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of judgment and the resurrection of the dead, the messianic age and the kingdom of heaven, was a distinctively Pharisaic belief; He taught nothing which, by the rules of the Pharisees, rendered Him criminally guilty. . . .

"The High-Priestly party, the supreme Jerusalem Jewish authority, did not, like all shortsighted officials, enquire into the case very deeply, nor could they discriminate between a Messiah who was only a teacher and a Messiah who was a political rebel. To them Jesus seemed as great a danger to the peace of the city during Passover as was Barabbas. They must get rid of Him—before the feast if possible, and though they had regarded this as not feasible owing to the likelihood of provoking an uproar."

"Judas Iscariot gave them the opportunity. He informed them secretly where Jesus had gone after the Paschal meal and when none would be with Him except his weary disciples." This Judas Iscariot—by the way—is a very respectable personage according to the author, and far be the thought that he was actuated by greed or any other evil motive. He "was an educated Judæan with a keen intellect but a cold calculating heart, accustomed to criticise and scrutinise." "He was at first as devoted a follower of Jesus as the best of the disciples, but gradually his enthusiasm cooled and he began to look askance at his Master's words and deeds." The result was that he "became convinced that here was a false Messiah or a false prophet, 'erring and making to err,' a beguiler and one who led astray, one whom the Law commanded to be killed, one to whom the Law forbade pity or compassion or forgiveness"—and so, with a good conscience—as we are I suppose desired to infer—he betrayed Jesus.

"It was otherwise," he says, "with the other disciples, all alike uneducated Galileans, dull of intellect but warm-hearted; for them the virtues (of Jesus) covered up all the defects, and till the hour of danger they remained faithful to their master, and when the short interval of doubt was past they returned to His holy memory, and so cherished the knowledge of His words and deeds that they survive to this day."

As to the trial before the Sanhedrin, which we are told was not a trial but only "a preliminary judicial investigation," it was, "as such, altogether fair and legal." Those details in the accounts of the Evangelists which set forth the flagrant disregard of all law and justice in the conduct of the judges—the representatives of the nation—and the breaking of every humane judicial rule, which according to the *Mishna* regulated the procedure of the Sanhedrin in trials for life—as well as the statements in the Gospels about the behaviour of the excited crowd which filled the judgment place in the palace of the High Priest on that terrible night—all this is to be rejected as unhistorical and invented by the Evangelists with a sinister aim.

"At this stage," he says, "there begins a long series of statements by the Evangelists, having as their object to make all the Jews—leaders,

priests, scribes, and the entire Jewish populace—responsible for the death and torture of Jesus. Therefore they emphasise the fact that not even one of the members of the Sanhedrin took the part of Jesus, though there was certainly one of them, Joseph of Arimathea, who was not opposed to Jesus. To pile up the Jewish guilt all the Synoptists record how, even in the presence of the judges, the servants or attendants (the judges too, according to Mark and Matthew)* spat on the face of Jesus, covered His eyes and struck Him with their fists, and said, 'Prophecy unto us: who is he that struck Thee?'—and they buffeted Him on the cheek."

"All of this," he says, "would be impossible in the house of the High Priest in the presence of the Sanhedrin." "Besides," he asks, "who was present during the trial, and heard what the witnesses said, the challenge of the High Priest and Jesus' answer?" The only one, according to him, who came into the court of the High Priest together with the guards and sat with the attendants was Peter, and he apparently was occupied with his own thoughts and terrified for himself.

"We have seen that at that time the Jews could not pass sentence of death, at least not in a case affecting a Messiah, i.e., a political question. Since, therefore, it was the eve of Passover and the eve of Sabbath, the High Priest and leaders of the Sanhedrin hastened to give up Jesus to Pilate, the Procurator, in order that the case could be finished while it was still day, and so avoid the delay which would occur through the seven days of Passover (or to avoid political outbreaks at a time when Galilean Zealots were in Jerusalem in large numbers). It is certain that the priests did not see in Jesus anything more than an ordinary rebel. . . .

"They, therefore, bound Jesus (from which it is to be presumed that He was not bound during the judicial enquiry) and brought Him to Pilate. Certain of the priestly party went with him and explained to Pilate that the Sanhedrin had condemned Jesus for assuming the rôle of Messiah, i.e., King of the Jews: such was all the meaning that 'Messiah' would convey to Pilate the Roman."

As to what took place in the trial before Pilate, Dr. Klausner is also able to tell us exactly what in the Gospel narratives to accept, and what to reject as unhistorical and "elaborated" with intent by the Evangelists.

"The truth of the matter," he says, "is that the stories of Pilate's opposition to the crucifixion of Jesus are wholly unhistorical, emanating from the end of the first Christian century, when large numbers of Gentiles had embraced Christianity and it had become clear to Paul that the future of Christianity depended upon the Gentiles and not upon the Jews, who 'remained steadfast in their unbelief,' and would not recognise 'the curse of God that was hanged.' . . .

"A few only of the priestly caste had condemned Jesus to death and given Him up to Pilate, primarily because of their dread of this same Pilate, and only incidentally because of their annoyance at the 'cleansing of the

* Mark xiv. 65; Matt. xxvi. 67.

Temple,' and because Jesus mocked 'at the words of the wise,' and spoke ill of the Temple; and, what was more serious, because of His blasphemy in thinking Himself 'the Son of man coming with the clouds of heaven,' who should sit at the right hand of God.

"Through fear of the Roman tyrant, those who were then the chief men among the Jews delivered up Jesus to this tyrant. No Jews took any further part in the actual trial and crucifixion: Pilate, the 'man of blood,' was responsible for the rest."

Upon all this I would only make the following observations:—

(1) We refuse to accept this distorted account of what took place at the trials before the Sanhedrin and Pilate which is based on nothing but the writer's own biased and arbitrary opinion. There is no reason whatever to cast doubt on the strict veracity of the Evangelists, and there is no justification for imputing to them the sinister motive of "piling up the Jewish guilt." None of the Gospels were written for any polemical purpose, and were intended in the first instance only for the instruction and edification of the different companies of believers who had already had the same facts about the Messiah and His words and deeds orally communicated to them again and again in their assemblies. *Incidentally*, these details of His treatment at the hands of Jews and Gentiles set forth also how truly Jesus was "The Lamb of God," and the greatness of the cost of man's redemption which He met by His vicarious sufferings and atoning death.

Dr. Klausner tells us that the details recorded by the Evangelists "would be impossible in the house of the High Priest and in the presence of the Sanhedrin," to which it may be replied that it *should* and would have been "impossible" if the High Priest had not been the kind of man which Dr. Klausner himself has to admit that he was, and the judges had been animated by the fear of God, and a sense of justice, instead of giving themselves over to hatred and passion.

There is no reason to doubt the statement of the Evangelists that on that night of the powers of darkness there was not one in that Judgment Hall who openly took the part of Jesus. The Sanhedrin consisted of seventy-one members who represented, in about equal numbers, the priests, "the elders," and the Scribes. Among them there were at any rate Nicodemus and Joseph of Arimathea, and there may have been one or two others who were secret disciples of Jesus, but the probabilities are that they were not even present, for by all accounts the trial was an irregular one, hastily summoned—in fact a *mock* trial—at which almost every rule which was supposed to govern the assemblies and procedure of the Sanhedrin in such trials was broken—the Judges having determined in advance the destruction of the One whom they were supposed to try.

As to the question: "Who was present during the trial" to see and hear the details recorded by the Evangelists, since, according

to the writer, Peter was the only one who followed Jesus to the house of the High Priest, and he only remained in the court with the servants and guards? we may answer that we see no reason to set aside the testimony of the Fourth Gospel that at any rate the beloved disciple John was actually admitted to the house of the High Priest that night; but that apart from that, Dr. Klausner and other rationalistic writers forget, or find it convenient to ignore the fact, that but a *few weeks* after another wonderful "coincident amounting to miracle" happened.

As Jesus had foretold and promised, the Holy Spirit came down on the day of Pentecost in mighty power on the assembled company of the disciples—and as the result of a sermon by Peter (in whom a wonderful change had taken place in that short time) which ended with the words: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified*"—three thousand Jews "were pricked in their hearts," and repented of the great national crime and were baptized. From that day many were "added to the Lord" daily, so that "the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith."* Now some of these priests and people were most probably among the throng who went "with swords and staves" to apprehend Jesus and followed Him into the house of the High Priest.

Yea, it is possible that some of them may themselves have taken part in the indignities and sufferings which were heaped upon Him in the palace of the High Priest on that fateful night, and in their ignorance and mad excitement joined in the cries, "Away with this man"; "Crucify, crucify Him," when He stood next day before the Roman Procurator. And it needs no strong imagination to suppose that after their eyes were opened to see who it was that was thus treated, and understood the meaning of it all—that they would recount and reiterate with shame and sorrow all the details of His sufferings and death of which they were eye witnesses—all the more as they were now brought to believe that it was *thus*, and by *Him*, that their redemption was accomplished—so that supposing that not one of the apostles or evangelists were themselves present at the trials, there were many who were now brought into close contact with them who could relate to them the facts of which they were witnesses, down to the minutest details.

(2) Dr. Klausner, like other Jewish authors who have ventured at all to write on this subject, seems desperately concerned to clear the Jewish people of any guilt in the crucifixion of Jesus. We have quoted pretty fully what he has to say on the subject. He adds further

* Acts ii. 41, 47; v. 14; vi. 7.

on, that "to say that the *Jews* crucified Jesus, or that they were even responsible for His death by crucifixion, is grossly untrue. At the worst, only a section of the aristocratic Sadducees had some part in his arrest and preliminary examination and in handing Him over to Pilate."

"The Greatest Lie in History."

Not long ago* the writer in the *Jewish Chronicle* who hides his identity under the pseudonym of "Benammi," and who, I am sorry to say in passing, never loses an opportunity of writing offensively against truths held as most sacred by all true Christians, had the above sensational heading over one of his weekly letters, which are addressed to an imaginary "Cousin," but are evidently intended as much for the enlightenment of "Christians" as of Jews.

I take from it a few extracts because they are typical and characteristic of the cue which is now being taken up by some Jewish Rabbis and writers in reference to Christ and the Gospels, and because "Benammi's" letter is—as it seems to me—an echo and elaboration of what Dr. Klausner writes on the subject:—

"Fair-minded Christians," he says, "must, I cannot help thinking, ask themselves why the Jews should have persecuted Jesus with the hatred indicated in the gospels. The Jews did not persecute John the Baptist, nor did they show hostility of this kind to the earliest Christian communities. If the Jews had really been responsible for the death of Jesus, why does Paul never allude to the fact? Would it not have been one of the strongest points in his argument? He says of the Jews that they were stiff-necked and blind and full of unbelief. But he never mentions that they cried, 'Crucify Him!' As a matter of fact, Paul thinks well of the Jews. 'For I bear witness that they have a zeal for God.' True, he qualifies this statement, but even with the qualification he admits their zeal. When he does refer to the crucifixion he does not mention the Jews; he accuses 'the rulers of the world.' Will anyone in his senses suggest that by this term he had in mind the Jews or the Pharisees? Is it not much more likely that he was thinking of the Romans?"

We pause to observe in passing that "Benammi's" acquaintance with the New Testament and early church history is evidently very defective. He appeals to Paul as a witness against the veracity of the Evangelists, and says that "if the Jews had really been responsible for the death of Jesus, why does Paul never allude to it." But Paul, instead of witnessing against the Gospels, confirms them in this, as in many other points. He not only alludes to the guilt of the Jewish people in handing Jesus over to the Romans to be crucified, but he states the fact in the plainest possible language. In his first letter to

* November 6th, 1925

the Thessalonians, which is the first and earliest of all his Epistles, he writes:—

"For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: for the wrath is come upon them to the uttermost." (1 Thess. ii. 14-16 R.V.)

We may be sure that it was with a breaking heart that Paul wrote these words and not in a spirit of hatred against the Jews, for next to the Lord Jesus Himself, there was no one who loved Israel so much.

"I say the truth in Christ," he writes to the Romans, "I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." (Rom. ix. 1-5 R.V.)

But though he was ready even to offer himself for their salvation he could not forbear speaking the truth. In his address in the synagogue in Antioch of Pisidia, he exclaims:—

"Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead." (Acts xiii. 26-30.)

So much for "Benammi's" appeal to Paul. His knowledge of the history of "the earliest Christian communities" is, I regret to say, not more accurate.

But I proceed with the quotations from "Benammi's" letter:—

"The more one considers the problem, the more the conclusion is forced upon one that there is something wrong with the gospel story in regard to the death of Jesus. That Pontius Pilate is made to appear the hero is in itself suspicious, for according to contemporary evidence that gentleman was guilty of receiving bribes, of committing acts of injustice, of condoning robberies, of ordering executions, and of glorying in cruelty. Why should such a man be whitewashed? Why should the Pharisees be painted as very devils incarnate? There appears to be a strong suspicion that the gospel story is highly coloured, that it is prejudiced, and that it

is not telling the truth. After all, what, according to the gospels, was the gist of the teaching of Jesus? He preached, as it would seem, comfort to the suffering, rest to those who were heavy-laden. He preached that you cannot serve God and Mammon. He taught, 'Blessed are ye poor, for yours is the Kingdom of Heaven.' On any sane theory, would the Pharisees, would even the mob cry out 'Crucify Him,' for this kind of teaching? It looks very much as if the gospels bear false witness against the Jews, and that the suggestion made in them that the Jews were responsible for the death of Jesus is the greatest lie in history. Even the four different gospels are not agreed in their record as to who were the accusers of Jesus.

"Only one conclusion is possible—that the writers of the gospel story who, at the very earliest, lived two centuries after the events they described,* were for one reason or another so filled with hatred of the Jews that in their story of the life of Jesus they cannot blacken the Jews enough."

"Are there no Christian men and women who realise that this accusation is a lie? If so, should they not raise their voices in the interests of

* A statement like this (often repeated by Jewish writers in their polemics against Christianity) reveals either deep ignorance on the part of the writers or a wilful misrepresentation of facts with a view to discredit the Gospels in the eyes of the Jews. Even Dr. Klausner, whose work Benammi has read, has to admit (English translation, pp. 125, 126) that the Gospel of Mark was written "near the time" (that is before) the Destruction of the second Temple (c. 66-68) and the Gospel of Matthew before the end of the first century. As a matter of fact, assuming that Mark was the earliest of the Synoptic Gospels, as is done by most of the modern critics, it must have been written "somewhere around" (as our American friends would express it) A.D. 60—that is only about thirty years after the crucifixion of Jesus. By the middle of the second century the four Canonical Gospels (the same as we now have, and only these) were already known and in circulation as a *collection* of inspired writings among the Christian communities East and West, and are quoted and appealed to as authoritative by prominent Christian writers and teachers at the time. Irenæus, Bishop of Lyons, for example (c. 185 A.D.), not only quotes from each of the four Gospels, but he knows and speaks of them as a *collection of four*. He gives quaint and elaborate illustrations to show that their number could neither be greater nor less. He illustrates, for instance, his opinion by comparing the four faces of the cherubim with the four evangelists, and he rests so fully on the Gospels being then known as a *collection*, that he calls the volume "a fourfold Gospel." Indeed by the middle of the second century the four Gospels were not only known and in circulation among the Christian communities as a *collection* in the original Greek, but a harmony was made of them in Syriac by Tatian, a disciple of Justin Martyr which was known by the name of *Dia Tassarôn*, i.e., "of the four," from its being an interwoven narrative from the four Gospels. To quote from Canon Lukyn Williams' valuable "Short Introduction to the New Testament," Tatian "would never have taken the trouble to draw up a careful and elaborate Harmony of books whose authority was disputed. Books must have been a long time in existence, and have secured an assured place, before they would be collected as canonical and receive the honour of being formed into a systematic Harmony. This takes us back to 150 or 140 A.D. at the very least."

When will Jewish leaders and teachers begin to look historic facts in the face in reference to the person of Jesus of Nazareth and the New Testament, instead of continuing to spread confusion among their people by such misleading statements as are made by Benammi?

truth? In an age when the best spirits in all countries are striving hard to understand each other in order to approach near to each other for the purpose ultimately of carrying out the grand doctrines which Jesus as well as the Pharisees taught, that the greatest thing is to love your neighbour as yourself—in such an age is it not the primary duty of those who care for truth and for humanity once and for all to nail down this great lie, which has been the cause of suffering to thousands of innocent people in the past, and which may still cause suffering to thousands of people in the future? Even if it were true beyond doubt that the Jews were responsible for the death of Jesus, a case might be made out, on the basis of Christian love, or on the doctrine taught to Christians of loving their enemies, to make an end of hating the Jews for a 'crime' for which their ancestors were guilty two thousand years ago. If such an appeal might be made, how much is this appeal strengthened when the accusation is false and manifestly actuated by hatred? To clear up this question touches the honour of all good Christian men and women. It touches their honour still more to rid their minds of a falsehood rooted in prejudice and malice.

"Jews, after two thousand years of suffering, have a right to appeal to the Christian conscience. Christians, after cultivating the greatest lie in history for two thousand years, have a duty to themselves and to truth to be rid of it. Jews make the demand not because they are thinking of their own sufferings, but rather because they desire to see the world and its affairs governed by justice and truth. How can the world be governed by justice and truth if the greatest lie in history is still allowed to persist?"

To all this I would say—First, that Jews who write and speak in this way are altogether on the wrong tack. Not by denying historic facts; not by trying to undermine the faith of Christians in the Gospels; not by the attempts to roll all the responsibility for the death of Jesus on a small section of "the aristocratic Sadducees," and the Roman Procurator, Pontius Pilate—can we purge our conscience of the great national sin, which consciously or unconsciously has haunted the Jewish people through the centuries and has brought down upon us such terrible consequences.

Some Jews seem to think that if they could only destroy the faith of Christians in Christ and the New Testament (with which the Old Testament is inseparably bound up) their national troubles and sorrows would all end; but they are greatly mistaken. In an altogether Christless unbelieving Gentile world their fate would be a thousand times worse. It is faith in the God of Israel in and through the Jewish Messiah, and belief in the sacred scriptures of the Old and New Testament—both of which have been, so to say, handed to them in the first instance by Jewish Apostles and Evangelists—that have lifted the professing Christian nations from the depths of idolatry and savagery, and it is in measure as these are to be found that there is any interest in, or sympathy for the Jews.

If, for instance, the lot of the Jews in England since Cromwell's

time has been a happier one than that of the masses of their people in Russia, Poland, the Balkan States, and other parts; it is because in spite of much unbelief and godlessness in the land, the English people have for centuries been in a truer sense than the Jews are now "The people of the Book," whose national and individual life have been largely influenced by the Bible which would have no meaning to them apart from Christ, and because in proportion, there is a larger number of true Christians in the land than in the other countries named, while even the unbelievers owe very much to the indirect blessings of the Gospel which has been preached amongst them for so long.

Secondly, we abhor the persecutions and sufferings which have been heaped upon the Jewish people by those who falsely called themselves "Christians." We are ashamed of them, and are sure and certain that God's judgments will come down upon these Gentile nations for their cruelties and inhumanities to the Jews. But we have to do, not only with men, but also and *first of all*, with God. Is there not something strange, something mysterious about the history of the Jews these past nineteen centuries? Why the desolation of the land, and the destruction of the Temple? Why the dispersion and the long continued sufferings and humiliations among the Gentiles? "Who gave over Jacob for a spoil and Israel to the robbers?" What can be the great national sin which has caused God to turn away His face from His own chosen people? Even in the Talmud it is stated that "since the destruction of the Temple an iron wall has been set up between Israel and their father in heaven."* What can have occasioned it? Dr. Klausner compares Jesus with Socrates. "*The Jews as a nation*," he says, "*were far less guilty of the death of Jesus than the Greeks as a nation were guilty of the death of Socrates; but who now would think of avenging the blood of Socrates the Greek upon his countrymen the present Greek race? Yet these nineteen hundred years past the world has gone on avenging the blood of Jesus the Jew upon his countrymen the Jews, who have already paid the penalty, and still go on paying the penalty in rivers and torrents of blood.*"

Let me say again that we utterly detest the abominations which have been practised by false Christians against the Jews. God never commissioned the Gentile nations to "avenge" the death of Jesus upon "His countrymen the Jews," and it is only ignorant and apostate Christians who could think that a spirit of hatred and acts of cruelty could in any way be pleasing to God. Christians are taught not to avenge themselves on their enemies, but to leave all vengeance and judgment to God, whose prerogative it alone is. The followers of Jesus are exhorted in the New Testament to manifest the transforming power of true faith in Him Who was "meek and lowly in heart," and

* Berachoth.

"Who, when He was reviled, reviled not again; when He suffered threatened not, but committed Himself to Him that judgeth righteously"—and so, by a *godly life* (and not by persecutions) to "provoke" the Jews "to jealousy" that some of them also might be saved.

Yet if God has *permitted* all the great and long continued sufferings to come upon the Jewish people on account of the death of Jesus—of which Dr. Klausner and "Benammi" complain, is not that fact also sufficient to make us think, and to ask ourselves if there be not something *strange and mysterious* about this "Jesus the Jew," and the death to which He was handed over by His countrymen which is altogether different from the death of "Socrates the Greek" at the hands of his countrymen? If Jesus were only "the Jew," however great as a teacher or moral reformer among His own people, in the sense in which Socrates was "the Greek," He would long ago have been forgotten; and His death in Judaea, however tragic, would have created no greater emotion among other nations, than the historic interest which is felt by the select few among mankind in the death of the Athenian philosopher some four hundred years before. Might it not be—as we for our part firmly believe it is—because Jesus is *more* than "the Jew"—yea, the Messiah, the Son of God, and when Israel rejected Him and handed Him over to the Romans to be crucified *they turned their back upon God*—that *therefore* His face was hid from us as a nation, and all the evils and calamities of these past nineteen centuries have come upon us?

Of the prophet like unto, and yet greater than Moses, whom God promised to raise up unto Israel, we read: "*And I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.*"* Jesus, we believe, was that Prophet into whose mouth God put His word—not the law which had already been given through Moses, but the fuller and more perfect revelation of Himself—but Israel whose heart was already estranged from God would not (and still will not) hearken to His voice, and God has been "requiring it" of us. This is the explanation of the history of the Jews these past nineteen hundred years.

Thirdly, only very unenlightened Christians, who know very little of the real significance of the death of Jesus, can speak of the Jews as having themselves "crucified Christ." What actually took place was exactly according to the forecast given by Himself. "*Behold*," he said to His disciples, "*we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles and they (the Gentiles) shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and after three days He shall rise again.*"†

* Duet. xviii. 18, 19.

† Mark x. 33, 34.

Thus Jew and Gentile were united and equally involved in this great tragic crime, for while the Jews were guilty of condemning and handing Him over, the Gentiles did the scourging and the crucifying. This is acknowledged by all intelligent Christians. It is forcefully and beautifully expressed in the following paragraphs by a prominent Gentile Christian scholar, who is as well, and perhaps better acquainted with all the original sources which bear on the life and times of Jesus of Nazareth as the most learned Jews:—

"The highest Jewish Court—the Sanhedrin"—he says, "declared Jesus to be worthy of death. They accused Him of blasphemy—they said He was a *Meggadeph* (blasphemer), although it was most evident that none had ever sought the glory of God as He had done. But they wished to silence this fearless, uncompromising preacher of truth. The Sanhedrin had not the power to kill Him: this sentence could only be passed by a Roman court of justice, and in such, an accusation of blasphemy would have no influence with the judge. For this reason they sought to make him believe that Jesus was an enemy of Caesar, and as such dangerous to the state. The Roman judge discerned at once that the state had nothing to fear from this man, and that the accusation was only a subterfuge of the Jews to rid themselves of one who was an offence to them. In his indifference to truth and justice, he condemned Jesus, and his soldiers carried the sentence into execution. Thus Jewish hatred to the truth, and Roman indifference to it, caused the death of Jesus.

"The Jews have not killed Christ, and the Gentiles have not killed Christ; it is the common guilt of both. You, and we, are alike guilty. As murderers, we, Jews and Gentiles, join hands at the cross of Christ. Let us not say, the deed was our fathers', but we are innocent; for even to-day hatred of the truth as it is in Jesus is the cherished sin of Israel, as indifference to the same truth still characterises the Gentile world. We are equally guilty of Jesus' death, and should we deny it, we should but aggravate our guilt. Yes—be it confessed before God—we were united at the cross of Christ. The cross did not separate us, for we together raised it.

"And what are the words of the Crucified? Has He put the wall of separation between us? From the cross He spoke to God, saying, 'Father, forgive them, they know not what they do.' . . . Let Jews and Gentiles know it. He prayed that the rejection of the Messiah, in which both were agreed, might be forgiven them, for they knew not what they did. This was the prayer of the Crucified for those who did not believe on Him.

"It is not Jesus Himself who separates Jew and Gentile—rather He draws them together, including both in the forgiving grace of God. And as we were brethren in our sin against the Messiah, so are we brethren in the long-suffering of God, and the grace of His Messiah to us while we were yet sinners."*

* From the Brochure "Let there be No Strife," by Professor Gustaf Dalman (author of "Die Worte Jesu" and other works), it being a Lecture delivered in London at the Mission House of the Hebrew Christian Testimony to Israel, 189, Whitechapel Road, E.1., where also it can be obtained, price Twopence.

The only way by which Jew or Gentile can have his conscience purged from the guilt of the death of Jesus is by confession that it was *our sin* and innate hostility to God, which brought Him to the cross; and by true repentance, the first step in which is a change of attitude toward Him whom we have so long rejected.

Such a national repentance is foreseen and foretold in the prophetic scriptures which Dr. Klausner and other modernist Jews who write about Jesus unfortunately do not know, and do not believe in. But they will be fulfilled none the less in spite of Jewish and Gentile unbelief. "*And I will pour upon the inhabitants of Jerusalem the Spirit of grace and of supplications; and they shall look unto Me whom they have pierced; and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon, and the land shall mourn every family apart . . . and their wives apart.*"*

And what is the 53rd chapter of Isaiah but a sorrowful lament and confession of repentant Israel when their eyes are opened and they recognise in Him the One whom they had for so long despised and rejected? Then they will say:—

"*Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.*"

Israel "in that Day," to quote words of my own from elsewhere, "shall experience the wonderful and everlasting efficacy of the blood of Jesus their Messiah, God's Son, which cleanseth from all sin. In quite another and blessed sense shall that fearful prayer once uttered in ignorance, 'His blood be on us and our children,' which has haunted the Jewish conscience through all the centuries since, and has, like the blood of Abel, brought down the curse of Cain on the whole nation, be fulfilled 'in that Day.' It shall be upon them for life and not for death, for cleansing and not for defilement."

They shall experience then the truth of the inspired words in Heb. ix. 13, that "*if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge our conscience from dead works to serve the living God.*"

(To be continued.)

* Zech. xii. 10-14.

Jacob who became Israel.

BY REV. W. GRAHAM SCROGGIE.*

I AM afraid I am not competent to speak on the subject of the Lord's work in Israel. There are those on the platform who are well able to do that, and I must leave it to them. Mr. Baron asked me to say a few words to you, and I have been wondering what I can say that will be most worth while in the few minutes I have to speak. I suppose it is quite natural in a meeting of this kind to think



REV. W. GRAHAM SCROGGIE.

of Jacob. Of the many character studies which we have in Holy Scripture, Jacob's is one of the most fascinating. He lived 147 years, and it is very interesting to mark that that period falls into three unequal parts 75 years from his birth to Bethel; 20 years from Bethel to Peniel; and 52 years from Peniel to his death. These periods are very clearly marked. In most pictures in which Jacob is represented leaving home, going away to Mesopotamia, he is shown as a youth, as any youth who might be going to seek his fortunes in Canada or Australia. In William Blake's painting of Jacob's home-leaving he is presented as such a youth. As a matter of fact, he was seventy-five years of age then; he was leaving home at a time we are thinking about dying.

Now what was he doing during those seventy-five years? There are two things that stand out in the story. We can summarize these each in a word—Birthright, and Blessing. In chapters xxv. and xxvii. of Genesis we read of how he filched the birthright from Esau, and then of how he secured the blessing. Once I had a very heated discussion with a Christian Jew on the subject of Esau and Jacob. He held a

* An address delivered at the Annual Meeting of the Hebrew Christian Testimony to Israel on April 26th.

brief for Jacob, and I tried to say the most I could for Esau. Fascinating stories! But all those seventy-five years we see Jacob as a natural man—crafty, selfish, worldly; not looking beyond self-advantage, never going very far from his tent door; with a sense of God's purpose and of God's presence, but designing to secure by fraud what he should have obtained by faith. In the reading of this story there are two things which we must see apart. One is the course that this man took to secure his ends, and the other is the mysterious Providence back of all that, that brought about the realisation of eternal purpose, the fulfilment of the Divine designs. How these things are related must remain a mystery, but that they are related is quite evident.

Before these boys were born the Lord said that the elder should serve the younger. It was clearly indicated that the blessing should not go to the elder, but to the younger. How that should have been done, we cannot say. How it was done, we know. How much Jacob knew about that prediction, we cannot say; how much Esau knew about it, we cannot say. It would seem that they both knew something. But there they are. In those seventy-five years the part that Rebekah plays is not very creditable. And I think there is a warning here to all families against favouritism; for undoubtedly this mistake colours the whole of this part of the story, and had, as we know, tragic issues. Isaac loving Esau, Rebekah loving Jacob. Isaac attracted to Esau by the way of contrast, and Rebekah to Jacob by way of affinity. When there are only two in a family, and the father takes to one, and the mother to the other, there is going to be trouble. And there was.

There are many ways of leaving home. The prodigal left home in one way and for one purpose; he wanted to see the world. Joseph left home in a very different way; he was sold out of his home by his brothers, but he was in the fear and favour of God. Jacob left home because he had to. He sinned himself out of his home, he ran away to save his life. We all leave home sooner or later, but it matters much how we go. And on the way out, on an upland, the sun having set, Jacob lay down to sleep; and he dreamed. In his dream he saw a shining stairway from earth to heaven, and angels ascending and descending upon it. He thought when he left his father's tent that he was leaving his father's God. It would appear he had thought of God as local; he was now to learn that God was omni-present; that it is not, so to speak, only in church that we are to look for God, but anywhere and everywhere. God was waiting for him at the sleeping place, and the revelation was prepared.

We commonly think of this experience of Jacob's as his conversion, the hour when he entered into a larger world, when he came to have a clearer vision, when he apprehended a richer fellowship, and

began to live a truer life; and when he came also to a better understanding of the things that count for most. If there is any doubt in the closing verses of chapter xxviii. as to the precise meaning of Jacob's vow, let us give Jacob the benefit of the doubt. Have you ever tried to think what would have happened if he had not proceeded on his journey? Should he have proceeded? Why did he not go back home? He had done his brother an injury, he had to acknowledge it sooner or later, and surely the sooner the better. But he proceeded on his journey, let us say, a Christian. He named that place Bethel, which was named Luz at the first. And for the next twenty years we find him deceived and deceiving. I heard a preacher say that he was a good stock-breeder at that time, and if he had lived to-day he would have been a good stock-broker. There he was at Haran for twenty years. And then he came back; but something happened on the way back. It was not at Bethel, but at Peniel. The new experience into which he now entered was not now on a moorland, but by a river. Again he was alone. The man who is not right with God hates to be alone. That is why there are so many people seeking company all the time. He had come to the House-of-God (Bethel) on the way out, but he came to see the Face-of-God (Peniel) on the way back. It was not at Bethel that his name was changed, it was at Peniel. It was not at his conversion, it was twenty years later at his consecration. And from that time on everything was different.

I am reminded as I think of these divisions—75, 20, and 52 years—of three words which the Apostle Paul uses in 1 Cor. ii. 14 and 1 Cor. iii. 1—the natural man, the carnal man, and the spiritual man. For seventy-five years Jacob was a natural man; for twenty years, a carnal man; and for fifty-two years, a spiritual man. The natural man is unconverted, the carnal man is converted—I know that has been challenged, but I maintain it is so; “I cannot speak unto you as unto spiritual, but as unto carnal, even as unto babes.” Now babes have life; they may have little beside that, but they have got life. The Corinthians were Christians. They were not all that they should be by any means, but they were God's people; they had been born again. And the spiritual man is consecrated. When you come to think of it, these facts of experience run all through Bible history. Take the history of Israel as a whole, and you will find by dividing that story up geographically, that they are in three places; they are first in Egypt, then, they are in the wilderness, and then they are in the land—natural, carnal, spiritual.

And the things that the apostle says characterise the carnal Christian characterised the Israelites in the wilderness, when they rebelled at Kadesh-Barnea and went back and ceased to be pilgrims and became wanderers. There is a difference, is there not, between a pilgrim and a wanderer. A pilgrim has a starting point, a track,

and a goal; a wanderer has not. For thirty-eight years they did not pilgrim, but wandered. It was the time “of provocation in the wilderness.” Then, read the 7th and 8th chapters of the Epistle to the Romans, and you will see that in the first part of the 7th, a natural man is characterised; in the latter part of the 7th, a carnal man; and in the 8th, a spiritual man. Or again, take the story of Lazarus. He is dead; he is in the tomb: “natural.” Then, he is called to life, and he stands in the mouth of the tomb. He never had more life than when he stood there. Jesus said, “Lazarus, come forth; and he that was dead came forth.” But he needed more than life, for we read he was bound hand and foot with grave clothes, and a napkin about his head. In this bondage he represents the “carnal” man. But Jesus says further, “loose him and let him go”; and the last we see and hear of him is as sitting at the Table with the Lord, sharing a meal, expressive of fellowship. In the tomb, “natural”; out of the tomb alive, but bound—“carnal.” Delivered from bondage—“spiritual”!

This runs through all experience. And I am reminded in this connection of the whole Convention movement in our country. It is not an evangelistic movement, though it is soundly evangelical. It is a mission to Christians, because there are so many stuck in the wilderness. They have come through the Red Sea, but they have not gone through Jordan. They are where Jacob was when he was in Mesopotamia. They have left the old life of that seventy-five years, but they have not entered upon the new life of the fifty-two years. There is this more or less barren patch of the twenty years in between. This there need not be, though, too often, alas, it is true. I hold that the effectuality of our service depends upon the state of our souls, and upon the richness of our experience, and of our knowledge of God in Christ. The better men and women we are, the better work we shall do; but it is desperate working for Christ when we are not in fellowship with Him. There is no more desperate work under the sun. It seems to me if we would take time to get right with God, we would do far more work in much shorter time, and better work. It is related that when that great preacher, Dr. Tauler, had delivered an eloquent address on Christ, on the way home he met one of his members, who said to him, “Dr. Tauler, I am afraid you have not any happy experience of the Christ of Whom you have been speaking to us so eloquently.” It went home. He resigned his charge, left his pulpit, and went into secret for two years. Then, when he returned, he was not less eloquent, but there was something added to his eloquence. He had had an experience of Christ which made his ministry the wonderful thing that it was.

It is not in our natural gifts and abilities that our power lies; it is in the closeness of our fellowship with Christ, whether amongst Jews or Gentiles, whether at home or abroad. And I am persuaded

of this, that what is wrong throughout the churches—and there is much—I am in no sense a pessimist, for I believe in the ultimate triumph of the Cross of Christ, but there is much to cause us grave concern—but I believe that what is wrong with the churches is due to the fact that Christians go so far in spiritual things and then stick. We start out, as Terah did, for Canaan, but we do not get there, and there is a possibility of us dying in Haran, as he did. His was a life of unfulfilled purpose, of unrealised resolution; and it may be that our path also is strewn with dead desires as with the leaves of autumn. Abraham set forth to go into the land of Canaan *and into the land of Canaan he came*. I suppose most of us here have set out. Have we stopped at some place halfway? Have we settled down with the consciousness that we are sure of heaven, and so meanwhile we will make the most of earth? There is no peace of heart, and no radiant joy, and no powerful service, and no happy experience of the fellowship of God that way. His design for us is not that we be natural, or carnal, but spiritual. "He brought us out, . . . that He might bring us in."

Experiences in the Work in Budapest.

Extracts from recent Letters.

By ROBERT FEINSILBER.

THE evangelistic meetings are attended by Jews only, and, together with the preaching of the Word, I have given away thousands of our Mission publications on the streets and in the gardens where the Jews assemble for prayer. In the hospitals I have been enabled to minister daily to the souls of many of the sick. Often when kneeling at the bed-sides to pray for and with them, many tears fall on my hands; I close many eyes for their last sleep with the hope that the soul sees Christ and looks to Him as its Redeemer and Messiah.

I will take this opportunity to tell you of an old man, 67 years of age, whose children and wife live in America. He has been haunted by thoughts of suicide because the law of immigration in America will not allow him to follow them. He came to me with his doctor, as his last hope, after the failure of an attempt of suicide. The doctor told me that the old man had made this attempt during an attack of insanity, and that I must take him in hand and care for him. I took him first to a believing Jewish sister (a Baptist) in the hope that the daily reading of the Word of God would bring him to another mind. After a month I had to take him to an Institution for the care

of nerve patients, where I visited him twice fortnightly, and where I had to do also with eight other Jews. The Professor of the Institute, who is of Jewish birth but became a Catholic, often tried to get me into his room to express his admiration of my work, but I waived this subject and began to speak of the Gospel. This took such hold of him, that he often hid himself outside the wards to listen to what I said to the patients about God our Father, the prophets, and Jesus our Messiah. After a few weeks the Professor's wife came and invited me to their dwelling. Her 80 years' old father, and mother, who are still Jews, and a highly respected Catholic Bishop, were also present. The meal became this evening quite a secondary thing; when I explained Romans xi. the Bishop sat and listened like a school child. Since then we have again met together, with the exception only of the Roman Catholic Bishop, and the octogenarian father listened and drank in what was said like a thirsty man drinks water.

I was summoned next morning at 8 o'clock by an urgent telephone call to the Rescue Society, and took the first electric tram, in which I found the old man of eighty of whom I have just written. On the way, in the fifteen minutes we were together, he assured me that it had been good for his soul to have been at those meetings. I was leaving him to change cars, but I had only taken one step down when I was called back, and saw the old man's head leaning against the window. He died in the car with his left hand gratefully pressing mine. You can imagine the crowd which ran together. I had the body removed into the next courtyard, summoned the police, and phoned to the professor, his wife and son, all of whom were greatly taken by surprise; but recognised the goodness of God who had so ordered it that I should be with the father in his last moments.

I must now tell you about my old orthodox Rabbi Blau, a refugee from Arad, whose letters I have sometimes sent you, and whom, with his wife, I have visited and cared for physically and spiritually these six years past. For years he used to come to many of my meetings, but the last two years he has been lame and unable to leave his arm-chair, so that I visited him weekly, to which he looked forward. At 6 o'clock one morning I was summoned to him. Taking both his hands in mine and pressing them, I said: "So, dear Rabbi, you are come to the end of your journey; Jesus, our Messiah, is with you." He opened his weak eyes and his consciousness returned—for days before this he had been unconscious. With faint voice he asked me to read of the sufferings and death of our Saviour on the cross. I did so slowly; again and again he would say: "Yes, yes, yes." When I read the 54th verse of Matt. xxvii.: "Verily this was the Son of God," he exclaimed aloud: "Amen, Amen," and breathed out his spirit, a peaceful smile upon his face, as if he might be seeing the Son of God. After two days I committed his body to the earth with prayer. He

was in his 86th year. His old wife lay ill three weeks of Spanish fever, and has also died, but without proof of faith in Christ. The Lord, however, knew her heart better than we. She was 83 years of age.

In a more recent letter Mr. Feinsilber writes :—

DEAR MR. BARON,—I have just returned from my Gospel Meeting satisfied that the Lord has been among us and richly blessed us. I will tell you something of how the Lord has been working by His Spirit during the past months. During the forty years in which I have been permitted to serve the Lord I have kept no diary, having had no time to write one. I have also feared that if I did keep a diary I might come to believe in results where the opposite was true, and to attach no importance to cases in whom—as will be made manifest—the Lord was carrying on His work quietly.

For fully seven months I held the regular Gospel Meetings, which are attended exclusively by Jews. As I completed in the preceding year the subject of the life and work of Moses, I have continued this year with Joshua, Samuel and Saul. I always put questions to the Jews in these meetings, which they answer, in order to assure myself that they have understood the previous address, and how much they have profited by it, and I can thank God that His Word has not fallen on unfruitful soil. I also held Bible Readings alternately in hospitals and private houses, as the time and the conditions required. For many weeks I was able to give such Bible Readings in a circle of many leading people of high social standing, in the house of the old university Professor L. He has, however, been for a long time so suffering that we look for his being taken Home. In his early youth he joined the Christian Church, and in his old age I was made instrumental for the deepening of his spiritual life. His dear old wife, who has passed through the same experience, comes of a highly respected Vienna family, to whom she is now, in her old age, being made a blessing. Most of my time I have devoted to the care of souls in hospitals and private houses. This has been the most severe winter of all the thirty-three years I have spent in Hungary, the distress on account of the lack of employment and the consequent despair has been extreme.

Hungary, which formerly was so great, is now reduced to but a limb of its former self, and over-populated by the refugees from parts which have been torn away. The poor creatures live in old wooden railway freight wagons, or in mere recesses of rooms, in which twelve people are often crowded together, so that the air is so thick it might be cut. Then came the floods which inundated a whole district of the most fertile part of the land. All this has brought so much misery that there are daily cases in the streets of people succumbing to hunger or from insufficient nourishment. There are daily enough cases of such a kind knocking at my door from 6 a.m. Although during the past half-year I have limited myself to care for the spiritual condition

of Jewish suicides, this work has so grown that I am often four to five hours in one hospital. It happens sometimes that I have been so exhausted and suffering that I have been obliged to lie on a free bed some five or six hours.

I must tell you something of those who are mentally affected. Among them is the case of the respectable old Jew whom I mentioned to you before—whose wife and children are in America, and who, on account of his condition, is not permitted to join them. How thankful I am to the Lord for this lonely soul, who has learned like a child to pray in the Name of Jesus, and to wait patiently till the Lord calls him. A young girl of the same family, suffering as her father does, attempted to kill herself, and has been for fourteen months in the hospital under surveillance. This girl now knows the Gospel so well that she has become a blessing to her fellow patients. Another young Jewish girl, who is now since four years been cured of her mental trouble, remains in the service of the hospital among the mentally sick, and is also a blessing with the Gospel in her hand. Two young men who were saved themselves from attempts to commit suicide, are working in the hospital, and help me with the Jewish patients. The Lord has also used me to bring about peace between married folk, and reconciliation between parents and children. I have been able to bring boys and girls whose education was interrupted by the war, and who left their homes and drifted into bad ways, to repentance and confession of their sin, and at last home to their parents. When on a sick bed I find these as patients, I have the opportunity so to help them. One Jewish boy, who many times attempted suicide, being oppressed with hereditary trouble, was restored through prayer and intercession, and is now in an institution being taught a trade. Another youth, an epileptic, has been healed of the disease.

You see, dear Mr. Baron, I am not making up lists of conversions or of baptisms, for we are not commissioned to do that, but I can say, to the glory of God, that every day and every hour the work has been blest of Him. I avoid everything unreal, and seek to be clear of everything which has the stamp of "vanity" upon it. Thus the Lord led me to call on and condole with a respectable orthodox Jew, who was religiously observing the seven days of mourning for his dead mother. A number of guests were there, who came to join him at evening prayers so that there may be the requisite number of men (ten) for him to be able to say the "Kadisch" (Prayer for the dead). I kept quite quiet for some three-quarters of an hour while the prayers lasted, then I felt that the Lord constrained me to bear witness to Him. The orthodox Jews, some twenty in number, continued sitting quietly, and I explained the parable of the rich man and poor Lazarus. They were all eager to hear of rest in Abraham's bosom. About Jesus they would only accept so much as that He was the suffering Messiah and the son of Joseph ;

they held to their point that the Messiah coming in glory, the Son of David, must yet come. In vain I showed them the passages in the prophets where Jesus as the Son of David was also the suffering Messiah, who was to return to glory. Some of the Jews became angry and left, but nine persons remained, and with them I spent fully three hours searching the Word of God. On one point we were all agreed as we separated from one another—that we all are lost sinners, who must through repentance and confession of sin, like the prodigal son, return to God; and that God Himself must provide atonement for us. This already was one step nearer to light and truth. The next day I gave publications to the housekeeper to distribute among the Jews who came there to pray. To obtain such an opportunity of service among strictly orthodox Jews is indeed a grace of God. The Jews invited me to their synagogue. They call themselves "Chewra Tilim." I accepted their invitation, and they accompanied me and pointed me to a good place. They have among them a Miracle Rabbi, and keep all the regulations of the Chassidim. They take their evening meals, which the Rabbi first blesses, in this synagogue, and immediately afterwards they fall into ecstatic singing and dancing like the Turkish Dervishes. I took the gentlemen of the Scotch Mission with me, that they might learn to know this sect of Jews and their customs.

Dr. P., the editor of the orthodox Jewish paper *Past and Present*, has a truly Nathanael spirit. He has several times conducted large parties of Jews to Palestine, and has come to me again this time to procure the passports for himself and his wife. On taking leave we had prayer together. The Lord has begun a work in this fine man. What a blessing he may become if Jesus and His truth take entire possession of him!

Notes.

BY DAVID BARON.

THE past three months in the history of our beloved Hebrew Christian Testimony to Israel have brought with them some trials, but also many precious experiences of God's gracious help and deliverance, and we have reason on looking back to bless His holy Name for His unfailing grace and faithfulness.

The unworthy editor has been ill again, and (as will be seen from the full report of the proceedings) was unable for the first time in thirty-three years to be present at the Annual Meetings for Praise and Prayer, which were held in Sion College on April 26th. By the Lord's mercy he is now better, and it is with special thankfulness to

Him that he was able to take up his pen again to do the necessary writing for this No. of THE SCATTERED NATION; but he would still ask for earnest prayer on his behalf—that if it be the Lord's will an increase of strength may be ministered to him for the various duties connected with the Mission.

It has been no small trial to him to have been personally hindered again so much in the work during the past winter and spring, but he is greatly comforted and finds great reason for fervent praise to God that no department of the Mission has suffered by his enforced absence from the Mission House.

The Hebrew Christian Testimony to Israel may not be very strong on the side of "organisation," but it feels rich and strong in the missionary brethren and sisters whom God has given to it, and it is with joy that I can bear witness to their love and zeal and devotion to our Lord Jesus, and the faithfulness in the work of each one, according to the gifts and talents entrusted to them.

Personally, I render thanks to God continually for the *solid biblical and spiritual* character of the work which is being done in connection with the Hebrew Christian Testimony to Israel. By the Lord's help we have always avoided all that is merely superficial and sensational. We have not lost faith in the Bible, and still believe in continuous systematic teaching and preaching of the Word of God as the most effective way of leading Jews to a knowledge of their Messiah and Saviour.

I often wish there was the same kind of preaching in the Christian churches and meeting-places as is going on in our Mission Houses, and this thought impressed itself upon me more especially while listening on Saturday afternoons before Easter to two or three powerful addresses in Yiddish by Mr. Rottenberg on the Sufferings of Christ.

One chief cause of the weakness in the churches at the present time is that much of the preaching is on secondary and often even on *fancy* subjects. In speaking to the Jews we always deal with the great *foundation truths* of our holy faith, and the centre of it all is Christ—Christ as the promised Redeemer and King of Israel, who died for our sins according to the Scriptures, and rose again, and is exalted at God's right hand a Prince and Saviour to give repentance unto Israel and the forgiveness of sins, and Who will return in manifested power and glory.

Indoors and out of doors much precious seed is continually being sown. During these summer months more particularly large numbers

of Jews of all classes are being brought under the sound of the Gospel by means of the open-air meetings. We beg of you to help us to water the seed of God's truth which is thus sown broadcast with earnest persevering prayer, that there may be a harvest of praise to the glory of our Lord Jesus Christ. And do not forget to include in your prayers our dear missionary sisters and their untiring labours among the Jewish women and children, which is also not without blessing.

* * * *

Interesting notes about the work in Budapest by Mr. Feinsilber, and of faithful witness bearing for Christ among the Jews in Palestine by Mr. Rosenstein, will be found in other parts of this No. of THE SCATTERED NATION.

I would draw your attention also to the addresses of our missionary brethren at the Annual Meetings (both in the afternoon and evening), in which you will find interesting information about the Jews in Poland, where Mr. Rottenberg has again spent three weeks at Easter time, and in Berlin, where there is, thank God, much encouragement in the work.

* * * *

Speaking of Berlin, I want to tell you that, guided as we believe by the Lord, we have appointed another dear Hebrew Christian brother—Mr. S. Steinkritzer—to work there with Mr. Weinhausen. The appointment is for the present only a partial one, Mr. Steinkritzer being also the pastor of a little independent Christian community, to whom he has been the means of blessing. But his ministry to them is confined to only two evenings in the week, and all the rest of his time will be given to the work among the Jews.

There are about 300,000 Jews in Berlin—a large number being "refugees" from Russia and other parts of Eastern Europe—and God has put a heavy responsibility upon us in that great city by giving us the large Mission House in that important position. Our brother Mr. Weinhausen has done splendidly these past two and a half years, but the opportunities are many, and the work is more and greater than can properly be attended to by one man. I hope perhaps in a subsequent No. (D.V.) to give you a little more information about Mr. Steinkritzer; meanwhile I would ask you to remember him in your prayers.

In Berlin, as in the other centres where the work of the Hebrew Christian Testimony to Israel is being carried on, we have gone forward by faith, and one step at a time, as the Lord has led us. Every additional worker and every enlargement of the work mean additional financial responsibilities; but our conviction and principle has always been that if God raises up the right kind of labourer for a work which He wills should be done, He will assuredly supply the need for his

support, and to the glory of His Name I can testify that hitherto He has never failed nor disappointed us.

* * * *

I would again commend our dear brother Mr. Meyer and his new beginnings in Paris to your earnest prayers, and would draw your attention also to his brief addresses at the Annual Meetings—particularly the one he gave in the evening (see page 180), which contains also some information about the excellent pioneering preparation work which had been accomplished in that important centre by our dear missionary sisters Miss Stenius and Miss Juvelius. Pray also that wisdom and guidance may be given us in all matters connected with the future of the work there. One difficulty by which we are confronted is that our two little flats in the Rue de l'Ermitage do not afford sufficient accommodation for Mr. Meyer and his family as well as for the missionary ladies, and hitherto we have not succeeded in finding the one or two additional rooms in the proper locality and in the vicinity of the centre of the work. Pray that the Lord may again graciously interpose and show us His good hand also in this matter.

* * * *

The summer months—though the slacker season as far as the regular indoor meetings are concerned—give opportunity to our missionary brethren to extend the scope of our "Testimony," and to reach large numbers of Jews, who would not otherwise come under the sound of the Gospel, by means of itinerant mission journeys.

I have already mentioned Mr. Rottenberg's three weeks' visit to Poland, of which a fuller account will (D.V.) be given in a subsequent No. of THE SCATTERED NATION. Mr. Feinsilber is at present on a six weeks' evangelistic journey in Southern Hungary, Yugo Slavia, and other parts of the Balkans; and other journeys will be undertaken a little later by other members of our Mission band. For this also I would ask your prayers—that the widespread sowing of the incorruptible seed among the Diaspora may result in blessing to many Jewish souls.

As mentioned in the April No. of THE SCATTERED NATION, Miss Stenius went on a visit to Palestine in the middle of March, and is remaining there temporarily. In a letter from Jerusalem (from which, if space permit, I may give a few extracts at the close), she writes very enthusiastically of the great opportunities for mission work in Palestine, and relates some interesting experiences of her own.

Miss Cohen has had to change her abode in Jerusalem, and is now in possession of a tiny flat, where she hopes to be able to receive visits from Jewesses who are interested in the Gospel. Remember her also in prayer.

* * * *

In the January No. of THE SCATTERED NATION for this year I referred to the widespread influence of our literature for Jews, and of the mission it is by the blessing of God accomplishing in different parts of the world, even in places where there are no missionaries. I mentioned in connection with it the case of a young man in an orthodox Jewish town in Poland, who had read one of our pamphlets which had been lent him by a friend and wrote as "a seeker of the true way of life," asking that more of our publications—but particularly a Bible with the New Testament in, should be sent to him. This we gladly did, and he subsequently wrote me very interesting letters from which I gave some extracts. Among other things he wrote that while "reading in the New Testament how Jesus was crucified I could not restrain my tears, which fell one by one on the pages of the Bible—though I am a Jew." I have continued in correspondence with this young man on and off the whole time, and am very happy to find from his letters that he believes in the Lord Jesus as the true Messiah of Israel—though he has not yet the courage to confess Him openly before his bigoted relations—and is a diligent student of the Bible. In a letter which I received from him in May, he writes:—

"I have now finished the last very instructive books which you sent me, and I think I fully understand their teaching and aim. When I open the Bible—this everlasting wonderful book—and read it, my heart and soul sing aloud and I feel refreshed as by a fountain of living water. It exercises a wonderful spell on my mind, and touches the deepest springs of my being; and in the corner of my poor room I find a joy which the rich in their palaces do not know of. I live in spirit with the ancient prophets and their influence over my soul is immense. Yes, a melody rises in my soul whenever I read in this wonderful book, and its harmony can only be expressed in its own words."

It is a matter of great thankfulness to us that our literature, which is very widely circulated among the Jews almost all over the world, has made the Bible a new and living book to very many, and has created a desire among them to acquaint themselves with the New Testament, of the very existence of which they had, for the most part, been ignorant.

I may say that Mr. Rottenberg, who went specially to this town during his recent visit to Poland in order to have personal intercourse with the small group of young men who have been corresponding with us, and to whom we have sent our literature and New Testaments, was impressed by their sincerity, and carried away the conviction that several of them are true believers. Pray that they may be led by the Spirit of God more and more fully into the truth as it is in Jesus, and that they may not be ashamed to confess Him openly, though that would involve their suffering loss and shame for His dear Name's sake.

* * * *

Our Departed Friends.

Our Hebrew Christian Testimony to Israel has again to mourn the loss of many warm, faithful friends, whose prayerful interest and sympathy have cheered our hearts through many years. But we can praise God for the assurance that our loss is their gain, and that for them to be "with Christ is very far better."

First I would mention dear *Prebendary H. E. Fox*, who passed into the presence of the King on May 12th, at the age of 84. An outstanding figure and leader of the Evangelical circle in the Church of

England, his name was held in honour by Christians in all the Churches of Christ for his bold defence of the integrity and Divine inspiration of the Scriptures, and his faithful adherence to and proclamation of the great doctrines of the Reformation.

The son of a much-honoured missionary, and born in India, he, so to say, inherited his large-hearted interests in the spread of the Gospel among the



PREBENDARY H. E. FOX, M.A.

heathen, and for fifteen years he acted as honorary Secretary of the Church Missionary Society. But he was also a lover of Israel, and not only believed in the national restoration and conversion of the now scattered people, but took a practical interest in the preaching of the Gospel to the Jews in the lands of their dispersion.

It was in 1890 that I first met this beloved servant of Christ in Cairo, and we travelled together to Palestine. He always impressed me as a thorough Christian gentleman of a scholarly mind and of a simple, child-like faith in our Lord Jesus Christ. When the Hebrew Christian Testimony to Israel was founded in 1893, he became one of its Referees, and his name appeared all these years on the inside cover of THE SCATTERED NATION. He took a great interest in the develop-

ment of the Mission, and presided and spoke on different occasions at our annual gatherings.

I was personally much encouraged by his kind interest in my books, of several of which he purchased quite a number when they were first published to send as presentation copies to missionaries in India, China, Japan, etc. He was much troubled in recent years by the alarming spread of modernism in the churches, particularly as it manifests itself in what is known as the Higher Criticism; and wrote and spoke some very excellent things in defence of the truth in connection with the Bible League, of which he was the President.

* * * *

Another beloved friend to whose memory I must devote a few lines of affectionate and thankful remembrance in these pages is *Mrs. Henry Morris*, who fell asleep in Jesus in her home at Eliot Hill, Lewisham, on March 31st—after the April No. of *THE SCATTERED NATION* was already printed.

Dear *Mrs. Morris* was a real mother in Israel, of whom it may be truly said that many more besides her own children "rise up and call her blessed." It was my privilege, in the earlier years of the history of the Mission, to have much pleasant and helpful intercourse with her beloved husband, who survives her, and herself, and I have been often cheered by their genuine prayerful interest and fellowship. Their home, "Ovoca," was quite a centre of missionary interest, and the regular monthly prayer meetings for Israel which were held there were well attended, and occasions of spiritual helpfulness and blessing. Two of their daughters (*Mrs. Carr* and *Mrs. Bird*) went out as missionaries to China, and their son—*Mr. H. M. Morris*—is also bound up with the work of God in many ways, being also a member of the Council of the China Inland Mission and of our Hebrew Christian Testimony to Israel. The Lord's Name be praised for the fragrant memory of this beloved sister in Christ, and may He greatly comfort and sustain her dear husband in his old age and the loss of his eyesight!

* * * *

The Lord's Faithfulness.

I am again constrained to mention the lovingkindness and faithfulness of our Lord in the continuous supply of all the large needs of the Mission through the spontaneous gifts of His servants and hand-maidens in different parts of the world. From time to time He does indeed permit our faith to be put to the test—when it seems as if "the windows of heaven" are quite closed, and as if the needs of His work were forgotten—but He has never suffered us to be tried above measure, nor has He ever put our trust in Him to shame.

The second half of April and the first fortnight in May, for instance, were such a time of testing—very little having come in during these weeks, while extra large demands for unavoidable expenditure in connection with the work at home and abroad had to be met. We were beginning to wonder what the Lord would do for us, and sought to cast the needs of His work more earnestly upon Him in prayer without making our wants known to man, and once again He put our doubts and fears to shame, and turned the temporary scarcity into plentifulness for the time being. The first of the larger gifts after that time of "drought" came from a dear Chinese Christian brother in far-away China, with the following note, which provoked thanksgiving to God, not only because of the gift it contained, but because of its being a manifest proof of the power of the Gospel of Christ in that great land:—

"DEAR MR. BARON,—

"Enclosed please find a demand Draft, No. 2583 (in Dup.) on the Banque Belge pour L'Etranger, London, for £40 (Forty Pounds). . . . Kindly accept this remittance as a small gift offered in the Lord's Name and for His glory only.

"May the Almighty God, possessor of heaven and earth, abundantly bless you and *Mrs. Baron* and all your fellow-workers, both spiritually and physically, in all your works in preaching His Gospel. And may His people, the Jews as well as the Gentiles, be truly led and returned to His fold daily in increasing numbers.

"I am, Yours in the Lord,

I may say that only a few days after this I received another letter from China—this time anonymous, but also from a Chinese believer—containing a Draft for £30; while, just a little while before, a Draft for £16 1s. 6d. arrived from our dear friend *Mr. W. E. Burnett*, Chefoo, it being also gifts from a group of Chinese believers who are under his teaching.

Within the same time came a spontaneous gift of £300—also from a far country—from a servant of the Lord greatly beloved, who is truly an object lesson for his genuine prayerful interest and generous giving to the cause of Christ among Jews and Gentiles.

And so it has been always—though having no visible resources to rely upon; without any appeals or reminders to man, and without our ever having spent a penny in advertising for funds—the God who gave Israel manna for forty years in the wilderness, and water out of the flinty rock, has proved Himself all-sufficient to us, and has in answer to prayer ministered to all the large needs of the Mission through the spontaneous offerings of His children. To His holy Name be glory!

The following are a few out of many similar recent messages of cheer:—

From a beloved and honoured minister of Christ in New Zealand:—

"... It is a real joy to receive *THE SCATTERED NATION* and to learn of God's dealings with the Mission and its workers.

"What pleases me greatly is that you never go down to Egypt for help. Neither do you compromise your great and glorious principles for the sake of

worldly patronage. You have kept your colours nailed to the mast-head, and no storm or assault of Satan has ever intimidated you or led you to lower your colours. The distressing thing in many places to-day is the action of so-called fundamentalists in uniting in service with avowed modernists. This is most marked in special united mission services. If Fundamentalists would only keep their platform clean they would see how God would honour their endeavours. May you continue to be loyal and true to your principles till He comes, whose right it is to reign. I do pray God to spare you and Mrs. Baron for many years of service. . . .

"God bless you all very abundantly.

"With warm Christian love, I remain, Yours loyally in Him, "A. E. M."

The following, from a dear brother and faithful friend, is also from New Zealand:—

MR. DAVID BARON.

"DEAR BROTHER IN CHRIST,—The Lord has again graciously given us the privilege of sending you another Bank Draft. This time the value is £10. . . . Two pounds of this money is "Firstfruits," from two of our children who have started to earn their daily bread; they both belong to Christ, and we seek to instruct them in the grace of giving to the Lord. What infinite grace is expressed in Deut. xxvi. 10, 11: 'And thou shalt set it before the Lord thy God, and worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.'

"You will be pleased to hear that I have found a converted Jew in Auckland. . . . He has had to suffer for his faith in Christ, and although physically weak, he is endeavouring to reach the Jews here with the Gospel. 'Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.' (Psa. cxlvi. 5.

"With Christian greetings, Yours in our Lord Jesus Christ, "W. B."

From a beloved missionary brother in inland China:—

"DEAR MR. BARON,—

"I read the last copy of THE SCATTERED NATION with great interest and got a real blessing through it. Each month I receive a large number of religious magazines, all of them more or less good, but most of them have to go unread owing to lack of time. I can honestly say, however, that I always make a special point of reading THE SCATTERED NATION very closely. The various helpful reports and articles certainly keep me in touch with the work of the Lord going on amongst His ancient people. While reading the same, I seemed to clearly hear a Voice saying, 'Increase your donation this year to 30s.,' and although the number of our special donations for the work has somewhat lessened, I gladly follow what I believe to be the Lord's command. Small though this sum is, I trust it will be increased a hundredfold in the Lord's hands.

"Although many parts of this poor land of China are torn with internal strife, and blood is being freely spilt, we here are kept wonderfully quiet, and can travel through the largest part of our wide district without the slightest fear of disturbance. Glory be to God for His 'exceeding abundantly.'

"I hope this letter will find you much stronger in health.

"With greetings in our soon Coming Lord, Yours very sincerely,

"A. E. B."

From a sister in the Lord in Essex:—

"DEAR SIR,—

"I have been reading several of your books lately, and am much interested in them.

"My heart has been disposed by God to think kindly of the Jews, and I trust that you may find the enclosed note (£5) useful in the furtherance of your earnest and devoted work amongst them.

"I sincerely trust and pray daily that many of your countrymen may turn to the Lamb of God before that great and dreadful day of the Lord. Oh! what a rich and blessed inheritance is theirs. May the Holy Spirit illuminate their hearts and minds, and that the partial blindness fallen upon them may be withdrawn.

"I often think, in reading God's Word, who can be more blessed than a Christian Jew—those whom God loves with an everlasting love.

"With God's rich abundant blessing on your work now and in the future, and my earnest prayers for increased success in your work,

"I am, Yours in that blessed hope,

"J. McK."

From a dear friend and brother in Cheshire:—

"MY DEAR MR. BARON,—

"I feel I may most truly say that while there are many magazines which are undoubtedly genuinely spiritual and helpful, THE SCATTERED NATION stands supreme. For this we would render the praise and glory to the God of Israel and the God and Father of our Lord Jesus Christ, and as regards the human side, we would not desire to load with adulation, but to heartily rejoice with and in the beloved servants of the Lord, upon whom he has conferred such signal and gracious gifts for His service, and for the blessing of believing Jews and Gentiles, blessed in faithful Abraham and all one in Christ Jesus. As I have often mentioned, the advent of THE SCATTERED NATION is always a peculiar pleasure and always a source of spiritual benefit and quickening, and we can never be too thankful for any part or lot we have in this most precious and blessed work, however small.

"We are indeed thankful to note you can speak of any measure of betterment, and pray God your bow may yet abide in strength. . . .

"As we wish to interest others in the work, will you be so good as to let us have four copies of THE SCATTERED NATION each quarter? I enclose 10s. for these, and £2 10s. to be applied as you judge best. . . .

"May God's rich blessing rest upon you and Mrs. Baron and all the dear and honoured workers.

"Yours affectionately,

"W. W."

This last tiny note is also from China—from a dear missionary sister:—

"DEAR MR. BARON,—

"Enclosed please find £1 Money Order. It comes as a thankoffering to the Lord for all the blessing and inspiration He gives me through reading THE SCATTERED NATION. May the gracious Lord multiply this little gift a hundredfold in my prayer.

"Yours faithfully in Him,

"E. A."

I close these notes with the prayer that the blessing of Jehovah, "which maketh rich indeed," may be upon every one of our friends and fellow-workers, both far and near.

Your fellow-servant of Christ among Israel,

"En-Hakkore,"

Northwood,
Middlesex.

David Baron

Witnessing for Christ to the Jews in Palestine.

By L. ROSENSTEIN.

THE following are a few notes of another brief visit to Jerusalem lasting only three days. We started from Haifa early on Saturday morning. The country wore a peaceful aspect, and this was also the character of the work we were able to do on the journey. The way of salvation was freely spoken of to the people in the train, and our literature distributed. Among other fellow-travellers was one very respectable man who invited me to visit him in his colony. Another from Odessa, also in good circumstances, thought that he had met me before in Russia. One man only disturbed the peace and harmony of our journey, and he was one of a number who have been wrongly influenced by a certain "missionary" who was here spreading perfectionist doctrines, and whom this man boasted to have overcome in argument. As soon as I come into contact with such people I know with whom I have to deal, and how to speak to them. But in the end even this man was quieted, and I have hopes that he may yet come to true faith in our Lord Jesus, and welcome Him when He returns from Heaven with the cry, "Blessed be He that cometh in the Name of the Lord."

Arrived in Jerusalem, I had opportunity the same day to speak in Hebrew with a young man in a house for over an hour. He was bitterly opposed to Christianity and Christians. I spoke with him of what the Holy Scriptures say of sin, forgiveness, and the Messiah. He kept quiet, but was very ill at ease that he had to do so, for he had come with the greatest assurance that he would successfully oppose me. Our prayer for him is, therefore, that the Lord may give him the peace of a humble heart through grace and mercy received. On Sunday evening a Jewish Christian had tea with us who was baptised two years ago, and has suffered and lost much during this time on account of his faith. To be enabled to help such a brother and strengthen him in faith and steadfastness is good for oneself, and indeed a special grace from God.

On the return journey on Monday everything again went well, and there were many opportunities, the looking back on which fills one with joy. The news about our Saviour and of His speedy return will be widely spread abroad as a result of these few hours' service for Him. I was able to speak with a venerable well-to-do old Jew who sat close beside me, of the interests of his soul and of the future of Israel. He made pretence of opposing me, but his opposition was only formal, and I can say that we hope to meet him in eternity among the redeemed.

New Testaments and our literature were asked and eagerly accepted by our fellow-passengers.

To return to Haifa, I would mention first of all a new feature in the work—namely, that the newly-arrived Jews in the land are quite ready to visit us in our house for conversation. They seem for the most part surprised to hear about Jesus and His being the true Messiah so soon after reaching the land of their fathers, and they do not put up energetic opposition because some of them say, "Perhaps Jesus is the true Messiah after all." Their amazement is increased to learn that though the Jews rejected Jesus and so brought terrible sufferings on themselves, Jesus has not cast off His people, and even now is their only true friend, who at the right time will appear as their deliverer from all their anguish, and manifest Himself to them, even as Joseph did among his brethren when he declared himself to them.

In the work of the week-days one can perceive how easily one is led through one service into another. I had a long, very close conversation with a young father, whose young wife, with a little child on her arm, joined him before the end. Though we rely solely on the power of the Holy Spirit in these talks, yet human tact and experience is required to deal with so many problems, and with a man so well acquainted with the many phases of Christianity as he with whom I conversed. At last the subject of prayer to God in the name of Jesus came up. During the conversation he let fall a word about coming to the landing-place here in Haifa. When we took leave I decided to go, if possible, the very next day to this landing-stage. On the way there a youth, whom I had spoken with in Tel Aviv, greeted me by the railway station. He brought three other youths from Poland to me, who had decided to go to Cairo to be baptized. They showed me their railway tickets. I took the opportunity to speak to them on the significance and value of holy baptism, and that along with water baptism there must be also the baptism of the Spirit. Soon after our Heavenly Father brought me into contact with a young man from Silesia. He had been five years in the land, and speaks the three official languages, but can find nothing to suit him, and has decided to follow the advice of his well-to-do relations and return to Silesia. On two different days I had long talks with him, and am firmly convinced that the Lord is taking him back, and will make him useful among Jews and Christians, with whom he has a large friendly acquaintance when at home.

On a beautiful morning we decided to visit the Colony of Haderhakarmel, with the idea in the first instance of looking over the place, but this "pleasure-walk" gave us many opportunities of speaking to a considerable number of Jews about our Lord Jesus. As my wife had some purchases to make, I was left alone, and soon became the centre of groups of Jews, mostly of the orthodox type, with whom it is not so easy to speak; but I thank God for what he enabled me to do

among them also. One morning I passed by the district police court and saw a man leaning against the wall lost in thought. It seems that he had come not long since from Leningrad (Petersburg) engaged in timber trade, but was deceived on all sides and obliged to appeal to the court of justice. He was glad to have his mind diverted quite unexpectedly to other and eternal matters. May the Lord bless this troubled Jewish soul with blessing for eternity!

Another day we started on the way to Carmel to see what might be done there, and the Lord gave us good work for Him there. Apart from visiting different Jewish houses, there were many individuals with whom we spoke of the Saviour. I will mention one house of a learned Jew with whom I spoke some months before, and who invited me to pay him a second visit. This time our intercourse was more brotherly, but our converse was not the less comprehensive and profound, so that he even wished me to speak on the Revelation given to John. We were hospitably entertained with coffee, etc. After this I had a long talk with the manager of the Roumanian (Jewish) Colony about the true Messiah. He got down from his horse and sat with us, and we had a long friendly conversation. He begged us to visit him another time in his house. One Saturday morning the Lord led me to a man who, when he left his house, little thought that the question would be put to him: "How is it with your soul?" This man of university training, who at one time was an officer in the Austrian Army, and later still manager of a great Film Company, who has seen all parts of the world, even the Himalayas, Thibet, etc., and had come in contact with all religions, at last came to hear what not even a former friend, a Jesuit Padre, had dared to tell him—that, as a sinful man, he stood in need of a Saviour.

One Saturday evening I pointed the people to the name inscribed over the gate of a new sports ground, viz., "Hagibbor" ("The Giant" or "Mighty One"). "Samson" (who is called "Gibbor") I said to them, "could only exclaim in the end: 'Let me die with the Philistines,' but Jesus by His resurrection from the dead, has conquered death. He is the *true* 'Gibbor,' for He is 'El-Gibbor'—'The Mighty God.'" Many agreed in what I said.

I will mention in conclusion two or three instances which illustrate what I stated at the beginning—namely, that some of the newly arrived in the land are very ready to visit us in our home to hear what we have to say about the Messiah. One Saturday evening three young men, who had only very recently arrived from Poland, visited us with the desire to hear about the Saviour. They gratefully accepted the hospitality offered them, and then took their leave, having received the Word of God and suitable literature to take with them. On another occasion I met two respectable young men, who greeted me and requested me for some of our literature to read, as they had

the time, at present being without employment. I gladly fulfilled their desire.

One Saturday a young man (a Mizrachist—hyper-"Orthodox") with whom some time before I had some conversation about the Messiah, declared himself, without being pressed to do so, as ready to come into the house and be instructed more thoroughly in the Word of God; but this did not come to pass, as we were just then surrounded by a group of people, among them an old man. Some points which came up for discussion were also suitable for him, but the young man who had wished to come with me to the house discovered himself suddenly, when in company of the others, to be a zealous opponent, an adherent of the Talmud, and wanted me to regard the Talmud as equally inspired with the Old Testament. I replied decidedly that the Bible alone was the Word of God and was of Divine authorship, all beside was of merely human origin; the Talmud being merely of relative value. The old man asked quite seriously: "Tell me, how is it in the heart of a man (what is the experience of such) who has the forgiveness of sin—as you express it—and has received the Holy Spirit?" I hope that he received a correct answer to this question. I was, however, compelled to give a stern answer to a young man who meant quite sincerely when he put a question to me based on false representations. The question was as follows: "How much money would he receive if he decided to be baptized?" My reply was, that if he should succeed in persuading anyone to baptize him in his present condition, his lot—unless he repented in time, and were truly converted—would be eternal judgment; but that the way of blessedness is free to every one.

The following are a few extracts from an earlier report by Mr. Rosenstein:—

As I am fully persuaded that the Lord Himself guides me in the work, and that without Him I am absolutely helpless to do anything, and as I am conscious that it is He who brings me into contact with souls and makes clear to me what I should speak, and what I should from time to time write in the form of a short account of what has been done by His gracious guidance—I would therefore seek not to express my own views about the work, or the people to whom the Lord leads me, but just to give in chronological sequence a few things that I have noted in my diary, though often somewhat incompletely.

Soon after February 1st—the date of sending my last letter and report—I find the brief notice entered in my diary: "I have dealt with many souls during these days." On Saturday, February 6th: "I have had work to do with many people. It began to rain and I had to take shelter under cover, but found just there much opportunity to speak for Christ. Among those who listened were sephardim (Spanish-speaking Jews), who have been already five years in the land, and others who have arrived only a fortnight ago—among the latter

being a young man from Frankfort. On the following Saturday morning, on the way to the neighbouring residential colony of Bath-Gallim, the Lord brought me into contact with a Talmudist, who said at last: "I know of whom you are speaking—of Jesus of Nazareth. I have studied Talmud enough, but I must now hurry to prayer, as I have not yet said my *Schemah Israel*."*

In Beth-Linah (formerly the temporary abode of the newly-arrived immigrants) I was invited by two people to enter, and others also gathered. When everything necessary to salvation had been said, the director came and requested me not to continue "missioning," as this was the property of Jewish people. I always recognise in such orders a word from above. "Enough," I said to myself, "you have done what you had to do; what remains, and that is the principal thing, the Lord Himself will work by His Spirit."

That I left Beth-Linah at the right moment was proved to me by the fact that I met immediately after with two men lately arrived, of whom one was quite remarkably intelligent and well educated, to whom I was able to speak about Christ. Among other subjects, we spoke of the general confusion of thought, both in Israel and in Christendom. "The origin of all this confusion," I said, "is to be found in the depravity of the human heart which entered through sin, by means of which the evil one can easily work his desires."

On February 24th I conversed with a young man. After some time he expressed himself as follows: "All you have said may satisfy your own mind, but you have not come to the right man; according to my opinion, the Tanach (Old Testament) is befouled when it is said that Jesus as the Messiah is its theme." "Not so," I replied, "on the contrary; the Tanach is glorified through Him, and you are just the right man to hear this, for the Father in Heaven has made me His messenger to you." With the parting words, "He is coming soon from heaven," I left him.

I was invited to enter a bookseller's shop, where at the close of the conversation I proclaimed to those present: "Not science, not education, can help us, but Jesus only; and His Word to us is 'Seek ye first the Kingdom of God and His righteousness, and all things shall be added unto you.' You wish to do without repentance, but a time is coming when every knee shall bend before Him." I fell in with a man who arrived here from Poland two months ago, but so far has found no employment. We spoke of the Messiah, that He has already come, and now sits at the right hand of God, and will come again in glory; and I exhorted him to pray to God in the name of this Messiah, and he will find help.

* *Schemah Israel*—literally "Hear, O Israel," but they are the first words of which the Jews boast in as their special confession: "Hear, O Israel, Jehovah our God is one Lord."

Friday, the 26th, I was on my feet in the town for three hours, from 8.30 to 11.30, at first only speaking with one person before a shop window full of sweetstuff; it was the feast of Purim. From Purim we passed to speak of Jesus. The young man was from Russia, and at once to be recognised as having studied the Talmud. With the setting aside the Talmud there was no more religion for him. According to him every generation has its own Messiah or Guide. "A God in the Bible sense," he said, "did not exist at all." The conversation, however, continued on the right lines; it was made clear to him that he was a sinner, and that Jesus is the Saviour of sinners.

I was in the railway station. At first matters did not go well for me and I went away, but I felt drawn back again, and then I found a little gathering of people before me, and I spoke of the things necessary to salvation. I will only mention one particular: a long-coated elderly Jew in the company thought that the principal thing was the right observance of the Sabbath. I explained that the Sabbath is called "*Sabbath to the Lord*," but sin separates us from God, so that the celebration of the Sabbath is of no value as long as sin is not forgiven; and Jesus, as the absolute Lord of all, is Lord of the Sabbath also; all depends, therefore, on faith in Him. At last one of them asked: "What is there left for us to do?" "Repent, Repent; that is what you have to do," was my reply. On my way back, not far from home, I saw a father with his child sitting on a fence, with whom I had a long talk. At last he asked me: "What practical good can come to us now from such a belief?" "The most glorious that could be," I said, "Fellowship with God and communion with Him in prayer." He then asked: "Why do Christians go to war one with another?" I replied, "It was the same in Israel's time; the ten tribes separated from Judah. Satan always seeks to work confusion, and the wars are God's scourge on the sinful nations."

February 26th.—I was speaking this day with many persons, frequently with those who called me to them as I was passing. I will only indicate what was said about sin. "Every sin," I said, "is directly against God, even those committed against a fellow man. 'Against Thee, Thee only, have I sinned,' reads David's confession." A man called to me in English: "How can you allow yourself in this Holy Land to speak of Jesus?" To which I answered: "Just here, and at this time, He must be spoken of. Why have we lost the land? Where is the Messiah who should have come before the destruction of the second temple? If you are silent, we must declare to you that Jesus is the Messiah. Jews carry on no mission work now because they have no commission from God, and cannot have one. The Messiah must be without sin (conceived by the Holy Spirit). A sinful Messiah could be no good for us. All the offerings were but a realistic prophecy of the sacrificial death of the Messiah. Only the Messiah, because He

was without sin Himself, perfectly fulfilled the law—in that He always lived according to the will of God.” In the end, quite toward evening, our Father in Heaven refreshed my soul in speaking with an old man from Wilna, who has been nine months in this land, and has found a good position. It was easy to see that he was a hungry soul. “Can I hope,” he said, “to live to see the return of Christ?” “Certainly,” I said, “God may let you live till then.” He wished before we parted to have my opinion on several matters—for instance, what I thought of the “Hekenkreuzler”—the Anti-Semitic party in Vienna. I said in reply that it is only men without God who tremble at every falling leaf, even as it is foretold in the chapter (Deut. xxviii.) which embodies the curses of the Law. Again he said: “Jesus—it is asserted by some—uttered things which had been already said by Hillel.” “We ought not to consider only what is spoken, but who was the speaker,” I said. “But Jesus is He of whom Moses said: *‘Whosoever will not hearken unto my words which He shall speak in my Name, I will require it of him.’* The words of Jesus by themselves would be of no value apart from His redeeming work—namely, His death on the cross, and His resurrection on the third day; His sitting at the right hand of God, and His ceaseless intercession for us.”

Our Thirty-Third Anniversary Gatherings.

THE Annual Meeting for Praise and Prayer took place this year in the Sion College, on Monday, April 26th. For the first time in the history of the Mission, Mr. Baron was, to his very great regret, prevented being personally present. He had been troubled a good deal in the preceding weeks with bronchitis, but was better and about, until about a week before, when he contracted a fresh feverish cold. Much prayer had been offered that he might be raised up in time for these gatherings, but the Lord had planned it differently, and we could all rest in the assurance that what *He* wills and does is best, and that even this great disappointment was being over-ruled for good, both for His servant, and for His work among scattered Israel.

And there is much cause for praise and thankfulness on looking back, not only for the large attendances, but for the manifestation of His presence and blessing at both the gatherings.

In the afternoon the chair was taken by our esteemed and faithful friend, GENERAL E. OWEN HAY, C.B., and after the singing of the hymn—

“Praise my soul, the King of heaven;
To His feet thy tribute bring.”—

the REV. TAYLOR WOOD led the meeting in prayer.

THE CHAIRMAN'S ADDRESS.

GENERAL OWEN HAY then said:—

Your eyes will have been quick to miss a figure that has never been missed before in the history of this work at the Annual Gatherings. Dear Mr. Baron has found himself unable to come this afternoon. I had a letter from Mrs. Baron only a day or so ago in which she told me that he was weak and ailing, and that the doctor was against his coming. In spite of it he hoped to be present, but, feeling rather faint at the last, it was decided very wisely that he should stay at home. You will all accord to him the good wish that this may be just God's loving hand in keeping him quiet, so that the meetings of to-day may not prove a strain to him, and presently, when we have an opportunity of prayer, we shall remember him very specially as we all would wish to do, and Mrs. Baron also, who has naturally much anxiety about a delicate husband. We love and honour him, and we wish him the rest which possibly this gracious arrangement of God will give him.

May I now read a few verses of Holy Scripture, as I have taken the opportunity of doing each year—Numbers xvii. 1–11.

And the Lord spake unto Moses, saying, speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness: and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, produced blossoms and bare ripe almonds.

And Moses brought out all the rods from before the Lord unto all the children of Israel, and they looked, and took every man his rod.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not.

And Moses did so; as the Lord commanded him, so did he.

To all of us this is a very precious Easter subject. The glories of the resurrection marked out God's Leader, the Leader and Commander for ever and ever, “declared to be Son of God with power,” says St. Paul (Romans i. 4) by resurrection from the dead. And as you remember He Himself declares in the 7th verse of the 2nd Psalm

that the Father had said to Him, "Thou art my Son; this day have I begotten thee." All those things that happened in the olden times happened to Israel as examples, and types of great spiritual truths, and also set forth prophetically the greater things that should follow. For though I must not go into this passage, so dear to me, but just leave it with you, the day is coming when the description given in the 8th verse so beautifully, that Aaron's rod "budded, and put forth buds, and produced blossoms, and bare ripe almonds"—will manifestly be shown to have been fulfilled in Him who is God's true Priest and King. You remember those rods were just the sceptres of the different princes, and as with them so it has been ever since. The great ones who had led the thought of men, the great spiritual leaders who have instituted various religions, the great world-conquerors, their sceptres have died with them. There is One only Who ever has, Who ever will hold through resurrection His kingdom for evermore, and you and I are looking for His coming again. There was life, there was beauty, and there was ripe fruit, all in one night on Aaron's rod!

I do not know, but I take it that Aaron's rod, if anything, was the most dead of all the twelve, because we have heard of it a great many times before, and I expect the others were taken by surprise and had to go and cut rods. They may have been quite green, but they were off the tree and they were dead. The day is coming when the ripe fruit will be found in consequence of this resurrection, when all Israel, as St. Paul says in Romans xi. 27, shall be saved. Bless His name! we are looking forward to it, and it may be very soon, for He is coming.

And now I won't keep you longer. As we have not Mr. Baron to give us a survey—which we always enjoy hearing—of the work of the Mission throughout its length and breadth, I have been asked to call Mr. Rottenberg, who has just returned from a visit to Poland of great interest; he will be able to tell us what will interest us much about the work in London and in Poland.

What the Hebrew Christian Testimony to Israel seeks to do.

Address by JOHN ROTTENBERG, B.D.

Dear Christian friends, I feel that a great and heavy responsibility has fallen upon me this afternoon, to occupy the place of Mr. Baron in the programme, and I request all the friends that are here present to hold me up in prayer as I am attempting to tell a little about the work. This comes to me unexpectedly, as I was not on the programme

to speak this afternoon, except to interpret for one of our brethren from Berlin who is here with us.

In the first place, I would like to say that in olden times a name expressed character. Let us take, for example, the name Christian. The name was given to the believers by outsiders. People observed the life of the disciples of Christ, and they realised that those disciples could not be called Jews because their lives were different from the lives of the Jews of that time. Therefore the people outside of this small circle tried to find a name for this new life, and finally they found a name, *Christians*, and in Antioch for the first time they were called Christians. Therefore we see that the name Christian expressed originally a new life, an original life, a life unknown outside of the disciples.

But we live in a time when it is very hard for us to learn to know the character by the name. Quite often places are called churches which are very far from what this name Church meant originally; and the same is true with regard to Missions. I have myself been to Missions which, if I were to call them by their right and proper name, I would probably call them burlesques, or places of entertainment, instead of missions. And those who are intimately acquainted with the conditions of the Jewish mission field will know what I mean. But I can say here this afternoon that the Hebrew Christian Testimony to Israel is true to its name. We claim to be a Christian Mission to the Jews, and I do not think that anybody, Jew or Gentile, or Christian, coming to our place could mistake it for anything else but a Jewish mission. The whole atmosphere will witness to the fact that this is a Jewish Mission; and our services bear witness to the same fact. We believe that the main object—the *only* object of a Jewish mission service, as well as of all other Christian services—is the glorification of Christ and the salvation and restoration of human souls. Believing as we do that this is the only object, we are not trying to entertain the people who come to us; we are trying to preach Christ to the people who enter our Mission House; we are trying to glorify Christ and to bring about the salvation and restoration of human souls as far as lies in our power.

Our method is exactly the same as of the first Jerusalem church. On the death of Stephen persecution arose against the Church of Jerusalem, and they were all scattered. We read that they that were scattered abroad went about preaching the Word, and Philip went down to the city of Samaria and proclaimed unto them the Christ. Nowhere do we read that they applied any other method. That was the only method; they preached the Word and they proclaimed Christ. And that is exactly what we are trying to do from day to day; we are preaching the Word, and we believe that preaching the Word is the most efficient method for the Jewish Mission.

Quite a number of men, women, and children are coming to us, and we are sowing the seed of the Gospel, and when it is necessary we are watering the field, but we are not drawing the increase, because we realise that if we produce the increase it will not be worth the name, it will not be increase. We are waiting upon our God, Who alone is able to give the increase; and we know when *He* gives the increase it is exactly what it is called, it is everlasting fruit.

We have also open-air meetings. While there are quite a number of people coming to our Mission, there are multitudes of people who never enter any mission at all, and therefore we go out to the people. Take, for instance, the religious revival of the 18th century. If we trace it back to its source we shall find it came about through the re-discovery of open-air preaching. I am sorry that all the great churches of London are not using this divine method, to go out to the street corners and proclaim the Gospel of Christ. But that is what we are trying to do. We are going out to the people to proclaim to them Christ. Quite often when we go out we see no people round about us, but we find they are waiting at various places for the beginning of the open-air meeting, and as soon as the meeting begins people come from all sides to listen to the Gospel. I believe that open-air work is a work divinely appointed by God, and I am sorry, as I have said, that the best men of the Church are not sent out. Some people think that if a person is not able to do anything else, if he cannot preach or teach, well, he can go to the street and preach in the open-air. But that is not correct. Open-air work requires the best men of the Church, the most living members of Christ.

Some may ask the question, and what is the result? It is true you have inside work and you have outside work, but what is the result? I can assure you that we are not worrying about results. If we do our work faithfully, with this object before us, to glorify Christ and to bring about the salvation and restoration of sinners, then we know that our work will not be in vain. We have God's promise, and God's promise is ever sure. But from our experience I can only tell you that we have seen men, women and children come to our Mission who think differently and feel differently and act differently than they did before they came, and we also receive quite a number of letters from all parts of the world, from young men claiming that they have been brought to Christ through the instrumentality of the Hebrew Christian Testimony to Israel. I have met even on my last journey men and women who have testified to this fact, that the Hebrew Christian Testimony to Israel has been instrumental in bringing them to Christ.

I want now to say a few words about my experience in Poland. Wherever I went—I visited eight or nine cities—I made it my business first of all to visit the evangelical Christians, and I am sorry to say

that the evangelical churches in Poland, speaking generally, are, at least at present, dead. When I arrived in Lodz, early on Good Friday morning, the first thing I did was to take a directory and find out some evangelical church. I went; I must say the sermon of the minister was quite good. Afterwards I approached him and told him I came from London representing the Hebrew Christian Testimony to Israel, and had come to get acquainted with the spiritual condition of the Jews, and asked him if he could tell me anything or direct me to someone who knew something about it. But it was an altogether strange subject to him. He himself did not know anything about the Jews, but he sent me to another minister who might be able to tell me. I went to the other minister, and he told me there had been a missionary; I should find him in some other place. I found the missionary had left for Africa, and the 50,000 Jews of the city of Lodz—perhaps more—are without a missionary. It is a great and needy field. I spoke with many Jews, visited almost all the synagogues, and the various editors of the Jewish papers. It is a wonderful opportunity to proclaim the Gospel to the Jews of that city, especially at this time, when they are suffering so much. It has been a prosperous city, and most of the prosperous men of the city were Jews. But to-day all the factories stand still; the Jews are suffering destitution. The children are crying for bread and they have none. I have seen little children going about in the streets without shoes, selling sweets in order to earn a few pennies a day. I visited the industrial centre, but heard no machines working; all the machines stand still.

I cannot tell you in words what the suffering of the Jews in Poland is to-day. There is great need of help, but greater than the material need is the spiritual need, and the question is, from whence will come that help? The evangelical churches have no courage to challenge the Polish people against Rome and for the truth and for Christ, and who will bring the Gospel to the Jewish people when they are ready to listen? I personally cannot see any other place except England, and I believe that Providence wants England to send missionaries. Nothing else. I do not think Poland needs buildings to-day, she needs nothing but missionaries to go to Poland in the name of Christ and proclaim the Gospel.

To show you the actual spiritual condition of the Jews to-day I can only mention that hundreds of Jews are committing suicide in Poland. No day passes without some Jew committing suicide on account of financial failure. In the days gone by the Jew believed in the coming of the Messiah, and although he did not know, and did not want to know, that Jesus Christ is the One whom he expects, nevertheless he was waiting and hoping for the coming of the Messiah. And the Messiah in His mercy and love was saving people from destruction. They did not realise or know it, but the fact remains that Israel

has been saved through the centuries by their hope for the Messiah. But to-day in the Jewish system there is no room for the Messiah. Exactly as in the days of old, when Christ came to His own and His own received Him not, so to-day He finds no room in the Jewish system, and the result is that many Jews to-day on account of financial failure commit suicide; and that is the saddest sign of the spiritual destitution of the Jewish people.

But I am glad to tell you that in this material and spiritual darkness there are many many Jews who believe in Christ. As you know, I went to Poland purposely to meet a number of people with whom we have been in correspondence for a long time, and I am glad to say many of these people with whom we have corresponded are sincere and earnest believers in Jesus Christ as the only Saviour. I also visited some of the Missions. At one place when it was announced that the missionary came from London, the people came and filled the place to listen to the Gospel. I had wonderful meetings for Jews in Poland, and they listened patiently and with great desire to know more about Christ.

In one small Polish city I went to the synagogue. I sat down where the young men were studying the Talmud, and they became very curious that a man dressed as I was should sit down and open one of the books of the Talmud and study it. So they gathered round about me and asked me all kinds of questions, which I tried to answer. And the rumour spread all over the town that such a man had been in the synagogue, talking about the Talmud, and one of the greatest Talmudic scholars in Poland to-day sought an opportunity to see me. He came to the hotel. There was only one hotel in the place, and this hotel had only one room with about eight beds in it. I wanted to have the room to myself in order to invite the people, so I asked how much the whole hotel would be. They said six zlotas, which means about 3s. I said, I will take the whole hotel. And I invited the people. This man came too. We were talking on all kinds of subjects, and finally he asked me the question—I did not ask him—"Do you ever have the opportunity to speak or to read about Christ?" I told him that was the subject I was *very much* interested in, and gave him the reasons why. I asked what he thought about Christ, and his face actually changed, as he said: "That is a very delicate question, and you are a stranger to me." "I think," he said, "the best thing for me to do is to write you about it." He thought that through correspondence we would better understand each other. That was one of the greatest Talmudic scholars in Poland, but I believe he secretly believes in Christ. I tried to find out from his children if they knew anything about it, and they actually urged me to send missionaries. They have a great desire in their hearts for a missionary.

I must close with the promise that I will tell you more about

this journey, and also more about our work in London, through THE SCATTERED NATION. Meanwhile I beg you to remember us all together, with Mr. Baron, in your prayers, and to remember Israel, and the Jews in Poland, in your prayers, and if possible let us do something for the Jews in Poland.

At the close of Mr. Rottenberg's address, GENERAL OWEN HAY said:—

I have just had a telegram put into my hands from dear Mr. Baron, and I think you will like me to read it: "*My love and greeting to our dear friends. Inexpressibly sorry prevented first time in thirty-three years being present, and pray for rich blessing at both meetings. Commend Mr. Meyer especially in prayer in beginning work in Paris.*"

I think it would be nice if we took the opportunity now for a little prayer, and remember Mr. Baron especially in our supplications.

PASTOR JAMES STEPHENS and Mr. F. T. LEWIS then led the meeting in prayer, after which an address was given by Rev. W. GRAHAM SCROGGIE, which will be found in another part.

New Beginnings in Paris.

Address by Mr. ERNEST MEYER.

Mr. Chairman, dear Christian friends,—This is the second time that I have had the privilege to be present in this place on the occasion of the Annual Meetings, and I am very thankful to the Lord for it, and for what He has done since I was here as a visitor last year. Again I ask your patience—English is not my own language. Since last year the Lord has made clear the way in which I should go, and you will not expect to hear from me about the work in Paris to-day, as I have been there only one month as yet. But I am going to make a confession to you. There was a time—for about ten years after my conversion—that I had no interest at all in mission work among my own people. I can hardly tell you why it was, but I think it was mainly because I had not understood what the Apostle Paul meant when he said: "Even so, then, at this present time also there is a remnant according to the election of grace." I remember once a dear brother asked me whether I should not feel inclined to go to Palestine and preach the Gospel to the Jews. I said, no; it was not clear to me that the Lord has, at this present time, a believing remnant among Israel. I cannot compare myself with the Prophet Elijah, but I may say that I had the same experience that he had, when he learned that there were 7,000 left who had not bowed their knees to Baal. We do not know how many Hebrew Christians there are in the world at this time, but

I am sure that there have never been such a number of believing Jews as in our day.

And the second fact I had to learn from the Word of God is that of which St. Paul speaks in the 10th chapter of the same epistle concerning this remnant: "How, then, shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

Now this is the conviction I had, that the Lord wanted me to preach. As our dear brother Mr. Rottenberg said, the only thing we can possibly do is to preach the Gospel and to proclaim Christ, as the Word of God teaches us. At the beginning of this work, realising the great responsibility and my utter dependence and unworthiness and incapacity—I speak frankly and sincerely—I would ask you, dear friends, to pray for me and for this work, and to accept my thanks for the prayers that have been offered so far; and as far as I am concerned, I am sure that God is faithful. Dear Mr. Baron had the conviction that I must be the one whom God has chosen for the work in Paris. I came to the same conclusion, and this is all that is necessary to be sure that God will be there and work there, and the blessing of God will come upon those who hear that Christ is the Messiah promised by God through the prophets, and that He is not only the Messiah of the people of Israel, but that He is the Saviour of every repenting soul, and that we have to bring these glad tidings to all who will listen—to the Jew first.

The Work in Berlin.

Address by Mr. E. WEINHAUSEN.

The last address at the afternoon meeting was by Mr. WEINHAUSEN, who spoke in German and was interpreted by Mr. Rottenberg:—

Mr. WEINHAUSEN said: I regret I am unable to speak correct English, and it is better to speak correct German than incorrect English. But the Gospel is proclaimed in all languages; the main thing is that Christ is the content of it, and that is what is taking place to the glory of God in the city of Berlin. We have many difficulties to struggle with, but hindrances are given by God to be overcome, and that can be done through the power of prayer. What is impossible for us is possible with God. He has given us a home, He sends the people, and He gives blessing. If I have any special wish for the work in Berlin to-day, it is for more chairs for the Lecture Hall, for there are not enough for those who attend. It will also be necessary to remove a wall on the ground floor of the Mission House, in order to enlarge the Hall and provide more accommodation for the people who come to hear the Gospel. And what is taking place in Berlin is not only the

result of our work, but of the many prayers by which it is supported. It is even as in the struggle of the Israelites with the Amalekites—those on the hill-top who held up the hand of Moses had as much share in the victory as those who were fighting in the plain. I could tell you many things to the glory of God. Let me mention two or three cases. One day a lady came to me asking for a Bible. I asked if she were a Jewess, and she said, yes; but she had been a Seventh Day Adventist. I asked her why she wanted the Bible, and she said it was for her husband, a Jew. I declared to her the Gospel, and the result was that her husband came to me and I had many conversations with him about the one thing which it is necessary for a man to know. The words entered very deeply into his heart, and he began to think about the question, "What must I do to be saved?" He was a sick man when he came to me, and he went Home a month ago believing in Jesus as the only Saviour. His wife is one of the most sincere visitors to the Mission.

A Jew who had travelled very much in the world was seeking to find a remedy for his sick body, but found none. He had much money and could travel as he pleased, but he had many difficulties on account of his health. He returned from America to Germany. He was recommended to go to old Father Bodleschwing, who put him in a labour settlement. There he was taught to labour, to work with his hands. It was the first time in his life he had ever worked, and at first he found it very painful. One of the farmers in the neighbourhood saw him murmuring and weeping, and he told him that what he needed was Jesus, and that He alone could help him. He began to think, What can Jesus do for me; but it cannot do any harm to call upon His name. And he began to cry, "Jesus, help me!" As soon as he did that he was able to work without pain, and after that he called upon the name of Jesus as a remedy for his physical ills—until he came to Berlin, where "the unknown God" was made known to him, so that he not only turned to the Lord himself, but drew also the attention of his wife to Jesus. She came to our meetings, and I felt free to give her instruction and to baptize her.

Together with those two a third one was also led to the Lord, a very well-educated German merchant. He was one of the most unhappy men in the world, while he lived without Jesus. His heart was unable to find rest until he found rest in Him. Many such are visiting the Mission—artists and educated men, men from all branches of life, theologians, philologists, philosophers, jurists, and ignorant people. About two months ago two young men came to the Mission; one said he was an artist in hungering, he was able to hunger. I told him he had a good profession, he could go through the world very cheaply. He gave evidences through letters of recommendation that he was indeed such an artist, one able to hunger. I had four or five

conversations with him, and gave him quite a number of booklets, and afterwards I found him in a very large building where he sat for forty-four days fasting, and there he learned the one thing, that he who believes is happy and satisfied.*

Our visitors are divided into three groups, Jews, Hebrew Christians, also some Gentile Christians. The Christians help by buying tracts and distributing them among the Jews, and by inviting Jews to the meetings in the Mission House. In this way I have quite a number of co-labourers in the work in Berlin. There is one request I would make in conclusion. It is the same as our brother Meyer made for himself and Paris. Remember also the work in Berlin before the Throne of Grace. Then we will go from victory to victory, to the honour of our Lord and Master, Jesus Christ.

The afternoon meeting was brought to a close with prayer by the Rev. S. SCHOR.

THE EVENING MEETING.

There was a large and encouraging meeting also in the evening, when the chair was taken at 6.30 by PASTOR JAMES STEPHENS, M.A., the Senior Trustee and member of the Council of the Mission. After the singing of the hymn—

"King of Kings, to Thee we bow,
Though the world rejects Thee now,"

and prayer, Mr. STEPHENS said:—

I daresay most of you know that we have not been privileged to have the presence here of Mr. Baron this afternoon. It is the first time he has been absent from an Annual Meeting for thirty-three years. We miss his face, we miss his voice, we miss the influence he has when he speaks here. At the same time, we believe it has been over-ruled by God, for had he come in his weak state of health it is not unlikely there might have been serious consequences, and while we have not been favoured with his presence, we cannot but be conscious that we have a blessing from God, and that we had such a time this afternoon that we were glad to have. God remembered the people here and provided in this way for us, and we have no doubt we shall share the benefit again to-night. Our eyes are on Him, and we trust that our coming together may, through our sympathy, give encouragement to those dear brethren who are engaged, either here in our

* Alas! I fear it is this same "artist" who met with a very tragic end. The following is taken from the London *Times* of May 24th. "After completing a 40-day fast at Bautzen (Vogtland), a 'hunger artist,' as such performers are called in Germany, has died in hospital, as he was too weak to assimilate any nourishment. His 'manager' has been arrested."

country or in other countries, in testifying to the Lord Jesus Christ to the seed of Israel. I will read a few verses of Holy Scripture, then we will have brief addresses.

Do the Jews need the Gospel.

Address by JOHN ROTTENBERG, B.D.

After reading Psalm lxvii., Mr. Stephens called on Mr. ROTTENBERG, who said:—

Mr. Baron has told you more than once that his greatest concern is in the missionaries. I am sure if he were here to-day he would say something about the missionaries. I will not say anything about it, except that we who are connected with the Hebrew Christian Testimony to Israel are one in Christ; we are one in faith and in hope and in love. That is all I want to say about all the missionaries who are associated with the Hebrew Christian Testimony to Israel.

Another point I want to emphasise is that the Jews as a people need the Gospel. There are some people, even Christians, who doubt this fact. They ask, Do the Jews really need the Gospel? My answer is, that if the Jews had remained a Biblical people it seems to me that no missionary would have been necessary, because the Bible would have brought the people to Christ. Do you know why we believe in Christ? It is not through the agency of any man. God, through the Bible, brought us to Christ, and I am sure everyone who is studying the Bible without any prejudice will be brought into the arms of Christ. But the Jews are not a Biblical people to-day; they are a rabbinical people; and I want to tell you the God of the Talmud is not the God of the Bible.

The Jews speak about Monotheism. First of all, it is a historical fact that Monotheism was brought to the nations not through the Jews, although they glory in the fact that they have the true belief, it was brought to the nations through the Christian missionaries. Of course they were Jews, but Jews who believed in Christ. The Talmudic God is not the God of the Bible. He is a God who has no Son, and sends into the world no Holy Spirit; and a God who does not send any Holy Spirit into the world and has no Son is a passive God—an unknown God.

Then the Jewish attitude toward the nations, I mean the Talmudic attitude, is not the Biblical attitude. The prophets saw a time when all nations would believe in God, when God would be One and His name would be One, and His house a house of prayer for all nations. That is the Biblical hope, the Old Testament hope. But the Talmudic attitude towards the nations is an altogether different one. The Jews

are *the* people, but the nations have no place in the heart and in the love of God.

So also is the modern Jewish attitude towards women not a Biblical attitude. When Moses spoke he gathered together men, and women, and children and spoke about God, and it was his joy and happiness to tell all the people about God. But the Jewish women are excluded from the Jewish religion—in the Talmudic sense.

And the Jewish attitude toward the masses, even the Jewish masses, is not the Biblical one. Therefore the Jews need the Gospel. Only the Gospel can help the Jewish people. I want that Christians who truly believe in Christ should know that the Jews need a Gospel. There is no hope for the Jews outside Christ. That is the reason why we are preaching the Gospel to our people from day to day, from week to week, from year to year, as long as God will give us life and breath we will preach Christ to our people.

I want again just to touch upon some of my experiences on my journey in Poland. Of course, I would like to tell you all, but that is impossible. When I reached Lodz I wanted to change an English pound. I went to the National Bank of Poland and changed £1. When I came out from the bank a Jewish boy, or a young man of fourteen years, approached me and said, "The bank paid you for the pound 36 zlotas. I could give you more for it." I looked at him and asked how he could compete with the National Bank of Poland, and he explained it to me. It was very logical according to his explanation. I mention that to show you that at this present time, when the Jews are going through such a crisis as they have never gone through in the history of the world—I mean the Polish Jews—they find somehow a way of becoming expert; thousands of Jews in Poland to-day speculate with foreign money. They buy dollars and pounds. Their main business is speculation. I said to the boy: The dollar is unsettled, it goes up and down, and as the existence of thousands of Jews depends upon it, therefore Jewish life is unsettled. He said, yes. Afterwards I said: I have a firm foundation, no matter how high or low the dollar stands, which is Christ Jesus. This young man took me about the city, into various Jewish societies, my experiences of which I cannot tell you to-night.

Then I came to Warsaw. There I met a famous writer from Canada. He was very much interested to know what the Jews have to say about Christ. We went together into the streets and parks, and I approached the Jews on the subject, and he listened. I took him to the various synagogues. In that way both of us, he for the first time in his life, preached Christ to many of the Jews of the city of Warsaw.

I visited a Jewish family—ten children, besides the father and mother. I only mention this fact to show you the power of a good Christian life. We have not realised yet what it means to live a con-

sistently Christian life before the world. The world may hate us, but they must respect us if we are consistent. This Jew, who plays quite a prominent part in the life of the synagogue of Warsaw, told me he had a relative who was a Christian minister, as he said, a converted Jew. He said he visited his relative and saw that he was a true Christian man. He said, "If any of my children were to come home Catholic I would disinherit them; but if he were to become evangelical I would have no objection so long as he did it from conviction." That is the attitude of many Jews to-day, in Poland as well as other countries.

I was in Holland recently, and you have all heard how sometimes the dykes break and the water comes rushing in. The dykes were made by man—man-made, but the water was not made by man. And when the water came in the dykes broke and the waters entered into the cities and towns. Exactly so it happens to-day in Jewish life. The Rabbis have made dykes, very high dykes, so that the Gospel should not enter into the Jewish world. But man made the dykes, and what can man do against God? God breaks the dykes, and the Jews are interested to-day in the New Testament; they are interested in Christ. Anyone who comes into touch with Jews to-day must see that victory begins to manifest itself, and we Christians must watch for it.

I went to various Jewish bookstalls, and I was interested to know what kind of literature the Jews to-day buy in Poland. I was told by one that the book of Dr. Klausner on the Life of Christ, about which you can read in *THE SCATTERED NATION*, is sold as fast as it can be obtained; he cannot order them quickly enough. I suggested that he should get a number of the bookshops to sell the New Testament; of course, I did not say they should buy it from me, because they would think I was out for business, but I advised them to get the New Testament from the Bible Society and sell it.

Then I visited a group of secret believers. I went to the home of a Jewish young man. I told him who I was, and when he heard he became so nervous that he almost dropped down, because he was afraid his mother or father would hear that a missionary was there. That was a young man who secretly believes in Christ. And there were quite a number in the city.

I have told you the Church in Poland is the Roman Catholic Church. The Roman Catholic Church says that what the Church says is right, not what Christ or what God says. And I am sorry to say the so-called Evangelical Church in Poland is very much influenced by the Roman Catholic Church. The priest or the pastor is the main thing; the Church is the main thing; and the people never see a practical example of Christianity. But I happened to hear of a few believers who came out from the Roman Catholic Church, Polish

people, and I immediately went there and found true children of God. You see, God has His witnesses everywhere. They meet in a private home; I spoke there several times to the brethren and sisters, and asked the brethren to take an interest in this young man. I promised those few believers that when I got back to England I would tell the believers here of their existence, and we would pray for them, and only asked that they should promise that they would pray for Israel, and all stood up and promised they would. Will you pray for those believers, that they may be a blessing in that place?

I could tell you many more experiences in Poland to convince you, as they convinced me, that the fig-tree begins to blossom and the summer is near. And when this time shall come, when the Jews, and all the vitality and gifts of God which are hidden in that people will be baptized with the Holy Spirit, and used for the kingdom of God, what a great time we will have. We will then realise fully the plan of God, and realise what the Church of Christ means, because those who belong nominally to the Church but do not bring any credit to Christ or the Church, will revive, because Israel's restoration will mean life from the dead, for the Church and for the whole world. Therefore, my friends, let us continue to pray for Israel more than we have ever done before; let us continue to pray for the Hebrew Christian Testimony to Israel, and let us pray for all true witnesses of the Cross among Israel, that the time of restoration may speedily come to the glory of God, as well as to the joy of all true believers.

How God Works: More about Paris.

Address by Mr. ERNEST MEYER.

Mr. Stephen and dear friends,—Have you ever realised that at the beginning of the three great epochs, dispensations, of which the Word of God tells, God spoke. We have only to remember that at the beginning of this Book, the first chapter of Genesis, says, "God said, Let there be light, and there was light." Then again, we read in the 12th chapter of Exodus, at the beginning of the new era of the dealing of God with His people, "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months. It shall be the first month of the year to you. Speak ye unto all the congregation of Israel." Then again, it is said in the first chapter of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things." So these are the three great beginnings. First the creation, and the first thing that God created was light.

Then at the beginning of the history of His people Israel the Lord spake unto Moses and Aaron in the land of Egypt, which is, as we know, a type of this world of mankind, sinful, without God. Then again at the beginning of this dispensation of Christ God hath spoken unto us in the very person of His Son. So God gave us His Son, and in and by His Son eternal life.

Now this being a fact, somebody might think, Well, what has this to do with the work of God among Israel in Paris. Well, dear friends, it has very much to do with it, because the first thing that God does if He begins to deal with a man is that He speaks to him, and He convinces his soul that it is in darkness and that it needs light, and that light is life, and that life is in the Son of God, the Lord Jesus Christ, the appointed Lamb of God; and that the very day a soul comes into touch with Christ and lifts up the eyes of faith to the Cross, a new beginning comes into that life. What we have to do in Paris is to tell the Jews that life is in the Son of God, and that He who has the Son has life—to convince them that they are in the darkness, and that they are dead, as we all were, in our trespass and sin. But you know it is a very difficult matter to convince a soul of its state of sin. It is even a hopeless matter from the human standpoint. But it is a wonderful fact that with God all things are possible, and that this also is possible. You see in us the living witnesses, we who are standing before you as believing Jews, as Hebrew Christians.

I said this afternoon that you would not expect from me a report of my work in Paris as I began only a month ago. But I think it will interest you to hear in a few words what has been done so far in Paris, and what I found. I found that our dear sisters, Miss Stenius and Miss Juvelius, prepared the land for the coming rain of blessing; they prepared the ground. That is to say, they have found entrance into some Jewish families, and they are holding Bible Classes for Jewish children, as well as for Jewish women. The children are coming on Sunday afternoons and twice or three times in the week, and it is touching to see those children sitting on their chairs and singing the hymns which speak of Christ as the beloved Son of God; it is really wonderful. Then they listen to the words that are spoken to them, and when I was introduced to them I spoke a few words. They were not accustomed to see a man there, and they had no idea that this man standing before them was the answer to many prayers to send a brother to Paris for that work. So their interest was not only in what was spoken to them, but in the fact that it was spoken by a man they had not known before. And I hope by the grace of God to be able to help also in the work among the children. We hope to be able to divide the children who come into three classes; the little ones, then children of about ten or twelve, and those who are older than that, and we will divide the work among us.

Then the women are coming. I wish you had seen them, how eagerly they listened and responded to what was said to them, and took part attentively in that which was said to them about the person of the Lord. And whenever they were asked what the hope of a man can be, or who came and gave His life, and in Whom salvation is, one or other of them said, the Lord Jesus. The work that is done is evidently not done by man, but by God Himself, so we are sure He will give fruit; He will not leave His work unfinished, but will carry it out to the glory of the Lord Jesus.

What is to be said of the men? The men who come are not yet French Jews, or at least very few of them are French; most of them are refugees from Poland, Russia, Hungary, Rumania, and so on. These young Jews, who in general speak several languages, and seem to be rather well educated and intelligent, are types of their nation, erring and wandering. These are more prepared to learn than those who are established in Paris, and are in a state to receive the Word of God concerning His Son. We have the conviction that some of them feel already their need, and that others who come for curiosity or other motives will certainly be touched, because the Word of God will not return void, but it will carry out that which God has purposed. So we are full of hope and courage, and looking to the Lord, that His blessing may be upon the work. And we are glad to know that whilst we are working in Paris, here in London, and in other parts of the world, holy hands are being lifted up to God, and many a heart remembers in prayer that which is being done so many miles away.

May I just add one word personally to you, dear friends. We are very thankful and glad to see you here this evening, for by your presence you show that you are interested in the cause of Christ among these people. But may I be permitted to tell you that a man will not be saved, cannot be saved, by showing interest in the cause of God, but that a man only can be saved and will be saved by his own personal faith in Christ; and so I wish to express this thought, that one can do something for the Lord, one can show some interest in the work of the Lord, and yet not be saved. Please do not be offended. We are not here only to minister unto the Jews, but we are here to witness what we have experienced, to witness to all men, and so perhaps this word will not be in vain for us to prove ourselves before the Lord, whether we really have the spirit of Christ and are saved by the grace of God through the merit of Him, who came down to give His life for the world. Blessed be His name for ever!

Mr. HERMAN NEWMARK and Mr. J. H. LEWIS spoke briefly of the work in London, after which THE CHAIRMAN said:—

I think we must all feel the special difficulties of the work which this Mission seeks to accomplish, but we must all feel also that God has

blessed the brethren who are engaged in it. There is the work at home and the work abroad; the work indoors and outdoors. There is the work of preaching, and there is also the work with individuals; the work of the living voice, and the work of the printed testimony. What a variety of work there is, and how suited to meet the case. And although the difficulties have come before us, there have also come before us the evidences that God has raised up these brethren and sustained them up till now. And He will be with them still, and that itself becomes a ground for our taking a really sympathetic interest in them. May God be glorified through this work, and through the speaking of this evening and this afternoon!

The meeting closed with prayer.

Some Interesting Cases.

BY HERMAN NEWMARK.

NOT many evenings ago it fell to my lot to preach the Gospel in our Reading Room, and the Scripture I took was 1 Cor. xv. 3-9, wherein Paul tells that the Gospel which he received and faithfully delivered, without adding thereto or subtracting therefrom, was: "Christ died for our sins according to the Scriptures; He was buried, and He rose again according to the Scriptures; and He was seen..." The object at which I was aiming was to get the men to see that the cause of Christ's death was our sins. I was pointing out that we die because we are sinners, for Adam, having sinned, brought death to himself and to his descendants; thus we could not escape death because we were sinners. One of the hearers then interjected: "Then why should Christ have died, seeing that He did not sin at all?" Of course I was able to explain how "He died for our sins," and "was wounded for our transgressions," "according to the Scriptures." It was gratifying indeed to see that this Jew had learned by now that Christ was "separate from sinners." May he realise before long that He died for *his* sins, and thus learn to know Christ as his own Saviour.

The next day I asked another of the men: "Well, why did Christ die?" He replied: "Christ died for our sins"; but I felt he was emphasising the word "our." Oh, how many, among Gentiles, too, believe that "Jesus Christ is our Saviour"; but what a difference it is when we can say, "Jesus Christ *my* Saviour died for *my* sins."

Then there are at least two Jews I know who cannot fail to realise that Christ is "none other than the Son of God." But although they

have gone so far, they do not yet see that they are the very sinners He died to save. Pray for such who are "on the way," that the Holy Spirit may convince them of their own utter need of Christ.

At Easter-time I had a visit from a believing Jew, who travelled over two hundred miles specially to have a few hours fellowship with another Hebrew Christian. He has publicly joined a church in his city, but has not yet been enabled to openly confess Christ in his home, where he is the main support of aged parents. There are others such as he, in London, who have not yet found their way to take a firm stand amongst their own family. Pray that God will so order their peculiar circumstances that grace may be given them to "speak boldly as they ought to speak" "the unsearchable riches of Christ."

I recently encountered a seventeen year old French Jew who is studying in England. He told me that he was a "Darwinist," and that he believed in the theory of evolution. I suggested that as a Jew he might learn better from the Jew, Moses, than from the Gentile, Darwin. After hearing something of "the reason for the hope that is in us," he said he was glad to hear other people's views, but as for himself he had formed his own opinions and would stick to them. Such is the curious conceit of the young Jewry with whom we have to do. We hinted that at his age he could hardly speak of having come to conclusions on any subject, for he was only commencing life, and we advised him to put prejudice aside and seek truth at all costs.

An elderly English Jew was visited in an East Coast town, where he has spent thirty years almost entirely among Gentiles. We found that he had lately decided to be "religious," and thus began to attend a ritualistic church. The only result thus far seems to be that he feels himself more self-righteous than ever, and no doubt reckons he is earning merit with God through the ritual of a church, just as he did in his youth through the synagogue! A friend writes concerning him: "Mr. X has been in to tea for the evening. I gave him some of those books you left for the purpose, but he seemed to resent it a bit. He seemed to be annoyed to think I did not consider him 'complete' and 'needing nothing.' However, pray the 'Word' in."

Do uphold us in your prayer, that we may have grace given to deal with each peculiar case among the peculiar people, whether by conversation, preaching or correspondence.

During the Summer—in addition to Sundays, when Open-Air Meetings are held all the year round—Meetings are held also almost every evening just in front of the Mission House, and many hundreds of Jews who never enter a Mission Hall have the Gospel of Christ faithfully proclaimed to them in the open air. Thank God the opposition has grown less of late.

News from Palestine.

I.—The Observance of Tisha b'Ab—the 9th of Ab—in Jerusalem.

I TAKE the following paragraphs from a letter of the Jerusalem Correspondent of *The Zionist Review* which appeared in a recent No. of that paper.

The 9th of the Jewish month Ab is a very black day in the Jewish calendar. It being the day in which both the first and second Temples were destroyed, and also the anniversary of other calamities which befell the Jews.

I may say that this year the 9th of Ab falls on July 20th.

I cannot judge whether Tisha b'Ab, like many another historic day in the Jewish calendar, is losing its power in the Galuth,* but in Erez Israel† each year finds the commemoration of the destruction of the Temple increasingly observed. No newspapers are published and shops are closed. But in Jerusalem the outstanding feature of the observance is the pilgrimage made to the Wailing Wall, last relic of our ancient glory, by thousands of Jews. From sunset to midnight there is a constant stream of Jews of all types and categories, from the most orthodox Rav to the so-called "non-religious" wing, the professional man and the merchant, women and children, the artist, the lawyer, the business man, the student—all join the immense throng that passes through the Jaffa Gate into the Old city. The space at the Wall itself is occupied by devout worshippers, who, sitting unshod on the ground, recite the Lamentations by candle-light. The way thither is *via* gloomy, winding alleys, on which the moon's light plays fitfully. Descending the cobbled, slippery steps of the street that seem to be leading one almost into the bowels of the earth, past dwellings that are semi-subterranean and 'neath low, overhanging arches that remind one of a world long past, the huge crowd ceaselessly moved, going and returning, for past the Wall there is no exit, and each must retrace his footsteps as he came. In the narrow, twisting road which traverses a purely Arab quarter there was not the slightest disorder, and the tremendous concourse passed to and fro, self-disciplined, to pay its silent tribute to the memory which the *Kotel Ma'arabi*‡ perpetuates.

Thus the Wailing Wall, for long only of religious significance, has also become a national symbol. But the deep-seated instinct that spurred the Jewish people to come *en masse* to the monument of our past on this night—the newly arrived Halutz with the old Yeshibah inmate—cannot be traced to separate secular and religious origins. It springs from the sense of continuity which every Jew acquires in Palestine, and in virtue of which he feels, as nowhere else, at home. It was not as witnesses to a tragedy that this popular pilgrimage was made, but rather as testifying to the determination to re-live the ancient story, to re-build the ruins,

* *Galuth*—Captivity.

† *Erez Israel*—Land of Israel.

‡ *Kotel Ma'arabi*—the West or "Wailing Wall."

to revive and restore. The massed crowd communicated to each of its component individuals a conviction of solidarity and quiet optimism. Each sub-consciously congratulated the other on his presence, a sign of our strength, and all who read again the worn inscriptions on the tear-smoothed stones, saw in the Wall only an earnest of our eternal hope and steadfastness.

II.—Agricultural Activity in Palestine.

The Times had three or four interesting articles in the month of April by their Correspondent in the Near East, under the heading of "The Holy Land Revisited." I take the following paragraphs from the article of April 13th:—

"In travelling through Palestine it is interesting to observe numerous signs of increasing agricultural activity. Throughout the country from Hebron to Galilee the old terraces on the hills, long neglected, are being repaired and new ones are being built; the immense dry walls between fields and orchards are again taking shape and no longer cumber the fertile ground with the untidy and widespread dilapidation so prevalent a few years ago. Improved methods of agriculture, often introduced by Zionist immigrants, are being adopted, and the passing traveller gains the impression that the whole of the Plain of Esdraelon is this year under the plough. An adequate supply of early rain has caused the crops to give a promise of that exceptionally abundant harvest which is required to restore the average of agricultural production, of late so adversely affected by drought.

"Naturally, in this welcome improvement of the face of the country, the Zionist immigrant is playing his enthusiastic part, and his colonies, looking for the most part strangely like the 'frontier' settlements of the Far West—as represented in the traditional cow-boy film so dear to the heart of the cinema-loving public—dot the lands of Galilee as well as the Plain of Sharon. It should, however, be noticed that the Arab, who lives so much out of the limelight, and is inspired neither by a soul-stirring ideal nor a vigorous propaganda to celebrate and encourage his every activity, is responsible for most of this work. Not only that, but in response to the suggestion of various administrative officers, he is beginning to realise that the tender olive is not included in the robust category of women, dogs, and walnut-trees, and that it is positively harmed by the vigorous beating with which he has for centuries been accustomed to persuade it to shed its crop. He now finds that if he takes the trouble to make his women and children gather this year's crop by hand, he is rewarded by having a larger one next year—so violence in this, as in some other matters in Palestine, is happily beginning to go out of fashion.

"The Arab, however, is still curiously reliant, too much so perhaps, upon the Government, and expects it to supply that deficiency in private enterprise which is generally supposed, in this part of the world, to be a legacy of over-long Turkish dominion. This tendency is marked among the Arab farmers, who, while anxious on the one hand to obtain agricultural loans from the State, on the other are suspicious that their indebtedness will, in a bad season, be used as a lever against them in order

to dispossess them of their land for the benefit of Zionist immigrants. The fear seems to be unfounded, and it is suggested by some impartial observers that at the present time the Jews actually have more land than they require for their immediate needs and are not making full use of all of it.

"Attention has been drawn in an earlier article to the remarkable growth of Tel Aviv and to some of the uncomplimentary criticisms that this has provoked, but it must not be thought that the prosperity of this purely urban centre is adversely affecting the agricultural colonies. In these it is interesting to note the difference between the older foundations and those established since the foundation of the National Jewish Home, not merely in the diversity of social systems, of administrative procedure, of agricultural purpose and practice, and of architecture, but even in manners and customs. The raw recruit to a modern Zionist colony in the reaction from the ghetto conditions and the mentality consonant with the secular cringe of the oppressed Jew of Eastern Europe, often assumes a bluntness of demeanour which seems rough and unpolished to those accustomed to the pleasing combination of independence of character and politeness of address which marks the colonist of the second generation, or the old-established immigrant of many years' experience in the country.

"The establishment of a control over the immigration of these Zionist new-comers is a precaution now generally recognised as eminently reasonable, and if the Board showed its wisdom a short time ago by saving the Zionist community from the mass immigration in a single ship of six-and-thirty unemployed Hebrew poets, it yielded in the end to the perseverance of the enthusiast who, after presenting himself in turn in the categories of carpenters, milkmen, and barbers among the immigrants and finding that they were already full, took an intensive course of study and was finally admitted in the capacity of Rabbi not very long afterwards."

In the Highways and Byways.

By J. H. LEWIS.

I WISH to speak of one important branch of our work, namely, the distribution of the Word of God and literature.

Doubtless you have read the very instructive article in the April No. of *THE SCATTERED NATION* by Mr. Rottenberg—"Christian Literature for Jews." A good tract is a silent messenger and can become instrumental of great good; and through it many are reached with the Gospel of our Lord Jesus, the promised Messiah and Saviour. Literature makes a way in places where the missionary is very often debarred from going. As the spider in kings' palaces, so does literature find an easy opening to conversation with individuals, as well as groups.

I am grateful to God to have been privileged to distribute quite a number of portions of scriptures and literature in different languages

in the highways and byways, and also in homes, during the last twelve months. And these gave opportunities to converse with Jews about the Messiah Jesus, as the only way of salvation, of whom God has borne witness, "This is my beloved Son in Whom I am well pleased, hear ye Him."

For example, one Sunday afternoon I offered a Hebrew and English leaflet (Isa. liii.) to a respectable-looking man. "Why do you worry me with your papers?" he exclaimed, frowning. "I am worried enough about how I can maintain my family." "I am sorry," I said, "but allow me; if you worry so much about things that perish and pass away, how much more ought you to worry about eternal things." "Eternal things?" he asked. "Yes, have you ever given a moment's thought about the purpose of your life and your future destiny?" "Who knows?" he said. "We die, that is an end of it." "No, my friend, after death the judgment. God's Word declares it." By way of explanation, I said, "Do you know what to-morrow will bring forth?" "None can tell," he answered. "Why, then, should you concern yourself about the next day and worry so much about it, while you cannot tell what will happen. But if you are so anxious to prepare to-day for the morrow, otherwise you and your family will have to reap the result of your negligence; how much more ought you to provide for the eternal morrow?"

To another young man I offered a leaflet (Isa. liii.). The title on the English side was, "The Sinner's Substitute." He looked at it and remarked: "Sinner's Substitute; what does it mean?" To explain, I related a very pathetic story which I had read about a young man who volunteered to serve instead of another in the time of the war. Unfortunately he was killed on the battlefield. The man who stayed at home with his wife and family heard the very sad news of his friend, and was greatly overcome. He soon discovered the place where his benefactor was buried. It was some distance away, and a very expensive journey. However he went, and when he was shown the place he was overcome and wept very bitterly as he put flowers on it. Passers-by, seeing the man was a stranger, asked him whether the man buried there was a relative. His answer was, "He was more than a relative; he loved me and gave himself for me." The young man eagerly listened, but I was not able to finish, as a friend of his came, and he had to go, but he took a copy of Isa. liii. and shook hands, begging to be excused.

Sunday, April 18th, 1926, in Whitechapel Road. I gave away a good many Scripture leaflets and notices about our daily meetings, and had many precious opportunities to speak about the Messiah. I met a man of quiet disposition and had an earnest talk with him about our dear Lord. As it began to rain we took shelter for some time and he listened very attentively to the Gospel message, accepting Matthew's

Gospel in Yiddish. Another man tore the paper I gave him in disgust. I asked him what reason he had for such behaviour, but the fanatic was in a rage, and uttered only insolent words. Several others gathered, but, alas, they too were well content with his conduct. But thanks be to God Who gives grace.

Outside a restaurant I met two Jews, to one of whom I offered a tract. He was much surprised to see an old man doing this kind of work. I persuaded him to accept the paper, and called their attention to the sad history of our nation, which always resisted God's gracious messages spoken by holy prophets. Some of them they treated with scorn, others they killed, yet God was merciful, sending at last His Anointed, in whose person His promised salvation was embodied. Him, too, have they disowned, and in doing this they have filled the cup of iniquity to the full. And all the sufferings which Israel has undergone have resulted from this sin. Both men were most attentive to the word of testimony. I felt indeed God's help. Praise Him!

In a railway carriage I met a Jew with whom I had a talk about the Lord. He remarked: "We are travelling." "Yes," I replied, "such is life. We are journeying to eternity, but do we really know our eternal destiny as we do our present destination?" I opened the New Testament and read some passages about our Saviour and the object of His coming into the world. He was attentive to the words spoken. At his request I gave him the book.

Notes of Work in Jerusalem.

Extracts from Letters by Miss R. Cohen.

I AM having very interesting times, both in the women's and men's wards. In the former, one dear thing pulled her bed-clothes over her head when she saw me coming, but I am sure she could hear what I was saying to the patient in the bed next to her. A few days ago I brought with me a roll of Old Testament pictures. That was too much for her—the others had told her about it. Next day she said to me, in a querulous tone: "Why don't you show me the pictures?" "Here you are," I said; "I am going to tell you about Joseph, and how his brethren sold him." Since then she has been much more gracious, and actually asked me to "explain" to her, too.

In the men's ward there is a ruddy youth, very certain he is right in all he knows. He is from Bulgaria, speaks pretty good Spanish. He informed me that the Bible—meaning the Old Testament—was written for those times, but that now the world is enlightened and does not need that kind of teaching—but he wants to hear all the same. I have bought a Bulgarian New Testament; shall give it him to-morrow.

The work in the hospital is becoming more and more engrossing. We have had some well-educated men, keen on discussing the claims of Christ. They have read a lot of our literature and taken away New Testaments with them. Sometimes they beat about the bush, some quote the verse, "Thou desirest not sacrifice." I make them turn to the following verse and ask them if *they* are of a broken spirit and a contrite heart, if so they would wish to know how to obtain pardon.

From Safed, where she attended a Summer School for the study of Hebrew, Miss Cohen wrote:—

Miss Norah Wyatt is a splendid *Christian missionary*, very charming and tactful with the young Jewesses. She had been stationed in Safed before the L.J.S. gave it up. She took me to visit a family she knew. We did not find them in, but met the daughter one day in the street. We were at once invited, fixed the afternoon, and went. Several Jewesses were invited to meet us, and, Eastern fashion, a spread of good things. I had an opportunity to testify; it came naturally. But how sad that no one is doing anything of a direct work among them. . . .

Some of the Scotch Mission workers were also there. Very nice women. But I was astonished that in spite of all the happenings in the Jewish world, these friends do not understand and do not believe in the prophetic Scriptures concerning Israel. Even this last dreadful war has not driven this idea of the world getting better out of their heads.

We women workers had a weekly prayer-meeting on Sunday afternoons. Last Sunday we climbed a hill, and there in the stillness of the setting sun, with miles of hills and dales stretching before us, we had a very precious time of prayer.

Since my return from Safed I have been daily to the hospital. Again we have a very nice set of men. One in particular, a young man from Poland. He just hungers to know, and how I wish I were a man.

This has not been an easy month for work. The women frankly told me they must not listen to my words—it was *haram* (under the ban). But one young fellow, a Polish Jew, was really interested. He acknowledged he knew next to nothing of the Taanach* and very little of Judaism in general. He was from Tel-Aviv. He eagerly read the New Testament in Russian, and I presented him with a Bible in the Russian language. I could not get one in Polish. He has gone back to Tel-Aviv. We had some bad typhoid cases—among them a well-educated young Sephardi, a bit sentimental—very sorry for himself. He said he wanted me to tell him about the Messiah when he was better, but the poor fellow only just turned the corner when the hospital had to be closed. He was taken to the Wallash hospital—Jewish. I went with one of our young nurses to visit him, but when they knew who we were, they would not let us in.

* Old Testament.

The Hon. Treasurer gratefully acknowledges the following sums received for the Hebrew Christian Testimony to Israel, from March 1st to May 31st, 1926.

[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.]

Poor; Pub. Publications; S. Scriptures; W.					Date.		Receipt				£		s.		d.	
Date.	Receipt	No.				1926.	No.									
Mar.	1.	701	Mar.	23.	703	2	1	1		
	1.	702		23.	704	6	0	0		
	1.	703		23.	705	1	0	0		
	1.	704		23.	706	0	7	6		
	1.	705		23.	707	0	10	0		
	2.	706		24.	708	0	10	0		
	2.	707		24.	709	1	10	0		
	2.	708		24.	710	0	2	6		
	2.	709		24.	711	4	10	0		
	2.	710		25.	712	1	13	6		
	2.	711		25.	713	0	5	0		
	2.	712		25.	714	10	10	0		
	2.	713		26.	715	1	2	0		
	2.	714		26.	716	0	10	0		
	2.	715		26.	717	8	5	4		
	2.	716		27.	718	0	0	0		
	2.	717		27.	719	0	15	0		
	2.	718		27.	720	0	10	0		
	2.	719		27.	721	0	10	0		
	2.	720		27.	722	0	10	0		
	2.	721		27.	723	1	10	0		
	2.	722		27.	724	0	2	6		
	2.	723		27.	725	7	10	0		
	2.	724		29.	726	1	1	0		
	2.	725		29.	727	0	7	0		
	2.	726		30.	728	0	3	0		
	2.	727		30.	729	0	10	0		
	2.	728		30.	730	0	5	0		
	2.	729		30.	731	12	10	0		
	2.	730		30.	732	0	10	0		
	2.	731		30.	733	0	10	0		
	2.	732		30.	734	0	10	0		
	2.	733		30.	735	15	0	0		
	2.	734		30.	736	0	10	0		
	2.	735		30.	737	0	2	6		
	2.	736		30.	738	1	9	0		
	2.	737		30.	739	2	5	0		
	2.	738		30.	740	1	0	0		
	2.	739		30.	741	0	10	0		
	2.	740		30.	742	0	10	0		
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	2.	816		30.	818	0	10	0		
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