At our London headquarters the daily work among the men, women and children has gone on uninterruptedly, and both indoors and out of doors the precious incorruptible seed of the Word of God has been sown broadcast in faith, and watered by prayer, that it may spring up in the hearts of many of our Jewish brethren and sisters, and bear an abundant harvest to the glory of our Lord Jesus Christ.

Since the New Year we have added a new effort to the different departments of the work in London, for which I would ask your prayers. Hitherto we have had no indoor Sunday evening service in our Mission House.

There is the Sunday school for Jewish children, followed by a little social gathering of the older boys and girls—most of them believers—after which quite a number used to start off to the evening service at the Metropolitan Tabernacle. Then there is the open-air meeting on the East London Parade (as the north side of Whitechapel Road might be called), which is held regularly summer and winter just outside our Mission House, by means of which large numbers have been reached with the Gospel.

But for a long time it has been on our hearts to start a short, bright indoor evangelistic service on Sunday evenings in English,

with a view to attract the young generation of Jews and Jewesses born in this country of foreign, and in most cases "Orthodox" parents, but who are drifting away from Judaism, which has no power over them, and are practically godless.

Most of them do not know either Hebrew, or German, or Yiddish (in which languages all the meetings for men and women are being conducted in our Mission House on week-days), and speak only English.

For the difficult task of reaching these "lapsed" young men and women, and for such an additional evangelistic Gospel service to be started, we greatly felt the need of some young brother, and, if possible,

one born in this country and brought up under similar conditions; and I am glad to say that, as far as we can read God's plan, this need has been met.



HERMAN NEWMARK.

Since the beginning of the year we have had, till now, the temporary assistance of two dear young Jewish brethren, whom I would ask you to include in your prayers.

One is our brother Herman Newmark, of whom you may read a fuller account (D.V.) another time.

Born in the East of London, and educated in the City Foundation School, he also lapsed from Judaism and became religiously quite indifferent.

In Japan, where he was in business, the Lord met him, and his eyes were opened to recognise in Jesus Israel's true Messiah and his personal Redeemer. Since his return to this country, about two years ago, he has been engaged in deputation work for the Prayer Union for Israel, but his desire is to give himself to direct mission work among his own people.

He has come to us like all the other brethren and sisters in the Mission, unsought, and has been helping us hitherto only temporarily during the week-ends; but we feel that the Lord sent him to us, and that it is His will that he should be more fully attached to our Hebrew Christian Testimony.

The other dear young brother is Ernest Sitenhof, the son of earnest Hebrew Christian parents—the father (Mr. B. Sitenhof) being now appointed as a missionary worker by the Irish Presbyterian Church in Danzig.

This young brother has been two years in the Bible Training Institute in Glasgow, where he has left a good record, and may go in for a time of still further training; but until the way in reference to his future is made quite plain he is in the work with us.

A few notes of his experiences may be found in another part of this magazine. Pray that both these dear young brethren, who have yet their whole career before them, may be made mighty instruments in God's hand to the salvation of many.



ERNEST SITEMHOF.

From London I would ask you to turn your prayerful thoughts with me also to the work and our fellow-workers abroad.

In Berlin, too, the winter seems to have been a hard and trying one, and our brethren there have had their share of illness. Writing on March 2nd, Mr. Schonberger says:—

"At the beginning of January Mr. Rudnitzky fell ill with severe complicated influenza, in consequence of which I had to conduct all the meetings myself for weeks. Then, owing to exhaustion, I was also taken ill the first part of February, and the weather being so severe and the influenza so contagious, I did not recover rapidly;

and Mrs. Schonberger, too, fell ill with a complicated form of the malady. But we are, by God's mercy, now recovering. . . . I am thankful to say that I did my best and all that I was able for, from the beginning of November till the 10th of February, and the work was gradually getting into shape. If only I was younger, what opportunities there would be here for me!"

I am sure that you will still remember Mr. Schonberger, who on the 27th of April reaches his 81st birthday, in your prayers. It has been given to few to be so long and so usefully engaged in the Lord's vineyard, and still to be active at his age, as our dear friend.

At present the meetings in the Mission House in Berlin are suspended for a few weeks, while still further alterations and adaptations,

which to our great regret were found necessary, are being carried through.

The readers of this magazine know how, in the providence of God, this large house, with its remarkable history, came into the possession of the Mission more than a year and a half ago, and it was publicly dedicated to the Lord for the work among the Jews in February of last year. Unfortunately, the cost of repairs, alterations, and furnishing, turned out much heavier than we anticipated, and proved a rather heavy burden on the General Fund of the Mission, as our Building Fund was, and is, quite exhausted.

But though the work has been going on since last February, and Mr. and Mrs. Schonberger have been settled in it since last August, the ground floor was still in occupation of a business firm, who had had a lease of it for some years. With some difficulty we have at last got

possession of the ground floor also, where a much-needed larger hall for meetings than was possible on the first floor is being constructed, and other necessary alterations carried out. Alas! this involves still further considerable expenditure, which, for the time being, has had to be met from the general fund of the Mission.



At the end of 1921 our brethren in Berlin had a visit from our brother Mr. Zelman, the missionary of the L.J.S. in Rotterdam, who remained with them some days, and this group was taken at his desire. Mr. Zelman is on the left, Mr. Schonberger on the right, and Mr. Rudnitzky is standing in the centre.

At the beginning of April Mr. Rudnitsky and his family will also move into the Mission House, and I would earnestly ask you to pray constantly that it may become more and more a centre of spiritual blessing and birthplace of Jewish souls in that German capital.

* * *

A short report of the work in Budapest, by our brother Mr. Robert Feinsilber, will be found elsewhere in this No. Writing again on February 13th, he says:—

"Whenever Satan succeeds in baffling me, the Lord comes with His blessing and grants me visible success in the work. Last Friday evening three



This is a picture of Mr. Feinsilber and some helpers in one of the squares of Budapest, where soup and bread is being distributed to the poorest of the poor. Mr. Feinsilber is first on the left. Next to him are two ladies—the first is a Professor, and the second an English lady doctor, who superintends dispensaries for poor children. The gentleman in uniform on the right is Mr. Pedlow, of the American Commission for Relief in Russia, who is at present in Budapest. The little girl with the bag, whose head he is holding, is one of the poor Jewish refugee orphans from Russia, which he has saved. On the extreme right is the Chief of Police for Budapest.

Jewish young men stood up in my meeting and made a public confession of their faith in Christ. One could not but perceive that the Holy Spirit was working among the people present, and I am sure that the Lord will grant us to experience still greater joy.

"It is remarkable that Christ's disciples are often exposed to the same temptations as was their Master. But Christ when tempted never entered into any compromise with the tempter. Had I not taken a decided stand towards the Lord and His Gospel, but tried to compromise, much of my present difficulties would have been spared me; but the Lord and His cause are more important

and sacred, and worth more than all the treasures and the honours of this world. Hebrews xi. is now my guide and comfort. Ten children of Jews who committed suicide I continue to care for, and they are now with a family outside the town. The weaving-school continues to work, and my Rescue Office, in the building of the Central Police, functions as before. To this must be added a new departure: In two squares in the part of the town where the poorest people live I distribute daily between 12 and 3 o'clock hot soup and bread among 1,000 to 1,200 poor. This is burning coals on the heads of the anti-Semites.

"My daily work is divided in the following way: From 7 to 8.30 in the morning I receive supplicants at my house; 9.10 in the hospital, to see the new cases of attempted suicide; 10.15 to 12 in the office at the Central Police, to speak with would-be suicides; from 12.15 to 3.15, distribution of soup and bread among the starving poor, without distinction of creed. About 4 p.m. I have dinner; then, from 5 to late in the night, work in the hospitals and house-to-house visiting. But I am again humbled, for during the last ten days I have been suffering from muscular rheumatism, which causes me such pain that I have been scarcely able to rise in the morning, but the door-bell and the telephone do not cease to ring, for people who suffer more than I do are waiting and asking for help."

Mr. Feinsilber has not been in England since 1914. We expected him for our Annual Meetings last year, and again last October; but both times there were difficulties in his way, and he was hindered. We expect him now, for a visit this month (April), but there are still some hindrances and the matter is somewhat uncertain. Meanwhile I commend him and the work in Budapest once again to your prayers.

* * *

A few notes by Miss Juvelius about the plodding work of our missionary sisters in Paris will be found elsewhere.

There is still need for your prayers in reference to the two outstanding needs of the work in that great city. First, that if it be the Lord's will, a suitable missionary brother, and means for his support, may be raised up for the work among the men; and secondly, that a suitable place where the work could be central may be found. At present the hire of the hall in which the meetings for the women and children are held comes very expensive (fifty francs each time), while the people to whom it belongs are not at all sympathetic with work of a spiritual character.

Let me also bring again to your prayerful remembrance our brother, Pastor Rosenstein, in Riga, and his faithful labours among the Jews in Latvija.

* * *

The continued serious illness of our beloved friend Mr. Arthur Boake, the Hon. Treasurer of the Mission, who has been very closely associated with our Hebrew Christian Testimony to Israel from its very beginning, has occasioned us a good deal of anxiety. He has recently passed through a very serious operation, and his life has, by the mercy of God, been spared, but he is still in great weakness; and I would ask you to remember him, too, before the Lord, that, if it be His will, a measure of strength may be restored to him.

"EN-HAKKORE."

Quite a number of friends have inquired as to the meaning of the name of our little home at Northwood, where we have been now since last September. For the sake of others who may be interested without having written to inquire, I write this note. You will find it in Judges xv., and it is connected with the life of Samson—morally among the least heroic of the instruments which God used for the deliverance of His people.

Bound in new ropes and delivered to his enemies, the ropes upon his arms "became as flax that was burned with fire" when "the Spirit of Jehovah came mightily upon him." Having no other weapon at hand, he took up the jawbone of an ass that happened to be on the ground before him, and with it smote a thousand Philistines, and the place became known as *Ramath-lehi*—i.e., "The Hill of the Jawbone."

But after his victory he was himself in danger of dying of thirst, and he "called on Jehovah and said, *Thou hast given this great deliverance by the hand of Thy servant; and now shall I die for thirst and fall into the hand of the uncircumcised? But God clave the hollow place that is in Lehi and there came water thereout; and when he had drunk his spirit came again, and he revived, wherefore the name thereof was called 'En-Hakkore'*" ("The Spring of Him that called") "that is in Lehi unto this day."

The "hollow place" which God clave may have been literally in the *Lehi*, i.e., "The jawbone," or more probably in the place where this episode in Samson's life took place, and which became known as "Ramath-lehi"; but in either case it was by an act of God.

There are many lessons which might be learned from this incident, but to us "The Spring of Him that called" is a reminder first that there is a living God—the Hearer and Answerer of prayer—who says to us, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me"; and, secondly, that God is able, in answer to prayer, to open up sources of supply for His servants in the most unlikely places—even in the jawbone of an ass, if need be. Did He not in the wilderness cause springs of water to gush forth out of a flinty rock? And remember, dear reader, that our God is still the same, and that every place may be turned by us into an En-Hakkore—"The Spring of Him that called."

"THE SERVANT OF JEHOVAH."

I thank God for many encouraging words and testimonies to blessing received through my new book on the 53rd of Isaiah.

On the outside cover will be found a few extracts from press notices, but here I take the liberty of quoting three or four of the letters which

I received from prominent and much-honoured servants of Christ, whose praise is in all the churches. I can say in all sincerity that I desire to render all the glory to God. As for myself, I am only too conscious of my inadequacy and shortcomings in handling so sublime a theme. But these testimonies may perhaps incline some who are able to help in the circulation of this book, more particularly among ministers and Christian workers, to whom it would be a help in these days of abounding error. You know already that I do not take anything from the proceeds of my books for my own use, but that what profit there is goes to the Mission.

The first note is from our much-honoured friend Prebendary Fox:—

"MY DEAR FRIEND,—

"I must thank you again for your book. It is a spiritual treasury of the sacred riches of the Divine Word. I have already given away six copies (two to Japan), and am hoping to send more to others.

"In these days of increasing doubt, such witness as your book brings is very precious.

"Yours in the blessed fellowship,

"H. E. FOX."

From Rev. W. Y. Fullerton:—

"DEAR MR. BARON,—

"... I have read your book with both pleasure and edification. Like you, I would stake the whole question of inspiration on the fifty-third of Isaiah, and in your exposition you have made the prophecy glow with new and radiant meaning. None but one of your race could have entered so completely into the secret of the ancient Word, and none but one conscious in his own experience of the power of redeeming love in Christ could have made that secret so evident to others. I am your debtor, and I thank you heartily.

"I am, very sincerely yours,

"W. Y. FULLERTON."

From Rev. Joseph Rorke:—

"DEAR MR. BARON,—

"... I am reading your book with great interest and profit. To my mind and heart it is a scholarly and most helpful discussion of this central theme in the Old Testament Scriptures. I don't know any other book in English which brings such a wealth of knowledge to bear on the subject from the Jewish standpoint, and I feel confident it will live. That it is a study inspired by a heart blazing with love to our Lord and Saviour is evident to every reader.

"Yours sincerely,

"JOSEPH RORKE."

The last for which I can find room is from our very highly esteemed friend Pastor Fuller Gooch:—

"MY DEAR MR. BARON,—

"Thank you very heartily for your brotherly kindness in sending me a copy of your new volume, 'The Servant of Jehovah.' It is a valuable exposition of the wonderful theme on which it treats, and in these days, when the Person and work of our Lord are impugned and beclouded by modern thought and teaching, is timely and sure of the Divine seal and blessing. I owe much to your writings, and always read them with deep interest.

"Affectionately yours in Christ,

"WM. FULLER GOOCH."

I would add that, to my regret, owing to some misunderstanding, the first five hundred copies of this new book were bound in a rather inferior style, but now (after that number was disposed of) the publishers have brought it out, in a little more worthy dress and with gold lettering, at the same price.

* * *

I want to mention also another very interesting little book, 1,000



MRS. ARCHIBALD EWING.

copies of which have been kindly sent us by our dear friend the esteemed authoress, Mrs. Archibald Ewing, to be sold for the benefit of the Mission. This is entitled "*God's Skilful Guiding*," and is the story of her own conversion.

Mrs. Ewing (née Edith M. Lucas) belonged to one of the best English Jewish families in London, and had to give up a good deal for our Lord Jesus Christ when she took "His reproach" upon her (now about thirty-five years ago), esteeming it "greater riches than the treasures of Egypt." How she was led to know Him in that wealthy Jewish home, and the Lord's "skilful guiding" of her since, is simply and touchingly related in this book. The price is 1s. net.

* * *

OUR DEPARTED FRIENDS.

With sorrow of heart I have again to record the passing away from us, into the presence of the King, of faithful and beloved friends, whose words of sympathy and deeds of love have been a cheer to us through many years.

First I would mention Mr. John Southey, the beloved Home Director of the C.I.M. in Australasia—a truly faithful, devoted and loving-hearted servant of Christ—who fell asleep in Jesus in New Zealand on January 6th.

I learned to know and to love him during a visit to London many years ago, and his frequent letters of brotherly love and sympathy, and his genuine and prayerful interest in our Hebrew Christian Testimony to Israel ever since, often encouraged my heart.

A line of affectionate tribute must be devoted also in these pages to the memory of Mrs. H. N. Lachlan, who already entered into the presence of her Lord in Shanghai last October, but the news of which did not reach us until the New Year.

I have known this truly elect soul in Glasgow before she devoted her life to China (in connection with the C.I.M.) nearly forty years ago, and the love and interest in the spiritual welfare of the Jews which she already possessed then, she retained throughout her long and fruitful missionary career, as was evinced by her words of sympathy and love-gifts for the Mission.

Our Hebrew Christian Testimony has lost also a very true and faithful friend, by the recent departure to be with Christ, of Mrs. C. S. Thorpe, of "Hebron," Brondesbury. Apart from other tokens of interest from herself and her beloved husband, this dear mother in Israel had for many years a ladies' working party in her house for the poor in connection with our Mission, and hundreds of garments for men, women and children, which have been distributed among the most needy sons and daughters of Israel in the East End, have come from her house.

It is with sincere sorrow also that we heard of the sudden death on February 9th, at Neuruppin, of Pastor Karl Mascher, the son-in-law of our friend Pastor Fuller Gooch. Mr. Mascher, whom I have known since his early ministry in Dresden more than thirty years ago, did a great deal to interest German Christians in missions, and was a special friend of Mr. Rudnitzky and our work in Berlin.

Finally, I would mention the Dowager Countess of Tankerville, who fell asleep in Jesus on February 15th, at the advanced age of 91. This truly noble and gifted lady, who took a very lively and generous interest in the cause of Christ everywhere, had a warm place also in her heart for scattered Israel, and for our Hebrew Christian Testimony.

May the consolations of God abound to all the bereaved and the sorrowing, and may He raise up others to take the places of these and other beloved friends who have recently been taken from us, so that His work may not suffer.

* * *

I cannot omit a note of praise to our faithful God for His continued mindfulness of the temporal needs of the Mission; but, looking at the figures for the first quarter of the year, there is need for earnest prayer as well as reason for thanksgiving.

The total amount received since the close of the accounts for 1921, on December 14th, is £2,544 2s. ; but of this sum £1,286 18s. 8d. was especially designated for relief in Eastern Europe, and more particularly in the Ukraine—including one cheque for £1,187 12s. 11d., forwarded by our dear friends of *The Sunday-School Times*, of Philadel-

phia, for relief in Kieff—as part of the amount which was contributed there as the result of Mr. Goredishz' visit. This leaves £1,257 3s. 4d. for all the general purposes of the Mission at home and abroad—which, I am sorry to say, is again considerably less than the average expenditure during the same period of time.

During 1921 (as you will have observed in the January No. of *THE SCATTERED NATION*) over £2,000 more had to be expended on the general account of the Mission than was received during the year. The money had been in hand as the result of several legacies and the munificent gifts of one dear servant of the Lord in the preceding years, and so there was no "deficit." A certain sum was still carried over into this year; but, except the Lord opens His good hand and sends more bountiful supplies, we shall soon be landed in difficulties.

But our hope is still set upon Him, and we are not afraid. For nearly twenty-nine years He has in His own wonderful way ministered to the needs of this work in answer to prayer through the spontaneous offerings of His children, without appeals, advertisements, or any of the other means which others feel free to use for the raising of funds for the Lord's work. And our God is still the same. His hand is not shortened, nor does His ear become heavy; and He has still all the resources of the universe and the hearts of His children at His command.

Hitherto He has not failed us; but I feel it right to make the facts known in the pages of this our own little Quarterly—the only place where the needs of the Mission are ever spoken of—that you may have fellowship with us in prayer in reference to all the affairs of the Mission, the temporal as well as the spiritual.

Out of the many messages of love and sympathy which have reached us these past weeks, I quote the following.

From a beloved friend, a Pastor in Dublin:—

"MY DEAR MR. BARON,—

"I have just finished reading the last copy of *THE SCATTERED NATION*, and passed it on to a friend as usual. I think I have read right through every issue, almost from the first 'Occasional Papers,' which I remember well. I cannot sufficiently thank you. It has been an inspiration to me, and most instructive. I am so thankful that God has graciously given you enough strength to continue your arduous task so long. A work of love I know it is; but still, with your frail body, it is a wonder to me how you have continued. And Mrs. Baron, too—only eternity will reveal what her kind and loving devotion to the Lord's service has been. I pray constantly for you both and for your fellow-workers.

"May I ask you to accept the enclosed £2 as a very small token of my love and gratitude of your helpful writings?

"With hearty good wishes, yours sincerely."

The following is from a beloved missionary brother in Inland China:

"MY DEAR MR. BARON,—

"From the last issue of *THE SCATTERED NATION* I learn that you have been put to extra heavy expense in many ways and places. How I wish it was in my

power to do for you all that my heart wishes! However, the Lord does not expect from us what we do not possess, so with much joy I send for your beloved work £10, to be used in the way you think best.

"... Work here is not encouraging; people seem hard and unresponsive, their sorrows and suffering seem to have made them more stoical.

"With all good wishes for your work, yours very sincerely."

From dear friends who are themselves engaged in faithful service for Christ in Egypt:—

"DEAR MR. AND MRS. BARON,—

"We are always so thankful when the Lord permits us to have fellowship with you in all the precious ministry entrusted to you and your dear fellow-workers. *THE SCATTERED NATION* is one of the very few magazines I read through from cover to cover, not for lack of interest in others' work, but for lack of time. We are so thankful for all the Lord is doing through you all in our own land and in Europe. He is working for those so dear to Him for the fathers' sakes in this land also. Yesterday my husband baptized two Moslem converts. There were present fifteen, and one of those was an Israelite, said to be a convert baptized some months ago in the Anglican Church. ... Will you please use the enclosed gift for the gracious work carried on in Paris by those two dear sisters.

"With our Christian love to you both, yours in His dear service,

"W. and M. H. D."

From a dear missionary sister who is occupying a lonely post for Christ in West Africa:—

"DEAR MR. BARON,—

"It is some time since I have written, and I am not quite sure if I have paid my subscription for *THE SCATTERED NATION*. If I have not, please deduct 2s. 6d. from enclosed note for 10s. and send the rest to the relief of our Christian brethren in Kieff.

"The Quarterly is always read with great interest, and perhaps there is no more lonely spot than this where it is read and brings its cheer. I am a few miles away from Kano, the greatest and most bigoted Moslem city of the Sudan, and am myself living inside a bigoted Moslem household. I am all alone, and belong to no Society; but the Lord has opened a door here, and He is with me. When you read this will you turn your thoughts into a prayer for His blessing on me? Last time we met was in a crowded, comfortable room in Weston-super-Mare! My thoughts often go to you in the midst of much perplexity and need, that you may be sustained and indeed even rejoice in tribulation.

"May you find His grace ever sufficient.

"Yours in the fellowship of His service,

"E. P. M."

The last is from a dear brother in the Lord in Forest Gate:—

"MY DEAR MR. BARON,—

"We always look forward with much pleasure to receiving *THE SCATTERED NATION*, and to see how God is using His servants to prepare His people for the great mission they are destined to fulfil in 'the crowning day that's coming by-and-by.' Truly the darkness deepens, and signs are not wanting that the consummation of this age will soon be reached, and 'He who shall come will come, and will not tarry.'

"I am sure your witness needs much grace, but you and your colleagues can testify hitherto that grace and help has been vouchsafed. It is a great privilege for us who were once Gentiles, and outside the covenant of Israel, to have any little fellowship in this work, for we realise that a debt is owing to those people who are beloved for the fathers' sakes.

"Yours in His service,

"W. R."

OUR ANNIVERSARY MEETINGS.

Finally, I want to call your kind attention to our Annual Meetings for praise and prayer, which will take place this year (D.V.) in the **Sion College, Victoria Embankment** (close to Blackfriars Station), on **Tuesday, April 26th, at 3.30 and 6.30 p.m.**

General E. Owen Hay, C.B., will preside, and Rev. Henry Montgomery, D.D., of Belfast, and Rev. Joseph Rorke, will be among the speakers. We fully *hope* also that our brother Robert Feinsilber from Budapest (who was prevented coming last year) may be with us this time.

Our annual gatherings have always proved seasons of spiritual profit, and we shall be very glad if as many of our friends as possible will gather with us for united thanksgiving and prayer.

Kindly make the meetings known also to others.

Tea and coffee will be served after the afternoon meeting.

* * * *

With the prayer that the blessing of Jehovah which maketh rich indeed may be with each one of our friends and fellow-workers, I remain, your fellow-servant of Christ among Israel.

"En-Hakkore,"

Northwood,
Middlesex.

David Baron

The Work in Budapest.

LETTER FROM MR. ROBERT FEINSILBER.

Budapest, January 25th, 1922.

DEAR MR. BARON,—You may imagine how full of work I have been from Christmas-time until now. I have had to care for all the arrangements for Christmas in four different institutions and for hundreds of grown-up people and children. From the 15th December until to-day I have not once been home in the afternoon; to-day I am here because I must write you this report. During this time I have many times preached the Gospel to the Jews, not only here in Budapest, but also in different places outside. Anti-Semitism in this land is so fierce and brutal that, when theft and violence take place, the robbers and murderers are allowed to go free. It is the worst time that our land and the Jews here have had to experience. May God soon take pity upon us and grant quiet and peace in the land.

I myself have had to experience very hard times. Although I have continued to hold the weekly addresses for the Jews undisturbed under police protection, the anti-Semites have not rested till they took from me the building where I had my Children's Home, which had been put at my disposal by the municipality because there were twelve Jewish children in it, and turned these children out in the bitterest cold of winter on the street. I wished to make no scandal, and quietly took the children to a villa, where they are cared for until I can acquire some suitable place, for there is not a corner to be hired at any price, there being so many refugees and new-comers here. There are thousands of families living in railway carriages at the different stations for these two years past. The management of my Children's Home and its removal to another house has caused me many sleepless nights. I prayed, and the Lord comforted me. "*Unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our hands. Being reviled, we bless; being persecuted, we suffer; being defamed, we entreat: we are made as the filth of the world, the off-scouring of all things to this day.*"

If I had not the little ones to care for I should have packed my bag and been off to England. It is, however, better that I consider the work here, and the enemies of the Jews, and give them no occasion to charge me with cowardice. On the contrary, the reformed Professor of Theology, Dr. Kovacs, in his last speech in Parliament, quoted word for word my remarks spoken to a Catholic anti-Semitic leader, the head of the Jesuit Order. I said to the Jesuit: "The greatest sin which Rome has committed has been the persecution of the Jews, which it has always instigated. If the Hungarians had been truly disciples of Christ, the Hungarian Jews would long since have been converted followers of Jesus, and then there would be no anti-Semitism in the land."

You can readily understand how this expression of mine caused great excitement, not only among anti-Semites, but also in the Jewish camp. Since my wife's death I have never experienced such conflict of soul. After much prayer the Lord answered me: "My sheep hear My voice." Now I understand it. The Lord wills that I should not let myself be diverted by the many hindering voices, but continue steadfastly in the work. I was told that if I would turn to the head of the Romish Church here, favour would be shown me; but I replied that Jesus, the crucified King of the Jews, always says to me: "My sheep hear My voice." The Lord has rewarded me. He sends so many Jews to the meetings as never before, many of whom sit and listen with the most eager attention to the Word of God. The Weaving School and the Magdalen Home I continue as yet—for how long I do not know. It would be very good if there were one

building which could contain all these, and also a large hall for Jewish evangelisation. The Lord knows the need of this work, and He can supply it.

Every Sunday I have conversational hours with the Jews who attend my meetings, and who have many questions to propound. This winter I have been going through the *Life of Abraham and his walk of faith in God* in my addresses. In my last address I put this question to my audience—Was it merely God's intention to give a son to Abraham at the great age of 100, and to Sarah when 90 years old? What plan had God to accomplish through Abraham? Ten Jews stood up from their seats and replied, "God's plan was to raise up through Abraham a spiritual offspring who should become the blessing and Redeemer of mankind from the Fall." The spirit of earnest attention is very remarkable in the audience. The people sit spell-bound, with a certain longing, for fully an hour and a half, and do not move from their places. The times are very grave, therefore mostly serious-minded people come to hear me. I am very glad to see many of my old hearers: very many who used to come have departed this life, and already found in the life beyond confirmation of what I have taught them here of Jesus and His salvation.

During the last year I have had to do with 1,700 suicides, of whom 30 per cent. were dead, and the rest I had to care for, body and soul. Among them were 385 Jews. What a difficult task it was to deal with the Jewish would-be suicides you may think for yourself. The ground of the heart has been so hard-trodden that even the plough of suffering cannot make way. Many would not give any expression at all of what was in their minds, and continued unresponsive and dumb. In any case I made the Gospel known to them, and left it to the Holy Spirit to carry on the work in their undying souls.

I had a very interesting case in a Jewish family where the fourth child, a girl, attempted suicide. The father and mother doubted, but I had the conviction that the daughter's life might yet be saved. God restored her life, and the old parents and the resuscitated daughter come regularly to my meetings, and it is observable that God's Spirit is working in their hearts to their salvation.

One day I received a wire from the Director of the Central Telegraph Office that a young man had sent off a telegram of farewell (to his relatives) announcing his intention of taking his life. I went at once to the hotel where the young man put up, and found there his Jewish sister and brother-in-law, who were much concerned about him, because his young bride had broken off their engagement. I telegraphed immediately to her, a Christian girl and the daughter of respected people, and received a reply which should quiet the young man. I was with him till two o'clock in the morning, when he himself heard the voice of his bride speaking through my telephone comforting

him, and promising to come to Budapest. After three days her father and she were with me, and the misunderstanding was rectified; so that we all thanked God on our knees for His mercy.

The young Jew told me that he had never prayed before, but that from now on he and his bride, as God's children, will seek all things of their Heavenly Father. He comes diligently to the Gospel meetings, and he has asked me, if God will, to officiate at their wedding in May. In this man I am able to discern a work of salvation going forward, both physical and spiritual.

A poor, very intelligent Jewish lady, who had had severe trials, attempted suicide. She lingered for fully three weeks in suffering, and God gave her thus the opportunity of conversion. As she was tuberculous she had no resisting power, and death was inevitable. Before the death agony began she called her only child, a girl of twelve, and myself to her bedside, and with a glorified face took leave of us: "My dear and only child," she said, "I must go to a better land, where Jesus and His holy ones are. You must stay yet awhile here, till we meet again. I wish you always to give heed to good 'Uncle Robert,' who showed me the way to the better Jesus-land. He will care for you, as you are without father or mother. And when you have come to the end of this life I will pray Jesus that He will bring you to me. Oh, what a glad meeting again that will be!"

As the poor child was very weak, and also had a tendency to tuberculosis, I sent her, a fortnight after her mother's interment, to a Dutch farm, where she will have a fine milk cure, and perhaps overcome the malady.

Dr. Derera, of a Spanish Jewish family, who is the famous physician for women here, has regularly attended my addresses since the beginning of last October. Once before the address he came to me, saying: "Dear Uncle Robert, it is so very strange to me that you constantly repeat the words: 'Without Jesus no one can know God and have communion with Him.' Will you be so good as to take the opportunity to explain this in your address?" God guided me by His Spirit so to express myself that Dr. D. came to me afterwards and said publicly: "I must give up resistance, for through Jesus all my difficulties are solved."

This public confession made such a deep impression on the audience that the people remained silent and astonished—no one moved to go away. Then I began to speak again on the words of the Samaritan woman who proclaimed, in the city of Sychar, "Come, see a man who told me all things that ever I did: is not this the Christ?" On this occasion the people remained fully two and a half hours. This could scarcely be experienced in a Christian assembly in these days.

With all these difficulties and sorrows the Lord gives me such gracious refreshment of spirit which outweighs all, and assures me that

He will carry on His work, though the world were full of devils which threaten to destroy God's Kingdom.

The distress is very great here—already there have been cases of people dying from hunger; and there is lack of clothing, too; and the activities of the English and American Societies have ceased, and withdrawn to Russia. We fear that hunger and the common misery will produce street riots, which naturally will not be without bloodshed. May the Lord soon graciously send us help from abroad!

Warm greetings to you and to all who help our work and pray for it. I am gratefully yours,
ROBERT FEINSILBER.

Visiting Jewish Homes in Paris.

BY SISTER ESTER JUVELIUS.

DEAR MR. BARON, It is a very agreeable task to write you something about our work. After the summer rest I gladly took up house visitation, for as long as Miss Stenius was away in Finland* there were no meetings of any kind; so that, apart from visiting, I had nothing to do, and in the early part of the year this work of visitation was much hindered, as the weekly meetings and the Reading Room for students took up so much of our time. So in September I had opportunities to visit the dear children of our summer colony in their homes, and the mothers of our sewing-class came next in order, and were disappointed that Miss Stenius had not yet returned. Gradually during these lonely weeks when I missed her I visited the many Jewish families, among whom the year before I could reckon on a friendly reception.

It often happens that one makes a new acquaintance when visiting in this way, and an unexpected opportunity offers to speak of the Saviour and the truth of the Gospel. It seems to me to be important to distribute booklets, especially portions of the Holy Scriptures; so before I start out on such visitations I am careful to fill my bag with tracts in different languages. One can never know beforehand what language will be needed—Russian, Polish, Roumanian, or even Hebrew. I often think of the practice of the late Mr. D. L. Moody, who before going out used to spread a number of tracts before him, and then, on his knees, entreat the blessing of the Lord on the precious seed. So I also, a poor scatterer of the Holy Word, would go forth with earnest prayer to the work. And how much prayer helps us to put on one side all else in order to speak on matters of eternity I often experience.

Before I open the door and see the people, I wait a moment quietly and sigh to God: "Oh, enable me to exalt the Name of the

* Miss Stenius was absent in Finland during September and October.

Lord Jesus Christ, else the trouble I take will be in vain!" It cannot be denied that often one grievously fails in realising this purpose of our visits to the dear people; but what helpful experiences we draw from this failure!

Having entered a Jewish home, the Lord gives us wisdom, above all that we ask or think, to turn the conversation on to Jesus the Messiah, and then to the words taught by His Spirit; and He gives us also quiet hearers, who for a time forget everyday matters and listen without opposition, and even with eager assent. In this respect I have much to learn from my friend Miss Stenius, who is usually very successful in directing thought to the "one thing that is needful." It is true, we know only too well, that these cheering experiences are not of constant occurrence, but so much the more precious are they. All work for the Lord must be done in faith and not by sight. Is it not glorious that in the Jewish mission we work among the people of the Covenant, to whom belong the innumerable promises? This gives us occasion for warmest gratitude when we, Miss Stenius and I, have our united sessions of prayer with our open Bibles, and renew our love for the work.

I will only give a few instances of visits from among the many families to whom the Lord gave me a message this past autumn, just to give you a glimpse into our Jewish world here.

The family A. has been known to us for long: they have been here for twelve years. The father was a tailor, but since the war commenced trades in old clothes, and does not do well; he also has not acquired French, and there is poverty in the home. The mother suffers from her heart, but does her home duties and cares for the children. The two eldest girls, of 15 and 13 years, already work and earn something. Before the holidays the mother asked me to write for her a New Year's greeting to her only brother. This impelled me to write a long letter to this gentleman, who is a merchant in Germany. The consequence was a lively exchange of letters between them, who for years had heard little of one another. The poor woman is now quite cheered by the love of the newly-found brother. Though he can give her no support, she is glad of his sympathy and small tokens of love. It is a sunbeam penetrating the sad life of the family, and father and mother are both more than ever inclined to listen to the message of the love of God. Quite lately we spent a quiet blessed time together, with the Lord Jesus as the subject of our conversation.

Now I must speak of the family B. I met the daughter, Cecile, a young widow, for the first time in company with an old blind Jewess, who is a fortune-teller. Cecile suffers from a nervous disorder and is weak and miserable, and only occasionally capable of doing work. She and her little son live with the parents, while her little girl is in an orphanage. Her father is a retailer of old clothes, and the young

brother helps him in this work. I left little books in Yiddish with them, without rightly knowing whether they would be read. The youth has had more of a French than a Jewish education, in consequence of the necessity of attendance at the National Schools, and preferred reading French books about missions to the heathen, or on the Reformation, and so forth, which we lent him from our library.

Poor Cecile cannot read at all, and her restless, troubled mind is, alas! not at all receptive for the consolation which God alone can give. She seemed to continue untouched by what she heard the few times she has come to our sewing-class for mothers. With the other members of the family I had a good time on my last visit, under the influence of the ever-beautiful story of Christmas, which I related to them. I saw with joy that it was not new to the father. The objections of the mother were cut short by him with the remark that it was quite right, and was written so in the book. He had, it was evident, quietly read the Gospel, and found and confessed its truth.

The third picture will introduce to you an old and lonely Jewess. Those ever powerfully attract me who are sorely tried, and I gladly visit Fraulein H., who has for years been suffering and unable to leave her room. She is of a good family, has studied much, has much knowledge, and speaks by preference the purest German as well as French. Although poor she is not needy, as a sister supports her. She is a strange being. She can no longer see to read, but she has studied the Bible much, and knows, for example, all the prophecies about the Messiah, and often repeats them, with unbelieving objections.

She knows also the history of Jesus, whom she reveres, but more particularly as the Saviour of Christians. For herself she cleaves firmly to the Creator, as she says, without any mediator between; but for others, as for her Catholic neighbours, she has touching care, and procures God's Word for them, to turn them away from a false faith. Her own hardness of heart towards Jesus is partly chargeable to weakness of intellect. Often she seems, however, to be more gentle and approachable, and she likes my visits.

Yet one more family I will describe to you: Miss Stenius also knows and visits them. Two of the children come to our Bible-class, but could not go with us to our Summer Home, because the family receive help from the Jewish Relief Committee.

The father suffers from his lungs and a weak heart, and has been many months in hospital. For the time he is better, and is very grateful to us for helping him to start a little trade in the market-place. The mother is of a quiet mind and is always sad, under the burden of great care for her family. There are six children, of whom the eldest daughter, 15 years of age, already earns something. The home—a single, rather large room—is kept very neat and clean, with beds with white covers, after the Roumanian style, as I have seen years ago in

Jassy, when I was living in the Swedish Mission there. It was very amusing when the man told me that he had attended the meetings in Jassy many times, and remembered also the pretty Jewish children in the court of the mission school; and he remembered the name of a certain "Sister Ester," without having any suspicion that the same was myself.

The man willingly reads the New Testament, and does not trouble what the neighbours may say about the children coming to the Bible-class. On one visit little Moses helped me to realise the presence of the Lord, and to take courage to speak of Him. Moses had been learning by heart a portion from the Gospels for our children's treat: this he repeated to me, and afterwards sang a hymn—and the subject of both the verses and hymn was the resurrection of the Lord Jesus. It was so easy for me then to testify to the whole family of the sacred truth that Jesus the Messiah is indeed risen from the dead. It was a delightful time—especially the mother heartily entered into it. It was so beautiful to learn that the Anointed One of God is come "to appoint for them that mourn in Zion—the oil of joy for mourning, the garments of praise for the spirit of heaviness"—that He loves these people and would come into their home. May His power work mightily in the hearts of our dear Jewish people, and do exceeding abundantly above all we ask or think.

The Testimony of Hebrew Christians.

A Striking Appeal by a Jew to Jews.

BY J. I. LANDSMAN.

IN a German book written not long ago by a prominent Jewish author against anti-Semitism,* I have come across several striking passages, with which I take the liberty to head this article:—

"It is astonishing," he writes, "how much the Jews write about Judaism without ever mentioning the Supreme Jew and supreme Judaism—I mean Jesus Christ and Christianity. Jews ought to be roused to a sense of horror and indignation as regards the wrong, narrow and superficial way in which Jewish writers are dealing with the Jews and the place of Judaism in the world. And the so-called 'freethinking' Jews are in this respect very much like their orthodox brethren, as if their feet were still fettered—and so they actually are. One is acquainted with the suicidal obstinacy with which the orthodox Jews are still refusing to know anything of the greatness of Jesus, all the while being engaged with endless small and insignificant things with a zeal and a relish characteristic of very small minds; and of these little things their Judaism is made up—a Judaism without a heart and without a head. As regards this head and heart, the liberal Jews see no more than the orthodox, though they are perhaps not

* Der Judenhas und die Juden. Von Constantin Brunner. Berlin, 1919.

actuated by the same fear and feeling of abhorrence as are the orthodox, and do not pronounce anathemas against them; nevertheless, they face them with utter indifference."

"What is it? Is it only the Jew who is unable to see and hear all that others around them see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing whatsoever to say? Are the Jews alone unaffected by the law of imitation? Are they an exception from that law of nature, from that almighty and universally prevailing law of humanity by which the masses, after an experience of a longer or shorter period, are being compelled to bring themselves into accord, more or less in their own way, with the thoughts of great men? Or perhaps it makes a difference to the Jew when the great men belong to his own race. What will the Jews say against this? Certain non-Jews might rightly say: 'Not enough that they are Jews—nay, they are not even that!' and in so saying they would hit the deepest point of the Jewish calamity: *their contradiction within themselves*."

"And such as claim to be writers about Judaism, who succeed in writing about the Jews without ever mentioning Jesus Christ or Benedict Spinoza* as if they had never existed, or if they happen to speak about them they speak of them as of terrors to Judaism. Whether they speak or are silent, in both cases they reveal their deplorable inability to follow the highest geniuses of their own race. . . . Yes, not even His (Christ's) incomparable creative achievements would they acknowledge as due to Him; and instead of earnestly bethinking themselves, and seeking with all their powers to promote these achievements in the world as the very aim of their national calling, they step aside and run away from themselves. What is this? It is, as I said, their contradiction within themselves; it is the demon of stubbornness and hardness of heart, against the spirit and power within them and against their historical mission. Thus they are as they were, and as already Moses called them: 'K'shish oreph'—stiff-necked; and this is the cause of their greatest calamities—the highest happiness, as the deepest unhappiness, lie within the happy and the unhappy themselves."

The Jewish author just quoted reminds us in a most forceful way of the present Jewish attitude towards Christ and Christianity. Living in the midst of Christendom, with so much to remind them, if not of the supreme rule of Christ, at least of the great influence He is still wielding upon the lives of men, their leaders and their press, nevertheless contrive utterly to ignore Christ as if He had never existed. There are some people who think that in the midst of Christendom a special mission to preach the Gospel to the Jews was superfluous, the churches standing wide open for everyone, even for the Jews, where, if they so desire, they can hear the Gospel at least every Sunday. But the Jews ignore the churches as well as the Church, with all she stands for. She is never mentioned except when there is an opportunity for them to attack her and make her responsible for all the sins of an unregenerate world. It is, therefore, that the mission to the Jews is so bitterly resented and assailed by them, for its very existence reminds them that Israel rejected, and still persists in rejecting, Him through whom a great part of the human race has been, and is still being blest, in accordance with the promise given to Abraham their

* Spinoza is more or less ostracised by the Jews, chiefly on account of his admiration for Christ (translator).

father, that through his seed all the families of the earth should be blest.

A special mission to the Jews is required, and above all, a Hebrew Christian mission; and it is a fact that true and effective work among the Jews can best be accomplished by spiritually and intellectually well-qualified Jewish Christians. Above all, the Jews must be convinced that the purpose of the mission is not to snatch away a few souls from them, but to bring light and life to the whole Jewish people—and this conviction they can gain best from a Jewish Christian who lives among them, shares their joys and sorrows, and convinces them that he is seeking, not his own, but their welfare.

The author quoted above reminds his Jewish and Gentile readers again and again that true Christianity is also true Judaism, that by following Christ no Jew ceases to be a Jew, but through Christ he becomes a Jew indeed—a Jew in the true spiritual sense. He asks the Gentiles:—

"By whom was Christ first of all acknowledged? Not by you. It was through Jews that you have at first heard of Christ. Christ was misunderstood, hated and persecuted by Jews, but He was also accepted and loved by Jews. The unique love, faithfulness and courage of these poorest among the poor, who yet dared to oppose the kings of this world, had given Jesus Christ to the nations. With their life and their death they proclaimed Him, and with their life and their death they paid for what you now call your own. The apostles and the evangelists were all Jews; the one hundred and twenty in the 'upper room' were all Jews; in the New Testament there is not a line which has not been penned by a Jewish hand, and which is not filled with the true Jewish spirit. And Christ? Did He not say that He was sent to the lost sheep of the house of Israel? . . . And this Christ—is He to be of no importance to us Jews? Understand, then, what we shall do: we shall bring Him back to us. Christ is not dead for us—for us He has not yet lived; and He will not slay us, He will make us alive again. His profound holy words, and all that is true and heart-appelling in the New Testament, must from now be heard in our synagogues and taught to our children, in order that the wrong we had committed might be made good . . . and the curse turned into blessing, and He at last may find us who have always been seeking after us."

This is the way in which the best among the Jews feel that the Gospel is to be preached to the Jews, not as a system evolved by Gentiles, but as the crown and glory of the Divine revelation in Israel. This, again, can best be done by Jewish Christian witnesses, who are saturated with the apostolic spirit and are able to present the apostolic message pure and undiluted by later developments, and in a way that would appeal to the Jews. It was in accordance with his deep Jewish consciousness that the late Joseph Rabinovitz raised the war-cry: "*Jesus—our brother!*" and by that he gained a wide hearing among his own people. The Gentile missionary must become a Jew to the Jews, in order to win the Jews, and this requires great self-sacrifice and much love—a love that covereth a multitude of sins. But to the Jewish Christian witness, if he has not been Gentilized and lost his Jewish

consciousness, this is quite natural; he cannot but love his people, feel humbled on account of the sins of his people, never discouraged by the many disappointments he meets with daily, and never ceasing to work and pray for the salvation of his people. Eliminate the Hebrew Christian element from the mission to the Jews, and the whole mission will become a dead thing, a body without a soul. The time for a more effective work among the Jews will come when God will raise up Hebrew Christians who, *independent of outside support*, but filled with love to Jesus Christ and to His and their people, will consecrate themselves to this holy service. Then they will have one thing only to be concerned about: the glory of their Lord and the welfare of their people.

It was in this spirit, and with this ideal and aim, that the Hebrew Christian Testimony to Israel was founded. I will not say that the ideal has been reached by us, or that we shall ever reach it, but so much I may say, that the Mission as a whole has always endeavoured to work in this spirit, and therefore the Lord has never withheld His blessing from us. But it is the sacred duty of every Hebrew Christian worker to have this ideal always before his eyes, always remembering that we as Jews, whose eyes God in infinite mercy has opened, to behold the glory of Jesus our Messiah, as the glory of the only-begotten of the Father, have a double duty resting upon us, to serve our Lord by serving our poor and most unhappy people. We are not to cease to be Jews because we have blessed fellowship with our Gentile Christian brethren, but we must become true Jews, with more love for our people than ever a Jew possessed who did not know the Lord. Above all, let us be on our guard that our Jewish brethren do not have the impression that we come to them from "the other camp," that we come to destroy and not to fulfil. *Christ came to His own when He came to our people, and we came to our own when we came to Jesus, our Messiah and the Redeemer of Israel.*

Two Conversions in a Jewish Town.

BY M. J. BIN GORION.* (Translated by J. I. LANDSMAN.)

IN the town of Honirod everyone knew Absalom the miller, a man of about forty, who also owned a large flour-shop where different kinds of flour were sold, and the entrance to which was reached

* M. J. bin Gorion is the pseudonym of the well-known Hebrew writer, M. J. Berditshevski, who died a few months ago. The above story is taken from a novel of his which appeared in the Hebrew quarterly *Hatte Kupha*, Vol. xi. (Spring, 1921), and is found on page 28 of the same volume. These two stories are especially interesting, coming, as they do, from the pen, not of a missionary, but of a prominent Jewish writer.

by ascending a number of steps. In the synagogue which he attended regularly he was considered a well-to-do man, and not unacquainted with Jewish lore. From time to time he used to visit the provincial town of B—. Now in that town there settled down Christian missionaries who gave away to every passer-by Hebrew books printed in square letters, in the same way as the T'nakh (Old Testament). These books, too, were divided into chapters and verses; all had points, and some were even supplied with accents. They contained moral instruction and parables, but no laws or ordinances. Instead of Moses, the son of Amram, there spoke a prophet—the Messiah, the Son of God; in the place of Joshua, the son of Nun, there were twelve disciples, according to the number of the tribes of Israel.

Suddenly the news spread in Honirod that Absalom had changed his religion—he and his family. It was on the day of the Sabbath that this became known, on the very day which is the sign of the covenant between the Lord of the universe and His people Israel, dating from the very days of creation. On that day they pray and give thanks to God, who weighs the actions of man—to God, who is Himself holy, whose day is holy and whose people is holy. The angels of peace stand on the threshold of every Jewish home as the messengers of the heavenly Father to the children of His chosen people. And now one of the community went and separated himself from his religion. He who until now was a Jew was suddenly turned into a non-Jew, and there were sorrow and consternation all round; yet heaven was mute, no Bath Kol* was heard, and the Shekhinah was not heard lamenting: "Pain in my head; pain in my arm!"† But it was searched and discovered that in the Great Synagogue the Nér Tāmīd‡ went suddenly out of itself.

The following day, early in the morning, a large crowd gathered around the flour-shop to see the man who had outraged the covenant. Many did not even believe that Absalom had done such a thing. He was already in his shop, and seeing the large crowd outside he went out bareheaded, and from the top step, with his hands in his pockets, said to the people below: "Here I am; come and see a baptised Jew!"

I have related the story just as it happened. But I know another story that happened in those days about another man who was caught in the nets of the missionaries in B—. Now the thing happened in this way. He was an intelligent man, not yet thirty, and from his early days he felt a special interest in the sacrificial passages in the

* Bath Kol—a voice from heaven.

† According to the Talmud the Shekhinah participates in the sufferings of Israel, and when a Jew is in distress she is heard lamenting: "Pain in my head, pain in my arm!"

‡ Nér Tāmīd—the ever-burning lamp.

Prayer Book. With great devotion he used to read those chapters in the Pentateuch which dealt with the sacrifices, and he was ever deeply grieved at the fact that the Jewish people were now bereaved of both temple, sacrifice and priest. It is true that the Rabbis taught that at present prayers took the place of the sacrifices; they also maintained that the blood and fat diminished by fasting were accounted before God as if real sacrifices and guilt-offerings were offered to Him. But this doctrine did not satisfy his heart. What was this compared with the real sacrifices offered wholly to God on high? Prayers and supplications may ascend on high—still the eye of man does not perceive it, nor does it afterwards behold the King or His throne. But in the times when the temple was in existence a man brought a sacrifice, and his eyes beheld how a fire from heaven descended on the altar and consumed it.

Now it so happened that one of the missionaries in the above-named town gave him a "Gospel-book," called the "Letter to the Hebrews"—a book pervaded by the atmosphere of the city in which David dwelt. There one is met by the earthly and heavenly temples, and the blood of the sacrifices flames like an Eastern sun. There is no multitude of priests officiating at the altar, except the anointed High Priest, Melchizedek, who ministers there on behalf of the whole creation, and is offering his own fat and blood as an atonement for the whole world, to cleanse it from its load of sin. With fear and trembling the young man read and re-read this chapter, trying to penetrate into the meaning of each word and expression. And it came to pass, when he had finished the reading of the whole book, he was intensely moved, fell on his face and confessed aloud: "Jehovah is God, and Melchizedek is His Servant, the Messiah!"

People say that in that hour he saw the ghost of his dead father standing before him.

The Work Among the Women and Children.

I.—By Miss FRIEDRICH.

BY the goodness of God we have been able to continue our work this winter—by means of house visitation and the various meetings in the Mission House. Our most earnest wish, especially for the dear women, is that they may grow as regards things spiritual. Their condition is one of great need in every respect—the struggle for existence is hard. Most of them cannot read at all, and by means of their many cares, sickness and hard work, they become mentally and spiritually blunted.

As their knowledge is so very limited, we feel that they are very dependent on what they can learn from us. Although it is very difficult to these dear women, especially those who are already between 60 and 70 years of age, they have nevertheless learnt by heart many beautiful passages of Scripture—among them John iii. 14-16; John x. 27-30; John xiv. 1-6; Phil. ii. 5-11; Isaiah lii. 4-7; Ps. xxiii.; Ps. cxxi., and other passages also. It appears to me that, when the dear women have first got these Bible words by heart, it is much easier to speak intelligently to them of the deep truths they contain.

I had a happy experience at our last meeting with them. After we had repeated many passages, one thoughtful woman said to me: "How wonderful the promises of Jesus are; they bring comfort and joy to the heart." Here and there we can trace how the Spirit of God is stirring the dry bones of Israel. Pray, dear friends, that the Word of God may find entrance into the hearts of these dear daughters of Israel.

Twice a week the women come to the Bible-class—on Tuesdays we speak in German to them, and on Thursdays Miss Hill speaks to them in English. We have made many new acquaintances among Jewish women, of which we are very glad. I would especially ask your prayers for a young and intelligent Jewess, who only very shortly since came to a living faith in her Messiah, that the Lord may guide her future path to His glory.

It is a great joy to us to see how the Word of God enters the hearts of the children. We do not know what the seed sown in their young hearts may not accomplish in their future days. What they learn in the Mission House they unconsciously carry away with them. They sing the beautiful hymns, and repeat the Scriptures learned, and relate the beautiful history of Jesus and His love in their homes to their parents and others, and thus unconsciously become little messengers of our Saviour and Redeemer.

II.—By Miss TAAFFE.

Once again I am asked to give a brief account of the work amongst our dear children and young people—a work which affords us much joy as we see the interest that is taken in the Word of God, and have evidence again and again that the truth, as it is in Jesus, has found entrance into heart and life.

The Sunday School continues as usual, and just at present our dear young people are busily engaged committing to memory Ezekiel xxxvii.

The week-day classes are well attended, and the young people delight to sing Gospel hymns, and are very attentive to the Bible instruction.

The class for working lads continues to prosper, and it is a rare thing indeed for any of these lads to be absent from their Friday Bible-class, although by this time they are scattered, and coming from various parts of London, including Westbourne Park, Bloomsbury, Bermondsey, and Hoxton. I feel confident that several of these lads are already on the Lord's side, while others are very near to the Kingdom.

I would ask prayer more particularly for one of them who has been much exercised and full of sceptical questionings of all kinds concerning the claims of the Lord Jesus. Latterly he has quite changed in his attitude. I am convinced that a work of grace is going on in his heart, and that presently we shall find him rejoicing in knowledge of sin forgiven by virtue of the blood of the Cross.

The Sunday evening meetings, which have been started with a view to reaching the young English-speaking Jews of our neighbourhood, have received the hearty support of our young people, although it has meant no little sacrifice to them to give up attending the evening services conducted by Mr. Chilvers at the Metropolitan Tabernacle, at which they were so much at home, having long since become regular attendants.

It is very touching at times to hear some of the petitions that go up to God at the little gathering for prayer preceding the new Sunday service. One of our dear Jewish lads on Sunday was asking that those who come into that gathering, presumably with the object of causing disturbance, might be surprised into presently finding themselves bound to confess that Jesus is the Christ of whom Moses and the Prophets and the Psalms speak.

Then, too, I am happy in seeing our young people courageous enough to sing the Gospel message in the presence of such as are by no means in sympathy. There is always either a solo or a duet sung by our young Jewish believers, and on two occasions six or seven of our elder lads, just growing into manhood, have come to the front and sung a Gospel hymn. At one time:—

"Oh, the precious Gospel story
How it tells of love to all."

And again:—

"Hark! there comes a whisper."

We need to pray more and more that our dear believing lads and maidens may have the courage to come right out and confess their faith. Only yesterday we were reminding ourselves in our Bible-reading that our blessed Lord Jesus in these difficult days—as always—seeks not an army of cowards, but of heroes, to herald His claims and His coming glory. We were considering the cleansing of the ten lepers, and hoping that none of us were acting in such wise that the Lord could say: "Were there not ten cleansed; but where are the nine? These are not found that returned to give glory to God, save this stranger."

There are other pressing matters needing prayerful attention just now. For instance, the poverty in the East End of London at present is pitiable in the extreme—even the young people, so eager and willing to work, find themselves in large numbers utterly unable to secure employment; and the present state of the labour market has led to the return of the sweating system.

Only God is sufficient to meet and overcome the ills of these days, and our prayers should go out on behalf of the oppressed and the destitute. Let us pray that both temporally and spiritually the needs of poor, benighted Israel, for whom so very few have sympathy, may be met.

How true and sad it is that so few in our churches know how to pray for the Jew. Should not we, whose hearts the Lord has touched with love and compassion for Israel, and with concern for their spiritual welfare, pray the more earnestly on their behalf, asking at the same time that the Lord would stir up increased interest, adding to the numbers in all the churches such as shall give themselves no rest, and give Him no rest, until He establish and make Jerusalem a praise in the earth—which, blessed be His Name, He will assuredly do.

Contact with Jewish Young Men.

BY ERNEST SITTENHOF.

DURING the past weeks I have found many ways in which, with God's help, I have been able to bear testimony to the truth as it is in Jesus. My aim has been to get into touch with Jewish young men. The Lord has led me into contact with not a few, for which I have much cause to praise Him. I have met some in the Mission Reading-room; others through the open-air meetings. Many are indifferent, while others are real seekers after the truth. Both classes are not easy to speak to, but with the help of the Divine Spirit I have been able to put before them the claims of Christ.

I could mention here quite a number of conversations which I have had with individuals, but will confine myself to only a few interesting cases. On the 21st of January I had a conversation with a young man whom I met at the commencement of our open-air meeting. He came into the hall and told me that he had been a *Yeshibba Bachur* (Talmudic student) for over eighteen years. Finding that it did not give him what he thought it would (rest and satisfaction), he threw it all on one side. I told him that I had been just like himself, restless and unsatisfied; but since I had found Jesus Christ I had been fully satisfied. I pointed out to him from the Old Testament that the Messiah was the only promised Rest-giver. He could not quite understand me, and so he went away. But I again saw him two weeks afterwards. He came to me and we entered again into conversation. He said that he could not make me out, and that I was a miracle to him. I told him again that it was Jesus who made all the difference. He left me soon after I had said this. May God give him no rest until he finds it in the true Rest-giver.

I will mention two more cases from the Reading-room. The first of these was a young man who came in one afternoon. He had been here previously, but I had not yet spoken to him. On this particular afternoon I entered into conversation with him. I found out that he had only been in London four weeks; he had come from Palestine. During our talk I asked him what the hope of Israel was, and he said the Messiah. He himself firmly believed that the Messiah was yet to come in power and

glory, and set up an earthly kingdom. I said that I was expecting Him too. But when I said that I believed that He had been here already, he was shocked, and he asked me how I could say such a thing. I referred him to the Old Testament, and together we went through the Messianic prophecies. I tried to show from Scripture that the Messiah was foretold to come in humiliation before He would appear in glory. But he told me that he could not believe in a Crucified One; for he said that God will never allow men to kill the Messiah. Our conversation lasted over an hour. Although he has not, since this memorable conversation, come into the Reading-room, I have met him in the street. May it please God to remove the veil from his eyes, and may he see Jesus as his Saviour and Messiah.

On the 9th of February two young men came into the Reading-room, and with them I had a most interesting talk. They told me that they had been to different churches (among them St. Paul's and a Unitarian church). One of them spoke very highly of Jesus, and paid Him great compliments. But he denied the divinity of Christ. He said that Jesus was just like all other prophets—on the same level. I tried to prove that Jesus was more than a prophet, not only from Scripture, but from what He had brought to the world. They agreed that He had brought good to mankind; but he went on that we read in the New Testament that He died, and that was the end. But I told him that we also read that He rose again. To this he would not agree. "Well," said I, "if you admit the miracles in the Old Testament, you must of necessity believe on those in the New Testament, or else you are inconsistent." Both asked me whether I could give them an Old and New Testament, so that they might be able to compare the two. I promised to do so. I gave them a New Testament in English, which they took. I invited them to our evangelistic meeting on Sunday night, and they have promised to come along. I do believe that God is moving in our midst, and that there is going to be an awakening among the Jewish young men in our centre.

I am also glad to help in the other departments of the work of the Mission; these opportunities I value very much.

We are asked to give notice of the following:—

United Prayer Meetings for Israel.

All Meetings at 3 p.m.

- April 7. British Jews' Society, 12, Bateman Street, Soho, W.
 May 5. Mildmay Mission, Central Hall, Philpot Street, E. 1.
 June 2. Barbican Mission, 82, Whitechapel Road, E. 1.
 June 7. Hebrew Christian Testimony, 189, Whitechapel Road, E. 1.
 October 2. "Day of Atonement," London City Mission, 3, Bridewell Place, (Monday). E. C. 4 (off New Bridge Street).
 November 3. Presbyterian Church of England Mission, 209, Cambridge Road, Bethnal Green, E. 1.
 December 1. Bethnal Green Mission, 55, Bethnal Green Road, E. 1.

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 Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from December 15th, 1921, to February 28th, 1922:—

[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.
Dec. 15.	449	.. .. .	0 10 0	Dec. 29.	28	P. .. .	1 0 0
" 15.	450	.. .. .	0 10 0	" 29.	13	Pub., 2s. 6d. .. .	0 2 6
" 15.	451	.. .. .	1 0 0	" 30.	24	Work Abroad .. .	2 0 0
" 15.	452	Pub. .. .	0 6 0	" 30.	13	.. .. .	3 3 0
" 16.	453	Pub., 2s. 6d. .. .	0 2 6	" 30.	16	Pub. .. .	0 2 6
" 16.	454	Pub. .. .	0 2 6	" 30.	17	Pub., 2s. 6d. .. .	1 0 0
" 16.	455	Pub., 2s. 6d. .. .	0 2 6	" 31.	13	.. .. .	1 0 0
" 17.	456	Relief Abroad .. .	3 0 0	" 31.	19	Pub., 10s. .. .	5 10 0
" 17.	457	Relief, Russia .. .	3 0 0	" 31.	20	G., 10s.; P., 10s. .. .	2 0 0
" 17.	458	.. .. .	0 10 0	" 31.	21	Work Abroad, 2s. 6d.; P., 1s.; Scriptures, .. .	0 13 0
" 17.	459	G., 10s.; Relief Abroad, .. .	0 10 0	" 31.	22	.. .. .	0 10 0
" 17.	460	.. .. .	0 10 0	" 31.	23	.. .. .	2 3 0
" 17.	461	.. .. .	5 0 0	" 31.	24	Pub., 2s. 6d. .. .	0 5 0
" 17.	462	.. .. .	1 0 0	Jan. 2.	25	.. .. .	3 0 0
" 17.	463	.. .. .	0 10 0	" 2.	26	Pub., 2s. 6d. .. .	0 13 6
" 17.	464	Pub., 2s. 6d. .. .	0 13 6	" 2.	27	Pub., 2s. 6d. .. .	0 7 6
" 17.	465	Pub., 2s. 6d. .. .	0 13 6	" 2.	28	.. .. .	40 0 0
" 19.	466	.. .. .	1 0 0	" 2.	29	Relief, Children Abroad .. .	1 0 0
" 19.	467	.. .. .	0 10 0	" 2.	30	.. .. .	5 0 0
" 19.	468	.. .. .	0 2 6	" 2.	31	.. .. .	0 10 0
" 19.	469	.. .. .	1 3 0	" 3.	32	.. .. .	1 4 3
" 19.	470	.. .. .	0 2 6	" 3.	33	.. .. .	2 0 0
" 19.	471	.. .. .	0 2 6	" 3.	34	.. .. .	1 0 0
" 19.	472	Spelt .. .	0 15 0	" 3.	35	Pub., 2s. 6d. .. .	0 10 0
" 19.	473	.. .. .	11 16 11	" 3.	36	.. .. .	0 10 0
" 19.	474	.. .. .	1 3 6	" 3.	37	.. .. .	173 7 9
" 19.	475	.. .. .	1 3 6	" 3.	38	.. .. .	1 0 0
" 19.	476	.. .. .	0 5 0	" 3.	39	Pub. .. .	0 5 0
" 19.	477	Pub., 2s. 6d. .. .	1 3 6	" 3.	40	Pub., 2s. 6d. .. .	1 7 6
" 19.	478	.. .. .	0 10 0	" 3.	41	Pub. .. .	0 5 0
" 19.	479	.. .. .	0 15 0	" 3.	42	Pub., 2s. 6d. .. .	1 2 6
" 19.	480	Pub. .. .	0 5 0	" 3.	43	.. .. .	0 10 0
" 19.	481	.. .. .	0 5 0	" 3.	44	.. .. .	0 5 0
" 19.	482	.. .. .	3 0 0	" 3.	45	Pub., 2s. 6d. .. .	0 5 0
" 19.	483	.. .. .	5 0 0	" 3.	46	Pub., 2s. 6d. .. .	2 3 0
" 19.	484	.. .. .	1 0 0	" 3.	47	Pub., 2s. 6d. .. .	1 2 6
" 19.	485	Spelt .. .	—	" 3.	48	Pub., 2s. 6d. .. .	1 18 6
" 19.	486	P., 10s.; P., 10s. .. .	5 0 0	" 3.	49	Pub., 2s. 6d. .. .	1 10 0
" 19.	487	Relief, Russia .. .	6 0 0	" 3.	50	.. .. .	1 10 0
" 19.	488	Pub., 1s.; P., 10s. .. .	0 15 0	" 3.	51	Pub., 2s. 6d. .. .	1 2 6
" 19.	489	.. .. .	0 5 0	" 3.	52	.. .. .	0 15 0
" 19.	490	.. .. .	0 10 0	" 3.	53	.. .. .	1 10 0
" 19.	491	.. .. .	1 0 0	" 3.	54	Pub. .. .	0 5 0
" 19.	492	.. .. .	1 0 0	" 3.	55	Pub., 2s. 6d. .. .	2 3 0
" 19.	493	C. .. .	0 5 0	" 3.	56	.. .. .	1 0 0
" 19.	494	Pub. .. .	0 2 6	" 3.	57	Pub., 2s. 6d. .. .	1 3 6
" 19.	495	.. .. .	0 5 0	" 3.	58	.. .. .	2 3 0
" 19.	496	.. .. .	0 5 0	" 3.	59	Pub. .. .	0 14 10
" 19.	497	.. .. .	1 0 0	" 3.	60	Pub., 2s. 6d. .. .	2 10 0
" 19.	498	.. .. .	0 5 0	" 3.	61	.. .. .	0 5 0
" 19.	499	.. .. .	0 5 0	" 3.	62	.. .. .	0 5 0
" 19.	500	.. .. .	0 5 0	" 3.	63	Through Sunday School .. .	1 18 6
" 19.	501	.. .. .	0 5 0	" 3.	64	.. .. .	1 18 6
" 19.	502	.. .. .	0 5 0	" 3.	65	.. .. .	1 18 6
" 19.	503	.. .. .	0 5 0	" 3.	66	.. .. .	1 18 6
" 19.	504	.. .. .	0 5 0	" 3.	67	.. .. .	1 18 6
" 19.	505	.. .. .	0 5 0	" 3.	68	.. .. .	1 18 6
" 19.	506	.. .. .	0 5 0	" 3.	69	.. .. .	1 18 6
" 19.	507	0 5 0	" 3.	70	1 18 6
" 19.	508	0 5 0	" 3.	71	1 18 6
" 19.	509	0 5 0	" 3.	72	1 18 6
" 19.	510	0 5 0	" 3.	73	1 18 6
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" 19.	512	0 5 0	" 3.	75	1 18 6
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" 19.	515	0 5 0	" 3.	78	1 18 6
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" 19.	517	0 5 0	" 3.	80	1 18 6
" 19.	518	0 5 0	" 3.	81	1 18 6
" 19.	519	0 5 0	" 3.	82	1 18 6
" 19.	520	0 5 0	" 3.	83	1 18 6
" 19.	521	0 5 0	" 3.	84	1 18 6
" 19.	522	.. .. .	0 5 0	" 3.	85	.. .. .	1 18 6
" 19.	523	.. .. .	0 5 0	" 3.	86	.. .. .	1 18 6
" 19.	524	.. .. .	0 5 0	" 3.	87	.. .. .	1 18 6
" 19.	525	.. .. .	0 5 0	" 3.	88	.. .. .	1 18 6
" 19.	526	.. .. .	0 5 0	" 3.	89	.. .. .	1 18 6
" 19.	527	.. .. .	0 5 0	" 3.	90	.. .. .	1 18 6
" 19.	528	.. .. .	0 5 0	" 3.	91	.. .. .	1 18 6
" 19.	529	.. .. .	0 5 0	" 3.	92	.. .. .	1 18 6
" 19.	530	.. .. .	0 5 0	" 3.	93	.. .. .	1 18 6
" 19.	531	.. .. .	0 5 0	" 3.	94	.. .. .	1 18 6
" 19.	532	.. .. .	0 5 0	" 3.	95	.. .. .	1 18 6
" 19.	533	.. .. .	0 5 0	" 3.	96	.. .. .	1 18 6
" 19.	534	.. .. .	0 5 0	" 3.	97	.. .. .	1 18 6
" 19.	535	.. .. .	0 5 0	" 3.	98	.. .. .	1 18 6
" 19.	536	.. .. .	0 5 0	" 3.	99	.. .. .	1 18 6
" 19.	537	.. .. .	0 5 0	" 3.	100	.. .. .	1 18 6

Date.	Receipts		Expend.	Receipts		Expend.
Jan.	No.		Jan.	No.		Jan.
1	5	79 Pub., 23. 6d. ..	1	13	152 Relief, Kist ..	1
2	5	80 Pub., 23. ..	2	14	153 Pub., ..	2
3	5	81 Pub., 23. 6d. ..	3	15	154 Pub., 23. 6d. ..	3
4	5	82 Pub., 23. 6d. ..	4	16	155 Pub., ..	4
5	5	83 Pub., 23. 6d. ..	5	17	156 Pub., ..	5
6	5	84 Pub., 23. 6d. ..	6	18	157 Pub., ..	6
7	5	85 Pub., 23. 6d. ..	7	19	158 Pub., ..	7
8	5	86 Pub., 23. 6d. ..	8	20	159 Pub., ..	8
9	5	87 Pub., 23. 6d. ..	9	21	160 Pub., ..	9
10	5	88 Pub., 23. 6d. ..	10	22	161 Pub., ..	10
11	5	89 Pub., 23. 6d. ..	11	23	162 Pub., ..	11
12	5	90 Pub., 23. 6d. ..	12	24	163 Pub., ..	12
13	5	91 Pub., 23. 6d. ..	13	25	164 Pub., ..	13
14	5	92 Pub., 23. 6d. ..	14	26	165 Pub., ..	14
15	5	93 Pub., 23. 6d. ..	15	27	166 Pub., ..	15
16	5	94 Pub., 23. 6d. ..	16	28	167 Pub., ..	16
17	5	95 Pub., 23. 6d. ..	17	29	168 Pub., ..	17
18	5	96 Pub., 23. 6d. ..	18	30	169 Pub., ..	18
19	5	97 Pub., 23. 6d. ..	19	31	170 Pub., ..	19
20	5	98 Pub., 23. 6d. ..	20	32	171 Pub., ..	20
21	5	99 Pub., 23. 6d. ..	21	33	172 Pub., ..	21
22	5	100 Pub., 23. 6d. ..	22	34	173 Pub., 23. 6d. ..	22
23	5	101 Pub., 23. 6d. ..	23	35	174 Pub., 23. 6d. ..	23
24	5	102 Pub., 23. 6d. ..	24	36	175 Pub., ..	24
25	5	103 Pub., 23. 6d. ..	25	37	176 Pub., 23. 6d. ..	25
26	5	104 Pub., 23. 6d. ..	26	38	177 Pub., ..	26
27	5	105 Pub., 23. 6d. ..	27	39	178 Pub., ..	27
28	5	106 Pub., 23. 6d. ..	28	40	179 Pub., ..	28
29	5	107 Relief, Kist ..	29	41	180 Pub., ..	29
30	5	108 Pub., 23. 6d. ..	30	42	181 Pub., ..	30
31	5	109 Pub., 23. 6d. ..	31	43	182 Pub., ..	31
32	5	110 Pub., 23. 6d. ..	32	44	183 Pub., ..	32
33	5	111 Pub., 23. 6d. ..	33	45	184 Pub., ..	33
34	5	112 Pub., 23. 6d. ..	34	46	185 Pub., ..	34
35	5	113 Pub., 23. 6d. ..	35	47	186 Pub., ..	35
36	5	114 Pub., 23. 6d. ..	36	48	187 Pub., ..	36
37	5	115 Pub., 23. 6d. ..	37	49	188 Pub., ..	37
38	5	116 Pub., 23. 6d. ..	38	50	189 Pub., ..	38
39	5	117 Pub., 23. 6d. ..	39	51	190 Pub., ..	39
40	5	118 Pub., 23. 6d. ..	40	52	191 Pub., ..	40
41	5	119 Pub., 23. 6d. ..	41	53	192 Pub., ..	41
42	5	120 Pub., 23. 6d. ..	42	54	193 Pub., ..	42
43	5	121 Pub., 23. 6d. ..	43	55	194 Pub., ..	43
44	5	122 Pub., 23. 6d. ..	44	56	195 Pub., ..	44
45	5	123 Pub., 23. 6d. ..	45	57	196 Pub., ..	45
46	5	124 Pub., 23. 6d. ..	46	58	197 Pub., ..	46
47	5	125 Pub., 23. 6d. ..	47	59	198 Pub., ..	47
48	5	126 Pub., 23. 6d. ..	48	60	199 Pub., ..	48
49	5	127 Pub., 23. 6d. ..	49	61	200 Pub., ..	49
50	5	128 Pub., 23. 6d. ..	50	62	201 Pub., ..	50
51	5	129 Pub., 23. 6d. ..	51	63	202 Pub., ..	51
52	5	130 Pub., 23. 6d. ..	52	64	203 Pub., ..	52
53	5	131 Pub., 23. 6d. ..	53	65	204 Pub., ..	53
54	5	132 Pub., 23. 6d. ..	54	66	205 Pub., ..	54
55	5	133 Pub., 23. 6d. ..	55	67	206 Pub., ..	55
56	5	134 Pub., 23. 6d. ..	56	68	207 Pub., ..	56
57	5	135 Pub., 23. 6d. ..	57	69	208 Pub., ..	57
58	5	136 Pub., 23. 6d. ..	58	70	209 Pub., ..	58
59	5	137 Pub., 23. 6d. ..	59	71	210 Pub., ..	59
60	5	138 Pub., 23. 6d. ..	60	72	211 Pub., ..	60
61	5	139 Pub., 23. 6d. ..	61	73	212 Pub., ..	61
62	5	140 Pub., 23. 6d. ..	62	74	213 Pub., ..	62
63	5	141 Pub., 23. 6d. ..	63	75	214 Pub., ..	63
64	5	142 Pub., 23. 6d. ..	64	76	215 Pub., ..	64
65	5	143 Pub., 23. 6d. ..	65	77	216 Pub., ..	65
66	5	144 Pub., 23. 6d. ..	66	78	217 Pub., ..	66
67	5	145 Pub., 23. 6d. ..	67	79	218 Pub., ..	67
68	5	146 Pub., 23. 6d. ..	68	80	219 Pub., ..	68
69	5	147 Pub., 23. 6d. ..	69	81	220 Pub., ..	69
70	5	148 Pub., 23. 6d. ..	70	82	221 Pub., ..	70
71	5	149 Pub., 23. 6d. ..	71	83	222 Pub., ..	71
72	5	150 Pub., 23. 6d. ..	72	84	223 Pub., ..	72
73	5	151 Pub., 23. 6d. ..	73	85	224 Pub., ..	73
74	5	152 Pub., 23. 6d. ..	74	86	225 Pub., ..	74
75	5	153 Pub., 23. 6d. ..	75	87	226 Pub., ..	75
76	5	154 Pub., 23. 6d. ..	76	88	227 Pub., ..	76
77	5	155 Pub., 23. 6d. ..	77	89	228 Pub., ..	77
78	5	156 Pub., 23. 6d. ..	78	90	229 Pub., ..	78
79	5	157 Pub., 23. 6d. ..	79	91	230 Pub., ..	79
80	5	158 Pub., 23. 6d. ..	80	92	231 Pub., ..	80
81	5	159 Pub., 23. 6d. ..	81	93	232 Pub., ..	81
82	5	160 Pub., 23. 6d. ..	82	94	233 Pub., ..	82
83	5	161 Pub., 23. 6d. ..	83	95	234 Pub., ..	83
84	5	162 Pub., 23. 6d. ..	84	96	235 Pub., ..	84
85	5	163 Pub., 23. 6d. ..	85	97	236 Pub., ..	85
86	5	164 Pub., 23. 6d. ..	86	98	237 Pub., ..	86
87	5	165 Pub., 23. 6d. ..	87	99	238 Pub., ..	87
88	5	166 Pub., 23. 6d. ..	88	100	239 Pub., ..	88
89	5	167 Pub., 23. 6d. ..	89	101	240 Pub., ..	89
90	5	168 Pub., 23. 6d. ..	90	102	241 Pub., ..	90
91	5	169 Pub., 23. 6d. ..	91	103	242 Pub., ..	91
92	5	170 Pub., 23. 6d. ..	92	104	243 Pub., ..	92
93	5	171 Pub., 23. 6d. ..	93	105	244 Pub., ..	93
94	5	172 Pub., 23. 6d. ..	94	106	245 Pub., ..	94
95	5	173 Pub., 23. 6d. ..	95	107	246 Pub., ..	95
96	5	174 Pub., 23. 6d. ..	96	108	247 Pub., ..	96
97	5	175 Pub., 23. 6d. ..	97	109	248 Pub., ..	97
98	5	176 Pub., 23. 6d. ..	98	110	249 Pub., ..	98
99	5	177 Pub., 23. 6d. ..	99	111	250 Pub., ..	99
100	5	178 Pub., 23. 6d. ..	100	112	251 Pub., ..	100

Date.	Receipt				Date.	Receipt			
1922.	No.			£ s. d.	1922.	No.			£ s. d.
Jan. 18.	220	Pub.	..	0 0 0	..	24.	289	Pub.	0 10 0
18.	221	..	..	0 10 0	..	24.	290	G. (3 sh. 6d. ; Scrip- tures, 5 sh. 6d., pl. ...	11 10 5
18.	222	Pub.	..	0 5 0	..	24.	291	Pub. (3d.)	0 5 0
18.	223	..	..	0 5 0	..	24.	292	..	0 5 0
18.	224	G. (8 ; Pub. (2	..	10 0 0	..	24.	293	..	0 5 0
18.	225	Pub., 298.	..	4 5 0	..	24.	294	P. 108, 1 Pub., 118.	1 10 0
18.	226	..	..	1 10 0	..	24.	295	Pub.	0 4 4
18.	227	..	..	0 5 0	..	24.	296	..	0 10 0
18.	228	G. 208, 7 Relief, Russia,	..	2 0 0	..	24.	297	..	1 0 0
18.	229	..	..	0 5 0	..	24.	298	..	1 0 0
18.	230	G. 235, 1 Pub., 25. 6d.	..	1 5 0	..	24.	299	..	0 10 0
18.	231	G. 236, 1 Pub., 25.	..	1 5 0	..	24.	300	..	0 10 0
18.	232	..	..	0 10 0	..	24.	301	Pub.	0 10 0
18.	233	..	..	0 10 0	..	24.	302	..	0 10 0
18.	234	..	..	0 10 0	..	24.	303	..	0 10 0
18.	235	..	..	0 10 0	..	24.	304	..	0 10 0
18.	236	..	..	0 10 0	..	24.	305	..	0 10 0
18.	237	..	..	0 5 0	..	24.	306	Pub., 25. 6d.	0 7 6
18.	238	..	..	1 5 0	..	24.	307	Pub.	0 5 0
18.	239	..	..	0 5 0	..	24.	308	..	0 5 0
18.	240	..	..	5 5 0	..	24.	309	..	0 7 0
18.	241	Relief, Russia	..	1 0 0	..	24.	310	Pub., 125. 6d.	1 0 0
18.	242	Relief, Russia	..	0 5 0	..	24.	311	..	0 5 0
18.	243	..	..	1 0 0	..	24.	312	..	0 7 6
18.	244	..	..	1 1 2	..	24.	313	..	1 0 0
18.	245	..	..	0 5 0	..	24.	314	..	0 5 0
18.	246	..	..	0 13 6	..	24.	315	..	0 5 0
18.	247	..	..	0 13 6	..	24.	316	..	0 5 0
18.	248	..	..	0 5 0	..	24.	317	..	0 5 0
18.	249	..	..	0 5 0	..	24.	318	..	0 5 0
18.	250	..	..	0 7 4	..	24.	319	..	0 5 0
18.	251	..	..	0 5 0	..	24.	320	..	0 5 0
18.	252	Relief Ahead	..	1 0 0	..	24.	321	..	0 10 0
18.	253	Relief Ahead, 25. 6d. ; Pub., 25. 6d.	..	0 5 0	..	24.	322	..	0 5 0
18.	254	..	..	0 5 0	..	24.	323	..	0 5 0
18.	255	..	..	0 5 0	..	24.	324	..	0 5 0
18.	256	..	..	0 10 0	..	24.	325	..	0 5 0
18.	257	..	..	0 5 0	..	24.	326	..	0 5 0
18.	258	..	..	0 5 0	..	24.	327	..	0 5 0
18.	259	..	..	0 5 0	..	24.	328	..	0 5 0
18.	260	..	..	0 5 0	..	24.	329	..	0 5 0
18.	261	..	..	0 5 0	..	24.	330	..	0 5 0
18.	262	..	..	0 5 0	..	24.	331	..	0 5 0
18.	263	..	..	0 5 0	..	24.	332	..	0 5 0
18.	264	..	..	0 5 0	..	24.	333	..	0 5 0
18.	265	..	..	0 5 0	..	24.	334	..	0 5 0
18.	266	..	..	0 5 0	..	24.	335	..	0 5 0
18.	267	..	..	0 5 0	..	24.	336	..	0 5 0
18.	268	..	..	0 5 0	..	24.	337	..	0 5 0
18.	269	..	..	0 5 0	..	24.	338	..	0 5 0
18.	270	..	..	0 5 0	..	24.	339	..	0 5 0
18.	271	..	..	0 5 0	..	24.	340	..	0 5 0
18.	272	..	..	0 5 0	..	24.	341	..	0 5 0
18.	273	..	..	0 5 0	..	24.	342	..	0 5 0
18.	274	..	..	0 5 0	..	24.	343	..	0 5 0
18.	275	..	..	0 5 0	..	24.	344	..	0 5 0
18.	276	..	..	0 5 0	..	24.	345	..	0 5 0
18.	277	..	..	0 5 0	..	24.	346	..	0 5 0
18.	278	..	..	0 5 0	..	24.	347	..	0 5 0
18.	279	..	..	0 5 0	..	24.	348	..	0 5 0
18.	280	..	..	0 5 0	..	24.	349	..	0 5 0
18.	281	..	..	0 5 0	..	24.	350	..	0 5 0
18.	282	..	..	0 5 0	..	24.	351	..	0 5 0
18.	283	..	..	0 5 0	..	24.	352	..	0 5 0
18.	284	..	..	0 5 0	..	24.	353	..	0 5 0
18.	285	..	..	0 5 0	..	24.	354	..	0 5 0
18.	286	..	..	0 5 0	..	24.	355	..	0 5 0
18.	287	..	..	0 5 0	..	24.	356	..	0 5 0
18.	288	..	..	0 5 0	..	24.	357	..	0 5 0
18.	289	..	..	0 5 0	..	24.	358	..	0 5 0
18.	290	..	..	0 5 0	..	24.	359	..	0 5 0
18.	291	..	..	0 5 0	..	24.	360	..	0 5 0
18.	292	..	..	0 5 0	..	24.	361	..	0 5 0
18.	293	..	..	0 5 0	..	24.	362	..	0 5 0
18.	294	..	..	0 5 0	..	24.	363	..	0 5 0
18.	295	..	..	0 5 0	..	24.	364	..	0 5 0
18.	296	..	..	0 5 0	..	24.	365	..	0 5 0
18.	297	..	..	0 5 0	..	24.	366	..	0 5 0
18.	298	..	..	0 5 0	..	24.	367	..	0 5 0
18.	299	..	..	0 5 0	..	24.	368	..	0 5 0
18.	300	..	..	0 5 0	..	24.	369	..	0 5 0
18.	301	..	..	0 5 0	..	24.	370	..	0 5 0
18.	302	..	..	0 5 0	..	24.	371	..	0 5 0
18.	303	..	..	0 5 0	..	24.	372	..	0 5 0
18.	304	..	..	0 5 0	..	24.	373	..	0 5 0
18.	305	..	..	0 5 0	..	24.	374	..	0 5 0
18.	306	..	..	0 5 0	..	24.	375	..	0 5 0
18.	307	..	..	0 5 0	..	24.	376	..	0 5 0
18.	308	..	..	0 5 0	..	24.	377	..	0 5 0
18.	309	..	..	0 5 0	..	24.	378	..	0 5 0
18.	310	..	..	0 5 0	..	24.	379	..	0 5 0
18.	311	..	..	0 5 0	..	24.	380	..	0 5 0
18.	312	..	..	0 5 0	..	24.	381	..	0 5 0
18.	313	..	..	0 5 0	..	24.	382	..	0 5 0
18.	314	..	..	0 5 0	..	24.	383	..	0 5 0
18.	315	..	..	0 5 0	..	24.	384	..	0 5 0
18.	316	..	..	0 5 0	..	24.	385	..	0 5 0
18.	317	..	..	0 5 0	..	24.	386	..	0 5 0
18.	318	..	..	0 5 0	..	24.	387	..	0 5 0
18.	319	..	..	0 5 0	..	24.	388	..	0 5 0
18.	320	..	..	0 5 0	..	24.	389	..	0 5 0
18.	321	..	..	0 5 0	..	24.	390	..	0 5 0
18.	322	..	..	0 5 0	..	24.	391	..	0 5 0
18.	323	..	..	0 5 0	..	24.	392	..	0 5 0
18.	324	..	..	0 5 0	..	24.	393	..	0 5 0
18.	325	..	..	0 5 0	..	24.	394	..	0 5 0
18.	326	..	..	0 5 0	..	24.	395	..	0 5 0
18.	327	..	..	0 5 0	..	24.	396	..	0 5 0
18.	328	..	..	0 5 0	..	24.	397	..	0 5 0
18.	329	..	..	0 5 0	..	24.	398	..	0 5 0
18.	330	..	..	0 5 0	..	24.	399	..	0 5 0
18.	331	..	..	0 5 0	..	24.	400	..	0 5 0
18.	332	..	..	0 5 0	..	24.	401	..	0 5 0
18.	333	..	..	0 5 0	..	24.	402	..	0 5 0
18.	334	..	..	0 5 0	..	24.	403	..	0 5 0
18.	335	..	..	0 5 0	..	24.	404	..	0 5 0
18.	336	..	..	0 5 0	..	24.	405	..	0 5 0
18.	337	..	..	0 5 0	..	24.	406	..	0 5 0
18.	338	..	..	0 5 0	..	24.	407	..	0 5 0
18.	339	..	..	0 5 0	..	24.	408	..	0 5 0
18.	340	..	..	0 5 0	..	24.	409	..	0 5 0
18.	341	..	..	0 5 0	..	24.	410	..	0 5 0
18.	342	..	..	0 5 0	..	24.	411	..	0 5 0
18.	343	..	..	0 5 0	..	24.	412	..	0 5 0
18.	344	..	..	0 5 0	..	24.	413	..	0 5 0
18.	345	..	..	0 5 0	..	24.	414	..	0 5 0
18.	346	..	..	0 5 0	..	24.	415	..	0 5 0
18.	347	..	..	0 5 0	..	24.	416	..	0 5 0
18.	348	..	..	0 5 0	..	24.	417	..	0 5 0
18.	349	..	..	0 5 0	..	24.	418	..	0 5 0
18.	350	..	..	0 5 0	..	24.	419	..	0 5 0
18.	351	..	..	0 5 0	..	24.	420	..	0 5 0
18.	352	..	..	0 5 0	..	24.	421	..	0 5 0
18.	353	..	..	0 5 0	..	24.	422	..	0 5 0
18.	354	..	..	0 5 0	..	24.	423	..	0 5 0
18.	355	..	..	0 5 0	..	24.	424	..	0 5 0
18.	356	..	..	0 5 0	..	24.	425	..	0 5 0
18.	357	..	..	0 5 0	..	24.	426	..	0 5 0
18.	358	..	..	0 5 0	..	24.	427	..	0 5 0
18.	359	..	..	0 5 0	..	24.	428	..	0 5 0
18.	360	..	..	0 5 0	..	24.	429	..	0 5 0
18.	361	..	..	0 5 0	..	24.	430	..	0 5 0
18.	362	..	..	0 5 0	..	24.	431	..	0 5 0
18.	363	..	..	0 5 0	..	24.	432	..	0 5 0
18.	364	..	..	0 5 0	..	24.	433	..	0 5 0
18.	365	..	..	0 5 0	..	24.	434	..	0 5 0
18.	366	..	..	0 5 0	..	24.	435	..	0 5 0
18.	367	..	..	0 5 0	..	24.	436	..	0 5 0
18.	368	..	..	0 5 0	..	24.	437	..	0 5 0
18.	369	..	..	0 5 0	..	24.	438	..	0 5 0
18.	370	..	..	0 5 0	..	24.	439	..	0 5 0
18.	371	..	..	0 5 0	..	24.	440	..	0 5 0
18.	372	..	..	0 5 0	..	24.	441	..	0 5 0
18.	373	..	..	0 5 0	..	24.	442	..	0 5 0
18.	374	..	..	0 5 0	..	24.	443	..	0 5 0

Date.	Receipt					Date.	Receipt				
1922.	No.				£ s. d.	1922.	No.				£ s. d.
Feb. 4.	351	Pub.	..	..	1 0 0	Feb. 17.	431	G. 208; Pub. 25. 6d.	..	1 7 6	
" 4.	352	Pub.	..	..	1 0 0	" 18.	432	Pub.	..	0 10 0	
" 4.	353	Pub.	..	..	1 0 0	" 18.	433	G. 208; Pub. 25. 6d.	..	2 5 0	
" 4.	354	Pub.	..	..	1 0 0	" 18.	434	Pub.	..	0 5 0	
" 5.	355	Pub.	..	..	1 0 0	" 18.	435	Pub.	..	0 10 0	
" 5.	356	Pub.	..	..	1 0 0	" 18.	436	Pub.	..	0 10 0	
" 5.	357	Pub.	..	..	1 0 0	" 18.	437	G. 208; Pub. 25. 6d.	..	2 5 0	
" 5.	358	Pub.	..	..	1 0 0	" 18.	438	Pub.	..	0 10 0	
" 5.	359	Pub.	..	..	1 0 0	" 18.	439	Pub.	..	0 10 0	
" 5.	360	Pub.	..	..	1 0 0	" 18.	440	G. 208; Pub. 25. 6d.	..	2 5 0	
" 5.	361	Pub.	..	..	1 0 0	" 18.	441	Pub.	..	0 10 0	
" 5.	362	Pub.	..	..	1 0 0	" 18.	442	G. 208; Pub. 25. 6d.	..	2 5 0	
" 5.	363	Pub.	..	..	1 0 0	" 18.	443	Pub.	..	0 10 0	
" 5.	364	Pub.	..	..	1 0 0	" 18.	444	Pub.	..	0 10 0	
" 5.	365	Pub.	..	..	1 0 0	" 18.	445	Pub.	..	0 10 0	
" 5.	366	Pub.	..	..	1 0 0	" 18.	446	Pub.	..	0 10 0	
" 5.	367	Pub.	..	..	1 0 0	" 18.	447	Pub.	..	0 10 0	
" 5.	368	Pub.	..	..	1 0 0	" 18.	448	Pub.	..	0 10 0	
" 5.	369	Pub.	..	..	1 0 0	" 18.	449	Pub.	..	0 10 0	
" 5.	370	Pub.	..	..	1 0 0	" 18.	450	Pub.	..	0 10 0	
" 5.	371	Pub.	..	..	1 0 0	" 18.	451	Pub.	..	0 10 0	
" 5.	372	Pub.	..	..	1 0 0	" 18.	452	Pub.	..	0 10 0	
" 5.	373	Pub.	..	..	1 0 0	" 18.	453	Pub.	..	0 10 0	
" 5.	374	Pub.	..	..	1 0 0	" 18.	454	Pub.	..	0 10 0	
" 5.	375	Pub.	..	..	1 0 0	" 18.	455	Pub.	..	0 10 0	
" 5.	376	Pub.	..	..	1 0 0	" 18.	456	Pub.	..	0 10 0	
" 5.	377	Pub.	..	..	1 0 0	" 18.	457	Pub.	..	0 10 0	
" 5.	378	Pub.	..	..	1 0 0	" 18.	458	Pub.	..	0 10 0	
" 5.	379	Pub.	..	..	1 0 0	" 18.	459	Pub.	..	0 10 0	
" 5.	380	Pub.	..	..	1 0 0	" 18.	460	Pub.	..	0 10 0	
" 5.	381	Pub.	..	..	1 0 0	" 18.	461	Pub.	..	0 10 0	
" 5.	382	Pub.	..	..	1 0 0	" 18.	462	Pub.	..	0 10 0	
" 5.	383	Pub.	..	..	1 0 0	" 18.	463	Pub.	..	0 10 0	
" 5.	384	Pub.	..	..	1 0 0	" 18.	464	Pub.	..	0 10 0	
" 5.	385	Pub.	..	..	1 0 0	" 18.	465	Pub.	..	0 10 0	
" 5.	386	Pub.	..	..	1 0 0	" 18.	466	Pub.	..	0 10 0	
" 5.	387	Pub.	..	..	1 0 0	" 18.	467	Pub.	..	0 10 0	
" 5.	388	Pub.	..	..	1 0 0	" 18.	468	Pub.	..	0 10 0	
" 5.	389	Pub.	..	..	1 0 0	" 18.	469	Pub.	..	0 10 0	
" 5.	390	Pub.	..	..	1 0 0	" 18.	470	Pub.	..	0 10 0	
" 5.	391	Pub.	..	..	1 0 0	" 18.	471	Pub.	..	0 10 0	
" 5.	392	Pub.	..	..	1 0 0	" 18.	472	Pub.	..	0 10 0	
" 5.	393	Pub.	..	..	1 0 0	" 18.	473	Pub.	..	0 10 0	
" 5.	394	Pub.	..	..	1 0 0	" 18.	474	Pub.	..	0 10 0	
" 5.	395	Pub.	..	..	1 0 0	" 18.	475	Pub.	..	0 10 0	
" 5.	396	Pub.	..	..	1 0 0	" 18.	476	Pub.	..	0 10 0	
" 5.	397	Pub.	..	..	1 0 0	" 18.	477	Pub.	..	0 10 0	
" 5.	398	Pub.	..	..	1 0 0	" 18.	478	Pub.	..	0 10 0	
" 5.	399	Pub.	..	..	1 0 0	" 18.	479	Pub.	..	0 10 0	
" 5.	400	Pub.	..	..	1 0 0	" 18.	480	Pub.	..	0 10 0	
" 5.	401	Pub.	..	..	1 0 0	" 18.	481	Pub.	..	0 10 0	
" 5.	402	Pub.	..	..	1 0 0	" 18.	482	Pub.	..	0 10 0	
" 5.	403	Pub.	..	..	1 0 0	" 18.	483	Pub.	..	0 10 0	
" 5.	404	Pub.	..	..	1 0 0	" 18.	484	Pub.	..	0 10 0	
" 5.	405	Pub.	..	..	1 0 0	" 18.	485	Pub.	..	0 10 0	
" 5.	406	Pub.	..	..	1 0 0	" 18.	486	Pub.	..	0 10 0	
" 5.	407	Pub.	..	..	1 0 0	" 18.	487	Pub.	..	0 10 0	
" 5.	408	Pub.	..	..	1 0 0	" 18.	488	Pub.	..	0 10 0	
" 5.	409	Pub.	..	..	1 0 0	" 18.	489	Pub.	..	0 10 0	
" 5.	410	Pub.	..	..	1 0 0	" 18.	490	Pub.	..	0 10 0	
" 5.	411	Pub.	..	..	1 0 0	" 18.	491	Pub.	..	0 10 0	
" 5.	412	Pub.	..	..	1 0 0	" 18.	492	Pub.	..	0 10 0	
" 5.	413	Pub.	..	..	1 0 0	" 18.	493	Pub.	..	0 10 0	
" 5.	414	Pub.	..	..	1 0 0	" 18.	494	Pub.	..	0 10 0	
" 5.	415	Pub.	..	..	1 0 0	" 18.	495	Pub.	..	0 10 0	
" 5.	416	Pub.	..	..	1 0 0	" 18.	496	Pub.	..	0 10 0	
" 5.	417	Pub.	..	..	1 0 0	" 18.	497	Pub.	..	0 10 0	
" 5.	418	Pub.	..	..	1 0 0	" 18.	498	Pub.	..	0 10 0	
" 5.	419	Pub.	..	..	1 0 0	" 18.	499	Pub.	..	0 10 0	
" 5.	420	Pub.	..	..	1 0 0	" 18.	500	Pub.	..	0 10 0	
" 5.	421	Pub.	..	..	1 0 0	" 18.	501	Pub.	..	0 10 0	
" 5.	422	Pub.	..	..	1 0 0	" 18.	502	Pub.	..	0 10 0	
" 5.	423	Pub.	..	..	1 0 0	" 18.	503	Pub.	..	0 10 0	
" 5.	424	Pub.	..	..	1 0 0	" 18.	504	Pub.	..	0 10 0	
" 5.	425	Pub.	..	..	1 0 0	" 18.	505	Pub.	..	0 10 0	
" 5.	426	Pub.	..	..	1 0 0	" 18.	506	Pub.	..	0 10 0	
" 5.	427	Pub.	..	..	1 0 0	" 18.	507	Pub.	..	0 10 0	
" 5.	428	Pub.	..	..	1 0 0	" 18.	508	Pub.	..	0 10 0	
" 5.	429	Pub.	..	..	1 0 0	" 18.	509	Pub.	..	0 10 0	
" 5.	430	Pub.	..	..	1 0 0	" 18.	510	Pub.	..	0 10 0	

Of this amount, £1,286 18s. 8d. is for Relief in Russia and Central Europe.

We have also received £200 10s. 0d. for War Loan Cheques by Mr. R. Palmer.

Receipts in JANUARY SCATTERED NATION :-

Receipt No.	£	s.	d.
1	1	0	0
2	1	0	0
3	1	0	0
4	1	0	0
5	1	0	0
6	1	0	0
7	1	0	0
8	1	0	0
9	1	0	0
10	1	0	0

ITS CHARACTER

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

THE WORKERS AND WORK

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

ALL CONTRIBUTIONS

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

~* OBJECTS. ~*

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

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

FORM OF BEQUEST.

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

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