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THIRTY-FIRST YEAR.—No. 119.

JULY, 1924.

## 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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found, but our hearts are chiefly set on the masses of "The Scattered Nation" in Central  
and Eastern Europe and other countries, and Missionary journeys are continually being  
made abroad. The other centres on the Continent are, Berlin, Budapest, Paris  
and Haifa (Palestine).

Continued on page 3 of Cover

# THE SCATTERED NATION. Hebrew Christian Testimony to Israel.

No. 119.

JULY, 1924.

## The National Song of Israel.

An Exposition of Deuteronomy XXXII.

BY DAVID BARON.

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

Is not this laid up in store with me,  
Sealed up among my treasures?  
Vengeance is mine, and recompense,  
At the time when their foot shall slide:  
For the day of their calamity is at hand,  
And the things that are to come upon them shall make haste.  
For Jehovah will judge his people,  
And repent himself for his servants:  
When he seeth that *their* power is gone,  
And there is none remaining, shut up or left at large.  
And he will say, Where are their gods,  
The rock in which they took refuge;  
Which did eat the fat of their sacrifices,  
And drank the wine of their drink-offering?  
Let them rise up and help you,  
Let them be your protection.  
See now that I, even I, am he,  
And there is no god with me:  
I kill, and I make alive;  
I wound, and I heal;  
And there is none that can deliver out of my hand.  
For I lift up my hand to heaven,  
And say, As I live for ever,  
If I whet my glittering sword,  
And my hand take hold on judgment;  
I will render vengeance to mine adversaries,  
And will recompense them that hate me.  
I will make mine arrows drunk with blood,  
And my sword shall devour flesh;  
With the blood of the slain and the captives,  
From the head of the leaders of the enemy.  
Rejoice, O ye nations, with his people:  
For he will avenge the blood of his servants,  
And will render vengeance to his adversaries,  
And will make expiation for his land, for his people.

(DEUTERONOMY XXXII, 34-43.)

God's Final Interposition on Behalf of His People.

THE last strophe—as stated in the brief analysis at the  
beginning of the exposition\*—speaks of the judgments which  
will be poured out on the enemies of God and of His people,  
and will reach their climax in the last solemn events of this age.

\* See the January No. of the "S. N." for 1923.

As Jehovah "saw" (v. 19) and took note of the sins and rebellion of Israel, and in due time, when His long-suffering was exhausted, sent the terrible judgments which have overtaken them, and which are to culminate in the final great tribulation through which as a nation they have yet to pass, so also is He by no means indifferent to the conduct of the nations in relation to His people. He has "seen" and noted all the oppressions, the pitiless cruelties and brutalities of which the Gentile world-powers have been guilty in their dealings with the people which—in spite of all their many sins and long-continued apostasy—is still "beloved for the fathers' sake."

*"Is not this laid up in store with me,  
Sealed up among my treasures" (or "in my treasures")?*

i.e., kept safely and ready to be brought forth at the appointed time when—Israel's day of mercy having come—He shall "put all these curses upon their enemies, and on them that hate him and persecute him" and "pour out His fury upon the nations that know Him not, and upon the families that call not on His Name; because they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his habitation."

The wicked actions of the nations together with the wrath of God which is sure to follow, are spoken of as "laid up," and "sealed" in God's treasures, in the same way as the transgression and iniquity of the individual are said to be "sealed up in a bag,"† i.e., kept safe to be produced in the day of judgment when they shall all be "set in order again" before the eyes of the sinner,‡ so that the opened book of his own conscience may attest the faithful accuracy of the terrible record which has been preserved by God; for although (to use another figure) "sin does not purpose to remember or be remembered, it registers itself with perfect and unfailing regularity in two books—the book of God which shall be opened on that day, and on our own character, mind and imagination. Only the blood of Christ can blot out sin from the one book, only the Spirit of God from the other."§

But to return more closely to our context: the day when the "seals" shall be broken so that the iniquity which the nations have committed may be laid bare, and the successive judgments which have also been "laid up" in God's treasures be let loose, is "the day of vengeance of our God"|| which synchronises with the commencement of "the year of His redeemed"¶ when Israel's Redeemer shall be manifested a second time, not as the meek and lowly one to be led as a lamb to the slaughter, but in His power and glory to execute the judgments committed to Him by the Father, to "tread down the peoples in His anger, and to trample them in His wrath." And this

\* Duett. xxx. 7.  
§ Adolph Saphir.

† Job xiv. 17.  
|| Is. lxi. 2.

‡ Ps. l. 21.  
¶ Is. lxiii. 4.

long delayed work of vengeance He has reserved entirely for Himself. This is brought out with emphasis in the order in which the words are placed in the original:—

*"Mine is vengeance and recompense."*

To no one else can the execution of it be entrusted, and least of all to frail, passionate man. Only in the hands of the Judge of all the earth is there an absolute guarantee that its infliction will be in the fullest accord with perfect righteousness—without excess, or a spirit of vindictiveness on the one hand, or a stopping short of the strictest requirements of justice on the other hand.

Twice is this verse from the national song of Israel quoted with slight variations in the New Testament. Once as an exhortation to Christians not to avenge themselves, but to endure patiently and to give place to the wrath of God which—except they repent—is sure to overtake their enemies and oppressors in due time;\* and once as a solemn warning to those who stood in danger of apostasy from the faith, after they had once received the knowledge of the truth, and for whom—should they yield to the temptation and fall away—there would be nothing left "but a certain fearful expectation of judgment and a fierceness of fire which shall devour" God's adversaries. "For we know Him that said vengeance belongeth unto me, and I will recompense. . . . It is a fearful thing to fall into the hands of the living God."†

I ought, however, to state that some scholars regard the little Hebrew word לִי ("to me") with which the 35th verse begins as an abbreviation of לִיּוֹם—"for the day," and that this is the reading in the Septuagint version, and the Samaritan Pentateuch, as well as of the Targum of Onkelos, which goes back to about the third century, B.C. This also is more in accord with the context. Verses 35 and 36 together would then read thus:—

*"Is not this laid up in store with me,  
Sealed up in my treasures?  
For the day of vengeance and recompense,  
For the time when their foot shall slip?"*

The figure of the "slipping" or tottering foot is often used in the Scriptures for sudden calamity or "reverse of fortune." In the case of the righteous it is an occasion for the Lord to intervene with His sustaining grace and power. Thus the Psalmist could sing:—

*"When I said my foot slippeth  
Thy mercy, O Jehovah, held me up."‡*

But in the case of the wicked it is the beginning of a whole series of judgments, and the occasion for God to hasten their complete destruction. For when their cup of iniquity is quite filled up, and the appointed

\* Rom. xii. 19.

† Heb. x. 26-31.

‡ Ps. xciv. 18.



"day of vengeance" has at last come, there will no longer be delay in the execution of the wrath of God which has for long been "laid up in store" with Him, ready to be poured out on His adversaries:—

*"For the day of their calamity is at hand,  
And the things that are to come upon them shall make haste."*

And it is the extremity of Israel's need which provokes God's final interposition on their behalf:—

*"For Jehovah will judge His people,  
And repent Himself for His servants."*

These two lines are repeated verbatim in Psalm cxxxv. 14.

"Judge" means here to "vindicate"; to assert Himself on their behalf as the God who pleadeth the cause of His people.\* In this sense the term יָדִין—*yadin*—from יָדָן—*din*—is often used in the Scriptures. Thus, for instance, Rachel said, when her hand-maid Bilhah had born her a son: "God hath judged me, and hath also heard my voice; therefore she called his name Dan" (i.e., "he judgeth");† and David prays: "Save me, O God, by Thy Name, and judge me (i.e., "strive for me," "vindicate my cause") by Thy might."‡ Thus He will "judge His people" by identifying Himself with their cause, and by pouring out His wrath upon their enemies.

And He will do this when they are brought quite to an end of themselves:—

*"When He seeth that their power is gone  
And there is none remaining shut up or left at large."*

Just as in the past, when they were under premonitory judgments, "Jehovah saw the affliction of Israel that it was very bitter; and that there was none shut up nor left at large,"§ i.e., none remaining safe from the power of their oppressors, He was moved with compassion for them, and sent them temporary deliverance; so also in their final trouble, at the time of the end, when the cry of the confederated hosts will be: "Come and let us cut them off from being a nation; that the name of Israel be no more in remembrance," their extreme wretchedness, and the danger of their being totally annihilated, will stir up His heart of compassion for them and cause Him to appear as their deliverer.

And in that day of the extremity of their need God will speak to their hearts and consciences and bring home to them the conviction that the false gods in which they trusted were but refuges of lies, and thus, by creating a spirit of repentance in their hearts, make it possible for Him to interpose on their behalf.

\* Is. li. 22.

† Ps. liv. 1.

‡ Gen. xxx. 8.

§ 2 Kings xiv. 26.

*"And He will say, Where are their gods,  
The rock in which they took refuge;  
Which did eat the fat of their sacrifices,  
And drink the wine of their drink-offering?  
Let them rise up and help you,  
Let them be your protection."*

The term "rock" is in this passage (as also in v. 31) ironically applied to the false gods on whom they had built their hopes, but which in time of need proved only sand. Some regard these verses as addressed to the Gentile oppressors of Israel as a warning that in the day when Jehovah rises up in judgment against them, their idols in whom they trusted and to whom they offered their sacrifices and drink-offerings, will not be able to deliver them from His wrath. But similar language is addressed by God to Israel in Judges x. 14-16, and Jeremiah ii. 28, and it is best to understand the words here too as spoken to them. In Judges x., we read, that after God had said: "Go and cry unto the gods which ye have chosen; let them save you in the time of your distress," that they turned unto Him with the cry, "We have sinned . . . do Thou unto us whatsoever seemeth good unto Thee . . . and they put away the foreign gods from among them and served Jehovah; and His soul was grieved for the misery of Israel," and He wrought deliverance for them.

So also will it be in their final trouble, when the folly as well as the sin of their having forsaken Him, the fountain of Living Waters, to hew out for themselves cisterns, broken cisterns that can hold no water, will be brought home to them by the Spirit of God. A bitter cry of repentance will rise from among them, and "a voice shall be heard upon the high places even the weeping and supplications of the children of Israel, because they have perverted their way, they have forgotten Jehovah their God." And when the voice of Jehovah breaks in upon them with the gracious words: "Return, ye backsliding children, I will heal your backslidings," the ready response of the godly remnant will be, "Behold we come unto Thee, for Thou art Jehovah our God. Truly in vain is help (or 'Salvation') looked for from the hills, and from the multitude (or 'the tumult') of the mountains: truly in Jehovah our God (and in Him alone) is the salvation of Israel."\*

But, it may be asked, the Jews are not now idolaters, and no longer worship the vanities of the heathen as they so frequently did before the Babylonian captivity. How, then, can these Scriptures be applied to the time of the end? The answer is that the present condition of unbelief and the rejection of the Messiah by the Jewish nation "is the continuation of their ancient idolatry, apostasy and rebellion." Idolatry was the climax of the first stage in the progressive

\* Jer. iii. 21-23.

apostasy of Israel which brought about the Babylonian captivity with which commences "the times of the Gentiles," which only close with the end of this age, when the Kingdom shall once again be restored to Israel.

It was because of the alienation of their hearts from God, which is the very essence of idolatry, that—when in the fulness of time He appeared who is the very image of the invisible God—the Jews recognised Him not, and turned their backs upon Him. Besides, there are other idols than those made of silver, or gold, or wood, or stone, and to these "idols of the heart" (or of the intellect)—the worship of which is no less idolatry, and not less symptomatic of apostasy from the true and living God—Jews and Gentiles are still offering their devotions, and presenting their sacrifices and their drink-offerings. And in the day of God's wrath these modern idols will avail men as little as the false gods of the heathen.

But to return to our context: How glorious is Jehovah our God, when contrasted with the "vanities of the nations," as the prophets characterise their false gods!\*

"See now (He says) that I, even I, am He,

And there is no god with me:

I kill, and I make alive;

I wound, and I heal;

And there is none that can deliver out of my hand."

The sublime reiteration—*ani, ani-hu*—"I, I, am He," occurs here for the first time, and is frequently echoed in later Scriptures, and particularly in the 2nd part of Isaiah.

"I, (even) I, am Jehovah"—to quote only one brief passage out of many similar ones in that sublime prophecy—"and besides me there is no Saviour . . . since the day was, I am He; and there is none that can deliver out of my hand. I will work and who can hinder it?"†

See then, now, "that I, even I, am He," i.e., "God exclusively, and God for ever": the Great "I am"; the everlasting, unchangeable living God—"the unseen, yet omnipresent and self-consistent Ruler of the universe." This is the Bible's answer to the polytheistic systems of the heathen on the one hand which start with the lie that there be gods many, and lords many, and to the pantheistic philosophies of the modern world on the other hand, which deny a personal creator, and confound God with His creation. And He is the absolute and sovereign Lord: "There is no god with me," He says, "Before me there was no god formed, neither shall there be after me." There is none to withstand His power or to resist His authority:—

"I kill and I make alive;

I wound and I heal"—

sublime words which are echoed by Hannah in her prophetic

\* Jer. xiv. 22.

† Is. xliii. 11-13.

song\* and other inspired souls, and denote not only "His incontestable authority to dispose of all His creatures and the being He has given them, so as to suit His own purposes by them," but describe His process with those whom He chooses, and calls, and fits for communion with Him now, and for still more intimate friendship with Him through eternity. Note, it is not life before death, but *death before life*. The end He has in view in His dealings with His people is always beneficent, and if He kills, it is in order to make them truly alive; and if He wounds, it is with a view to their healing. Some Jewish Rabbis see here a reference to the life after death, which may be true; but this life does not begin in "the world to come," as they express it, but is the new life in God which follows the being "killed" (or death) to self, and begins already in time, but goes on through eternity.

And His power, when once exerted—whether in the deliverance of His people or in the punishment of His enemies—is irresistible. "There is none that can deliver out of my hand," He says, for "as there can be no appeal from the sentence of God's justice, so is there no escape from the execution of His power."

In the last four verses, the sublimity and solemnity of this inspired Song attain their climax.

It is the day of Jehovah's manifested glory, and He stands forth in His terrible majesty as the avenger of His people. He announces beforehand the judgments He is about to inflict on the nations to warn them, and to give them still the chance to avert His wrath by true repentance. We think of the solemn warning in the 2nd Psalm, which refers to the same time:—

"Now therefore be wise, O ye kings:

Be instructed, ye judges of the earth . . ."

"Kiss the Son lest He be angry and ye perish in the way,

For His wrath will soon be kindled."†

For when He at last rises up in judgment there will be no more delay nor escape.

"For I lift up my hand to heaven

And say, as I live for ever

If I whet my glittering sword (literally, "the lightning of my sword")

And my hand take hold on judgment;

I will render vengeance to mine adversaries,

And will recompense them that hate me.

I will make mine arrows drunk with blood,

And my sword shall devour flesh;

With the blood of the slain and the captives

From the head of the leaders of the enemy (or "of the chief leader of the enemy").

\* 1 Sam. ii. 6-8; Lam. iii. 31-33; Hos. vi. 1, 2.

† Or "Lest ye perish in the way if His wrath be kindled but a little."

The lifting up of the hand as a gesture on the part of one taking an oath, is frequently used in Scripture,\* and is intended to imply that He appeals to God as a witness to the truth of His affirmation, and that He is willing to incur the vengeance of Heaven should He prove false to His pledged word. This Jehovah in His condescension applies to Himself, and since He can swear by no greater, He swears by Himself. Not that His bare word is not sufficient, or needs confirmation, but to impress the minds of doubting men with the double certainty (of His word and His oath) that what He promises or threatens He will assuredly fulfil. "I lift up my hands to Heaven, the habitation of my holiness," He says, "and swear by my self who lives for ever, if I whet my lightening sword," etc.

Jehovah is depicted here as a mighty warrior arming Himself for the conflict. He lays hold on judgment as though it were a weapon lying at His side in readiness to be hurled at His foes. It reminds us of the description in Isaiah lix., which refers to the same time, and also describes His final interposition on Israel's behalf: "*And He saw that there was no man, and wondered that there was no intercessor, therefore His own arm brought salvation unto Him and His righteousness it upheld Him. And He put on righteousness as a breast-plate, and an helmet of salvation upon His head; and he put on garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to his adversaries, recompense to His enemies; to the islands He will repay recompense.*"

And the lightening sword of Jehovah's judgments will fall first on the "head of the leaders of the enemy," or the "head of the chief leader of the enemy,"† as the last clause of the 42nd verse may be rendered—in which there is a probable prophetic reference to the Antichrist, "the chief leader" in the final confederacy of the Gentile

\* Ex. vi. 8; Num. xiv. 30; Ezek. xx. 5, 6, 15, 23; Dan. xii. 7; Rev. x. 5, 6.

† The last clause of the 42nd verse is somewhat difficult, and has been variously rendered and interpreted. The three Hebrew words are מִרְאֵשׁ עֵינַיִם —*m'ra'sh par'oth eyebk*. The first and the last words are simple enough, and mean "from the head" (of the) "enemy," but the second or middle word is not only uncertain as to its derivation, but has the peculiarity of being a masculine noun with a plural feminine termination. The A.V. has translated the clause "from the beginning of revenges upon the enemy"; the R.V., "From the head of the leaders of the enemy," with an alternative marginal reading, "From the hairy head of the enemy"; while Keil, Knobel, Driver and others translate "from the long-haired heads of the foe." Luther's translation is "*über dem anflüßten Haupt des Feindes*" ("over the exposed head of the enemy"), but the critical translation of "*Die Heilige Schrift*" by Kautzsch and others renders "*Vom Haupte der Führer des Feindes*" ("From the head of the leader of the enemy"). The Septuagint makes a paraphrase of the sentence, thus: "From the captivity of the heads of their enemies that rule over them." The word *p'ra'oth* is found in the Song of Deborah (Judges v. 2), where the phrase מִרְאֵשׁ עֵינַיִם בִּפְהֹרֵא *biph'ro'a p'ra'oth b'israel* is rendered in the A.V. "for the avenging of Israel," but more correctly in the R.V., "For that the leaders took the lead in Israel."

hosts, in their attempt to exterminate the Jewish nation.\* Anyhow, this apocalyptic vision of Moses of the final overthrow of the enemies of God and of His people with which the "National Song of Israel" closes, will receive its full historical fulfilment at the manifestation in Divine glory of our Lord Jesus, the executor of God's vengeance on the anti-Christian nations, as well as on individuals who know not God and obey not His Gospel; and who shall first of all "slay with the breath of His mouth" that "wicked" or "lawless one," who will not only martyr the saints of God, but be "the chief leader" in the final desperate effort to destroy the nation with which the Name of Jehovah as "the God of Israel" is specially bound up.

"And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great."—Rev. xix. 11-18.

In the last verse we reach the climax and goal not only of this sublime Song, but of all prophecy. It contemplates the time when the purpose of God in the call and election of Abraham and his seed—that in and through them all the families of the earth should be blessed—will be fully realised. When not only shall Israel be pardoned and cleansed and reconciled, and the land itself be purged from its defilements, and become indeed the "Holy Land," but when all nations shall walk in the light of Jehovah, and rejoice together with saved Israel in the blessings of Messiah's reign, which shall extend from Mount Zion even unto the ends of the earth.

"Rejoice (or "shout for joy") O ye nations, with His people; †  
For He will avenge the blood of His servants,

\* Zech. xii.

† The verb *har'minu* is in *hiphil* form, and is capable of being rendered: "O ye nations make His people to rejoice." Another possible translation is, "O ye nations shout for joy at His people." The Vulgate has "Ye nations praise His people," and still other renderings have been suggested, but the translation in the English versions, which is also that of the Septuagint, is doubtless the correct one, and has the sanction of the Apostle Paul, who quotes it in this form from the Greek.



*And will render vengeance to His adversaries,  
And will make expiation for His land and for His people.\**

The 1st line of this verse is quoted by the Apostle Paul in Romans xv. as part of his argument that Gentiles too may now glorify God for His mercy in sending our Lord Jesus Christ into the world. But the fulfilment of this Scripture (like some of the other great prophecies about the future which are quoted in the New Testament) is only a *partial one* so far. Many millions of individuals from among the Gentiles have indeed "rejoiced" with "the remnant according to the election of grace from among Israel"—"His people"—since Christ came into the world, and have glorified His Name for His great mercy to them in making them who were before "far off," *i.e.*, "outside the commonwealth of Israel and strangers from the covenants of the promise"—"nigh in the blood of Christ."

But it is only after "the receiving again" of Israel as a nation that the *full tide of universal blessing* will come to the world, and that the call will go forth, "*Rejoice O ye nations with His people.*" Then the knowledge of the glory of Jehovah shall cover this earth as the waters cover the sea.

The saved nations, together with Israel, are to rejoice also because God at last avenges the "blood of His servants," and "renders vengeance to His adversaries."

The occasion of this joy is not that terrible sufferings are inflicted on their persecutors and tormentors, but the fact that God's justice and righteousness are manifested and vindicated in the judgments which are poured out on theirs and "His" enemies.

In like manner we read in the 18th and 19th chapters of Revelation, in connection with the pouring out of God's judgment on Babylon the great—the rival of Zion the city of God at the time of the end: "*Rejoice over her, thou heaven and ye apostles and ye prophets; for God hath judged your judgment on her.*" And again: "*After these things I heard as it were a great voice in heaven, saying, Hallelujah, salvation and glory and power belong to our God; for true and righteous are His judgments, for He hath judged the great harlot, her that had corrupted the earth with her fornication, and He hath avenged the blood of her servants at her hand.*"\*

The last line of this truly wonderful prophetic Song, is rendered in the A.V.: "*And will be merciful unto His land and to His people.*" but the three Hebrew words, *וְיִכְפֹּר אֶת-אֶרֶץ-וְיִכְפֹּר אֶת-עַמּוּ*—*s'khiper ad'motho amo* literally mean: "*And He will atone,*" or "*make expiation,*" for His land and for His people," and reveal the ground of God's merciful dealings with Israel. At the typical redemption—on the night when the avenging angel executed judgment on Egypt—Israel was saved

\* Rev. xviii. 20; xix. 112.

on the ground of the sprinkled blood of the paschal lamb. So also in the future final greater national and spiritual redemption, the Jewish people will be saved by blood—the much more precious blood of the Lamb of God, "who died for the nation," and "not for the nation only, but that He might gather together into one the children of God that are scattered abroad";\* for what is meant here by "making atonement" is the *application to their own hearts and consciences as a people* of the atoning work of their Messiah, accomplished once and for all on Calvary's cross.

And this will take place when the Spirit of grace and of supplications is poured out on them as a nation, and they look upon Him whom they have pierced, and mourn. That—as I have shown elsewhere†—will be Israel's great national Day of Atonement, when Jehovah of Hosts "will remove the iniquity of that land in one day"‡ for not only will the people be pardoned, cleansed and reconciled, but—as already stated above—the *land itself* shall be purged from defilement so that it shall be "the Holy Land" as never before.

Note the last words of this great scripture, which might be said to sum up all prophecy in relation to the Jews and Palestine: "*His land, and His people.*" Of no other land, and of no other people as a *people*, does He speak in the same way. For the land is in a very special sense "Immanuel's Land"§ and "Jehovah's portion is His people; Jacob is the lot of His inheritance."

This then, is how Jewish history ends: not in unbelief and apostasy, but in a glorious restoration to be followed by a national conversion which will be as "life from the dead" to the whole world. Well might the Apostle Paul conclude his unfolding of the "mystery" of God with Israel, in chapters ix., x., and xi. of the Epistle to the Romans with the adoring exclamation:—

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen."—Rom. xi. 33–36.

\* John xi. 51, 52.

† See the exposition of Zechariah III. in "Visions and Prophecies of Zechariah."

‡ Zech. iii. 9.

§ Is. viii. 8.

## Christ Crucified—The Sum of Divine Knowledge.

BY THE LATE ADOLPH SAPHIR, D.D.

*"I determined not to know anything among you, save Jesus Christ, and Him crucified."*—1 Cor. ii. 2.

WHEN the Apostle says that this is to be his only knowledge, I would notice in the first place that, by this revelation, the Apostle expresses his faith in the Divinity of the Lord. Would he say of any angel—Gabriel or Michael; would he say of any created being, however glorious, holy and excellent—that to know him was all his aim and delight? What was the promise of God throughout the whole New Testament? They shall know *Me*. This is the great promise of the Messianic age, this the blessedness and glory treasured up for God's saints. All the Prophets, whom God sent to His ancient people spoke of this, as the wondrous manifestation of Divine love, as the source and centre of Israel's future peace and prosperity. They shall know *Me*. Hence, when Paul says, "He is determined not to know anything, save Jesus Christ, and Him crucified," he declares, that Jesus Christ crucified is Jehovah, who alone can bless Israel.

For this knowledge he counted all things but loss. All things, even those which are dearest and most valued; his being a Hebrew of the Hebrews, his knowledge of the law of God; his zeal and blameless walk in the statutes of God—all these things he counted loss, for the excellency of the knowledge—of a created being? Then he would fall into the depths of idolatry, deep below the level of any well-instructed and pious Israelite. No, when this son of Abraham, who, from his fathers, worshipped the Lord, sacrifices everything to the knowledge of Jesus, he declares the Divinity of the crucified Saviour as truly and explicitly as Thomas, when he fell at the feet of Jesus, and exclaimed: "My Lord, and my God." So true and audible is the voice of adoration, which ascends from the words of the Apostle: "To know nothing, save Jesus Christ, and Him crucified."

It is a *person* whom he knows. The great difference between Israel and the Church on the one hand, and the Gentiles, who are without the knowledge of God, is chiefly this, that idolatry substitutes ideas and things for the Divine Person. The world speaks of the true, the good, the beautiful (neuter gender); an element, an abstraction. This is not Jewish, not Scriptural, not the language of revelation. The Pagans ask: *What?* The God-taught say: *Who?* "As the hart panteth after the water-brooks, so panteth my soul after God; my

soul thirsteth for God, the living God." In Judah God is known; infinite and incomprehensible, and yet a person, whose name is I AM—whose name is manifold, revealing His justice and truth, His goodness and mercy, His faithfulness and tenderness to us-ward. High above us, yet near; greatly to be feared, yet full of pity and condescension; to whom we can speak freely, and pour out all our heart. Israel knew God, the Living One, and said: "Oh, that Thou wouldst come down!" Ideas, however sublime, laws, however pure, cannot bring peace to the heart and life to the soul. Salvation can only come through a Saviour; life can only be given from the source of life, the living God.

And this is the great mystery of godliness, that God Himself has come down to earth; that God Himself has visited His people; that the Son of God became Man. Great is the mystery of godliness, and without controversy. This is the greatest as well as the brightest and surest fact of our history. Marvellous as is this new foundation, there can be no doubt that the omnipotent love of God has laid it. "God manifest in the flesh." Higher than this we cannot rise. Greater gift than this God could not bestow on us. The Eternal has allied Himself with our finite existence; the Son of God has taken upon Him the seed of Abraham; the Lord of Glory was born of the Virgin Mary. See here the depth of the fall in the grandeur of the remedy. Nothing could rescue man from destruction, nothing could elevate him out of his misery, but a new creation, a new gift from God. There was nothing within man by which he could be raised or purified; there was no inherent power, by which he could be lifted out of the depth of guilt and death into which he had sunk. But while we behold in the marvellous redemption the depth of our fall, we behold, also, the height to which the infinite love of God raises man. The purpose of the Incarnation is not merely to redeem us from evil, but to bring the dust of earth into the Holy of Holies, to raise us with Christ, that we may be seated with Him in the Heavenlies. For this end the Son of God became Man, that, through union with Him, ransomed and forgiven sinners should be brought above all angels and principalities, nearest and closest unto the throne of God.

But while we adore the great mystery of the Incarnation, let us remember, that the Incarnation necessarily leads to the Crucifixion. The mystery of the manger involves the mystery of the cross. It is not enough to know that unto us the Child was born, the Son was given, that the Word was made flesh. He never would have come down to earth unless His purpose had been to offer His life as a sacrifice for sin. The Church sings with gladness:—

*"O come, all ye faithful, joyfully adoring,  
To Bethlehem hasten with glad accord."*



But Bethlehem is without salvation, and brings no peace to the guilty conscience, no renewal to the dead heart, unless it leads us also to—

*"Survey the wondrous cross,  
On which the Prince of Glory died."*

For remember, the great purpose of the Incarnation was not merely to visit, but to redeem mankind. The purpose of the Father was the substitution of Christ, that sinners might be saved. When the Son of God said: "Lo! I come," He referred to His Incarnation, to Bethlehem. But when He added: "To do Thy will," He looked to Calvary, to His atonement, when on the accursed tree He died the just for the unjust. He came willingly, joyfully; He was born of the Virgin Mary, in order to fulfil that will "by which we are sanctified through the offering of the body of Jesus Christ once for all." He was born in order to die. He came to lay down His life as a ransom. He took upon Him our nature, that He might offer Himself as a sacrifice; He became Man, to become man's substitute and righteousness.

His birth in Bethlehem, as it involved His death, is necessarily connected with His second birth or resurrection. He was born of the Virgin, in order to be afterwards the first-begotten of the dead. Christ came not to be again, as it were, a first Adam, a source of life to men apart from death. That was impossible. We were under the sentence and the power of death. The life which, by Divine grace, was to be bestowed on us, could only come through death, could only be resurrection-life. Therefore, Jesus became the second Adam, the quickening Spirit, after He had died; He remained alone, until after His death and burial He was quickened by the glory of the Father. Then He rose the First-born among many brethren. We rejoice when Christ is born in Bethlehem, yet our own birthday is the resurrection of Jesus Christ from the dead; then "were we begotten again unto a lively hope." See, then, in the very Advent of the Lord the precursor of that second birth out of the grave, when He became the First-born, that we might become partakers of that new and endless life which, through His death, He purchased and obtained for us.

And, lastly, see the death of Christ involved in the Incarnation by considering the purpose of the Father—that Christ should be the Head of the Church, the fountain of spiritual life and joy. Christ was born, not to be, as it were, the first man, the greatest, noblest, purest member of the race, the efflorescence of humanity; He was born to be the Head, the King, the Divine Lord. And in order to be thus exalted, it became Him, first to descend into the lowest depth of death, and through this divinely-appointed suffering to enter into glory. Now the Father anointed Him with the oil of gladness, and after His Ascension He sent forth the Spirit, into the hearts of all, who are chosen to be His Church—His Body.

He was born to die. The Church has always felt this. In the Creed, with profound instinct, she hastens to the cross: "I believe in Jesus Christ our Lord, conceived of the Holy Ghost, born of the Virgin Mary," and then, leaping over the thirty-three years of His life and ministry, "suffered under Pontius Pilate." From the commencement Jesus Christ is Jesus Christ crucified.

His name is Jesus. Who originated this name? It was planned from all eternity. Deep in the recesses of the Divine mind, deep in the counsel of omnipotent love, there lay a jewel, a gem, which was to be manifested in the fulness of time, and to be the joy and glory of eternity. It was the name Jesus. In the dispensation preceding the Advent, it was so ordered that Moses, the servant of God, died in the wilderness, and Joshua led the people into the promised land. When the angel appeared unto Mary, and announced to her the great mystery, the miracle of miracles; when, in a dream, the angel appeared unto Joseph—through angelic revelation from heaven above, out of the celestial council-chamber—the name "Jesus" was given unto the holy child; so careful was God to show us that it was not man who gave this name to our Saviour, but eternal wisdom and love.\*

During His life the Lord revealed the meaning of His blessed name. His whole life was an exposition of His name. It was manifested in all the gracious words which flowed from His lips, in all the miracles of love and healing with which He blessed the afflicted and needy. From the first sermon which He preached in Nazareth, from the first word of consolation which He addressed to the guilty and lost, to the royal assurance of pardon and acceptance which He gave on the cross to the repentant sinner at His side; from Bethlehem to Golgotha; from His baptism in Jordan to His agony in Gethsemane; all His words and acts declared His name Jesus. "This man receiveth sinners and eateth with them."

And yet it is only on the cross that the name Jesus shines forth in all its beauty, power, and glory. And it was only through His death that He obtained the full right to that greatest of all names. Thus

\* "How sweet the name of Jesus sounds." Thus the universal Church testifies. But there is perhaps something peculiar in the experience of a modern Jew with regard to this holy and blessed name. In the present dispensation, Israel, though still by grace retaining faith in God and His revelation, is yet without true and vital knowledge of God, and worships, not an "unknown God," but One who, although known and loved by the Fathers, has receded from their vision into obscurity. Ancient Israel knew and pronounced The Name; not so modern Israel. This is significant. As the name "Jehovah" disappears in the Synagogue, another name appears in the Church, centre of that same life of faith, love, joy, and spiritual power, which has vanished from the Jews. That name is Jesus, the same as Jehovah, only a fuller, clearer, and sweeter manifestation of the Redeemer-God. Oh, what joy, to know and to call on the name of the Son of God! It is an ever memorable day when, by the grace of God, an Israelite says, "Lord Jesus."

the Apostle Paul teaches us that, because the Son of God (in His Incarnation) "humbled Himself and became obedient unto death, even the death on the cross, therefore God has highly exalted Him, and given Him a name, which is above every name, that at the name of Jesus every knee should bow; of things in heaven, and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." When saints and angels adore Jesus, they behold and worship the First and the Last; Him that liveth and was dead; the Lamb that was slain; Jesus crucified is Jesus indeed.

## Zionist Achievements in Palestine.

An Appeal by Dr. Weizmann.

ON the occasion of the 25th Anniversary of the establishment of the English Zionist Federation, which was celebrated in March, Dr. Weizmann sent the following message and appeal, which was published in the April No. of *The Zionist Review*. It will give Christian friends interested in the land and people of Israel some idea of the Zionist achievements in Palestine so far:—

To the Jews of England—and particularly to those who have served in the past in the work of rebuilding the Jewish National Home in Palestine—is addressed this call for generous and unstinting personal service in the present campaign for the Keren Hayesod. Upon the result of this endeavour in England, as well as elsewhere, will depend, in large measure, the success of our efforts for the rehabilitation of thousands of Jewish refugees and our ability to maintain, strengthen and extend our achievements in Palestine.

Never has the situation of the Jewish people in Eastern and Central Europe been more critical than to-day. Hundreds of thousands of men, women and children have been uprooted from their homes, a vast army



"ON THE FORMER BARREN SANDWASTES NEAR JAFFA HAS ARISEN THE THRIVING CITY OF TEL-AVIV WITH A POPULATION OF 30,000." THIS IS ONE OF THE STREETS OF THIS NEW JEWISH CITY.



ZIONIST FLAG BORN BEFORE SIR HERBERT SAMUEL DURING HIS VISIT TO THE JEWISH COLONY NEBODON LE ZION. SIR HERBERT IS SHOWN IN THE CENTRE WEARING A HELMET AND BLACK COAT.

the constructive enterprises required to absorb them into the normal life of the country.

For several years it has been my privilege to labour in common with you in the great undertaking of the Jewish people for the rebuilding of Palestine. In the year which has passed, a year full of rumours and forebodings, with struggle and conflicts within and without, one fact stands out bright and unshaken—our practical achievements in Palestine.

Eighty-five Jewish agricultural colonies, conducted along approved scientific lines, now dot the land from Dan to Beersheba. Modern suburbs, new business quarters, hundreds of houses have been built, while on the former barren sandwastes near Jaffa has arisen the thriving city of Tel-Aviv,

of refugees to whom every door leading to peace and security has been closed. Restricted immigration practically bars their way to safety and to freedom, even in America.

Where Shall They Find a Home? Only in Palestine, which, of all the countries of the world, now gives them the opportunity to rebuild their lives, and, in so doing, to rebuild the country. Tens of thousands of Jewish families, burning with the age-old yearning to return to the Land of their Fathers, await but the word to go, and the assistance necessary to make their going possible.

During the past three years over 35,000 Jewish immigrants have been settled in Palestine. Whether that number can be doubled or tripled within the next few years rests largely upon the funds forthcoming to carry on

with a population of 20,000. *The waters of the Jordan* are to be harnessed, providing electrical energy for Palestine's future industrial development. *Medical and sanitary work* safeguarding the health of Palestine, is carried on through seventeen hospitals, polyclinics, dispensaries and laboratories, in which, during the past two years, over one million cases have been treated, Arabs, Christians and Jews. *A complete system of Hebrew Education* has been established—131 schools (including trade and professional schools), with 12,456 pupils, aimed particularly to train the growing generation for practical work in rebuilding the land. The first buildings for the *Hebrew University* on Mount Scopus are now being erected, and ancient Hebrew again lives as the every-day language of the Jewish people.

*These economic and cultural achievements*—the colonies, schools, immigration service, the medical institutions, etc.—are the best measure and guarantee of our ultimate success. *Moreover, new forces, especially in America, are joining our ranks*, adding strength to those who have held aloft these many years the banner of Zion Rebuilt.

Encouraged by these new forces, heartened by the steady progress shown of our labours in Palestine, inspired above all by the greatness of our Cause, let us in the present intensive effort give freely and without stint of our time, our means and ourselves. The banner of our great cause has again been placed into our hands. Grasp it with courage and devotion. Enlist in the army of workers who alone can make the present campaign a success.

## Experiences in the Work in Palestine.

BY PASTOR L. ROSENSTEIN.

MR. ROSENSTEIN, in a letter dated May 5th, speaks of a three days' absence from Haifa, during which Mrs. Rosenstein, Professor Auhagen, and himself visited some colonies and smaller settlements in lower Galilee for the purpose of preaching the Word of God. This purpose was accomplished, and he is assured that the impression left was one not easy to efface.

They reached the station of Afuli about evening, a short distance from the colony of Merchavia.\* Quite unexpectedly two young people asked him to tell them something about Jesus, and after brief prayer Mr. Rosenstein went to the general sitting-room where the young people were with the proprietors of the hotel, his wife, and the Professor and Mrs. Rosenstein. An Old Testament was brought, and from it the whole plan of salvation, right to its crowning point in Jesus the Son of God, was unfolded step by step, and side by side was enforced

\* This colony, situated in the Plain of Esdraelon, was founded by The Jewish National Fund in 1911. It comprises about 2,500 acres, with a Jewish population of about 150. It includes a forest of no less than 30,000 eucalyptus trees. The machinery in use in this colony is of the best and quite up-to-date.

the great folly and sin of a falsely apprehended and one-sided nationalism which would reject God's most precious, sweetest and holiest gift, the Son of God Himself. Mr. Rosenstein is convinced that this conversation will bear fruit for eternity.

"Next day," he writes, "we visited a small colony called Balfuria,\* where orphan children, especially from the Ukraine, are beautifully cared for. I was surprised that the teacher of the children spoke to me (mostly in Hebrew) as if he were already acquainted with me. Among other things he showed me a picture of Moses lifting up the brazen serpent in the wilderness; but I was yet more astonished when he accepted as quite reasonable what I said on this subject, which was based, of course, on the word of the Lord Jesus Himself. It, however, soon transpired that he knew me from having been one of the many teachers who had surrounded me in the lobby of the Teachers' College in Jerusalem, when with my Bible in hand I had witnessed to them of Christ.

"The scenery on every side was grand. There was Mount Tabor, there little Hermon, there Mount Carmel, there to the south the mountains of Gilboa. Again and again these are pointed out to us; and on every side there is blossom and foliage. It did one's heart good to see how much beloved Professor Auhagen† was by young and old alike, on account of the threefold blessing he brings with him, as man, Christian and scholar.

"We were to have returned to Haifa the same day, but when we reached the station the train had already gone. This, however, gave me opportunity to open up the glories of the New Testament to a family who had the book, but did not know how to begin with it. The same evening we went to Ein Harod (Judges vii. 1) one of the larger settlements, where we found the people in the midst of preparations for the celebration of their festival of the 1st of May. The life of the people is hard enough, why should they not rejoice once in the year? Although they have not the spirit of Christ, they live pure, more unselfish, ideal lives than many who boast of their Christianity but possess none of these virtues. We were guests of these noble people.

\* This small colony was founded by the "American Zion Commonwealth" in 1918, in honour of Mr. Balfour (as he then was), and of the Balfour Declaration. Its object is to provide small holdings for American Jewish settlers. It comprises about 4,000 acres, and the main industry is that of crops.

† This dear German brother is quite an authority on agriculture and agronomics, and a book of his on the agricultural possibilities of Palestine, consisting of lectures delivered in German, has been translated into Hebrew and published in Jerusalem. He is therefore highly esteemed among the Jews, for whom he has a genuine love, and they listen with respect to his testimony concerning Christ.—D.B.



The whole country was marsh land up to two years ago; now it is all productive field.\*

"Next day we went to a little place called *Aguda*, the country being lovely all about us as we were conveyed here by a vehicle in which some Halutzim were also riding. At once we began speaking of the Redeemer Who has already come, and is to come again.

"Before we reached our destination, and while still on the outskirts of this settlement and standing by the so-called 'Mashbir,'† it was pointed out to them that the word *Mashbir* occurs in Gen. xlii. 6, and is there used as a title of Joseph as the dispenser or seller of corn to his people. This gave occasion to speak of the heavenly Joseph who is the Mashbir (dispenser of food) for body, soul and spirit.

"We were all invited to breakfast, and the Professor spoke on this occasion, after which I also did so. Our principal opponent was a fine, well-educated young Jew from Vienna, who afterwards showed us much kindness in the afternoon when visiting the chief settlement.

"Returning from this place a young man greeted me who had been one of our many hearers on the way from Haifa to Jaffa, and had invited us to visit his colony of Tel Josef. We gave him literature for himself and his companions. In the afternoon we sat beside the copious water fountain, Ein Harod (Judges vii. 1), which springs from a massive rock close under the mountain Jebel Shaul. Here also the scenery was grand. Before us there spread the large valley of Emek, surrounded by mountains of different names. On one of these Nazareth could be seen, and not far off the Jordan. As we arrived at the well, a father and his son were sitting there. The father, from Kischinef, arrived in Haifa six months ago, and is a grave, earnest man. The son is a member of the Settlement here and represents himself as no longer believing in anything. The father told me that directly he heard that I had been in Kischinef he recognised that I had been associated with the Rabuiowitch movement there. It would occupy too much space to narrate all our conversation, in which the Professor and my wife also took part. The old man kept silent, and the young man—I am convinced that a change of mind took place in him. I write this much

\* Ein Harod was founded by the "J. N. F." (Jewish National Fund) in 1922. It was a fever-stricken district in which no Arabs could live, but now about 200 Jews are settled in it. In the first few months of 1922 the Zionists planted here no less than 46,200 fruit trees and many thousands of eucalyptus, of which there are sixty varieties.—D. B.

† Mashbir is a Co-operative Society established by the General Jewish Workers' Organisation in Palestine, with the object of supplying the needs of Jewish labour and purchasing its products for sale. It was founded during the war period, when the Jewish worker was in urgent need of such an institution to assist him to overcome the then very high cost of living. Its first activity was the supply of cheap flour. Since then it has developed into a big wholesale consumers' organisation dealing in hundreds of various products.

only to give you some impression of what took place during three days of our absence from Haifa. The professor says that he certainly has taken cold, but was refreshed and deeply humbled, but has returned to Haifa full of life and praise to God. God be thanked for His grace."

In another letter received a few days ago he writes:—

"On Friday, the 9th May, we went to Tiberias, *via* Samakh. The journey was full of blessing and much kindness was shown us by those who knew us. Our literature and Old and New Testaments were read. The work was of much importance with three Sephardic youths, one of whom was from Transpolitania, an Italian citizen; the second had been educated in Barcelona; the third was from Syria. The young man from Barcelona was master of ten languages. I could only speak with him in French and Hebrew; with him it was with a love of truth that one had to do. But it was not with these young men alone that our work lay, but it extended to many other souls, and that which gave occasion for it all was a Hebrew pamphlet ('Earnest Questions,' by Franz Delitzsch) which my wife had given to a Jew.

"The many thoughts it aroused in him called for expression, and thus there arose a very earnest conversation which drew the attention of all, and ended with expressions of gratitude on the part of the reader of the tract. The whole time was peaceful and quiet, and on parting all thanked and took leave of us most warmly. A young man received a New Testament. The Lord has wonderfully blessed this journey to Samech.

"From the station at Samakh we drove to Tiberias, where the work at once began in which my wife rendered me important service. Again we had to do with Sephardic as well as other Jews who were present. At the close, when it was towards evening, I overheard two Jews speaking Yiddish, and enquired how it came that they did so. The answer of the eldest was that in his house Hebrew alone was spoken, but from time to time he felt a longing to speak Yiddish. The consequence was a close and friendly conversation, of which Jesus was the principal theme, and we parted with blessings on either side.

"Saturday morning we went to the public garden, and again had work both with Sephardic and other Jews. I will especially mention a young Jew from Volhynia, who spoke principally in the Russian language. The conversation was long, lasting over an hour, embracing every subject. I found him to be a noble, well-educated, well-grounded young man. He who heard all was the Lord, and to Him I left it to care that fruit for eternity should be the result of our speech together.

"This young man had received from my wife the tract 'A Divine Forecast of Jewish History' in Hebrew, and had read it, and this

conversation followed. During this time my wife read whole chapters of the New Testament to Sephardic youths. The consequence was that afterwards we were surrounded by some thirty, to whom we could bear testimony of the true Messiah. I must add that the tract above-mentioned fell into many hands, with much blessing, and at last came into possession of a *Halutz* from Russia.

"In the afternoon we wished to go to the garden, but the young people in great numbers began to gather about us, and we thought it better to withdraw. Wherever we went, however, we came upon traces of blessing as a consequence of the unceasing witness borne to Jesus as the only Saviour for time and eternity.

"The Sabbath morning was specially glorious. We went into the garden to spend a little time without thinking particularly of work, but quiet opportunities immediately presented themselves for giving testimony. I will only give the closing scenes. We sat upon a form, Sephardic youths to the right and left of us, other Jews also were present. Hebrew passages from the Old and New Testaments were read and explained in Hebrew. An hour and a half passed thus peacefully. Many questions were proposed and answered. At the end I gave the young man at my right-hand, as a remembrance, a New Testament with parallel passages on which his eye rested with special pleasure, but the Russian *Halutz* who accompanied us to the gate had also a pamphlet given him, which he gratefully received. The Lord bless all these souls!"

### Notes. BY DAVID BARON.

MY "Notes" this time must be few and brief, not only for lack of time and space, but because some of the matters usually touched on here are already referred to in my address at the Annual Meeting, to which I would direct the kind attention of the dear reader.

But I cannot omit a little note of praise to our God at the very outset, for the lovingkindness and great faithfulness which He has given us to experience in the Mission during the past quarter.

Personally I would render thanks to God for journeying mercies vouchsafed to my companion Mr. J. H. Lewis, and myself, in our journey to Palestine, and for the opportunities which were given to us of bearing testimony to the Name of our Lord Jesus Christ, and of making known His Gospel, before many Jews, both on the way out and back, and in the land itself.

I much regret that brief notes about this journey, which are already in type, are crowded out of this No. They will appear (p.v.) in the next.

A considerable part of the space this time is taken up with the report of the Annual Meetings for Praise and Prayer, which, I trust, you will find not only interesting, but helpful. The interesting and instructive addresses given at the afternoon meeting by Rev. J. Chalmers Lyon, and our esteemed friend Pastor John Wilmot, of Highgate Road, have, I regret—together with the account of the evening meeting—to be held over for the next No.

This is the slack time of the year, when the attendances at the indoor meetings are comparatively small, but by God's help the work has gone on uninterruptedly, and we have reason for much thankfulness for the steadfast persevering labours of the dear missionary brethren and sisters, not only among the men, but also among the women and children.

More particularly would we thank God for the special opportunities which are given us during these summer months, for the broadcast sowing of the Gospel seed on the chief East End thoroughfare by means of the open-air meetings, to which also a reference will be found elsewhere.

As usual, the meetings at our London centre will be suspended, and the Mission Houses closed, during the latter part of July and the month of August, but some of the workers will try to reach the Jews in other parts during part of that time at any rate.

Our friends will learn with sorrow that the health of our dear friend, Mr. Schönberger, has broken down, and that he is no longer able to continue his loved work. I have dwelt on this more fully in my address at the Annual Meetings (see page 152), where part of a letter from himself will also be found; but I would commend him here again to your earnest prayers, that God may be all-sufficient for him in his present need, and that, above all, his soul may be kept at perfect peace.

I would also ask you again very earnestly to pray for the Mission in Berlin, where the great adversary, the devil, is still doing his utmost to harass and hinder us in the work, and for our dear missionary brother there, Mr. Weinhausen, that he may be able in the power of Christ to overcome all difficulties, and be greatly used of God in the midst of that great Jewish community in that important centre.

We much regret that it has been found impossible to arrange for a "Summer Holiday Home" for our East End Jewish children this year, but a few of the more delicate ones are being sent to Convalescent Homes in the country.

Our missionary sisters in Paris, however, hope to take a number of the poor Jewish children, who attend their classes in that city, to their "Summer Colony" in Fontain Lavaganne again in the month of August and the first part of September.

\* \* \* \*

Speaking of Paris, I would mention that our Hebrew Christian brother, Pastor H. Steen, D.D., from Sweden, who was there at our invitation at this same time last year, is again spending a month (from the middle of June to middle of July) in that great and needy city, with a view of reaching some of the Jewish young men with the Gospel.

Pray that this effort, too, may be blessed of God, and that if it is His will a suitable brother may soon be raised up for permanent work in that important post.

\* \* \* \*

Our brother Mr. Robert Feinsilber, from Budapest, was in London on a short visit during the second half of June and the first days of July, and took an active part in the work of the Mission House. He is now returning to his post, and I would earnestly commend him again to your earnest prayers, that he may be kept and guided, and mightily used of God in that very important centre in South-Eastern Europe, where there are about a quarter of a million Jews.

During the same time we had a visit also, for a fortnight, at our London Mission House, from another beloved Hebrew Christian brother, who has won our esteem and affection—Mr. E. Meyer, from Switzerland, whom I first met in Rappallo, Italy, in 1912. He also gave his testimony to our Jewish people on several different occasions, and left a blessing behind him.

Our young brother, Ernest Sitenhof, who returned to us for a time, is now gone back to Ireland, where he is taking up evangelistic work chiefly among Christians.

\* \* \* \*

Our friends will read with interest the notes of work in Palestine by our brother Pastor Rosenstein, which will be found in another part (see page 130).

Miss Cohen is at present working in Jerusalem, in association with the London Jews' Society, and finds a very useful sphere, more particularly in connection with the very fine hospital which that society has in the holy city. Our Hebrew Christian Testimony to Israel is very glad to co-operate with all who seek in truth the salvation of Israel.

In a letter from Jerusalem, dated June 1st, Miss Cohen writes:—

"Most of my time this month has been spent in the hospital among the In and Out-patients. These are golden opportunities, especially with those who stay several weeks. What I need most is suitable literature, easy to hold in the hand for the sick in bed. Hebrew, Yiddish, Spanish, French and English, in fact any language you have—for this place is a veritable Babel. There are Georgian, Kurdjia, Bokhari, Persian, Yemenite, and even Greek Jews. Among the Out-patients yesterday I had a long talk with a young man who brought his mother to see the doctor. She could speak nothing but Greek. He spoke French.

"A few of the In-patients are interested and groping for the Truth, if they could only get rid of the accumulated Rabbinical rubbish. One rather pious Jew, perhaps a *Schochet*, insisted that sacrifices were unnecessary since they were instituted *after* the Law was given. I asked him if he knew the contents of the First Book of Moses, viz., Abel's, Noah's and Abraham's sacrifices. He got excited and shouted the only time Abraham sacrificed was when God tried him, and that was not a real sacrifice.

"The women I find on the whole to be like their Moslem sisters—ignorant and childish, and full of curious lore and superstitions. They are great on charms. I have to deal with them as with children, and they beg me to tell them the Bible stories and sing to them. One dear old woman grasped that Yeshua Hamoshiach (Jesus Christ) came to save her from her sins, and, as she said, 'He can do that, if He is living now, and not dead as I thought.' I wish one could follow up all these cases. Many live great distances away, and roads, with a few exceptions, have no names.

"There are numerous colonies round about the outskirts of Jerusalem thickly peopled with Jews. One not very far from here is the Bokhari Colony. The houses are well built and airy. One of the 'Sisters' and I visited an expatriate. The people seemed friendly. Ben Jehuda, who gives me Hebrew lessons, lives there. I hope to visit his family. He is supposed to be an enquirer, but I don't think he realises as yet the value of the Great Sacrifice.

"It is now very hot, the sun is scorching. During the summer months visiting is not easy except one takes a carriage."

\* \* \* \*

#### *Our Departed Friends.*

It is with heartfelt sorrow, and the sense of personal loss, that I have to record the almost sudden departure from earth of our beloved and highly honoured friend, *Rev. W. H. Griffith Thomas, D.D.*, at Germantown, Philadelphia, on June 2nd, at the comparatively early age of 63.

His name has for a number of years been associated with our Hebrew Christian Testimony to Israel, as one of its Referees, and he took a genuine, practical and prayerful interest in the concerns of the Mission, and in this our little quarterly, of which he was a diligent and appreciative reader.

To the writer of these lines in particular, his genuine sympathy and intelligent interest in his efforts to open up parts of the Old Testament Scriptures, were a great encouragement.

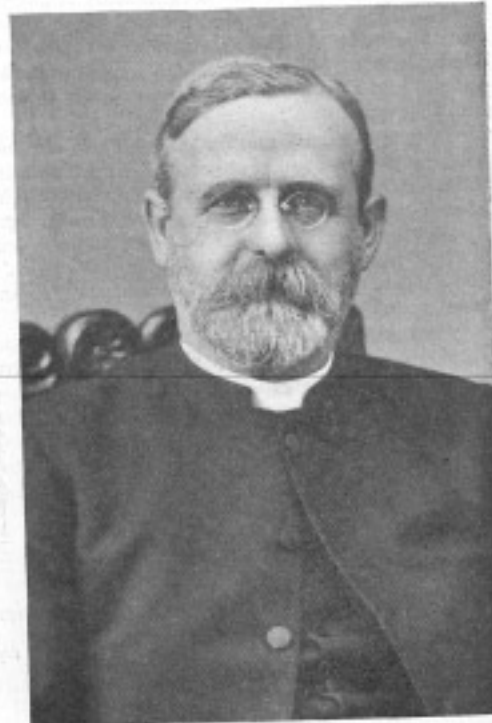
I take the following paragraph from *The Sunday School Times*



of Philadelphia, with which he was closely associated in more recent years:—

"In the midst of one of his busy and fruitful Bible conference trips, while at Duluth, Minnesota, at the close of an afternoon Bible message he was stricken with what seemed to be a heart attack. He was taken to a hospital, and his wife went from Philadelphia to be with him. After a week or more of improvement he was able to return to his home with her, and seemed to be gaining steadily. Then another attack occurred; the physicians found that it was not the heart, but intestinal, and, after all possible human knowledge and skill had been used, there was no hope of recovery. A Victorious Life Conference was in progress at Keswick on the Lord's Day (June 1) when this was ascertained, and earnest prayer was being offered for their greatly beloved leader; but God knew that 'to depart, and to be with Christ,' was 'far better.' Mrs. Thomas and the daughter, Miss Winifred Thomas, his two loved ones, were with him as God's clear, loving call came just as the day was breaking early Monday morning. No human mistake had been made; nothing had been overlooked that might have been done at any time during the brief illness; and this is a comfort to the sorrowing family and friends, while the heart-break is none the less. On a daily Scripture calendar which Dr. and Mrs. Thomas used and loved was the verse, for that day, 'Not what I will, but what Thou wilt.'"

Dr. Griffith Thomas was an outstanding preacher and teacher of evangelical truth—a man "mighty in the Scriptures," and an able and courageous witness to their Divine inspiration and authority. He accomplished a great ministry, both in this country and in America, and has enriched the Church of Christ with his valuable and thoroughly devotional writings. He also had a large-hearted interest in missions in which Israel, too, had a prominent place. Truly the memory of the just is blessed.



DR. W. H. GRIFFITH THOMAS.

Another beloved friend and brother of whom I would make affectionate mention—who has entered into the very presence of his Lord since the last issue of this magazine—is *Mr. J. Macpherson Merry*, who for a number of years has, together with his devoted wife, continued the work originally carried on by dear Miss Annie Macpherson, who is still remembered by many with thanksgiving for her long Christ-like, and self-sacrificing labours among neglected children, and the poorest and most needy classes in the East of London.

Mr. Merry, too, was a friend of Israel, and of our Hebrew Christian Testimony, which, as he often assured me, he remembered unceasingly in prayer. Thus, one by one, Christ's servants are taken to be "with Him"—in anticipation of the *great* gathering, when we all shall meet "in the presence of His glory with exceeding joy."

\* \* \* \*

The summer weeks are a "slack" time also as far as the income of the Mission is concerned, and this has been particularly the case during the month of June. But though faith is sometimes tried, our God has never forgotten us, and hitherto there has never been a time all the thirty-one years of the existence of our "Testimony" when there has not been enough in hand to meet the actual needs of the work, apart from all appeals to man. And "*Jehovah-jireh*" is still the same; His resources are infinite, and He never puts to shame those who put their trust in Him.

\* \* \* \*

The following are four or five out of many similar messages of cheer which have reached us recently.

From a beloved American missionary brother labouring on the Congo:—

"MY DEAR BROTHER BARON,—

"You will find enclosed a cheque for six pounds from Mrs. C. and myself. Use it as the Lord leads, and may He continue to bless and guide you and your helpers in His service.

"These are wonderful days in which we are living. The world, and it seems the greater part of the Church is turning from God and His Son Jesus Christ, and saying as did the Jews of old, 'Away with Him.' We praise God, however, that He still has His little flock who trust in Him and are looking for His return. Surely it cannot be long until He shall burst from the clouds and call to Himself His chosen ones who are longing for His appearing.

"We are glad to say the Lord is still blessing here. Souls are being stirred and saved. A number of backsliders have returned recently, for which we are thankful. Then from among the heathen some are enquiring the way and feeling their way to God. We baptized only three during the year, but expect more will be received in the near future.

"Again wishing you God's richest blessing upon your work, and with Christian greetings, in which Mrs. C. joins, I remain,

"Yours in the blessed hope,

"E. E. C."

From a dear and faithful brother in the Lord in Dorset :—

"DEAR MR. BARON,—

"It is with gratitude to God for granting me the privilege, that I am sending the enclosed £10 to help forward the work He has entrusted to you, and your fellow-workers, to carry on for Him. Bless the Lord for all the way He has led, provided, arranged, and overruled for the Mission up to this present moment. I know you can raise your Ebenezer and say 'Hitherto hath the Lord helped us.' And He that has helped you hitherto, will help you all your journey through, for He is the same unchangeable God—'The same yesterday, and to-day, and for ever.' Praise be to His Holy Name! It is good to read from time to time, in the magazine, of the faithfulness of God in supplying all the temporal needs of the Mission without appeals to man, or advertisements. The humble hear thereof and are glad. May God continue to bless you and strengthen you, and make you and your fellow-workers channels of blessing by your writing and preaching and teaching and prayers, is the prayer of your humble brother in Christ,

"G. B."

From two beloved sisters in the Lord at Harrogate :—

"DEAR MR. AND MRS. BARON,—

"... I enclose a Postal Order for 15s. Please take out of it 2s. 6d. for our subscription for THE SCATTERED NATION. ... It is such a small sum we are almost ashamed to send it, only we know that 'Little is much, when God is in it.' May He be pleased to multiply it for His own glory and your good!

"We continue to look forward with increasing interest for each copy of the magazine, and rejoice to see how the Lord is working through the Hebrew Christian Testimony to Israel, both at home and abroad. No one with opened eyes can fail to understand the Jewish movement, and as one sees the fig-tree putting forth her leaves one realises afresh that 'The time is short,' and that very soon God will take up again His dealings with Israel and the world. May He grant you, and each member of the Hebrew Christian Testimony to Israel, increased power and energy in the Spirit to labour while it is called 'To-day,' that the remnant according to the election of grace may hear the 'Good News' concerning their own Messiah.

"We thank the Lord for your restored health.

"With warm Christian greetings, Yours in our Coming Lord, "M. E. B."

From a dear aged faithful servant of Christ in the "Presbyterian Home," Philadelphia, U.S.A., comes the following note of cheer :—

"MY DEAR BROTHER IN CHRIST,—

"I have just finished reading the last issue of THE SCATTERED NATION, and I assure you it thrills my soul to know that there is such an influence working among the 'chosen people' of our Lord.

"A young friend gave me a sum of money to spend in the way that would give me the most pleasure; and thank God I can honestly say that that is when I can give where I think it will do most good to help bring in the time of His coming.

"Since receiving the gift I have given small sums to three or four, and prayed the Holy Spirit to guide where to send the rest; and when I read your conversation with the Jew manufacturer and the Jap bridegroom, I had no hesitation as to where I should send it.

"I have since last writing purchased two of your books from the 'China Inland Mission' at Germantown—'A Divine Forecast of Jewish History' and 'The "Lost" Ten Tribes.' I loaned the latter one to a friend, and he got me to send for another, as he wanted one for himself.

"There is an Englishman in here—and I myself am of English birth—who is obsessed with the theory of Anglo-Israelism, but is not open to conviction in argument. His influence is nil with those who have read your book.

"Praying the richest blessing of the Triune God upon you and your labours.  
"In Christian fellowship, "T. S."

The last for which I can find space this time is from a beloved friend and brother in the Lord in Surrey :—

"MY DEAR MR. BARON,—

"At our weekly Bible Reading we are having a study of the three dispensational chapters of Romans. A portion of the Word that causes one to bow and worship under an overwhelming sense of sovereign grace, and also to be reminded that Israel's disobedience has been made the occasion of mercy being offered to us. For we ourselves also were sometime foolish and disobedient, but after that the kindness and love of God our Saviour toward men appeared—according to His mercy He saved us—even us whom He hath called, not of the Jews only, but also of the Gentiles.

"As one reads THE SCATTERED NATION quarter by quarter one realises that they have not all heard, and that they cannot hear without a preacher, who cannot preach unless he be sent from the throne of God.

"It is because you and your workers are so evidently and closely in touch with that throne of Grace that it is a sacred privilege to be associated with you in any way. Whoever reads your journal must have the heart drawn out in love and sympathy to your people, who, if sinning, are also greatly sinned against.

"I enclose a cheque for £10, part of some accumulated savings which I have drawn upon, and ask you to use it for the Mission as you think best.

"With love from my dear wife to you and Mrs. Baron, Sincerely yours,  
"G. V."

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Commending all the work and workers in the Mission once again to your continual prayerful remembrance, and wishing God's peace and blessing to all our dear friends far and near, I am your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,  
Middlesex.

*David Baron*

## Experiences in the Work in Budapest.

BY ROBERT FEINSILBER.

DEAR MR. BARON,—Now I have again the very difficult task to write some report about my work here. If I meet an atheist, I tell him: "If you want to be convinced that there is a God, who rules the whole world, who watches over each single life with the eyes of a Father, then you need only spend *one day* with me in my work." Dear Mr. Baron, I can hardly write down all the experiences

of one day. Let us take to-day, Saturday. I began early in the morning in the Rokus Hospital, which is close to where I live, and where I am working among the suicides. With the help of God, I have succeeded in getting two separate wards reserved for men and women, where I can go and help these people at any hour of the day or the night. Full four hours, from 6 to 10 a.m., I dealt with twenty suicides. How much misery, distress, sin and misfortune was confessed to me by these poor people, how many tears did I dry, how many torn hearts there were to heal, and to comfort, and to make realise that there is a merciful Saviour who has taken our sins upon Himself and gave His life as ransom for mankind, you can imagine.

A Jewish girl of fifteen told me that in the distress of her soul she went to a Roman Catholic priest to get absolution and share in the Communion. The priest refused to have anything to do with her because she had not availed herself of the Sacrament of Baptism, out of regard for her orthodox parents. So she tried to find peace by telling her need to a Jewish teacher of religion who would not listen to her, but sent her to the Chief Rabbi, who, in his turn, did not even admit her into his presence. So she drank poison and hoped she would die; but God granted that she came into my hands in order that she may be shown the true way to find peace for her soul.

There was a Jew of the well-to-do class, father of six children, who, in despair, tried to shoot himself by the tomb of his wife, who had been buried the day before. A look at his noble face told me that his wife had been his idol, and that with her he had lost his hold and all that made life worth living. He had forgotten that he left six children unprovided for by committing suicide, and that he was responsible to God for these children. He could not speak because he was choking with blood, so I thought it best to read to him Isaiah liii, telling him of Christ's sufferings, so that also the other patients in the room should share in it. I watched his face and noticed that he understood much, and that his soul accepted it; tears ran down his cheeks. And when I read the words of Christ: "It is finished," he closed his eyes for ever, but the eyes of his soul saw the crucified Messiah, for it went like the moving of a spirit through the whole ward, and many of the patients began to pray and to cry. It was a real pentecostal movement, which even spread to other wards. I cannot find words to describe this event; the doctors reported about it to the Professors, and told them how many of the patients had appeared as if transfigured.

I left the hospital feeling strong and elated; at the door I met the dead man's sister and his orphans, who began to kiss my hands and to thank me, for they had already heard by telephone how their father had died peacefully, listening to the words of the Bible.

When I arrived at the police station, eight different cases awaited me. One of these was a Jew who had lived in this country for thirty-

eight years, and has now been told that he has to go elsewhere—just because he is a Jew. The poor old man, his wife and four children cried, and asked me to help them. I telephoned to the Home Office and asked if I could be received there at once, because the matter could not be delayed, the family was just on the point of being transported out of the country, and it was only because of my interference this had not happened before. I hurried to the Minister of Police and began to intervene on behalf of the old Jew and his family. In the waiting-room there were two Secretaries of State and four other people, all of whom knew who I am, and they united in getting me admitted first. Just then the door opened, and the Police Minister came in, having returned from a long journey. He turned to the other people and said: "Let Uncle Robert come in first, because I know he is the busiest man in Budapest, and works all the time for other people. So many of the poorest are waiting now to receive their free meal from him." I put the matter before him in a few short sentences, the Police Secretary made some notes in favour of the old Jew. The Minister of Police said to me before all the other people: "How glad would I be, and different a place would Budapest be, if we had many faithful Christian Jews like you, Uncle Robert." I seized the opportunity, and took out my Bible and read to them the eleventh chapter of Romans, to let the praise be given to God, who alone should be honoured for it.

I left the Home office and hastened to go to the Free Meal Kitchen, where hundreds were waiting for me. In the break between soup and vegetable-distribution I held a short evangelistic address for the wondering people who watched my work. I had to do this in reply to an article in an anti-semitic paper, which attacked me a few days ago, saying that it was a shame for Christian Hungary to be given free meals and to be fed by Jews; that it was a shame for Christian Hungary that the Jew, "Uncle Robert," should have two offices in the chief police station, and that he should have such influence that he could give help to Jews, but would only give advice to Christians. God gave me strength to speak as His servant, and not as a servant of men, and to give testimony of His strength and power. The lookers-on afterwards asked me for Gospels, which I could give them. Then I hurried to the indoor kitchen for those who are poor, but too self-respecting to receive charity in public; then I went home to have some food myself; then I went to hold the last evangelistic meeting for Jews in this season, where God gave me His blessing, so that all the people who listened to me said they hoped to come again in the autumn.

In another hospital I know a young Jewish man who has been there four and a half years, suffering from rheumatism. He has no relations, and I am the only friend who cares for him. Through his illness he has become so thin that he resembles a skeleton, but his soul



becomes more noble every day. Whenever I come to bring his food for his body and for his soul, he brightens, and begins to praise God, before all the other patients for the grace that has been given him to know his Redeemer, and to accept Him in his last months. Your book, "*The Shepherd of Israel and His Scattered Flock*" in German is always in his hand, and he is now reading it for the fifth time. This dying Jew is a living witness for Christ to the fifty patients, who are always changing.

Yesterday the old orthodox Jew visited me who has been coming to me for years, with his Talmudic interpretation of the coming of the second Messiah, the son of David, for Jesus, the son of Joseph, was the first Messiah. This time he was very mild, and made me the following speech: "Look here, Uncle Robert, you are the right man to make peace in Hungary between the various religions, and we Jews would profit most by it. Our Rabbis, like the priests of the Churches, speak in a flowery language that we have come to detest; they speak of morality and virtue, and speak so as to please the important members of their congregations. They do not love their neighbours, for they do not know love. If they would live as they preach, then they would have some influence. With you, Uncle Robert, the deed comes always before the sermon. Your whole person with your full day's work is such a living witness to the love of Jesus as has never been given by a Jew before. Even the *Goyim* (Gentiles) are deeply impressed to meet a Jew who wants to be a follower of Christ. Dear Uncle Robert, show me the way to become such a follower." I promised to devote an hour every week to the needs of his soul. The Professor of Jewish religion comes for an hour every week to enjoy a "*Gemeinschaftsstunde*" with me, and he has had great blessing from them. Dr. —, Editor of the Jewish orthodox paper *Past and Future*, went to Palestine last Sunday for certain studies. The day before he left he came to me, and we had a wonderful hour together, when he felt the presence of the Lord. He is one of the most beautiful Jewish souls, amply blessed by the Lord, but he did not know until now that it was Jesus who blessed him. I see the day before me when he will be a witness of the Crucified among his own people. Josef Rabinowitch's journey to Palestine became the turning-point of his faith, and so I think will his journey become a blessing for this Jew without guile. He asked me to pray for him on his journey, and his last words were: "God hears the prayers of His children."

I am grateful to the Lord that the Jewish population here does not oppose me any more. For instance: two weeks ago a well-dressed Jew tried to make me ridiculous in one of my street kitchens, and he added: "What this baptised Jew knows and can do, we Jews have forgotten long ago." He had hardly finished, when five other Jews went up to him, contradicted him, and put him to shame. I was afraid

of a fight between them, so I fetched a policeman, who made peace. God gave me the strength to hold an evangelistic meeting there and then, and I spoke of Jesus the Messiah, who had been despised, persecuted and crucified by the Jewish people 2,000 years ago, and in whom the word of the Psalmist had been fulfilled: "The stone which the builders have rejected is become the head-stone of the corner." A great many people listened to me with great attention, and I saw how many Christians gave their hands to Jews near them, and I heard them say: "God grant that soon all Jews will be like Uncle Robert." Whenever I have unpleasant, painful and difficult experiences, the Lord gives me great joy and victory almost immediately afterwards.

My illness has caused me great anxiety this winter; an ambulance carriage had to take me home from my work several times, but after several hours' rest I could always go back to work again. This illness is like a break for body and soul, and helps me to walk before the Lord in humility in spite of all my success, and to give Him the honour for everything. There are hours in my work when I feel the prayers of my friends, when strength from above comes to me for soul and body.

## The Work Among the Jewish Women and Children.

BY MISS FRIEDRICH.  
(From a Letter to Mrs. Baron.)

I WOULD like to tell you how very encouraging our Mothers' Meetings have been of late. About forty mothers come every Tuesday afternoon and on Thursdays about 2 o'clock, and in some cases we are able to see how the Spirit of God is working among them.

Some time ago a few of them were rather troublesome and seemed a hindrance to the others, especially when repeating the Scripture; but now they have started to learn Scripture by heart themselves, and it is lovely to notice how even the expression of their faces has changed—their looks are not any more hostile, but friendly.

The other day I visited the family of W—, of whom, on several occasions I have made mention. Mr. W— is very ill indeed, and the doctor thinks that he has not very long to live. He is only a young man, about forty years of age, and so very patient. Although I visit him so very frequently, I have never heard him murmur or complain in any way. He endures both sickness and poverty bravely, and seems so grateful for any little kindness shown to him.

When I visit him I try to speak on spiritual matters, but somehow he always manages to return to his favourite topic, and tell me how

much good he has done to his fellow creatures in time past, and also what a good heart he has; on account of which he thinks that God ought to accept him. I show him from God's Word (Isa. lxiv. 6) what God thinks about our own righteousness, and Jer. xvii. 9, where God's description of our natural heart is given. He was very thoughtful for a little while, and then said: "What is to be done?" I pointed him to the sinner's friend, the Lord Jesus Christ. He seemed exhausted and very tired, so I left, but asked him not to forget our conversation.

The next day his little daughter, twelve years of age, told me she repeated to her father a Scripture she knew by heart (John xiv. 6), and she said, "he likes it much." There I had again an opening to speak to the sick man about "The Only Way" to God. Mrs. W—— and the girl were in the sick-room. Mrs. W—— made the remark: "We all love the Lord and believe in Him, every one of us," she said emphatically. I told her she could not possibly decide for her husband, or her children; that each one of them must come to the Lord separately for themselves. Little B—— stood near me and listened. She said: "I have decided long ago. I have asked the Lord to receive me, and He has done it. I do love the Lord Jesus." She said it with a child's simplicity. It was such a joy to me to hear it.

Presently, when I left, little B—— took me to the bus, and on the way she was telling me how she has been reading 1 Thess., 4th chapter, and in the 16th verse it said: "When the Lord Jesus shall come from heaven, the dead in Christ shall rise first." Her face became radiant when she exclaimed: "My grandfather shall rise then—he loved the Lord Jesus very much." I noticed with great thankfulness to the Lord that the Word of God has become a living Word to her soul.

Another very interesting case I would like to tell you. When visiting Mrs. N——, a mother who has come now just for three years to our meetings, and is one of those whose hearts are a little softened to the teaching of the Lord Jesus Christ; she showed me five volumes of Scripture (O.T.) separately bound, which her girl has got from her Hebrew teacher as a special prize for Scripture knowledge.

She is a woman of some education and very intelligent. She was so excited to show me that she found the 53rd chapter of Isa. in one of these volumes—"The very same you teach us in the Mission Hall."

She went to a Rabbi next door and asked him to explain that chapter. He told her that a Jewish woman has no business to ask such questions, but she insisted to know whether the prophet was speaking about one who has been on earth or one who is to come. The Rabbi was so disgusted with her, and said: "There has never been one like that, neither is he to come." He told her that he can see she has had to do with the cursed missionaries, and that she is already too far gone, and not worthy any more to be spoken to. Mrs. N—— has a mind of her own, and is not so easily put aside. She asked him why

he is so angry all because she asked him a question. She told him, you are our teacher, to whom shall I go? All he could answer her was: "You are too far gone."

Now Mrs. N—— is very eager to read and to compare all the Scriptures we are teaching in the Mission, with her own Scriptures which she received through the Hebrew teachers. She does not allow her children to come to any of our classes, but in the evening she and the children read together the Old Testament, and her daughter, a girl of thirteen, when speaking about the 53rd chapter of Isa., made the remark to her mother that she thinks it must be Jesus the prophet is speaking of. The mother agrees, but of course the Lord is only an historical fact to her, nothing more at present; but that is something. We hope that her eyes will be opened, and that the time will come when she will realise that He has suffered for her sin, and that He is her own personal Saviour.

It is wonderful to notice the workings of the Lord, and to realise over and over again the words of our Lord Jesus Christ, as for instance, John iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

One of our bright little mothers told me how she, as a girl, was a singer in the choir in a Synagogue. She was paid for singing, and she thought that every little helps. Now she is one who is not ashamed to confess her Lord wherever she goes. She does not mind her neighbours laughing or scoffing at her. She told me she counts it an honour to suffer for the Lord's sake. All her children come to our classes; they are sweet and teachable, and so responsive to the Word of God.

We realise more and more how the Spirit of God is breathing upon the dry bones of Israel, and how our Lord causes them to live. His promises are sure.

## A Few Notes about the Work in Paris.

BY MISS STENIUS.

"**T**HOU preparest a table before me in the presence of mine enemies." These words of the Psalmist have come to my mind with a new meaning lately. In fact, the Lord has done just this for us here, in having given us this centre for His work among Israel in face of, for the most part, unfriendly and prejudiced neighbours. Had it depended upon them we should never be where we are now. But the Lord Himself has put us here, and it is increasingly marvellous in our eyes. He, in His infinite goodness, foresaw this place for us, well knowing what it would mean for His scattered flock. For instance, in the case of the children. In no previous place where we have gathered them have they shown such good attention as in our

quiet garden hall, whilst the roomy "garden" offers them a splendid play-ground for recreation hours, and the fresh air is doing them good.

We have had many lovely times with our dear children, with newcomers as well as old pupils, the Gospel of our salvation beginning to make permanent and wholesome impression on some of these young and very lively souls. To God alone be praise and glory. We feel our utter dependence on Him, well knowing that without Christ we can do nothing. We are now looking up to Him for a suitable summer home for our dear young people, the former accommodation being refused us, and we are confidently hoping that He, who has hitherto so graciously provided for all our needs, will not fail us even in this our earnest, hearty wish for the good of His Israel.

It is our joy to state that our centre is getting more and more known among the Jews here, and many wondering children of Abraham, especially young men, have found their way up to us, none leaving us again without a portion of Scripture or some other copy of our literature in their hands, and their minds having been directed to things that matter most and remain when this fleeting world is done.

Some of these young people have been only a short time in Paris, where they feel themselves utterly homeless and strangers, not even knowing the language of the country. It has been our privilege to gather some of these wandering ones to regular Bible readings three evenings weekly, when we have endeavoured, by the grace of God, to bring forth out of His treasury things old and new to the enrichment and blessing of their souls. To our great encouragement there has been in several cases quiet and respectful giving heed to the Word, and more than one heart and mind has been enlightened, as we humbly believe, by the light that shineth in the dark place.

These Bible classes have offered to us a most wonderful opportunity for sowing the seed of life eternal in the field of Israel, but it is also here that we have experienced more than elsewhere the opposition of the enemy, who has not ceased to sow his tares among the wheat. As a whole, however, we are aware that a rich and fruitful field of service would offer here for a whole-hearted, consecrated servant of God, a brother, who would devote himself to seek out and to feed these scattered sheep of Israel, who in this utterly Godless and wicked city are given over to many a "beast of the field." I could speak here of individuals who time after time gladly turn their steps to this quiet corner of our great city away from worldly influences. In some cases they have already been in touch with God's people in other countries and are seeking fellowship with them again. In this respect I only mention a Yemenite Jew, who, born in Aden, Arabia, and having stayed a number of years in Palestine, has come over to Paris in search of a better livelihood for himself, his wife and children. By the way, he is only one of thousands who have come hither with the same end

in view. As he knows the French language pretty well, I have introduced him also to the small Baptist community with which we have the privilege of being in contact. Another young man who often comes to us was in former years in correspondence with Mr. Philip Gordon, a dear Hebrew Christian brother who worked in connection with the Swedish Mission for Israel, but died a few years ago.

I should like to mention that our lantern lectures, of which we had five in our own hall and two in a more central place of the town, gathered a goodly number of Jews, who, as a whole, seemed greatly interested in the pictures relating to their Holy history and Holy land.

The classes for women and young girls, as well as the ladies' working parties which I mentioned in a previous letter, have been regularly held through this season, and we have every reason to hope that they have not been altogether unfruitful in the cause of Christ for Israel. Some of the young girls are showing a manifest interest in the Gospel, one of them even saying that life would not have much value for her except for Jesus, or something to that effect.

We feel our great need of Divine patience and love, grace and wisdom, in the work entrusted to us, and we commend ourselves to the intercessory prayers of all true friends of Israel, asking them to pray with us that "the Word of the Lord may have free course and be glorified" even among us here.

## Our Thirty-first Anniversary Gatherings.

THE Annual Meetings for Praise and Prayer, which were held in Sion College, on June 16th, proved once more, by the blessing of God, a season of refreshing. We were greatly encouraged by the large number of friends who were gathered with us, both in the afternoon and evening, and by the sense of the Lord's gracious presence in our midst. At 3.30 the chair was taken by our esteemed friend, GENERAL E. OWEN HAY, C.B., and the meeting commenced with the hymn—

*"The God of Abraham praise,  
Who sits enthroned above."*

after which the REV. SAMUEL H. WILKINSON led in prayer.

### THE CHAIRMAN'S ADDRESS.

GENERAL OWEN HAY then said:—

In trying to carry out the wish of our dear friend, Mr. Baron, that I should venture upon a passage of Scripture, with a view to set a keynote to our gathering to-day, I would ask you to think of what immediately followed Pentecost. We have been lately remembering the wonders of that great day, and I want just to read a few verses from the Acts of the Apostles, so that we may just think once more of what actually happened then. Just after the wonderful sermon



of St. Peter, we read in the 41st verse of the second chapter of the Acts, these words:—

"They, then, that received his word were baptized: and there were added in that day about three thousand souls.

"And they continued stedfastly in the apostle's teaching and fellowship in the breaking of bread and the prayers.

"And fear came upon every soul: and many wonders and signs were done by the Apostles.

"And all that believed were together, and had all things common;

"And they sold their possessions and goods, and parted them to all, according as any man had need.

"And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favour with all the people.

"And the Lord added to them day by day those that were being saved."

What a change had now come over that little group of disciples that followed our Lord Jesus Christ until they were scattered when danger came to Him at His apprehension! They were now gathered again, and He spake to them several times during the wonderful forty days before His ascension; but as far as we have it on record, they were up to the end profoundly ignorant of the Scriptures, and they were also very selfish. They had a scuffle over the seats at that solemn table where the Lord kept the Passover with them. But how extraordinarily changed they were in a few days. It was only a few weeks since He had left them, and now ignorant of the Scriptures is precisely what they were not. St. Peter, as spokesman, quotes, in that wonderful sermon, from the law, Genesis xxviii., Deuteronomy xviii., from the prophets, two passages from Isaiah, one from Joel, and one, I think, from Jeremiah; and from the Psalms, quite a number—cx., ii., cxviii., and others. And every one of those quotations is as apt, as correct, as splendid in its fulfilment in Jesus Christ, as possible, and with an effect almost magical upon the thousands of people.

Oh no, their ignorance of the Scriptures was passed, and passed for ever—all in that little time. And selfish? A day or two after where we were reading, the two leaders of them come into the Temple, and a poor man begs; they turn to him and say: "Silver and gold have we none." Why not? Whatever they did have—I don't know whether they did have silver or copper, but whatever it was it had been thrown into the common heap, and it was for distribution to all the poor saints. They had caught at last the flame of that wonderful love that the Lord Jesus Christ had spoken to them of (in John xiii.) when He had impressed upon them—"A new commandment give I unto you, that ye love one another, even as I have loved you." He had stripped Himself bare for them, and they were prepared to follow all the way. What a wonderful change! And then once more, for a moment, I see them inside a closed room, trembling from head to foot for fear of the Jews. A little behind that I see them running, every man to his own, and leaving their blessed glorious Lord, whom they

ought to have stood by to the death; leaving Him all alone. Were they timid now? I don't know where you can find an example of more wonderful and enlightened courage than we have in the fourth chapter of the Acts, where you see them in the first prayer meeting after Pentecost, not saying to the Lord, "Please take away the terrors of this dreadful persecution; lessen it somehow; oh, stop the mouths of these lions lest they devour us!" Not a bit; quite another keynote: "Give us, gracious, glorious king of heaven and earth and sea, and all that is therein, far above all our persecutors, and the power of man—give us that we may speak the Word with boldness, even though it cost us our lives!"

Can you wonder that when the group was so changed by the direct action of the Holy Ghost at Pentecost, all else was changed? The Holy Ghost had been at work, and through these apostles he had been convincing the world of sin because they believed not on Jesus Christ; of righteousness, because they could speak of a risen and ascended and adorable Lord at the right hand of the throne. There was righteousness to carry a sinner like me even to the throne of God; and of judgment—you find it intermingled with the solemn words that come both on the day of Pentecost and that following address.

Now what shall we think about ourselves to-day, and about this precious work, precious to our glorious Lord, that is being carried on for His ancient people; and what shall we think about the future in reference to His return? Surely to-day we are well in a position to thank and praise the Lord, and to ask that we may undergo another Pentecost. I notice that not only on that day was each member of the gathered group filled with the Holy Ghost, but that when they met for prayer some days afterwards, the place was shaken where they were assembled together, and each one of them was filled again with the Holy Ghost. O Lord, grant that this assembly in which we are met to-day may taste another Pentecost, and that it may reach out to the extremities of this work on the Continent, as well as in so many places in our own land, to the glory of Thy great name. And may the Holy Spirit take of the things of Jesus Christ and show them to us, and work through us, convicting the world to-day, so that there may be added to the Church daily at home and abroad such as are being saved.

### The Changing Attitude of the Jews in Relation to Christ, and our Hebrew Christian Testimony.

Address by DAVID BARON.

The Chairman then called on Mr. BARON, who said:—

Dear General Owen Hay, and dear Christian friends,—May I say, first of all, how very warmly we welcome such a large representative company of friends of Israel to-day. We thank God for permitting us to gather once again at these our Annual Meetings for Praise and

Prayer. Many who loved to be with us on these occasions are now in the larger gathering above, among the spirits of the just made perfect, in the very presence of the Lord, which for them is far better. Some also of our oldest friends who are still spared to us are. I am very sorry to say, unable to be with us to-day. Among them I would especially mention our dear friend the Honorary Treasurer, Mr. Arthur Boake, and our old friend, Prebendary H. E. Fox, both of whom have written very cordially, saying how much they would have liked to be with us, but are prevented by bodily weakness.

It is with sorrow that I have to communicate to you the tidings that our dear friend Mr. Schönberger is very seriously ill. His health seems quite to have broken down. In a letter dictated to his wife, which I got a few days ago, he says:—

"I have suddenly broken down utterly. I cannot walk or stand, only sit or lie, and must be supported in any step in my room. What the issue of this visitation may be, and what may yet come, I cannot know, but one thing is certain that I will no more be able to do what by the grace of God I was able to for so long. I must prepare for one thing only, to meet my Lord, and to go home to my eternal rest. I hoped till of late still to be useful in the testimony about the salvation of God in Christ Jesus our Lord, and to glorify him in the sight of the Jews, as I have done so many years of my life. But now my hope is gone, and I must give in and submit to God's dealing with me. I have endeavoured all my life to be faithful in my call as a missionary to the Jews, and the Hebrew Christian Testimony to Israel was dear to me as nothing else in this world, and no more to stand up and proclaim that there is only one Name above every other name, Jesus, the Messiah of Israel and the Saviour of the world, is very hard to me. But that I was able to go on for so long, till I was eighty-three years old, is a great privilege, and I must give humble thanks for what God has enabled me to do, though it was weak and inadequate."

I am sure our hearts will go out in sympathy and prayer for our dear friend. For more than half a century Mr. Schönberger has been one of the ablest, most faithful, indefatigable and fearless among witnesses for Christ to the Jewish people. We pray that now, in his days of weakness and inactivity, grace may be ministered to him, and that the Lord may become ever more real and ever more present to him. I am sure we shall remember him, not only here, but in our homes also.

To come especially to the object of our gatherings to-day, it is not our wont, as you know, to present anything in the nature of formal reports, and I am not going to make a set speech, but I would like, by the help of God, to speak some simple informal words with a view to stir up our hearts anew with praise and prayer. We are met specially to unite in praise and thanksgiving to God for the memory of His great goodness to us in the past, and for the privilege of yet another year's service and testimony to the name of Christ among the Jewish people.

The past year has brought with it, along with many blessings, also some severe trials. The severest of all were occasioned by the sorrowful partings from two able brethren who have been fellow-workers in the Mission for many years. But even in this great trial God has

been with us, and He is overruling it, as we firmly believe, for the good of His cause among Israel, and for the strengthening and the purifying of His work. And we have reason to praise God for raising up others to fill the vacant places. For Berlin, where the work, owing to certain sad circumstances into which I am not able to enter this afternoon, has been for some while under a cloud, God has sent us a dear and able brother—Mr. Weinhausen—who is well fitted for the work in that very important centre, and a new beginning is being made in that large and beautiful Mission House which God has given us there.

Another dear brother, gifted and able for the systematic teaching and preaching of the Word of God to Jews, has been accepted for the work in London, and is to join us, if God will, in September. We look upon the right kind of missionaries as the greatest of all gifts and blessings to a Mission, for in the Jewish work in particular everything depends upon the worker. And we have reason to thank God also for the work that has been accomplished. In London we have continued on our watch-tower in that prominent position on the great East End thoroughfare where God has placed us. There, as I have often told you, the two mission houses, with their significant inscriptions and texts and open Bibles, of themselves continually testify to the thousands of Jews that pass up and down daily, that Jesus Christ is exalted a Prince and a Saviour, to give repentance unto Israel and the forgiveness of sins, and that there is no other name given under heaven whereby we must be saved. All through the winter months, up to Easter, we had good attendances of men in the Reading Room and at the meetings. At present, and generally through the summer months, the attendances are rather small. But, whether the meetings be large or small, we always speak as if we had the whole Jewish nation before us.

The great theme of all our preaching and teaching, whether the scripture be taken from the Old Testament or the New Testament, is Christ, Christ as the true Messiah of Israel and the Redeemer of the world, the Son of David and the Son of God; and the all-sufficiency of the glorious work of atonement which He has accomplished once and for all. To us the Bible is the Word of God. About this we do not stop to argue, nor do we think it necessary to defend the scriptures against the captious and shallow criticism of modernists and rationalists, whether Jews or so-called Christians. We believe that the Bible, properly handled, is its own defence. It is the sword of the Spirit; it is a two-edged sword, and, as our lamented friend, Dr. Adolph Saphir used to say, "You don't defend a sword, you use it."

In the summer months in particular, when indoor attendances are apt to fall off, I am personally very thankful for the opportunities which we have as a Mission, of reaching large numbers of Jews by means of the open-air meetings. Our dear brethren, Mr. Lewis and Mr. Newmark, are especially devoted to this branch of the work. Our

position on what is practically the East End promenade, gives us great advantage in this respect. We have not to go far for an audience. All our brethren have to do is to roll up the revolving front door, and take their stand at the threshold of the Mission House, with their little open-air pulpit, and a congregation soon gathers. Many thousands of Jews who never enter church or chapel or mission hall, and many Gentiles too, are reached in this way in the course of each year with the story of Christ on that great highway. This goes on summer and winter all the year round.

I must not omit at least a passing mention, while speaking of the work among men, of the patient labours of our dear missionary sisters among the women and children, for which also there is much to thank God. Then I would remind you, my dear Christian friends, that the Hebrew Christian Testimony to Israel, which has its headquarters in London, has also the privilege and the responsibility of bearing witness for Christ in four other important centres on the Continent. I have already made a passing reference to Berlin. About the work in Budapest our brother, Mr. Feinsilber, who is with us to-day, will tell us a little at this evening's meeting.

In Paris, our dear sisters, Miss Stenius and Miss Juvelius, who are now joined by a third sister—the daughter of our missionary in Berlin—are doing a very splendid work. We have much cause to thank God for the beautiful home for the work which He has given us in that great city, where there is no other testimony at all for Christ except that which we are permitted to give. Our mission centre is becoming more and more known among the Jews in Paris, and a very splendid work is being done, not only among the women and children, but many men also are being brought under the influence of the Gospel there. Until God raises up a suitable permanent missionary brother for this needy place, we are trying to support the work of our sisters in Paris by occasional visits of one or another of our missionary brethren. During the latter part of March and the beginning of April, Mr. Weinhausen, from Berlin, was there for a fortnight holding meetings, and just at present a dear Hebrew Christian brother from Sweden, Dr. H. Steen, who was there last year at our invitation, is again in Paris for a month, with a view of reaching the young men especially of the student class in that great city.

About the work which was begun within the past year in Palestine, in association with the British Jewish Society, I cannot speak this afternoon. But I may just say this much in passing in reference to our brother, Pastor Rosenstein, that we can bear witness that he is a devoted and zealous missionary. He cannot be bound down to one place. He is always about, and wherever he goes he gets the Jews around him, who listen to his testimony concerning Christ. In the comparatively short time he has been out there, he has already been to a number of the colonies, and more than once to Tiberias, Safed,

Jaffa, and Jerusalem, and we are very thankful for the direct, spiritual testimony that our brother has been able to give in all those places.

There are other things I would like to have spoken about, such as the widespread influence of our literature, especially our Hebrew literature. I became aware of it during our recent visit to Palestine. Our literature is known everywhere there, and is constantly being asked for by Jews. We also get letters in London from Jews in all sorts of out-of-the-way places asking for our publications in various languages, and sometimes also for the New Testament, and we are thankful to know that our literature for Jews is itself accomplishing a very important mission in almost all parts of the world. We receive many requests also from societies and missionaries working among the Jews, which we are very glad to supply as far as we can.

I cannot enter into details about the work this afternoon; I want to say something of a more general character at this meeting. You may ask, What is the result of all this work you are speaking about—not only your work, but the work of all true missions and missionaries labouring among the Jews? Is there any real progress made with the Gospel? Are the Jews being brought any way nearer to Christ? Are there many conversions? We, for our part, have never gone in for tabulating results or publishing statistics or conversion stories. The *apparent* results and successes which are much advertised, are often misleading, but thank God there are real results, there are real conversions, and it has been our joy and our privilege to see a work of real grace, and the power of the Gospel of Christ manifested in the heart of many Jews—men and women, and even children. But I am not going to speak about that. I think, in addition to individual conversions—and I do not think there has been a time since the apostolic period when so many Jews have been brought to Christ as within this last quarter of a century—but apart from the many individual Jews who are being brought into the fold of Christ now, a great preparation work is being accomplished among the Jewish people. To me, one of the most significant signs of the times, is the extent to which prominent Jews, leaders of Jewish thought, are now occupying themselves with the great Christ question. For many centuries, it has been the policy of the rabbis and Jewish leaders to bury, if possible, the name of Jesus in the oblivion of silence; they would not speak of Him, and if they mentioned the blessed name at all it was in blasphemy. But a wonderful change is coming over them in this respect. They are beginning to feel that this Christ question can no longer be evaded. They must become acquainted for themselves with this Jesus, and they are beginning to ask this question: Who in reality was this Jesus of Nazareth, and what is His actual relationship to the Jewish people? What is the character of His teaching and His work?

Within the past few years several very remarkable works about our Lord Jesus have appeared among the Jews themselves. The most



notable perhaps of these is this volume which I hold in my hand—a very remarkable book, of 470 pages, written in Hebrew by a Jew—Dr. Klausner—entitled, “*Jesus—His Time, His Life, and His Work*”; but it is only one of several works of the same character, and with the same tendency which have been written and published by Jews within a comparatively short time.

From our Christian point of view, all these books are very unsatisfactory. Unfortunately, the minds of the writers, as of so many of the educated Jews, have been much influenced and perverted by the rationalism of “Christian” theologians and teachers who have supplied the Jews with some of their keenest weapons against Christ and the Gospel. But though all these Jewish works about Jesus are very unsatisfactory, because they stop short of His Divine glory and a full recognition of His claims as Israel’s true Messiah, they yet mark a step in the progress of the Jewish people toward Christ and the New Testament. There is an effort, at any rate, to put the fact of Christ on an historical basis, and they brush aside the filthy legends about Jesus in the Talmud and Mediæval Jewish literature as of no account. Moreover, these books are written in a more or less fair and reverent spirit, and that is a new thing among the Jews. Hitherto Jesus has been held up by the Rabbis before the Jewish people as an object of execration and of blasphemy, but these writers present Him as an object of veneration, and speak in the highest possible terms of His character and His teaching. Let me, as an example, read to you the concluding paragraph from this smaller book, written in English by an American Rabbi (H. G. Enelow) and published in 1920:—

“Who can compute,” he writes, “all that Jesus has meant to humanity?—the love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled. All that is unequalled in human history. Among the great and good that the human race has produced, no one has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel, the eternal people whose child He was. The Jew cannot help glorying in what Jesus has thus meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known, and the bane of misunderstanding at last is removed from His words and His ideas.”

Of course, these books are most inconsistent, and that is where, I think, some of the importance of them comes in. Intelligent Jews who read them must come to this conclusion: If what these men say about Jesus is true, then He is not *merely* what they say, He must be something far more than these men represent Him. Dear old Rabbi Lichtenstein, whose memory is still fragrant to some of us, used to say—I heard it from his lips many times, when he tried to persuade some of us missionaries to have more patience with the Jewish people and let them take one step at a time—he used to say, “Let them only

get to know Jesus first in His glory as the Son of Man—he that knows Jesus must venerate Him; he that venerates Him must love Him; he that loves Him must worship Him, and he that worships Him he understands His words when He says, ‘I and the Father are one.’” Now these Jews are beginning to teach the Jews at any rate to reverence Jesus, and thank God for that. They cannot stop there; it is inconsistent, because if Jesus was all this He must be more, else He was not what they say He was.

One great service that these Jewish writers are rendering to the cause of Christ among the Jewish people is that they are creating within them a deep desire to become personally acquainted with the New Testament. It is indeed wonderful to note the eagerness of many Jews of the present day to read the New Testament. We became specially aware of it during our short visit to Egypt and Palestine in April and the first part of May. I could tell you a great many things about that. Often in discussion with large and small groups of Jews, even when some opposed, others begged us for copies of the New Testament. We took a number of a very nicely got up small edition of the Hebrew New Testament with us for this journey, but we could have distributed very many more if we had had them with us. In the Lord’s providence we found ourselves both in going out and returning, in the midst of a stream, so to say, of Jewish pilgrims who were going and returning to and from Palestine in order to be there during the Passover festival. These were all independent, well-to-do Jews from America, England and the Continent, including some of the prominent Zionist leaders.

On our way out the majority of the 1st and 2nd class passengers on the P. & O. steamer *Mantua*, from Marseilles to Port Said, were Jews. This was early in April, before Easter; and on our return, in the middle of May, on the *Helouan*, from Alexandria to Venice, there were also more than a hundred Jews of the same class on board. If I were to begin to tell you about the long, and sometimes exciting discussions which we had with them every day, sometimes lasting hours at a time, I would have to keep you here for days. Let me tell you one incident to illustrate the eagerness of the Jews for the New Testament. On the Sunday, on our way back, a short service was arranged at our request in the large saloon of the steamer. I got a clergyman friend (Rev. C. E. Davies) who happened to be on board, to conduct it, but I read the first sixteen verses of the Gospel of John for the scripture lesson, and prayed inwardly that it may prove a message to those who were listening. Quite a number of Jews gathered—most of them standing by the open door and windows of the saloon, and they were much interested to see me taking part. Some of them were well-to-do Jews from Poland, who did not understand English. In the afternoon I met again a party of about forty Jews, according to promise, for further discussion on the second deck. As soon as I appeared among them

some eagerly asked, "Tell us what you were reading in the service this morning." I took out the little Hebrew New Testament from my pocket—it was the very last I had. We had given away all we had brought with us—and read and explained to them, verse by verse, the beautiful story of the Good Shepherd who laid down His life for the sheep.

I remained a long time with them, and of course many questions had to be answered, and some were a little excited. When I was taking leave, quite a number of them begged me to give them this last New Testament. I did not want to create jealousy among them, as to who should have it, so I said to the one who seemed most interested, a very intelligent man from Poland, "Look here, it is the last copy we have with us; I cannot give it to you, but I will lend it to you till the morning." We were to land next day in Venice, and in the forenoon both Mr. Lewis and I had further conversations and discussions with Jews, but the man to whom I had lent the book kept out of the way. An hour or so before landing, however, he came to me and said, "Please let me pay you for that New Testament, as I want much to read it more carefully. In fact, I cannot give it you back, for I have already packed it away, and do not mean to part from it." And the same eager desire for the New Testament on the part of many Jews we found in Palestine itself, and, as I have already told you, it is due largely to these books about our Lord Jesus which have been written by Jews.

I must not keep you longer, but there is one word more which I must say before sitting down. I cannot let this occasion pass without once more giving glory to God, and to declare His faithfulness to us in the supply of all the needs of the Mission.

This is easily said in a sentence or two, but all that this means to us is not easy for you, dear friends, to understand, or for us to express, but as we trace God's good and bountiful hand from day to day and from year to year in His gracious care for all the temporal needs of His work, apart from any appeal or advertisement, we cannot but bless and praise His Holy Name. I think all here can bear us witness that we have never in any way pressed the claims and needs of the Hebrew Christian Testimony to Israel on the attention of the Lord's people. Only very few meetings of Christians are we able to attend, and at these the needs of the Mission have not been spoken of. Yet, for thirty-one years now, the God who gave manna to His people forty years in the wilderness has rained down upon us, in answer to prayer, week by week, and year by year, all that we have needed.

I say this to His glory and in glad testimony that we have still a living God to deal with who never puts to shame those who trust in Him.

Rev. GEORGE GRUBB and Mr. WALTER B. SLOAN led the meeting in prayer.

The interesting and instructive addresses by the Revs. J. Chalmers Lyon and John Wilmot, as well as the account of the Evening Meeting, have, unfortunately, to be held over for the next number of THE SCATTERED NATION.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 31st, 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.				
1924.						1924.									
Mar.	1.	135	Pub. Iv. 19., P.	..	0	5	0	24.	198	..	10	0	0		
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"	3.	147	Missionary Represent-	..	75	0	0	"	210	Scriptures Abroad	..	3	0	0	
"	3.	148	tative in Palestine	..	..	..	..	"	211	..	..	2	0	0	
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Date.	Receipt			£	s.	d.	Date.	Receipt			£	s.	d.
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Apr. 12.	264	Relief Abroad, 20s.		0	5	0	May 1.	L. 334	Pub., 2s. 6d.		0	2	6
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" 12.	266	Pub., 6s.		0	0	0	" 2.	L. 336	"		1	0	0
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" 15.	279	Pub., 2s. 6d.		1	2	6	" 7.	L. 349	Pub.		1	12	0
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" 16.	282	"		0	6	6	" 7.	L. 352	"		0	10	0
" 16.	283	Readers of The Christian, per Messrs.					" 7.	L. 353	"		1	0	0
" 16.	284	Morgan & Scott		11	5	0	" 8.	L. 354	"		2	2	0
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" 28.	327	"		0	10	0	" 30.	L. 397	"		0	2	6
" 28.	328	"		0	0	0	" 30.	L. 398	"		5	5	0
" 28.	329	Pub.		0	6	0	" 30.	L. 399	Pub., 2s. 6d.		1	2	6
" 28.	330	Pub.		0	5	0	" 30.	L. 400	G., £2 4s. 6d., Pub., 2s.		0	10	6
" 30.	331	\$8, Scriptures		1	15	8	" 30.	L. 401	"		2	10	0
" 30.	332	"		3	0	0							
" 30.	333	Pub.		0	2	6							
" 30.	334	\$5		1	2	6							
" 30.	335	"		115	15	0							

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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."