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THE Scattered Nation.

QUARTERLY RECORD OF THE
Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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This Mission to Israel, which was founded 1893, is under the direction of DAVID BARON
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as the Lord shall enable, and supply the means, to bear witness for Christ to the Jewish
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and Riga.

Continued on page 3 of Cover

THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 116.

OCTOBER, 1923.

The Self-revelation of Jehovah as the Triune God in the Midst of Israel.

BY ADOLPH SAPHIR, D.D.

HE who possesses a genuine love of Scripture can bear the attempt
to separate the New from the Old Testament as little as that
mother who appeared before King Solomon could endure
the thought of her living child being divided by the sword into two.
"In nowise slay it!" was her eager exclamation. To divide is to slay.
And thus it is with the living child of God's Spirit—the Scripture.
It is one. The same God who has spoken in those last days by the
Son, spake in sundry times and in divers manners by the prophets
unto the fathers. The foundation of the temple of revelation is Moses;
the superstructure, the prophets, evangelists, and apostles; Jesus
Christ Himself the Chief Corner-stone.

Two portions constitute the sacred record—the word of promise
and preparation, and the word of fulfilment. But the one Spirit which
inspired, also pervades them. They are not merely indissolubly con-
nected—they not merely dwell together in harmony; but such is
their mutual interpenetration, that the one cannot live without the
other. These two witnesses are one. "When I listen to the accordant
voice of all the holy prophets and the apostles of our Lord and Saviour,
methinks I stand at Jerusalem, at our Lord's triumphal entry, and
hear the multitudes of those who go before, and of those who follow
after, crying, 'Hosanna to the Son of David! blessed is He that
cometh in the Name of the Lord to save.'"^{*}

We cannot truly understand the fulfilment, and rejoice in that
which is perfect, without knowing the promise, and the gradual and
fragmentary preparation of the great redemption. As Israel, so do
we all need to be taught by the law the nature of holiness, and the guilt
and condemnation of sin. Jesus is the Christ—this is the sum of saving
knowledge. But what is meant by Messiah is to be learnt only from
the prophets.

Hence, to understand the Gospels, we must know the dealings of
God with His people from Abraham to David, and to the Babylonish
captivity.[†] We must know the Scripture which must needs be fulfilled

^{*} Boyle.

[†] Matt. i.

in Jesus of Nazareth. The sufferings of Christ and the glory that should follow, comprise the whole scheme of redemption; but the risen Saviour Himself declares the whole counsel of God out of Moses and the prophets. Law and gospel, Adam and Christ, works and grace, nature and the Holy Ghost, are two great contrasts which evangelical teaching illustrates; but in the epistle to the Romans and to the Galatians the ancient Scripture forms the basis and starting-point of instruction. And the great and peculiar glory of the new covenant dispensation is seen by the light of the old.

Is not the epistle to the Hebrews an exposition of this comparison and contrast; unfolding the glory of Christ, the true Melchisedic, and the eternal High Priest? It is in order to understand, and to accept the fulness of gospel blessings, that we must know Moses and the prophets. Thus, in searching the Scriptures to which the Saviour referred, we enter on an essential and most salutary study; for without the knowledge of these sacred writings we do not know the height and depth, and breadth and length, of that full salvation which is in Christ Jesus.

The Name of Father, Son, and Holy Ghost is revealed by the Lord Jesus and in the apostolic writings with a clearness, simplicity, and fulness, which could not exist before the incarnation of the Son of God. But the same God who now speaks to us by His Son, spake to the fathers by the prophets; and Israel knew the true and living God, Jehovah, and the mystery of His threefold Name was gradually revealed unto them.

Man lost the knowledge of God through sin. Knowing the existence of God, men did not glorify Him as God, neither were thankful. Through sin they fell into ignorance and superstition. Traces of the primeval revelation, vague and confused reminiscences, distorted and corrupt traditions of truth once known, are among the nations. They had some knowledge of Divine rule and Paternal power; some presentiment of divine Sonship, as the centurion exclaimed at the cross: "Surely, this Man was the Son of God"; some perception that all great and beautiful things owed their existence to a supernatural inspiration and celestial influence. The heathen nations in their slumber of sin and worldliness, were not unvisited by dreams of higher and better things. But the interpretation of the dreams is only through Joseph and Daniel of the chosen race. God revealed Himself to Israel. The truths which appear as so simple were never discovered by man: "In the beginning God created heaven and earth." "Hear, O Israel, the Lord our God is one God!" "Thou shalt not make thyself any image to worship it." "The Lord is gracious and merciful, long-suffering, and abounding in goodness and truth." "Holy, holy, holy, Lord God of hosts!" "Thou shalt love the Lord with all thy heart, and all thy strength, and all thy soul."

These are divine words; light which was sent from the heavenly Sanctuary to fallen man on earth; the revelation of the God of salvation, who in His infinite love visited and redeemed His people. God revealed Himself to Abraham, Isaac, and Jacob, to Moses and the children of Israel. And it is owing to this gracious manifestation that the darkness and ignorance of heathenism are dispelled. This God of Scripture is indeed different from the God of the philosophers.* Here is no vague, abstract, impersonal power, but God is the God in covenant relation with His people; they know His Name, they possess His law, they enjoy His guidance and protection. He is *their* God, and they are beloved by Him. And yet they know Him as the God who created heaven and earth, to whom belong all angels above and nations below, whom no man hath seen at any time, and whom no finite mind can fathom. While Israel knows God as their God, while they call Him by His Name, they also know that God is incomprehensible, unsearchable; they stand in awe before Him, who is eternal, infinite, and awful in majesty and glory. He meets with them, in the tabernacle and in the temple, and yet they know that the heaven of heavens cannot contain Him. He reveals Himself, and yet they say, "Thou art a God that hidest Thyself." He manifests Himself in signs and wonders, and He reminds them, "Thou hast not beheld any likeness or similitude."

Where else do we find such a conception? So infinite, and yet so definite and personal; so vast and comprehensive, and yet so national and familiar; so spiritual and yet so real; so majestic and awful, and yet so merciful and loving. This God, holy, and yet gracious; eternal and infinite, and yet guiding His people from day to day, ordering their very steps, and regulating their life down to the detail of food and dress; unsearchable, yet their light, and the Hearer of their prayers; self-subsistent and blessed in Himself, and yet yearning after their love and fellowship—this God of Abraham, Isaac, and Jacob is the true and living God and as He saith Himself, "There is no other; I know not any." Do not confuse this God with what the world calls God. Outside Israel God is anonymous; in Israel He is Jehovah; in the Church He is Father, Son, and Holy Ghost. It is in God's school that little children are made wise, and wise men become little children, and know and worship God.

In the divine revelation to Israel, from Abraham to the Exodus,

* The God of Abraham, Isaac, and Jacob, not the God of the philosophers—PASCAL. "To speak with reverence, He whom no man hath seen at any time, nor can see, has condescended to become an historical Personage. All attempt to eliminate His being and operation from the scriptural history of the Jewish people must eternally prove nugatory; the natural and supernatural are so closely interwoven, and so intimately pervade each other, that it is utterly impossible to remove Jehovah and leave the undoubted facts of Israel's history explicable at all."—DR. J. DUNCAN.

and from Moses to the last prophets, we can trace the following lines of education, which all converge in the advent of the Lord Jesus, and in His full revelation of Father, Son, and Holy Ghost:—

I. Scripture teaches us that no man can see God, and Scripture speaks at the same time of *God appearing*. In paradise the voice of Jehovah (God) was heard walking in the garden in the cool of day. Unto the Fathers the Lord appeared as the angel or messenger of the covenant. He appears first unto Hagar, speaks unto her as the Lord who is Almighty, and is called Lord by her and by the sacred historian.*

When God appeared unto Abraham only one of the three men whom he received in his tent is called Lord.† The angel who stayed the hand of Abraham when he was about to sacrifice his son Isaac, speaks of Himself as Jehovah, and confirms the promise with His oath.‡ The angel who appears unto Jacob in a dream calls Himself the God who appeared unto him in Bethel,§ and the dying patriarch spoke of God and of the angel who redeemed him from all evil.|| This was He with whom Jacob wrestled, and of whom he said afterwards, "I have seen God face to face, and my life is preserved."** Thus Hosea calls Him Angel and God.††

This was the angel of Jehovah who appeared unto Moses on Mount Horeb, and spoke of Himself as Lord, and is called by Moses Lord.‡‡ The messenger of Jehovah is none else than Jehovah manifest, the angel in whom is God's Name, the presence and countenance of

* Gen. xvi. 10, 13: "When the angel of the Lord said unto Hagar, 'I will multiply thy seed exceedingly, that it shall not be numbered for multitude' does He not announce Himself as the Lord, the Author of life and Creator of spirits? Here we find, in the 13th verse, the historian calls Him, 'The Lord who spake unto her,' and Hagar called His Name, 'Thou God seest me.'"

† Gen. xviii. 20-23: "And the Lord said, Because thy cry of Sodom and Gomorrah is great. . . . I will go down now. . . . If I find in Sodom fifty righteous men, I will spare all the place for their sakes. . . . And the Lord went His way."

‡ Gen. xxii. 11-17: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord . . . that in blessing I will bless thee," etc.

§ Gen. xxxi. 11-13: "And the angel of the Lord spake unto me in a dream . . . I am the God of Bethel."

|| Gen. xlviii. 15, 16: "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil," etc.

** Gen. xxxii. 30: "Peniel, I have seen God face to face."

†† Hos. xii. 3-5: "Jacob . . . by his strength he had power with God; yea, he had power over the angel, and prevailed; he wept, and made supplications unto Him: he found Him in Bethel, and there He spake with us; even the Lord God of Hosts; the Lord is his memorial."

‡‡ Exod. iii. 6, 14, 15, and iv. 5: The angel of the Lord appeared unto Moses, and calls Himself, "I am the God of thy father, the God of Abraham, Isaac, and Jacob." Moses, in replying, calls Him Lord, and Moses, as the historian, also designates Him as Lord.

God. He went with Israel through the wilderness.* "In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old."† Truly the Rock that followed them was Christ.‡

Joshua beheld Him on the eve of battle, and worshipped before the Captain of the host of the Lord.§ The same God-manifest appeared unto Manoaah, declared His name to be Pele, the wonderful, and Manoaah knew he had seen the Lord.||

The evangelist John teaches us that it was Christ's glory which Isaiah beheld.** when in the year of King Uzziah's death he saw the Lord sitting upon a throne high and lifted up, and His train filled the temple.

The testimony of Scripture concerning God revealing Himself in the angel, who is God, appears for the last time most emphatically in the concluding books of the prophets.

Thus also Ezekiel beheld the manifestation of God. "And above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man upon it."†† In the book of Malachi we read: "The Lord, whom ye seek, shall suddenly-

* Exod. xxiii. 20, 21: In this remarkable passage God declares of the angel, "My name is in Him." Most clearly is the union between God and the angel revealed in such expressions, "If thou shalt indeed obey His voice, and do all that I speak." Is not this the same in essence which the incarnate Son describes when He says, "The Father is in Me, and I in Him; the Father which dwelleth in Me, He doeth the works?" (John x. 38; xiv. 16). If possible, still more explicit in Exod. xxxiii., where the angel who had been promised (Exod. xxxiii. 34) is called by God, "My presence, my countenance"; or, as Isaiah, in obvious reference to this chapter, says, "The angel of His countenance," as the Apostle speaks of "the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

† Isa. lxiii.

‡ 1 Cor. x. 3.

§ Josh. v. 13-15.

|| Judges iii.; specially 10, 22.

** Isa. vi.; John xii. 41. "Isaiah had, in his inmost being, in some way unimaginable to us who have not beheld it, seen the Holy Trinity in their unity of essence, and that in the person of the Son, who said of Himself, 'He that hath seen Me, hath seen the Father.' It was a human form which he beheld sitting enthroned as the Judge, and receiving the worship of the glowing love of the seraphim. He had seen Him in His own glory and the glory of the Father, transfiguring the likeness of that human form which is now with the Father, the Light of heaven, which amid the uncreated light, which God is, illumines heaven also with an uncreated light (as St. John says, 'The Lamb is the Light thereof'), because in Him dwelleth the fulness of the Godhead bodily."—PUSEY on Isaiah vi., Oxford Lectures, 1860.

†† Ezek. i. 26.

come to His temple, even the messenger of the covenant whom ye delight in; behold, He shall come, saith the Lord of Hosts.*

How distinct is this designation! He is the Messiah, sought and desired with vehement affection by Israel. He is the Mediator of the covenant between God and His people. He is both Messenger and Lord, even as Jesus constantly spoke of Himself as *sent* by the Father. And this Divine Messenger or Angel had a forerunner: "Behold, I will send my messenger, and he shall prepare the way before Me." This was fulfilled in John the Baptist, as Zacharias, filled with the Holy Ghost, truly expounds the prophecy of Malachi: "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways."†

Israel knew God as Jehovah revealing Himself, the Messenger or Angel, sent by God and one with God, His representative, face, and image, in whom divine glory was manifest, and to whom adoration is due.‡

II. But while God came thus nigh unto them, He revealed the infinite distance which separated between Him and the sinful nation. God is holy, and of purer eyes than to behold iniquity; justice and truth are the pillars of His throne. But Israel is sinful and guilty. Yet God dwells among them. When He loved the people, He came with a fiery law in His right hand. And yet Israel hopes in the Lord, for with Him is plenteous redemption. For they knew that

* Mal. iii. 1.

† Luke i. 76.

‡ The passages of Scripture seem so very clear and strong, especially if viewed in connection, and considered in the light of the Gospels and Epistles, that it seems strange that in the Church of Christ there should have been any difference of opinion as to the identity of the Angel with the Word or Son of God. Is it conceivable, or in harmony with Scripture, that divine names, honours, and functions should be attributed to a created being, however exalted? No truth is perhaps so often and so solemnly stated and impressed by Moses and the prophets as the infinite distance between God and the creature; the jealousy of Jehovah, not to give His glory to another; and the supposition of a created angel, appointed to be a representative manifestation of God, is surely a very dangerous one, and—may we not say?—one which would be rejected by a simple mind which had received the fundamental truths of the Word of God. When John, the beloved disciple, fell down to worship before the feet of the angel which shewed him these things, he said unto him, "See thou do it not." The Angel of the Covenant accepts worship: created angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation. None of them can be called Lord. The Mediator between God and man—this seems the central truth to which all prophetic and apostolic teaching converges—is the Lord, uncreated, infinite, appointed from all eternity, whose goings forth are of old, finally made manifest, when the Word was made flesh, the man Christ Jesus. It was, however, only gradually that Israel connected the thought of the revealing God with the Messiah. But that they had come to this knowledge is evident, for example, from Mal. iii. 1.

God, the holy and just Lawgiver, was also God the Redeemer, the covenant-God, who saith: "I, even I, am He, that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." It was God who clothed Adam and Eve after their disobedience; it is Jehovah who, according to the testimony of the prophets, clothes His people with the garments of salvation and the robe of righteousness. This pardoning and restoring Jehovah is what in the language of fulfilment is called God in Christ; or the God and Father of our Lord and Saviour. And while the source of forgiveness can only be in God, against whom sin is committed, there runs throughout Scripture a line of predictions in which an atoning and justifying Mediator is promised, who is divine, and who is called the Lord our Righteousness. When Moses interceded in behalf of Israel, the Lord said unto Moses: "Whosoever hath sinned against Me, him will I blot out of My book."*

In the 49th Psalm we are reminded that no man can by any means redeem his brother, nor give to God a ransom for him.† When the prophets, therefore, speak of one who is perfectly sinless and holy, who is wounded for our transgressions, and upon whom the Lord hath laid the iniquities of us all—whose soul shall be made an offering for sin, and who shall justify many by His knowledge, for He shall bear their iniquities—it is evident that this suffering and atoning, this justifying and saving Mediator is one with God; it is a Divine One who says: "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." The Redeemer is God, and yet distinguished from God; He is God of God, the Lord whom we worship, as the incarnate Son was called Jesus, because He saves His people from their sins.

And as God forgives, so God renews and sanctifies. Unto Israel pertaineth the glory, the presence, and the manifestation of the Lord. Between the cherubim, and above the mercy-seat, the glory appeared. It filled the temple. This is fulfilled when the Word was made flesh, and tabernacled among us, and we beheld the glory of the Only-begotten of the Father.

But the times of fulfilment are predicted in a more distinct manner: a time is coming when Jehovah shall be in the hearts of His people, when His spirit shall be poured out, when the Holy Ghost shall descend and renew the heart, and all shall be taught of God. For the pardon of sin and the renewal of the heart; the forgiveness of transgression and the entrance into the presence of the Most High; the redemption by righteousness or atonement, and the outpouring of the Holy Ghost—were gifts always combined in the promises of God. Salvation embraces

* Exodus xxxii. 33.

† Psalm xlix. 7.

not merely the blotting out of our transgressions, but the slaying of the enmity, the circumcision of the heart. The Messiah and the Spirit are continually placed before Israel. This is the blessing of the new covenant; that God will put His Spirit within them, and give them a new heart; that God Himself shall dwell within them, and that they shall all be taught of God. As there is no other Saviour but Jehovah, so there is no other quickening, renewing, and comforting Spirit but the Holy Ghost. This was symbolised by the holy anointing, like to which none might be made in pain of death. The priests and prophets and kings which were anointed with that holy unction were only types (might we say, temporary and imperfect instalments and anticipations?) of that perfect Revealer, Atoner, Ruler, who is anointed with the Holy Ghost, who possesses the Spirit in His seven-fold plenitude, in whom the Spirit has His perfect abode, and through whom the Spirit would be given to God's people to dwell in them. Thus, as the forgiving Jehovah sent Jehovah the Atoner, the Holy Ghost is the third revelation of "I am Jehovah, which sanctify you."*

A just God and a Saviour, a holy God and a sanctifying Spirit, were manifested unto Israel, or, in other words, the Name of Father, Son, and Holy Ghost.

III. These two lines of prophecy are combined in the hope of Jehovah's rending the heavens, and coming down to redeem and glorify Israel. The coming of the Lord God is the theme of Psalms and Prophets. God is expected to establish His throne, and to be King over all the earth. Then shall He sit upon the throne of His holiness, and rule over all nations. Israel shall rejoice, and serve Him in truth and love; all peoples shall walk in the light of Jehovah. Then the daughters of Judah and all the world shall say, This God is our God for ever and ever. He maketh wars to cease, and the Word of the Lord goes forth from Jerusalem to all the ends of the earth.

One of the clearest predictions, announcing the coming of a Divine One, *sent*, is in the prophet Zechariah: "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee: and thou shalt know that the Lord of Hosts hath sent Me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."†

What is this expectation of Jehovah seen, beloved, ruling on a restored earth, but the expectation of the Lord Jesus, who in the book of Revelation calls Himself Alpha and Omega, the Beginning and the Ending, the Lord which is, which was, and which is to come, the Almighty? The invisible God manifest, the Holy God among a forgiven and renewed people—such is the hope of Israel.

* Lev. xx. 8.

† Zech. ii. 10-12.

The Jews and Palestine.

THERE is still a good deal of agitation in certain newspapers, and in both Houses of Parliament, against the promise made to the Jewish people in the Balfour Declaration, and Anti-Zionists and Anti-Semites (who are not often distinguishable), are seeking by every possible means to bring pressure to bear on the Government, either to give up the Mandate for Palestine, or to explain away the promise in reference to the Jewish "National Home," so as to make it practically inoperative.

We are sure and certain for our part of the ultimate fulfillment of the purpose of God in reference to the Jewish people and Palestine, and our certainty is based not only on the good faith of the British Government, which cannot go back on its solemn word and treat the pledge made to the Jewish nation as a mere "scrap of paper," without bringing dishonour upon itself; but chiefly on our firm belief in the "more sure word of prophecy," which clearly predicts a partial restoration of the dispersed people to the land of their fathers in a condition of unbelief, prior to the great and solemn events which are to precede and to accompany the glorious appearing of our great God and Saviour Jesus Christ.

Our interest in the subject therefore, as we have often explained, is not political, but biblical and spiritual. In view however of the falsehoods in reference to the Jews and their national aspirations, which are so assiduously and unscrupulously propagated by a section of the Press, we think it well, from time to time, to supply the readers of this little magazine with more reliable information on the subject, so that they may be able to judge for themselves as to the actual condition of things.

Progress in Palestine.

IMPORTANT SPEECH BY SIR HERBERT SAMUEL.

During his visit to England this summer Sir Herbert Samuel, the High Commissioner for Palestine, made the following speech at a dinner, which was given in his honour by the Maccabees on August the 2nd, presided over by Lord Rothschild:—

Sir Herbert Samuel, who was loudly cheered, said: "I thank you most heartily for the kindness and cordiality of your reception. It is a great pleasure to me to find myself among my fellow-members of the Maccabean Club, and I am honoured by the hospitality which they are according to me. I am reminded by this hall that the last time I spoke at a dinner within these walls I had the honour of holding the office of Postmaster-General, and at that time I had a colleague

in a similar office in Sir Ernest Shackleton, who was then engaged in one of his Antarctic journeys, and in those regions he had conferred upon him the title, for the purpose, perhaps, of issuing postage-stamps, of Postmaster-General of the Southern Polar Regions. His office hours, I was told, were from 12 to 1, with one hour off for lunch. (Laughter.) In Palestine we work longer hours than that. The burdens of the administration of such a territory are not light, and it is an encouragement to know that one possesses the good-will of a body of men such as that which I see around me. But if the burdens are somewhat heavy, one has the great privilege of seeing results.

"There is constructive work going on. I do not propose to detail to you, or even to sketch to you, the various activities of the Palestine Administration. Are they not written in the Book of the Chronicles of the Administration—the Report of the Government of Palestine being issued at this moment by H.M. Government? And even more important than the activities of the State are the various private enterprises which, in increasing number and on an ever developing scale, are being founded in Palestine—factories of various kinds for the manufacture of bricks, a flour-mill, oil-crushing enterprises, cement works, salt works (in which the Economic Board of Palestine in London is specially interested), tobacco factories, and the great electricity enterprises of Mr. Rutenberg. New agricultural settlements are springing up in various parts of the country, house-building is going on all over Palestine, indicating the economic progress of the country. Public security on the whole is good. Of course, we cannot at a bound rise to the level of ancient civilised countries—such as Ireland, for example! (Laughter.) But in its way, and at its proper level, Palestine is on the whole tranquil. You see much exaggeration in the Press with regard to Palestine.

"The London Press gives you all the news that there is, and a great deal that there is not. Any little incident, any case of crime in some rural village, is telegraphed as if it were a great event of profound political significance. When two car-loads of gendarmes who formed my escort happened to run into a band of brigands who had lately been chased across the Syrian border, and who, thinking themselves pursued, opened fire and unhappily killed three of our policemen, it was represented as an attempt on the life of the High Commissioner. . . . From the point of view of the Englishman, one of the best features in the Palestinian situation is the rapid decrease in its cost. The civil administration costs now and has from the beginning cost nothing to the British taxpayer—it is defrayed entirely from the local revenues of the country. But the cost of the garrison has fallen from four millions to two, and then to one and a-half; next year it is budgeted for one million, and the year after even below that figure. And we may see before us the ideal that may be realised of a wholly self-supporting

Palestine. It is mainly—it must be conceded—Jewish activity which is responsible for the economic development of the country. And it is very largely from the funds provided by the Zionist Organisation and the *Keren Hayesod* that many of the necessary activities in that land are carried on.

"I think Dr. Weizmann—that powerful and persuasive personality—has achieved a wonderful success in collecting in America, almost single-handed, though with many local supporters, the sum of no less than half a million pounds sterling in voluntary subscriptions for Palestinian purposes. These expenditures in Palestine have enabled a certain immigration to proceed—not so rapidly as many desire, but up to the economic capacity of the country to absorb the immigrants. They are of good quality. They are not Bolshevists. Far from it! I do not believe there is a larger proportion of Bolshevists in Palestine than among the working-classes of the United Kingdom. They are, I repeat, of good quality and hard workers. Thirty thousand have come in since the occupation, and, with a small margin of unemployment, they have been able to find occupation. There is—I am sure you will all agree with me—one fundamental condition upon which the economic development of every country must necessarily and absolutely depend, and that is certainty. A self-supporting Palestine depends on the economic development of the country, and economic development depends on political stability, upon continuity, permanence of policy.

"I will say no more under that head except that I am quite convinced that His Majesty's Government are fully alive to the fundamental importance of that consideration. We have, as you know, many problems. I think it was my friend, Dr. Macnamara, in a collection of stories about children's answers in examinations, who mentioned the case of one little boy who was questioned as to the marriage customs of the ancient Greeks. He said that the ancient Greeks married only one wife, and this was called monotony. (Laughter.) In Palestine we certainly do not suffer from monotony, and the administrator of that country has at least two spouses—politically speaking!—if not more, but two principal spouses, the Arab community and the Jewish. And his effort, not always, I will confess, completely successful, is to induce them to live in harmony. The Jews of Palestine, the Jews of the world, are not anti-Arab, and they will never allow themselves to be forced into that position. For that ancient and gifted and kindred race the Jews have respect and goodwill; and, indeed, the Arab attitude at the present moment is a strenuous and vigorous, nay, vehement resistance against an attack which is not being made. (Laughter.) I observe that in a recent speech in the House of Lords by Lord Islington he referred to the Government of Palestine as 'this Zionist Government,' 'this Zionist system of administration,' 'this Zionist bureau-

cracy.' Such phrases I counted no less than twelve times in the verbatim report. There is no Zionist Government of Palestine; there is no Zionist bureaucracy. Among the positions of chief responsibility, which are fairly numerous, only two are held by Jews—the High Commissioner and the Attorney-General. Also the control of one of the minor departments—the Labour Department—is in the hands of a Jew. But apart from these all the officials of chief responsibility are Englishmen, and Christians. We hope to introduce some Moslem members in the Administration. Not one of the heads of the departments is a Jew, none of the District Governors, none even of the Assistant District Governors, none of the District Commandants of Police—yet it is represented as though the whole Administration were staffed by vehement Zionists. The Jews desire no position of privilege. There has lately been quoted in the Press (in the *Jewish Chronicle*) an extract from a document presented to the League of Nations by the Zionist Organisation at the time when the Mandate for Palestine was under discussion and about to be promulgated. In the course of that document this was said:—

"The Jews demand no privileges, unless it be the privilege of rebuilding by their own efforts and sacrifices a land which, once the seat of a thriving and productive civilisation, has long been suffered to remain derelict. They expect no favoured treatment in the matter of political or religious rights. They assume, as a matter of course, that all the inhabitants of Palestine, be they Jews or non-Jews, will be in every respect on a footing of perfect equality. They seek no share in the Government beyond that to which they may be entitled under the Constitution as citizens of the country. They solicit no favours. They ask, in short, no more than an assured opportunity of peacefully building up their National Home by their own exertions and of succeeding on their merits."

"That is a wise and statesmanlike declaration of policy to which I hope men of all sections can subscribe. Arab sentiment is a real and worthy thing. It must be respected, it must be aided. But Jewish sentiment also is a real thing, and is a worthy thing. And while the Arabs have many lands—Palestine among them—towards which their affections are directed, Jewish sentiment as such finds its fullest expression in Palestine and in Palestine alone. So the Arabs should not grudge its satisfaction there so long as that satisfaction is not to their detriment, and again and again they have been solemnly assured it shall not be to their detriment. Whatever may be a man's political views in these matters, no one can see without sympathy and admiration the work that has been going on for the last forty years, and increasingly in the last four years, in the Jewish agricultural colonies. The work of the colonists and the work of the pioneers, the Chalusim, is indeed worthy of all praise. How much sacrifice, how much effort,

how much hardship, has gone to the making of these colonies! And the work of developing new colonies is successfully proceeding throughout the length and breadth of the land; new colonies are springing up day by day with great promise for the future. I had the privilege a few weeks ago of turning the first sod of a new colony in the close neighbourhood of the ancient Gezer, within sight of the birthplace of the Maccabees, that heroic family whose name is borne by this Club. That colony is specially significant because it is the first British Jewish colony in Palestine. England—Palestine—the Jewish people—what names these are! What memories they evoke! What illustrious places they fill in the history, in the thought, of mankind! For my part I have a profound faith that the combination of these three—England, Palestine, the Jewish people—through some mysterious chemistry will yet create a spiritual product of supreme value to mankind."

"The Overburdened British Taxpayer."*

A correspondent writes to us as follows: "If the Jews want a national home in Palestine, why do they not pay for it themselves, instead of asking the poor, overburdened British taxpayer to do so?" In one form or another this is a question that is often being asked, and presumably the difficulty is not confined to our correspondent.

The answer is a simple one. The Jews are paying for their national home. There is a confused idea abroad that the British Government is buying land for Jews in Palestine, or expropriating Arabs to make room for Jews, or paying for the costs of Jewish immigration, or for the upkeep of any Jews who may be unable to find work after they have landed. None of these things is true. Jews bear the whole cost of recruiting Jewish colonists for Palestine. They weed out the applicants and reject those who would be clearly unsuitable. They often assist them with passages, and they maintain them after they have landed until such time as they can go to their work. They buy land for them to colonise, and usually pay its Arab owners far more than its present worth and sometimes more than it will ever be worth. Not a single Jew ever becomes a charge on the revenue, and, except from his Jewish compatriots, no Zionist immigrant gets anything in Palestine without paying for it.

This is a fairly comprehensive answer to our correspondent's question. But the matter does not end there. In many new countries expenditure on public works is one of the chief activities of the Government. Most of the money spent on these objects in Palestine is Jewish, and the country gets money at a cheaper rate than it would otherwise

* This article appeared in a recent No. of *Palestine*, the Organ of the British Palestine Committee.

do for that reason. For with the average Jew Palestine is much more than half sentiment much less than half business. He gives money for these good works in Palestine not primarily as a financial transaction, but as an English Christian might subscribe to his church charities or to his foreign missions. Already an immense stream of money has flowed towards Palestine, much of it from Jews in Eastern Europe, who are poorer even than the overburdened British taxpayer. Look at the Polish, the Austrian, and the Rumanian exchanges and you will realise the amount of sacrifice that some of the subscriptions raised in those countries for the national home represent. The Jew has many faults, but no one who knows the facts would accuse him of meanness where Palestine is concerned. The poorer he is the more he gives by comparison. And when our political troubles are over and the status of Palestine is definitely settled, then we shall see Jewry raising money for the development of Palestine on a scale which will make all new countries envious of her. Here is a second way in which Jews are paying for the national home in Palestine.

It is true—and perhaps this is what our correspondent is thinking of—that Jews are not paying for the whole cost of Palestine. But then the whole of Palestine is not theirs. It might be reasonable to throw against the Jews the million and a-half which Palestine costs the British Exchequer if the country were to be made into a Jewish State. But that is not the case. Jews are not making Palestine a Jewish State; they are making a Palestinian nation which will be a blend of Arab and Jewish races. Moreover, we have persistently argued here that it is a vital interest of Great Britain in the East that Palestine should not fall into the hands of any Power that might conceivably be unfriendly, and this argument has latterly gained a signal success. No one now proposes that England should scuttle out of Palestine, because he knows that if we did her place would very speedily be taken by France or by Turkey, and in either case, especially since we conceded the independence of Egypt, it would be impossible for us to defend the Suez Canal, the principal artery of the British Empire. Surely, those who talk of Jews paying the cost of their own national home do not also expect Jews to pay the cost of keeping possible enemies out of Palestine and of defending the line of the Canal.

Let us be reasonable in these matters. The promise of a national home in Palestine to the Jews is not, as so many English people have been led to think, mere quixotic generosity on the part of the British people. It is, on the contrary, a fair, but still an advantageous, bargain to this country. We keep the country open for Jewish immigrants who have a reasonable prospect of making a living in it, and we make ourselves responsible for its military defence and for the maintenance of order. The debit side against us of that account is a million and a-half, but on the credit side we get absolute freedom for our policy in Egypt,

a Palestinian nation that loves and will defend its soil, and a Suez Canal that is safe against attack. If you were to commute these advantages into money, they would exceed the million and a-half, of which we hear so much and which is the cost, not of the national home, but of military and political security in that part of the world. Add the steady flow of immigrants and the steady flow of Jewish money and Jewish brains, and you will be constrained to admit that even now the national home is not merely not a loss, but is already showing an actual dividend to this country. Jews are paying and paying with interest.

But (it will be said), we must set on the other side of the account the hostility of the Arabs, and all that that may ultimately cost this country. There is no Zionist who would not be overjoyed if his account with the British Government stood so favourably as does that of the Arabs. Before the English took up the Arab cause, the Arabs were an oppressed nationality, engaged in constant war with the Turks, with no country that they could call their own. Now, wherever the British have been, the Arabs are free. They have a magnificent patrimony which this country has bought for them in Mesopotamia. In Palestine they are offered the alliance of one of the richest and cleverest peoples in the world for the development of the country. Why do they not reserve for the French in Syria some part of that indignation which they profess against British policy in Palestine?

That question, too, is easily answered. The French in Syria would not stand from the Arabs one tithe of the malignity with which certain agencies not friendly to us have inoculated the Arabs against Great Britain. The difference between the policy of France in Syria and of England in Palestine is precisely this, that the French have taken strong measures against all who opposed their policy whereas we in Palestine have adopted in Palestine the policy of conciliating the Arabs by compromise. Lord Curzon, defending our policy at Lausanne, compared Eastern diplomacy with the process of bargaining in an Oriental bazaar. Every Westerner who has bought a carpet in a bazaar knows that if once he begins to bargain he is no match for the Eastern. Our methods are different. The Westerner believes in fixed prices, the Easterner asks prices far in excess of anything he expects to get, and the only safety for the Westerner is to stick to the price that he considers fair and never be tempted from it.

As in buying and selling, so in the politics of the East. We must do what is fair to the Arabs. But having made up our minds what is fair, we must stick to it and make no abatement from it. Had we begun by doing that, there would have been no political trouble with the Arabs in Palestine now. Unhappily we did not begin so. Let us begin now, show that we really mean what we say and that no further concessions are to be wrung out of us, and you shall see the Arab agitation subside suddenly and a new era of co-operation begin between them and the Zionists.

The Samaritans.*

THE ancient city of Samaria lies buried some forty feet beneath the accumulated débris of centuries. A church of Crusading days remains in good condition, though numerous fragments of its beautiful carvings have been built into the rough houses of the villagers—not with any idea of adornment, but as being nice large handy stones, already cut and prepared for use. This happened all over Palestine under Turkish rule, and one stone in its time played many parts.

Almost the entire outline of the walls can be traced, and in the valley below are the remains of a hippodrome. On the south-west of the mound are the fragments of the Gate of Caesarea of Herod's city, and to the east of this, at some little distance, is the once-magnificent Street of Columns. In the day of its splendour there were 2,000 of these grand columns in two parallel rows; now, perhaps 150 remain, shorn of their beautiful capitals, whilst others, badly mutilated, lie unheeded in the dust. Even in its ruin, the Street of Columns is a beautiful and imposing spectacle.

Samaria was a position of great strategic power, standing as it did in the very centre of Palestine, and commanding the great north and south roads through the land. Under the Turkish Government, research and excavation were beset with many irritating restrictions, and it was not always possible to get a Firman renewed when its time-limit expired. Possibly now, under British rule, the secrets of Samaria may be laid bare, and our eyes may rest upon the city of Herod's licentious revels, and the ivory palace that Ahab built.

Of all these once-great cities, Nablus, or Shechem, the most ancient alone retains any importance. Before the War it was a Turkish garrison town of about 27,000 inhabitants, chiefly Moslems, with a reputation for being exceedingly hotheaded and turbulent.

The country all around is rich and fertile, and is well watered by some two-and-twenty springs, most of which have their source in the Mount of Blessing. It is said that water can be heard running under many of the streets in the little town.

The Samaritan quarter of Nablus is on the south-east round about a little whitewashed synagogue. In 1914 it was reckoned that there were about 150 Samaritans left, for nowhere else in the world are there now Samaritan settlements. Their language is a dialect of Hebrew-Aramaic, and the written alphabet is of very ancient Semitic characters; the people all speak Arabic, but their services are held in their own speech. The office of the High Priest is hereditary in the

* This is part of a very interesting article on the Samaritans by Miss Estelle Blythe which appeared in a recent issue of *The Near East*.

House of Levi, and the High Priest is also president of the little community. The Samaritans are very poor, and their chief is supported by the tithes of the flock. They

hold entirely to their version of the Pentateuch, which they declare must be the only accurate one, since it was the actual work of Abishua the High Priest, the grandson of Aaron. This passionate and unshakable belief forms the basis of their religious and communal life; it sets them above and beyond all authority, save that of God only. Who gave the Law to Moses; it has separated them throughout their long and stormy history from all other peoples, even from those who are their brethren by descent.

There are few things more melancholy than the thought of this people, so narrow and yet so devoted, slowly dwindling and dying out of the earth. A little while, and these jealous guardians of the Law will be nothing but a name, an interesting memory; who then will keep the Law and observe the solemn rites enjoined by Moses?

This thought is constantly in their minds, clouding their lives, and marking their features with a deeper melancholy than is usual even in a Semitic race.

The Samaritan Codex is, of course, their greatest

treasure. They will offer to show it to visitors on payment of a fee, but as a matter of fact strangers generally see another, quite interesting, but considerably less ancient.



A SAMARITAN PRIEST.

We are indebted for the loan of this block to the Editor of the *Jewish Missionary Intelligence*—the organ of Church Missions to Jews.

"The real manuscript written on skins of lambs offered in sacrifice, and very old and yellow, and patched in places, reposes in a solid silver case about eighteen inches high, now very dim and worn; it is jealously guarded in an inner room.

"The Samaritans accept only the five Books of the Law; the Prophets and the historical books have no place in their Canon, and they have a chronicle of their own. The value of the ancient manuscript is very great. St. Jerome in one place at least, considered the Samaritan text as more accurate than the generally accepted Hebrew; Origen and Eusebius also regarded it with reverence.

"In addition to the Pentateuch, and their ancient chronicle—this I believe is not older than the twelfth century—the Samaritans have a scanty literature, chiefly religious. They believe that Messiah will come in 6,000 years from the Creation, but He will not be "a greater than Moses," for Moses expressly limited his status as "a prophet like unto" himself; but he will have kingly powers, and He will, of course, rule from Mount Gerizim. They believe in good and evil spirits, in the resurrection, and in the judgement after death.

"Three times every year—for the Feast of Weeks, the Feast of Tabernacles, and the Passover—this small and faithful community repair on pilgrimage to Mount Gerizim. A climb of about three-quarters of an hour brings them to the plateau where the tents are spread for the seven days of the Passover observance; another fifteen minutes, perhaps, and the summit is reached. This is a large plateau, still having on the north the ruins of a castle built by Justinian, and of a church said to be even older.

"In the centre the Samaritans point out a projecting rock, once the site of their temple, and a little distance below the castle they show the twelve stones of Joshua's altar.

"Mount Ebal is curiously barren by contrast with the richness of the Mount of Blessing, but the view from it is far wider, for it is 3,076 feet in height, whereas Gerizim is only 2,808. The Samaritans however believe that Gerizim is the highest as well as the oldest mountain in the world. Words uttered loudly on either mount are easily audible in the valley, or on the opposite height.

"Upon Mount Gerizim, year by year, is celebrated the Passover according to the ancient ritual. Nowhere else in the world is this to be seen. The tents are pitched on the plateau, and the Samaritans assemble there, the men in robes of spotless white linen and the High Priest in yellow silk; all wear the red turbans which are a distinguishing mark of this people.

"At noon the service opens with a hymn, followed by prayers and the reading of the four Passover chapters from Exodus (xii.-xv.). The seven lambs for the sacrifice are tethered near at hand, and browse in blissful ignorance of their approaching doom. They are all males

of the first year, without blemish, and they are carefully examined both before and after the act of sacrifice. At a given signal their throats are cut with one sweeping movement of the hand; the knife must not be used twice on a lamb, nor must the victim utter a sound; in either event it would be disqualified for sacrificial purposes.

"As the blood flows from each, it is deftly caught in a bowl, and a bunch of hyssop dipped in it, wherewith every tent is smeared on the entrance-posts and lintel. Fires have already been kindled in pits under great cauldrons, the boiling water from which is poured over the lambs, so as to loosen the wool from the skin; the entrails are also examined and removed. Though all is done so quickly, great care is taken that the skin is not injured, nor a bone broken.

"The carcasses are salted, the right foreleg of each being cut off and set aside for the priests; after which they are slung on poles and lowered into the red-hot pits to be roasted whole. These ovens which are roughly lined with stones, are closed with a kind of lattice-work of boughs and twigs.

"Towards sunset the men remove their shoes and get to prayer, kneeling on mats and using very much the same gestures as the Moslems do;* and just before the sun dips, the shout goes up, 'God has passed over the Children of Israel, and has smitten the Egyptians!'

"Rising to his feet, each man girds a towel about him and grips his staff in one hand; and then they all gather round the seven baskets in which the roasted lambs have been placed. The flesh is eaten with unleavened bread and bitter herbs, and each bone, when stripped of its covering is thrown whole into the fire. After a few minutes the baskets are carried into the tents, so that every family may eat the passover together; the women bear no part in the religious ceremony. Anything left over is most carefully burnt.

"Meeting outside once more in the brilliant light of the Passover moon, the Samaritans bid one another good-night and God-speed; after which each man seeks the quiet of his own tent.

"Here, after the service which is the fulfilment of their whole life, religious and national, we, too, may bid these strange people farewell; not refusing them the tribute of our sympathy and respect for the faithfulness with which, through centuries of suffering persecution, and exile, they have kept the Law and followed the truth as they know it."

* It is interesting that the Moslem motions in prayer follow those of Psalm xciv. 6: "Let us worship (standing) and fall down (prostration) and kneel before the Lord our Maker."

Notes. BY DAVID BARON.

I MUST begin my few "Notes" this time with an expression of sincere regret at the delay in the appearance of this No. of THE SCATTERED NATION, but I know that I can count on the forbearance of our dear friends, when they learn that the cause has been another breakdown in the health of the unworthy editor, from which he is only now slowly recovering.

* * * *

Mrs. Baron and I had again the joy and privilege of spending the month of August at Camp Diamond among the White Mountains in New Hampshire—a place which has become very dear to us, not only because of its lovely situation, but for the sake of our much beloved friends to whom it belongs, who have for a number of years now taken a very great and prayerful interest in the Mission.

Each time we have been there, our souls have been refreshed by the happy Christian intercourse and fellowship over the Word of God and in prayer, not only with our very kind and generous hosts, but with the company of choice servants and handmaidens of the Lord—most of them missionaries and Christian workers—who gather there with them during the summer months, of whom I may mention particularly our beloved friends Dr. and Mrs. Howard Taylor of the China Inland Mission, whom we had the joy of meeting there again this summer.

* * * *

This year, however, our visit to America was not unaccompanied by some trials of faith. The passage to Quebec was rather rough and extremely cold, and about a fortnight after we reached Camp Diamond I was taken ill with fever, and when I was recovering Mrs. Baron also took ill. Then on our way back Mrs. Baron was again very ill, and three or four days after we reached home—when we found a great accumulation of correspondence and other work connected with the Mission, which required urgent attention—I was laid low with a sharp attack of fever and severe rheumatic pains, which prevented my doing anything at all for over a fortnight.

I take the liberty of intruding with these personal notes, not only by way of apology for the delay in the appearance of this No. of THE SCATTERED NATION, but as an excuse to many dear friends for great shortcomings these past few months in the matter of personal correspondence.

* * * *

Some of the experiences in our life are inexplicable to finite reason, and the mystery of suffering in the world still remains one of those secrets the full meaning of which shall be made known to us hereafter. But we bless God that meanwhile we can trust where we cannot see,

and that even while walking in outward "darkness and having no light" (Is. 1. 10), we can trust in the Name of Jehovah, and stay ourselves upon our God, in the full assurance that "all things work together for the good of them that love God, to them that are the called according to His purpose."

It is a blessed fact, also—to repeat words I used before—that God teaches His children lessons in weakness and in suffering which they cannot learn in any other way; and that the sufferings of this present time are not only related to the glory which shall be revealed in us, *but are an essential part of the training of the believer*, not only for the fuller accomplishment of the Will of God now, but for the more perfect service in that future glorious state, after God shall have wiped away all tears from our eyes; when, as we read, "*His servants shall serve Him; they shall see His face, and His Name shall be on their foreheads.*"

* * * *

I very much regret that the continuation of the exposition of The National Song of Israel (Deuteronomy xxxii.) could not be got ready for this No. of THE SCATTERED NATION. Our dear readers will, however, be more than satisfied to find instead the beautiful piece by that great "master in Israel"—the late Dr. Adolph Saphir—on "The Self-Revelation of the Triune God," which so powerfully sets forth the Divine character of the Angel of Jehovah—the second Person in the blessed Trinity, who in the fulness of time took upon Him our nature and became real man.

The exposition of Deuteronomy xxxii. will (D.V.) be continued in the next No.

* * * *

The daily work at our London centre, which had been suspended the last days of July and during August, was resumed again on September 3rd. Day by day—indoors and out of doors—faithful testimony is being borne to our Lord Jesus Christ, and the incorruptible seed of the Word of God implanted in the minds and hearts of Jewish men, women and children. By means of the open-air meetings especially, large numbers are being reached with the Gospel, which is still the power of God unto salvation to the Jew first and also to the Greek.

Pray that the precious seed which is thus being sown broadcast may spring up and bear abundant fruit in many a Jewish heart to the praise and glory of Christ.

* * * *

Once again I would entreat all our friends for their earnest persevering prayers for the Mission as a whole, more particularly at this time. We are more than ever conscious that a great and important trust is committed to us of God, and that our testimony for Christ among the Jewish people—carried on on spiritual lines and in simple

dependence on Him—is very dear to the heart of our Lord. But for that very reason the great adversary would seek to mar and hinder; and during the past months especially we have been made conscious of his fury.

We know that the battle is not ours, and that through the might and grace of the Great Captain of our Salvation all the machinations of Satan will be brought to naught.

Pray for the Jewish mission field as a whole.

Pray earnestly that God may raise up and equip men after His own heart—*men of simplicity and truth*; men who seek not their own honour and advantage, with some measure of gift for this peculiar work, but above all filled with His own Spirit and power, who shall go forth ready to spend and be spent in the work of making Christ and His Gospel known to the Jewish people.

Speaking more particularly of the need of our Hebrew Christian Testimony to Israel, I would earnestly ask you to pray that grace and strength may be ministered to us during the coming winter months, and that the Lord may graciously grant us the wisdom and guidance we need in all matters connected with His work—whether in London or abroad—so that the Name of our Lord Jesus Christ may be magnified in each one of the workers, and in every department of the work.

* * * *

I mentioned in my "Notes" in the July No. some of the difficulties which have arisen in connection with the Mission in Berlin, and of changes which have had to be effected there. I had hoped to be able to state in this No. that everything had been properly settled, and that the work there was going on in freshness of vigour. But I am sorry to say this is not yet the case, and we still need your fellowship in prayer for the Lord's help and guidance in this matter. Meanwhile, our dear friend Mr. Schönberger is holding the fort there single-handed, and needs very much your prayers, all the more as conditions of life in Berlin at present are very trying and depressing, owing to the unrest and wretchedness which prevail among all classes, and the fearful cost of everything.

I am sorry also to have to announce the severance from the Mission of Mr. J. I. Landsman, which will necessitate also some change in the personnel at our London centre.

Our brother has been connected with our "Testimony" for twenty-two years, in which he has rendered some very useful service, and he has our every good wish for the future in the new sphere which he has chosen.

I hope (D.V.), in the next No. to be able to tell you what final arrangements have been made in supplying the deficiencies in London as well as in Berlin. Meanwhile I would ask you again—

even at the cost of repetition—to join in the prayer that He Whose Name is "*Jehovah-Jireh*," and Who in His own glorious way has hitherto supplied not only the temporal needs, but also the proper kind of workers for our special Hebrew Christian effort for the evangelisation of Israel, may raise up at this time two or three more men fitted for this peculiar work—not only intellectually but *spiritually*—that we may be able to enter more effectually the doors which God has opened for us at home and abroad.

* * * *

The Extension of our Testimony to Palestine.

It would seem to be the will of the Lord that our Hebrew Christian Testimony to Israel should do a little more than we were able to do hitherto in bearing witness for Christ to the remnant of the Jews who are returning to their ancient fatherland. It is not that we have altogether overlooked Palestine in the past in our efforts to reach the scattered people with the Gospel.

I myself have had the privilege of visiting Palestine seven times between the years 1890 and 1912, always accompanied by another capable missionary brother, and in the course of those mission journeys faithful testimony was borne to the Jews, not only in Jerusalem, Jaffa, Hebron, Haifa, Tiberius, and other towns, but also in almost all the Jewish colonies which existed up to that time.

In more recent years also our Hebrew Christian Testimony to Israel has been well represented, and has done a good work in Palestine (as in many other countries), by our important mission literature in Hebrew and other languages, which we have gladly put also at the disposal of other missions, and which, as we have reason to know, have made a deep impression upon the hearts and minds of many of the more intelligent Jews.

* * * *

But now we have decided to send forth living representatives also, to help more permanently in the work in the land to which not only the eyes of the Jews, but of all nations, will be more and more directed.

In this decision (in which, as we believe, we were guided of the Lord, whose counsel we have earnestly sought), we have been influenced by the following considerations: (1) Our brother Pastor L. Rosenstein, who has a good record behind him of faithful missionary work among the Jews in Russia, Poland and Latvia, has for a number of years had a very strong desire to spend the remaining years of his active missionary life in the Holy Land, and during the past two or three years has again and again very earnestly appealed to the Mission to be transferred to Palestine.

(2) Although the stream of Jewish immigration into Palestine is

at present not at all so large as the Balfour Declaration and the Mandate had led many to expect, still about 1,000 Jewish young men and women of the best type of manhood and womanhood are being brought into the land by the Zionists every month, and their numbers are bound to increase. These *Halutzim* or "pioneers," as they are called, many of whom are young men and women of high education, are great idealists, and enthusiasts, who are ready to endure all sorts of privations in order to build up the Jewish "National Home." They are from all accounts very accessible with the Gospel, especially when brought to them by Hebrew Christians, and are eagerly reading the New Testament.

(3) Hitherto we were averse to sending out workers to Palestine because we did not want to add yet another Mission to those which already exist there—especially in Jerusalem. But this reluctance was overcome by the cordial assurances on the part of a Mission which already exists there that our co-operation and assistance would be warmly welcomed.

The British Society for the Propagation of the Gospel Among the Jews has recently developed an important work in Haifa which is destined to be the chief part of Palestine, and the place where most of the *Halutzim* are landed on their first arrival. They have a fine building on the slope of Mount Carmel, which was handed over to them by the late Mr. D. C. Joseph, in which it is their desire to carry on regular systematic Bible teaching and preaching, and there is a small Medical Mission and Bible Depot in the town of Haifa itself.

They also endeavour to reach the various Jewish colonies which are accessible from that important centre. All this work in Haifa is under the superintendence of our friend Rev. S. B. Rohold, who has again and again made known to us the great opportunities which present themselves now in Palestine for reaching the Jews with the Gospel, and the fewness of the labourers.

As we have no base or centre of our own in Palestine it was decided that Pastor and Mrs. Rosenstein should go to Haifa as the representatives of our Hebrew Christian Testimony to co-operate and assist in this work of the British Society.

Together with them we are also sending out a very capable Hebrew Christian sister—Miss R. Cohen—who has been well known to us for many years, who knows Arabic as well as other languages, and who has already had a good deal of experience in work among Moslems and Jews.

I would ask your prayers that the Lord may show us His good hand in connection with this arrangement, and that it may result not only in the strengthening of the particular work in Haifa which I have described, but in the salvation of many Jews in their own "National Home."

The Hebrew Christian Testimony to Israel stands by certain principles, and works on certain lines, but we have no party or sectarian interests to serve. Our one aim is to bring Christ to Israel and Israel to Christ, and in the actual and direct mission work we desire co-operation with all who abide by the truth, and seek the glory of our one Master.

In this case we do so all the more heartily because we have full confidence in our highly esteemed friend Sir Andrew Wingate, who is the president of the British Society, and in the secretary, Rev. Frank J. Exley—that their desire is that the work, whether in Palestine or elsewhere, should be carried on on spiritual and Biblical lines. This new step will add somewhat to the financial responsibilities of the Mission, but for this we feel sure the Lord will care.

Pastor and Mrs. Rosenstein and Miss Cohen will start for Palestine as soon as passages can be secured for them—probably about the end of October or middle of November.

With this No. another volume of THE SCATTERED NATION, consisting of the last eight numbers (extending over 1922 and 1923), comes to a close. A Title Page and Index of Contents, for the sake of those who intend binding their own copies, will be found enclosed. The whole volume of 424 pages, nicely bound in cloth, can be had from the Mission for 4s. 6d. net; but as we only bind a very limited number, we should be glad if those who intend ordering copies would kindly do so as soon as possible.

I take the opportunity also to mention that a new booklet of mine has just been published by the Mission, entitled "*The Obedient Servant of Jehovah and His Counsel to His Followers.*" It is the exposition of one of the most important prophecies in the book of Isaiah, namely, Chapter l. 4-11, and sets forth not only the vicarious sufferings of our Saviour, but His life of communion with His heavenly Father. It is nicely got up, and the price is only 3d. I was blessed and refreshed in my own soul in writing out this exposition, and I am sure there is a blessing in it for the reader. I should much value your kind help in its circulation.

I must devote some brief lines of very affectionate tribute to the memory of several beloved friends who for many years took a warm and prayerful interest in our testimony for Christ among Israel, who recently passed within the veil into the presence of the King.

First I would mention Mrs. Stanley, of Bristol, the widow of the late beloved James L. Stanley, who for many years was one of the prominent leaders and teachers in connection with the Bethesda Assemblies in that city, which are fragrant with the memory of George Müller.

She was a true mother in Israel, with a heart full of love for Christ

and His people, and I personally look back with thankfulness to much helpful Christian fellowship in years past with her dear husband and herself, who are now re-united in His presence.

Our Hebrew Christian Testimony has lost also true and faithful friends by the departure to be with Christ, which for them is "far better," of *Mrs. Strain*, of Buxton, who took an intelligent and prayerful interest in all that concerns Israel's present and future; and of *Miss Lucy Jacomb*, of Bournemouth, who had been an intimate friend of the late Dr. Adolph Saphir, and for a number of years a generous helper in our Mission.

Last, but not least, I would mention *Mrs. Rocha*, the beloved partner in life of Dr. Rocha, of the Mildmay Mission to the Jews, of whom I can bear testimony that she "loved our nation," and for many years did self-sacrificing service for Christ among the poorest of His brethren in ministering both to their bodily and their spiritual ailments.

* * * * *

Words of Cheer.

The past summer months—and especially the month of September—proved to be a time of comparative scarcity in the supply of the temporal needs of the Mission, and there have been days and weeks when we were forcibly reminded how utterly we are cast upon God for the supply of all the temporal as well as the spiritual needs of the work He has committed to us.

But we know Him in whom we believe, and all these many years He has never put our trust in Him to shame.

The following are a few out of many recent messages from beloved servants and handmaidens of the Lord which have greatly cheered our hearts.

The first, from a dear Hebrew Christian brother who himself found Christ in our Mission House, and is now an active Christian worker, and treasurer of the church which he attends, gave me much joy, for it reminded me of the fact that our labours for Christ among Israel have not been in vain:—

"MY DEAR MR. BARON,—

"Will you kindly accept enclosed cheque for £5 5s. for the spreading of the Gospel of the Lord Jesus Christ among His own people Israel.

"The recent visit and inspiring address of Mr. Newmark has been greatly appreciated by us all, and has helped to stimulate the interest in Jewish mission work, and I was proud a few weeks back to bring a few of our young folks to visit your mission, and show them, where I myself as a Jew found the light as it is in Christ Jesus, and Who since has been my constant joy and life companion.

"I have been pleased to see you in a measure of health and strength at the afternoon Annual Meeting, and pray that God may give you and your fellow-workers strength to carry on the work. With best wishes for the success of the work of the Mission for the coming year from my dear wife and myself, I am yours very sincerely,

"H.L."

The following is from a Hebrew Christian brother in New Orleans, U.S.A., who, as will be seen, has found Christ only recently:—

"Hebrew Christian Testimony to Israel.

"DEAR FELLOW MEMBERS IN CHRIST,—

"A Miss Raphael, of Philadelphia, Pa., sent me a copy of your valued magazine, and I am glad to get in touch with your work, that I may aid in the cause of our blessed Lord through prayers, etc. I was born a Jew and saw the Light about a year ago.

"Please accept the enclosed as a gift from our Lord Jesus Christ. I shall also send a package of used clothes, etc., to the Mission House. . . .

"The Jew has indeed a glorious earthly calling, when our Lord Jesus shall be manifested to them as their Messiah, but what a heavenly glory Jew and Gentile have who, before this dispensation ends, believe on our Saviour!

"With every wish to you according to His will, I am,

"Your brother in Him,

"M. K."

Among the gifts which reach us none are more precious than those which come from native Christians, and from fellow-missionaries in the different mission fields, because they are the expression of real sacrifice, and a manifest proof of the power of the Gospel.

The following is a reduced facsimile of a letter forwarded to me by our beloved friend Dr. Walter Fisher, from Kalene Hill, Central Africa, with £5 15s. 2d., the gifts from native Christians who have sent also on many former occasions for the spreading of the Gospel among the Jews. There is only one word in it, thrice repeated, which most of the readers of this magazine will be able to make out; it is the precious Name "Yesu"—Jesus—which is the blessed tie that binds all who are His into one—whether Jew or Gentile, male or female, black or white:—

Kalene Hill

July 2

Dear Mr. Baron

Lelu Na Soreki mukanda kudexi
Mwanta Haña tuna tumi imboñu jakuku-kwa
Shaku etu tuli chachiwahi mudi Yesu
Haña tuna tiyi kuvaha chuyudi nakushu-
muna marfu kudi akoti tumatiyi
kuvaha akwetu aizalala adi nakwiteyo
mudi Mwanta Yesu Ami Nchumbweyi

Sakatoala Haña Mwanta
andi kumu Efima ana kwimwishi
mudi Mwanta. Yesu Shalahu
Mwanta ami Sakatoala

Dr. Fisher adds a "rough translation," which is as follows:—

"To-day I am writing a letter to you, Sir, because we are sending this money to help you. We are happy in Jesus, and we rejoice because we have heard of some of our brethren the Jews who have believed in our Lord Jesus.

"I am, your brother,

"Sakatwala."

"P.S.—I forgot to say all we believers greet you in the Name of our Lord Jesus. Farewell, Sir. I am,

"SARATWALA."

Dr. Fisher says, the writer "is an ex-slave, a stranger in a strange land, as his relations cannot be found. He calls himself as 'Israelite' because he is a stranger, and he is most hospitable to all ex-slaves."

The following is from a Chinese Christian brother in Chungking (W. China). His knowledge of the Bible might almost put many Christians in Europe and America to shame:—

"DEAR MR. BARON,—

"It has been four or five years since we exchanged correspondence when I was in the Province of Kiangsu. Now I have been in business for over three years in Szechuan, which province has been faced with civil wars almost every year since the Republic.

"But our city has enjoyed the wonderful blessing of having been kept intact out of several crises.

"It needs a great deal of patience in these days of evil, whose power is now rampant on the earth. To be able to sleep on a pillow in a ship during a great storm upon the sea needs no small faith.

"It appears that what withholdeth (restrains) or he who restrains is daily loosing the bands of the lawlessness and that the time as described in 2 Thessalonians are drawing nearer and nearer to us.

"At the same time it is encouraging to arm ourselves with the truth that the more 'the night is far spent' the more 'the day is at hand.' The world must pass through travail before regeneration.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

"I take this opportunity to offer herewith for your work £10 through my younger brother in Tientsin, who will purchase Postal Order and mail this letter for me, with the prayer that our Father may further bless your work. Do remember us in your prayers.

"Yours sincerely,

"LI JUI."

I can only add one more in this No. It is dated September 4th, and is from a beloved brother in Christ in Dorset:—

"DEAR MR. BARON,—

"What great cause there is for praise to God for His goodness to the Mission these thirty years! I rejoice as I read of His continual lovingkindness. I am also thankful to Him that He has granted you strength to carry on the work, though, I doubt not, often in great weakness of body, but still strength sufficient. Praise be to Him! This means not only blessing to Jews, but many of us who are not Jews praise God for blessing received from Him through you. Therefore we say, God bless you, and all your fellow-workers, and grant you God's speed in the work. Please accept the gift of £9, and believe me, it is with joy and thankfulness to God, for granting me the privilege of having a very small share in helping forward this work on which He has so evidently set His seal.

"With Christian love, I am your humble brother in Christ,

"G. B."

Our Annual Prayer Meeting.

I close my "Notes" by calling your kind attention to our annual autumn Prayer Meeting at the commencement of the winter's work, and for Israel generally, which will be held (p.v.) in our **Mission House, 189, Whitechapel Road, on Monday, October 29th, at 3.30 p.m.**

I can say in truth that we have never felt so much cast upon God, or of our need for prayer in connection with His work among Israel, as at this present time, and we most earnestly invite you to meet with us for a season of united waiting upon God on this special occasion.

There will be only one meeting this time, which will be chiefly devoted to prayer.

All friends of Israel will be cordially welcomed. Tea and coffee will be provided at the close of the meeting.

* * * *

With greetings, and earnest prayer that the blessing of Jehovah may be with every one of our friends and fellow-workers far and near. I am your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,

Middlesex.

David Baron

The Work in Budapest.

Letter from Mr. Feinsilber.

DEAR MR. BARON,—According to my promise, I will endeavour to write you some particulars of my work. You know well that writing is my weak point; it is easier to me to spend a day in mission work than to write for half an hour. I have not time to keep a diary, and when I return home at night I am often so tired out that I fall asleep just as I am till a cup of tea is made for me.

The Gospel meetings for Jews were very well attended this year, and I continued them for eight months, as the audience in a body rose and desired they should not cease before late summer. This year I have been speaking of Joseph and Moses. I have found it necessary to make a change in the conduct of the address, and now publicly put questions to my Jewish hearers, so that I may ascertain whether they have really understood the previous addresses. It often happens that many Jews reply to certain of my questions together. For

instance, they answered that "Joseph was Redeemer of a family, Moses Redeemer of a people, Jesus the only World Redeemer; that by the grace of God we, as sinners, come to a knowledge of ourselves, to conviction of sin, and of salvation and the knowledge of God; that we may become the children of God. It is not enough that we are outwardly counted to be Israelites; as true Israelites we must be subjects of Jesus of Nazareth, the King of the Jews, Who has come not only to promise a Kingdom of Heaven, but to found the Kingdom of God—His Father in Heaven—upon earth, the accomplishment of which cost Him His life on the cross, which He gave as ransom for all His true subjects. That He is the true High-priest, Prophet, and King of Israel to Whom all who were before Him pointed and led up, for the Messiah is the end of the Law. He is the aim and end of the plan of God for the salvation of all mankind from sin, death and judgment. Israel, when through the death of Christ it has received the atonement, will have the great commission appointed them to become God's messengers to proclaim His Kingdom and His way of salvation for all the world." The addresses lasted usually one and a half hours, and the audience were unwilling to separate, and said, "To-day the address has been very short indeed."

God has enabled me, to have two kitchens, one on the street and one in a restaurant for very poor people. And in the largest non-Jewish quarter, where the poorest dwellings are, I have another where many hundred starving people can be fed daily. As for this part of the work I have no regular means appointed me by the Mission; God has often moved the hearts of people to send me provisions anonymously for this purpose.

I have often been put to the test, but my confidence in God has been rewarded. For example, one day a youth was brought to me who had attempted to commit suicide in the Danube. He was wrongly accused in reference to 42,000 kronen which were entrusted to him, and which he had lost, on account of which he not only lost his situation, but a charge was to be lodged against him before the police. As he loved his old mother much, he wished to spare her this shame and resolved to lose himself in the waters of the Danube. The boy made a deep impression on me as he made a clean confession of his whole life. God graciously enabled me to find him a new post within a quarter of an hour. I went at once to his old master to arrange for an extension of the time of repayment, and was kindly received and told that he would be willing to do whatever I should wish. I said that the debt would be paid within two months, and during this time I would feed the boy and his mother gratis. Next day at the commencement of the distribution of food a fine carriage drove up. It was his old master, who, after alighting, embraced the weeping boy, saying, "I have

forgiven you all; obey Uncle Robert, I am quite agreeable to any arrangement he will make. To-day I keep a festival. Uncle Robert has brought about something in my soul, and therefore I have come here to do good to the poor. Here is money; fetch ten loaves of bread—the poor must also take part in the festival. Here, children, you must also have a good time—give this money to your parents. To you, Uncle Robert, I will send a large wagon of wood to-morrow for your soup-kitchen."

The bread was cut up and the good friend had to distribute it himself. When I had not enough money to pay the wages of my helpers a lady came forward to the soup-kettle whom years ago I had saved from suicide. She said nothing, but with tears in her eyes she kissed my dirty left hand, put a bank-note in my pocket, and disappeared.

In the "Chicago" quarter I could start no kitchen, and as many Jews lived there, I had distributed 300 loaves of bread, fat and other necessities of life, with Gospels also, four times during the season commencing November last. As you know who have been present, on the occasion of such distribution of food, I have been permitted to preach the Gospel to the people on Sunday in the public street. That I can do this is of God's grace, as all public gatherings on the streets are strictly forbidden. In rescue work I have this year had to do with about 900 suicides, 400 of whom died, and the remainder have had to be cared for body and soul. Among these 900 cases were 200 Jews, to whom, with their families and relations, I came with the message of salvation and the Saviour. My cupboard at the Police-room placed at my disposal, is full of Gospels and tracts, and no one leaves the office without that in his hand which should induce him to seek his soul's salvation with fear and trembling.

I had a strange experience in connection with an old Jew—a suicide—the father of eight children, whom, by God's goodness, I saved and brought back to life. His employer, an orthodox merchant, came to thank me, and said, "I am a pious Jew and support many Talmud Torahs* at my own expense, and I have also opened a free kitchen in my Talmud Torah for sixteen boys, because with you they get *trefa* (unclean) food, but with all this I have no peace of soul. You belong to the thirty-six Tsadikim ("pious"), of whom it is said that so long as these remain on the earth the world will not perish. I cannot live such a life as you do; I cannot wholly sacrifice myself, but I want to have a portion in the world to come. I will give you 10,000,000 kronen for your kitchens if you will pass over to me two per cent. of the merit of your good works." This he said kissing my hand. I looked very gravely at him and said, "I am no huckster, and will have nothing to do with such ideas, for there will be no good

* "Talmud Torah"—Elementary School for Jewish Children.

works ascribed to me in Heaven." Then he explained that he wanted, according to the Scripture, to give God a tenth of all his means; that he possessed 100,000,000 kronen, so that it was only reasonable to make over a portion of his goods to the Kingdom of Heaven. When I could not talk longer with him he invited me to be his sabbath guest on Friday evening. I have twice accepted such invitation from him, and we had blessed times together as we spoke of the one thing needful. He is one of the pious, simple souls who daily look for Messiah's Coming. Certainly the time will come when the scales shall fall from his eyes and he will gaze on the Crucified and glorified Messiah and Bridegroom of his soul. Thus God has given me opportunity enough to proclaim to sick and well, the message of salvation, not only by word, but also by deeds of love, the glad message, most effectual of all being that God Himself is love, and that out of love for fallen man he has not spared His only begotten Son, but has given Him for our redemption. Dear Mr. Baron, you know from your visit here, that God has a great work to His praise in this city. I must tell you also that the enemies of Christ, and of the people of Israel, never cease from doing us evil. Early last Sunday my big kettle (cooking food), was so injured by the explosion of a bomb as to become useless, a thing I had never reckoned upon; but the Lord can and will make good this mischief. At present I am full busy preparing to send off a number of sick Jewish children to the country air for some weeks of the summer time. The number of those who wish to go is so great that I cannot stop the tears of many whom I cannot include in the party.

I must thank you again for your visit to Budapest, which brought blessing with it. The particular friends and brethren whom you came to know in the short time greet you warmly, and thank you for your visit. Since you came one believing brother has been suddenly called home, and his going has been made a blessing to his relatives. With warm greetings to yourself, Mrs. Baron, and all the friends of the Hebrew Christian Testimony to Israel.

R. FEINSILBER.

"The Career of Uncle Robert."

Translated from the Hungarian Jewish Paper "Past and Future."

The following, which appeared some time ago in an orthodox Jewish paper in Budapest, "Past and Future," purporting to give the true account of the career of Mr. Feinsilber, who is popularly known to many there as "Uncle Robert," will amuse if not interest our readers. It is about as accurate as the account which appeared in the anti-Semitic paper "Szozat," which this Jewish paper combats.

It need only be said that Mr. Feinsilber does not come from Galicia, is not an agent of the Scotch Mission, and was not trained in England.

The Mr. Achs referred to is, I believe, still working as a colporteur of the Scottish Mission and is not a "wholesale egg merchant."

Incidentally, however, it bears witness to the character of the work done by Mr. Feinsilber.

D. B.

"UNCLE ROBERT" has twice figured before the public this week. In the sitting of Parliament a member of Parliament, Stephen Kovacs, has pointed him out to the Hungarian Jews as the example from whom they may learn the virtues and characteristics of Christ. This same member of Parliament has also published the fact that in an interview with the Chief of the Order of Jesuits, Bangha, Uncle Robert had the goodness to explain to him from the Bible about the position of the Jews, and their mission in the world, but at the same time told him that the great hindrance to the Hungarian Jews becoming Christians is that the Hungarians themselves are no true followers of Christ. Then during the same week also at a sitting of the Municipal Council, a question was put as to why Uncle Robert's Home for Jewish Children had been closed down. Who, then, is this mysterious Uncle Robert, and whence does he come? This question the anti-Semitic paper *Szozat* hastens to answer with the explanation, "He is a member of a secret Jewish Society." But as the *Szozat* has not succeeded in throwing light on his true character, we will endeavour in a few bold strokes to paint his picture, and we do so partly with a view to enlighten the *Szozat* of the fact that Uncle Robert can by no means be reckoned as belonging to the Jews.

For the past eighteen years a typical little Jew has attracted our attention in the Jewish Ghetto of Budapest, especially on a Friday evening, when he is to be seen walking about with a portfolio under his arm containing tracts and invitations, which he hands about to the passers-by. The invitations read: "To-day, Friday evening, in the Baptist Chapel, Wesseleny Gasse, Robert Feinsilber will give a Bible address." I took such an invitation and went on a Friday evening to the Baptist Chapel. There I found Jews and Jewesses of the most diverse classes, educated and illiterate, rich and poor. In the chapel, which was puritanically simple, I saw tablets set up on either side of the pulpit, on the one of which was the whole text of the Shema Israci (i.e., "Hear, O Israel," etc., Deut. vi. 4-9 inclusive), on the other the prayer, "Our Father which art in heaven" in Hebrew.

The door opened and Robert Feinsilber entered attired in black, in whom, to my surprise, I recognised the distributor of the invitations. He came forward to the desk and began to pray, half in Hebrew and half in German, and to explain the Scripture for the day. He spoke of the sufferings of the Jews, and severely denounced the injustice meted out to them in the past, and when he had gained the fixed attention of his hearers, he cleverly diverted their thought to the "Jewish Messiah, whom we Jews gave to the world, but whom we Jews ourselves will not

recognize." He said nothing of baptism; we ought to become true Jews and recognize in Christ our Redeemer and Messiah, and to realise that in Him, and in Him alone is the peace that our souls have need of.

Robert Feinsilber is in the service of the Scotch Mission, which pays him well in pounds sterling that he may lead unhappy, stiff-necked Jews into the way of salvation. He came originally from Galicia to England, where he was educated as a missionary. Had he remained in his home no doubt he would have become a famous miracle working Rabbi, but fate ordained that he should become a missionary of the Crucified. There was a Galician Jew named Achs working with him, who, after gathering a lot of English money, has now become a wholesale egg merchant in Budapest. Robert Feinsilber lives in New-York Palais, and has friends among the highest classes, but his mission has no great success, altogether he has but six faithful adherents. He founded the Suicide Rescue work, and at the office he cares for the dead and the half dead. This work stands connected with the Central Police Office, where he is held in high esteem and admiration. His other activities, such as feeding the poor on the streets, and caring for the children, have made him known to the public. This is his portraiture. In any case, it is a matter for congratulation that in these anti-Semitic times an individual Jew is tolerated and held up in Parliament as an example to Hungarian Jews and Christians.

Some Impressions from a short Mission-visit to Paris.

BY PASTOR HENRIK STEEN, D.D. (of Vaenersborg, Sweden).

IT is now very many years since I was connected with missionary work among my own people. About twenty-five years ago I had thought that this would be my life work, but found myself led in quite another direction.

I have never, however, forgotten my first love, and when, especially during and after the war, I read of the great distress of my people all over the world, I often thought that I must do something for their help. I could not leave the college where I am Professor, but as I have nearly three months' holiday in the summer, I resolved to offer at least that time to work among them.

My first thought was to arrange a "summer colony" for poor starving Jewish students at Vienna, where they should receive material as well as spiritual help. But as this scheme could not be carried out, I came to think about mission work among Jewish students in Paris, of which I had read in a Swedish magazine. So I wrote Mr. Baron, whom I have had the privilege of knowing for many years, offering my service for this work.

Unfortunately the work could not be for longer than a month, as I could not come before the 15th of June, and after the middle of July the lady-missionaries in connection with whom I had to work, were going to have their holiday-home for children in the country. And so I came to Paris, though for so short a time.

The experiences I have made in that great city with its large Jewish population have been interesting and to a great extent encouraging. The time was not quite favourable, being the warm season, when people usually are out of doors as much as possible and don't care to attend meetings. The locality of the mission was not yet very well known to the Jewish population, the work having been moved there only a few months ago. But the lady-missionaries did their best in distributing invitation cards in Yiddish, both for the Reading-room and the addresses to be held every Sunday afternoon in another hall in the Jewish quarter. Thus the work began—the way being prepared by prayer to the Lord for His blessing.

The Reading-room was opened in the Mission House, and young Jews came, not in great numbers, but several every day, increasing more and more as the work continued, and I had very interesting talks with these young men about the Gospel, sometimes until very late in the evening.

It was very encouraging to me that very few of the visitors came seeking material help, although a great many of the young Jews in Paris are refugees from the eastern countries and live in great poverty and distress. By far the most of them came, as I soon became convinced, for no other purpose than to learn something about Christ and His teachings. Many of them already in their home country have made the acquaintance of a missionary or seen and read the New Testament, but there were still so many problems to solve, so many questions to be answered. The inquirers were generally young men



PASTOR HENRIK STEEN, D.D.

working hard the whole day, sometimes more than ten hours, and still they came in the evening as soon as they could, and spent their hours of leisure in discussing religious questions with the missionary. Students were very few, as it was just the time when the examinations take place and they must be leaving the university. But those who did come were generally intelligent young men, who had studied at home and were well versed in the Talmud and modern Jewish literature.

Still more encouraging were the addresses I gave every Sunday evening. The first meeting was not so well attended, but the numbers of visitors, men and women, was ever increasing as the meetings became more known, and many who attended one meeting came again. I have been preaching very often to Christian audiences in Sweden, but I venture to say that I seldom had so attentive and eager listeners to the preaching of the Gospel as my Jewish audience in Paris. They never wearied of hearing, and several told me, when the address came to an end, they wished to hear more, which was quite a new experience to me. After the address, a discussion was held in a very grave and calm spirit, and when late in the evening the lady missionaries and myself left the hall, we had the impression that we had had a good evening with our Jewish friends.

I was very much struck by the fact that a great change of mind had taken place among the Jewish people in late years as to their attitude towards Christ. I noticed this not only during the address and the following discussions but also in my personal talks with them. The former hostility to the Name and Person of Jesus Christ seems to have totally vanished among the younger Jewish generation. As I spoke once of the enmity of our people towards the Gospel, a young man eagerly protested afterwards against this statement. "The Jews do not hate Christ now," he said; on the contrary, many of them look at Him as a very great man, some of them going as far as to acknowledge Him to be the greatest son of Israel and mankind. This is, of course, partly due to the spreading of the Gospel among them through missionaries, partly also to the works of modern Jewish authors, such as Klausner, Max Brod, etc., who have written with great reverence about Christ and His Gospel. Many Jews seem now to have discovered what they could never learn hitherto, viz., that Christ and His Gospel are not responsible for all the hatred and cruelties the Jewish people have suffered through the centuries at the hands of the "Christians." This change of mind is very interesting and promises much for the future of the Lord's work among His own people.

I cannot finish without mentioning one discouraging impression. There must, indeed, be a very great scarcity of Jewish missionaries when such a great city as Paris, with its large Jewish population, has not one male missionary! Our lady missionaries here are certainly doing a very good work among women and children, but they are

unable, of course, to influence the men in the same way as an able Hebrew Christian missionary could. Here he would find a very good field of labour open to him, and he might become a blessing to many. Here I entered into the heart of our Lord, when "He saw the multitudes and was moved with compassion, because they fainted and were scattered abroad as sheep having no shepherd." Surely His word is true; also here the harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he send forth labourers into his harvest" (Matt. ix. 36-38).

For myself, I am glad to say that my experience during my short stay in Paris has deepened my love to my own people, and my desire to be enabled to help them in some way.

A Few Interesting Incidents during my Last Visit to the Continent.

BY DAVID BARON.

I.—The Seeker After God.

Berlin, May 12th, 1923.

I HAVE now been four days here, and for the most part it has been a rather sorrowful time to me, partly on account of the great depression which prevails in this city, and in Germany generally—where conditions seem to be much worse than during my visit a year ago—but chiefly on account of the difficulties which have arisen in connection with our work in this important centre. To-day, however, I experienced something which greatly cheered my heart, for it reminded me that apart from our missionary effort the Lord Himself is carrying on a preparation work in the heart of many a son and daughter of Israel by His own Spirit.

Among the directories and few reference books in the writing-room of one of the smaller hotels in the Mittel Strasse, where I am staying, I noticed yesterday afternoon a good-sized English Bible lying about, and wondered to myself who placed it here, and how many of the stream of visitors to this house—a large proportion of whom are Jews—ever turn over its pages. This morning about 9.30 Mr. Schönberger called for me and I went down to the public lounge where we sat down for some conference. To my glad surprise I noticed on a small table almost opposite to us a gentleman's hat, and beside it, open, this English Bible. After a few minutes, an intellectual looking elderly gentleman—the owner of the hat, who had evidently been sitting there before engaged in the same task—came back and soon became absorbed in reading the open Bible. After observing him for

a little while I went up to him and said: "Sir, I cannot tell you how very glad I am to see you thus occupied reading this book, through which alone we can attain to the knowledge of those things which are the most important for man to know."

He seemed glad at my having spoken to him, and I continued: "It is a great thing to become acquainted with the contents of this book, but it is of still greater importance to come to a knowledge of Him of whom not only the Apostles in the New Testament, but also Moses and all the prophets in the Old Testament speak. You may have heard Luther's observation on Psalm xl. 7, where it is said '*Then said I, Lo, I am come; in the roll of the book it is written of me.*' 'What is the book that is here spoken of?' he asks, 'and who is the person?' And he answers, 'There is only one book, and there is only one Person,' and this is quite true—the one book is the Bible, which stands unique and alone among all the books in the world; and the one Person of whom it speaks is the Messiah—the Lord Jesus Christ who stands in the same relation to all other men as the Bible does to all other books."

He came and sat down by us, and I introduced him to Mr. Schönberger, who also spoke to him some very earnest words. It was in the course of conversation with him that morning and during a long interview in the evening that I gathered the following interesting details. Belonging to a well-known Jewish family in Russia he studied in Germany, where he obtained his "Dr. of Law," and was engaged there in practice as a lawyer. Being an idealist and concerned for the welfare of the Jews—especially in Russia—he was not satisfied with devoting all his time to his profession, but took part in social and political movements which seemed to promise some alleviation of the condition of his people.

The Zionist movement in particular, greatly interested him; he became intimate with Dr. Herzl, and took a prominent part in the earlier Zionist Congresses. But none of these occupations brought him inward rest or satisfaction. Then he had occasion to go to Russia—I forget whether it was during the war or after the Revolution—where he was caught as in a trap, from which he was unable to escape, and for several years had to witness and to endure the consequences of the political, economic, and moral devastations wrought by the Bolsheviks. His hopes and ideals—even those which he had set upon Zionism—were shattered. But just then his mind was directed to those things which really matter.

Russia is a country of religion and of mysticism, in spite of the realistic materialism which Bolshevism is trying to impose upon the people. It is true that what one may describe as the naturally religious and mystical character of the Russian people and the great ignorance

of the masses make many of them an easy prey to superstition and distorted conceptions of Christianity; and there are perhaps as many, if not more religious sects and parties in Russia as there are on the American Continent. But these same characteristics of the Russian character make them also susceptible and responsive to the pure spiritual truths of the Gospel when they are brought into contact with it. This is seen from the widespread evangelical and spiritual movement which is going on in Russia now, in spite of all the anti-Christian propaganda of the Bolsheviks, and their attempt, if possible, to exterminate religion from the country.

It was with a group of educated pious Russian believers greatly influenced by, if not followers of, the late Solovieff that our new Jewish friend, Dr. K. was much brought into contact during the latter part of his stay in Russia. This Mr. Solovieff, who was a well-known philosopher and religious writer, in St. Petersburg, nominally belonged to the Greek Church, but was evangelically minded and a truly pious man, though somewhat mystically inclined. He wrote some valuable religious and philosophical treatises, and had the rare distinction among "orthodox" Russians in that he was a true friend of the Jews. By these Russian Christians Dr. K. was taught to turn his thoughts to God, and to seek in Him the solution for the perplexities of his mind and for the rest which he so much needed for his soul. Then the way opened for him to get out of Russia, and he has only been back a very little while in Germany, which, in spite of the present terrible depression and uncertainty, he regards as a veritable paradise as compared with Bolshevik Russia. He determined to acquaint himself with the teaching of the Bible (of which, learned Jew that he is, he confessed himself to be ignorant, having neglected even the Old Testament since he was a small boy), but especially of the New Testament, from which his Russian friends had often quoted.

It was with this preparation of heart and mind that he came across this English Bible in the writing-room of the hotel, which he took up and was reading with great eagerness as the only one accessible to him at present, though his knowledge of English is not quite perfect. Later in the forenoon Mr. Landsman (who is in Berlin at present on his way to Poland), and happened to call at the hotel, also had a lengthy conversation with him, and before I parted from him that morning I had the great pleasure of putting a nice pocket edition of the Hebrew New Testament into his hands.

* * * *

It was nearly 10 o'clock in the evening; the day had proved one of strain and perplexity to me on account of difficulties and important decisions in connection with the work in Berlin which had to be faced.

I was alone in my small room seeking to quiet my heart before the Lord when I felt inwardly impelled to go down to the lounge for awhile before lying down for the night. The long corridor-like room was almost dark, and there seemed to be no one there, when I perceived almost at the other end, at a little table, under a light, a gentleman sitting, and on approaching nearer I saw, to my delight, Dr. K. intently absorbed in reading the Hebrew New Testament with which I presented him in the morning. He greeted me most warmly, and asked me to sit down by his side, and there ensued a very long and earnest conversation during which I had the consciousness that it was the Lord, who by His Spirit constrained me to go down to the lounge of the hotel at this late hour, in order to join myself to this man, and make plain to him the great truths of our holy faith. He had already in the course of this one day read through not only the greater part of the First Gospel, but also other parts of this wonderful book, and was evidently greatly impressed. We spoke of man's greatest need, and of the chief purpose for which God sent the Messiah to the world, and I tried to answer some of the earnest questions which suggested themselves to his mind through what he had already read in the New Testament. One thing he wanted especially to know was what explanation or solution the Bible, and particularly the New Testament, gives of the present deplorable condition of the Jews in the world, and whether that has to do with their attitude to Christ. I turned to Romans ix., x, and xi., where the mystery of God's dealings with Israel is unfolded, and read to him large portions from these chapters, and showed him that it was Israel's progressive apostacy from God which began almost at the beginning of our national history, and culminated in the rejection of our Messiah, which brought about their temporary rejection by God, and that this is the primary cause of all their sorrows and sufferings. There is indeed a glorious hope held out in the Bible (and especially in these chapters) for our people, *but it is centred in Christ*. Even now there is (as there has always been even in the darkest periods of our history) "a remnant according to the election of grace," but the day is coming, and it cannot be far off now, when "*all Israel shall be saved*"—when simultaneous with the Redeemer's return to Zion the Spirit of Grace and supplications shall be poured out on the Jews as a nation, and they shall look upon Him whom they pierced and mourn. Then Israel's sorrows and troubles shall end, and they shall be able to enter on the mission for which they were originally destined of God, and be the means of blessing to all nations. He was greatly interested, and seemed to receive the Word with thankfulness. It was very late when I returned to my own room, and although feeling very tired, I could not but praise God from my heart for bringing me into contact with this noble-minded Jewish brother—a type no doubt of many others who—disappointed with the world and the things on which they

had hitherto set their hopes—are driven by the very trials and sorrows of the present time to seek after God.

Oh! that the good work which is evidently going on in the heart of Dr. K. may be continued and *perfected* to the glory of Christ!

The Work in the East End.

BY HERMAN NEWMARK.

THE summer season is now about to close, and as we commence our autumn and winter work it seems well to briefly review our testimony since the Annual Meeting in April.

We would begin with a word of praise to our God that for more than a year He has given us continuous fine weather on Sunday evenings, so that we have been enabled to witness in the open air without a break at the most favourable time for gathering Jewish crowds. The interest of the Jewish public continues unabated, and although we sometimes have some very disorderly meetings—which are a real test to one's patience—yet on the whole the story of God's love in Christ Jesus is listened to with earnestness.

It is impossible to adequately describe these meetings at our Mission House door; one must see the gatherings to grasp what precious evangelistic opportunities they are. The strain of the opposition often affects the nerves, but God has been gracious to us in preserving our health, and giving us a summer break for recuperation. Before we closed down for the summer holidays we had two specially interesting Sunday meetings. On June 10th my cousin, who was converted eighteen years ago, whilst in the British Army in India, and with whom my family in consequence had no dealings, stood side by side with me to witness to God's salvation. He was brought to Christ in India, and I in Japan; now both of us are serving the Lord in our native city, London!

In July I had a visit from a dear Japanese brother—a Bible teacher in Tokio—who was in London for a holiday. Try to picture him standing on our platform and telling the Jews how thankful he was to them for their Bible and their Christ! He was a witness, who had actually bowed down to idols, and in perfect English he was able to testify as to how Christ had changed his life. What a rebuke, a heathen teaching God's word to His own chosen people! They were two of the quietest meetings we have had in the open air, but the Sunday after there was quite an uproar. Had the rebuke been too strong for some hearts, we wonder?

We had several open-air meetings in Bow on Monday evenings, but owing to violent opposition we changed our meeting-place. Many Jews here doubtless heard the Good News for the very first time.

We are short of workers and helpers, else we could have many more open-air gatherings.

The Wednesday night meeting for young men continues with varied attendances. In Jewish work one must get used to disappointments, but though often disappointed, we need never be discouraged. We met a young man who does not now attend the class, and in the course of our conversation he said, "I believe Jesus was a perfect man!" Another youth in our reading-room acknowledged that whilst he found faults in many Old Testament characters, he recognised that Christ was faultless and sinless—the ideal man. These two Jews had come to this knowledge without actually studying the New Testament, but from scraps of information that had come to them. To both of them it was pointed out that if Christ were perfect and sinless, then he could not have come out of this world, but rather came into it from Heaven, and is none other than the Son of God. This, however, they were not yet ready to concede. We trust that the logic of this position will strike them very forcibly. The latter is conscious that he is a sinner, so one has some hope for him. May we ask prayer for a third young man who professes to believe, and seems to be thoroughly sincere?; however, he cannot break the news to his relatives and friends, so is in a dilemma. May grace be given him to confess with his mouth the Lord he professes to own in his heart.

In June, during some Bible readings in Porth, South Wales, a Jew and two Jewesses came to one meeting—evidently looking for an opportunity to have a public discussion! We had quiet talks with them, and trust that the messages they heard and read will be used of God to open their eyes. There are many such isolated Jews in small communities in the British Isles, but we have not sufficient workers at present to make a visit to them possible. They lie upon our hearts, and we ask fellowship in prayer.

Returning from Germany on September 3rd, I met a Dutchman in the train, and our conversation turned to Japan. After explaining to him the difference between a converted and an unconverted Japanese, he asked me if I were not a Jew—then how could I talk so of Christianity? I explained the cause of my faith in Christ, and he stated that I was the third Hebrew Christian he had met in his travels from Holland to Germany. He expressed the opinion that the Dutch (though he disclaimed any moral superiority for his people) were blessed by God because they were good to the Jews, and felt that the sorrows of other European nations may be accounted for by their long-standing anti-Semitism. He evidently knew the

Word of God and had hope in Israel's ultimate restoration to God's service, and he handed me a gift for the Mission.

We have just fitted up the window of our Mission Hall annexe for the display of Bibles. Crowds of Jews are passing by and stopping to read God's Word in various languages—noticing the New Testament fulfilment of Old Testament prophecies. Many will be glancing at the pages of the New Testament for the first time in their lives, and we ask the prayers of our friends that this Bible display may awaken many to "search the Scriptures to see whether these things are so." We trust also that many—especially the young men—will be drawn thereby to come to the reading-room and the Bible Readings.

Work Among the Women and Children.

BY MISS FRIEDRICHS.

ONCE again I take my pen to give the dear readers of THE SCATTERED NATION a little glimpse of our work, which, by God's goodness has continued uninterruptedly. The usual Bible classes have been held every week for the women and children. The dear mothers come so gladly to these meetings, and many of them find great joy in learning by heart the words of Scripture. We pray that God's Word sown in their hearts may become a living word, and that they may know the truth which can only be found in the Lord Jesus Christ. Our dear women so often come to us with the request that we should pray for them, especially when there is sickness they come to us; it is then that they feel that we have something which they have not got. It is also true that they are more receptive for the word of God at such times. The sorrows of our dear Jewish sisters are so many.

One of their favourite hymns, which they have learnt by heart, is "She only touched the hem of His garment," and another held equally precious, is "Count your many blessings." It is touching to see how heartily they sing the hymns, although their hearts are full of sorrow and trouble. Do pray with us that our dear Jewish sisters may learn here above all things to know their soul's sickness, the disease of sin, and find peace to their souls through Jesus Christ our Lord.

One day one of our women told me that Mrs. S. was very ill in hospital. Would I go to see her before she died? On the way to visit her I considered as to what might be her condition of soul. Mrs. S. had so often told me that she believed in Jesus as her Redeemer, and she was very zealous in learning Bible passages and hymns by heart; yet I have often wondered whether her belief were only a mental acceptance of the Lord Jesus Christ, or a true heart experience. The doctor said that her recovery was hopeless, and that she knew it to be

so. When I came to her bed I found her very weak, but she recognised me at once. She was too exhausted for me to read to her, so I sat by her bed quietly for awhile. Soon she opened her eyes and looked at me so meaningfully, and her lips moved. I stooped over her to catch her words. They were: "I know in Whom I have believed," and again, "He has redeemed me to God"; and then again, "I have no fear of death." Her face appeared lit up with heavenly peace, and I found that the peace of God which passeth all understanding had entered her heart. The nurse gave me a sign to leave her, and I left, so thankful for what I had witnessed. It pleased the Lord to raise her up again, so I have had other opportunity to visit her and to rejoice with her in her trust in the Lord.

We make daily house visits, and our experiences in this are very various. For the most part we are welcome visitors, but in some few cases we are turned away.

Our dear Jewish children are a great joy to us, and we feel it to be a great privilege to bring the young people of Israel to Him Who has said: "Suffer the little ones to come unto me and forbid them not."

I am sure it would gladden you if you could spend the Sabbath afternoons with us. A little flock of the Sunday-school children have their tea in the Mission House, and after they have had tea they come to us to sing their hymns and choruses. It is sweet to hear songs of glory and praise from the innocent lips of the little ones. We generally have a short season of prayer before the open-air service, and our dear children are with us, and many of them bend their knees for the first time in prayer. Will you pray with us that these dear little children, while still in their tender childhood, may find the Lord. Since we have the dear children so near to us, and you at a distance faithfully praying for us, we can rejoice together when by the grace of God one after the other of them trust and confess their Messiah. "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom."

The Summer Holiday Home for Jewish Children.

EVERY year there is a flutter of eager expectation among the Jewish children of our Sunday School and evening classes who hope for a brief spell of real country air and enjoyment, should it prove possible to find a house in which to home them.

Hitherto this need has always been supplied, and again this

summer Miss Taaffe has had successive families of about a dozen children at a time, in Southfield Road, Tunbridge Wells.

Kind friends living in the neighbourhood have grown used to expecting them, and interest themselves in showing them kindness, as their letters prove.

These children make the best of the good food provided for them. Indeed many of them know what privation is during the rest of the year, and to be able to minister good food, and good air, if for a short time only, is a great joy. But this is not all; for both the Jewish children from Paris, who enjoy the like blessing under the fostering care of Miss Stenius and Miss Juvelius at Fontaine La-vaganne, and these London children, have the inestimable boon of living in a Christian atmosphere for a while, and of coming into contact with those who love them for Christ's sake.

The following are a few sample letters from the children:—

"DEAR MR. BARON,—

"Just a few lines to let you know that I am enjoying myself very much indeed. On Wednesday Mr. Wilmhurst had a holiday, and he came and stayed to tea. In the evening we had games. One game was that we should say a number of words in one minute; my letter was R, and I said fourteen words. After that we sang solos. I sang 'Praise the Saviour ye who know Him.'

"On Saturday evening we all had a bath, which we enjoyed very much indeed. On Monday, after dinner, I had five portions of custard and plums.

"Dear Mr. Baron, I wish you a safe journey across the sea.

"From your sincere friend,

"B. W."

"DEAR MR. BARON,—

"Just a few lines to let you know I am in the best of health. . . . On Sunday we went to a Chapel in the Pantiles. We went to get some iron water; the taste of it is like when you suck a penny. We have two cats, Midge and Binky. Miss Taaffe was looking for Midge everywhere in the night, but she could not find him. In the morning she went to the cupboard and she found Midge in the cupboard. He was alive.

"Yours loving,

"M. L."

"MY DEAR MR. BARON,—

"I heard this morning from Miss Taaffe that you sent some money for sweets. I thank you very much for it. We think we will go to the sea instead with the money. I do hope that you are both quite well and happy. We all love the country air very much.

"A very nice gentleman came up on Tuesday, asking us if we would come to his Sunday School near the Pantiles, which is a long way from here. Give my best love to Mrs. Baron. . . .

"With love, Yours lovingly,

"B. F."

"DEAR MR. BARON,—

"Just a few lines to let you know I am in the best of health, as I hope you are. Sunday we went to the Rehoboth Church and the Pastor sent his little daughter . . . but on the way we met the gentleman who spoke to us about the Lord Jesus, and we sang him a hymn. He kept telling the children of the Sunday School about you and the work of your mission. The lesson was John iii. We have fowls in the back garden, and as we were having tea one of them snatched my cake and ate it for himself. . . .

"Yours loving,

"S. F."

"DEAR MR. BARON,—

"We are enjoying ourselves very much. Yesterday we went to Eastbourne and enjoyed ourselves. . . . I am now closing my letter, but as I was looking in the Book of Matthew I saw a nice text: 'For what is a man profited if he shall gain the world and lose his own soul, or what shall a man give in exchange for his soul.' It means that if a man has the whole world he thinks he has profit, but he does not think about his own soul going to hell; but he cannot get another soul.

"Yours truly,

"A.M."

"DEAR MR. BARON,—

"... Yesterday we went to Eastbourne, where we had a nice day, and enjoyed ourselves by paddling, or sitting down on the beach to try and get brown. We hope you are also enjoying yourself. I also hope Mrs. Baron is doing the same. Miss Taaffe is very good to us. We have nice dinners and teas, and have large appetites. We thank you for the house.

"Yours truly,

"S. M."

Summer Holiday Home in France.

BY MISS STENIUS.

A FEW weeks' stay in the country with us is the very best time of all the year to our dear Jewish children of Paris. "Will you not take me?" "Oh, do let me come!" is their persistent pleading when the time draws near for going to our "colony." And who can describe their joy when the longed-for promise has been given.

A small village, Fontaine-Lavaganne, which takes about three hours on the railway to reach from Paris, has been our favoured spot now for three summers running, and we have hopes of being able to make it the permanent home of our "summer colony." Besides some very tangible advantages we have there of getting the needed provisions of food, etc., we have the great privilege of having the sympathy and spiritual help of dear Christian friends who have their summer residences in the village. Among them, Madame Dalencourt, a dear old quakeress-lady, whom I should like to call our best friend in Paris, takes the first place. We have the pleasure from time to time of rallying round her in her lovely country house, "Le Repos," especially for spiritual gatherings in the Hall, or the "Salle de Réunions," also on the premises. I am glad to say that our dear Jewish children have had the full benefit of these gatherings, and their visits to "Le Repos" will not easily be forgotten. How precious that beautiful country place as a whole—with its surrounding hills and valleys—has grown to them will be seen by some extracts of letters which follow.

A dear girl of thirteen writes:—

"I arrived in Paris in good health. I think of you who were so good to us and I thank you for the stay in Fontaine-Lavaganne. . . . When I think of Mr. F. who took the service, and Mme. D. who taught us to repeat the lessons, and of you, who taught us new hymns. When I think of all my friends, how we enjoyed ourselves! . . . I embrace you very warmly, your little girl who loves you.

"S. M."

A young girl of sixteen, who stayed with us a few days, writes:—

"I am ever so happy, that you are back. I am singing hymns with my dear friend Sarah (another of our young girls) and am learning several hymns by heart. . . . I love to hear about Jesus, the Saviour who saves us from all unhappiness and who is leading us on in the right way. Mother thanks you for all the good you have done for me. Never in my life shall I forget Fontaine-Lavaganne!"

Sarah H. (12 years) thanks for the Bible she got when leaving, and tells that she is reading in it every night, and her mother as well.

May the Lord Himself deepen the impressions these dear children have got of His greatness and His grace and goodness during the past happy summer days, and may they be led to see in Jesus their best Friend, their God-sent Saviour and King, is our hearty wish for them.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from June 1st to August 31st, 1923:—

[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., Pub.; Publications; S., Scriptures; W., Women.]

Date.	Receipt No.	£ s. d.	Date.	Receipt No.	£ s. d.
2023.			2023.		
June	2. 166	Missionary Repres-	June	21. 212	Pub.
	2. 167	tative in Russia ..		21. 213	5s
	4. 168	Pub.		22. 214	Books sold at North ..
	4. 169	.. .. .		22. 215	.. .. .
	4. 170	Pub., 7s. 6d. ..		22. 216	.. .. .
	4. 171	.. .. .		23. 217	Pub., 3s. P. £s. ..
	5. 172	Spott		27. 218	.. .. .
	5. 173	.. .. .		27. 219	.. .. .
	5. 174	St. Pub.		27. 220	Relief
	5. 175	.. .. .		28. 221	.. .. .
	5. 176	P.		28. 222	.. .. .
	6. 177	P.		28. 223	P., £s
	6. 178	.. .. .		29. 224	.. .. .
	6. 179	Pub., 2s. 6d. ..		29. 225	.. .. .
	7. 180	Pub.		29. 226	P.
	7. 181	.. .. .		29. 227	.. .. .
	7. 182	.. .. .		30. 228	.. .. .
	7. 183	.. .. .		30. 229	8s
	7. 184	.. .. .	July	31. 230	.. .. .
	8. 185	.. .. .		31. 231	.. .. .
	9. 186	Pub., 12s. ..		31. 232	C.
	9. 187	Pub.		31. 233	.. .. .
	11. 188	.. .. .		31. 234	.. .. .
	12. 189	.. .. .		31. 235	Pub.
	12. 190	P.		31. 236	Women's Work ..
	12. 191	W. and C. ..		31. 237	Pub., 2s. 6d.; 3s. ..
	12. 192	.. .. .		31. 238	.. .. .
	12. 193	W. and C. £s. ..		31. 239	.. .. .
	13. 194	.. .. .		31. 240	.. .. .
	13. 195	Pub., 10s. ..		31. 241	.. .. .
	13. 196	Pub., 2s. 6d. ..		31. 242	.. .. .
	14. 197	.. .. .		31. 243	Pub.
	14. 198	.. .. .		31. 244	.. .. .
	15. 199	Pub.		31. 245	.. .. .
	16. 200	.. .. .		31. 246	.. .. .
	16. 201	.. .. .		31. 247	Children's Holidays ..
	16. 202	.. .. .		31. 248	.. .. .
	16. 203	P.		31. 249	Pub., 10s.
	16. 204	P.		31. 250	.. .. .
	18. 205	.. .. .		31. 251	Relief Abroad
	18. 206	.. .. .		31. 252	.. .. .
	18. 207	P.		31. 253	.. .. .
	19. 208	Pub.		31. 254	.. .. .
	19. 209	.. .. .		31. 255	Children's Holidays ..
	20. 210	.. .. .		31. 256	Pub.
	21. 211	.. .. .		31. 257	Pub., 2s. 6d.

Date.	Receipt	No.	£	s.	d.	Date.	Receipt	No.	£	s.	d.
1922.	July	30.	257	1922.	July	30.	318
..	..	30.	258	31.	319
..	..	30.	259	320
..	..	30.	260	321
..	..	30.	261	Aug.	1.	322
..	..	30.	262	323
..	..	30.	263	324
..	..	30.	264	325
..	..	30.	265	326
..	..	30.	266	327
..	..	30.	267	328
..	..	30.	268	329
..	..	30.	269	330
..	..	30.	270	331
..	..	30.	271	332
..	..	30.	272	333
..	..	30.	273	334
..	..	30.	274	335
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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.

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 Latvia.
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."