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THE Scattered Nation.

QUARTERLY RECORD OF THE Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.

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Hebrew Christian Testimony to Israel.

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



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and Haifa (Palestine).

Continued on page 3 of Cover

THE SCATTERED NATION. Hebrew Christian Testimony to Israel.

No. 118.

APRIL, 1924.

The National Song of Israel.

An Exposition of Deuteronomy XXXII.

BY DAVID BARON.

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

I said, I would scatter them afar,
I would make the remembrance of them to cease from among men;
Were it not that I feared the provocation of the enemy,
Lest their adversaries should judge amiss,
Lest they should say, Our hand is exalted,
And Jehovah hath not done all this.
For they are a nation void of counsel,
And there is no understanding in them.
Oh that they were wise, that they understood this,
That they would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And Jehovah had delivered them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of serpents,
And the cruel venom of asps.

(DEUTERONOMY xxxii, 26-33.)

THE fifth strophe of this sublime prophetic song (verses 26-33)
sings both of mercy and of judgment. It reveals also something
of the yearning of God's heart for His national prodigal.
Not utterly would He cast off His people; not for evermore would
His anger burn against them.

The punishment which has come upon Israel is great and terrible,
but it is much less than their great guilt deserved. If Jehovah had
dealt with them strictly according to their sin and given them the
full reward of their iniquity, they would long ago have been utterly
destroyed as a people, and their very remembrance would have
ceased among the nations. But for His own holy Name's sake He

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refrained from making "a full end" of them, and tempered His holy wrath with mercy.

"I said I would scatter them afar,
I would make the remembrance of them to cease from among men;
Were it not that I feared the provocation of the enemy,
Lest their adversaries should judge amiss,
Lest they should say, Our hand is exalted,
And Jehovah hath not done all this."

The word *aph'eyhem* (rendered "I will scatter them") is found only in this one place in the Hebrew Bible, and has been variously rendered by lexicographers and interpreters. Gesenius derives it from the verb *pa'ah* "to which," he says, "I do not hesitate to assign the significance of *breathing*, or *blowing*," in which case *aph'eyhem* would mean "I will blow them away," i.e., "scatter them like the wind"; while the new "Oxford Lexicon" gives another signification to the verb, viz., "to cleave" or "to split" and would render the first two words in our text "I said I would cleave them in pieces."*

Jewish interpreters derive it from *pa'ah* "corner" and render the phrase "I said I would scatter them into corners," which rendering is followed in the A.V.†. But I think the rendering given by Gesenius (which is accepted by most of the more modern scholars) to be the correct one. Jehovah said "I would scatter them like the wind," "I would blow them away," i.e., I would make an utter end of them; "I would cause their very remembrance to cease among men, were it not that I feared the wrath (or more literally 'the provocation') of the enemy."

This is the strongest and boldest of the antropomorphisms in this sublime Song—so bold indeed that—as one scholarly writer observes: "No man would dare to put such an argument into the mouth of the Most High," if the words had not been actually spoken by Himself through the mouth of Moses. But these bold figures—these fervent or even vehement expressions, and the application to Himself of attributes and qualities which belong to man, are but another mark of God's condescension in stooping down to the level of our comprehension in His endeavour to communicate to us His infinite thoughts, and the feelings of His heart.

That Jehovah, the Everlasting God "who sitteth above the circle of the earth," before whom "the inhabitants of the world are as grass-hoppers"‡ had in His infinite condescension a care as to what

* Kautzsch's critical translation of "Die Heilige Schrift des Alten Testaments" renders: "Ich spräche; Wegblasen will ich sie."

† The Lxx. seems to have read: *aphitsem* instead of *aph'eyhem* and renders simply, "I will scatter them."

‡ Is. xl. 22.

effect His dealings with Israel—whether in mercy or in judgment—would have upon the Gentile nations, and as to what they would think and speak of Him in consequence, we see also from other scriptures. Thus at critical points at the very beginning of their history, when, in consequence of outstanding acts of sin and rebellion, His anger was kindled against them, and He threatened utterly to destroy them, and to make of Moses a new nation "greater and mightier than they," the great law-giver was bold to remind Him in his intercession how closely the honour of His own Name was at stake in the matter. "The Egyptians will hear it . . . and they will tell it to the people. . . . Now if Thou shalt kill this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because Jehovah was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness."* And the same argument, namely, that "the Egyptians will hear of it," and in their ignorance speak evil of His Name, formed also part of his prevailing intercession on an earlier occasion, when Israel sinned so grievously in the matter of the golden calf, and God had said "Let me alone that my wrath may wax hot against them, and that I may consume them."†

This is "the provocation of the enemy" which Jehovah "feared," and which caused Him to refrain from utterly destroying His rebellious people—namely the misinterpretation the Gentile nations would put upon it, who instead of beholding in it the deserved punishment of Israel's great and many sins, and laying this object lesson to their own hearts, would blasphemously speak of Jehovah as a God who either lacked the power to deliver His people, or as unfaithful in fulfilling the word of promise which He had made to them—whereas one great purpose in the election of the Jewish nation, and in all His dealings with them, was that through them the glorious perfections of His character, not only His almighty power and wisdom, but His grace and faithfulness, and marvellous long suffering, might become known among the nations. Therefore, He says, "I wrought for My Name's sake, that it should not be profaned in the sight of the nations," and did not make "a full end" of them, as they so well deserved."‡

That Israel's adversaries—who are regarded also as the adversaries of God—wilfully ignoring the fact that it was He who was using them as a scourge for the infliction of punishment upon His people—were only too prone to say "our hand is exalted," and take glory to themselves as if it were in their own strength, or perchance by the help of their idols that they prevailed over the land and people of Israel, we know only too well.

A typical instance of such boastfulness we have in the King of

* Num. xiv. 13-20.

† Ex. xxxii. 7-14. See also Deut. ix. 25-29.

‡ Ezek. xx. 14-17.

Assyria, who was commissioned of God to overthrow the ten tribed Kingdom, when Jehovah's long-suffering with them as a people was at last exhausted.

"Ho (or 'woe to the') Assyrian," the Lord says, "*the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so*"—he does not see or consider that he is but a rod in God's hand, and that he must not and cannot go beyond what God has appointed—"but it is in his heart to destroy and to cut off nations not a few. For he saith, are not my princes all of them kings? is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? *As my hand hath found the kingdom of the Idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?* Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. *For he hath said, By the strength of my hand I have done it, and by my wisdom; for I have understanding: and I have removed the bounds of the peoples, and have robbed their treasures, and like a valiant man I have brought down them that sit on thrones. . . . Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that wieldeth it? . . . Therefore will the Lord, Jehovah of Hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire.*"*

This then—the honour of His Name, which would have been still more blasphemed among the Gentiles,† and to prevent the adversaries of Israel, who are viewed as being also the enemies of God, from boasting themselves against Him—was one great reason why He restrained His anger against His people, and did not execute the full punishment of their sins which justice demanded.

That they well deserved to be utterly exterminated is again emphasised in the verses which follow.

The 27th verse may in a sense be viewed as parenthetical, and the 28th as in direct continuity of thought to the 26th, thus:—

* Isa. x. 5-16.

† "The idolatry and rebellions of Israel deserved, and the justice of God seemed to demand, that they should be 'scattered into the corners' of the earth, or even exterminated. But God knew that His enemies would attribute this to a wrong cause; they would be emboldened to blaspheme, and have their hearts hardened in infidelity, and to deny scripture records. He therefore spared Israel, and continues them still to be living witnesses of the truth of the Bible, and confutations of infidelity. By their existence as a people at this day, they confront such daring blasphemies; and he who knows the spirit of modern infidels and deists, will perceive that they would have been more insolent and abundant in blasphemies, had there been no traces of such a people as the Jews upon the earth. They are preserved for wise and holy purposes, and the prophecies give us some idea what those purposes are."—MATTHEW HENRY.

"*I said I would blow them away (scatter them to the winds) "I would make the remembrance of them to cease from among men. . . . For they are a nation void of counsel, And there is no understanding in them.*"

In the next verse there is revealed to us something of the yearning of God's heart over His national prodigal.

How different would their whole history have been if they had not been so foolish and stubborn! How gladly would He who "doth not willingly afflict, nor grieve the children of men," but delights in mercy, have spared them their bitter sorrows, and their many and great sufferings which their unbelief and disobedience have brought them:—

"*Oh that they were wise, that they understood this,*" viz., what it was all leading up to; the terrible consequences of their departure from God—

"*That they would consider their latter end.*" This reminds us of many other laments of God over Israel's folly which was hastening their national downfall.

"*Oh that there were such a heart in them that they would fear Me and keep My commandments always that it might be well with them and their children for ever!*"*

"*Oh that my people would hearken unto Me, That Israel would walk in My ways! I would soon subdue their enemies And turn My hand against their adversaries. The haters of Jehovah should submit themselves unto Him: But their time should endure for ever, But My people hearkened not to My voice, And Israel would none of Me.*"

so He had to "let them go" or "to give them over" to the stubbornness of their heart, that they might walk in their own counsels,† and it is due only to His infinite sovereign mercy that they are not altogether consumed as a people.

And to these laments of Jehovah in the Old Testament, we must add also the pathetic farewells of Christ to His nation, in which the yearning heart of God over His people expresses itself even more fully—"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered my children together, even as a hen gathereth her chickens under her wings, and ye would not!" And again, in the so-called triumphal entry into Jerusalem, on the way from the Mount of Olives, "when He beheld the city He wept over it, saying, 'If thou hadst known, even thou in this thy day things which belong unto thy peace, but now they are hid from thine eyes!'"

* Deut. v. 29.

† Ps. lxxxix. 8-16.

*For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."**

Oh that they had been wise, and had considered their latter end, and had understood and laid to heart the things which belonged to their peace—how different would it have been with them!

And that the calamities and humiliations which have come upon them are due to the withdrawal of God's presence and protection ought to be manifest to all for—

*"How should one (of their enemies) chase a thousand (of them)
And two put ten thousand to flight,
Except their Rock had sold them,
And Jehovah had delivered them up?"*

The very contrary was promised them if they had hearkened to God's voice: "*Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways.*" And again: "*Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall chase ten thousand.*"† And this was the case so long as "*their Rock*"—the Almighty God of Israel, was their defence. All the powers of the world combined could not have prevailed against them. But when His long-suffering was exhausted, and He withdrew His presence, He "*sold them,*" i.e., "*gave them over*" in His anger into the power of their enemies; or, to use the language of the parable of the Vine or Vineyard which He had planted with such care—when at last in His righteous anger against the husbandmen he broke down "*the hedges thereof,*" i.e., withdrew His protection—then "*they that passed by*" began to "*pluck*" at it; "*the boar out of the wood doth waste it, the wild beast of the field (i.e., the Gentile world powers) doth devour it.*"‡

That there is *no other* possible cause for their sorrows and miseries than their iniquities, which have separated them from their God, and their sins, which have caused His face to be hid from them,§ is also manifest. For it cannot be that Jehovah's hand is too short to save, or that He, the Everlasting God, the Creator of the ends of the earth, has grown faint or weary; or that perchance the idols of their Gentile oppressors to whom they ascribed the credit of their victories, were too strong for Him to deal with—Oh, no:—

*"For their rock is not as our Rock
Even our enemies themselves being judges."*

* Matt. xxiii. 37-39; Luke xix. 41-44.

† Deut. xxviii. 7; Lev. xxvi. 7, 8.

‡ Ps. lxxx. 8-15.

§ Is. lix. 1, 2.

The nations who were brought into contact with Israel, and whom God used as scourges for the punishment of His people, had their false gods in whom they trusted, but they themselves never claimed for their idols the glorious attributes which belong only to Jehovah, the one true and living God. Some might falsely *think* that their gods were mighty to do good or evil, or that it was through their assistance that they gained victories, but they never claimed that they were *almighty*. The fact that they had to *share* their glories with other supposed gods, is a confession on the part of their votaries that their power was but limited. But Jehovah is the Almighty God—"He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens."*

The idols of the nations were, according to their own claim, but *local* deities, whose power extended at the most only over a particular district or land, but Jehovah alone is the Infinite One who fills the whole universe with His presence. "*Can anyone hide himself in secret places that I shall not see him, saith Jehovah? Do I not fill heaven and earth, saith Jehovah?*"† "*Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me, and what place shall be my rest? For all these things hath my hand made, and so all these things come to be.*" And so in many other ways, as one may go on to show, the God of Israel is infinitely exalted above all that the Gentile nations claimed for their false gods.

Well might Moses exclaim:—

*"Who is like unto thee, O Jehovah, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises doing wonders?"*‡

Truly, "*their rock is not as our Rock, even our enemies themselves being judges.*"

The 31st verse is *parenthetical*—a side explanation, so to say, of the fact that Israel's defeat at the hands of their enemies cannot be attributed to any other cause than their sins, certainly not to the power of the false gods of their adversaries. The 32nd verse is linked on to the 30th verse thus: One of their enemies would chase a thousand of them, and two would put ten thousand to flight, because

*"Their Rock had sold them,
And Jehovah had delivered them up—
For their vine is the vine of Sodom,
And of the fields of Gomorrah;
Their grapes are grapes of gall,
Their clusters are bitter;
Their wine is the poison of serpents
And the cruel venom of asps."*

* Jer. x. 12.

† Jer. xxiii. 24.

‡ Ex. xv. 11.

The language is highly poetical and figurative, but it sets forth the extent to which Israel corrupted himself by his sins and apostasies. Well might God lament over them, saying: "*Yet I had planted thee a noble vine, wholly a right seed: how art thou turned into the degenerate branches of a foreign vine unto me?*"* Or, in the language of Isaiah v.: "*What could have been done to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?—for the vineyard of Jehovah of Hosts is the house of Israel and of the men of Judah His pleasant plant (or literally, 'the plant of His delight'); and He looked for justice but behold oppression (or 'the shedding of blood'†); for righteousness and behold a cry.*" These are the "wild grapes," the wine of which was "as the poison of serpents, and the cruel venom of asps" which degenerate Israel—the vine on which God had bestowed so much care—brought forth, and this is the cause of the hiding of His face from them, and of His "delivering them up" for a time into the hands of their enemies.

Before proceeding with the exposition of the last strophe, I may be permitted again to make one or two observations.

(1) First let us admire the marvellous grace of God and His *perseverance* with His sinful, rebellious people. And remember that in His dealings with Israel, we have not only a display of the glorious attributes of His character through which we may learn to know Him more fully, but also a revelation of the principles of His dealings with us. As we read, therefore, such scriptures as we have been considering, and the confessions of the godly remnant, that though Israel deserved that He should make an utter end of them, that "nevertheless, for His great mercies' sake He did not utterly consume them, nor forsake them, because He is a great and merciful God."‡ we must humbly confess that the same is true of us also, and that if God had dealt with us after our sins, and rewarded us according to our iniquities, He would have cast us away from His presence, and given us over altogether to walk after the imaginations of our own hearts.

We may learn from His dealings with froward Israel that the path of disobedience brings nothing but sorrows and calamities, and that God will "in no wise leave the sins of His people unpunished,"§ but, "though He cause grief, yet will He have compassion according to the multitude of His lovingkindnesses.¶ *"For Jehovah will not forsake His people for His great Name's sake, because it hath pleased Jehovah to make you His people."*¶

(2) As we read here of Israel's folly and God's yearning lament, "*Oh that they were wise; that they would consider their latter end!*"

* Jer. ii. 21.

† *mis'pach*, from *mis'pach*, "to pour out."

‡ Nehem. ix. 31.

§ Lam. iii. 32.

¶ Jer. xxx. 11.

¶ 1 Sam. xii. 22.

Should we not ask: How is it with us? How do we live and act? Do we sufficiently consider "our latter end," and apply our hearts unto wisdom? Do we judge of the present in the light of the future: of time in the light of eternity, and is it our aim above all things to walk in the path of well-pleasingness unto God? And how much fruit, and of *what kind*, do we bear unto Him for whom He has done even more than He did for Israel as a nation?

(To be continued.)

The Prophet, Priest and King.

BY THE LATE ADOLPH SAPHIR, D.D.

WITHOUT the cross there is no Christ. The Lord is called Messiah, Anointed, because He is the true, perfect, and all-sufficient Prophet, Priest, and King. In this threefold office Christ is the only mediator between God and man; in this threefold office He brings light, love, and life to our hearts. These three offices comprise His mediatorial work. They are inseparably connected with one another, and they all culminate in the Cross. The basis of His Messiahship is His Sonship. He is the Christ, because He is the Son of the living God. He is Prophet, Revealer of the Father, true and faithful Witness, because from all eternity He was in the bosom of the Father. We "hear Him," because He is God's "beloved Son." He is the true and only High Priest, because the blood of Jesus Christ, God's Son, cleanseth from all sin. He is the King, because He who said unto Him, "Thou art my Son, to-day have I begotten Thee," appointed Him King on his holy Mount Zion and heir of all things.

But as the Sonship is the basis of His Messianic dignity and office, the foundation on which the exercise of His mediatorial work rests, the source from which it flows, is the Atonement on the cross.

In the Prophetic office, this is perhaps least obvious. We are accustomed to regard Christ as the Prophet, because He taught on earth, and is now instructing the Church through His Spirit. But Christ is the Prophet, chiefly through the cross. If He had not died as the Sin-bearer, all previous Prophets would have uttered predictions, raised expectations and hopes, which never came true, which remained shadows without substance, words without reality. That which represents the value and the essence of prophecy, is Christ on the cross; for Moses and the Prophets testify, that "without shedding of blood there is no remission of sins," and that blessedness and glory should come by that Servant of the Lord, "who is wounded for our trans-

gressions, and bruised for our iniquities; who is led as a lamb to the slaughter"—Jehovah Zidkenu. *The cross of Christ is the substantiation of all prophecy*, including His own frequent and emphatic teaching, in which He predicted and explained the great purpose of His mission.

But, again, Jesus is the perfect Prophet, because He declared fully the Name of God; He revealed the Father. Jesus manifested the Name of God, and at the end of His life He was able to say to His Father, "I have glorified Thee on the earth"; and to His disciples, "He that hath seen Me hath seen the Father." But He always looked forward to His cross as the great declaration of the Name of God. He, who spake as never man spake, into whose lips grace was poured, whose words were spirit and life; He, whose whole life was a continuous and perfect manifestation of Divine love and holiness, yet spoke and testified with still greater clearness and more exquisite sweetness and tenderness, when He suffered and died on the accursed tree. It is there, that the Name of God is declared perfectly, that the glory of the Lord is revealed, that depths of Divine love and mercy, holiness and truth, wisdom and power are manifested, which angels had never known before. It is on the cross that Jesus is The Prophet. It is owing to His death also, that the Spirit, who leadeth into all truth, descends. Out of the darkness of death shines forth the true light, which brings knowledge, peace and gladness to the "Brethren" of the risen Saviour. Before The Prophet died and was glorified, His disciples saw, but understood not; they remembered not the Scripture; they did not know it, though it was fulfilled before them. Jesus became the true Prophet to them after His resurrection. It was then that the promise given by Moses, was truly fulfilled. The Spirit of Christ was in all the Prophets, and testified beforehand of His sufferings, and the glory that should follow: so that we may say, Christ is the Prophet in all Prophets. But He Himself, by His death and resurrection, is that final all-sufficient Revealer of the Father, and of the Divine purposes, whom we are to hear and obey.*

2. The cross is also the source of His Priesthood. His whole earthly life was a preparation for His Priesthood, and breathed the priestly spirit of sympathy and intercession. Chosen from among

* Deut. xviii. 18.—Like unto Moses, who was more than a Prophet; for through him Israel was brought out of Egypt, through him, as a servant faithful in all God's house, Israel received the Law; he was mediator of the economy under which Israel was placed for a season. Yet greater than Moses, inasmuch as Jesus is the mediator of a better covenant, and is appointed Lord and Ruler, not as a servant, but as a Son over His own House. Like unto Moses, to whom God spake face to face; greater than Moses, for Jesus, as the only-begotten of the Father, declared Him, and is Himself the Word of God. He that heareth not Christ, heareth not God, and can have no part in the restitution of all things, but is destroyed from among the people. (Compare Peter's quotation of Deut. xviii. 15; in Acts, iii. 20-23; also John i. 18; iv. 19-25; vi. 14; Acts vii. 37.)

His brethren, the Priest was a man who could be touched with the feeling of our infirmity. Jesus lived on earth, in love to God and to man; friend of sinners; knowing, bearing, healing the sorrows, infirmities, and diseases of the people; tempted in all things as we are; "a man of sorrows, and acquainted with grief." All this was a preparation for His Priesthood. But it was on the cross that He offered Himself as a sacrifice unto God. There, He was Priest, Altar, and Sacrifice; Sin-offering, and Burnt-offering.

And when He entered into the Holy of Holies, to appear before God as our Righteousness and High Priest, it was by virtue of the Blood, which He had shed on the cross; it was not by virtue of His love and grace, His priestly spirit and life on earth that He entered into the Heavenly sanctuary; when He had, by Himself, purged our sins, He sat down on the right hand of the Majesty on High. And thus His High-Priestly intercession in our behalf, the sympathy with which He now remembers and sustains us, and the love and all-prevailing power in which He presents now our prayers and works unto the Father, His whole Priestly office is based on His death on the cross.

3. As His prophetic and priestly, so also His royal dignity. There are two kingdoms of Christ: the one hidden, in humility and grace, the other in manifest power and glory. He rules now in our hearts by His Spirit, He shall come again and rule with His glorified saints on earth. In both kingdoms His crown is based on the cross—is essentially and inseparably connected with His sufferings in Golgotha. We are taught in the Scriptures, and most clearly in the book of Revelation, that the subjects of Christ, His disciples, who ultimately inherit the kingdom, are they, who fight the good fight of faith, who overcome by the blood of the Lamb. Christ became their King through the cross; Christ rules within them by the cross; Christ triumphs through them over sin, and the world, and Satan, by the constraining influence of His dying love, by the power of His blood. And the characteristic mark of the Church is fellowship in His sufferings.

And when the Lord shall come again in great majesty and glory, then shall be fulfilled what was written over His cross: "Jesus Christ, King of the Jews." Israel shall look and behold the Man who is God's equal, the Man whom they pierced; and the manifestation of Jesus as the Saviour once crucified will draw all men unto Himself. Who is King, to the glory of the Father, but Jesus the Christ, and Him crucified?

Without the cross we have no Jesus, no Messiah, Prophet, Priest, and King; Jesus Christ crucified is the true, the real, the all-sufficient Saviour.

It is for this reason that we notice in the life of our Lord, that He is continually looking forward to His death. How different from

other men! They speak continually of the great work which they intend to accomplish during their life-time; of the actions and plans to which they devote their energies. Jesus always spoke of what He would accomplish *by His death*. While other men look upon death as the limit and termination of their work, Jesus regards His death as His great, His all-glorious work, the source and commencement of His true and eternal influence. Just go rapidly in your mind through the gospel of John, and see how constantly and emphatically the death of Christ is kept before our view. In the very first chapter, He is introduced as the sin-bearing Lamb. When He appears the first time in Jerusalem, He thinks and speaks of His death, the breaking and building again of the Temple. In His conversation with Nicodemus, He unfolds the mystery of the crucifixion; the lifting up of the Son of Man, the sacrifice of God's beloved Son. When He speaks of the bread of life which cometh down from Heaven, He does not refer to His teaching or His example, but to "My flesh, which I will give for the life of the world." He calls Himself the Good Shepherd, not because He watches over the flock, feeding them in green pastures, and leading them by quiet waters; but because He lays down His life for the sheep, as the Father gave Him commandment. When the Greeks come to the feast and desire to see Jesus, the Lord, beholding in spirit His future Church, speaks at once of the death which He must first accomplish—the corn of wheat abideth alone, except it fall into the ground and die. From the very commencement of His ministry the cross stood before the eyes of His heart. To this great mystery of salvation He is continually leading us by His Spirit—Jesus Christ crucified. This is the Son of God, our Messiah, our All-in-all, our hope on earth, and our joy in Heaven.

Jesus Christ crucified! See here the foundation of our faith, the source of our love, the spring of our hope.

We say to the sinner: "Behold the Lamb of God." Whatever may be your present condition, and whatever your present life, stand still and behold the salvation of God. It comes down from Heaven; it is the gift of the Father; it has not its root in your heart and character; it descends out of the fulness of Divine mercy—it is Jesus the Christ crucified. "Look unto Me and be ye saved!"

We say to the believer in every stage of his progress towards the Heavenly Jerusalem: Remain poor and needy, Christ is All-in-all; God has made Him for us righteousness in Heaven, sanctification in our hearts and lives on earth.

Here is the source of love. We may be conscious of the benefits which God bestows on us, and think with gratitude of that bountiful Hand and Fatherly Heart, never weary in blessing and guarding us; we may feel awe and adoration and sweet longing at the contemplation of Infinite Goodness and Purity; but we do not feel the burning love

of God, until we see the crucified Saviour. It is then that the Holy Ghost sheds abroad the love of God in our hearts. "*Amor meus crucifixus*," said Ignatius. He on the cross is my Love, is the language of all saints. "He loved me and gave Himself for me." This is the source from which the ardent affection and devotedness of the Apostle Paul was continually renewed. See Jesus Christ crucified in order to love.

Here is our hope. Nothing else can sustain the Christian under his trials, afflictions, and infirmities. "He who spared not his own Son, but delivered Him up for us all"—no argument of less weight will comfort and uphold us in sorrow and struggle. "It is Christ that died, yea, rather, that is risen again." This is our only shelter and strong tower in temptation and doubt. And what sweeter foretaste have we of Heaven than in suffering, when we realise the sympathy of the merciful and compassionate High Priest, and when by His Spirit He assures us, that as He is afflicted in all our afflictions, so we shall share with Him His blessedness and glory? In Jesus Christ crucified is our hope.

What else will sustain the Church of Christ when she has to mourn, that few believe her report, and even they who call themselves after the name of Christ, make the Gospel of none effect, because the cross is an offence and foolishness to them?

Per crucem ad lucem. Through the cross to the light. This is God's way. Ought not Christ to have suffered these things and to enter into glory? Through much tribulation the Church is to enter into the Kingdom of God. Despised and rejected of men, she has no strength, splendour and riches of her own, but follows the Lord, who made Himself poor, who humbled Himself, who was obedient unto the death of the cross, that all power and glory may be ascribed to His God and our God, to His Father and our Father. Amen.

Mr. Ramsay Macdonald on Present Conditions in Palestine.

A VERY interesting volume has recently been published by John Murray, entitled *Awakening Palestine*, consisting of a series of nineteen essays by different authors, Jewish and Christian, edited by Leon Simon and Leonard Stein. It is a valuable work, throwing a good deal of light on the many problems connected with the Holy Land and Jewish hopes and aspirations in relation to it. The following extracts are from the paper contributed by Mr. Ramsay Macdonald, under the heading of "*In Palestine Now*," in which he records his impressions of a visit made in the course of last

year. It is of special interest as being the utterance of one who is now Prime Minister and Secretary for Foreign Affairs.

Mr. Macdonald writes :—

"For many generations now the call of Palestine has sunk to a whisper in the ears of the West, and latterly it has even happened that the tourist in search of sights has, outside Russia, taken the place of the pilgrim pursuing holiness. When I met on the hills of Judah the whirlwind rush of 'Palestine Trip, No. 6,' it was hard to think of Peter the Hermit, the Easter Pilgrimage, or the Return of the Chosen People to Zion. And yet the whirlwind passed, and left me alone in the companionship of men and events that had 'outsoared the shadows of our night.' Down on the coast on the sands of Jaffa, however, I met with an incursion that did



A GROUP OF "HALUTZIM," OR PIONEERS.

Thousands of Jewish young men and women of the intellectual class—many of them with a university education—are coming into Palestine, chiefly from Eastern Europe, content to do the roughest work, and to endure all sorts of hardships, in order to build up the Jewish "National Home."

[This picture forms one of the illustrations in *Palestine and Morocco*, by Sir Martin Conway—a very valuable and interesting book to which I hope to make reference in another No. I am indebted to the publishers, Messrs. Edward Arnold & Co., for the permission to use it in *The Scattered Nation*.—The Editor.

no violence to the Palestine which was holy ground. It had come from across the sea, and yet it was Palestinian; it was bronzed and bearded to look at, rough and workmanlike in its demeanour and attire, but whether it was fleeing from wrath or seeking a traditional home, it had enthusiasm in its heart and ardour for the future. . . . The sea breezes blew up over the Mediterranean; Jaffa crowded the hill that ended the bay to the south, keeping an eye upon this last invasion from the West; and the

chimneys and roofs of Tel-Aviv, the new Jewish suburb, rose up over the sand-hills behind.

"Tel-Aviv is like a proclamation that the Return has begun in good earnest. Only a short time ago there was nothing but blown sand, apparently secure from intrusion by man. Even now it has not given up its fight to be a desert. It blows upon the streets, and would fain bury them; it seeks cracks and crannies in the houses and would fain go in and occupy them; it assaults the wayfarers with its myriad stinging missiles. But it is doomed. Trees are growing, gardens have been fenced off, streets stretch outwards, and, in the place of the loose sand-hummocks rise houses, shops, hotels, and public buildings.

"They show you great plans of future development on Garden City lines, and take you out along a sandy track that seems to have been struck out of sheer boastfulness in defiance to the reigning desolation, to the new artificial stone-works, where they introduce you with pride to great engines that shine with efficiency, gangways, tanks, pressing machinery that overwhelm you with a sense of their power, and they explain how they are using their enemy the sand to vanquish itself by turning it into the blocks from which they are to build their houses and lay their roads. In one day they can make enough stones to build a house. This new crusade means business.

"In their minds they are building something which is not of stone and lime. When one walks through Tel-Aviv and sees its trim fresh houses, its shops, its little factories, its printing establishments, the illusion of Palestine vanishes. One feels as though this place were across no sea, as though it were a short railway journey from London or any other Western town. It might be an English watering-place with a Continental touch about it. But when one has done the sights and sits down in the bright sun-bathed room in the hotel whither I was brought, and asks from the interested ones the meaning and purpose of it, the material conditions fade and the idealism behind it comes out. Then one begins to understand the nature of the Return; and this mingling of work and faith, of materialist energy and idealist spirit, meets one throughout Palestine.

"Another day I stood on the bridge that the Jewish Labour Corps is building over the Jordan where it comes from the Lake of Galilee. A great volume of water rushed with enormous power below. Next day I went up the Yarmuk, which pours down from the high Trans-Jordanian plateau in great waterfalls and wild tossing rapids. Then was explained to me Mr. Rutenberg's great scheme for harnessing these floods, and using them for electric power and irrigation. When finished, this scheme will distribute power to many settlements, where it will give impetus to industry, and it will at the same time widen the area of fruitful soil. This, however, is not a mere economic venture, an investment for capital, and an opportunity for labour. They speak of it, and dream of it with reverence. It is to make Palestine blossom; it is to give it comfort; it is a project for the enrichment of the land.

"There is even an idealism in the raising of the capital which makes it different from the schemes hatched in financial offices and floated upon money markets. From the rising to the setting sun, wherever there are organisations of the faithful with the thoughts of Palestine in their hearts.

and some spare money in their coffers, the capital for this work is being raised; in the countries where money is little better than dross when turned by exchange into Egyptian pounds (the currency of Palestine) men are giving labour and are sending their contributions in kind. I have a suspicion that this is the explanation of the opposition offered to the scheme in some financial and political quarters. Reverence and finance are rarely met with together, but when they are, their combination is refreshing. The Jew has generally managed to keep his love of culture and his love of coin in two separate compartments, but here he lets them freely mingle together, and when he thinks of the completed Jordan engineering scheme, financial profit is not the result that delights his heart, but green fields, fruitful orchards, and a people reaping ample rewards of a human and spiritual kind. . . .

"When the word went forth that the gateways of Palestine, long closed upon the Jew, had been opened to him, he perhaps was too buoyant. He saw a Palestinian State sprung like a miracle from nothing, and an oppressed and scattered remnant suddenly occupying the seats of authority. That was a very human mistake, and one that speedily vanished. It did not take with it, however, the will to lay the foundations of such a State by patient work and sacrifice.

"Two things were seen to be necessary—capital and labour. The organisation and supply of the first do not concern me at the present moment. It comes from the contributions—self-imposed taxes on income—of millions of people, humble working people, whose hearts have not been made hard and selfish, whose minds have not been vulgarised or made cynical, whose exile has not denationalised them. It has been brought together into various banks associated with Zionism, the most interesting to me being the recently started Palestine Workmen's Bank. The great object secured by this system of finance is that labour is being helped without being made subordinate, so that when the settlements become prosperous the workers will not find themselves to be mere payers of tribute to the owners of the capital which they had to borrow for development. To the financial interests represented in Parliament that is a sin.

"I have seen the bundles of papers recording both the amount and the quality of the immigration, and I have seen and talked to the immigrants at work 'from Dan to Beersheba.' Up to the end of 1921 some 21,000 had come under Zionist control, and about 4,000 independently. Latterly there was a slackening in the flow owing to the political difficulties with the Arabs. That made the Government decide to go cautiously for a time. This, however, is not to be altogether deplored, as the process of settlement and assimilation will be done all the better if there are slack intervals in the Return. The immigrants came largely from Central and Eastern Europe, and they seemed sturdy men and women accustomed to hard toil, and the great majority had some experience in agricultural work. The papers showed that they had all been selected and tested, and that those who had been intellectual workers and artisans were of a kind who would speedily accommodate themselves to Palestinian requirements, and for whose labour there was some demand or opening.

"What strikes one who never passes these groups without speech is the fine quality of the material. I was often told that they were amateur

road-makers. Perhaps—I do not know. Their roads were quite comfortable to travel upon, and if Palestine has to pay a little for the apprenticeship of its citizens, its returns later on seem pretty sure. They were certainly working hard and living in hard conditions. They were young, buoyant, confident. Many of them had keen intellectual interests, and a State rich in such citizens is to be envied. They took their hard work, their blisters, their rough fare in good part. They were proving to themselves that manual labour and culture are really good companions when one gets away from the artificial ways of life, and they were educating and inspiring their fellows. When I dropped into these communities after the working day was over, I found that they were interested in things of good report and talked of matters worth talking about. The despair that so often comes into one's heart after spending an hour or two with such groups in places nearer what is called 'centres of civilisation' did not dwell in these camps and settlements. The trivial and the artificial and the insane were not apparent there. That was the result of selection, and the proof that there was idealism as well as necessity in the Return.

"The emigrants of a generation ago went to find a haven of refuge. They built a home, cultivated their fields, brought up their families, and thought of death and the judgment. Another spirit is in the new immigrant. He has a conception of Palestine; the deep wells of tradition in his soul flow again with a refreshing abundance. So he does not only till and drain and plant; he thinks, he dreams, he strives to attain. He goes back for a starting point to his own culture. He begins by becoming himself, and as the speech of a man is in a subtle way an expression of his group mind, he is cultivating Hebrew as the medium through which the new spirit is to express itself. That seems to make the organic connection between himself and his historical people. By-and-by he will have established Hebrew as the common language of his kindred in Palestine. If in this respect he is like a man who stretches his hand behind him to get a grip of something by which to hold on as he advances, his face is turned to the future. Carlyle has praised in tones that thrill our hearts him who subdues both earth and heaven, and I thought I met such men that afternoon at Nuris, hard by Gideon's spring, and later on Mount Carmel, with dim lamps lighting up their faces, near by where Samuel testified to the power of Jehovah.

"One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the sea-shore, by the way-sides, on the hills, seem to have come by the command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He 'will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Time has brought forth event, and the land of Israel again receives her children. She is worn out, she is neglected, she is in bondage to a stranger, but she still retains the treasures of her motherhood, and her children can find peace and happiness in her service."

Interesting Incidents in my Last Visit to the Continent.

BY DAVID BARON.

III.—The Jewish Manufacturer and the Japanese Diplomat.

I DESCRIBED in the last number of *THE SCATTERED NATION*, the first part of the journey in the crowded express train from Berlin to Vienna on May 17th, and the interesting discussions with the two Jewish young men.

After Dresden the train became less crowded, and I was well-off, being moved by a rather friendly ticket-examiner into a first-class non-smoking compartment, where there were only four other passengers. Being tired with the much speaking in the noisy train with the two young men, I had hoped to compose myself for awhile, and to do a little quiet reading, but the Lord soon showed me that He had brought me into this company that I might bear testimony to them about Christ.

The company consisted of a Jewish gentleman (who I afterwards learned is a wealthy manufacturer in Brünn, the capital of Moravia) and his wife—refined and cultured people, who spoke German, English, French, as well as the Czech language—and a young Japanese who is in the Diplomatic service, at present in Germany, with his young, doll-like Japanese bride, who are on their honeymoon trip to visit Vienna, Budapest, Trieste, etc. Soon after we left Dresden the Jewish gentleman started a conversation with the Japanese, who also spoke German and English freely, by asking him questions about Japan. After a while they entered into a discussion about the different civilisations in Europe and Asia, into which—after listening quietly for a time—I too was drawn, and took the liberty to observe that the civilisation of a people is very much bound up with its religion. The civilisation of Europe, for instance, was largely based upon and shaped by the principles of Christianity, while that of Japan, China, India, etc., is moulded by Buddhism, Confucianism, Brahminism, etc. "To me," said the Jew "all religions are alike—whether Christianity, Judaism, Mohammedanism, Buddhism, etc. One form of religion may be adapted to one people and another to another. Who knows which is best? The principle of right and wrong is altogether apart from religion—that, as a standard for life and conduct, every thinking man must find within his own breast."

"Certainly," I said, "if there is no revelation of a personal living God, and man was altogether left to grope his own way in reference to the things spiritual and eternal—then all religions are alike. But I, for my part, firmly believe that God has not so left man in the darkness

in reference to those things which are most important for him to know, as, for instance, his origin, and destiny, and the purpose for which he was created. He has made Himself known first through Moses and the prophets, and then in the fullest and most perfect manner in and through Jesus Christ, and the record of God's self-revelation we have in the scriptures of the Old and New Testament." They all became much interested, and the Japanese asked, "What proof is there that the things which are written in the Christian Bible are any more a revelation from God than the sacred books of other religions?" "There are different kinds of proofs," I said, "but I may mention one or two which might be described as the more external, and may perhaps appeal to you the more. (1) Unlike other so-called sacred books, the Bible deals with *facts of history*. It is primarily the story of one peculiar people, the Jews; and this is true of the New Testament, as well as of the Old Testament. Now that history is unique—I may truly say *wonderful*—in many respects. Here is a small obscure people which we find from the very beginning of their history (*i.e.*, from the time of Abraham, which takes us back to a very early period in human history) possessed of the knowledge of one living God—the Creator and Sustainer of all things; a God of infinite might and wisdom, righteousness, goodness, and truth. How did they attain to that knowledge when all the peoples of the earth were in gross darkness of polytheistic idolatry?

Some people who do not believe in a Divine self-revelation attribute to the Jews a peculiar "monotheistic genius" by which they evolved the belief in one God, but their history contradicts such a supposition, for we find them as much inclined to polytheism as the other nations, and again and again, and for long periods—in spite of warnings and remonstrances of their prophets—the whole nation, with the exception or very small remnants, did fall away into gross idolatry.

It is not necessary to go over all the details of the history of this peculiar people, but everybody is acquainted with the fact that after but a few centuries of national existence in Palestine, first the northern, and then (about 130 years later), the southern kingdom into which the nation had been divided, was broken up by the Assyrians and Babylonians, and the people driven out of their land. Since then, for now about two thousand five hundred years, the Jews have been a Diaspora—a dispersion; and particularly since the *universal* stage of their dispersion was inaugurated with the destruction of the second Temple by the Romans, they have been literally tossed about among all the nations, from one end of the earth even unto the other—nowhere, for any length of time, finding ease, nor rest for the soles of their feet.

Their sufferings have been unique and wonderful. Every force has been directed against them with a view to their extermination as a people, and there was every inducement also for their assimilation

among the nations in whose midst they were—especially until very recent times—only a small handful. But all in vain; they could neither be destroyed nor absorbed, but continue to exist as a separate people—"dwelling alone and not reckoned among the nations."

Now this is strange and wonderful—so wonderful that those like Hegel, and others, who have occupied themselves with the philosophy of history, have had to confess, that Jewish history cannot be classified or compared with that of any other nation, and that it is in fact an enigma beyond human solution. *But the most wonderful thing of all is that the whole of this unique history was all written in advance.* In the earliest records which they themselves have preserved, their apostasy, their universal dispersion, their unparalleled sufferings in punishment for their sins, their preservation in spite of it all, and their final restoration as a people to their own land and to God's favour, are all foretold. Who but the Omniscient One who knew the end from the beginning could have foreseen all that?

(2) There is another equally, if not still more marvellous story written in advance in the pages of the Old Testament scriptures, which can also only be accounted for by a Divine revelation. Woven into this unique history of the Jews there is the wonderful story of Redemption, and that is why the Bible which is primarily the history of one small people is of universal interest to all mankind.

Sin is a terrible fact in human experience. Men may quibble about the origin of it, but the *fact* and the *power* of sin no one can deny. The Bible gives us, I believe, the true account of how it came into the world, and it tells also that no sooner did man come under its power, than God began by word and acts to set forth to man the promise of deliverance. When He eventually made Himself known to Abraham, with whom begins the history of the Jewish people, He told him that in him and his seed all the families of the earth should be blessed. This promise was transferred from Abraham to Isaac, from Isaac to Jacob, from Jacob to one of his twelve sons, who multiplied into a tribe. Then out of that tribe one family was indicated as the one from whom this blessing was to proceed to all nations.

Then prophet after prophet spoke about an *individual* out of that particular tribe and family in and through whom the great promise was to be fulfilled. Of this "Anointed" One, or "*Messiah*"—to use the Hebrew term—we find a complete picture in the pages of the Old Testament, the outlines and details of which were supplied by different hands unknown to one another, and at intervals of time covering a period of centuries.

One spoke of the place of His birth, another of the time of His advent, another of the character of the time and the condition of the world in general, and of His own people in particular, when He shall be manifested. Some of these fore-announcements seem indeed contra-

dictory. Thus while one prophet positively foretells that he would be borne in Bethlehem, He is depicted by another as coming as a full grown man in the clouds of heaven; and while in some of these forecasts He is spoken of as a Mighty Hero and Conqueror, who comes to set up a Kingdom on earth, and whose dominion extends not only over His own people, but even unto the ends of the earth; others describe Him as emerging out of obscurity, despised and rejected of men, and more particularly "abhorred" by His own nation; and that after living a life of suffering He is cut off from the land of the living by a violent death—though even these announcements of His sufferings and death contain also declarations not only of the ultimate triumph of His cause, but of His own exultation and glory.

Now the strange and wonderful part of it is that all these predictions and forecasts have been, or are being, literally fulfilled, and in the light of the history of fulfillment even the seeming contradictions are not only harmonised, but add confirmation and strength to the belief that the wonderful story thus unfolded in advance could not possibly have been invented by man, but must be due to a Divine revelation. The history of fulfillment we have in the New Testament—the most wonderful book in the world—the chief interest of which centres in the four Gospels which are independent and practically co-temporaneous records of the life-words and works of Jesus of Nazareth, whose advent changed the whole course of the history of the then known world.

He appeared, as fore-announced, in the second Temple, at a time of general expectancy, not only among the Jews, but also among the other nations, of the coming of a great Deliverer; was of the family of David, born in Bethlehem, was despised and rejected among His own people, and after only a three-and-a-half years of most blessed ministry, was given over to the Romans to be crucified because He claimed to be the Messiah and Son of God.

His enemies triumphed because they thought this put an end to His high claims; even the little company of His followers forsook Him and were scattered. But after three days He rose from the dead, and was seen alive for many days, as was borne witness to by many eye-witnesses—all Jews—most of whom sealed their testimony with their own blood. They also testified that they saw Him visibly ascend into heaven, and that before His ascension He left them the promise that He would return in the clouds of heaven even as foretold by their own prophet Daniel.

From the time of His ascension the Name and fame of this rejected and crucified Jewish Messiah has spread more and more throughout the earth, and His Gospel has not only triumphed over the great pagan systems in the whole Roman world, but has proved itself a wonderful power to change men's lives, and has brought hope and peace

and joy to millions and millions among all nations all through the centuries.

What is there in all the so-called sacred books of all the other religious systems which can be compared with those truly wonderful *historical facts* which are unfolded in the Bible?

There are many other proofs of a Divine revelation into which it is impossible for me to enter now, but I would like to bear my own personal testimony. To me the Scriptures of the Old and New Testaments carry their own conviction that they are from God. This is a matter of experience, but it is an experience common to all who come to them with an honest heart and an unprejudiced and uncorrupted mind.

There is a voice in them which touch the deepest chords of our human nature. They search the heart, and try the reins, and lay bare our inmost thoughts and motives. Only the God who created me could so speak to my soul. They reveal to me my weakness, my imperfection, my sinfulness, but they also bring me into vital contact with Him Who is the very fountain of life, and who in the person of the Redeemer has made Himself known as a God of infinite grace and compassion, who is ready to forgive my sin, and to strengthen and purify me, and so make me fit for communion with Him, which is the highest and the greatest good to which man can attain.

This is but a summary of what I was enabled to say to them in the course of a conversation which lasted for several hours. They were very greatly interested, and with but very few questions in between on their part, let me speak on nearly the whole time. Both the Japanese, as well as the Jewish gentleman seemed amazed, and wanted to know whether there were many other Jews who believed as I did. I told them a little about our Hebrew Christian Testimony to Israel, and our aims and motives in seeking to make Christ known to the Jewish people. The Jewish gentleman and his wife were quite enthusiastic in their friendliness and good wishes on parting from me at Prague, where they had to change for Brünn. He very gladly accepted an English New Testament, which he promised to read; also one of our mission pamphlets in German.

Unfortunately I had not one left, either in English or German to offer to the Japanese friend and his little wife, who remained in the carriage with me all the way to Vienna. But I had copies of the Gospel of John, and he very gladly accepted one. Soon he became absorbed in reading it, and read on for a long time. Late at night, after we had crossed the Austrian frontier, while his wife lay asleep on one side of the compartment, he came and sat by me and in a subdued voice said: "Tell me truly, do you believe that there is no other way of coming to a knowledge of God and of the truth than through Christ?" I told him this was my conviction and experience, and exhorted him to seek the Lord with all his heart, and he would find Him.

Notes. BY DAVID BARON.

MY first note this time must be one of thanksgiving to God for deliverance in the trouble about the mission property, concerning which I asked for the prayers of our friends in the last No. of THE SCATTERED NATION.

A few days before the date fixed for the trial, those against whom proceedings had to be taken by the Trustees of the Mission, requested that the case should be dropped, and offered to withdraw their claims.

The garage people at the back, who by violence had practically taken possession of our yard, have since given an undertaking in Court not to trespass any further, and the proprietors of the Pavilion Theatre have relinquished their claim of a right-of-way for vehicles, etc., so that we are again allowed to carry on our work in peace and quietness.

We are convinced that it is in answer to the many prayers that God has thus interposed on our behalf, and I would now ask you to join us in rendering praise to His holy Name.

* * * *

We would bless God also for His sustaining grace and help, and the encouragement in the various departments of the work in London among the men, women, and children, during the first three months of this year. There have been better attendances at the meetings—especially at the Bible readings—and a marked spirit of hearing and interest on the part of the people. Praise be to His holy Name for the opportunities given to us of continuous broadcast sowing of the precious and incorruptible seed of the Gospel of our crucified, risen and glorified Messiah among "His own" people, and for the assurance we have that our labours and prayers for the salvation of Israel, are not in vain in the Lord.

God's purpose is being accomplished: through our testimony and that of all other true workers for Christ among the Jews, the "remnant according to the election of grace" is being gathered out, and a great preparation work is being accomplished against the day when the whole nation will look upon Him whom they have pierced and mourn.

I am unable in these brief notes to enter into details, but interesting accounts of work by some of the workers will be found in other parts of this magazine.

* * * *

During the past months we have had the welcome visits at the Mission House of two beloved Hebrew Christian brethren—Mr. Max Reich, who was on his way back to America, and Mr. John Rottenberg, from Chicago. Mr. Reich, who was only here for a few days, spoke with much acceptance at one of our Saturday afternoon meetings for Jews,

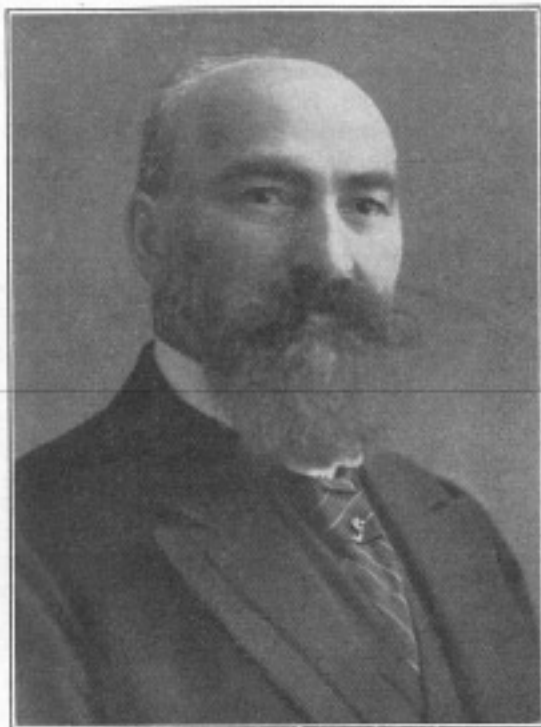
and gave a very interesting account of his experiences during a prolonged stay in Germany and Austria as a special missionary of the Friends in America, at our Monday afternoon workers' Prayer Meeting.

Of Mr. Rottenberg I shall hope to have occasion to write another time, but will only say now that during the three weeks he was at the Mission House, he spoke almost every day with a good deal of power, not only at the regular meetings indoors, but also in the open air—and that he won the confidence and affection of all our fellow-workers, and also of not a few of the Jews.

By this note I want to introduce very warmly to the prayerful remembrance of all the friends of our Hebrew Christian Testimony to Israel, our new fellow-worker in Berlin, Mr. E. Weinhausen, who, we believe, has been sent to us of God to fill a very important if somewhat difficult post.

Mr. Weinhausen, who is 54 years of age, was born at Langanfeld, on the Rhine, near Cologne, his father being a rich merchant, and president of the Synagogue. He was led to a knowledge of Christ thirty-six years ago, through the instrumentality of the late Pastor Bachert, of Hamburg, after which he spent four years in special study and training for mission work at St. Chrischona, Switzerland.

Our brother has had a good deal of experience in the Lord's work as an evangelist, and missionary, and has been a means of blessing to Jews and Christians. The last two years he has been in Vienna, in charge of the work of the Swedish "*Föreningen För Israel's Mission*," but his heart went out after Berlin, where he had formerly laboured



MR. E. WEINHAUSEN.

in connection with a Church in that city, and where his family remained all the time. The Swedish friends have therefore very kindly responded to his desire to be set free in order to take up the work in connection with our Hebrew Christian Testimony along with Mr. Schönberger.

I would ask you earnestly to pray that his coming to us may indeed be in the fulness of the blessing of the Gospel of Christ, and that this fresh beginning in that very important centre, with its vast Jewish community, may mark a new era of progress and spiritual prosperity.

* * * *

A few interesting notes by our brother, Mr. Feinsilber, about the work in Budapest, will be found in another part of this No. During this past winter he has been holding the special evangelistic services for Jews in the large hall of the Town Museum, instead of the Baptist Chapel in the Jewish quarter, which had been lent to us in former years.

I would ask you to continue in prayer for our dear brother, that he may be sustained in body and soul, and be kept from the temptation of being too much absorbed in the philanthropic part of the work—very excellent as that is.

* * * *

I hope to find room also in this No. for a few notes about the work in Paris from our dear sister, Miss Juvelius. In a letter from Miss Stenius at the end of last month, she writes:—

"Lately our programme of work has been enlarged by the addition of a sewing class for our bigger Jewish girls, of whom a few have already left the day-school and are working for their living. We felt that we must try to do something more for them at this critical juncture in their young lives, and so we have started this evening gathering in order to keep in touch with them.

"We have also had the joy of seeing a long-cherished joy realised, viz., a 'Christian Ladies' Working Party,' in order to awaken more interest and intelligent prayer for Israel. We have already had it twice, and have experienced much true sympathy, and refreshing fellowship, with these dear sisters in the Lord, who are all members of the Christian congregation who meet in our hall for their Prayer Meetings. . . . How important believing persevering prayer is in a work like ours, we hardly realise. May the Lord increase the number of true intercessors on Israel's behalf! . . . We have actually commenced a Young Men's Bible Class three times a week—Thursdays, Saturdays, and Sundays. There are some sincere, true-hearted men among these young Jews who come to us after their work, and this 'class,' though small as yet, is a real encouragement to us.

"There is also encouragement in the work among the Jewish children or, I ought perhaps to say more correctly, that there are ups and downs in that work. We had a very good class last Monday in the Protestant 'Temple,' in the 'Avenue' (right in the Jewish quarter) which you know. There were twenty-four children present, and they behaved in a praiseworthy manner."

Pray for our dear missionary sisters in Paris, and that, if it be the Lord's will, a suitable Hebrew Christian brother may be raised

up for the work among the men in that great and needy city, where there is no other testimony for Christ in the midst of the large Jewish community.

* * * *

You will, I am sure, be interested in the brief but encouraging notes from Palestine, where our fellow-workers, Pastor and Mrs. Rosenstein, and Miss Cohen are now working in association with the work of the British Jews' Society in Haifa, which is in charge of Mr. Rohold.

In addition to Haifa, and some colonies in the immediate vicinity, Mr. and Mrs. Rosenstein have already visited Tiberias and Safed, and while writing these lines (March 20th) a letter arrived in which he speaks of a very interesting week, rich in missionary opportunities, which they spent in Jerusalem:—

"On the way, both going and coming," he says, "there was very much to do, not only for me, but also for my wife. For the work's sake, we travelled 3rd class, and on the way to Jerusalem we were surrounded in the train by between seventy and eighty people. On the return journey I was reminded of some of my missionary experiences in Russia, where I had to do with masses of Jews. At first the crowd behaved in a rather stormy way, for there were some fanatical Jews among them, and some of them were probably Rabbis. To describe our experiences fully would be very difficult. I will only say, firstly, that the Lord enabled me to answer all their questions, and, secondly, that during the last part of the journey a solemn silence reigned, which was manifestly the work of the Divine Spirit.

"The week we spent in Jerusalem was a glorious time. Our chief work was in the streets, but we had, so to say, a base for our missionary activities in a Jewish tea-house, which was near to the house where we lodged. Close to the same house I observed the Jewish Teachers' Seminary, and made use of the early morning hour before the classes commenced to point teachers and pupils, with Hebrew Bible in hand, to the Messiah, who already came once, but will appear again in glory. On the Saturday I preached, at the invitation of the Pastor, Mr. Jago, in the Hall of the American Church, to a large number of Jews, and thank God, not without encouragement. I was told afterwards that this address was much talked about all over Jerusalem, although there was nothing specially new in it. All I sought to do was to keep faithfully to the Word of God."

Miss Cohen writes of some interesting cases she has had to do with. The following are brief extracts from her letters:—

"A young man who was converted in Roumania on his way from Russia to Palestine, comes every day for an hour's Bible teaching. His great desire is to become a missionary. . . . Also a young woman named A. M. comes daily—when it does not rain—to read the Bible with me in French.

"I have visited the Italian hospital regularly. . . . Another Jewish patient—a very nice, educated woman—was there about a fortnight. She gladly accepted the Gospels in Hebrew and two tracts. Fortunately, she had read them before her husband found them. He tore them into small bits, and forbade her and the hospital staff to tell me where she lived. The woman wanted me to visit her—indeed, begged me to do so. I pray that I may come upon her in my wanderings in the homes of the Jews.

"In my visiting, I come in contact with very many poor Jews, and it is a difficult problem how to help them. At present I am paying the school fees of two little Jewish girls—B'athia and Shulamith—who go to the Bishop's School."

* * * *

I must in this connection tell our dear friends that it is my intention to go on a brief visit to Palestine myself very shortly, accompanied by our brother, J. H. Lewis, in order to acquaint myself more fully with the condition of things there at present, and to arrange certain matters in connection with the work which we have recently joined in Haifa. But we hope also, by God's help, to be able to do some mission work by the way, and to put into circulation some of our valuable Hebrew publications for Jews among the returning remnant.

As at present arranged, we hope to start (D.V.), via Marseilles, early in April, and to be back in London about the middle of May. We ask your prayers that the promise of Him, Who said, "Lo, I am with you all the days," may be constantly realised by us, and that grace, and strength, and wisdom may be ministered to us according to our need.

Mrs. Baron will remain at home, and will attend to the correspondence.

* * * *

About Books.

I want to draw the kind attention of our friends to the publication of a 3rd (revised) edition of my book, "**Types, Psalms and Prophecies**," which has been out of print for a time. It is a work of nearly 400 pages, consisting of continuous expositions of a number of very important scriptures, some of which appeared in parts in early numbers of THE SCATTERED NATION, while others were written especially for this volume.

To give some idea of the character of this book to those who are not acquainted with it, I take the liberty of reproducing here the list of its contents:—

I.

THE SACRED CALENDAR OF THE HISTORY OF REDEMPTION (*Lev. xxiii.*)—THE FEASTS OF JEHOVAH.

- (a) The Sabbath.
- (b) The Passover.
- (c) The Feast of Unleavened Bread.
- (d) The Omer, or "Sheaf of First-fruits."
- (e) The Bikkurim, or Pentecost.
- (f) The Synchronisation of Type and Antitype.
- (g) The Interval between Fulfilled and Unfulfilled Feasts.
- (h) The Feast of Trumpets.
- (i) The Day of Atonement.
- (j) The Feast of Tabernacles and its Octave.
- (k) Essential Ideas connected with the Jewish Feasts and their New Testament Realisation.

- II.
SIN AND FORGIVENESS (*Psa. xxxii.*).
- III.
THE PRAISEWORTHINESS OF JEHOVAH AND THE BLESSEDNESS OF HIS PEOPLE (*Psa. xxxiii.*).
- IV.
THE GLORIOUS KING AND BRIDEGROOM (*Psa. xlv.*).
- V.
THE KING'S MARRIAGE FEAST (*Psa. xlv.*).
- VI.
A WILDERNESS SONG (*Psa. lxiii.*).
- VII.
ZION'S GOD THE CONFIDENCE OF ALL THE ENDS OF THE EARTH (*Psa. lxxv.*).
- VIII.
THE COMMENCEMENT OF THE HALLEL (*Psa. cxiii.*).
- IX.
SONGS OF ASCENTS (*Psa. cxxxix., cxxx.*).
- X.
THE SUFFERING SERVANT OF JEHOVAH AND THE GLORIOUS FRUIT OF HIS MISSION (*Isa. xlix.*).
- (a) Messiah's Call and Qualifications.
(b) The True Israel.
(c) The Shadow of the Cross.
(d) The Sufferings of Christ and the Glory that should follow.
(e) The Blessed Results of Messiah's Humiliation.
(f) The Shepherd's Tender Care for His Flock.
(g) God's Tender Love for His People.
(h) The Means of Israel's Restoration and the Manner of their Conversion.
- APPENDICES.
- I. The Arrangement of the Sacred Calendar.
II. The Actual Day of the Crucifixion, and the "Three Days and Three Nights."

There is great need of expository teaching in these days, and while fully conscious of the inadequacy of my efforts in this direction, I humbly believe that there is a blessing in these pages, and that a work like this ought to be a help to those who seek to teach and preach the Word of God, as well as to intelligent Christians generally. I may say that it is owing to the generous interest of a dear handmaiden of the Lord in America, who put a sum of money at the disposal of the Mission for the expenses of the publication of my books, that it is possible to bring it out now at the comparatively low price of 6s., which was the original price of the book when first published before the war. A useful and acceptable service to the truth could, I think, be rendered by helping to put this book into the hands of ministers, missionaries, and other Christian workers. I feel all the more free to write this, since I do not in any way profit financially from the publication of my books. What profit there is goes to the Mission.

* * * *

Our Departed Friends.

Again it is my sorrowful privilege to devote a paragraph or two by way of affectionate tribute to the memory of much-beloved and highly-esteemed friends, whose prayerful sympathy and fellowship in the work of God among Israel, we shall greatly miss.

First I would mention *Mr. J. W. Bernard Wright*, of Handsworth, Birmingham, who, after a considerable period of weakness and suffering, entered into the presence of the Lord on March 12th. Mr. Wright belonged to a family noted for their self-sacrificing devotion to bring the knowledge of Christ to the poor and the neglected in the populous manufacturing district of that great city in which their lot was cast.

He was an able preacher and teacher of the Word of God, and for many years—in addition to a strenuous business life—he acted as the voluntary pastor of the vigorous and growing mission church in Wattville Street, Handsworth, composed almost entirely of working men and women, which was originally founded by his father, Mr. D. P. Wright, a prominent Birmingham manufacturer.

Mr. Wright took a very warm and prayerful interest in our Hebrew Christian Testimony to Israel from the very beginning, and spoke on several different occasions at our Annual Meetings. To the writer of these lines he was a beloved personal friend for nearly thirty-five years.

* * * *

Another highly-esteemed and faithful friend of whom I must make affectionate mention is *Rev. J. Gosset-Tanner*, who passed into the presence of the King, at Shirley, Southampton, in his 93rd year. An evangelical churchman who took a prominent part in the evangelistic and missionary movements in connection with the Church of England, his heart went out in true love and fellowship with the people of God of whatever name. He was a warm friend of the Jews, and took a prayerful and practical interest in our Hebrew Christian Testimony and in THE SCATTERED NATION from the very beginning.

Another dear friend whose home-call makes us feel the poorer, is *Mrs. R. P. Wood*, with whom and her beloved husband, who survives her, it was my privilege to have much Christian fellowship in the old days when they lived in Cork. Mrs. Wood was a real mother in Israel, who, in later years, took a very active part in the work for Christ of her five sons, who are all devoted to the ministry of the Gospel—the two who are perhaps best known, being Fred and Arthur, of the "Young Life Campaign."

Last, but not least, I would make affectionate mention of *Miss Denham-Smith*, who fell asleep in Jesus on the 8th of March, in her 80th year. The eldest daughter of the late Mr. J. Denham-Smith—

who was mightily used of God in the revival days in Ireland, and in his ministry at Merrion Hall, Dublin, and St. George's Hall, London—Miss Denham-Smith was a saintly woman, devoted to every good work. She also was a lover of Israel, even as her father was, and took a prayerful and practical interest in our Testimony.

* * * *

I must not omit a note of praise to our God for His continued gracious mindfulness of all the temporal needs of the Mission, but would ask also for your continued fellowship in prayer, as well as in thanksgiving, for we are constantly reminded how utterly dependent we are upon Him, and that if He were to shut His hand but for a little while we would soon land in difficulties.

The amount received during the first quarter this year is considerably less than the average expenditure of the Mission, but, thank God, there has been no lack, for He anticipated the need by the extra amount which was received last year. And our God is still the same, and will never put our trust in Him to shame.

Out of many recent messages of cheer which have reached us from beloved brethren and sisters in different parts of the world, I quote the following:

From a beloved missionary brother in Hungtung, Shansi, China, with whom and his dear wife and son and daughter we had happy fellowship at Camp Diamond last August:—

"DEAR MR. BARON,—

"A small group of missionaries met here for a service on Christmas. They were Mr. and Mrs. Nauman, Mr. and Mrs. Canfield, Mr. Anderson, Mr. Gillies, Mr. Shindler, Dr. Hoyte (who wished specially to be remembered to you), and myself. We took an offering and unanimously decided to devote it to the work of bringing the Gospel to the Jews under your direction. It is not much, only \$20 Mex.—but it is a love-gift to the One whose birth we commemorate. I count it a privilege to have been asked to forward this sum to you, through the Treasurer's Department of the China Inland Mission. I expect you will be able to find some good use for it.

"I often think of our time at Camp Diamond. When one comes to the foreign field, where such fellowship is largely denied one, these memories become precious.

"I left home on October 26th, and landed at Shanghai after a rather rough voyage, which made us three days late in arriving at Shanghai, on November 18th. I am trying to get things into shape for re-opening the Bible Institute after the Chinese New Year. I left Mrs. Dreyer with our son and daughter in Toronto. . . . So you see I am out here alone. I shall value an interest in your prayers for God's blessing, and all of the above friends would also be glad, I am sure, if you would pray for them sometimes when you remember China. The work here does not get easier in some ways, though it does in others. We long to see more of God's power manifested in the lives of His people.

"With cordial greetings from us all, I remain, Very sincerely yours,

"F. C. N. DREYER."

From a dear friend and faithful minister of Christ in Durban, South Africa:—

"MY DEAR BROTHER BARON,—

"You are being faithfully remembered in prayer in the blessed work of the H.C.T.I. We follow with great gratitude to our loving heavenly Father the reports of the work printed in the quarterly. It is one of the magazines we really look forward to receiving. We were so sorry to read of your recent illness, but we trust you will be strengthened anew for the dear Master's service. . . . We praise the Lord for the new opening in Palestine, and will pray for the Rosensteins and the work there.

"We trust all the difficulties in the Berlin centre will pass away. Poor, unhappy country! If the people have sinned they have suffered also. May God send a spiritual revival in Germany. We wait much before the Lord in prayer for spiritual revival in His church everywhere. Oh, for a thoroughly awakened missionary church! We enclose our little gift for the work of the H.C.T.I., and we trust the blessing of the Lord will continually abide upon your scriptural testimony and methods.

"With love and very good wishes to you and dear Mrs. Baron, Yours sincerely,
"J. W."

From a beloved friend, a faithful pastor in Blackpool:—

"DEAR MR. BARON,—

"Please accept enclosed mite as a donation to the Mission. It is not so much as I have sent previously, because my income has fallen off considerably, but I send it with the usual pleasure, and never miss a day without remembering the Mission at the Throne of Grace. Every quarter THE SCATTERED NATION is very welcome, and I think I read every word of it.

"Only you Christian Jews can interpret the Scriptures well. I revel in Dr. Saphir's works. To me he was a marvellous man. . . . When I broke up my house and disposed of my library in Blackburn to come here, nearly the only books I kept back are those by yourself and Dr. Saphir, of which I happen to possess a few.

"Best of blessings for self and Mission and Mrs. B. Yours in the Blessed Hope.
"J. S."

From an honoured brother in the Lord at Ealing:—

"MY DEAR FRIEND,—

"I am sending you a long overdue donation to the funds of your most important Mission, and in addition to the 25 guineas, an extra £1 for any books you may care to send me—'Zechariah' among them. It is your published communications which have been great attractions, and especially the quarterly numbers of THE SCATTERED NATION. This latter has been sent by you addressed to me at my office for a very long period, and I am afraid without any acknowledgment on my part. I now therefore, in a sort, seek to make reparation, and will see to it that such scant courtesy shall not happen again if you will continue your kind offices. I should really feel the want of your magazine to be a real loss to me. It is so very unique and informing, as well as uplifting.

"With often kind thoughts of you in your many labours, Yours very sincerely,
"W. T. S. M."

From a dear friend in the North-West of London:—

"DEAR MR. BARON,—

"At this time of the year one is thankful to remember that while He came to His own, and they that were His own received Him not, He is still Israel's

King, and one day will be acclaimed as such. In the meantime, what a gracious work to be able to point the needy sons of Jacob to Him who is exalted to give repentance to Israel, and forgiveness of sins.

"Please accept the enclosed cheque, and use it in your work of spreading the knowledge of Christ among His own brethren after the flesh.

"Yours in His blessed service,

"W. H. W."

The last for which I can find space this time is from a dear brother in the Lord in Smethwick, Birmingham:—

"DEAR MR. BARON,—

"Herewith I enclose Postal Orders for 20s. and 2s. 6d. The 2s. 6d. is for THE SCATTERED NATION, and the remainder you may use as you think best. I am always glad to receive THE SCATTERED NATION, for, through it I have learned more about scattered Israel than I could have learned in any other way. I am only a poor working man, but I thank God for this privilege of helping a little in this way, and by prayer. Hoping you and Mrs. Baron are well.

"Yours sincerely,

"W. E."

* * * *

Our Anniversary Meetings.

Finally, I want to call your attention to our Annual Meetings for praise and prayer, which are usually held on one of the last days of April. This year, however, it has for several reasons, been thought best to postpone them to the middle of June. Fuller information will be sent in good time to our friends near and around London, but I, would ask you kindly to note already that **the 16th June (D.V.)** is the day fixed, and that the meetings will take place in the **Sion College, Victoria Embankment, at 3.30 and 6.30 p.m.**

We expect several honoured servants of Christ, apart from our own missionary brethren, to take part in these gatherings, and we shall be thankful if you will remember them in prayer that they may again prove seasons of refreshing and of the manifestation of the Lord's presence in our midst.

Tea and coffee will be served after the afternoon meeting.

* * * *

Praying that Jehovah's richest blessing may be upon all our friends and fellow-workers everywhere, I am, Your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,
Middlesex.

David Baron

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## Encouraging Experiences in Palestine.

BY PASTOR L. ROSENSTEIN.

WRITING on the 28th of January, Mr. Rosenstein says:—  
"Since our arrival in Haifa, now a month ago, the Lord has done great things.

"Immediately on our arrival at Port Said it seemed as if the Lord had sent an Israelite to meet me. The man was so glad at all that he heard from us that he visited us twice the following day. That evening I spent nearly two hours speaking about Jesus with the proprietor of the hotel and his family. The next day we were guests of the Manager of the Bible Depot, who, when we were speaking of Palestine, quite spontaneously remarked that the coming of the Lord alone could cause the entanglements and hindrances of the present time to cease there. I could not but agree with him.

"On Saturday we arrived in Haifa, and were received most kindly by the dear friends there. Already the same afternoon I was permitted to give a Bible address to a meeting of young Jewish people, and the next day I addressed a united audience in a service arranged by Mr. Rohold, at which the Governor himself was present. Taking the words of Lev. xxvi. 42, I expressed the thought that now that the land has again come up in remembrance before God, no power on earth can effectually hinder His Will coming to pass.

"In the course of the month I have had opportunity every Saturday to hold a Bible address for Jews. Last Sunday I ventured to deliver an entire sermon in the English language. In the German church it fell to me to close the meetings of the Evangelical Alliance Week of Prayer with an address on Home Missions.

"In the town of Haifa I have frequently had opportunity to hold useful conversations in the Reading Room with those whom I found there, and I hope that from this week forward I may have still more opportunity of doing so. The principal thing, however, is the work among individuals, or groups wherever they can be met with. It was a wonderful work, the glory of which belongs solely to Him who has led and guided me, for only in this consciousness can I speak of this part of my work.

"The thought occurred to me the other day to go to the Railway Station, and so doing I came by round-about ways into a Jewish shop, where, among other things, the conversation turned on the Gospel genealogies, and in the end I explained to them that they were composed when Christianity was fully developed; only at that time could the truth of these genealogies be rightly known. For us the decisive proof of the truth of the Gospel is this: that we have, and can have, no other Saviour but Jesus; that the Messiah had (according to prophecy)

to come before the destruction of the second Temple; and that since that time none but false Messiahs have come, or can come.

"Over against their hopelessness I expressed the conviction that the Lord Jesus would soon appear the second time, and that this would occur so much the sooner when a certain number of Israelites were prepared to receive Him. I was many times asked what in particular does the preparation for His coming consist in? I told them in faith, repentance, prayer for the Holy Spirit, and a holy life. When asked when His appearance could be looked for, I replied: the principal question is, whether the time is already come? If it is, everything



A GENERAL VIEW OF HAIFA, LOOKING OUT TOWARD THE SEA.  
(From a photo by Rev. S. B. Robold.)

will develop with great rapidity in accord with the word in Isaiah lx. 22: *'I the Lord will hasten in its time.'*

"In like manner I felt myself led last Saturday, just before the mid-day meal, to go out on the road, and what happened? I was at once in earnest conversation with a fine example of a Sephardic Jew\* named Levi, speaking of Jesus. In his youth he had been obliged to go to a Jesuit school in Beyrout, there being no other school there. He was compelled to learn the Catholic Catechism by heart. We had scarcely parted than a young man came to meet me, with whom I was able to speak some time about the Lord Jesus. I will merely mention one other case. It was in the evening when I felt impelled to go a walk

\* The Sephardic Jews are descendants of those Jews who were banished from Spain in 1492 and still speak a jargon of the Spanish language.

in the direction of the Technikum, and I came in contact with a young German-speaking Jew from Kief. He remarked, 'All that we have yet in the land is merely the Alpha of what should be.' I asked him, 'In what will the Omega consist?' 'Indeed,' he said, 'that, no one can tell.' And now it was for me to show that which alone can be the end of all.

"As many people know me now, I am greeted by a number of acquaintances whenever I go out, and soon I am surrounded by a crowd and an improvised meeting commences. Thus in a short time I was suddenly surrounded by a great number of Jews. For a long time answers could be given to all sorts of religious questions, until the policeman ordered us to disperse. But even then I was soon greeted by a few, and now I stood in front of a motor packed full of young Jewish folk, and about which there were also standing a good few beside. And all that I had to tell them about Jesus, I was able to impart to them.

"In many Jewish shops also I could give my testimony, more particularly to old people. All were friendly, only in one business-place one young man was mad with rage, and in a bakery the daughter of the proprietor was very rude. In this bakery the father asked me: 'How can you dare to extol Jesus to the young people since they no longer believe even in God?' My reply was, as often before to such questions, 'The sin lies with the old people, in whom the young people—in spite of their pharisaical pretence of holiness—can see nothing to remind them of true communion with God. The old themselves are without God, even as are the young people.'

"As I had heard much of a Jewish settlement, not exactly a colony, of the name of Bet-Gallim, lying on the shore, I went there one day. I made acquaintance with the watchman of the colony, a Russian (Sabbatnik) from the Caucasus.\* He has a brother in Tel Abib, and relatives living in Jerusalem. I asked him if he were already circumcised. He said 'No,' and added that Abraham's circumcision was only the seal of the righteousness which he had through faith. To my question if he believed in Jesus, he replied, 'Yes,' and that his wife also believed on the Lord and read the New Testament. I could scarcely believe my ears, and could only admonish him to give himself wholly to the Lord.

"Certainly the Jews here seem to have no success with their 'proselytes,' so I was told by a Jew himself who had the duty of teaching the *Halutzim* (pioneers) the art of fishing; and who was dismissed from his position by these *Halutzim* because one beautiful evening he not only agreed with the Lettish proselytes, who had been circumcised, but greatly regretted having become Jews, and formed

\* The "Sabbatniks" are a Russian sect of Sabbatarians who drifted into Judaism. See the little article, "The Russian 'Gerim,'" on page 26.

the resolution of returning to Christianity, but he even strengthened their intention by telling them in the presence of the *Halutzim* that Jesus was the true Messiah, and that there was here scarcely any true piety to be found among the Jews. Of these proselytes a number left for Beyrout, and the remainder returned to Lettland.

"But to return to Bet-Gallim: my going there was not useless, for the whole of the way back I was able to speak of Jesus with a fine young man who was eager to learn the way of salvation. Before our ways parted we stood a long while together and spoke of the one thing which is needful. I left him with the prayer that the Lord would bless him for time and for eternity.

"So busy as I am it will be easy to understand that I have no time to see things outside of Haifa. I have tried to keep a diary this month, but find it impossible to remember all the answers and intricacies of conversations which I have had, and in the end I have made no use of my notes. But I think that by what I have written it will be clear that the Lord has indeed led me wonderfully this first month, and I have confidence that in like manner He will continue to guide me in the future."

*The following is from a letter dated February 18th:—*

"As I consider it to be the last service of my life on earth to proclaim to Israel the near return of the Lord Jesus, I find it most desirable to go after individuals. The number of those ready to give heed is very considerable: our Father in heaven has led me into the company of many such, and with them all the whole plan of salvation has had to be gone over. The words, 'the Messiah is coming a second time,' never fail in their effect, and I have certain proof, when visiting places and colonies round about, that this message has been widely circulated. This alone can bring those who are estranged from God, to stop and consider.

"I have become pretty popular, as I am able to observe, for if I begin to speak with anyone, immediately others collect about me, and often I am called on for further explanation. The answers received, and the questions—many of them full of complaints, especially against Christianity—are much the same everywhere, whether in or outside of Palestine, only here they take on a local colouring. Here, too, they look on Paul as the true founder of Christianity; and, like the Jews elsewhere, they know how to appeal to the views of Darwin and Marx, and can point the finger at many Christian preachers and professors of theology who deny the Divine Sonship of the Lord Jesus.

"Here, too, one not infrequently hears the expression, 'But I do not believe in God at all'—though, as a Jew truly observed to me, 'this unbelief of our Jewish youth must not be taken literally.' One also hears it said by some of them, 'I have read the New Testament,

but can discover no special attraction in it.' To all objections which they raise, answers and explanations must, of course, be given, with a silent prayer to the Lord that He Himself may give the right answer—which He does not fail to do.

"And now I would like to describe something of what we were enabled to do at Tiberias and Safed. When we arrived in Tiberias to spend two days there, it happened that a number of tourists were also just come to the principal hotel, and almost all the men of the town were assembled to see them. At once there was an opportunity to testify of the truth—and to a multitude of people. And the work begun in this way was continued through all the town. I must, however, tell you about the second day, which was still more important, giving you one interesting incident from the morning's experience, and another from the afternoon.

"We intended to see the sulphur baths, but found ourselves instead at the tomb of Rabbi Meyer, Bal Nes. The beadle conducted us round and showed us everything. When we were leaving he called us back in the name of the Rabbi there. We were given a glass of excellent tea, and then asked if I would not contribute something towards the Rabbinate College. I replied, 'What good do these young men do; do they understand how to show the way to God; to show how men can have the forgiveness of sins, and communion with God; and where along with repentance the divinely appointed offering can be found; and are they able and willing to give the reason why to the present day Israel is still a *Galuth* ('captivity') even in the promised land? Only if they do these things can there be a question of their being of any use to Israel.' What excitement must of necessity have been caused by these words you will know, although a respectful bearing was maintained to the last. In the public garden of the town I was later talking with two pious young men, when one of the Rabbis appeared and listened to our conversation. He went away sighing.

"A Sephardic Jew to whom I explained in Hebrew that the Messiah had already come once, at first contented himself by saying, '*Chalila*' ('Impossible!'). Then, referring to Daniel ix., and driven into close quarters, he said, confidentially, that the thought that the Messiah may have come already in the person of Jesus so terrified him, that he would rather deny the existence of God Himself, than admit that the Messiah were already come.

"In the afternoon there was again a great concourse of people to greet the arrival by motor-car of three Chassidic Rabbis from Poland, who were received almost as if they were gods. I was on this occasion surrounded by numbers of people, and had to give my testimony right and left of me—to instruct and explain, and to answer questions in all directions. And so it went on till it grew late.

"And now I will write just a little about Safed. Before the war there were some 11,000 Jews here, of whom there are now but 3,000 left. We met a few of them in the town and bore witness to a Jewish policeman and a Jewish postman who came from Rischeneff. I met a man there who, in spite of the *peyoth* ('long side-curls') which he wore, sincerely regretted that the London Jews' Society had given up their mission work here among the Jews.

"We suddenly found ourselves inside the Jewish synagogue, surrounded by pious Jews, and even a Jewess. As all were longing for the appearance of the Messiah, as also do the pious Jews in Tiberias, I said to them that only *the* Messiah can come who has already appeared once. I said the same thing also in the 'Home for Aged' Israelites, and I am justified in believing that in spite of their apparent protestations, all of them in their hearts said 'May it be so!' 'only may He come soon if He is the true Messiah.'

"May the Lord bless all these souls, and grant that the true Messiah, for whose appearing, in spite of all, they are earnestly yearning, may soon appear in His glory! Amen."

## The Work in Budapest.

Extracts from a Brief Report by Mr. Feinsilber.

**T**HIS winter has been a very severe one in Hungary, Mr. Feinsilber reports, the cold reaching 30 degrees, and as a result of the strain of his philanthropic work he was laid up for some ten days, suffering a good deal.

During the winter he held meetings on Sundays in the streets, for Jews and others, preaching the Gospel. He writes: "On these occasions I gave away, more particularly among the Jews, many hundreds of Gospels, besides our own mission publications. The Saturday meetings for Jews only, when I am giving a series of addresses on Moses, are being held this winter in the large hall of the Town Museum, in the centre of the Jewish quarter, and are very well attended by Jews. God so ordered it this winter that I could exchange the Baptist Chapel where I used to hold these meetings for this hall in the Museum.

"I considered it desirable to open a hall quite in the Jewish quarter, where I could have a reading-room and a place where I could give free meals to the people. I announced this to the Police officials, and wished the Burgomaster to be informed of it, as, on account of the bitter cold, it would be a necessity for the place to be warmed. The Burgomaster wished to know if I had obtained the consent of the Minister of Public Welfare. I replied that Christ our Lord did not require the consent of the High Priest and Scribes to feed the thousands,

for that would have been withheld. I asked if the throwers of bombs and Jewish persecutors had been given license for their abominable doings. Only lately they undermined the largest Jewish synagogue, and intended on Friday evening, when some 6,000 Jews would be gathered in it, to blow it up. I asked if the authors of this attempted outrage had obtained a license for their evil doings. I should have had to apply to the Roman Catholic Priest—a Jesuit—who is now Minister of Public Welfare, the same man who two years ago, when I was in England, took possession of all the wool and other material left me by the American Red Cross Society.

"With this man I would attempt nothing, so decided rather to do what good I could in the public places of Budapest, for there none can forbid me to do the work of God. I have since recognised this to have been by the disposition of God, in order that the Gospel might be listened to also by other than Jews in the public places. And how gladly was it so heard by thousands who were drawn in the first instances by curiosity to see the free kitchen and those who were being fed, but took away with them a seed-corn of the Gospel.

"Since I have held the Gospel addresses in the hall of the Museum, Jews have come who would never enter the Chapel. The Professor of Religion of the Jewish High School, whom I have known for ten years, and conversed when meeting on the streets, now comes regularly to the addresses since I gave him some literature. After being present a few times he accompanied me home, and stayed with me till midnight in serious conversation about the sufferings and future of our people Israel. Of a sudden one day he jumped up, and with raised hands, and a glad face, said: 'God grant that we may yet see it that our people with pride confess to the Christian nations that the inscription on the cross of Jesus, "Jesus of Nazareth, the King of the Jews" is engraven with divine fire in the heart of every Jew, who will also be ready to suffer for the testimony of Jesus.' From that day the Professor seems a changed man; his eyes brighten when we meet with the joy of one new born.

"The Christless world who hate the Jews madly rage because, in spite of all the persecutions which they endure, the Jews have never been so strong as now.

"The Chief Rabbi preaches very earnestly on repentance, and cheers the suffering. But how much better would it be if our people looked on the face of Jesus and knew Him as their Redeemer!"

Speaking about his philanthropic work, Mr. Feinsilber adds: "During the past year I had to do with about 1,700 suicides, of whom 700 died. . . . Already in the month of January this year I had to do with 148 cases, among them 23 Jews. At Christmas-time a poor Jewess—one who regularly attends my meetings—put 25,000

kronen\* into my hand, with the words: 'This is all I possess; take it as a thankoffering for the birth of our Saviour and buy with it some provisions to give to the poorest.' I did not accept the money, but told her to buy with it ten loaves of bread, and bring it next day to the free soup kitchen in the open street. This she did, and I made her cut it and distribute it with her own hands among the hungry people. A few days ago there was brought to me a Jewish mother with a seven months' old child who was about to throw herself and child from one of the bridges across the Danube into the river. She related with tears her pitiful story. She is the mother of ten children; her husband is in advanced consumption, and several of the children are already infected with the same disease. Only one of the children—the eldest girl, aged 18—is able to earn anything. The poor woman wanted to escape from her misery by throwing herself and youngest child into the river, and was only saved at the last moment by a policeman. I saw to it that the whole family should get for a time two meals daily from my soup kitchen, and sent them some wood and coal into the house. The poor man I removed to a hospital for consumptives, and had their dwelling disinfected. I fear he will scarcely live through another month, but trust that before his death grace will be given him to experience the new birth, and to acknowledge Christ as his Saviour. I will then try to get the children into orphanages."

### The Russian "Gerim" and Palestine.†

AMONG the would-be emigrants who are waiting for an opportunity to enter Palestine, not the least interesting class is that of the Russian converts to Judaism, or "Gerim," as they are called, who, to the number of 150,000, are now among the most pious of orthodox Jews. The following brief account is taken from a reliable source:—

"One hundred and fifty thousand strangers knocked at the gates of Judaism in Russia two years ago, and were admitted. To-day these 150,000 strangers are knocking at the gates of Palestine. The history of these 'Gerim,' or strangers, who, in less than three generations,

\* At the present rate of exchange, it is only about 2s. 6d.

† This little article, which appeared some while ago in *Palestine*—the organ of the British Palestine Committee—will be read with interest in connection with what Pastor Rosenstein writes of those of them who have already returned to Palestine. It would seem that a nearer contact with Judaism in Palestine has disillusioned some of these "converts to Judaism," and they are turning back to faith in Christ.—D. B.

have grown into the most pious of orthodox Jews, ardently awaiting the opportunity to enter Palestine, is one of the most interesting phases of Jewish history.

"Originally members of the Russian Orthodox Church, they broke away to become Seventh Day Adventists. From observing the Jewish Sabbath, they gradually assimilated other Jewish religious customs and traditions, still remaining Sabbatarians. Persecuted for their revolt from the Russian Church, many took refuge in Siberia, while thousands of others were exiled there. They are pure Russian peasant stock, and their communities grew larger and larger until there were great settlements of them in the agricultural districts of Russia around the Volga river, in the Ural and Caucasus mountain regions, and in Siberia.

"Their inquiries regarding Jewish practices continued and their assimilation became more complete, until they stood in the unique position of observing practically every phase of the Jewish religion without being Jews. Owing to the intense hatred felt against the Jew in Russia, and the precarious existence to which he was condemned, they hesitated in going over to Judaism altogether. But with the revolution of 1917, the 'Gerim,' inspired by An-Sky, a noted Jewish writer, who travelled over all Russia to get them to practice their Jewish religion openly, openly avowed their adopted religion. Previously to the revolution, their services were held secretly. Now they practice the Jewish religion openly, and, according to travellers just returned from Russia, are among the most devout Jews in the country. Instead of conducting their service in Hebrew, the 'Gerim' use pure Russian, which makes them unique among Orthodox Jews."

Describing the intense desire of the "Gerim" to emigrate to Palestine, Samuel Mason, a Jewish relief worker in the Far East, wrote as follows of the Siberian communities:—

"Sometimes they are referred to as Sabbatarians, but they resent this title. They insist that they are Jews. The present is already the third generation, and they cling to their faith with a determination rarely expected by persons of this class. There are several towns composed entirely of these 'Jews.' They are all workers of the soil, and they own land, which they contemplate disposing of to emigrate to Palestine as soon as the word is given.

"Some of them are getting impatient, and there is no doubt that as soon as the entire question of Palestine is settled favourably, and emigration is started, these 'Gerim' will be among the first to knock at the gates for admission. They speak only Russian, and look typically Slav, being powerfully built."

## Conversations with London Jews.

BY HERMAN NEWMARK.

AFTER one of our Sunday evening open-air meetings, a young man came up and said: "You said that as it takes a watch-maker to put a watch right, so only the Man-maker can put man right; but can a man's son put him right?" Answer: "No, but God's Son can!" "God has no Son." "What do you make, then, of such Old Testament declarations as Proverbs xxx. 4; Psalm ii., and Isa. ix. 6, where God distinctly says He has a Son?" "I don't believe them!" The fact is that as soon as a Jew *really* believes the Old Testament he is ready to believe the New-Criticism of the New Testament implies ignorance of, and unbelief in the Old.

Two young men entered the hall to ask this question: "You said that the Jews were punished by a seventy years' captivity because they worshipped idols. Can you prove to us from the Old Testament that our forefathers actually lapsed into idolatry? We don't want anything out of the New Testament, mind you!" They were pointed to the incident of the Golden Calf in Exodus xxxii., then the prophecy of Deut. xxviii., foretelling their idolatry when they were in Canaan, then the fulfilment of this prophecy in 2 Kings xxi. and 2 Chron. xxxiii. and Israel's subsequent history. One is amazed at the appalling ignorance of the Jews of to-day in regard to their own history, and it is true to say that Gentiles are generally more familiar with Jewish history than are the London Jews themselves. The answer to their question only elicited another: "If Jesus was God's Son, who was His mother?" Answer: "Isaiah ix. 6, 7, requires that the Messiah, who is to reign on David's throne, is not merely a 'child born' but also a 'Son given' whose name is 'Wonderful Counsellor, Mighty God, and Everlasting Father,' thus the Messiah must be God as well as Man." "Who said that? Who wrote it? To whom was it written?" Answer: "God Himself spoke it to Isaiah, and he wrote it for us." "How do we know it is true? How do we know that this was actually spoken by Isaiah?" This was followed by denials of the personality of the devil, and other objections to Bible truths.

In visiting in West London, we called at a music-shop. The assistant was a Jewess. We said we wished to introduce the New Testament to the Jews, and asked if she had read it. She replied that she had studied it at High School, but she could not believe in three Gods, so that although she had read the New Testament, it made no impression on her whatever. She ridiculed the subject of the Incarnation. We gave her some literature, and later on she wished us to believe that she was quite happy without God and His Word. We left a solemn word that until she had God in her life she would not know what real and lasting happiness was.

In Hammersmith I met an old acquaintance at a confectionery stall. He asked if I were still in business with my father. Answer: "No, I am a missionary." "Is it a paying game?" Answer: "I am quite satisfied to have my bread and butter; for the sake of my convictions I have sacrificed a lucrative position in the business world, so as to preach the Gospel." "Ah! that's the trouble! I am a socialist, but have not the courage of my convictions. I have to keep my convictions to myself, so as to earn a living for my wife and children." Then came along an agnostic Jewish partner of his and blasphemed, saying that religion was abstract, and he wanted something concrete. He professed to have studied the Bible, but his superficial remarks proved he had not really done so. He said he was so busy earning his living that he had no time to spare for God and His Word. Incidentally, he finds plenty of time to attend atheistic lectures, etc. On our second visit both these men were as miserable and discontented as possible. Their socialism and agnosticism brings them no joy, only constant discontent, whereas "He satisfieth the longing soul."

We called on an old business acquaintance in Whitechapel. In the course of the conversation resulting from his question: "What made you change your religion?" he, a professedly observant Jew, said that God does not want blood (a sacrifice for sin); He accommodated Himself to Israel in the days of old, because they *would* sacrifice—having learned it from the heathen! We asked him what he had to offer to God instead of a sacrifice for sin? Answer: "My prayers." "How is it that those prayers and fasts and confessions have not met with any answer from God for 1900 years?" He could not reply. We asked him to explain Isaiah liii., but he was evidently surprised that such a chapter was in the Old Testament. We left him with the earnest request to read Isaiah liii. and Psalm xxii., and see if they are not both fulfilled in Christ. He was very friendly, and it was a splendid opportunity for testimony.

On February 3rd we had a curious questioner. He evidently thought his one solitary question sufficient to confound us. In fact he has come since to ask the same question in our open-air gatherings, for our answers have not satisfied him yet. Question: "God gave the Ten Commandments to Moses. If Jesus were God's Son, why did not God give them to Him?"

Answer: "God gave Moses more than the Ten Commandments. He also gave him the rest of the Pentateuch, including Deuteronomy xviii., where God says that He would raise up a Prophet like unto Moses, who should have something further to announce from God, and unto Him we must hearken. Thus Moses himself was led to teach Israel to look for One who should give laws to supplement those of Moses." His response was that only the Ten Commandments were inspired (this, by the way, is held by many Jews), and all the rest of

the Old Testament is uninspired history. We remonstrated with the reminder that Moses gives a "Thus saith the Lord" for all that he says. He replied that Moses said that so as to impress the people who would not have obeyed him otherwise, just as in war the Moslems are told to fight in the name of Allah! In answer to the question as to whence he obtained the Ten Commandments, he said from the Bible, of course. But the same Bible, we continued, keeps on repeating "Thus saith the Lord." Do you actually deny that God thus spoke and commanded? "Yes—all except the Ten Commandments is nothing." "Well, if this is what you believe, I hope you do not attend the synagogue, for their worship takes for granted that the whole of the Old Testament is inspired of God. I hope you are not a hypocrite." "Oh, no! I do not go to the synagogue for this very reason. I am not a hypocrite—only you who turn from Judaism to Christianity are hypocrites." "Do you keep these Ten Commandments?" "Yes, or at least as well as I can." It was pointed out to him that unless we were first agreed upon full inspiration of the Old Testament, we were unable to fairly consider the New Testament. He was urged to read the Old Testament, with which, by the way, he was quite unfamiliar. He has since accepted and read a Yiddish Gospel of Matthew. May God open his eyes and heart!

God is encouraging us in our Young Men's Bible Class, and we have much to call forth constant praise. In both the Reading Room and Open-air meetings the attendances and attention have been well sustained during the past quarter of a year.

## Fresh Experiences in the Work in London.

BY ERNEST SITENHOF.

SOME very encouraging things have happened during my absence from the work in London. A number of those that used to take up a hostile and unsympathetic attitude have become quiet and impressionable. One of our regular open-air listeners has been led to the Saviour.

Since my return I have felt that the genial breath of God's reviving Spirit is blowing, not only upon our open-air meetings, but also upon our visitations, and our Bible-classes, and personal talks in our Reading-room. Sometimes a remarkable silence is felt in our out-door meetings, which tells us that we are not beating the air.

During the past months our Reading-room has been visited by not a few Jewish young men. Here are a few of the interesting ones with whom I have come into touch. On February 13th, a South African Jew came into our House and asked whether I could help him to find

work. As we were just about to have a meeting, I told him to come to-morrow, and I would do my best for him. He came on the following day, but I was unable to find work for him, because English people are not always willing to work with a dark-skinned man. However, I told him the story of God's redeeming love.

On February 5th he came again, bringing a young Polish Jew with him. The latter seemed more intelligent. I spoke to him about the things that matter. He seemed interested. After enquiring, he told me that he believed the Old Testament to be the Word of God. From it I tried to show him that Jesus is its hope and end. He read the portions of Scripture to which I drew his attention. Before he left I gave him a Gospel which he promised to read. The following morning, Wednesday, as I was about to pay a visit, I encountered six young men who seemed very interested in our text and Bible decorated windows. The young man of whom I last spoke had brought them. He introduced them to me, and then I had an opportunity of witnessing to them of the Jewish Messiah. Their surprised and curiosity-stricken eyes were riveted on me. It seems that they were fresh from the continent, and had never heard the Gospel. Since that memorable meeting I have met them again, some in our Mission House.

On the 12th February our dark young Jew came again, and asked me for some literature in French, Russian and Yiddish, which I gave him. It seems that he was sent along by the young men of whom I have spoken above.

There is another interesting case I would like to tell you of. On the same day a young Hebrew found his way to our Reading-room. In the course of our conversation, he told me that he was from Poland; had wandered about on the Continent, and then tried to go to the United States. But he was, with so many others, sent to Ellis Island, where he remained for two weeks. Then he came to London, where he is staying with friends. These trying experiences have made him feel, more than he has ever done, for our suffering people in Europe. He added this optimistic sentence: "These are Messiah's times." In other words, Messiah must come soon. Then I told him that many true Christians believed the same, with this difference, that we believed he had come once already in humiliation. Then he told me that the Rabbis speak of a suffering and a reigning Messiah. But I tried to show him from Isaiah ix. and liii. that the suffering and gloriously-reigning Messiah are one and the same person. I gave him some of our tracts. He promised to come again soon. Please join me in prayer that his ill-illuminated conscience and heart may see God's glory in the Lord Jesus.

Mr. Newmark and I have been, as far as it has been possible, visiting systematically Jewish homes in East and West London. Mixed receptions have been given us. Unkind and nasty words have

been spoken about our Lord and us, but a second visit has found these same people quite changed, and prepared to listen. Where we least expected it we have been received in a friendly and most unprejudiced way. We would value prayerful interest for this part of the work; that as the doors of the homes are open to us so they may have their hearts opened to receive the message.

Jewish young men who are really interested in God's truth have begged me to permit them to come with me to the Metropolitan Tabernacle. So it has been my privilege during the Sundays of last month to take some of them regularly to hear the Gospel faithfully proclaimed. Their seeing so many Gentiles drinking in the divine Truths has made a profound impression upon them.

## The Work Among the Women and Children.

BY MISS FRIEDRICH.

I KNOW that our dear friends, the readers of THE SCATTERED NATION, are interested in our work among the dear women and children, and will be glad to learn that we have been able to continue all our usual meetings.

The mothers' meetings have been very well attended—many fresh mothers have been added to the number of those who come. Some of them are very keen on learning the Word of God by heart, which rejoices us much, as we are sure that, according to the Lord's promise, "His word shall not return unto Him void, but shall accomplish that which He pleases."

As most of our foreign mothers cannot read for themselves, it has been laid upon my heart to teach them Scriptures by heart—lest only hearing them read to them, they should forget them. The Scriptures they have learned in this way this term are: Gen. iii. 15; Gal. iv. 4, 5; Isa. vii. 14; Isa. ix. 6, 7; Mic. v. 2; Isa. liii. 4-9.

One afternoon we were repeating Isa. vii. 14 and Isa. ix. 6, 7, when one of the mothers raised her voice calling out to the others: "It is true, it is true; I found it in our Hebrew Bible; it stands there as well as in this book."

All the Scriptures are explained to them, and we try to make them really understand their meaning, praying that the Holy Spirit Himself may unveil their eyes and unstop their ears. He alone is able to give sight to the blind and hearing to the deaf. More than this: we know that He is able and willing to shake the dry bones—even the

dry bones of Israel, and to raise the spiritually dead to a glorious life.

Lately we have had so much sickness and poverty in our midst, but it is surprising to see how much joy and comfort we can bring to sad hearts by sympathy and words of love. Their streaming tears are so often dried by a kind word spoken, and by the gifts of just the very thing most needed at the time.

A young Hebrew Christian asked me one day to visit his family. On my arrival I found a very sad scene. After a long time of unemployment he got work on the road as navvy, for one month only, and now the last week was at hand.

How could he face the slackness once more? Looking at his young wife I could read suffering, doubt, and despair in her face. Looking at her two dear little children, she said: "I am so used to suffer, but when I am not able to give them those things most necessary for their nourishment, my heart breaks." We can only pray that the Lord, in His mercy, may help them, and lead them out of their poverty into the unsearchable riches in Christ Jesus our Lord.

We have got a good increase in the number of little children coming to our Sunday School, for which we are most thankful. Pray that those dear little ones may be won for the Lord.

We would very heartily thank all our dear friends who, in so many different ways, help us to comfort and relieve our dear people. Assuredly the blessing of the Lord will rest upon you all the days of your life, because the Lord's promise stands for ever true: "I will bless them that bless thee."

We ask all dear friends of Israel to pray with us for the work entrusted to us, so that the Lord Jesus Christ may be exalted and glorified in our midst.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Ps. cxxii. 6.

Mrs. Gelbert writes as follows about her experiences in the work during the first three months:—

"Three happy months have nearly passed in the service of my Master, who commissioned me 'To go rather to the lost sheep of the House of Israel.'"

"I count it an honour and privilege to be called to be a co-worker with Christ."

"Thank God for the testimony I have to give to the love and goodness of my Saviour."

"Surely goodness and mercy have followed me all the way since I have first learned to trust Him. My earnest desire is to be a 'profitable servant,' not to let any precious opportunities slip through my fingers, so that when a time of heart-searching will come I should not have to confess that I have been an 'unprofitable servant.'"

"God has given me many tokens of His favour during the three months. It has been a real joy to visit our Jewish mothers in their poor homes; to pray with them and tell them of the love of the Messiah Who is not willing that they should perish.

"I have also great joy in teaching our mothers, although they are unable to read, to sing praises unto God, and to repeat large portions of the Word of God. I have no doubt at all that the Lord will 'cause breath to enter into them, and they shall live.'

"I will close with the words of the Apostle Paul: 'My heart's desire and prayer for Israel is that they might be saved.'

"Yours in His service,

"E. GELBERT."

## A Few Notes About the Work in Paris.

BY MISS ESTER JUVELIUS.

"DEAR MR. BARON,—

"We are warmly thankful to you and dear Mrs. Baron for your advice in individual cases which have often lightened a difficulty. Especially has this been so in connection with the hospitality we have exercised towards young Jews. Without that advice we should often be at a loss how to decide in what measure to open our house to these dear guests. Now, however, you have prescribed us certain limits beyond which we cannot pass.

"You are aware how dear and how important our little house has become to us since, by its means, we cannot only testify to the gospel of God's love by word of mouth, but also by deed and in truth. In this way the young girl, Fanny K., who cannot live with her parents on account of the brutality of her father, is with us now in the house. It is true that Christian influence has so far not taken hold of her much, as she only comes late in the evenings from her work, but we observe that she is much impressed by the good books, which she chooses from our library, and reads on her daily journey to her work by the underground railway. The Life of Hudson Taylor and of Mary Slessor have witnessed to her of true life and full satisfaction in the Kingdom of the Good Shepherd. May these examples lead her to yield herself fully to His love.

"For ten days we have had a little guest here in our dear little Mary, one of our little Summer Colony. Her mother has for long been one of our Mothers' Sewing Class, and when she lately had another little one she confided her little daughter to our care.

"A daily guest in our house is still the young man whom we call 'Talmudist,' although he has renounced traditional Jewish learning and turned to the Gospel teaching. He has not, however, attained to true Christian liberty. Lately he has come to us only in the mornings, when he often gives Miss Stenius a Hebrew lesson. To fill up his spare time he has begun to translate the New Testament into modern Hebrew. Among us the Jewish young men whom we invite to table are designated as 'Joseph' No. so-and-so. The last 'Joseph' is a very nice young married man living alone in Paris, his wife and child being still in the old home. As a boy he attended a mission school, and his position is certainly more nearly Christian than Jewish. How well it would be for these young seekers after truth if there were in Paris some Jewish Christian brother, who, with understanding heart and love, might lead them to the feet of Jesus their Messiah. We do not cease to pray the Lord of the harvest to send forth labourers into His harvest.

"I regret that I can do so little house visitation, but two afternoons in the week are given to this, which is to me the branch of the work which I like best of all. I read the New Testament in Yiddish when visiting Mrs. M., and this much-to-be-pitied woman, made poor and miserable, a sacrifice to the drunkenness of her husband, feels herself refreshed and comforted by the message of Divine Love. Her little daughter, thirteen years of age, one of our Summer Colony, gives us much joy by her confession of faith in Jesus. One of our first acquaintances, who has for years suffered from a severe malady, has lately died. It is very sad not to be able to visit her any more. The conversations which we both had with her were very precious to us, and also the prayer we had with her in her nearly dark room, where scarcely any light entered. Certainly our lonely old friend did not say much, especially on the subject of her spiritual state, but her whole behaviour, her attention, and the brightening of her eyes, and her tearful face gave us confidence to speak ever more of the love of God. Taking it in turns to visit her, as we did, we both enjoyed the sense of spiritual communion with her in prayer. In her last conflict she was surrounded by her family, and we were, alas, prevented from ministering any comfort to our dear old friend. We believe that the Lord, by His spirit, was with her through the dark valley, and that she is now in the Father's House above.

"In our Sewing Class for Mothers we have only one from our own immediate vicinity—the rest all come from some distance. Sad to say that we have not been successful in obtaining entrance to the homes in this neighbourhood. The woman who does come is a widow, and has four grown-up sons and two small children. One son who has grown up with relations in Poland, and has only lately finished his military service and come to Paris, has received a Yiddish New Testament and read it, with great attention. The dear mother comes every

week to our little gathering, where she listens to the Word of God with eagerness, and likes to repeat half aloud much of what she hears, and so to impress the truths on her memory for comfort in her sorrowful life.

"It will rejoice you to hear that we are at last able to have a little Mission circle of believing sisters for prayer for Israel; and the mission work which has for long been Miss Stenius' desire, and for which we have entreated the Lord. We greet now the first commencement of this as an answer to our prayer. The Baptist Church, which holds its weekly prayer-meeting in our hall, has taken this matter up after a request from Miss Stenius, so we, and a few ladies from that Church will meet twice a month in the house of Pastor Loarde, and unite in prayer for the dear cause of the Jewish Mission, and for Israel generally. Miss Stenius has taken over the conduct of this meeting, and at the first gathering, on February 12th, she gave a Bible address on God's plan as regards Israel. An hour of prayer together with these new friends entreating the Lord for Israel, refreshed us two lonely workers very specially. The second time we met, last Wednesday, the number of the ladies had increased, and in addition to Miss Stenius' exposition of Scripture, I was able to tell something of what we do following our weekly programme in the new Mission House.

"We thank and praise God for this communion with His children in love of the work and for Israel's salvation. The dear sisters promised to help us by making, with their own hands, some clothing for our poor Jewish children."

## In the Highways and Byways.

By J. H. LEWIS.

LOOKING back on the past six months' work among the Jews in the East End, we feel bound to praise God. Truly, the sublime and comforting words spoken by the prophet Haggai: "*Work, for I am with you,*" and the words of our risen Lord, before His departure: "*Lo, I am with you always,*" are true, and realised by us in our daily testimony for Him.

During the winter months we have been busy every day in the week. Bible reading each evening (Saturdays excepted), where pretty good numbers of people have heard their own Scriptures read and explained, by God's help. Newcomers have been spoken with, and tracts and Gospels given to them.

Saturday (the Jewish Sabbath), while numbers of Jews are to be seen streaming past the Mission House, the Gospel is preached inside the hall to fairly good audiences of men and women, who usually listen attentively to the word spoken.

In the open-air meetings we have been wonderfully helped and blessed. Thousands have heard the Gospel. In spite of much opposition

at times by lawless and unreasonable Jews who usually come with wicked devices to interrupt and hinder the work of the Lord. This usually turns out to be for the advancement of the Gospel and the defeat of the enemy.

The afternoon meetings outside the hall were rather troublesome, but praise God for the sufficiency of grace and help given us. At the close of the meeting I had a conversation with a young Jew. "How is it that you would have us believe that there is one Messiah, who will come twice? I always was under the impression that there will be two Messiahs." "What authority had you for so thinking?" I asked. "The Talmud. Our Rabbis say distinctly that there will be two Messiahs, one the Son of Joseph, who comes first to help our people, but is defeated and slain. The second, the Messiah, the son of David, who will be victorious, and save His people from their enemies." "The Old Testament speaks only of one Messiah, who is to appear twice; first in humiliation, and the second time in glory," I said, and opened the Hebrew Old Testament, and we read together several passages describing the character of the Messiah and His vicarious work of redeeming love and His glory after His resurrection. The Word of God, I reminded him, is of greater authority than man's, and it is safer to trust God's word. I then asked one man who came near if he would kindly read Isa. xlix. 1-6, and, if possible, give the sense of the same. After perusing the Scripture, he remarked, "Verse 6, Jacob refers to the common people and Israel to the nobility. The latter will be the servants of God and a light to the Gentiles." But I explained to them after reading Isa. xlii. 1, 6, that these and other Scriptures do not befit the nation. The Servant mentioned is none other than the Messiah, who has already appeared and humbled Himself and became a Servant to raise up Jacob, and to restore the preserved of Israel." But our people have rejected Him—Jesus the Messiah—in Whom the prophetic passages just read had their fulfilment, and doing so, they have filled the cup of iniquity to the brim. In truth, Israel is yet to become God's servant, when she will acknowledge her sin, and return to Him of whom God testifies: "*Behold My servant whom I uphold; Mine elect, in whom My Soul delighteth. I have put My Spirit upon Him. He shall bring forth judgment to the Gentiles.*"

I would counsel you to get acquainted with the New Testament, and also with the Old, and to read carefully, and you will inevitably be blessed. One of the men said, "I should like to procure a copy." I gave him my copy which I had with me. It was indeed a most blessed privilege to see them listen with much interest. Praise God for the opportunity given to witness to the truth.

At the evening open-air meeting outside the hall, a well-dressed man interrupted me several times while I was speaking. At the close of the meeting, I asked the man if he would come into the hall. "No,"

he said; "I wish to have my questions answered before the public. I have already held debates with others, and I also desire to beat you, or you me." "My friend," I said, "you misunderstand us; we are not here to debate with one another. We are here to proclaim good tidings about God's love to sinful man." Meanwhile several other Jews gathered near, apparently out of curiosity, and eagerly listened to the word of testimony about our Lord Jesus, the Messiah. The questioner, after a few seconds' pause, said, "Well, I will shake hands with you."

Corner Sidney Street, Mile End. During dinner-hour I had the opportunity of giving away quite a number of our Yiddish Programmes, and a few in Hebrew. The people accepted them willingly. One man said, "I have had already several books of you; I always read them with care." A Rabbi accepted a Hebrew tract; after looking at it, he placed it carefully in his pocket.

One man who used to attend our Bible readings years ago took a Gospel in Yiddish, but in half an hour's time he returned and begged of me to take the book back. "I regret, but my wife is such a fanatic. I don't know what she would do to me should she discover the book in my possession, and it would be the same with the fanatical Jews by whom I am employed, who would also play havoc with me." It was very sad! Truly, "The fear of man brings a snare."

At one of our evening Bible readings a very respectable-looking man came in. We learned that he had just arrived from South Africa. But, alas! he interrupted the speaker several times. At the close of the meeting we had a long conversation with him about our Lord Jesus the Messiah. But the benighted man was so conceited and prejudiced that it was difficult to deal with him. However, the Lord, blessed be His Name, gave grace to bear with him. We read together John v. 39 to the end. After a brief explanation, he accepted a Hebrew work, "Serious Question." Thank God for the encouraging assurance we have, that all things are possible with our Lord; He is able to glorify His blessed Name, even by unlikely means.

Another Jew came into the Reading-room one evening to buy an English and Hebrew Old Testament, and we had a long conversation with him about the Messianic prophecies, and how some of the predictions had already been fulfilled in our Lord Jesus. But this man, too, became very excited and furious, and in a most frantic tone shouted at the top of his voice, "We Jews will die for our ideal, i.e., Monotheism. Jesus is a myth. We Jews, as a nation, are the embodiment of the suffering 'Servant.' Moses spoke of us alone: 'Happy art thou, O Israel, who is like unto thee, O people saved by the Lord.' We are a sober people; not like the Gentiles."

At the close of the Bible reading, which was taken by Mr. Rottenberg, two very nice looking youths came into the Reading-room. By

request, I gave them an English New Testament each. One of them came for the first time. For about an hour we conversed about the promised Messiah and the object of His coming, and read together Psa. xl. 6-8; Isa. 61. 1; Luke iv. 16-21. One of them had already attended Mr. Newmark's Bible Class on Monday evening, but the other very much regretted that he is engaged every evening, except on Thursday. He promised to meet me on Thursday at 3 p.m. at the Mission House to have a talk about the Messiah.

The following articles of Clothing, etc., have been gratefully received for the Poor up to the 15th of March :-

Miss S., 7 wool scarves and 3 wool vests; Miss T., various for women; Misses B. and A., 14 children's, 9 woollies, 1 pair boots, 1 fur; Misses C., various, women and children; Mrs. C., 4 women's and 3 children's; Anon., 12 garments, children's; Miss G., various, women and children; Miss B., 2 garments for babies; Mrs. C., 2 men's, 1 woman's; Miss T., various for children; Mrs. S., various for men and women; Mrs. H., various for women; Mrs. C., 7 children's; Mrs. B., various for women and children; Anon., 8 woollies for children, and various things; Mrs. V., 7 woollies for girls, toys and sweets; Miss P., Highgate Road Working Party, 11 skirts, 20 chemises, 7 petticoats, 1 nightdress, 1 pair socks; Mrs. H., 10 garments for children; Misses U. and C., 5 women's, 5 woollies, 2 pairs boots; Anon., 21 children's, 10 babies' woollies, 5 pairs socks; Miss H., various for women and children, sweets and toys; Miss B., 4 woollies for children; Miss P., 2 woollies, 1 coat, woman's, almanack; Miss J., 3 woollen scarves; Mrs. W., 9 woollen scarves; Miss S., cradle for baby and various babies' things; Anon., various for men and women; Miss F.-G., 2 women's, 2 babies', 1 pair stockings and dolls; Anon., various for women; Miss C., 5 for women; Mrs. C., 5 for men and 3 pairs of socks; H. F., Esq., various for men; Miss B., various for women; Miss H., various for women, 2 pairs boots for children; Mr. D., 8 articles for men; Anon., 8 woollies for children; Anon., various for women; Mrs. W., various for women; Miss S., 5 woollies for women; Miss F.-G., 5 men's, 2 women's, toys, etc.; Mrs. B., 4 men's, 5 women's; Mrs. Y., 5 garments for children, 3 pairs socks; Mrs. C., 4 garments for men; Anon., 4 woollies, 7 garments for women, etc.; Mrs. A., various for women and children.

**The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from December 15th, 1923, to February 29th, 1924 :-**

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

| Date.    | Receipt | No.                        | £  | s. | d.     | Date.    | Receipt | No.           | £  | s. | d.      |
|----------|---------|----------------------------|----|----|--------|----------|---------|---------------|----|----|---------|
| 1923.    |         |                            |    |    |        | 1923.    |         |               |    |    |         |
| Dec. 15. | 681     | ..                         | .. | .. | 5 5 0  | Dec. 21. | 710     | ..            | .. | .. | 0 10 0  |
| " 15.    | 682     | ..                         | .. | .. | 1 10 0 | " 21.    | 711     | ..            | .. | .. | 0 5 0   |
| " 15.    | 683     | Pub.                       | .. | .. | 0 5 0  | " 21.    | 712     | Pub., 2s. 6d. | .. | .. | 0 10 0  |
| " 15.    | 684     | ..                         | .. | .. | 5 0 0  | " 21.    | 713     | P.            | .. | .. | 0 16 6  |
| " 15.    | 685     | P.                         | .. | .. | 0 10 0 | " 21.    | 714     | Pub.          | .. | .. | 0 3 6   |
| " 15.    | 686     | Pub., 2s. 6d.              | .. | .. | 2 2 6  | " 21.    | 715     | Christmas Tea | .. | .. | 1 10 0  |
| " 15.    | 687     | ..                         | .. | .. | 1 0 0  | " 21.    | 716     | ..            | .. | .. | 2 2 0   |
| " 17.    | 688     | ..                         | .. | .. | 1 0 0  | " 21.    | 717     | Pub., 2s. 6d. | .. | .. | 0 10 0  |
| " 17.    | 689     | Pub., 2s. 6d.              | .. | .. | 0 12 6 | " 21.    | 718     | ..            | .. | .. | 200 0 0 |
| " 17.    | 690     | Pub., 2s. 6d.              | .. | .. | 2 0 0  | " 21.    | 719     | Pub.          | .. | .. | 0 5 0   |
| " 17.    | 691     | Pub.                       | .. | .. | 0 12 6 | " 22.    | 720     | ..            | .. | .. | 0 10 0  |
| " 17.    | 692     | ..                         | .. | .. | 2 0 0  | " 27.    | 721     | £10           | .. | .. | 2 6 0   |
| " 18.    | 693     | ..                         | .. | .. | 0 2 6  | " 27.    | 722     | Pub.          | .. | .. | 0 3 0   |
| " 18.    | 694     | Spolt.                     | .. | .. | ..     | " 27.    | 723     | ..            | .. | .. | 2 5 0   |
| " 18.    | 695     | Work Abroad, £5            | .. | .. | 10 0 0 | " 27.    | 724     | Pub., 2s. 6d. | .. | .. | 0 5 0   |
| " 18.    | 696     | Pub., 2s. 6d.              | .. | .. | 0 6 6  | " 27.    | 725     | ..            | .. | .. | 0 10 0  |
| " 18.    | 697     | Pub., 2s. 6d.              | .. | .. | 1 2 6  | " 27.    | 726     | ..            | .. | .. | 1 0 0   |
| " 18.    | 698     | Pub., 2s. 6d.              | .. | .. | 2 0 0  | " 27.    | 727     | ..            | .. | .. | 2 5 5   |
| " 19.    | 699     | P., 7s. 6d.; G., 10s.      | .. | .. | 0 17 6 | " 27.    | 728     | ..            | .. | .. | 5 0 0   |
| " 19.    | 700     | ..                         | .. | .. | 5 0 0  | " 27.    | 729     | ..            | .. | .. | 0 10 0  |
| " 19.    | 701     | Budapest, 10s.; Pub., 10s. | .. | .. | 1 10 0 | " 28.    | 730     | ..            | .. | .. | 1 0 0   |
| " 19.    | 702     | Spolt.                     | .. | .. | ..     | " 28.    | 731     | Pub., 2s. 6d. | .. | .. | 3 8 9   |
| " 19.    | 703     | Pub., 2s. 6d.              | .. | .. | 0 10 0 | " 28.    | 732     | Pub., 2s.     | .. | .. | 1 0 0   |
| " 19.    | 704     | Pub., 2s. 6d.              | .. | .. | 0 10 0 | " 28.    | 733     | ..            | .. | .. | 1 0 0   |
| " 19.    | 705     | ..                         | .. | .. | 6 0 0  | " 28.    | 734     | ..            | .. | .. | 0 15 0  |
| " 20.    | 706     | P.                         | .. | .. | 3 0 0  | " 28.    | 735     | ..            | .. | .. | 0 10 0  |
| " 20.    | 707     | Pub.                       | .. | .. | 0 2 6  | " 28.    | 736     | ..            | .. | .. | 1 5 0   |
| " 20.    | 708     | Pub., 2s. 6d.              | .. | .. | 0 12 6 | " 28.    | 737     | ..            | .. | .. | 2 6 6   |
| " 20.    | 709     | ..                         | .. | .. | 1 0 0  | " 28.    | 738     | ..            | .. | .. | 2 19 8  |

| Date.        | Receipt                         | £ s. d. | Date.       | Receipt                               | £ s. d. |
|--------------|---------------------------------|---------|-------------|---------------------------------------|---------|
| 1923.        | No.                             |         | 1924.       | No.                                   |         |
| Dec. 28. 739 | Pub. ..                         | 12 10 0 | Jan. 8. 806 | Pub. ..                               | 1 1 0   |
| " 29. 740    | Pub., 2s. 6d. ..                | 0 7 6   | " 8. 807    | Pub. ..                               | 0 12 0  |
| " 29. 741    | P., 6s.; Pub., 2s. 6d. ..       | 0 5 0   | " 8. 808    | Pub. ..                               | 0 5 0   |
| " 29. 742    | Pub., 2s. 6d. ..                | 0 15 0  | " 8. 809    | Pub. ..                               | 0 5 0   |
| " 29. 743    | Pub. ..                         | 1 1 0   | " 8. 810    | Pub. ..                               | 1 0 0   |
| " 31. 744    | Pub. ..                         | 0 2 6   | " 8. 811    | Pub. ..                               | 7 8 0   |
| " 31. 745    | Pub. ..                         | 5 0 0   | " 8. 812    | Pub. ..                               | 0 5 0   |
| " 31. 746    | Relief Abroad, 10s. ..          | 7 0 0   | " 8. 813    | Pub. ..                               | 0 5 0   |
| " 31. 747    | Pub. ..                         | 1 0 0   | " 8. 814    | Pub. ..                               | 3 0 0   |
| " 31. 748    | Pub., 10s. ..                   | 1 0 0   | " 9. 815    | Pub. ..                               | 0 5 0   |
| " 31. 749    | Pub., 2s. 6d. ..                | 8 10 0  | " 9. 816    | Pub. ..                               | 6 0 0   |
| " 31. 750    | Pub., 2s. 6d. ..                | 0 10 0  | " 9. 817    | Pub. ..                               | 0 5 0   |
| 1924.        |                                 |         | " 9. 818    | Pub., 2s. 6d. ..                      | 0 10 0  |
| Jan. 1. 751  | Pub. ..                         | 2 5 6   | " 9. 819    | Pub., 2s. 6d. ..                      | 0 7 6   |
| " 1. 752     | Pub. ..                         | 0 19 6  | " 9. 820    | Pub., 2s. 6d. ..                      | 0 7 6   |
| " 1. 753     | Pub. ..                         | 1 2 1   | " 9. 821    | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 754     | Pub., 2s. 6d. ..                | 0 2 0   | " 9. 822    | Pub., 2s. 6d. ..                      | 1 2 6   |
| " 1. 755     | Pub. ..                         | 2 2 6   | " 9. 823    | Pub., 2s. 6d. ..                      | 2 2 6   |
| " 1. 756     | Pub., 2s. 6d. ..                | 0 5 0   | " 9. 824    | G., 10s.; P., 10s.; Pub., 2s. 6d. ..  | 0 2 6   |
| " 1. 757     | Pub. ..                         | 1 3 6   | " 9. 825    | Pub., 2s. 6d. ..                      | 1 2 0   |
| " 1. 758     | Pub. ..                         | 0 6 0   | " 9. 826    | Pub., 2s. 6d. ..                      | 30 0 0  |
| " 1. 759     | Pub. ..                         | 0 5 0   | " 10. 827   | Pub., 2s. 6d. ..                      | 0 15 0  |
| " 1. 760     | Pub., 2s. 6d. ..                | 1 0 0   | " 10. 828   | Pub. ..                               | 0 15 0  |
| " 1. 761     | G., 2s.; Pub., 2s. 6d. ..       | 1 0 0   | " 10. 829   | Pub. ..                               | 0 2 6   |
| " 1. 762     | Relief Abroad ..                | 0 4 6   | " 10. 830   | Pub., 2s. 6d. ..                      | 3 0 0   |
| " 1. 763     | Pub. ..                         | 10 0 0  | " 10. 831   | Pub., 2s. 6d. ..                      | 1 0 0   |
| " 1. 764     | Pub. ..                         | 3 0 0   | " 10. 832   | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 765     | Pub. ..                         | 0 10 0  | " 10. 833   | Pub., 2s. 6d. ..                      | 2 2 0   |
| " 1. 766     | Pub. ..                         | 10 0 0  | " 10. 834   | Pub., 2s. 6d. ..                      | 0 2 0   |
| " 1. 767     | Pub. ..                         | 0 10 0  | " 10. 835   | Pub., 2s. 6d. ..                      | 4 0 0   |
| " 1. 768     | Pub. ..                         | 0 5 0   | " 10. 836   | Pub., 2s. 6d. ..                      | 1 1 0   |
| " 1. 769     | Pub. ..                         | 1 0 0   | " 10. 837   | Pub., 2s. 6d. ..                      | 1 0 0   |
| " 1. 770     | Pub., 2s. 6d. ..                | 0 5 0   | " 10. 838   | Pub., 2s. 6d. ..                      | 2 7 6   |
| " 1. 771     | Pub. ..                         | 2 2 6   | " 11. 839   | Pub., 2s. 6d. ..                      | 1 0 0   |
| " 1. 772     | Pub., 2s. 6d. ..                | 0 2 6   | " 11. 840   | Pub. ..                               | 2 2 6   |
| " 1. 773     | Pub., 2s. 6d. ..                | 0 18 8  | " 11. 841   | Pub. ..                               | 0 7 6   |
| " 1. 774     | Pub., 2s. 6d. ..                | 5 5 0   | " 11. 842   | Pub. ..                               | 0 3 0   |
| " 1. 775     | Pub., 2s. 6d. ..                | 1 3 6   | " 11. 843   | Pub., 2s. 6d. ..                      | 0 5 0   |
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| " 1. 777     | Pub., 2s. 6d. ..                | 0 12 0  | " 11. 845   | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 778     | Pub. ..                         | 0 15 0  | " 11. 846   | Pub., 2s. 6d. ..                      | 2 4 6   |
| " 1. 779     | Pub. ..                         | 0 2 6   | " 11. 847   | Pub., 2s. 6d. ..                      | 5 0 0   |
| " 1. 780     | Pub. ..                         | 1 0 0   | " 11. 848   | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 781     | Pub. ..                         | 2 0 0   | " 11. 849   | Pub., 2s. 6d. ..                      | 5 8 6   |
| " 1. 782     | Pub., 2s. 6d. ..                | 0 10 0  | " 12. 850   | Pub., 2s. 6d. ..                      | 4 0 0   |
| " 1. 783     | Pub., 2s. 6d. ..                | 0 10 0  | " 12. 851   | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 784     | Pub., 2s. 6d. ..                | 1 2 6   | " 12. 852   | Pub., 2s. 6d. ..                      | 0 10 0  |
| " 1. 785     | Pub., 2s. 6d. ..                | 1 3 6   | " 12. 853   | Pub., 2s. 6d. ..                      | 0 12 6  |
| " 1. 786     | Pub. ..                         | 0 5 0   | " 12. 854   | Pub., 2s. 6d. ..                      | 1 2 6   |
| " 1. 787     | Pub., 2s. 6d. ..                | 0 2 6   | " 12. 855   | Pub., 2s. 6d. ..                      | 2 2 6   |
| " 1. 788     | Pub., 2s. 6d. ..                | 3 2 6   | " 12. 856   | Pub., 2s. 6d. ..                      | 0 10 0  |
| " 1. 789     | Pub., 2s. 6d. ..                | 0 10 0  | " 12. 857   | Pub., 2s. 6d. ..                      | 140 0 0 |
| " 1. 790     | Pub., 2s. 6d. ..                | 1 0 0   | " 12. 858   | Pub., 2s. 6d. ..                      | 0 5 0   |
| " 1. 791     | Pub., 2s. 6d. ..                | 1 1 6   | " 12. 859   | Pub., 2s. 6d. ..                      | 4 2 6   |
| " 1. 792     | Pub., 2s. 6d. ..                | 1 0 0   | " 12. 860   | Relief Abroad ..                      | 0 5 0   |
| " 1. 793     | G. ..                           | 0 15 0  | " 12. 861   | Pub. ..                               | 10 0 0  |
| " 1. 794     | G. ..                           | 0 2 6   | " 12. 862   | Work Abroad ..                        | 0 10 0  |
| " 1. 795     | G. ..                           | 0 5 0   | " 12. 863   | Pub. ..                               | 5 0 0   |
| " 1. 796     | Palatinate, 10s.; Pub., 10s. .. | 1 10 0  | " 12. 864   | Pub. ..                               | 1 2 1   |
| " 1. 797     | Pub., 2s. 6d. ..                | 1 10 0  | " 12. 865   | Pub. ..                               | 1 10 0  |
| " 1. 798     | Pub. ..                         | 0 2 6   | " 12. 866   | Pub., 2s. 6d. ..                      | 2 0 0   |
| " 1. 799     | Pub. ..                         | 0 2 6   | " 12. 867   | Relief Abroad, 10s.; Pub., 2s. 6d. .. | 0 10 0  |
| " 1. 800     | Pub., 2s. 6d. ..                | 2 10 0  | " 12. 868   | Pub., 2s. 6d. ..                      | 0 12 6  |
| " 1. 801     | Pub., 2s. 6d. ..                | 1 3 6   | " 12. 869   | Pub., 2s. 6d. ..                      | 0 7 6   |
| " 1. 802     | Pub., 2s. 6d. ..                | 2 0 0   | " 12. 870   | Pub., 2s. 6d. ..                      | 0 3 0   |
| " 1. 803     | Pub., 2s. 6d. ..                | 2 0 0   | " 12. 871   | Pub., 2s. 6d. ..                      | 5 3 0   |
| " 1. 804     | Pub., 2s. 6d. ..                | 2 0 0   | " 12. 872   | Pub., 2s. 6d. ..                      | 0 6 0   |
| " 1. 805     | Pub., 2s. 6d. ..                | 0 2 6   | " 12. 873   | Pub., 2s. 6d. ..                      | 0 7 6   |
| " 1. 806     | Pub., 2s. 6d. ..                | 5 10 0  | " 12. 874   | Pub., 2s. 6d. ..                      | 0 3 0   |
| " 1. 807     | Pub., 2s. 6d. ..                | 10 0 0  | " 12. 875   | Pub., 2s. 6d. ..                      | 0 2 6   |
| " 1. 808     | Pub., 2s. 6d. ..                | 1 10 0  | " 12. 876   | Pub., 2s. 6d. ..                      | 0 10 0  |
| " 1. 809     | Pub., 2s. 6d. ..                | 0 5 0   | " 12. 877   | Pub., 2s. 6d. ..                      | 2 2 6   |

| Date.        | Receipt          | £ s. d. | Date.        | Receipt                   | £ s. d. |
|--------------|------------------|---------|--------------|---------------------------|---------|
| 1924.        | No.              |         | 1924.        | No.                       |         |
| Jan. 13. 876 | Pub., 2s. 6d. .. | 0 10 0  | Jan. 22. 949 | Pub. ..                   | 1 0 0   |
| " 16. 877    | Pub. ..          | 0 12 6  | " 22. 950    | Pub. ..                   | 5 0 0   |
| " 16. 878    | Pub., 2s. 6d. .. | 1 0 0   | " 22. 951    | Pub., 2s. 6d. ..          | 0 12 6  |
| " 16. 879    | Pub., 2s. 6d. .. | 1 0 0   | " 22. 952    | Pub., 2s. 6d. ..          | 0 13 6  |
| " 16. 880    | Pub., 2s. 6d. .. | 0 10 0  | " 22. 953    | Pub. ..                   | 0 7 6   |
| " 16. 881    | Pub. ..          | 0 5 0   | " 22. 954    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 882    | Pub., 2s. 6d. .. | 0 7 6   | " 22. 955    | Pub., 2s. 6d. ..          | 1 0 0   |
| " 16. 883    | Pub. ..          | 1 2 6   | " 22. 956    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 884    | Pub. ..          | 0 5 0   | " 23. 957    | Specif. ..                | —       |
| " 16. 885    | Pub. ..          | 0 10 6  | " 23. 958    | G., 2s.; Pub., 2s. 6d. .. | 0 4 6   |
| " 16. 886    | Pub. ..          | 0 12 6  | " 23. 959    | Pub., 2s. 6d. ..          | 0 12 6  |
| " 16. 887    | Pub. ..          | 1 0 0   | " 23. 960    | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 888    | Pub. ..          | 0 5 0   | " 23. 961    | Pub. ..                   | 2 12 0  |
| " 16. 889    | Pub., 2s. 6d. .. | 0 5 0   | " 23. 962    | Pub., 2s. 6d. ..          | 1 0 0   |
| " 16. 890    | Pub., 2s. 6d. .. | 1 2 6   | " 23. 963    | Pub., 2s. 6d. ..          | 2 2 6   |
| " 16. 891    | Pub. ..          | 1 0 0   | " 23. 964    | Pub., 2s. 6d. ..          | 2 0 0   |
| " 16. 892    | Pub. ..          | 0 5 0   | " 23. 965    | Pub. ..                   | 0 5 0   |
| " 16. 893    | Pub. ..          | 0 5 0   | " 23. 966    | Pub. ..                   | 0 10 0  |
| " 16. 894    | Pub., 2s. 6d. .. | 0 12 6  | " 23. 967    | Pub. ..                   | 0 12 6  |
| " 16. 895    | 20 francs ..     | 0 3 6   | " 23. 968    | Pub., 2s. 6d. ..          | 6 0 0   |
| " 16. 896    | Pub. ..          | 0 5 0   | " 23. 969    | Pub., 2s. 6d. ..          | 0 5 0   |
| " 16. 897    | Pub. ..          | 2 2 6   | " 23. 970    | Pub., 2s. 6d. ..          | 1 7 6   |
| " 16. 898    | Pub., 2s. 6d. .. | 1 1 0   | " 23. 971    | Pub., 2s. 6d. ..          | 0 5 0   |
| " 16. 899    | Pub., 2s. 6d. .. | 1 2 6   | " 23. 972    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 900    | Pub., 2s. 6d. .. | 2 2 6   | " 23. 973    | Pub., 2s. 6d. ..          | 1 7 6   |
| " 16. 901    | Pub., 2s. 6d. .. | 0 18 0  | " 23. 974    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 902    | Pub. ..          | 0 10 0  | " 23. 975    | Pub. ..                   | 0 10 0  |
| " 16. 903    | Pub., 2s. 6d. .. | 0 5 0   | " 23. 976    | Pub. ..                   | 5 0 0   |
| " 16. 904    | Pub. ..          | 1 2 6   | " 23. 977    | Pub. ..                   | 1 0 0   |
| " 16. 905    | Pub. ..          | 0 5 0   | " 23. 978    | Pub. ..                   | 0 10 0  |
| " 16. 906    | Pub., 2s. 6d. .. | 0 10 0  | " 23. 979    | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 907    | Pub. ..          | 1 2 6   | " 23. 980    | Pub., 2s. 6d. ..          | 13 3 6  |
| " 16. 908    | P. ..            | 0 5 0   | " 23. 981    | Pub., 2s. 6d. ..          | 1 7 6   |
| " 16. 909    | Pub. ..          | 1 2 6   | " 23. 982    | Pub., 2s. 6d. ..          | 2 0 0   |
| " 16. 910    | Pub., 2s. 6d. .. | 0 10 0  | " 23. 983    | Pub., 2s. 6d. ..          | 85 2 6  |
| " 16. 911    | Pub., 2s. 6d. .. | 5 0 0   | " 23. 984    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 912    | Pub., 2s. 6d. .. | 0 17 6  | " 23. 985    | Pub., 2s. 6d. ..          | 1 0 0   |
| " 16. 913    | Pub., 2s. 6d. .. | 0 15 0  | " 23. 986    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 914    | Pub. ..          | 1 0 0   | " 23. 987    | Pub., 2s. 6d. ..          | 5 17 3  |
| " 16. 915    | Pub., 2s. 6d. .. | 4 10 6  | " 23. 988    | Pub., 2s. 6d. ..          | 0 5 0   |
| " 16. 916    | Pub., 2s. 6d. .. | 5 2 6   | " 23. 989    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 917    | Pub. ..          | 2 4 6   | " 23. 990    | Pub., 2s. 6d. ..          | 0 15 0  |
| " 16. 918    | Pub. ..          | 1 16 6  | " 23. 991    | Pub. ..                   | 1 0 0   |
| " 16. 919    | Pub. ..          | 0 16 0  | " 23. 992    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 920    | Pub. ..          | 2 0 0   | " 23. 993    | Pub., 2s. 6d. ..          | 0 12 6  |
| " 16. 921    | Pub., 2s. 6d. .. | 0 13 6  | " 23. 994    | Pub., 2s. 6d. ..          | 0 10 0  |
| " 16. 922    | Pub., 2s. 6d. .. | 2 10 0  | " 23. 995    | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 923    | Pub., 2s. 6d. .. | 0 5 0   | " 23. 996    | Pub., 2s. 6d. ..          | 0 5 0   |
| " 16. 924    | Pub., 2s. 6d. .. | 0 10 0  | " 23. 997    | Pub., 2s. 6d. ..          | 2 2 0   |
| " 16. 925    | Pub., 2s. 6d. .. | 0 5 0   | " 23. 998    | Pub., 2s. 6d. ..          | 2 6 0   |
| " 16. 926    | Pub. ..          | 0 12 0  | " 23. 999    | Pub., 2s. 6d. ..          | 0 2 6   |
| " 16. 927    | Pub. ..          | 2 0 0   | " 23. 1000   | Pub., 2s. 6d. ..          | 1 0 0   |
| " 16. 928    | Pub. ..          | 0 5 0   | " 23. 1001   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 929    | Pub. ..          | 2 12 6  | " 23. 1002   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 930    | Pub. ..          | 1 4 9   | " 23. 1003   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 931    | Pub. ..          | 0 5 0   | " 23. 1004   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 932    | Pub. ..          | 1 0 0   | " 23. 1005   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 933    | Pub. ..          | 0 5 0   | " 23. 1006   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 934    | Pub. ..          | 0 5 0   | " 23. 1007   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 935    | Pub. ..          | 5 0 0   | " 23. 1008   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 936    | Pub., 2s. 6d. .. | 0 10 0  | " 23. 1009   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 937    | Pub., 2s. 6d. .. | 2 2 6   | " 23. 1010   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 938    | Pub. ..          | 0 10 0  | " 23. 1011   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 939    | Pub. ..          | 0 5 0   | " 23. 1012   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 940    | Pub., 2s. 6d. .. | 0 10 0  | " 23. 1013   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 941    | Work Abroad ..   | 2 14 3  | " 23. 1014   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 942    | Pub. ..          | 1 0 0   | " 23. 1015   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 943    | Pub. ..          | 2 5 11  | " 23. 1016   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 944    | Pub., 2s. 6d. .. | 0 7 0   | " 23. 1017   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 945    | Pub. ..          | 0 10 0  | " 23. 1018   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 946    | Pub., 2s. 6d. .. | 2 7 6   | " 23. 1019   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 947    | Pub. ..          | 0 10 0  | " 23. 1020   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 948    | Pub. ..          | 0 5 0   | " 23. 1021   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 949    | Pub. ..          | 2 0 0   | " 23. 1022   | Pub., 2s. 6d. ..          | 1 2 6   |
| " 16. 950    | Pub. ..          | 0 5 0   | " 23. 1023   | Pub., 2s. 6d. ..          | 1 2 6   |

| Date.    | Receipt |                                            |    |    | Date. | Receipt  |     |                                                    |        |    |    |
|----------|---------|--------------------------------------------|----|----|-------|----------|-----|----------------------------------------------------|--------|----|----|
| 1924.    | No.     |                                            | £  | s. | d.    | 1924.    | No. |                                                    | £      | s. | d. |
| Jan. 21. | 16      | Scriptures                                 | 1  | 0  | 0     | Feb. 13. | 77  | Pub., 2s. 6d.                                      | 1      | 2  | 6  |
| " 21.    | 17      | "                                          | 2  | 0  | 0     | " 13.    | 78  | "                                                  | 1      | 0  | 0  |
| " 21.    | 18      | Pub., 2s. 6d.                              | 3  | 5  | 0     | " 13.    | 79  | P., 10s.; Pub., 10s.                               | 1      | 0  | 0  |
| " 21.    | 19      | Pub., 2s. 6d.                              | 0  | 7  | 6     | " 14.    | 80  | 5s.; Pub., 2s. 6d.                                 | 0      | 3  | 0  |
| " 21.    | 20      | Pub., 7s. 6d.                              | 3  | 7  | 6     | " 14.    | 81  | Pub.                                               | 1      | 2  | 1  |
| Feb. 1.  | 21      | Pub.                                       | 0  | 5  | 0     | " 15.    | 82  | Pub.                                               | 0      | 5  | 0  |
| " 1.     | 22      | Coals                                      | 5  | 0  | 0     | " 15.    | 83  | "                                                  | 1      | 1  | 0  |
| " 1.     | 23      | Budapest                                   | 1  | 0  | 0     | " 15.    | 84  | Pub., 7s.                                          | 0      | 14 | 0  |
| " 1.     | 24      | Pub., 2s. 6d.                              | 5  | 2  | 6     | " 15.    | 85  | Pub., 2s. 6d.                                      | 0      | 10 | 0  |
| " 1.     | 25      | Pub., 2s. 6d.                              | 1  | 2  | 6     | " 15.    | 86  | Pub., 2s. 6d.                                      | 2      | 3  | 6  |
| " 1.     | 26      | Pub., 2s. 6d.                              | 0  | 12 | 6     | " 15.    | 87  | Pub.                                               | 0      | 10 | 0  |
| " 1.     | 27      | Pub., 2s. 6d.                              | 0  | 10 | 0     | " 15.    | 88  | Pub., 2s. 6d.                                      | 4      | 0  | 0  |
| " 1.     | 28      | Pub.                                       | 0  | 2  | 6     | " 15.    | 89  | Readers of The Christian, per Morgan & Scott, Ltd. | 0      | 17 | 6  |
| " 2.     | 29      | "                                          | 0  | 10 | 0     | " 16.    | 90  | Pub., 2s. 6d.                                      | 7      | 8  | 8  |
| " 2.     | 30      | Pub., 5s.                                  | 1  | 0  | 0     | " 16.    | 91  | Pub., 10s.                                         | 1      | 0  | 0  |
| " 2.     | 31      | Pub., 2s. 6d.                              | 0  | 5  | 0     | " 16.    | 92  | Relief Abroad, £1                                  | 4      | 10 | 0  |
| " 2.     | 32      | "                                          | 1  | 1  | 0     | " 16.    | 93  | Pub., 2s.                                          | 3      | 4  | 0  |
| " 2.     | 33      | "                                          | 0  | 10 | 0     | " 18.    | 94  | Pub.                                               | 1      | 10 | 0  |
| " 2.     | 34      | Pub.                                       | 0  | 5  | 0     | " 18.    | 95  | 5s. 10                                             | 2      | 2  | 5  |
| " 2.     | 35      | Pub.                                       | 0  | 5  | 0     | " 18.    | 96  | Wellington, N.Z.                                   | 0      | 0  | 0  |
| " 4.     | 36      | "                                          | 0  | 15 | 0     | " 18.    | 97  | Pub.                                               | 0      | 2  | 6  |
| " 4.     | 37      | 11s.; Pub., 2s. 6d.                        | 2  | 4  | 11    | " 19.    | 98  | Pub.                                               | 10     | 0  | 0  |
| " 4.     | 38      | Pub.                                       | 0  | 3  | 6     | " 19.    | 99  | Pub., 2s.                                          | 1      | 2  | 0  |
| " 4.     | 39      | Pub., 2s. 6d.                              | 1  | 2  | 6     | " 19.    | 100 | Pub.                                               | 0      | 2  | 6  |
| " 4.     | 40      | Pub., 5s.                                  | 2  | 0  | 0     | " 19.    | 101 | "                                                  | 10     | 0  | 0  |
| " 4.     | 41      | £1.70; Pub.                                | 0  | 7  | 6     | " 19.    | 102 | Paris                                              | 2      | 5  | 0  |
| " 4.     | 42      | £7; Pub., 2s. 6d.                          | 1  | 11 | 6     | " 20.    | 103 | "                                                  | 1      | 0  | 0  |
| " 4.     | 43      | £50; G. £5 15s. 6d.; Budapest, £5 15s. 6d. | 11 | 10 | 9     | " 20.    | 104 | "                                                  | 0      | 5  | 0  |
| " 5.     | 44      | Pub., 12s. 6d.                             | 10 | 11 | 4     | " 20.    | 105 | Pub., 2s. 6d.                                      | 3      | 0  | 0  |
| " 5.     | 45      | £1. Pub.                                   | 0  | 4  | 7     | " 20.    | 106 | Pub., 7s. 6d.                                      | 0      | 12 | 6  |
| " 5.     | 46      | Pub.                                       | 0  | 2  | 6     | " 20.    | 107 | Pub., 2s. 6d.                                      | 0      | 17 | 6  |
| " 5.     | 47      | Work Among Children                        | 1  | 9  | 0     | " 20.    | 108 | Pub., 2s. 6d.                                      | 0      | 17 | 0  |
| " 5.     | 48      | Pub., 2s. 6d.                              | 1  | 0  | 0     | " 20.    | 109 | Pub., 2s. 6d.                                      | 0      | 12 | 6  |
| " 5.     | 49      | "                                          | 1  | 0  | 0     | " 21.    | 110 | Pub.                                               | 0      | 2  | 6  |
| " 5.     | 50      | "                                          | 1  | 0  | 0     | " 21.    | 111 | "                                                  | 1      | 0  | 0  |
| " 6.     | 51      | "                                          | 1  | 0  | 0     | " 21.    | 112 | "                                                  | 1      | 0  | 0  |
| " 6.     | 52      | Pub., 2s. 6d.                              | 1  | 0  | 0     | " 21.    | 113 | "                                                  | 1      | 0  | 0  |
| " 6.     | 53      | Pub., 5s.                                  | 2  | 5  | 0     | " 21.    | 114 | 5s.; Pub., 12s. 6d.                                | 2      | 6  | 0  |
| " 6.     | 54      | Pub.                                       | 5  | 0  | 0     | " 21.    | 115 | "                                                  | 1      | 2  | 8  |
| " 7.     | 55      | "                                          | 0  | 2  | 6     | " 21.    | 116 | "                                                  | 11     | 7  | 3  |
| " 7.     | 56      | "                                          | 5  | 0  | 0     | " 21.    | 117 | £1.70, Pub.                                        | 0      | 7  | 6  |
| " 7.     | 57      | "                                          | 10 | 0  | 0     | " 21.    | 118 | Pub., 7s. 6d.                                      | 1      | 0  | 0  |
| " 7.     | 58      | "                                          | 3  | 3  | 0     | " 21.    | 119 | Pub., 2s.                                          | 4      | 0  | 0  |
| " 7.     | 59      | "                                          | 1  | 0  | 0     | " 21.    | 120 | Pub., 2s. 6d.                                      | 0      | 10 | 0  |
| " 7.     | 60      | "                                          | 1  | 10 | 0     | " 21.    | 121 | Pub., 2s. 6d.                                      | 1      | 1  | 0  |
| " 8.     | 61      | Pub.                                       | 1  | 0  | 0     | " 21.    | 122 | Pub., 2s. 6d.                                      | 0      | 10 | 0  |
| " 8.     | 62      | £10                                        | 10 | 0  | 0     | " 21.    | 123 | Pub., 2s. 6d.                                      | 0      | 10 | 0  |
| " 8.     | 63      | "                                          | 2  | 5  | 6     | " 21.    | 124 | Pub., 2s.                                          | 27     | 5  | 0  |
| " 8.     | 64      | "                                          | 1  | 1  | 0     | " 21.    | 125 | Pub., 10s.                                         | 1      | 10 | 0  |
| " 8.     | 65      | Anon.                                      | 1  | 0  | 0     | " 21.    | 126 | Anon., "XZ"                                        | 2      | 0  | 0  |
| " 8.     | 66      | P., 7s. 6d.; Pub.                          | 0  | 10 | 0     | " 21.    | 127 | Pub., 10s.                                         | 1      | 10 | 0  |
| " 8.     | 67      | 2s. 6d.                                    | 0  | 10 | 0     | " 21.    | 128 | "                                                  | 3      | 0  | 0  |
| " 8.     | 68      | Pub.                                       | 0  | 10 | 0     | " 21.    | 129 | "                                                  | 5      | 0  | 0  |
| " 9.     | 69      | "                                          | 0  | 4  | 6     | " 21.    | 130 | "                                                  | 5      | 0  | 0  |
| " 9.     | 70      | "                                          | 2  | 2  | 0     | " 21.    | 131 | Pub.                                               | 0      | 2  | 6  |
| " 9.     | 71      | "                                          | 1  | 5  | 0     | " 21.    | 132 | Pub.                                               | 0      | 2  | 6  |
| " 11.    | 72      | Pub.                                       | 0  | 10 | 7     | " 21.    | 133 | Pub.                                               | 0      | 5  | 0  |
| " 11.    | 73      | "                                          | 0  | 5  | 0     | " 21.    | 134 | "                                                  | 213    | 17 | 6  |
| " 11.    | 74      | Pub.                                       | 0  | 5  | 0     | " 21.    | 135 | Pub.                                               | 0      | 2  | 6  |
| " 11.    | 75      | "                                          | 0  | 2  | 6     | " 21.    | 136 | "                                                  | 0      | 5  | 0  |
| " 11.    | 76      | Pub., 5s.                                  | 1  | 0  | 0     | " 21.    | 137 | "                                                  | 0      | 12 | 9  |
| " 11.    | 77      | "                                          | 1  | 5  | 6     | " 21.    | 138 | Pub., 2s. 6d.                                      | 0      | 9  | 1  |
| " 11.    | 78      | Pub., 2s. 6d.                              | 1  | 2  | 6     | " 21.    | 139 | "                                                  | 10     | 0  | 0  |
| " 11.    | 79      | Pub., 5s.                                  | 1  | 5  | 0     |          |     |                                                    |        |    |    |
| " 12.    | 80      | "                                          | 1  | 0  | 0     |          |     |                                                    |        |    |    |
| " 12.    | 81      | "                                          | 1  | 0  | 0     |          |     |                                                    |        |    |    |
| " 12.    | 82      | "                                          | 1  | 0  | 0     |          |     |                                                    |        |    |    |
| " 13.    | 83      | Palestine                                  | 1  | 11 | 10    |          |     |                                                    |        |    |    |
|          |         |                                            |    |    |       |          |     |                                                    | £1,437 | 7  | 11 |

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## 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. Work in Palestine.
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."