

VINE OF DAVID • REMNANT REPOSITORY

The Scattered Nation

1897: Volumes 9 and 11



VINE OF DAVID

www.vineofdavid.org

Vine of David is a publishing arm of the ministry of First Fruits of Zion dedicated to resurrecting the voices of Messianic pioneers and luminaries. If you would like to assist in the publication of these voices from the past you can sponsor the translation and publication their important works please visit www.vineofdavid.org for needs and opportunities.

This volume has been digitized by Google®. The contents of this file are public domain, and may not be sold or used for profit.

Vine of David

PO Box 649, Marshfield, Missouri 65706-0649 USA

Phone (417) 468-2741, www.ffoz.org

Comments and questions: www.ffoz.org/contact

First Fruits of Zion: www.ffoz.org

Vine of David: www.vineofdavid.org

W 173 10
731
26-19
15325

THE
Scattered Nation.

QUARTERLY RECORD OF THE
Hebrew Christian Testimony to Israel.

EDITED BY DAVID BARON.



CONTENTS.

	Page.
"I AM A PRAYER." <i>By David Baron</i>	225
GREAT IS THY FAITHFULNESS: A RÉSUMÉ. <i>By David Baron</i>	228
DIFFICULTIES AND ENCOURAGEMENTS IN THE EAST END. <i>By C. A. Schönberger</i>	236
NOTES. <i>By David Baron</i>	242
MR. BARON'S JOURNAL: A TOUR IN TRANSYLVANIA	243
EXPERIENCES IN VISITING. <i>By Paul Dressler</i>	252
AUDITED ACCOUNTS FOR 1896.	256

PRICE ONE SHILLING PER ANNUM,
POST FREE.
LONDON: MORGAN AND SCOTT,
12, PATERNOSTER BUILDINGS;
OR,
"HEBREW CHRISTIAN TESTIMONY TO ISRAEL,"
23, GROVE ROAD, HIGHGATE ROAD, N.W.

Hebrew Christian Testimony to Israel.

MISSIONARIES:

✠ DAVID BARON AND C. A. SCHONBERGER, ✠
ASSISTED BY OTHER HEBREW CHRISTIAN BRETHREN.

ADVISORY COUNCIL:

ARTHUR BOAKE, ESQ., Stratford, E.
ROBERT BURN, ESQ., 186 Aldersgate Street, E.C.
REV. ABRAHAM HERSHELL, 4 Overton Road, Brixton, S.W.
JAMES E. MATHIESON, ESQ., J.P., 58 Ladbroke Grove, Notting Hill, W.
R. C. MORGAN, ESQ., 12 Paternoster Buildings, E.C.
C. LEITE ROZAS, ESQ., 84 Landsdowne Road, W.
REV. JAMES STEPHENS, 46 Dartmouth Park Road, N.W.
REV. W. WINGATE, 100 Talbot Road, Westbourne Grove, W.

The following Friends in the Country have kindly consented to act as Referees:—

REV. JAMES ELDER CUMMING, D.D., Glasgow.
REV. H. DOUGLAS, Edmondthorpe Rectory, Oakham.
REV. E. J. EDWARDS, Laureston Place, Dover.
W. FRY, ESQ., 14 Lower Mount Street, Dublin.
W. M. OATTS, ESQ., 33 Berkeley Terrace, Glasgow.
HIND SMITH, ESQ., Exeter Hall, Strand, and Hayward's Heath.

Contributions will be gratefully received by the Hon. Treasurer, A. BOAKE, Esq., Stratford, E.; by the Rev. C. A. Schönberger, 41 Beresford Road, Canonbury; or by David Baron, 23 Boscastle Road, London, N.W.

They may also be sent to the Publishers of the "Christian," 12 Paternoster Buildings, E.C.; or to the Bankers: Parr's Banking Company, 77 Lombard Street, E.C., with instructions that it be put to the account of "Hebrew Christian Testimony to Israel."

This Mission to Israel is under the direction of DAVID BARON, and C. A. SCHÖNBERGER, who, for many years, have been engaged in Mission Work among the Jews in different parts of the world, and are now devoting their time in the same work of preaching the Gospel to the people still "beloved for the fathers' sakes." They are assisted by other Hebrew Christians, who give proof that they are called of God to this peculiar work.

ITS AIM IS,

as the Lord shall enable and supply the means, to bear witness for Christ to the Jewish people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call out the "Remnant according to the election of grace," and to prepare the nation for the time when "the Redeemer shall come out of Zion," and "all Israel shall be saved."

ITS HEAD-QUARTERS

are in London, where we are endeavouring, by means of private visitations, by special public lectures on the Messiahship of Christ, and through the post, to bring the Gospel of our Saviour to bear on the better class Jews in the City and West of London. The chief centre of our work is 114 WHITECHAPEL ROAD, in the Principal East End thoroughfare, just opposite the London Hospital. In this Mission House, Gospel work of one form or another is being carried on every day. Many families are visited in their homes, and hundreds are spoken with in the streets. At intervals we visit other towns in the United Kingdom where Jews are to be found, but our hearts are chiefly set on the Masses of "The Scattered Nation" in Central and Eastern Europe and other countries, and, God enabling us, we shall, as before, make Missionary journeys abroad.

ITS CHARACTER

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

THE WORKERS AND WORK

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

ALL CONTRIBUTIONS

to the Mission are acknowledged by an official numbered receipt; excepting gifts for personal use, when accompanied by special request that they may be so applied, in which case they will be acknowledged by note privately.

ALL ACCOUNTS

are duly audited at proper intervals, and the statement sent to all contributors.

DAVID BARON.
C. A. SCHONBERGER.

THE SCATTERED NATION:

QUARTERLY RECORD OF THE

Hebrew Christian Testimony to Israel.

No. 11.

JULY, 1897.

Atonement and Fellowship.

NOTES OF AN ADDRESS ON THE SIXTY-FIFTH PSALM.

BY DAVID BARON.

(Continued from January Number).

“Matters of iniquity are beyond me,
Our transgressions Thou, even Thou, atonest for them.
How blessed is he who is chosen and made nigh to dwell in Thy courts;
We shall be satisfied with the goodness of Thy House,
With the holiness (or ‘holy things’) of Thy Temple.”

Ps. LXV. 3, 4.



THE second verse of this beautiful prophetic Psalm contains, as we have seen, a prophecy of a time yet future, when to the Hearer of prayer all flesh would come. The third verse speaks of the great obstacle in the way of all flesh coming to God, and how alone that obstacle can be removed.

I think I might say that this short verse forms, perhaps, one of the most comprehensive statements to be found in Scripture on this subject.

“Iniquities prevail against me.” You have, perhaps, noticed the alternative readings which are given in the margin. It shows the difficulty which the translators felt in giving exactly the idiom to be found in the original, and I think that idiom is not fully grasped even in the suggestions given in the alternative readings towards the sense of this beautiful passage. If we take one of the suggestions in the margin, namely, “Matters of iniquity,” I should be inclined to take it in the sense that, “*that which concerns iniquity is beyond me.*” That is, I am utterly powerless in reference to it. The word “*Avon*,” translated “iniquity,” describes sin in its radical sense. Here it is, a terrible reality—“sin,” “iniquity”; but what I am to do with it, how I am to rid myself of it, I know not; it is beyond me. I am powerless to devise means to free myself from it, or to discover a means by which sin can be atoned for and put away. I repeat, that it is man’s confession of helplessness, in dealing with the matter of sin, and, at the same time, it is the utterance of a man enlightened by the Spirit of God to see how sin *is* put away. It is a Scripture somewhat similar to Isaac’s question to Abraham: “Father, here is the fire and the wood, but where is the lamb for a burnt offering?” and Abraham’s reply: “The Lord shall provide Himself a lamb for a burnt offering.” Yes, that which man could neither discover nor devise, and which could never have entered into his heart, *God has provided*, and that from eternity. The parallelism in this verse is perfect. “Matters of iniquity are beyond me.”

“Our transgressions Thou shalt atone for.”

Thus the word "transgression" is the synonym for "iniquity," and "Thou" is in contrast to "me." The "*Thou*" is very emphatic, and therefore rightly rendered by some critical expositors as "*Thou, even Thou.*"

And if we want to know how God atones for sin, the answer is to be found in the very word used, translated "purge away" in the Authorized Version. It is the word "*Khapare.*" In the Psalms it is found only three times. In this Psalm, in Psalm lxxviii. 38, and in Psalm lxxix. 9, but it is a Leviticus word—that is, wherever you have the word for *atonement* by blood in the book of Leviticus, it is the same word as is used here. The primary idea is that of "covering," the hiding of sin from the eyes of God; the hiding of the guilt of sin from the avenging justice of God. "As for our transgressions, *Thou* shalt atone for them." "The Lord shall provide Himself a lamb for a burnt offering." Blessed be God! in the light of the fuller revelation of the New Testament; in the light of Calvary and the precious blood which came forth from the side of our Saviour, of which the blood of animal sacrifices was a mere shadow, we know how God purges our sin, and cleanses away our iniquity.

One of the results of atonement is reconciliation, and that prepares the way for fellowship, the blessedness of which is the theme of the fourth verse.

In contemplating this one verse of Scripture, we cannot but pause in amazement, and marvel at the fulness and riches of revelation, which the Spirit of God has been pleased to store up in one brief passage, consisting, in the original, of only ten words. Luther said of the book of Psalms, that it was the whole Bible in small compass, "for in it all things that are contained in the whole Bible are given to us in the most wonderfully brief and sweet manner, condensed into a most beautiful manual." Sometimes this is almost true of a single Psalm in this precious collection, and occasionally, we seem to see almost the whole plan of God in the salvation of man, compressed in one verse; as is the case with the one before us. In this verse we see as it were two eternities centre—the eternity that is past and the eternity that is to come.

It begins with a beatitude. Almost always in the Psalms the Hebrew word for "blessed" is a plural vocative. "Oh, how blessed!" as if the Spirit of inspiration Himself were at a loss to describe fully the heights and depths of the blessedness of a man in such a case. "Oh, how blessed!" or "Oh, the blessednesses!" God never blesses His people but what He blesses them much. Yes, to an extent that human language utterly fails adequately to describe. As yet we may not even have fully comprehended, much less experimentally entered into all that is ours in Christ Jesus our Lord, as the result of His redeeming work, but of this, be assured, my brother or sister in Christ, that if you are an object of His grace, and know that Christ has undertaken for you in "matters of iniquity," you are one of those of whom the Lord says, "Oh, how blessed!" and through all eternity you will not cease to marvel at "the greatness of His goodness, which He has safely hid for them that fear Him, and which He has wrought for them that trust Him before the sons of men."

But let me show you the primary significance of this verse, and its concrete connection with the past and future history of the Jewish people. In examining the words carefully, we find that they describe the calling and privileges of the priesthood. The sons of Levi were chosen to be a special tribe above the others, and from that tribe the Aaronic family was chosen to stand in a position of special nearness to God. They were "chosen," and by means of ceremonial consecration and cleansings, were "made nigh." They "dwelt" about the courts of God's House, and were "satisfied" with its good and bountiful provision of "holy things."

But the language, although taken from the privileges of the Aaronic priesthood, is used only in a figurative sense to describe the high calling and privileges of Israel in the future. You know that the original purpose for which God chose Israel was that they should be a nation of priests unto Him. Thus we read in Exodus xix. 5,—“Ye shall be a peculiar treasure unto Me above all people ; for all the earth is Mine ; and ye shall be unto Me a kingdom of priests, and an holy nation.” They have never yet been that. Hitherto, instead of being a nation of priests, the mediatorial nation between God and other nations of the earth, they themselves, by reason of estrangement from God, have required a priesthood. Hence we have in Israel the spectacle of a priesthood between God and the people of God ; but the original idea, the original purpose of God, shall yet be realized in Israel when blessed and restored. Thus Isaiah lxi., speaking of that future day, says:—“Ye shall be named the Priests of Jehovah ; men shall call you the ministers of our God ;” and in the Book of Zechariah, we have this truth beautifully unfolded to us in chapter iii. We first get in the person of Joshua, the high priest, who is a type and representative of the nation, a picture of Israel in their present condition, clothed in filthy garments. Then we see a wonderful transformation taking place. The filthy garments are taken from him, and, instead, he is clothed with beautiful garments, or “rich apparel,” as it is in the Revised Version, most probably the garments of glory and beauty which the high priest wore.

There was yet lacking one thing to finish the high priestly outfit, namely, “the mitre” to which was fastened the golden plate on which was graven “Kodesh la-Jehovah”—“Holiness to Jehovah,” and the prophet seeing this, breaks in with the petition, “Let them set a fair mitre upon his head.” That the subject is not Joshua, but the people whom he represents, must be apparent to all students of the Scripture, for when we come to the end of the chapter we have the Divine explanation of the whole vision in the words: “I will remove the iniquity of that land in one day.” Then, once Israel is thus stripped of himself, and clothed in the righteousness of the Messiah, he enters on his priestly mission. This is brought out clearly in the next chapter (Zech. iv.), where we see the candlestick restored, which is Israel under the symbol of the candlestick, fulfilling his mission on earth of being the light of the world. Yes, Israel will yet be a nation of priests, and it is primarily in relation to this nation that the beautiful prophetic words in this Psalm are spoken.

But let us remember, my dear friends, that we, as believers in the Lord Jesus, are now in relation to spiritual blessings, put in the very position that Israel as a nation will occupy by-and-by. Hence these words equally describe the high calling and privileges of every child of God, every one who belongs to the Lord Jesus now.

You will remember that in the verses out of the New Testament which we have read, the Apostle Peter, addressing all believers, says unto them, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light.” Here we are put by God, into the very position which Israel should occupy and will occupy by-and-by. “This people have I formed for Myself ; they shall show forth My praise,” said God, of Israel. “That ye might show forth the praises,” or excellencies, “of Him Who hath called you out of darkness into His marvellous light.” The time of Israel’s unbelief is thus being filled up now, during this interval of Israel’s backslidings and dispersions, by the faith, the worship, the spiritual sacrifices, and service of all who believe in Christ, of whatever nation they may be. Let us enter, then, into this blessedness, and see what it means.

“Oh! how blessed is the man whom Thou hast chosen.” This is the first step in this blessedness; it is the initial blessing which carries with it a whole train of blessings, and remains in itself the most precious of all. Let me attempt to illustrate it by an imperfect, homely simile. An illustrious prince sets his affections on some lowly maiden. She will no doubt receive many gifts and presents, but why does she get them? and are not all these gifts, however precious in themselves, as nothing in her eyes compared with himself, and the assurance that she is indeed the chosen bride? It is even so with us and our heavenly Bridegroom. We were not only in a lowly, but a fallen state, and yet, blessed be His Holy Name! from eternity He loved us and chose us to be His for ever. Since bringing us to Himself He has simply loaded us with blessings and benefits, and yet would we not gladly exchange the “all things” that are ours in Him for Himself, and for the assurance expressed in the words, “My Beloved is mine and I am His?” “Oh, how blessed is the man whom Thou choosest!”

I am afraid many lose the blessedness of this grand and comforting truth, because it is merely grasped with the mind, or turned into a subject for discussion, instead of resting their hearts upon it, and turning it into a subject for adoring praise and gratitude, as did Paul, when he bursts out in that adoring song in the first chapter of his Epistle to the Ephesians: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”

Of Israel it was said that they were the chosen people; and, in the very term, we imply privilege and blessing. We also are a chosen people, a chosen generation; and if Israel, who, in the first instance, were chosen merely nationally, in relation to the earth and to Palestine; if their choice can be spoken of as something great and blessed, how much more so the choice of those who from eternity, in Christ Jesus, were chosen in relation to spiritual and eternal privileges. Well may we exclaim, “Oh! how blessed is the man whom Thou choosest!”

I cannot dwell upon this point, else I might point out the responsibilities as well as the privileges attaching to the chosen people.

The next point of blessedness enumerated is “makest nigh.” This is the translation, literally, of the one word which is translated in the A.V., “caused to approach unto Thee.” Because God has chosen us, He has made us nigh. “I have loved thee,” He says, “with an everlasting love, therefore with loving-kindness have I drawn thee.” “Whom Thou makest nigh.” There is a great deal in this expression, my dear friends. It tells us that God has to make us nigh. It is evident, then, that man by nature is not nigh to God. It is a delusion on the part of men to believe, and to teach, that we are, by nature, nigh to God; that there is something in man which merely requires improving and developing, in order to make him meet for fellowship with the holy God. It is not so. We are far from God by nature. There is an abyss, a gulf, as wide as the universe and as deep as hell, separating man by nature from God. But, blessed be His name! even that gulf could not stand in the way between God and those whom He has chosen in Christ Jesus, so He devised means by which to make them nigh.

How does He make us nigh? The third verse explains it. “Matters of iniquity” stood between us and God. Man is powerless in regard to this matter. I know not what to do. I cannot bring myself nigh, but God makes us nigh. “Now, in Christ Jesus, ye who sometimes were far off are made nigh

by the blood of Christ." I have said that the historical foreground of the fourth verse is the Aaronic priesthood. How were they made nigh? They were chosen, but a number of ceremonial performances had to be undergone in order to be brought into the position of typical nearness to God. Was it not by blood shed, by the washing of the laver, by anointing oil? And what was the blood shed but the type of the more precious blood of our Saviour Jesus Christ? And what were the washing of the laver and the anointing with oil but types of the washing of regeneration and the renewing of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ our Lord?

"Whom Thou makest nigh." The word, in the Hebrew, means not only nigh, in the sense of distance; it is a word, used by the Jews colloquially to this day, to express blood relationship. We are made nigh not only in point of distance, while before we were morally far from God, but when we are made nigh to God, He sends His Holy Spirit into our hearts and begins the work of regeneration and sanctification. By the Holy Ghost who dwells in us, we are brought into actual relationship with our Father in heaven. "As many as are led by the Spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear, but we have received the Spirit of sonship, by whom we cry, 'Abba, Father.'" This is a blessed reality in the experience of all those who are really God's people.

Then follows another stage of blessedness, "That they may dwell." That is the purpose for which God has chosen us in Christ Jesus, and for which He has made us nigh—that we may dwell in His courts, the place of fellowship with God. Blessed be His name! we are permitted not only to come into His presence and have an audience with Him, the King of kings, at the close of which we must withdraw. It is our privilege "*to dwell.*" Just as it was the privilege of the priesthood to dwell in the courts of the temple, so it is our blessedness to dwell even now in the courts of His house, in the very presence of God.

I wonder how many of us have entered experimentally into this blessedness of dwelling with God. I am afraid some of us are sometimes driven by sorrow or trial to come into God's presence. We know Him as a Refuge in time of trouble; but do we know what it is to dwell in His courts? This world is not to be our dwelling-place. Although we are in it, we are not to be citizens of it. It is not the place where we are at home, for God is our home. "O God, Thou hast been our dwelling-place in all generations" is the exclamation of Moses, the man of God, and here the blessedness of dwelling in God is described. May God teach even us to know this. We need God as our dwelling-place, for His children must have a place of refuge, and of safety. We need Him, because it is only when we dwell in God that we are free from the spirit that prevails around us.

This Psalm goes on to speak of strife of tongues and tumults of the peoples which God will ultimately still; but even now, in proportion as our hearts are fixed on God and we live in His presence, are we freed from that spirit of strife and of hurry and worry which prevails in this world.

But this beautiful verse which tells us of the origin of the blessedness of God's people in the eternity that is past, when He hath chosen us in and for Himself before the foundation of the world, does not stop without giving us a glimpse into the eternity that is to come. The last part takes us to the future. "We shall be satisfied with the goodness of Thy house, with the holiness of Thy temple."

"We shall be satisfied"—that is a beautiful promise, and something to look forward to. It is in contrast to the present. Now, we may be satisfied

by anticipation ; by having our hearts fixed upon the future, "We rejoice in the hope of the glory of God." And it is in proportion as our hearts are thus fixed upon the future that we are satisfied now ; but in actual realization and consummation, satisfaction comes by-and-bye. "We shall be satisfied." "As for me," says the Psalmist, "I shall behold Thy face in righteousness ; I shall be satisfied when I awake with Thy likeness." And not only shall we be satisfied then with "the goodness of His House," but also "with the holiness of His temple." God's house always remains His temple. However much liberty and access there may be for the children of God, His dwelling is now and ever will be through eternity, the place of reverence, and of worship, the place where cherubim and seraphim, as well as the redeemed, must cover their faces and cry, "Holy, Holy, Holy, is Jehovah of Hosts, all the earth is full of His glory !"

But there is this difference between the present and the future, that while now the remembrance of the absolute holiness of God sometimes takes satisfaction from our hearts, because even the holiest of God's people must say that "there is none holy as the Lord"; and the more the light of God shines into our hearts, the more do we have revealed to us the great contrast between God, Who is perfectly, absolutely holy, and us, who, though redeemed and possessed of a new nature, still carry about with us this body of death with its disposition to sin. But by-and-bye, when we see Him as He is, and are conformed perfectly to His image, not only will the *goodness* of God minister to our satisfaction, but the very holiness of God will perhaps form the chief element in the fulness of blessedness of His saints. It is our privilege now to dwell *in the courts* of God's house ; the utmost limit to which we can go while on earth ; but between the courts and His immediate presence there is still a veil. In the spirit we know that we can enter even now into the Holiest, but I am speaking of the veil of our flesh, the veil of this body of death which we still carry with us. When this veil is removed, when, instead of this mortal, we put on immortality, and instead of this body of humiliation and corruption, we are clothed upon with incorruption ; then in actual presence we shall be brought into His house, we shall sit at His table, and behold His face in righteousness. Not till then shall we know in its fulness the depth and height of the blessedness of those whom God has chosen, and made nigh to dwell in His presence.

Professor Gustaf Dalman.

BY REV. C. A. SCHÖNBERGER.

IT has been of the greatest advantage to me throughout my life, that in my early days I was intimately connected with two men who were the foremost champions of the Jewish Mission, in this, our so rapidly declining century. These were Dr. Franz Delitzsch and Dr. Adolf Saphir. Under Delitzsch I was trained and prepared for my life-work, and in him, while he lived, I found a faithful friend and adviser.

The aged father of Dr. Saphir had been instrumental in my conversion to Christ when quite a young man, and at a later date Dr. Saphir himself became my brother-in-law. Dr. Franz Delitzsch passed away in March of 1890, and Saphir, in April of 1891.

These eminent men had mutual admiration and frequent correspondence with one another, which related, almost exclusively, to the deep interest

which both felt in the evangelisation of Israel. It has been gratifying to me to have been the link which brought into contact these two men of undying memory, and that to the end I retained their mutual interest. The profound and varied learning of Delitzsch, his position and influence as a professor of Theology, were used to revive and stimulate the interest of the German churches to mission work among Israel.

This article would become very lengthy were I to attempt to enumerate his life-long endeavours for the conversion of Israel. For centuries preceding there had risen no theologian who had done such work for the cause of Christ among Israel, and that which Delitzsch did in Germany was done in England by Dr. Saphir. The teaching and preaching of Saphir, as well as his writings, were saturated with his intense belief and hope in Israel's future. Christ and the Scriptures; Christ and the Church; Christ and Israel, were constantly and inseparably linked in his mind. Such a man as Saphir, so earnest, so intelligent, persuasive, and scriptural an advocate of the cause of Christ among Israel, has not been known for ages.

In Delitzsch and Saphir the Jewish Mission has lost its most influential leaders and pleaders; each was a host in himself for this cause so dear to his heart. They have gone to their rest and reward, but the question rises, who have taken their place? Among those who have come under the influence of the sainted Delitzsch, and who have worked with him for the good of Israel during his last years, is Professor Dr. G. Dalman, the subject of this article. Upon him, and upon Professor Dr. Herman Strack, of Berlin, another pupil of Delitzsch, his mantle would seem to have fallen.

The flame which Delitzsch kindled during his life in Germany, is kept burning there by these two learned and devoted servants of Christ; but in England who is there in the room of Dr. Saphir?

In April last Dr. Dalman was our guest and co-worker in our Mission. He delivered six very interesting and most helpful lectures on the life of Christ, in our Hall, 114 Whitechapel Rd. Before giving the substance of one of these lectures, which I am sure will be found to be interesting and helpful, let me introduce Dr. Dalman by some notes on his life and work which he wrote at my request.

* * * * *

A FEW BRIEF NOTES OF PROFESSOR DALMAN'S LIFE.

I am sprung of a Christian family, which for two centuries has had its dwelling in Oberlausitz, a province formerly belonging to Saxony, but now to



PROFESSOR FRANZ DELITZSCH.

Prussia. I was born on the 9th June, 1855, of godly Christian parents, who from early childhood nurtured me in the fear of the Lord, under the influence of His Word. I was first brought into contact with the Jews in my early childhood through a Jewish boy, who attended my dear mother's Sunday School. My mother, who died in 1870, inherited from her Swedish ancestors an unusually deep and intense love of the Holy Scriptures, and a warm and lively interest in all branches of Christian work. She endeavoured to instil the like enthusiasm for the things of God into the minds of her children, and her success was partly due to the hearty and sympathetic co-operation of my father, who is still living. Three of my brothers went forth later as missionaries, of whom two are still at work among the Caffirs of Cape Colony; the third, a medical missionary, died on the borders of Thibet.

My mother's heart was first deeply stirred on behalf of Israel by the teaching of Dr. Capadose and Dr. Isaac da Costa, two eminent Jewish converts in Holland. She used to read the Old Testament in the Jewish translation of Dr. Zunz, and to study it in connection with the Pauline Epistles of the New Testament. The reports of the Rhenish-Westphalian Missionary Society for Israel, then under the management of Pastor A. Axenfeld—himself a convert from Judaism—which we received, interested us much, so that we—myself,



PROFESSOR GUSTAF DALMAN.

my brothers and sisters—formed a little band in aid of this work among Israel. At first we collected money among ourselves by going without butter at breakfast, and persuading our dear mother to give us its value (a farthing each) for our Jewish missionary box; but in time we got others, friends and schoolfellows, to contribute as well. At that time my mind was severely exercised on the subject

of Jewish Missions, and soon it became my ardent wish to be one day a messenger of the Gospel to Israel. This desire followed me through life, and has never left me, although my childish conceptions have had to pass through many an ordeal, and purifying fire of discipline. In 1871 I was brought into contact with Professor Delitzsch through Pastor Axenfeld. Some specimens of translations from the Greek New Testament into Hebrew, which I submitted to the Professor, roused his interest in me, and henceforth he rendered me great help in my studies and preparation for future service among Israel, by his valuable advice and warm sympathy. The late Dr. McCaul's "Old Paths" (Nethivoh Olam) was the first book which introduced me to Judaism as a system. Later, through all my course of study, preparatory to entering the university, I diligently read Rabbinical literature. At that time I carefully studied the Jewish "Siddurim" (prayer-books), and prepared a translation of "Midrash Mishle" (Jewish commentary on the book of Proverbs). My plan of entering the Institutum Judaicum (Mission-Seminary), which Professor Delitzsch had founded in 1871, with the late Dr. Weber as its principal tutor, had to be relinquished for the following reasons. The Moravian Church, to which my parents belonged, and in which I had been brought up, had claims on me which I was bound to satisfy. I had accordingly to follow the rules laid down by the church, and first to finish my theological course at her seminary, with a view to enter the service of the church.

Thus, after passing through my theological curriculum at the Moravian College, 1874-1877, I was ultimately, as is customary among the Moravians, appointed to assist in one of their educational institutions. After having done so for several years, I was at last (1881) appointed "Docent" (lecturer) on the Old Testament for six years at the College of the Church where I had myself been a student. In 1877, on the publication of a work, "The Talmudical Traditions of the Canon," I obtained the title of Licentiate of Theology, and in 1887 the University of Leipzig conferred on me the degree of Doctor of Philosophy, on the appearance of my treatise entitled, "The Suffering Messiah of the Synagogue." The same year I was summoned to Leipzig by the now aged Professor Delitzsch, to assist him in his work for Jewish Missions, with a view to carrying it on myself at some future time.

My transference to Leipzig was effected with the aid of the Norwegian Society for Israel. In Leipzig I lectured in Professor Delitzsch's Institute, preparing theological probationers for Jewish mission work, and in 1893 I was appointed Director of the Institute. For a time I edited Professor Delitzsch's quarterly magazine, "Saat auf Hoffnung" ("Seed of Hope"), to which I had contributed articles since 1877. After the Professor's death (1890), I published a carefully revised edition of his Hebrew New Testament, according to the manuscripts left by him.

In the same year I became lecturer at the Leipzig University, and in 1895 I attained the position of Professor of Theology (Old Testament Exegesis). Since the year 1893 I have edited and published "Berith Am," a monthly mission magazine for the Jews in Yiddish and Hebrew, and thus I have in a measure realised my desire to be of practical use in Jewish mission work.

In the spring of this year it was my privilege, in the gracious guidance of God, to accept an invitation of "The Hebrew Christian Testimony to Israel" to preach Christ to the Jews in their Hall.

Thus, in a different manner from that which I imagined 30 years since, when my childish resolve and aspiration was to preach the Gospel to the Jews, has this desire found fulfilment. May the few addresses which I have delivered in this hall of "The Hebrew Christian Testimony to Israel" not be without the blessing of God!

“Christ Crucified” (Taluj).

Being the fifth of a series of addresses delivered at our Mission Hall by

PROFESSOR GUSTAF DALMAN.

“**L**ET there be no strife, I pray thee, between me and thee . . . for we are brethren.” Thus spoke Abraham to Lot, and thus to-day I, the Gentile, speak to you Israelites. We are brethren; why should there be strife between us?

Alike we worship one God, the Lord who made heaven and earth, who is our Judge, and from whom we seek help in all distress of body and soul.

With you we look for a new heaven and a new earth, where there shall be no suffering or sin, where God shall reign alone, and the idols shall be forgotten.

We also believe in the law of Moses as a message of God to all mankind. Our children and yours are alike taught the Ten Commandments which God gave on Sinai. To the question: “What is the first Commandment?” every Christian child will answer, “I am the Lord thy God . . . thou shalt have no other gods before Me.”

The prophets of Israel are precious to us as they are to you, for to us also they proclaim God the Redeemer and His Messiah, and the Psalms of David resound to the praise of God in the Church, as in the Synagogue throughout the world.

And we, too, have a passover, for we have a Paschal Lamb, without spot or blemish, Maschiach Zidkenu. And we have a Schabuoth (Pentecost), for on this day, sacred to you on account of the law which God gave from Sinai written on tables of stone, He has also by His Spirit, which He poured out from above, written His law in the hearts of men.

We also have Yom Kippur (Day of Atonement), when the blood of Messiah, thrust forth from the camp of Israel, atoned for our sins before God, once for all. And we are not without Sukkoth (feast of tabernacles), for so long as we wander through the wilderness of life, we dwell in tabernacles built by God, and the Canaan of the future world is our eternal home to which we hasten.

At Chanukka (feast of dedication) you celebrate the re-dedication of your temple, which has long since been again destroyed, and the re-kindling of a light which has long since been again extinguished. Our Chanukka lights burn in His honour through whom this sin-defiled earth has again become a dwelling-place for God, and with whose appearance a sun arose, whose glory yet shines on us to-day.

Your Purim (feast of Esther) reminds you of the deliverance of your fathers from the evil designs of Haoman, through Esther and Mordecai. We have Purim every day, for every day alike we have deliverance in the name of our Messiah from the worst of all foes, the *Jezer-ha-ra* (evil nature) which lurks at the door of every human heart.

We, too, call Abraham our father, for we would have the same faith in God that he had, and would follow in his steps. Isaac is revered by us, for, like his greater Son, the Messiah, he submitted unresistingly to be bound for the slaughter; and Jacob we honour, for we desire that his princely name of Israel should be given us also, when our course has ended in victory.

The promised land is sacred to us as well as to you; for the feet of the Holy One of God, whom we know, have trodden it.

Jerusalem is our home also. All that we reckon most precious has come to us from Jerusalem ; we are citizens of Jerusalem above, the city that God has built. There would we dwell for ever, but not without you.

Thus we are brethren indeed ! Why, then, is there strife between us, and why does each look on the other with suspicion ?

We are called Christians, " Messiah's people " (Meschichim). But are you not the same ? Do you not hope in the Messiah ? " Yes," you say ; " but your Messiah is not ours, and never can be, for He died on the cross. Had He ascended to God in the presence of all Israel, we would believe in Him. The Crucified was no Messiah. He stands between us and you—a wall of separation which cannot be surmounted. It is true the Crucified has been, and is, a stone of stumbling, and rock of offence, between Jews and Christians. On His account the Jews have refused to have fellowship with Christians, and many Christians also will have no intercourse with Jews, but in either case the reason of enmity is the same, that they, both Jews and Christians, do not really know the Crucified One. He, who truly knows Him, knows that it was indeed He who broke down the middle wall of partition between Jew and Gentile ; that He is our peace, and not the destroyer of peace. Then let us, you, the sons of Israel, and I, the Gentile, consider together Jesus the Crucified.

The highest Jewish court (Sanhedrim) 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 Sanhedrim 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 Cæsar, 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." These words, no doubt, had reference in the first instance, to the Roman soldiers, who nailed Him to the cross ; but they no less expressed His feelings towards those who had caused His death. 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.

But this prayer of Jesus avails only for those who know not what they do. We can no longer claim it, if knowing and recognising the revelation of God in Christ Jesus, we yet wilfully reject it, and close our hearts against it. If, however, realising what we have done in rejecting Him, we turn to Him in penitence, and contrition, another word is addressed to us from the cross—a word addressed to penitent believers.

Two thieves were crucified together with Jesus, and one of these put His disciples to shame. While they, refusing to believe that the Messiah could be delivered unto death, forsook their Master and fled, this malefactor saw in the dying man on the cross, whom men had crowned with thorns and called a king in mockery, the Anointed One of God, and implored His grace and favour. "Lord, remember me," he cried, "when Thou comest into Thy kingdom"—that is, "in Thy great mercy raise me, the justly condemned sinner, from the dead, and let me be with Thee in Thy glorious kingdom." And Jesus answered, saying (Luke xxiii. 42), "Verily, verily, I say unto you, this day shalt thou be with Me in paradise" (Gan Eden). No Gehenna awaited him, but he would enter straightway, as though he had never sinned, that blessed place where only the pure and holy may enter. Thus, a public criminal was the first to believe in the crucified Messiah, the first to whom Jesus unlocked the gate of paradise, because of his faith in Him. Most likely he was a Jew by birth, though nothing is told of his history and origin. If this were so, he was estranged from his nation by reason of his breach of the Mosaic law, and justly condemned.

Not to the Jew, not to the doer of the law, the "Mitzwoth" (good works), did Jesus promise a free entrance into paradise, but to the man who confessed his sin, and called on the name of the Messiah. Therefore, this word comes alike to Jews and Gentiles. It opens paradise and eternal life to all of us, if we repent and believe on the Messiah. Thus we are one in this respect also. Both Jews and Gentiles—all are saved, justified freely without merit of their own, and made heirs of the world to come, through the grace of Him who entered Gan Eden (paradise), that He might prepare a place for us all, if we believe in Him that justifieth the ungodly.

After Jesus had thus spoken, proclaiming God's long-suffering toward the impenitent, and God's free grace to the believer, He died, but not without once more speaking and revealing the agony of His soul—"My God, My God," He cries, "why hast Thou forsaken Me?" (Matt. xxvii. 46).

You say, if Jesus was indeed the Son of God, why did He call His Father "My God," and how could the Father forsake Him, or He despair? If this is the cry of Jesus when dying, He has by it annulled His whole life and teaching? His disciples did not think so, or they would not have recorded this saying. If they were not obliged to do so. It is through them, not through an enemy, of Jesus, that we know this, His dying ejaculation. Strange, you might say. Yes, but did the Psalmist give the lie to his life and profession when he wrote the first verse of Psalm 22, the very words of Jesus' cry? Had God really forsaken him, when surrounded by blood-thirsty foes he thus expressed himself, or did he utterly despair?

No. All who read the 22nd Psalm from beginning to end know that the Psalmist in his utter distress and agony, when deliverance seems an impossibility, throws himself into the arms of his God, besides whom he knows of no helper or deliverer. This was also the experience of Jesus. At the approach of death, all those means through which in life God has been wont to

communicate His goodness and mercy unto us, fade and vanish, and we are left alone—alone with Him who is withdrawing His hand from us, so that life departs. Alas! how alone, how desolate! Nothing remains to us but to throw ourselves upon Him, who seems to forsake us, with the old cry, "My God! my God! my God!" Jesus cried thus, and soon after breathed out His soul in the words of another Psalm, "Father, into Thy hands I commit My spirit" (Luke xxiii. 46; cf. Psalm xxxi. 6). As true man He tasted death to the full, but through it all He did not let go of His heavenly Father, and by His dying confidence, set the seal on His earthly life and teaching.

Behold then the man! We all, Jews as well as Gentiles, feel, as we look upon Jesus dying, that in Him dies One who is more than human, Who in His love and compassion for the sinner, Jew or Gentile, is equalled by God only; and Who is yet, at the same time, one of us in very deed, a *Man*—near akin alike to Jew and Gentile; *your* Brother and *our* Brother. Thus *we* also are brethren. If nowhere else, at the cross of Jesus we must meet as brethren.

But yet the question remains: Why should He die? This Man, righteous above all others, might not He have been spared the bitterness of death? This were truly a hard question, did not the old Talmudic saying, "The death of the righteous makes atonement," contain a deep and precious truth. It is founded on Isaiah liii. 5, "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." Many Jews say, "We will not have it that a just man should die for the unjust. It is a Gentile doctrine, and the prophet expressly states that the Gentiles shall speak thus of the Messiah of God." Many Gentiles, on the other hand, object to the words "atonement," "sacrifice," "as containing Jewish doctrine," which does not concern them. But, my friends, this doctrine is neither Jewish, nor Gentile, but Divine. It is the true explanation of the death of the Holy and Just One. God did not want merely to have His grace proclaimed, but to make it a historic fact, a reality, that seeing sin judged, and the judgment executed in the crucifixion of Christ, we may indeed know, and be assured beyond doubt, that our sins are taken away. According to God's eternal law, sin brings death in its train, and if the Holy One of God had to die, not for sins of His own, then it is clear that in His death God says to man: "The punishment that you, the guilty, deserved has been borne by Him, the spotless One. Henceforth, therefore, you are free from guilt and condemnation, and to the Messiah is given the right to open to you His kingdom of grace and glory."

Isaiah does not tell us quite plainly in chapter liii., whether he refers to Israel only, when he speaks of those for whom the righteous One laid down His life. But three times in different parts of the book he declares plainly, that the servant of the Lord is sent to the Gentiles, as well as to the Jews (xlii. 4, 6; xlix. 6). He is the Covenant of the nation (Berith Am), as well as the light of the Gentiles (Goyim), and through him God's salvation (Jeschua) shall spread to the uttermost parts of the earth. Hence it is clear, that the atonement wrought by His death must avail for all who are under the condemnation of God. All stand before one judge, therefore all need one mediator. Thus we, Jews and Gentiles, are not only one as guilty; one in the long-suffering of God, and His divine grace, not only brothers in Christ Jesus, alike under the atonement of the death of one Messiah; we are also united by a bond which is stronger than all the might of this world, of death and sin, and Satan; and which will still unite us in another world, to which the atonement gives us entrance.

Yes, we are one, and *must* be one. What God has joined together, let not

man put asunder. It is His will that we should be one, through the grace of His Son Jesus Christ. If our will is not in agreement with His will, we shall be one still in condemnation. May God in His mercy prevent this!

In the Church where I passed my youth, the congregation was wont to assemble on the day of Christ's death, and at three o'clock in the afternoon, the hour of the Redeemer's death, the people joined in a hymn of joy and praise to Jesus as the Paschal Lamb slain for our salvation, and the bells in the tower were rung, and resounded over hill and dale, so that those who had stayed at home, or were in the fields, could join in spirit with the congregation. So ought it to be. From this solemn festival none should be missing. There comes a time when all nations and tongues will together praise God and His crucified Messiah, and the Jewish people, and the Hebrew tongue, will unite with the rest. God, who is subduing the world to Himself by Jesus Christ, assures us of this. Israel cannot keep aloof then, or her voice be wanting in this great choir.

In that day it will no more be said, "Why should there be strife between us, me and thee, seeing that we are brethren?" Then men and angels together will sing the words of the psalm; "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm cxxxiii.)

Notes.

BY DAVID BARON.



My first note in this No. of "THE SCATTERED NATION" shall be one of praise to the Lord for many mercies so graciously bestowed on us during the last Mission journey, from which I have just returned. The promise spoken so long ago by the God of Jacob (Gen. xxviii. 15), "I am with thee, and will keep thee in all places whither thou goest . . . for I will not leave thee until I have done that which I have spoken to thee of," is still a blessed reality to all who go forth at His bidding, and especially to those, who for the Name's sake of Christ, seek to carry the light of the Gospel into regions of spiritual darkness.

* * * * *

APART from the many and constant opportunities on the way (for in whatever direction we were journeying, and whether by rail or steamer, we have always had Jews with us as fellow-travellers)—the places actually visited during this last tour are the following, viz., Berne, Zurich, Strassburg, Worms, Frankfort, Berlin, Breslau, Cracow, Tarnow, Prezemysl, Lemberg, Halicz, Stanislaw, Czernowitz, Jassy (Roumania), Maramaros-Szigeth, Kaschau, Miskolcz, Budapest, Vienna, and Carlsbad. In all these places we have been permitted to scatter broadcast the precious seed of God's Word, by public and private testimony, and by the circulation of Scriptures, and other literature, specially suitable as setting forth the claims of Christ to Jews.

THE strain on my dear brother, Mr. Gordon, and myself, implied by almost constant journeying, and in arguing with different groups of Talmudic or Chassidic Jews, sometimes from early morning till late at night (as was especially the case in Galicia), was very great, and I am sure it was in answer to the much prayer on our behalf that we were sustained, and preserved in a measure of health. To the Lord be praise!

* * * * *

ONE special cause of thanksgiving to God in connection with this past tour, has been the loving sympathy and brotherly co-operation we experienced from some earnest-minded evangelical pastors, and from the few fellow-workers among Israel belonging to other missions and societies, labouring in those parts. May the blessing of Israel's God rest abundantly upon every one who, amid the thick darkness of Eastern Europe, seeks, in sincerity, to make Christ known to the scattered people!

In Jassy (Roumania), we had a very pleasant visit, at our invitation, from Mr. J. Rabinowitch. In a letter just received by Mr. Schönberger, he thus refers to our meeting:

“My dear Brother and Friend,

“This I am writing you under the fresh and pleasant impression of the happy meeting with our dear brother, D. Baron, and Mr. Gordon, at Jassy. It gave me great spiritual pleasure. The whole day of the 12th, and the morning of the 13th inst., we spent in that godless Roumanian city, where thousands of unfortunate Jews are swarming. The three of us there felt the embrace of the gentle Hand of our Lord Jesus. Our conversation was mostly about the blessed hope which our nation Israel has in the coming Lord. Mourning over the still great hardness of Israel, we earnestly prayed for her salvation. Yes, that day of our meeting at Jassy will be a memorable one for the three of us children of Israel. It was indeed touching how we together, far away from believers in the second coming of the Lord Jesus, and the restoration of Israel, poured out our hearts before Jehovah, and cried, Abba, Father. Surely the Lord will not delay with His answer according to His promise (Matt. xviii. 19, 20).

“The work entrusted to me is blessed by the Lord as ever before. I am now busy with the edition of the collection of my sermons in Hebrew. I hope to finish printing it in about a fortnight.

“Ever yours affectionately,

“JOSEPH RABINOWITCH.”

* * * * *

I FOUND dear old Rabbi Lichtenstein in Budapest, in not at all a satisfactory state of health. He has been suffering a good deal all the past winter, and this has left him very weak. Never before has he been so attacked and abused by the Jewish press, which, however, is only a proof of the power and influence of his testimony for Christ. He, who for forty years was a much honoured Rabbi of a district, and who still “lives among his own people,” is now called “a renegade,” “an ignoramus,” “mad,” and other still worse epithets which I saw with my own eyes in some current Nos. of Jewish papers this month, and all because he ventures in powerful tones to cry to Israel, “Behold in Christ your Messiah and only Hope.” But what else can Rabbi

Lichtenstein, or any other sincere Hebrew Christian, expect from those who called Christ Beelzebub, and cried of Paul that he was not worthy to live.

May God's people continue in prayer for this dear old man, that he may be kept by the power of God, and that his eyes and heart may be filled more and more with the glory of Christ.

* * * * *

I HAVE to ask our friends kindly to note that the name of our road has been changed by the order of the County Council, and that for the future our address is 23 Boscastle Road, London, N.W., to which all letters and contributions for the mission should be sent.

* * * * *

ALTHOUGH there is no special report of the London work in this No., the mission at 114 Whitechapel Road has been carried on during my absence without interruption by Mr. Schönberger and our helpers, and, thank God, not without some tokens of encouragement.

Hundreds hear the Word of Life faithfully proclaimed, and in a manner adapted to Jews. Many also have a helping hand of Christian kindness stretched out to them for Christ's sake, and although it is for the most part a work of sowing in faith, and sometimes in tears, we are full of confidence that a reaping time will come.

* * * * *

ONE of the saddest characteristics of the present time is the marked departure from the faith in circles still styled evangelical. But I do not know when a more striking instance of disloyalty to the Name of our Lord Jesus Christ has been exhibited than when, on a recent Wednesday evening, in the Union Chapel, Islington, for long a great centre of Nonconformity in London, a large company of "Christians," sat in their usual place of worship, listening to a rationalistic Jewish Rabbi, who, while paying a few patronising compliments to "the great teacher of Nazareth," was all the time undermining and insulting all that is sacred and precious to every one, who by the Spirit of God has been taught to call Jesus "Lord." It is, indeed, something to make angels weep, and every true Christian's heart ache, to hear, for instance, the atoning death of the Son of God spoken of as, "the martyrdom of one man," and put on the same level as the sufferings of apostate Israel, during the time of their wanderings among the nations—and this in a so-called Evangelical Church!

* * * * *

I AM tempted to say a good deal more on the subject, but I am glad to say it has been fully dealt with in a separate form.

An excellent pamphlet called, "Modern Judaism and Modern Christianity," dealing with the above incident, and analyzing Modern Judaism as expounded by Rabbi Green, has been written by Mrs. Baron, and is just ready as one of the publications of the Hebrew Christian Testimony to Israel.

I call the attention of our friends to it, and we shall be thankful for their kind assistance in its circulation. It is suitable for educated Jews as well as for Christians. The price is 3d.

WHAT about the Building Fund? The answer to this question will be found in the subscription list at the end of this paper. Since the matter was mentioned in the last No. of "The Scattered Nation," and up to date (June 15th) about £400 has been sent in 28 gifts ranging from 9s. to £100, this, together with the promise of £100 from the gentleman whose letter was quoted last No., makes a total of about £500. For this we are sincerely thankful to God, and to those of His people whose hearts were inclined thus spontaneously to help, and we take it as an indication that it is the Lord's will we should go forward; but, as fully explained in the last No., the whole sum needed is about £3,000, so that we have still to wait prayerfully upon God before we can take any definite step. May He Who fully knows our need, open His Hand and satisfy our heart's desire!

* * * * *

SOON, if not already, most of our friends will be scattered for their summer change and vacation. May the peace and presence of the Lord be with you all, dear friends, wherever you are, and may we all be mindful also of the burdens and needs of others, and especially of the work of God among Israel!

23 Boscastle Road,
London, N.W.



Mr. Baron's Journal of a Mission Tour in the Balkan States.

IN the last number we came as far as Predeal. On Wednesday, May 20th, at 4 p.m., Roumanian time, which is just two hours ahead of Greenwich, we started on the train journey from Predeal for Bucharest, where we arrived at 10 p.m. After a rapid descent of an hour or two by means of a series of zigzags, we soon said good-bye to the Carpathians, of which we had some more beautiful glimpses from the train, and entered on the monotonous Wallachian plain stretching right away to the Danube and the Black Sea. By reason of its being the second day of Pentecost we had scarcely any Jewish fellow-travellers to-day. At Sinaia we were joined by a Jew with whom I tried to enter into serious conversation, but he was very abusive and said that he did not believe in a soul, or a future state, and, after one or two attempts, we had to leave the man alone.

We began our mission work early with the morning after our arrival. We went down for our breakfast to the Café Boulevarde, and found it almost

crowded with men, the majority of whom were Jews of a respectable class. We had with us a number of Rabbi Lichteinstein's "Jewish Mirror," some of Professor Delitzsch's pamphlets, the "Berith Am," and some copies of the New Testament, so we handed several to those who were nearest to us. They began to read and discuss, and soon quite a party were gathered about us asking questions and begging for books. Before we could get away one of us had to go up to our rooms for a fresh supply of New Testaments and pamphlets, as we had given away all we had brought down. After calling at the Post Office, we started to find out the London Jewish Society's Mission which is situated in the Strada Alteni, but found the missionary has been away now for some months in Constantinople, and the work is practically at a standstill. On our way we passed through several streets which seemed to swarm with Jews. With some we had brief conversations, and gave them copies of the "Berith Am" and other tracts setting forth the claims of our Lord Jesus. In a café in the Jewish Quarter we found Mr. Spiegelman, the Colporteur, who afterwards accompanied us for a little. Both inside that Café and out, we were surrounded by groups of poor Jews who listened to us eagerly and begged us for something to read. The "Berith Am," which is Jüdisch, was especially welcomed by them. At noon we returned to our rooms for awhile, and we sat for some time prayerfully musing over the condition of our scattered people in these regions and of the wonderful opportunities there now are for evangelising them, provided the right men be sent, and proper methods used.

This is my second visit to Roumania, the first being in the summer of 1888, when I was accompanied by Mr. H. Barnett, and many encouraging experiences during that visit, eight years ago, come to my mind, for which I praise the Lord. Beside the numbers who then heard the Words of Life from our lips, we were enabled to put about 300 copies of the New Testament in different languages into the hands of Jews. The condition of the Jews in Roumania has by no means improved since then, and one cannot but compare their lot with that of their much more favoured brethren in Hungary. I question if even in the Pale of Settlement in Russia the lot of the Jews is so deplorable as in Roumania. The official government statistics put down the Jews in the small kingdom at about 230,000, but from what I can gather, 500,000 would be nearer the mark. It is well known that for different reasons Jews have great objection to registering themselves, and that where "official" figures are given, they are always considerably below the actual number. The great mass of the Roumanian Jews are found in Moldavia, or northern half of the kingdom which borders on the Pruth. There are towns there like Betoshane which I have visited, where more than two-thirds of the entire population are Jews. Here in Bucharest the Jews number between 36 and 40,000. They are still "aliens," who have no civil rights, and are by law prohibited from holding property, and excluded from engaging in certain trades and professions. The privilege of becoming naturalised is only to be obtained by very few at enormous cost, which makes it practically impossible even to the well-to-do.

In the treaty of Berlin signed in June 1878, which created the two provinces of Wallachia and Moldavia into an independent principality, it was stipulated by the signatory powers, at the moving of the English representatives, that the Jews should be regarded as citizens, and have equal rights, but the promises thus solemnly made have never been fulfilled, and the powers have not moved a finger in protest. And yet, in spite of all, it is remarkable to what an extent the Jews make themselves felt in the land, and now nearly the whole

of the commerce, especially in the larger towns, seems to be in their hands. From a missionary point of view there is perhaps no more needy, or more promising field for Jewish evangelisation than Roumania. Their very oppressions and the restless dissatisfaction of their hearts, make them ready to lend an ear to those coming from more favoured lands with the message of peace.

In the afternoon after finding out the British and Foreign Bible Society's Depôt, where we purchased some Roumanian and Judeo-German New Testaments, we went again to the Jewish quarter and had some good opportunities to testify for our Lord Jesus.

Our hearts are greatly moved with compassion for the masses of our poor people here for whom next to nothing is done, and God willing, we are determined to hold at least one or two public meetings in addition to visiting and receiving Jews in our rooms. To-day the whole of Bucharest is in a stir and excitement. It is the thirtieth anniversary of the proclamation of the Hohenzollern Prince Charles as ruler of Roumania, and great fêtes are in progress for which preparations have been making for weeks past. The principal streets, one or two of which quite rival Parisian boulevards, are plentifully decorated and so crowded that it is almost impossible to get along. There was a state procession followed by a march past of nearly the whole available military and naval force of the Kingdom, all of which we saw from the windows of Mr. Gordon's room in the hotel which looks on to the principal street. The King on horseback following the carriage of Queen Carmen Sylvia, who looks quite old, together with all the grandes, passed our hotel twice. The Roumanians are mightily fond of show, in fact the mania in Bucharest seems to be in everything to ape Paris, but the results are not satisfactory. In spite of the appearances of outward prosperity there is rottenness at heart. Among the grandes corruption and libertinism prevail, while to keep up the show of outward pomp the masses of the people are ground down by taxation to a frightful extent. In relation to the Gospel Roumania presents one of the saddest spectacles. What remains of Christianity here is nothing but veneered paganism, which has no power over the lives of the people, while there is only known to be one native Protestant Christian in the whole land.

In Servia, Bulgaria, and even in Turkey in Europe, there are evangelical efforts made by Americans and others, but in Roumania there is nothing of the kind, excepting of course the few dead-alive German and other foreign Protestant Communities scattered here and there.

In spite of the bustle and excitement of the day which pre-occupied even the Jews, the day did not pass without opportunities to do some little



SNAPSHOT IN THE JEWISH QUARTER BUCHAREST :
SMALL BREAD-BESELLERS.

service for our Lord Jesus. We again went to the Café Boulevard this morning, a very large saloon with a garden which seems to be frequented chiefly by Jews of the better class. While we were at breakfast several groups of threes and fours came and sat by us for awhile asking questions as to the object of our visit, and what were our reasons for believing that Jesus was the true Messiah. The Lord enabled us to speak to them in a manner which seemed to make them think. We again distributed quite a number of suitable tracts and pamphlets and also some New Testaments in Hebrew and Roumanian, to those who seemed earnestly to desire to possess a copy.

Among others we had about an hour's conversation with the Kantor (Synagogue Reader) of one of the leading congregations, who is "almost persuaded" of the truth, but lacks the courage of living faith. These were his words before parting from us: "I will tell you frankly my position, though you may pity me. I have read the New Testament and am wonderfully drawn to it, and to Him of Whom it speaks, but I am a man who is bound. What shall I do? I am a Kantor, and depend upon this for my livelihood. Then my wife and her relations are extremely fanatical, as you may judge by the following incident. One day my father-in-law actually burned the Hebrew Pentateuch with the Haphtorah (portions from the prophets appointed to be read in the synagogue), which he found lying on my table, for no other reason than that it was published by a Mission Society in London; and if he did this to the Old Testament, you may imagine what would ensue if he discovered that I had read the New Testament. Why, I should be proclaimed as a Meshummed, and he would perhaps even divorce my wife from me!" The fear of man is indeed a terrible snare to some of these poor Jews, and only the Lord can deliver them from it.

BUCHAREST.

Sunday, May 24th. The strain of the past two very busy days, in this metropolis of the Balkans, has been very great, but our hearts are full of joy and thankfulness to God for the wonderful opportunities we have had of preaching Christ and making known His Gospel. To record our experiences and the discussions which we have had with individuals, or with groups of Jews, would again require a small volume, but I will give here a brief outline.

I mentioned in my journal of last Friday, that it was our hearts' desire to have one or two public meetings for the Jews of Bucharest, in addition to our other more strictly "missionary" efforts.

After prayer for guidance, and consultation with Mr. Schwegler, of the British and Foreign Bible Society, and the two German pastors, who received us very kindly, we hired the "Pomal Verde" (German, "Zum Grünen Baum") for a meeting on Saturday afternoon. This is a hall owned by two Jewesses, right in the midst of the Jewish quarter, frequently used for balls, concerts, and Jewish weddings. I confess we had many an anxious thought in reference to this meeting. First, as we did not decide on it till late Thursday evening, and Friday was a universal holiday, we had only a few hours left in which to make it known by a few small bills, distributed by two or three Jews. Would the Jews come to hear a "Bible Address" about Christ from two missionaries? Then, would it be safe to attempt such a thing right in the midst of the Jewish quarter, in a hall belonging to the Jews themselves, in which the name of the crucified Messiah had, in all probability, never been named? The pastors strongly advised that we should make the meeting known to the police, and seek their protection in case of need, but this we were determined not to do.

Well, we put the matter in the hands of the Lord, and our hearts were finally at rest about it, that whatever the risk, we would give this more public testimony to the Jews in Bucharest before we leave this city. As our time is now short, we had arranged to leave immediately after the meeting by train for Giurgeva, to spend Sunday there, so as to be able to join the Danube steamer for Braila and Galatz on Monday morning : but as I was packing, so as to be ready, who should come to my room but our dear friend Dr. Baedeker, of Siberian fame, whom I had already met at an earlier stage of this journey in Budapest. He was now on his way back from Constantinople, and it was a mutual joy to meet again thus unexpectedly. He persuaded me to remain here over Sunday, so that we might be together, and give our united testimony during these two days, to which I assented.

As to the meeting in the afternoon, words cannot express the thankfulness we feel to God in reference to it. When we arrived about half an hour before the time, after prayer together in Dr. Baedeker's room, there were already a goodly number assembled, and every minute the company grew, till there must have been between 200 and 250 Jewish men, young and old, and of all classes and conditions, gathered together.

Dr. Baedeker came with us. Pastor Mayer, of the German Church, Mr. Spiegelman, the colporteur of the London Society, and two or three other Christians were also present. A religious service so simply conducted, and held in such a place, seemed a new thing both to Jews and Christians, but this concert or music-hall was for the time being consecrated, and a truly holy place, for God was there, evidently present with us, and His servants were able to lift high the banner of our Lord Jesus.

After a few words of prayer I read Isaiah liii. in Hebrew, and Mr. Gordon read the same in German, after which I gave the first address, showing that the Christ of history is none other than the Messiah of prophecy, and that only in Him can Israel now find the true Prophet, Priest, and King. Mr. Gordon followed, and spoke excellently for about half an hour, setting forth Christ from Isaiah xlix., and finally Dr. Baedeker gave us a very pointed and earnest Gospel address. We all spoke in German. Certain sights and experiences of this meeting brought vividly to our minds scenes from the Acts of the Apostles. Especially during the first address, one and another would rise up excitedly, and with vehement gesticulations shout out some question. This would be the signal for perhaps half a dozen or more in different parts of the hall to do the same, all at once. Then there would be uproar for a few moments, then a few would fall to disputing among themselves, until they were made to desist from doing so, by the Jews themselves, the greater majority of whom listened with the utmost eagerness, and were impatient of any interruption. When they were once more quiet we just took up the thread of the address, and continued as if nothing had happened.

A few could positively not contain themselves, and as they were compelled to be silent in the meeting, they walked into an adjoining room, which opened into the hall, and there noisily disputed among themselves. The door of this other room was wide open, and when they were quieter, they could hear even there all that was said, and now and then they were drawn again into the hall, to stand and listen for a few minutes, and then rushed back into the other room, to discuss among themselves. On the whole there was a deep impression made on the people. After the three addresses, when we said that we must close, some requested us most earnestly to speak more, or hold another meeting on the following day. We could not speak more, for we were really exhausted, and as to holding another meeting on the following day, there was

the matter of the hall to be arranged for, and the two Jewesses who own the place, who were both there, and to whom I spoke, raised difficulties as an excuse for asking an exorbitant price for the hire of the hall, about three times the amount we agreed upon for to-day. This matter was finally arranged, just before we left, and not before most of the people had dispersed, so that we could not announce it to them that a meeting would actually be held on the following day. Before I left the platform, when I mentioned that those really desirous of reading the New Testament could obtain one from us, or a pamphlet of Rabbi Lichtenstein, setting forth the claims of Christ, about 200 hands were eagerly held out. We were not able to satisfy all in the matter of New Testaments, but we brought with us to the meeting about 30 copies of the "Juden-spiegel," and these we gave to the most eager. When we left the hall, there were still a number of Jews in it, earnestly discussing among themselves what they had heard.

This day is observed by millions of Christians in Western lands, as Whit Sunday, and although we are here in Roumania, in a truly dry and weary land, where no water is, there was more than one experience in the course of the day which reminded us of the first Christian Pentecost, and which made the risen and ascended Christ, and the holy Paraclete, blessed realities to our faith. This morning we accompanied Dr. Baedeker to a small meeting, which was truly Pentecostal in its character. There were only about thirty of us, I think, altogether, but it was one of the most international gatherings at which I have ever been present. Dr. Baedeker brought with him from Constanza, an Armenian brother, and a Russian Stundist, who on account of his faith, lives as an exile in Rustchuk, and also a Bulgarian Pastor from Lom Palanka—all of them dear brethren with whom we enjoyed helpful Christian fellowship. There were also of the little company, Germans, English, Mr. Gordon from Sweden, and the only man known to be a Protestant Christian from Roumania, whom I have already mentioned. Here we were, Jew and Gentile, Armenian, Roumanian, Bulgarian, Russian, German, and Swede, yet united by the one spirit, all of one new "holy nation, and peculiar people," calling together on the one Name under heaven whereby man, of whatever nation, can be saved. What a proof that Pentecost is a blessed reality, and that in spite of the apostasy of Christendom from the simplicity of the truth, and the purity of the gospel, Christ has still, and always has had, a people since His ascension. Dr. Baedeker gave an address on Acts ii., and a number of us prayed in different languages, and we all felt that to us, the drawing near of God was good. Ps. lxxiii. 28. In the afternoon we again had a number of calls from Jews, several of them, as far as we can judge, sincere inquirers after the truth. At 3.30 p.m. we had our second meeting in the "Pomal Verde."

We wondered how many would come, since so few would be aware that there would be a second meeting, for the reason I have already given. We were happy to find a company of between 70 and 80 Jews, and a few Christians, and the Lord was again present with us to bless us. There was just a little storm at the commencement, occasioned by two or three fanatical brethren; one of them an old Melammed (teacher); but that soon subsided, and then they listened with manifest eagerness, while Mr. Gordon and myself and Dr. Baedeker spoke. The meeting lasted for two hours, and if we had had the strength, we might have remained with them all night. At the close several thanked us heartily for our words, and said they hoped that we would form "eine Gemeinde," in Bucharest, as they would like to join us. We met several believing brethren here; one, the brother of a local Rabbi, a very intelligent young man. Another of those whom Mr. Spiegelman introduced to us, was

severely beaten in one of the synagogues here, last Day of Atonement ; because he ventured to say to those near him that Christ was the true atonement, whether for Jew or Gentile.

RUSTCHUK.

May 26th. Accompanied by the dear Stundist brother, Eugen Herassimenko, and by Pastor Keusseff of Lom-Palanka, we left Bucharest yesterday at 7 a.m. While packing at 6 a.m. I had a visit from several brethren, one a Hebrew Christian who had known the Lord for about 25 years. At the station we found a little company of Jewish brethren with Mr. Spiegelman waiting to see us off. Two or three of them were not far from the Kingdom. They all spoke thankfully of our visit, and we exhorted them not to fall short of fully yielding themselves to Christ. One of them said, "Once we were altogether in the dark, but now the light of God is beginning to break into our hearts." About 11 a.m. we arrived in Giurgeva, a desert-looking place on the south bank of the Danube, with all the characteristics of Turkish delapidation. Here while waiting two or three hours for the steamer to take us across to the Bulgarian town on the opposite side, we were almost buried in sand. It was nearly as bad as the desert, or during Khamsin in Egypt.

On board the little steamer crossing to Rustchuk, there were quite a number of Turks and Spanish Jews. With several of the latter we had interesting conversations,



VIEW IN THE JEWISH QUARTER RUSTCHUK.

and one or two gladly accepted New Testaments. One explaining about us to another said, "They are also Jewish men, but they believe in Christ instead of Moses," but we corrected him, and explained that we believe in Christ, *because* we believe in Moses who wrote of Him, and we showed them in a Hebrew Testament, John v. 39-47, which seemed to strike them. About 3 p.m. we landed in Rustchuk, which, until the last few years, was the largest place in Bulgaria for population, but now Sofia is increasing very rapidly, and is out-growing Rustchuk. One is struck by the characteristically Turkish aspect of things still prevailing on the south bank of the Danube. To judge by the number of mosques, the Mohammedans are far in the majority, for there are twenty-one mosques and only three churches. Some of the minarets are chaste and beautiful, and there are some very picturesque and interesting-looking parts in this ancient town, but on the whole it is in a very lifeless and wretched condition. There are a large number of

Jews, most of them very poor, divided into two communities, the Aschkenaz and the Sephardi. The American Methodists have a mission here to the Bulgarians, and we first called on Dr. Davis, the missionary to whom Dr. Baedeker telegraphed from Bucharest, but Dr. Davis was away, so, after finding out the British and Foreign Bible Society's Colporteur, from whom we purchased all the little stock of Hebrew and Judeo-Spanish Scriptures in his possession, we started for the Jewish quarter. We conversed for a short time, and testified of Christ to quite a number of Jews. In one case we had a rather difficult task to explain ourselves fully to a group of Spanish-speaking Jews, who did not know much Hebrew, but providentially a young Aschkenaz Jew, passing by, stopped to listen, and as he knew Judeo-Spanish well, we pressed him into the service as interpreter. It was good for himself too, for he became interested, and came to see us later to ask for a German New Testament. Passing a tailor's shop where a number of Jews and one or two Christians were employed, we entered, and found a very attentive audience for a time, most of them leaving off work to listen and discuss with us.

We then returned to our room in the hotel, and soon Jews began to call on us, at first in ones and twos, but later in larger groups, and with some we really had most interesting conversations, and the eagerness and receptive spirit manifested by most of them was most encouraging, and seemed as a blessed compensation for the great bodily exhaustion from which we were both suffering. The last party, consisting of eight or nine Jews and one Christian woman, who belongs to the American Methodists, came about 9.15 p.m., and stayed till 11 o'clock. In this last group there was one white-haired Jew from Jassy in Roumania, who had years ago come in contact with a Protestant Missionary, and, as he himself confessed, was "almost persuaded" to be a Christian. Eternity will reveal the results of this long, faithful discussion with a party of earnest-minded Jews, but it seemed to us as if one or two were really laying hold of the truth. In the course of the evening we were able to expound quite a number of Scriptures to them, including the whole of the 4th of John. To-day we have again had some very precious opportunities of scattering broadcast the seed of the Gospel, both among Spanish and German speaking Jews. Once, outside a Jewish café, we had quite a nice little congregation of between fifteen and twenty listening and arguing with us for some time, the Aschkenaz shocket and synagogue reader being one of the audience. There was scarcely a point in the whole range of the Judeo-Christian controversy, on which we did not touch, and sometimes they were so eager and excited, that five or six would ask different questions at the same time. One intelligent Sephardi Jew said, "There is no intelligent Jew now, who is not willing to concede that Jesus was a great man and a teacher, but we never will believe that He was the Son of God. How is it possible? Is there any one greater than Moses?—yet we do not say, even of him, that he was more than a man." Once in quoting Jer. xxiii. 5, 6, the shocket said, "If Jeremiah said that the Messiah is to be more than a man, then he was a Meshummed like yourself." He denied that the prophets were inspired, but afterwards told us that he only said this in order "to protect the ignorant," so that they may not be easily influenced by missionaries who quote the prophets:—a beautiful specimen of Talmudic tactics in relation to the Gospel. We warned him against the sin of misleading the people, and of the guilt he was incurring by not only refusing to enter into the kingdom of heaven himself, but of hindering others who might otherwise find their way to the truth. One intelligent young man, who called in our room for a New Testament, asked us to explain how it was that there were so many different "religions" among Christians, such as Catholics, Greeks, Lutherans, etc., and why they hate and

fight with one another, if they all belong to Christ. I think we succeeded, by the Lord's help, in showing him that, in spite of the false and the spurious, there was also a true Christianity, and that all who are truly Christ's do not "hate and fight," but love one another. Anyhow, we exhorted him to study the New Testament for himself, and to judge of Christ, not by the outward aspect of Christendom, but by His own work and words.

Later in the day, while driving through the town on my way to the Sephardi synagogue, I came across a sight which gladdened my heart. On turning the corner of a street, we noticed a group of six Jews sitting in a circle outside a Jewish shop, listening to one of their number who was reading aloud from a Judeo-Spanish New Testament, which he had received from us that morning. If I can do nothing more, I am always thankful to God if I can induce some of my brethren to read for themselves the story of Christ, as recorded in the Gospels, and to become acquainted with His words, which are spirit and life.

RUSTCHUK TO GALATZ.

May 27th. We embarked late yesterday on board the "Karl Ludwick"; and after calling at several stations on the Roumanian and Bulgarian sides, we arrived at Ostrova about 10 p.m. This part of the Danube, which at times is so wide and winds so much that it resembles a succession of lakes, is very monotonous and dreary, traversing a poor and uninteresting region. Along the south bank is the Dobruscha, which Russia gave to Roumania in 1887, out of Turkish territory, in exchange for the fertile province of Bessarabia, which till then belonged to Roumania, and which Russia took. This exchange, which was a strange reward to Roumania for the sacrifices which it made in the Russian cause during the last Russo-Turkish war, has, as a matter of fact, proved ruinous to this northern Balkan state, and is probably the explanation why Roumania seems now to be completely estranged from Russia, and to lean rather to Austria and Germany. We were very much tired and looked forward to a night's rest on board, but alas! our expectations were doomed to disappointment. At Ostrova, where the ship lay all night, the deck of the steamer was turned into a promenade, and the saloon into a low drinking-shop. I was told that so little is there to break the monotony of life in Ostrova, that the arrival of the Austrian steamer twice or three times a week, is looked forward to as a great event. No sooner did it arrive, than a band came on board, and crowds of people, among them a number of Bulgarian officers, and women of a questionable character; and they played, and drank, and danced, and shouted, till after one o'clock in the morning. It seemed to us a disgraceful thing to turn the steamer into a kind of pandemonium; and very unfair to the passengers on board, who are in this way robbed of their rest.

At 4 p.m. we arrived at Braila, one of the largest and busiest towns in Roumania, and a large shipping port for the Black Sea, though it is removed from it about 120 miles. Had we time I should have liked to have remained here a few days, but we are obliged to hurry, chiefly on account of Mr. Gordon, who has to leave with his family for Sweden in a few days; and we have a long journey back. We arranged, therefore, to proceed to Galatz by the Roumanian steamer the same afternoon. We had about an hour and a half to wait, after going into town for letters, which were waiting for us at the post office, so we sat down with our luggage outside the office of the steamship company, whence the steamer starts. We were not there five minutes before we began to attract the attention of the curious. At first two Jews came to ask who we

were, and where we were going. We had only to mention the fact that we are missionaries, and that the object of our journey is to make known to our brethren the love and faithfulness of God in sending the Messiah, to attract their attention. While conversing with these, several others gathered around us, listening and asking questions, and we had real good opportunities of trying to impress them with the reality of the Gospel. After reading and explaining various passages from the New Testament, one and another begged us to give them copies, which we were very glad to do.

The time passed only too quickly, and we went on board the steamer, where exceptional opportunities for testifying to the Messiahship and saving power of our Lord Jesus, awaited us. Nearly all the saloon passengers seemed to be Jews, and no sooner did we take our place, than groups began to gather around us, listening respectfully, and asking for "Missionsbücher." We had no difficulty about texts to preach from; they supplied us with some in their questions.

"What makes you come so far to speak to us about these matters?" asked one, in a large group. "Because we cannot help ourselves," we replied. "You taste and see: believe in Christ; and you, too, will find that His love will certainly *constrain you* to go and tell others. In Christ we have found the fountain of life, and we cannot but cry to our weary wandering people, "Ho, every one that thirsteth, come to the Fountain! Come unto Him, and your soul shall live, and He will make with you an everlasting covenant, and cause you to experience the sure mercies of David." One intelligent Jew said, "I have read the New Testament once, and I will say this, that although there are many things in Christianity which I cannot believe, or understand, I am convinced that belief in Christ, and His doctrines, would be (*die Rettung Israels*) the salvation of Israel."

Exhausted with speaking, we went on deck for a few minutes, and when we re-entered the saloon we were happy to see five or six sitting in different parts, quietly reading the New Testament, while two or three little groups were arguing on the subject among themselves. During this short journey from Braila to Galatz, we gave away over twenty New Testaments, every one being earnestly asked for.

GALATZ.

May 28th. Next to Bucharest, Galatz is, perhaps, the best known town in Roumania, as it is a city of considerable commercial importance, and the port on the Danube, through which nearly all the export and import trade of this little country has to pass. It is 108 miles removed from the Black Sea, but vessels of a considerable size can come up. There are one or two respectable streets, the rest are worthy of a Turkish town. In some of the side streets one has to wade through any amount of filth, and there is no attempt at pavements, so that if you must find your way after dark, you are in danger of stumbling at almost every step, as we learned from experience last night, when trying to find the good Norwegian missionary, Pastor Von Harling, who lives in the Strada Popa Stamate.

Jews, Jews, Jews; everywhere Jews! this is the impression one gets in walking through the streets in Galatz. Indeed, I think they form more than one-third of an entire population of about 90 or 100,000. During the day we had many good opportunities to bear witness for Christ to individuals and groups of Jews, and to put copies of the New Testament and other literature into the hands of some. Early in the afternoon we went into a Jewish café,

ch we found almost full of men. We sat down at a small table and ordered cups of black coffee. Soon we were surrounded by a curious group who began to ask us all sorts of questions, and the number and interest increased when they learned we were missionaries. On the whole, they listened to us attentively, although there were not lacking a few who were quite bitter in their position. "It is all very well for you to draw such a beautiful picture of the moral excellencies of Christianity," said one, "but how does it answer to what you actually see around us? And as to the lives of Christians, are they better than those of the Jews?" We had to explain to them that not all who say "Lord, Lord," or call themselves by the name of Christ, are Christians, but only those who give evidence in their lives that the Gospel has proved itself to them the power of God unto salvation. "Thank God, there are Christians and Christians," we said. "There are those who call themselves Christians who hate and persecute the Jews, but there are also Christians who pour out their hearts to God for you, in earnest supplication, and who make great sacrifices in order to send to you the Gospel of your Messiah."

Some would not believe, when we told them, that there were actually Christians in England who daily pray for the salvation of Israel. "I do not believe in a personal Messiah," broke in a rationalistically inclined Jew, in the midst of a discussion. "When the nations cease to persecute us, and we have our own land and government, that will be our Messiah. All these Scriptures which you are quoting were merely the private opinions of the prophets, and can also be quite differently interpreted." We warned him that the vain dreams of the modern Jews about a time of prosperity and peace apart from God and Hisointed, will never be realised. As well may we expect sunshine apart from the sun, as to expect peace and true prosperity apart from Christ.

I was struck with the remark of one intelligent Jew who had come in contact with Pastor von Harling and other missionaries. "For myself," he said, "I cannot yet say that I believe, but I can foresee this: that before 50 years are passed, many of our people, if not all, will become Christians, or else idols." In the evening we were very glad to have the company for awhile of Pastor Otto von Harling—a dear brother who is stationed here by the Norwegian Mission to Israel, and who was a fellow student of Mr. Gordon in Leipzig. He spoke encouragingly of his work here, especially among the young, many of the Jews gladly allowing their children to attend his mission school, although they know that the New Testament is being taught.

BUDAPEST.

June 1st. From Galatz to Budapest is a tremendous journey, and we thank God for having brought us so far in safety on our way back home. For four days we have been almost continuously journeying, day and night by train, and in a stateroom steamer, and we also had some very good opportunities of doing something for our Lord and Master by the way. We embarked on board the Carl Sepp at Galatz, 8 o'clock on Friday morning. As all our own stock of New Testaments was exhausted, we were glad to obtain a supply of all the available Scriptures from the Colporteur of the British and Foreign Bible Society, who resides here.

At the landing stage we entered into conversation with two Jews. One had been to Paris and had already heard something of Gospel truth. He gladly accepted from us a New Testament, and copies of "Berith Am."

Almost immediately we were on board, we joined a small circle of four or

five Jews and Roumanians, with whom we had a very interesting discussion. The Jews listened very attentively, but after a time we were interrupted by a Roumanian, who is a beautiful specimen of the poor pagans who call themselves by the holy name of Christ in these parts. "I cannot understand you," he interrupted. "What have the Jews to do with Christ? the Jews believe in the God called 'Messias,' and we believe in Christ. Let the Jews keep to their God, and we to ours." Our hearts burned within us, and we spoke to them as to little children, showing that there is but one God, one Christ, one salvation whether for Jew or Gentile. This "Christian," who practically knew about as much of Christ, as did the Jews, became interested after a time, and when he saw us give New Testaments to one or two of the Jews, he begged for a copy also, which we were very glad to give him. Of course he had never before read it in his life.

With two interesting young men, one quite a youth, the son of a rich merchant from Constantinople, and another a young man from the village of Stanza, we also had a very interesting conversation. We gave him a New Testament, and we saw him afterwards reading it quietly, through the greater part of the morning. Next day, at Sistova especially, a number of Jews as well as Bulgarians came on board. One of them told us that he had with us dispute a few days ago with a company of Jews in Rustchuk, and that he afterwards searched for us all the following day, as he wanted to hear more, but could



COMING ON BOARD DANUBE STEAMER.
(BULGARIAN SIDE).

not find us, the reason being that we had left the town. He seemed very happy to meet us thus unexpectedly again. This man related his history to us, which was very interesting. He lives in Sofia, and, though of an orthodox family, he fell in love with a Roman Catholic girl, and married her. A little boy was born to them, and his wife in her zeal, when the child was a few months old, secretly called a priest "to make him a Christian."

During the ceremony the infant dropped a small crucifix, which the priest placed in his hand, to the ground. This, the superstitious mother took as an evil omen, or rather as a proof that Christianity was false; and she decided that she and the child would become Jews. They were formally received into the synagogue, and the child was circumcised, but after a time a New Testament fell into the hands of the husband, who was telling us the story, and as he had all along been dissatisfied with Judaism, he seems much drawn to Christ and the Gospel. A strange and intricate story truly, God grant that it may end in the turning of both from Rabbinitism and Popery to the living God and to the Lord Jesus Christ. It may be of interest if I add that which, according

account, first turned him against modern Judaism. It will not be generally known that some Talmudic Jews believe in the transmigration of souls. Now, it happened that while he was staying in a Jewish house in Phillipopolis, some time ago, a Jewess, who was preparing fish for cooking, declared that she had seen a peculiar sound, as of a distress, come from one of the fish. She ran to the Rabbi, who declared that the soul of one of her relations who had died not long before, must have entered into the fish, and that the reason that it could find no rest was, that Kaddish (prayers for the dead), had not been said regularly for it. This fish actually had a regular funeral, the Rabbi performing the ceremony, and saying prayers over its grave. This shocked the poor man, and he thought to himself that such things could not be from God. We had a good deal of conversation with him and encouraged him to seek the Lord, and he decided to rest till he found Him. We disembarked at Orsova at six yesterday evening, and at 2 a.m. the same night we caught the train for Burcharest, and arrived here at 1.30 this afternoon.

Even in the night journey in the train, we had opportunity of speaking for the Lord. In the next coupé of the corridor carriage, was a Jew, and his young daughter, and it was not long before we entered into conversation with them. He was not a promising man, for now and then he would get angry, and use bad language, but still, although he again and again declared that he did not want to hear any more, yet if we returned to our own coupé, he would soon follow us with some new question, which would start a fresh discussion.

On our arrival here, dear old Rabbi Lichtenstein and Mrs. Gordon met us at the station, and we greatly rejoiced together because of the goodness of the Lord to us in all our wanderings.

Here must end the journal of one of the most encouraging mission journeys which it has been my privilege to make. On my way to London I paid brief visits to Vienna, Munich, and Heidelberg; but the details must be withheld for lack of space.

Extracts from Mr. Dressler's Journal.

A CHANGE has come over the Jewish homes and people with the return of the working season. Some are now ready to hear our message, being more free from care, but others say:—"I have no time for God now, come at a more convenient time"—who said not long since, when hard pressed by hunger and cold, "How can we pay attention to the Word of God while our children cry for bread?" It is very hard to know how best to approach them, but, I thank God, who gives me the needed message.

To-day, I visited among other houses, one where the woman looked very wretched, and the children, six in number, were very thin and haggard; starvation being written on every face. The poor woman poured out her heart to me. Although her husband has found work, they are still behind in rent, etc., and they cannot regain in health what they lost during the trying winter months. I tried to comfort her, and told her that the Lord had not utterly forsaken her hitherto, and that He will still care for her and hers in the future. The poor woman's heart was full, and with tears in her eyes she said, "I thank you very much for visiting me, for listening to all my troubles, and for speaking such

comforting words, for I have no one here to whom to tell my troubles, and so get relief to my heart; your words are better to me than gifts." I gave her a ticket for some clothing for her children, for which she was very thankful.

To-day, while distributing tracts in the streets, I spoke to a Jew. I asked him how he thought to get rid of his sins? His reply was:—"I do not care whether I have sins or not, all I care is to work, which I do now; for if I do not work God will not throw me any food from heaven." I told him that man does not live by bread alone, but by every word which proceedeth out of the mouth of God. "Who," he said, "cares for God nowadays, at least in the way you think; we know that there is a God, for some one created this world but that is all." It saddened my heart to think a Jew should lead such a godless life.

Another man, to whom I offered a tract, took no time to think, but at once began to pour out curses and abuses, and while I walked away he shouted the louder. It was very hard to the flesh, but I praise God for enabling me to lift up my heart in prayer for the poor ignorant man, that the Lord would soften his heart and change his tongue to praise God instead of cursing.

To-day I visited a Jewish eating-house; I found the owner willing to converse about the Gospel, and while I spoke to him some of the customers joined in our conversation. One of them said, "These Missionaries are quite right in what they say, for see what our Talmud does for our young men. We are taught that it is a shame to learn a trade, and that to spend our best years in studying a labyrinth of books is very meritorious. Many of us do this, but when they go from home they have to starve. Add to this the early marriage and see how bad the matter becomes." There were several Jews with whom I spoke, and one of them said, "We wish this kind of teaching were more widely known among us."

Many of the Jews are working, not only hard, but also very long hours, and are therefore inaccessible for conversation on spiritual things. The system of the payment of the wages makes it also hard to get at them even on Saturday, as these people have to wait for their week's wages the greater part of the day. So as I cannot converse with them, I distribute tracts among them as they leave work. I find out a factory where large numbers of Jews are employed, and getting there a little before the dinner hour, as they come out of the factory, give to each something to read. Although I have experienced on several occasions very rough handling, for they are in numbers, and each encourages the other to do harm, yet by the grace of God, I have persevered in this effort being assured that the Lord Jesus can bless it.

To-day I stood outside a factory giving away tracts, and when nearly all were gone, two Jews came back to me and said, "Come and talk to us while we are walking," so I went with them, not heeding where we were going until we came to a very narrow street, where several other Jews were waiting. I saw one of them tear up a "Berith-Am" which had been given them, and put it on a heap of rubbish. I was pushed from one to another, and at last thrown on the heap of rubbish; when the whole company shouted words of blasphemy and ran away. I lifted up my heart to God in thanksgiving for His protection, for they might have done me more harm.

To-day I went to another factory and distributed tracts. One Jew proved very troublesome, and tried to snatch the papers from some, saying: "Don't take these papers, he is a 'Meshumed'!" Most of the Jews managed to hold them away.

The Hon. Treasurer gratefully acknowledges the following Contributions received for the Hebrew Christian Testimony to Israel from March 1st to May 31st:—

1897.	Receipt No.		£	s.	d.
Mar.	2, 150	Poor	10	0	0
"	2, 151	"	5	0	0
"	2,	Publications	0	2	0
"	4, 152	"	0	12	0
"	4,	Publications	0	2	6
"	4,	"	0	2	6
"	4, 154	"	4	10	0
"	5, 155	"	1	0	0
"	5, 156	"	0	7	6
"	5,	Publications	0	1	0
"	8, 157	"	0	10	0
"	8, 158	"	1	10	0
"	9, 159	"	5	0	0
"	9, 160	"	1	0	0
"	9, 161	"	0	3	6
"	9, 162	"	1	10	0
"	12, 163	"	0	10	0
"	12, 164	"	0	10	0
"	13, 165	"	0	10	0
"	13, 166	"	0	5	0
"	13, 167	"	1	1	0
"	13,	Publications	0	1	0
"	16, 168	"	0	5	6
"	16,	Publications	0	1	6
"	16,	"A Lover of Israel for Jesus' Sake"	5	0	0
"	17, 169	"	0	5	0
"	17,	Publications	0	1	0
"	17, 170	"	2	2	0
"	18, 171	"	10	0	0
"	18, 172	"	2	0	0
"	18, 173	"	0	10	0
"	18, 174	"	5	0	0
"	19, 175	"	0	10	0
"	19, 176	"	1	0	0
"	19, 177	"	1	0	0
"	19,	Anon.	0	5	0
"	22, 178	"	1	0	0
"	22,	Publications	0	4	9
"	26, 179	"	0	5	0
"	29, 180	"	1	0	0
"	29,	Publications	0	5	6
"	30, 181	"	15	0	0
"	30, 182	"	1	0	0
"	30, 183	"	0	7	0
"	30, 184	"	0	3	6
Apr.	1, 185	"	0	10	6
"	1, 186	"	5	0	0
"	1,	Publications	0	1	0
"	2, 187	"	5	5	0
"	2, 188	"	0	10	0
"	2, 189	"	0	5	0
"	2, 190	"	0	10	0
"	2, 191	"	0	10	0
"	2, 192	"	2	0	0
"	2,	Publications	0	2	0
"	3, 193	"	2	17	6
"	3, 194	"	1	0	0
"	3, 195	"	0	5	0
"	5, 196	Poor	10	0	0
"	6, 197	"	0	10	0
"	6, 198	"	0	10	0
"	6,	Publications	0	2	0

Carry forward £111 11 9

1897.	Receipt No.		£	s.	d.
		<i>Brought forward</i>	111	11	9
Apr.	6, 199	"	0	10	0
"	6, 200	"	5	0	0
"	6, 201	"	1	0	0
"	6, 202	"	1	0	0
"	7, 203	"	3	11	0
"	7, 204	"	0	10	0
"	7, 205	"	1	0	0
"	7, 206	"	5	0	0
"	7,	Publications	0	1	0
"	8, 207	"	1	0	0
"	8,	Publications	0	2	2
"	8, 208	"	2	0	0
"	8, 209	"	1	1	0
"	8, 210	"	0	10	0
"	8, 211	"	2	0	0
"	8, 212	"	2	0	0
"	8,	Publications	0	3	0
"	8, 213	"	1	0	0
"	8, 214	"	1	0	0
"	8, 215	"	1	1	0
"	8, 216	"	0	10	0
"	8, 217	"	2	0	0
"	8, 218	"	20	0	0
"	8,	Anon., left at 23 Grove Road	1	0	0
"	9, 219	"	1	0	0
"	9,	Publications	0	1	2
"	9, 220	"	5	0	0
"	9, 221	"	1	0	0
"	9, 222	"	5	0	0
"	9, 223	"	5	0	0
"	9,	Publications	0	1	0
"	10, 224	"	0	5	0
"	10, 225	"	0	4	6
"	10,	Mission Box	1	0	0
"	10,	Publications	0	3	2
"	10, 226	"	5	0	0
"	10, 227	"	0	17	1
"	10, 228	"	0	10	0
"	10,	Publications	0	2	2
"	12, 229	"	1	0	0
"	12, 230	"	3	3	0
"	12, 231	"	0	2	6
"	12,	Publications	0	4	6
"	14, 232	"	5	0	0
"	14, 233	"	1	0	0
"	15, 234	"	0	10	0
"	15, 235	"	0	10	0
"	15, 236	"	0	3	0
"	15, 237	"	1	1	0
"	17, 238	"	13	16	0
"	17,	Publications	0	3	6
"	17,	Publications	0	1	0
"	17,	Poor	0	4	1
"	26, 239	"	2	0	0
"	26, 240	"	5	0	0
"	26,	Publications	0	0	8
"	27, 241	"	2	0	0
"	28, 242	"	2	0	0
"	29, 243	"	0	8	0
"	30, 244	"	2	0	0
May	1, 245	"	0	10	0

Carry forward £230 11 3

1897.	Receipt No.		£	s.	d.
		<i>Brought forward</i>	230	11	3
May	3. 246	Poor .. ..	..	1	0
"	3.	Publications .. ..	..	0	1
"	5. 247	.. ..	..	2	0
"	7. 248	.. ..	..	10	0
"	7. 249	.. ..	..	0	8
"	7.	Anon. .. ..	..	0	5
"	7.	Publications .. ..	..	0	1
"	8. 250	.. ..	..	0	10
"	10. 251	Poor .. ..	..	5	0
"	10. 252	.. ..	..	0	5
"	12. 253	.. ..	..	7	0
		<i>Carry forward</i>	£257	4	1

1897.	Receipt No.		£	s.	d.
		<i>Brought forward</i>	257	4	1
May	13. 254	Poor .. ..	..	10	0
"	17. 255	.. ..	..	0	10
"	17. 256	.. ..	..	2	0
"	17. 257	.. ..	..	0	10
"	18. 258	.. ..	..	0	10
"	19. 259	.. ..	..	25	0
"	19.	Publications .. ..	..	0	1
"	25. 260	.. ..	..	1	0
"	26. 261	.. ..	..	2	0
"	27. 262	.. ..	..	2	0
			£300	17	1

The following have been received for the Building Fund:—

1897.	Receipt No.		£	s.	d.
Apr.	10. 1	.. ..	..	50	0
"	10. 2	.. ..	..	5	0
"	10. 3	.. ..	..	10	0
"	10. 4	.. ..	..	50	0
"	10. 5	.. ..	..	5	0
"	10. 6	.. ..	..	2	0
"	10. 7	.. ..	..	5	2
"	10. 8	.. ..	..	3	3
"	10. 9	.. ..	..	20	0
"	10. 10	.. ..	..	5	0
"	10. 11	.. ..	..	50	0
"	10. 12	.. ..	..	4	0
"	10. 13	.. ..	..	2	2
"	10. 14	.. ..	..	5	0
"	10. 15	.. ..	..	0	10
		<i>Carry forward</i>	£216	17	0

1897.	Receipt No.		£	s.	d.
		<i>Brought forward</i>	216	17	0
Apr.	12. 16	.. ..	..	100	0
"	15. 17	.. ..	..	5	0
"	17. 18	.. ..	..	1	0
"	24.	Anon., A. W. .. ..	..	0	10
"	27. 19	.. ..	..	20	9
May	4. 20	.. ..	..	5	0
"	5. 21	.. ..	..	0	10
"	5. 22	.. ..	..	1	10
"	10. 23	.. ..	..	30	0
"	12. 24	.. ..	..	0	9
"	17. 25	.. ..	..	1	0
June	3. 26	.. ..	..	20	0
"	3. 27	.. ..	..	0	12
			£402	17	10

The following Articles of New and Second-hand Clothing have been thankfully received for the Poor:—

Anon., 12 women's; Miss L., and friends, 8 women's, 2 men's, 18 girls, etc., 2 scarves; Misses G. and S., I. W., 36 women's; Miss D., 3 men's, 5 women's, 2 children's; Misses G. and S. B., 3 men's, 3 women's, 2 infants, 2 hats; Ladies of C. H., 6 women's, 2 men's; Mrs. N., 12 men's, 5 women's, 12 children's; Miss S., 2 women's; Mr. G., 4 men's; Miss F. H., 22 women's; Mr. P. H. H., 17 children's, 12 women's; Anon., 7 women's, 2 mats; Mrs. T., 2 men's; Miss C., 2 women's; Anon., 4 men's; Mrs. T., 12 men's, 11 women's, 1 tin food, etc.; Mrs. S., 10 men's. Mrs. J., 12 yds. serge; Mrs. N., 1 baby carriage, 1 mail car; Mrs. E. B., 2 men's, 10 women's; 19 children's; Miss I. C., 17 women's; Mrs. B., 9 men's, 3 women's, 2 children's, 3 hats, 1 bonnet; Mrs. V. S., 12 men's, collars, etc., 2 hats, 4 women's; Misses G. and S. B., 7 men's, 10 women's, 3 children's; Ladies of C. H., 4 women's; Mrs. M., 4 men's, 23 women's, 15 children's; Miss C. J. R., 3 men's, 3 women's, 19 children's, some pieces; Ladies of Mrs. B.'s Working Meeting, 10 women's, 22 children's; Mrs. S., 2 men's; Anon., S., 11 men's; B. L. Assembly, 6 men's, 14 women's, 3 girls, 7 boys, 7 children's.

—❧ OBJECTS. ❧—

▼ ▼ ▼

1. The general Mission work.
2. Postal Mission and special Lectures to the better class Jews.
3. Aid to poor Jews and converts.
4. Mission Tours and Distribution of the Scriptures among the Jews in all lands.
5. Mission Publications.
6. Building Fund.

—❧—

In accordance with the repeated request of friends, we have at last had a Mission Box of our own made, and any desiring to help our Hebrew Christian Testimony to Israel in this manner can have one by applying to us.

—❧—

All kinds of clothing—new and second-hand—for men, women, and children; also farinaceous food, flannel, calico, blankets, and hospital letters, will be gratefully received for careful distribution among the very destitute Jews and Jewesses in the East of London, and *should be addressed to the Mission House, 114 Whitechapel Road, London, E.* Letters and contributions should be addressed to 23 Boscastle Road, London, N.W.

—❧—

We shall be grateful if donors in all cases will kindly give us their names and addresses in full, *not for publication*, but that we may be able to send the proper receipt and the account of the Lord's work in our hands, which we publish from time to time. We shall be glad also if new friends will kindly say how we are to address them—whether as Mr., Mrs., Miss, Esq., etc., as in that case awkward mistakes would be avoided.

—❧—

Friends who desire their contributions to go to any one particular object out of the above-mentioned will kindly say so.

—❧—

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

THE JEWISH PROBLEM:

→⇒ ITS SOLUTION: ⇐←
OR,

ISRAEL'S PRESENT AND FUTURE

By DAVID BARON,

AUTHOR OF "RAYS OF MESSIAH'S GLORY," ETC.

✎ NEW EDITION, CAREFULLY REVISED. ✎

Crown 8vo., bound in cloth, 1s. 6d.; in leatherette cover, gold lettered, 1s.

Profits will be devoted to the funds of the Hebrew Christian Testimony to Israel.

"A powerful booklet . . . full of Old Testament information."—*Word and Work.*

"A book for the times by one specially fitted by birth, training and study, to deal with the subject."—*The Reaper.*

"Anything Mr. Baron writes on the subject is of profound interest."—*Christian Treasury.*

"To understand this address, and to grasp its great expository argument, is to get the key to all scriptures pertaining to the past, present, and future of God's ancient people."—*Rev. Dr. A. T. Pierson.*

Modern Judaism & Modern Christianity.

By Mrs. BARON.

Price 3d.

THE SACRED LAND OF PALESTINE.

FACTS CONCERNING THE LAND AND THE PEOPLE.

By Mrs. BARON. Price 2d.

AN APPEAL TO THE JEWISH PEOPLE.

By RABBI LICHTENSTEIN. PRICE 3d.

A JEWISH MIRROR, OR THE SCRIPTURES REFLECTING CHRIST.

BY RABBI LICHTENSTEIN.

Price 3d.

THE POINTS OF CONTACT BETWEEN EVANGELICAL AND JEWISH DOCTRINE.

By RABBI LICHTENSTEIN. Price 3d.

AN OPEN LETTER TO JEWS.

(SUITABLE FOR DISTRIBUTION AMONG THE BETTER CLASS)

Price 1d.

The Present Attitude of the Jews

IN RELATION TO CHRISTIANITY

(Giving a Bird's Eye View of the Jewish People in all Lands).

By DAVID BARON. Price ONE PENNY.

MORGAN & SCOTT, OFFICE OF "THE CHRISTIAN," 12 PATERNOSTER BUILDINGS,
OR FROM THE HEBREW CHRISTIAN TESTIMONY TO ISRAEL,
23 BOSCATTLE ROAD, HIGHGATE ROAD, N.W.