

The Hebrew Christian

*The Quarterly Magazine of the International
Hebrew Christian Alliance*

EDITED BY
SIR LEON LEVISON, Kt.

VOLUME I.
April 1928—January 1929

INTERNATIONAL HEBREW CHRISTIAN ALLIANCE
9 ALBERT TERRACE, EDINBURGH



The International Hebrew Christian Alliance (IHCA) formed in 1925, giving identity to the worldwide Messianic movement. In 1997, the IHCA was renamed the International Messianic Jewish Alliance (IMJA).

Today, the IMJA:

- Serves as an “umbrella” for the Messianic Jewish national alliances, and most ministries and missions to the Jewish people.
- Brings relief to Jewish believers or groups ostracized because of their faith in Yeshua.
- Helps Christian denominations develop and coordinate ministries to the Jewish people.

We gratefully acknowledge San Diego Copy for transferring these works into PDF files. www.SanDiegoCopy.com

Copyright © 2011 by the International Messianic Jewish Alliance (IMJA).

All rights reserved. No part of this presentation may be reproduced, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopying, recording or otherwise — without the prior written permission of the copyright owner. The only exception is brief quotations in printed reviews.



INTERNATIONAL MESSIANIC JEWISH ALLIANCE

Uniting Jews in the Messiah throughout the world in bonds of fellowship, witnessing and relief

5480 Baltimore Drive, Suite 203
La Mesa, CA 91942-2015
619-464-9723
619-464-9725 (Fax)
ravjoel@pacbell.net
www.IMJA.com

CONTENTS

	PAGE		PAGE
America, Report of Fourteenth Annual Conference of H.C.A. of, by Rev. Jacob Gartenhaus.	43	Essence of Christianity, The, by Rev. Karl Kunert	176
Bible as Miracle, The, by Dr Samuel Zwemer	72	Forgotten Inscription, The, by Rev. J. I. Landsman	17
British Hebrew Christian Alliance Conference, 1928, by H. Samuel	44	Further Consolidation of the International Hebrew Christian Alliance, by Sir Leon Levison	128
Christian Giving, On the Art of, by Nathaniel	169	Hebrew Christian of To day, The, by Rev. Nahum Levison, B.D.	13
Christian Worship, Jewish Influence on, by Rev. Nahum Levison, B.D.	52	Hebrew Christians as Members of Different Churches, by Rev. A. P. Gold-Levin, D.D.	174
CONFERENCE AT HAMBURG, SECOND INTERNATIONAL HEBREW CHRISTIAN ALLIANCE—		Hebrew Christians in large Jewish Centres, by Rev. P. Gorodishz	141
An Account of, by the Editor	91	Holy Land, The, Its People and Present Conditions, by Rev. S. B. Rohold	150
An Appreciation of, by Lady Levison	88	Hope of Israel, The, by M. Kagan	185
An Impression of, by Rev. Nahum Levison, B.D.	111	Idea of the Messiah, The, by Dr Max I. Reich	197
Closing Address of, by Sir Leon Levison	156	Industrial Training Centre in Poland, Hebrew Christian, by Rev. Leon L. Rosenberg	139
Jewish Papers thought of, What the	113	Israel and the Nations, by Rev. Jacob Gartenhaus	180
Welcome Meeting of, The, by Dr Arnold Frank	115	Jew for Christ, The, by Sir Leon Levison	8
Correspondence	161	Jewish Missions, The Problem of, by Rev. T. M. Chalmers	29
Editorials 1, 41, 81,	165		
Education, by Rev. Jacob Peltz	146		
Essence of Judaism, The, by Rev. J. I. Landsman	125		

	PAGE
Jewish Proverbs and Sayings in Christ's Day, by Hugh Schon- field	35
Jewish View of Christ, A, by "Gemini"	33
Judaism at the Rise of Chris- tianity, by Dr Max I. Reich . .	62
Letters of Greeting	3
Life of Christ, Studies in the, by Sir Leon Levison	24, 48
Lerner, The late Mr Henry . . .	87
Nathaniel, Letters from	16, 65
Need for Hebrew Christian Literature, The, by Hugh J. Schonfield	171
Need for Hebrew Christian Litera- ture, The, by Rev. Nahum Levison, B.D.	173
News	39, 78
Notes	84, 204
Paul and the Law, by Rev. J. Sinnreich, D.D.	188
POETRY—	
Disloyalties to End, by Mark John Levy	7
Poem by Max I. Reich	7
The Hebrew Christian Alli- ance, by Max I. Reich	51
Presentation of Christ to the Jew, The, by Rev. E. B. Samuel . .	119

	PAGE
Presentation of Christ to the Jews, The, by Rev. P. Smoljar . . .	123
Religious Propaganda, by Rev. D. B. Bravin	30
Retrospect of 1928, A, by Sir Leon Levison	167
Riddle of the Jew, The, by Rev. A. P. Gold-Levin, D.D. . . .	59
Second Coming of Our Lord, The, by Rev. Samuel Schor . .	153
Stars and Dust, by Rev. J. Sinnreich, D.D.	22
"Thirty-Six," or They that Walk Secretly with the Lord, by Rev. J. Sinnreich, D.D. . . .	69
Thirty Years' Work in the Mission Field	148
To Atone for Christendom's Greatest Wrong to the Jews, by Rev. M. J. Levy	194
Training of Hebrew Christians, The, by Rev. J. I. Landsman .	144
Vocation of the Jewish People among the Nations, The, by Dr D. Tihanyi	66
Ways and Means and Relief, by Sir Leon Levison	135

The Hebrew Christian

The Organ of the International Hebrew Christian Alliance

VOL. I.

APRIL 1928

No. 1

Editorial

IT is with gladsome hearts that we introduce "The Hebrew Christian," since it marks the fourth stage in our movement. First we had the inception, then came the period of formation and organisation of the I.H.C.A., and now we are starting this organ which will be a channel through which we shall be able to keep our members and friends informed about the wonderful happenings which are taking place. *Our aims.*—We shall endeavour first through this magazine to interpret the real soul of the Jew to the Christian public, to describe some of the beautiful thoughts which are to be found in Jewish literature, in their prayers and their methods of studying the sacred writings. We shall endeavour to describe these with all delicacy, tenderness and love, giving their settings and surroundings as only Hebrew Christians can do through their love for their people since it is only love that can interpret love.

Our purpose will not be merely one that will seek a religious victory, but to find the Ultimate Reality. We shall

seek not merely to justify the missionary movements in the Church of Christ among the Jewish people, but try to help them and seek to win their help.

We shall endeavour to demonstrate to Jews and Christians alike that our deepest Christian convictions and belief in Christ do not in any way interfere with our loyalty and affection for the race to which we belong.

Christ Jesus our Lord has taught us to love our people more deeply than we have hitherto done. What He has taught us is that the great issue of uprightness in character does not lie in the systems of Judaism and Christianity, but between the Christlikeness and the unchristlikeness of both Jew and Christian, moreover the problem is not Jewish or Christian, but merely a human problem.

Our Christian religion means so much to us that we cannot stand off and view the conditions of our people apart from the fact of Christ.

It cannot be denied that the Jewish people are at cross roads, and are

passing through a great Spiritual Crisis. A number of things have combined to bring this about. A desire for open mindedness, a desire to face facts, a reconsideration of their own scriptures, and the new sense of freedom which has come to them, have all contributed to this world-shaking movement in Jewry. The full force of this has not yet struck the mind of the Christian Churches, nevertheless the fact remains that we are in the throes of it.

Another factor is making itself felt amongst the Christian Students, and that is their new discovery of Talmudic literature which has opened up an amazing world of philosophic and literary treasures which need to be interpreted. Jews and Christians alike through comparative religion are beginning to find that God has not left Himself without a witness, and the truth that lofty thinking and high ideals are not the exclusive possessions of any race, but the gifts of God.

Amidst the vast prevailing uncertainty has the Gospel of Jesus Christ any certainty to offer? Our answer is that it is founded upon Life, and we are confident that it will withstand the shocks of Life, that Christ Jesus is alone able to shed light on these problems and to solve them.

In order to prove this we shall endeavour to maintain an attitude of spiritual tenderness, and inward sensitiveness to the Divine guidance in our beckoning to Israel with spiritual truth.

We sincerely hope that in trying to

interpret the Gospel to the Jews, and the Jewish soul to the Christian we may mutually become enriched, and be led closer to the real issues, so that our lives may be renewed, our visions enlarged and new depths may be found.

We shall dare to point out the difficulties and shortcomings of Judaism, but shall do so with a delicacy, and as much tenderness as when one is pointing out the fading health on a mother's cheek, and if criticism will be necessary it will not be directed against the Jewish people, who are the most sensitive and lovable people on earth, but against the yokes which the synagogue has imposed upon them, and which need to be lifted in order that this great People may be free to acknowledge their own God-given and anointed Christ. Hitherto a battle has raged as between the Jewish civilisation and the Christian civilisation between their books and the New Testament revelation, between personalities who have embodied the great Truth, between Moses and Christ. The emphasis now is no longer on books or personalities or civilisations, but one of inward experience. Where can we find God? Where can we get a Spiritual dynamic for victorious lives free from sin and evil, with a renewed character, in order to establish a redeemed humanity and bring about the Kingdom of God on earth? This great need can only be supplied by Christ our Blessed Lord.

LEON LEVISON.

Letters of Greeting

From The Right Rev. Norman Maclean,
D.D., The Moderator of the Church
of Scotland.

6 GROSVENOR GARDENS,
EDINBURGH.

It is a pleasure to know of the coming publication of *The Hebrew Christian*. The Christian needs to be understood by the Jew; and the Jew by the Christian. My own experience is that the Jew resists and condemns a Christianity which does not exist; and the Christian is unsympathetic to the Jew because he has no knowledge of his dreams and of his ideals. In due time the Jew will learn to be proud of having been the channel of giving the Christian religion to the world; and the world will no longer see the pathetic spectacle of a race ashamed of the greatest of its sons; and the Christians by loving-kindness will win the love of the Jew. I trust *The Hebrew Christian* will set forth the great ideals by which deliverance will come and so help the Kingdom of God.

NORMAN MACLEAN.

From J. Stuart Holden, D.D., St
Paul's Church, Portman Square,
London.

ST PAUL'S CHURCH,
PORTMAN SQUARE, W.1.

I am greatly interested in what you tell me of *The Hebrew Christian* shortly to be launched, and should like to offer my earnest good wishes for its truest success. There is, without doubt, a place of great usefulness for it in our common Christian life, and I both hope and believe that it will soon establish itself by its ministry both of information and edification. Speaking generally, the Christian Churches know all too

little of the wonderful progress of the Gospel of Christ amongst our Hebrew brethren, especially on the continent of Europe. At best congregations learn, through the regular sources, a little about the one Jewish Missionary Society in which their interest happens to have been aroused. Of the amazing world Movement, in which you have so deeply interested me, the majority know nothing. When through the pages of your new Magazine tidings of it are widely dissiminated, they will quicken faith and encourage confidence and rejoicing to a degree which cannot fail to affect the whole Church. I look forward to a new era, not only of interest but of fellowship in the work of God amongst the Hebrews, as one of the first results of the Magazine's issue. For its exposition of the sacred Scriptures there must be the most eager and grateful welcome. In a signal manner God seems to have gifted Jewish interpreters of His Word with singular insight and power of expression. Many will bless you for the opening up of the Divine Law, such as these will afford.

I trust that the Hebrew Magazine will realise all your most sacred desires.

Yours very sincerely, in the service of
our common Lord,

J. STUART HOLDEN.

From The Rev. James M. Black, D.D.,
St George's U.F. Church, Edinburgh.

21 SUCCOTH PLACE,
EDINBURGH.

I do hope that this Magazine will serve the big purpose which is in the heart of its founder, Sir Leon Levison. To begin with, it is the organ and mouthpiece of a great Society, the Inter-

national Hebrew Christian Alliance. In my view that Alliance will be a source of strength and unity to the thousands of Hebrews, in diverse lands and scattered places, who had lately owned Jesus as Lord and have become Christians. Unfortunately, too often, in certain places, these Hebrew converts are not as warmly welcomed as they should be—it will take time, no doubt, to abolish ancient heritages of mistrust and suspicion. Meanwhile, the Hebrew Christian Alliance, with its branches in varied lands, will form a centre for their welcome, and will provide help and inspiration in their new and often testing adventure.

As the organ of this Alliance, this new magazine will be sure of a good welcome. The hope of Sir Leon Levi-son is to make it a help to the Hebrew Christians, and also, I think, to show that these Hebrew Christians, rich in inherited Jewish thought and tradition, have a contribution to make to modern Christian thought and exegesis. I am sure that every interested Christian—and who should not be interested in the reclaiming of the Jews for Jesus?—will wish this magazine every good fortune, and will do their best to make it known over the whole Church of Christ.

Speak of this magazine to others. Introduce it among your friends. Meanwhile, give it your own support.

JAMES BLACK.

From The Rev. W. Deans, Secretary,
Church of Scotland Jewish Mission
Committee.

22 QUEEN STREET,
EDINBURGH.

I was very interested in your announcement that the International Hebrew Christian Alliance purposed issuing at an early date a Quarterly Magazine. I wish the Quarterly every success, and I feel that it will prove of great benefit:—

First, to the members of the Hebrew Christian Alliance in further binding them together.

Second, to non-Christian Jews, who may read the Magazine, in letting them see the strength of the Hebrew Christian community.

Third, to the members of the Christian Church in bringing them into touch with the Hebrew Christian Movement, and setting before them clearly and convincingly the value and success of Missions to the Jews.

I hope that the Quarterly from its first number will be heartily supported by all interested in the work, and that it will, as time goes on, increasingly prosper.—With every good wish.

W. DEANS.

From The Rev. W. Graham Scroggie,
D.D., Charlotte Baptist Chapel,
Edinburgh.

37 CLUNY GARDENS,
EDINBURGH.

Most heartily do I welcome and commend *The Hebrew Christian*. Notwithstanding that there are innumerable periodicals of one kind or another, I feel that there is both room and need for this one, and am confident that it will be widely read not only by Hebrew but also by Gentile Christians.

W. GRAHAM SCROGGIE.

From Sheriff Jameson, K.C., ex-M.P.

EDINBURGH.

Long life and success to *The Hebrew Christian*. I rejoice to see the two names linked.

In spirit Christians are children of Israel. What is best in their thought and feeling belongs to the Hebrew heritage; their minds have been made by the Hebrew Book.

Surely all Hebrews ought to be

Christians. The Master at whose feet Christendom kneels was a Jew. He came, as He said Himself, "to fulfil the law and the prophets"; to crown and complete the great spiritual tradition of Israel. The mission of the Hebrew is to teach religion to the world; and in Jesus of Nazareth the lesson was made perfect. The two allied ideas which dominated His teaching and His fate were distinctly Jewish—"The Kingdom of God" and the "Messiah" or "Christ." He has indeed been "a light to lighten the Gentiles," is He not also by right "the glory of thy people Israel"?

Christianity was fashioned and first taught by Jews; and for that reason Gentile Christians must have much to learn from the brothers in blood of Jesus and His Apostles. I trust that through your Hebrew Christian organization and other agencies, age-long misunderstanding on both sides may be happily healed, and that the day may be hastened when Jew and Gentile hand in hand may enter into the inheritance of the New Covenant which was bequeathed to all mankind by the greatest of the children of Israel.

JOHN GORDON JAMESON.

From The Rev. Joseph Johnston, M.A.,
St Andrew's Presbyterian Church,
Frognaal, London.

7 BRACKNELL GARDENS,
LONDON, N.W.3.

It is good news to hear that you are on the point of bringing out the first issue of *The Hebrew Christian* as the quarterly organ of the Alliance.

You are breaking ground in a field that holds great possibilities, and there is no one more peculiarly fitted than yourself to harvest it to the glory of Christ. If you can realise your two-

fold object of interpreting the religious aspirations of the Jewish people to the members of the Christian Churches, and of commending the Gospel of Christ to the Jews, you will greatly reinforce the testimony of the Evangelical Churches and open up the way for a new province being added to Christendom. Every Christian believer will support you in your valiant crusade, and will pray that you be upheld in it.

JOSEPH JOHNSTON.

From Dr J. Macdonald Webster, Secretary, United Free Church of Scotland, Jewish Mission Committee.

121 GEORGE STREET,
EDINBURGH.

With much pleasure I have learned that the way has opened for the publication by the International Hebrew Christian Alliance of a Quarterly Magazine for the furtherance of the objects of the Alliance and the spread of information about its work. As you are aware, I have taken a keen interest in the I.H.C.A. since its inception, and have done what I could on its behalf. I am convinced that it has a great mission to fulfil in bringing the Gospel of Jesus Christ to the knowledge of His kinsfolk, in linking Hebrew Christians in a closer spiritual fellowship, and in drawing the attention of Christian people generally to the power of the Evangel to win the Jewish people. It should receive sympathetic encouragement from the whole Christian Church. Wherefore, my hope is that the new magazine will have a prosperous career and stir the thoughts, the imaginations, the hearts and prayers of ever-increasing circles in regard to Jewish evangelisation.

J. MACDONALD WEBSTER.

Second International Hebrew Christian Alliance Conference

The Second World International Alliance Conference will be held at Hamburg :: from 16th to 20th July 1928 inclusive

Important.—All those Delegates representing the Conference Alliances in their respective countries, who intend to be present at the Conference should at once communicate direct with

Dr Arnold Frank, Eimsbutselerstrasse 31
Hamburg, Germany,

since this is absolutely necessary, so that the Hospitality Committee may be enabled to know how many Delegates to expect.

Hospitality.—It is but right to inform our Members that Hospitality is not obtainable in Germany as it is in Britain, that is to say we cannot put up Delegates with private individuals or families, and, consequently, Delegates will be put up in Christian Institutions. It will be necessary under these conditions for a number of Delegates to share the same Hostel and sleep together in dormitories.

As this will be a heavy expense to the I.H.C.A. Committee, who have to provide hospitality for all, we should feel very grateful to any friends who may feel led to contribute towards this object.

Should any of the Delegates desire to have accommodation by themselves, in Pensions or Hotels, we would urge such Delegates to indicate their intention as soon as possible to Dr. Arnold Frank, so that he may be able to engage rooms without delay. July being a holiday month, rooms in Hotels or Pensions will not be so readily available, unless they are secured well in advance.

Delegates are requested to communicate with regard to any other point apart from the question of rooms and hospitality with the President, Sir Leon Levison, 9 Albert Terrace, Edinburgh.

Appeal.—We are very anxious to have representatives from every country, and in particular from the Hebrew Christian Alliance of Russia. We learn with much regret that in some countries of Eastern and Central Europe, Russia and Palestine, our brethren find themselves in great financial difficulties, and have not got the means to cover their railway journeys. They are praying very earnestly that the Lord may open up the way for them to come to the Conference since their meeting with us, and our Christian Fellowship and participating in our deliberations will mean so much to them. We, therefore, desire to appeal to all our Members who may feel led to do so to assist us financially, in order that we may, under the mercy of God, be enabled to help Hebrew Christian delegates to come to the Conference, who have not had the privilege of meeting us hitherto.

We can hardly describe in words what such a meeting will mean especially to the Hebrew Christians of Russia, who have been cut off from personal contact with the rest of their brethren since 1917. We feel sure, that if we could help them to attend the Conference, it would mean indescribable joy and blessing both to the Delegates and to our Hebrew Christian brethren who reside in that country, when the Delegates return home.

Programme.—Further details and Programmes of the Conference will be sent on to all the Delegates later. We shall endeavour to see that the above reach each intending Delegate three weeks or a fortnight before the Conference takes place.

Disloyalties to End

God bless the papers published here
That glorify the Truth
And rectify "church" errors in
The shadowland of ruth!
A cousin error is of sin,
That Satan uses souls to win.

The Church from sad Nicea's Day
Has Gentilised the Jews
Who have the flock of Jesus joined,
Though many still refuse
Disloyal to their race to be
Since Christ from sin has set them free.

How tender Jews to Gentiles were
When Christ's Apostles met
At love's first Council of the Church
And free the Gentiles set
From every burden that would make
Them Gentile loyalties forsake!

'Tis hard for us to turn the back
On all our nations love
When God Himself doth not command
This course our love to prove
For Christ, the Universal Friend,
Who came disloyalties to end.

No race than Judah suffers more
From Truth misunderstood
When loyalty to Christ is set
Against a nation's good,
And here we should unite to show
He deals no Jew a racial blow.

The Quarterly is born to bless
The nations everywhere;
And Hebrew Christians will rejoice
God's counsel to declare
To Jews and Gentiles far and wide,
Till nought shall man from man divide.

And to a British lady we
Send Jewish thanks sincere
For love's good gift to guarantee
The Quarterly this year;
A true godmother, she doth seek
To bless our Cause where it is weak.

MARK JOHN LEVY.

Poem

By Dr MAX I. REICH

Without a false God, or the true,
Or Covenant, the old or new;
Passover still, but no lamb dies;
Atonement, but no sacrifice.
Still eating of unleavened bread;
Philacteries still around thy head;
Still clinging to the empty shell,
Still reading Moses through the veil.

Thy rites and forms could never feed,
My weary soul's abounding need,
They left me hungry, thirsty still,
They failed my empty soul to fill;
They cast no gleam into the tomb,
They did not lighten up my gloom,
They do not make acquaint with God,
A heart that faints beneath its load.

Linking the present with the past,
Binding together East and West;
Still humming in the ancient tongue,
The mournful strains thy fathers sung;
Still deaf to the prophetic word,
Still blind to David's Son and Lord,
Nought hast thou learned and nought forget,
Lo-Ruhama and Ichabod.

Alas false prophets whisper peace,
Saying, thy warfare soon shall cease,
That Cross outside the city wall
Forbids thee keeping festival,
Think not that God could e'er forget
Thy hands Messiah's blood have shed;
Bitter must thy last chalice be
Because of Calvary's tragedy.

The Dead Sea and a Prophecy

Rabbi Dr Samuel Daiches, M.A., writes:—The possibilities of fabulous wealth coming from the Dead Sea which might help to rebuild Palestine and fertilise other parts of the world seem to lend a new significance to the prophecy of Ezekiel in Chapter 47 (verses 8-10, "And the waters—of the Dead Sea—shall be healed." The Dead Sea will be transformed into a lake swarming with fish, representing life and fertility). The spirit of prophecy spans aeons.

The Hebrew Chronicle.

The Jew for Christ

International Hebrew Christian Alliance

By Sir LEON LEVISON

Inception, Aims, and Objects

WE feel it a solemn duty and privilege in this the first number of *The Hebrew Christian* to give an authoritative statement of how the movement began which led to the formation of the International Hebrew Christian Alliance. Such a statement, we believe, will enable all readers the better to appreciate the wonder of the age in which we live. There has been, in our convinced opinion, no comparable epoch in the history of the world. To us God has granted the great privilege of seeing what we regard as the end of one dispensation and the beginning of another.

A Pioneer in Russia

The memory goes back to 1901 when we come across a book written by Jaskoff Prelooker, and published by James Nisbett & Company, of London. The author was a Jew who was influenced towards Christianity through his reading of the New Testament, and his acceptance of Christ led him to start in Russia a movement called "The New Israel." Prelooker obtained the permission of the Russian Government to go about the country and preach the Christian doctrines from city to city, where large Jewish populations were to be found. Some time later news was spread abroad of a similar movement, started in the city of Kishineff by the Rev. Joseph Bibinovich, and again of a further development on similar lines launched with great success by the late Rabbi Lichtenstein at Tapio-Szele in Hungary.

Spread of the Good News

It will be of interest to recall a conversation on the subject with the late Mr David Baron, of the Hebrew Christian Testimony. Questioned as to what he thought about these movements which were spreading the light of Christian knowledge among Jews in many parts of Europe, Mr Baron said that he had met numerous Jews from Russia, the Carpathians, Bosnia, the Balkan States, Poland, Austria and Hungary, all of whom had been privileged to hear the glad tidings, and who were led to read for themselves the New Testament, and to become deeply influenced towards Christianity. It was just before the outbreak of the Great War that once again our hearts were stirred by information about a movement in Russia among Jews whose adherents called themselves "The Seekers After God." Prayerfully we watched the result and outcome of these inspiring happenings.

Effect of the War

The war, however, naturally aroused grave fears that the movement so promisingly begun might be doomed to failure. Faith was not entirely shaken, but we are free to confess that misgivings assailed us lest the devoted work, patience, perseverance and prayer of the missionaries to the Jews of the various churches and societies at home and abroad, would receive a serious, if not irrevocable set-back from the great international upheaval. Happily, those fears proved to be ungrounded. A firmer foundation had been laid than

even our anxious faith had believed. When the war ended with the Treaty of Versailles, freedom came to the Jews in many countries where hitherto they had known nothing but oppression and persecution. In consequence Jewish Ghettos were broken up, and for the first time the Jewish people were able to raise their heads and breathe the pure atmosphere of freedom. To our delight we learned that the various movements had not only persisted, but had assumed great proportions in the furtherance of Christ's Kingdom.

A Study in Statistics

The Jewish newspapers and the general Press of various countries reported that at Budapest some 40,000 Jews had accepted the Lord Jesus Christ, and had joined the Christian Church there. Since then Dr Macdonald Webster, the Secretary of the Jewish Mission Committee of the United Free Church of Scotland, who is probably the greatest living authority on matters relating to Jewish Missions, ascertained that the number in that place who had become Christians was not 40,000 but 97,000. Other striking figures may also be quoted. In Vienna 17,000 Jews accepted Christianity; in Poland 35,000; in Russia 60,000; in America over 20,000, and Great Britain 5000; while smaller groups of Hebrew Christians were found in Germany, Sweden, Denmark, and in the British Overseas Dominions.

Initiative by America

The Hebrew Christians were profoundly stirred in reading of those great manifestations of the goodness of God in various countries, and it is to the everlasting credit of the American Hebrew Christian Alliance that they took the first steps towards the establishment of an International Organisation

which would bind together the movement in all parts of the world. They began to correspond with Hebrew Christians in Great Britain, and suggested that an International Conference should be called to consider the situation, and to see how this great body of believers might be co-ordinated, consolidated, and wisely shepherded in their new-found faith. The need for such a Conference struck home as urgent when the very distressing fact became known that the Hebrew Christians on the Continent were not made welcome by the Christian Churches. To them the right hand of fellowship had not been extended, and as a result some 40,000 Hebrew Christians left the church, and were adrift.

International Conference Meets

A saintly brother in Christ, Mark John Levy travelled seven times across the Atlantic to try and stir up the Hebrew Christians of Great Britain to a sense of urgency and to definite action. In the end a committee was formed in London for the purpose of calling an International Hebrew Christian Conference, consisting of representatives of all countries. The Committee with the Rev. Samuel Schor as chairman, and the Rev. E. B. Samuel as Secretary, set to work with devoted zeal, and after nine months preliminary preparations, the Conference duly opened in London on 5th September 1925. Eighteen countries were represented, and as many languages were spoken. Who can ever forget the emotion, love, and fervour of the first meeting of those Hebrew Christians? In all hearts there was unspeakable joy, and prayer went out to our Heavenly Father for guidance that the Conference might result in definite action for the furtherance of His divine Kingdom among His people Israel.

Remembered in Prayer

The only shadow cast over the gathering was due to the absence through ill-health of our beloved brother, the Rev. Samuel Schor, who was to have presided. He, unhappily, was laid aside through a breakdown in health, largely brought about by overwork. Mr Schor, however, wrote a touching letter to the Conference, in which he said, he felt that God had laid him aside in order that he might intercede on our behalf for our Heavenly guidance "into the path that will mean life to our unconverted Jewish brethren." In view of Mr Schor's absence, it was agreed that a different chairman should be chosen to preside over each day's deliberations, and that as many countries as possible should thus be given representation.

The Alliance Established

On the third day a resolution was brought forward asking the Conference to agree that an International Hebrew Christian Alliance should be formed, consisting of the National Hebrew Christian Alliances of every country. The resolution provided that the national bodies should have their own executive committees, presidents, secretaries, and treasurers, and that their duty should be to form Christian Associations, and build up Alliances with full powers to deal with local conditions as those were best known to them, but always in strict accord with the principles of the Alliance. Each National Alliance should be affiliated or federated with the International Hebrew Christian Alliance Executive Committee. In this way all the National Alliances would be linked up into one universal fellowship of Hebrew Christians. After a full discussion the resolution was unanimously carried. It was a profoundly moving moment when

all present, in token of the great decision that had been reached, rose up and sang with full and thankful hearts the Doxology. The praise was followed by prayers in which the movement was dedicated to God and to Jesus Christ, His only begotten Son.

President and Committee

The next step in the proceedings was the election of office-bearers and of a Committee representative of all the countries, which had sent delegates to the Conference. In order to facilitate procedure a Nomination Committee consisting of members who had personal knowledge of the leading Hebrew Christians in various countries was selected, and this Committee, after due and careful deliberation, brought forward the name of Sir Leon Levison, of Edinburgh, for the presidency of the International Hebrew Christian Alliance, and this nomination received the cordial endorsement of the Conference. The Rev. E. B. Samuel and Rev. I. E. Davidson were nominated as joint secretaries, and Mr J. J. Love as treasurer (he has since passed away). These nominations were unanimously approved together with the suggested members of the Committee, a full list of whom will be found inside the front cover of this magazine.

Not a New Sect

One preliminary which was decided with conviction and determination was that the movement should not be permitted to become the means of raising a new wall of partition, or to form itself simply into a new sect. There are, alas! already too many sects in the Christian church. A declaration of our aims was made which may here with advantage be reproduced in general terms. The purpose of the Alliance shall be to inculcate loyalty in the hearts

of all Hebrew Christian believers to the church of their adoption, with the exception of the Roman Catholic church, the Alliance being a thoroughly Protestant movement; to secure that Hebrew Christians in every country shall meet together for fellowship and worship; to provide that each country shall have an annual conference at which all matters concerning the welfare of Hebrew Christians in that particular country shall be discussed; and to inspire individual members in every possible way to seek and win both their own unconverted Jewish brethren, and Gentiles alike, for God and Christ. It was further decided that an International Conference should be held every third or fifth year, which should consist of representatives of all the National Alliances from every country, and that this International Conference should have final powers of decision on matters concerning the movement throughout the world.

Basis of Our Faith

It is our fervent hope that we have created a common platform upon which Hebrew Christians from every Protestant denomination in the world shall meet in unity, and in the love of our Lord Jesus Christ, that they shall show an example of Christian living to the various churches to which they belong, and become an incentive to a greater union among the Christian peoples of the world. The Conference would have failed in the fullness of its opportunity and responsibility if it had neglected to lay down the basis of our faith. This movement is not to stand as a half-way house, but all the world shall know our profession of faith. We believe in the inspiration of the Word of God, and we accept the Bible as the rule of our life and faith. We believe in the Virgin Birth, in the vicarious sufferings which our Lord, Jesus Christ bore upon the

Cross; and we believe in the Resurrection of our Lord and not merely in the Divinity of Christ, but in His Deity. Only brethren who fully accept those fundamental truths are eligible for membership.

Terms of Membership

There shall be two classes of membership—annual members and life members. The annual membership fee was fixed so low as 1s. per annum in order that no one should be kept out for financial reasons, and the life membership fee was fixed at £1. Those who care to join on the understanding and conditions set forth above should send names and addresses to the President, International Hebrew Christian Alliance, 9 Albert Terrace, Edinburgh; or to the President of the country in which he or she resides. The names and addresses of all the presidents will be found on the cover of this magazine. Keeping in view the desire, as already expressed, to avoid raising a wall of partition, and at the same time to gain strength in our new-found faith, and to contribute towards the elucidation of Biblical knowledge, we invite Christians, who are not of Jewish birth, to join the movement as annual or Life Associate Members, such members to have equal rights and privileges with Hebrew Christian members. We feel that they can make a valuable contribution by bringing into the Alliance their past Christian experience, the testimony of the Saints, and the heritage of the Church's history. It is among our great desires through fellowship, Bible studies, and articles to contribute the background and settings of Biblical instances and teachings, and that we may also be enabled by the grace of God to link up the Inter-Testamental period which separates the Old from the New Testament.

Our Aims in Detail

Let us here enumerate, even at the risk of repetition, our aims and purposes, as follows:—

1. To foster a spirit of fellowship and co-operation among Hebrew Christians throughout the world (*a*) by the establishment of local Alliances wherever possible; and (*b*) by watching over the spiritual development and general welfare of converts, and encouraging them to be witnesses for Christ among Israel in every sphere of life, and thus set up again, under Divine guidance, "the candlestick of witness within Jewry."

2. To present a united witness on behalf of Christ, not only to the Jewish people, but to the world.

3. To interpret the spirit of the Jewish people to the Christian world, and the spirit of the Christian Gospel to the Jews.

4. To make it possible for Hebrew Christians who may desire to do so to share in the activity of Zionism, and to claim for them equal rights in terms of the "Balfour Declaration."

5. To aid churches and societies in their selection of Hebrew Christian candidates offering themselves for the ministry, and supply them with information regarding converts as occasion may arise.

6. To identify Hebrew Christians with the Jewish people in the defence of their just rights in countries in which those rights are denied them; and, when necessary, to protest against the spirit of Anti-Semitism (passed provisionally).

Relief Funds

It has been decided that a Fund shall be created to succour Hebrew Christians in distress, to aid Hebrew Christian students for the ministry or the mission field, and to provide relief

for widows and orphans of Hebrew Christians in distress. If it be found practicable, it is also proposed to co-operate with other missionary societies working among the Jews in establishing (*a*) an industrial home, in which to train converts in various trades by means of which they may become self-supporting citizens; (*b*) an Inquirers' Home; and (*c*) a Colony, either in Palestine or some other suitable place, for training Hebrew Christians in farm work.

What We have Already Accomplished

Twelve Alliances have already been established and affiliated with the International H.C.A. in the following countries, viz.:—Great Britain, America, (which includes Canada), Germany, Russia, Poland, Latvia, Sweden, Denmark, Hungary, Austria, Switzerland, and Palestine.

Training

About seventy Hebrew Christians are being trained for the ministry and the Mission Field, while a large number are waiting to be trained as soon as we find the means to assist them to do so.

Literature

We have always been faced by the question, "What can possibly be done to procure an adequate literature for distribution among the Jews?" For the Jewish Missionaries know that the vast majority of Jews know absolutely nothing of the content of the Christian Message. We realize that the only way to reach the majority of the Jews with the Gospel Message is through the printed page. The great need, therefore, is for adequate literature which will interpret the Gospel Message from the modern Jews' point of view. The American Hebrew Christian Alliance,

in order to meet this imperative need, have decided to start a Bi-Monthly paper in English and Yiddish called "The True Light," which we feel sure will become a most important instrument in the Evangelisation of the Jews, both in America and throughout the world. The first number of this paper was issued at the end of January, and we would solicit the help and prayers from every true friend of Israel that God may use this new instrument for the salvation of many souls, and for the glory of Our Lord Jesus Christ.

Laymen as Missionaries

In conclusion, one word of earnest and brotherly admonition. Since it is the object of the International Hebrew Christian Alliance to establish a co-ordinated Hebrew Christian witness for Christ, Our Lord and Master, each member, whatever his calling may be, is to endeavour to engage actively in testifying for Christ in all his daily life, and on all occasions. Thus shall we win men and women for Christ, and play our individual parts, as in each of us it lies, to bring about the establishment of His Kingdom on earth.

The Hebrew Christian of To-day

By THE REV. NAHUM LEVISON, B.D.

MANY people are asking themselves why this organisation of Hebrew Christians is called the "Hebrew Christian Alliance"? As to that the President will have something to say regarding the Alliance, its inception and aims; but as to the Hebrew Christians themselves, I think a little enlightenment is necessary.

I would like first of all to point out that the first Hebrew Christian Alliance, or (calling it by its correct name) Judo-Christian Alliance, was founded in Jerusalem in the first century A.D., for the purpose of defining Christianity to their Gentile brethren. Our Jewish brethren are right when they say that Judaism is a religion and not a race or sect, and only those who adhere to its tenets, be they orthodox or liberal, have a right to that name. It must not be thought that all Hebrew Christians are ready to break entirely with Judaism. On the contrary, some feel that we ought to maintain our connection with the Synagogue, and prac-

tise some, if not all, the rites enjoined in the Law. In justice to this viewpoint it should be pointed out that the ordinances of the first council of the Church were made for Gentiles and not for Jews (Acts xv. 22-30). The Apostles themselves also kept up their connection with the Synagogue and Temple; hence Paul's last visit to Jerusalem had as one of its objects the paying of some vows he had made. What is not realised, however, by some Hebrew Christians of to-day is that after the death of Peter and of Paul the Judo-Christian Church ceased to exist, and all Jewish Christians passed into the Church in which there is neither Jew nor Gentile, but Christians only. Thus to hark back to a system that arose in a transition stage when Judaism was surrounded by a Gentile world of great laxity and the Gentile Christians were new converts from heathendom seems quite inconsistent. The modern name of Hebrew Christian is most appropriate, for though we have

ceased to be Jews we have not changed our race (Hebrew).

The Jew who comes to the Cross and the empty Tomb is drawn from three different classes in Jewry, viz., the orthodox, the liberal, and the nominal. It is here that the task of the Alliance begins. The orthodox Jew has proved the best convert to Christianity. By best I mean the most useful as a missionary to Jew and heathen. This Jew brings with him the noblest traditions of his race. He has been steeped in its ideals that have persisted through the fiery trials of persecution, inquisition, and pogrom. He brings a faith that has been tried in the furnace of persecution and sorrow—persecution by his own brethren in Jewry; sorrow at the loss of home, relations, and friends, with the added trial of his loss of a means of livelihood in many cases. One whose character has stood the strain of this conflict, and who can thus lay down his all on the altar of faith, cannot but form a useful member of any Church that receives him.

It is very difficult to make Christian people realise that orthodox Jewish education consists entirely of Biblical and Talmudic literature. The reading of such a book as the "Hegaion" logic of Maimonides is even considered in questionable taste. Of science, philosophy, and the arts there is nothing in the Orthodox education, save such as is found in the Talmud and some of the Commentators. His first, last, and all-absorbing interest is his knowledge of God and His will for him.

When an orthodox Jew becomes a Christian, the task of getting him acquainted with Christian literature and other subjects considered necessary by Christians is a very formidable one. Western education has to be taught in a language which is foreign to the convert. As a rule he is trilingual, knowing Hebrew, Yiddish, and the tongue of the country which he hails from.

As to this third language, he very often knows it only imperfectly, and can speak it but neither write or read it.

To deal with these converts, and to prepare them for useful Christian work requires knowledge, patience, and special qualifications. This the majority of the members of the Alliance possess, and should Christian generosity respond to the appeals made to it, the Alliance will appoint the best fitted men to meet these needs, and I feel certain the Church of Christ will be ably succoured as a result.

As to the second class, or liberal Jew, I do not by this mean the sect so ably led in Great Britain by Dr Montefiore, the late Dr Abrahams, and others. The Western European Jew is not orthodox in a strict sense. He learns his Judaism in his spare time, he knows the Jewish liturgy and parts of the Bible in Hebrew, and he also becomes acquainted with European literature and culture. That the orthodox Jew recognises him as a brother in the faith is granted, but not as a Talmudic Jew. He is a Jew by tradition and religion, but not according to knowledge. He stands by his people because they have a glorious past, because they have suffered and are still suffering; but Messianism means nothing to him, and Jewish theology he knows very little about. He goes to the Synagogue on the Day of Atonement, and sometimes on the Sabbath Day, and contributes liberally to all Jewish charities, and Christian ones too. He takes his place in public life, and is at home in the country of his birth or adoption, and identifies himself in every way with it. He is a Zionist, but only in the sense of wishing and being willing to help his co-religionists to go to Palestine. He has no desire to settle there himself. He observes, and very often represents, the best traditions of his country, whether British, German, French, or American. In Western Europe he is

the most difficult type to convert to Christianity, whereas in Eastern Europe he is coming into the Church in thousands. From the viewpoint of the Alliance this latter fact is unfortunate, because there the Church at hand is the Roman Catholic one, and the convert naturally attaches himself to the only available one. The task before the Alliance is here to provide Protestant Christianity for these thousands. The Western as well as the Eastern Jew of this type will best be reached by the Church itself with the additional help and advice of leading Hebrew Christian converts.

The third type is what we might call the nominal Jew. As a class they are most difficult and dangerous to deal with. They are Jews in the loosest sense of the word. They are Semites and allied to Judaism by birth, but really have no religion at all. They are materialists picking up the most vicious habits of their nominally Christian neighbours, and with no moral restraint and a certain amount of brain power they use their powers for the one selfish end of getting the most out of life for themselves. Not infrequently they become converts to Christianity. Sometimes this is merely to better their position, or with the hope of getting something of a material nature out of it. I will relate an experience I had with one of this type of Jew. He went to a well-known minister to be baptized. The minister, knowing his own limitations, told him to go to a Hebrew Christian missionary to be prepared for Baptism. He was sent to me, and I started by teaching him the Old Testament, and had got as far as the New Testament, being asked all the time what gain Christianity would bring him? I hoped to turn the materialistic craving into spiritual channels, and was getting along slowly when the man disappeared. The next I heard was that he had been baptized

in a famous church at the request of a Missionary Society. However, when next heard of he had returned to his former life, his Christianity being merely nominal, had not stood the test of life.

There are other cases, however, that do untold harm to the cause of Christ, both among Jews and Christians. The demands of certain people for converts have made Missionary Societies incautious in admitting converts to the fellowship of the Church, with the result that often harm is done instead of good. The Jewish press have singled out these unsatisfactory members as their butt, and generalise from isolated cases.

The Alliance being international in extent, and being made up of the most experienced Jewish missionaries having the love of their brethren at heart, alongside that of their Redeemer and His Church, are thus the best body to deal with these perplexing problems. It will not be infallible, but it will have every chance of helping the Jew into the Church, and of helping the Church to solve the Jewish problem, and by so doing harnessing the dynamic of the Cross to a power which has for two thousand years stood the test of loyalty, tenacity, and purposefulness. The Hebrew Christian of to-day can help the Church of Christ in the complex problems with which it is now faced by bringing into it this new asset which will mean to it new life. "Now if their fall is the riches of the world and their loss the riches of the Gentiles, how much more their fullness?"

Should anyone wish to know how near their fullness is, they need but ask the President of the Alliance to let them know of his letters received during a week, or even one day from the four corners of the earth, crying out for help to take possession of the field of waiting hearts for God and His Christ.

Letters from Nathaniel

הנה מה-טוב ומה-נעים שבת אחים גם-יחד. — תהילים קל"ג א'

DEAR FRIENDS,

Our Readers will, no doubt, have wondered at our Motto which appears in Hebrew at the Heading of our paper.

This is the first verse of the 133rd Psalm, which, when translated is "Behold how good and how pleasant it is for Brethren to dwell in unity." It has been chosen in order to remind us that as Believers in the Lord Jesus Christ, we are to play the part of peace-makers, and to rebuke all petty feelings. In the midst of the present-day strife, it behoves us to be tranquil, and self-possessed, to speak with meekness of wisdom, and gentleness of faith, and to deprecate all strife between ourselves.

Let the name of a Brother and friend always carry with it a sweet and delectable sound, and it will thus become in itself an argument for peace and joy. The beautiful idea of brotherly kindness is always a reason for peace, and strife between those who should be friends is more grievous, than an outbreak of plague. Let us remember that no friendship is so fast as that which is consecrated by a common faith, and the

breach of a covenant in God's sight is only one point removed from Atheism. It is our fidelity to God, our sense of responsibility to Him, that will keep us faithful in our relationships to each other. Human nature needs to be reinforced by something higher, if our friendship is to be lasting. It is only when friends see eye to eye on the great matters of faith that their differences of taste and temperament sink into insignificance. Like the radii of a circle approaching a common centre the nearer men come to God, the nearer they come to one another. It is then like a delicate musical instrument that will answer every touch and breathe of love. How beautiful and impressive it is when men are united in a common faith, and hope, and live in love and peace. Our Christian religion should always be strong enough to kill strife, and make unity the only joy of our Christian life. "Behold how good and how pleasant it is for Brethren to dwell in unity."

Your loving Friend,

NATHANIEL.

The Forgotten Inscription

By J. I. LANDSMAN

WHEN Christ was nailed to the Cross to suffer for the sins of the human race an inscription was put over His head announcing the guilt of the sufferer. The words of the inscription were: *Jesus of Nazareth, the King of the Jews*. The guilt for which He was condemned to suffer a shameful and bitter death consisted in this, that He had claimed to be the King of the Jews, a claim which was considered by the Romans as an act of treason against the Emperor, and was punishable with death. The inscription, we are told, was written in Hebrew, Latin, and Greek, the three chief languages of the ancient civilised world. It was thus intended that the inscription should be read and remembered by all.

The inscription reminds us that Jesus to the very last of His earthly ministry claimed to be King of the Jews, and as such He wished to be known all over the world. To Pilate He said: "I am a King. To this end have I been born, and to this end am I come into the world." This the Apostle Paul calls the "good confession" which Christ witnessed before Pontius Pilate (1 Tim. vi. 13). It is a good confession indeed, good for the Jews and good for all mankind. It is good for the Jews, for His claim to Kingship over Israel is an eternal testimony to the blood-relationship between Himself and Israel. According to the law the King was to be a son of the people "one of the brethren." Yes, He was their brother, and was not ashamed to call them brethren when claiming to be their Messiah-King and demanding of them faith, obedience,

and love. As their King, He belongs to them, but they also belong to Him, tied up to Him by bonds that can never be severed. This intimate relation between King and people is of eternal duration, because it rests upon the eternal will and purpose of Jehovah, the God of Israel. As Israel's greatest national sin consists in her refusal to acknowledge the Divine authority of her King, withholding from Him her faith, her love, and her obedience, so the sin on the side of the King would not be less if He turned forever from His people, doing nothing to bring about a reconciliation between it and Himself. The inscription wants us to remember that Jesus is still the King of the Jews, that although the people has become unfaithful towards Him, He can never become unfaithful towards His people, always remembering the promise of the Father: "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end" (Luke i. 32-33).

The Love of Jesus to His People

Never has a king loved his people as Jesus loved His people, the Jews. His love is recorded almost on every page of our four Gospels. Matthew tells us that when He saw the multitudes He was moved with compassion for them, because they were distressed and scattered (or harrassed and dejected) as sheep not having a shepherd (ix. 36). Their miserable condition, both spiritual and material, moved Him deeply. His spiritual eye discerned that there were

many in Israel who could be won for the Kingdom, the harvest was rich, but there was a lack of labourers, and so He asked His disciples to pray that the Lord of the harvest would send forth labourers into His harvest. But in the following chapter (x.) we are told how He sent out His twelve disciples "to the lost sheep of the house of Israel," to announce to the people the near approach of the Kingdom of heaven. And when the disciples returned full of joy over their successful mission tour, Christ thanked the Father for the many "babes" to whom the mystery of the Kingdom was revealed, and He issued His kingly invitation to all that laboured and were heavy laden to come unto Him and find rest unto their souls (xi. 28-30). "They that laboured" were the Jews who worked hard to win the salvation of their souls, knowing nothing of Him whom God had sent to give them rest; and "the heavy laden" were those upon whose shoulders the scribes and Pharisees had laid "heavy burdens, grievous to be borne" (xxiii. 4). This loving invitation of the compassionate Christ has moved the hearts of thousands of sinners and brought them to the feet of the Saviour. The Church is right in believing that what was once said to the Jews was also meant for all times, but why then do we now exclude the Jews from the invitation that was once made to them? Has Christ changed? Is He not the same yesterday, to-day and forever? Is He not moved with compassion when He still sees them "harassed and dejected, like sheep without a shepherd"? And does He not still invite the Jews "that labour and are heavy laden" to come and find rest for their souls with Him?

In the parable of the fig tree (Luke xiii. 6-9) we have not only a short summary of Israel's history, but also an intimation concerning Christ's ceaseless

endeavour to transform Israel into a fruitful "fig tree." When the Divine decree had gone forth that Israel, the barren fig tree, should be cut down, Jesus prayed the Father for a postponement of the judgment, pledging Himself to do everything in His power to make Israel a people that bears fruit for God. He considers it His mission to save Israel from the threatening destruction; therefore He gave to her all His time, all His energy, proclaiming that He was not sent but unto the lost sheep of the house of Israel (Matthew xv. 24). So He laboured and prayed for His people. On the nights which He so often spent in prayer He certainly made intercession on behalf of His people, as was meet for the merciful and faithful High Priest (Hebrews ii. 17).

But He laboured in vain, He spent His strength for nought (Isaiah xlix. 4), the fig tree remained barren (Matthew xxi. 19). And therefore, when He drew nigh Jerusalem, knowing that her doom was already sealed, He wept over her as a loving mother at the death-bed of her child. "If thou hadst known in this thy day, even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke xix. 41-44). What a love, and what a compassion! Israel may refuse to listen to her King, yes, reject Him, and by it bring down upon herself the terrible doom long foretold by Moses and the Prophets, but she could not hinder her only true King from loving her to the very last and from shedding bitter tears at the sight of the awful future that awaited her, of which the destruction of Jerusalem was only the beginning.

A few days later Christ delivered His last prophetic discourse in the temple before the people (Matthew xxiii.). As the prophets of old He uttered a sevenfold woe over the false leaders and teachers of the people, with

this stirring discourse He took leave of His people, but though His words were sharp, "sharper than any two-edged sword," as the living and active word of God always is (Hebrews iv. 12), yet it was love, holy love, that dictated them, and this love found a tender and touching expression in the last words of his prophetic "burden":—

"Oh Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you, ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

His very last word contains a prophecy and a promise for the future. The present separation from her King is not final. The day will come when Israel will repent her rejection of the Messiah and stretch out her hands towards Him, welcoming Him with the ancient salutation, Blessed is He that cometh in the name of Jehovah!

But the events marched on according to their logical sequence. The leaders had set their heart on destroying their King. He was condemned to death, and now He was led to be crucified. At this stage we read: "And there followed Him a great multitude of people, and of women who bewailed and lamented Him." There were many who loved Him still, remembering all His ministrations of love and pity among the poor and needy of His people. The tender-hearted women of Jerusalem gave a loud expression to their grief at the sight of the beloved Master, now led on to a shameful death. But even now Christ was not thinking of His own sufferings, but of those that awaited His people in the future. But Jesus, turning unto them, said, "Daughters of Jerusalem, weep not for Me, but weep

for yourselves and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren. . . . Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." On the way to the Cross, despised and rejected by the leaders of the people, Jesus has no room for thoughts concerning Himself, because His heart and mind are full of thoughts about the terrible future of His people. And He does not think of them in terms of revenge, finding satisfaction in their recompense, but in terms of love, pity, and sympathy. "In all their afflictions He was afflicted."

Now we shall understand why the first prayer He sent up to His Father from the Cross concerned His people: "Father, forgive them; for they know not what they do." This prayer is a lasting monument to Christ's unchanging love towards His people. Having loved them throughout His life, He loved them to the end. As the love of the Father is unchangeable and eternal, so is the love of Jesus the Messiah unchangeable and eternal. Others may deny Him, but He cannot deny Himself. How much the Jewish people owes to this prayer from the Cross only eternity will reveal. He who prayed all His life for His people prayed also for them in His death. And He did not pray in vain. This prayer follows Israel, like a guarding angel on the ways of her dispersion; thanks to it Israel, though sorely tried in the fiery furnace as a result of her age-long opposition to Jehovah and His Anointed, has not been, and shall not be, consumed. But the full answer of the prayer is yet to come: When all Israel shall be saved, then the prayer of Christ on the Cross will receive a full and final answer from His Father in heaven. Israel's present existence and future salvation depend on Christ's prayer,

"Father, forgive them, for they know not what they do."

How the Inscription was Forgotten

This, then, is the meaning of Jesus being the King of the Jews. It is of this unique love to His people that the inscription on the Cross was to constantly remind both the Jewish and Gentile world. But the inscription was soon forgotten by all, with perilous consequences for all of them.

The first to forget the Inscription were the Jews. Only the Gospel could remind them of the loving relation of Jesus to their people, but the rabbis had put a ban on the reading of the Gospel, threatening every Jew with the loss of "his part of the world to come" if he dared to read the Christian Gospel. And without the Gospel there was nothing to sustain the Jewish memory of Jesus' self-sacrificing ministry in the midst of Israel. That He was the greatest friend they had ever possessed was completely forgotten by them. The way to Him was allowed to be so overgrown with thorns and thistles as to make it almost impossible for a Jew to find his way back to Him. And so the majority of the Jews continue to persist in its ignorance concerning Jesus, and in its estrangement from Him. That this has entailed a great and irreparable loss on them nobody will doubt who has a personal knowledge of the saving, redeeming, and regenerating power of Christ. Israel is like a mummy, skilfully embalmed and covered with endless strappings to resist dissolution and national extinction, but her soul is departed from her. A Christless Israel is a soulless Israel, spiritually dead, unfit for her national mission, for the sake of which she was chosen by God and preserved by Him during all the bygone centuries. Not only does she lack true happiness her-

self, but she has also been incapable of contributing the smallest fragment to the true happiness of mankind since she has rejected Him who is the way, the truth, and the life.

Then the Inscription was forgotten by the Roman and Greek world. The Roman and Greek world was Christianized. It received from the hands of the Apostles and the Jewish Christian Church in Jerusalem both the Old and the New Testament. Every page in the Sacred Book ought to have reminded the Gentile members of the Church of God's and Christ's unique relation to Israel. But from the middle of the second century A.D. the spirit of animosity against the Jews began gradually to creep into the Church, poisoning the minds of both clergy and laity. The Church now maintained that she was the true Israel, and claimed for herself all the promises given by God to Israel, leaving to the Jews all the curses and punishments. At this time the Jews began to be called "Christ-killers" (see the epistle of Ignatius to the Magnesians, the longer version), and this name stuck to them from then until this day, breeding intense hatred in the hearts of the ignorant masses against the Jews. Books were written to prove that Jesus was the true Messiah, but their purpose was not to convert the Jews, but only to prove that the Jews were wrong and Christians right, hence these books invariably bore the title, "*against the Jews*," and as they were written "*against*," there was little of the Christ-Spirit in them to cause a favourable impression upon the Jews.

As time bore on, especially since the fourth century A.D., when the Church became victorious over all her enemies, the once persecuted Church became now in her turn a persecutor, especially of the Jews. With every new century,

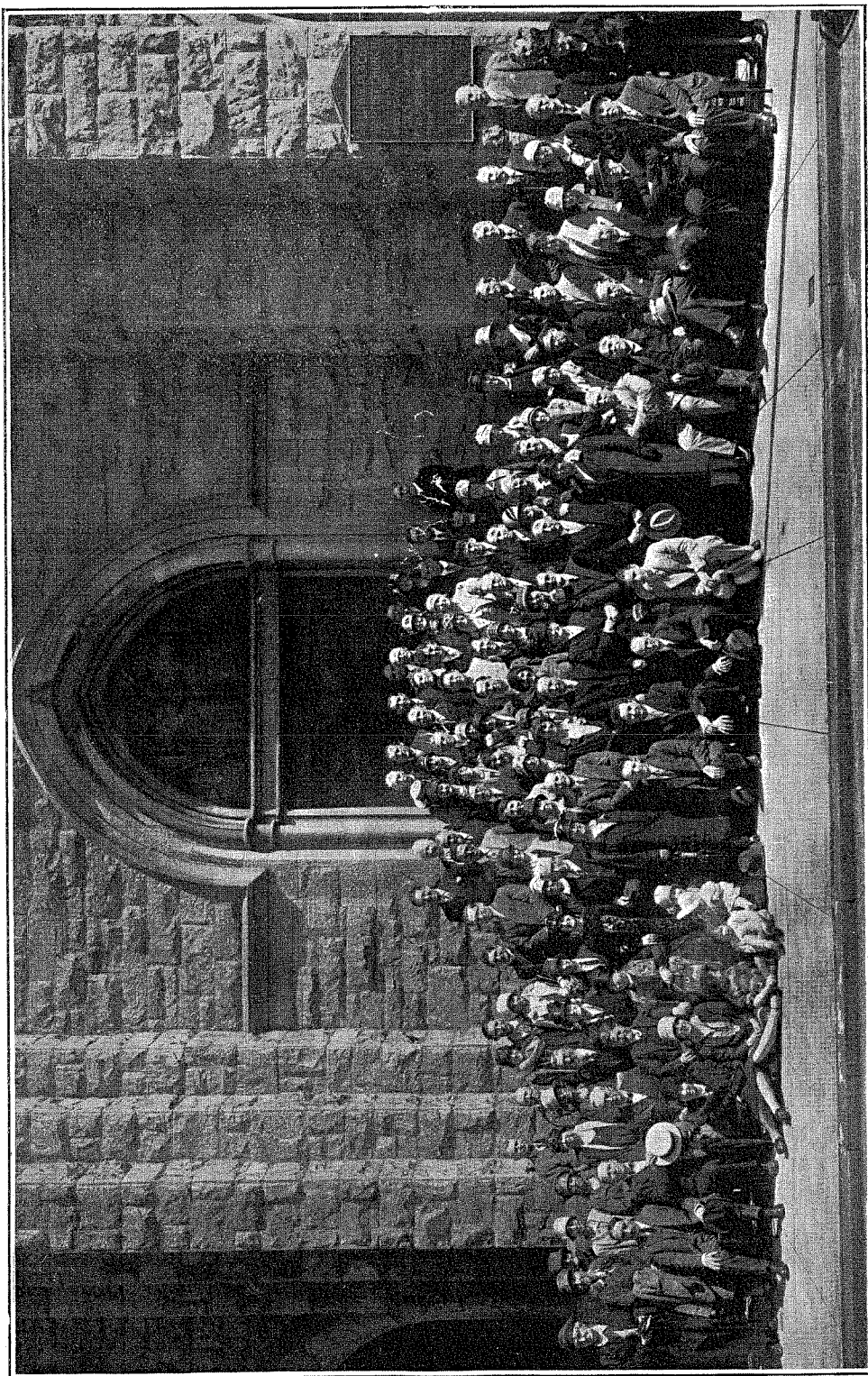


Photo by]

[Vandyke

SIR LEON LEVISON, KT.

THE FIRST PRESIDENT OF THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



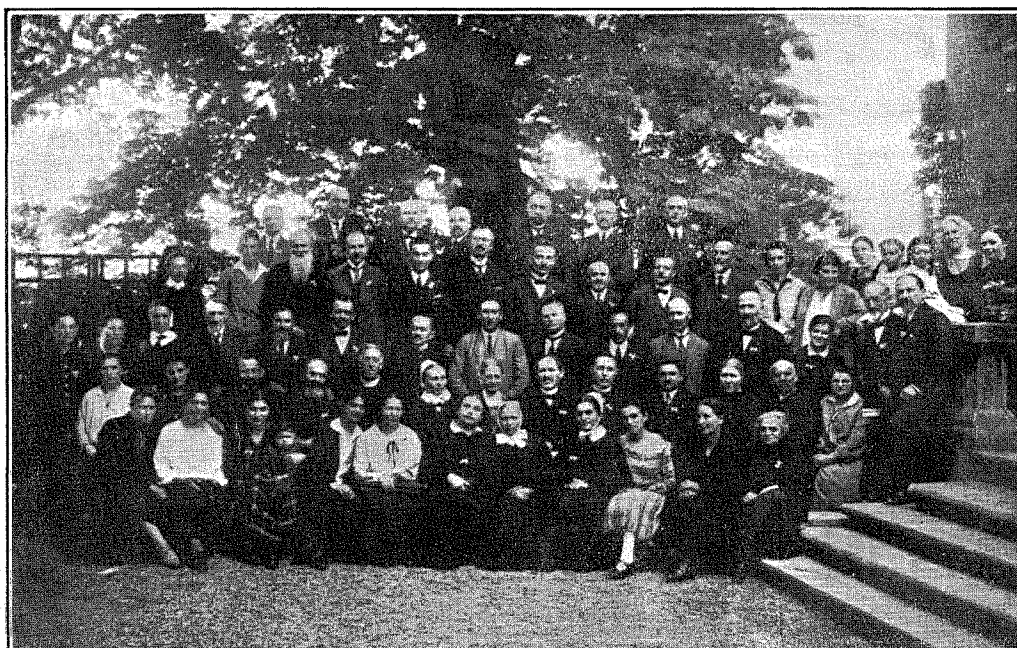
THIRTEENTH ANNUAL CONFERENCE HELD AT BALTIMORE, APRIL 1927

THE HEBREW CHRISTIAN ALLIANCE OF RUSSIA



EXECUTIVE COMMITTEE

THE HEBREW CHRISTIAN ALLIANCE OF GERMANY



the persecution of the Jews increased both in volume and in violence. The Jews became the most hated and despised people on earth. There was not a crime, however hideous it might be, that the Jews were not deemed capable of committing, they were always suspected of harbouring evil designs against their Christian neighbours, and the guilt for every calamity that befel the peoples was thrown upon them. They were hunted from place to place like beasts of prey, and like their King they had no place upon which to lay their weary heads. Forgotten was the inscription, obliterated was the fact that Christ belonged to Israel and Israel belonged to Christ, that Christ loved the Jews, prayed for them on the Cross, and even gave His life for them (John xi. 51, 52).

The Reformation was a mighty spiritual revival in Christendom. It was above all a return to the word of God, and it opened up the Sacred Volume to many people. Reading and studying the word of God, many a devout Christian was greatly surprised to find what a singular place Israel occupied in the Divine plan of salvation of mankind. They rediscovered the forgotten Inscription, and learned from it that Israel was once loved by Jesus Christ with a unique love, and that she must still be loved by Him, for He is the same yesterday, to-day, and forever.

These devout Christians in the Protestant Churches were the first to change their attitude towards the Jews around them. The spirit of hatred, suspicion and indifference gave way to the true Christian spirit of sympathy, compassion, and deep interest in their spiritual welfare. They considered it as their mission in life to bring about in the Church a change of heart and mind as regards the Jews. Thanks to their untiring labours societies sprang up in different countries whose aim it

was to spread the knowledge of Christ among the Jews, to stretch out a helping hand to them when in distress, to defend their human rights as citizens of their respective states, and to cultivate a better understanding and spirit between Jews and Christians. That their labour of love was not in vain is well known to those who are acquainted with the history of the mission to the Jews during the nineteenth century.

Unfortunately this work is not popular at all among average Church people. It is astounding how great their indifference is towards the Jews, and how little the spiritual welfare of this people concerns them. Most of them are prejudiced against the Jews, ready to believe all the evil reports spread abroad by Anti-Semites. These good Church people would be unpleasantly surprised if told that their attitude of indifference and prejudice towards the Jews was nothing but the old leaven inherited by them from the Roman Catholic Middle Ages. But this is a fact, though a sad fact. The law of heredity has been operating here without an attempt of counteracting it. It is high time that Protestant people and the evangelical Christians should purge their hearts and minds from this mediæval leaven and begin to cultivate within them a true Christian spirit.

The whole question is closely connected with our attitude towards the Cross of Christ. The nearer we are the Cross, the nearer we shall be to Jesus, the King of the Jews; our heart shall be filled with His love that embraces all, even the Jew and Christian must meet at the Cross; the Jew, in order to learn to love his Saviour-King, and all men for whom He died to save them; the Christian, in order to learn there the true mind of Christ, and also to learn to love the Jews whom Christ loved during His whole earthly ministry, prayed for on the Cross, and who

is still their King, waiting for the time when they will return to crown Him King over the house of Israel. At the Cross Jew and Christian must meet to abandon all hate, suspicion, and indifference, all of which are anti-Christian in origin, and be filled with the spirit of Christ's love, that "doth not

behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things." 1 Cor. xiii.

—*The Hebrew Christian Alliance Quarterly.*

Stars and Dust

By DR. SINNREICH

"THE character of the Jewish race," says Rabbi Bibi bar Acha musingly, "is puzzling. When asked to contribute to the golden calf they responded enthusiastically, to contribute to the Tabernacle and they respond fervently."

This has been true in all history. Wherever a new idol was set up its keenest prompters were directly or indirectly Jews. On the other hand, wherever there was Divine Tabernacle building going on in the world, Jews were its most ardent supporters, and, if necessary, its martyrs. This is still the great puzzle of the world; our enemies find evidence for their accusations, our friends for our defence.

Our sages of blessed memory have probed into the problem, and indicated the solution in its formulation. When the Jewish soul arises, they say, it reaches the stars, yea, much higher soars up to the throne of Glory; when it falls it sinks into the dust. In its very soaring lies the cause of its falling.

The famous Zadik of Pszychuah (Poland), Rabbi Isaac, known under the name of "The Jew," once went with one of his followers (he too a Rabbi) to collect for the poor. The great man, however, did not possess an

imposing exterior, while his follower did; coming to a rich Jew in a certain village who did not know them, and looking at the men, he addressed himself to the famous, plain-looking Zadik with the following words, "You shall not get from me a farthing; you should go and work," and turning to his disciple, in whom he recognised a Rabbi, he said, "I will give you a nice sum, but not to that fellow." They felt hurt, and left the man, refusing to take anything from him. Meanwhile the rich man got to know who it was whom he had dismissed in such a callous way; he was terrified, and ran after them and found them, and besought the Zadik to forgive him, as he did not know who it was. "As you did not know 'The Jew' (myself)," Rabbi Isaac answered, "you did not insult me, and there is no forgiveness necessary. You insulted the species Jew (in me), and I have no power to forgive for others."

This story was told by one of the disciples of "The Jew," Rabbi Mendel of Kozk, whose fame for originality of thought exceeded that of his master, and he remarked on it. The lesson is this:—In every Jew there are two distinct Jews. The actual Jew and

the ideal Jew. The latter is invisible, hidden away in the innermost recesses of the soul, while the former walks in the streets, busying himself in the shop, selling and buying, cheating and lying, attending the Synagogue, giving alms, etc. This is the actual Jew. The second, the hidden Jew, dwells in the Holy of Holies; craves for truth, for communion with God, and put in the right atmosphere, shakes off the visible Jew, and "the true man," in the image of God, appears, spreading truth and light and joy.

The duality of the Jew, he concluded, is indicated in Genesis i. 27:—"And God created a man in His image." In the image of God created He him." The Jew carries two images—his own visible human image and the other invisible—the divine image. The first "His" refers to man, the second to God.

Be the scriptural interpretation as it may, the dual personality of the Jew—his oscillation between heaven and earth—is a deep truth, and is the key to understanding him nationally and individually.

Too much divine light, teaches the Kabbalah (mystic) caused the bursting of the vessels. (Shebiroth Hacholim). The greater part of the light was ingathered, but some sparks were scattered far away into the darkness, and while bringing light into the darkness, the sparks are nevertheless imprisoned and awaiting their redemption.

Israel has been endowed with more light (or spiritual energy, in the language of modern psychology) than any other race in the world. The vessel burst and its scattered sparks have brought light to all who sat in the darkness. While Israel, the vessel, lies shattered in the dust, from being the Sons of God (Beni Elohim), they have become Nephilim (fallen ones). The Holy Spirit seemed to have departed

from them, and the heavenly fire that burnt in the divine altar of the Jewish soul seemed extinguished; and there seemed to remain nothing for the true sons of the race but to mourn "How art thou fallen from Heaven (Hyell Ben Shacher) (Isaiah xiv. 12).

Individual Jews heard the divine voice of the Messiah, "Follow Me," and they followed. Their hearts are kindled with the divine fire, and they burned with zeal to proclaim the grace of God in Christ Jesus and the Lord blessed their labour.

All the same, those were only single individuals—there was no collective testimony. The Jewish believers were swallowed up by the Gentiles. The Jewish race seems to be untouched; the divine fire extinguished and we mourned. We were mistaken; we forgot the invisible Jew in the Jew. Tradition tells us that when they rebuilt the altar after the return from the Babylonian exile, they expected fire from heaven. It did not come; they prayed and prayed—no fire from heaven. Then they cried bitterly in their despondency. At last a prophet arose and told them to stop crying. "There is no need of new fire to come down from heaven, as the first heavenly fire was never extinguished. It is still extant, though not on the visible altar. Follow me," he said, "and I will show you where it is. He led them to a lonely spot and said, "Dig here deeply in the ground." They dug and they found a stone. "Take this stone with you," he commanded. "It contains the divine fire." They took it to the Temple. "Now put it on the altar," he ordered them. They did so, and, lo! the stone was transformed into heavenly fire.

The last few years have revealed to us that the divine fire in the Jewish soul was never extinguished; that the stony heart was only on the surface;

that the heavenly fire is still there. We are witnessing Israel's rediscovery of Jesus, of a nation-wide yearning for righteousness, truth, and love.

To the Hebrew Christian Alliance

falls now the task of the old prophet—to dig for the hidden fire in the Jewish soil, and put it on the divine altar of Golgotha, and, lo! the House of God (the world) shall be full of His glory.

Studies in the Life of Christ

By SIR LEON LEVISON

Conversations of Christ and their local Settings

NUMEROUS works have been written on the evidences of Christianity. The subject has been extensively studied from the historical and the supernatural standpoints. There is one aspect, however, which has not received the attention it deserves—the psychological. Perhaps the strongest evidence for Christianity is the personality of Christ as revealed in His conversations. The more these conversations are studied the more we are impressed with the view that we are in the presence of a unique mind—a mind which cannot be explained on naturalistic lines. Attempts have been made to reduce the gospel to myth and legend—a mixture of fact with a fantastic embroidery. It is admitted at the same time that the life of Christ is a marvellous piece of literary art, and we are asked to believe that it could be composed by very commonplace disciples, who again and again record their inability to understand the Master. The portrait drawn of Christ is such as would have baffled even a Shakespeare, and surely it is too great a demand upon our credulity to ask us to believe that simple-minded Jews could accomplish a task which lay beyond the powers of a genius of the highest rank.

Nicodemus

When we come to the study of Christ's conversations, the impression fixed indelibly on the mind is that we are in the presence of a Being whose personality is rooted in the supernatural—in short, who is divine. Take, for instance, the conversation with Nicodemus, who was one of the Pharisees and a member of the Jewish Sanhedrin. He seems to have been a fair-minded man, cautious to the verge of timidity. And yet we must do him justice. It required considerable courage for an influential Pharisee to entertain the idea of approaching a Galilean whose teaching ran counter to all his views, and which struck at the root of his order. It required a great deal of courage for Nicodemus to risk an interview which, if it came to the knowledge of his colleagues, would have a damaging effect. It is, therefore, not difficult to understand his reasons for secrecy. His attitude to Christ was respectful and deferential—"We know that thou art a teacher come from God; for no man can do the things that thou dost except God be with Him." The terms were flattering, and in ordinary circumstances a religious reformer would feel flattered by a visit from one of the official class—one who, if not in a con-

ciliatory spirit, might give a great impetus to the cause. Christ made no attempt to make a convert of Nicodemus on easy terms. It may fairly be assumed that the conversation was not quite so brief as is recorded by John, whose sole interest lay in relating the essence of Christ's remarks. It is likely that Nicodemus expressed opinions regarding Christ's teaching, and contrasted it with the doctrine of the Pharisees, which was salvation by works. In his deferential way, Nicodemus evidently hoped to entangle Christ in a long-drawn argument, as was customary in Rabbinical circles. With swift intuition Christ discovered the motive and method of Nicodemus, and brought him up sharply with the words: "Verily, verily, I say unto thee: Except a man be born again he cannot see the Kingdom of God." To this Nicodemus replied: "How can a man be born again when he is old? Can he enter again his mother's womb and be born?"

The ordinary commentator, ignorant of Jewish thought, on the strength of this reply sets down Nicodemus as a rationalist of rather an obtuse type. This he certainly was not. As a Jew, he knew something of what it was to be new born. When a Gentile became a Jew, his relations with his family ceased. He entered into new relationships—he was, so to speak, a new man—he was reborn. Christ's way of putting it confused Nicodemus. In accordance with his Jewish creed, he believed that when a Gentile *became* a Jew, a member of the Kingdom, he was a new man, born again. But according to Christ, the man had to be born again *before* he could enter the Kingdom, not, as Nicodemus held, made a new man when he entered the Kingdom. With Christ, being born again meant having a change of nature; with Nicodemus, it meant simply a

change in religion—an ecclesiastical, not a regenerating, change. Christ at a glance saw the confusion in the mind of Nicodemus—hence the abruptness of his statement. It was not a case of Rabbinical dialectics, but for an authoritative declaration. Had he been allowed, Nicodemus would doubtless have quoted endless Jewish authorities on the subject, but Christ proceeded to point out that the new birth was spiritual, and had nothing to do with flesh and blood—"that which is born of the spirit is spirit." Nicodemus was bewildered and could only exclaim: "How can these things be?" And so Nicodemus, who doubtless had come to the interview in a patronising attitude as if it were a great honour to the Galilean teacher to be visited by a member of the Sanhedrin, must have experienced a sense of humiliation mingled with astonishment at the marvellous personality of Christ, who came not to argue, not to quote innumerable authorities, but to announce with definiteness and authority.

Taken by itself, the incident is an evidence of the truthfulness of the gospel narrative. None of the disciples could have imagined such an incident. On their own showing, they on several occasions displayed utter inability to understand the spiritual significance of the Master's teaching. They were imbued with the *literalism* of the Jewish mind, and at this stage were just as likely as Nicodemus to misunderstand the doctrine of the new birth. Matthew Arnold admits that Jesus was over the heads of His reporters—an admission which strikes a blow at much of the rationalistic criticism.

The Woman at the Well of Jacob

We come now to another conversation of Christ—with the *woman at the well of Jacob*. It was evening when the

Master and the disciples arrived at the well. They had gone to purchase food at the adjoining town of Sychar. A poor Samaritan woman came to draw water from the well. Jesus, thirsty after His long walk, said to her, "Give me to drink." The woman, surprised that a Jew should make such a request, said, "How is that thou being a Jew asketh drink of me who am a Samaritan woman?" (For the Jews had no dealings with the Samaritans.) Christ did with her as with Nicodemus. He startled her out of her literalism by giving the incident a spiritual turn. He spoke of the living water, of which the water from the well was but a symbol. Of the living water, He said, those who drank from it would not thirst again. Still wedded to literalism, she asked for that kind of water so that she could be spared the necessity of coming to the well. Her mental state was too dense to be reached by symbolic language; so, with His swift understanding of character, Christ tried another method of reaching her. He told her to call her husband. She said she had no husband. She was reminded that she had had five husbands, and "he whom thou now hast is not thy husband." Straight as an arrow Christ's words pierced her obtuse mind. Here was no ordinary man, but a prophet. Having found an avenue into the woman's mind, Christ led her to a new conception of worship which was not confined to Jerusalem or any specific place. "God is a spirit, and those who worship Him must worship Him in spirit and truth." She acknowledged that when the Messiah came, "He would declare unto us all things." "I am He," said Christ. At this point, the disciples appeared and wondered at His conversation with a woman, who stole away to inform her friends that she had met the Messiah, and as evidence added that He told her all the

things that ever she did. On the strength of this many of the Samaritans believed in Him and persuaded Him to stay with them, which He did for two days. It is worthy of notice how Christ adapts His conversation to the particular circumstance. With Nicodemus, He treated the new birth so as to lift the mind of His hearer into a new view of the Jewish doctrine of the "New Born." With the woman, he reaches the conscience from the ethical side. He convinces her of sin. With Nicodemus, He convinces him of the need of regeneration through a spiritual interpretation of the Jewish doctrine. Here again the narrative shows its trustworthiness by the fact that the disciples were bewildered by the incident. John reports it, but clearly they were not mature enough to understand its significance. They wondered why He spoke to the woman. To represent the incident as mythical, after the style of Strause and others, is nonsensical. It would never enter the mind of a Jew to represent the Master holding a conversation with a Samaritan woman, and represent Him as throwing discredit upon Jerusalem as the centre of worship. Moreover, how far in this instance was Christ over the heads of His reporters is seen in the conversation with the disciples. When, in pressing Him to eat, He replied that "His meat was to do the will of Him who sent me"; they in their bewilderment wondered if any man had brought Him aught to eat. Matthew Arnold is right when he says that Christ was over the heads of His reporters, but he fails to understand the reason, which was that Christ was divine as well as human. Refuse this explanation, and we are in the presence of a psychological puzzle.

A striking feature of Christ's life is the majestic calmness with which He moves through all the various scenes. No emergency baffles Him. In every

instance He says the right thing and does the right thing. He is never taken unawares. Another striking feature is, so to speak, the spontaneity of His teaching. Men burdened with a mission are rarely agreeable personalities. Filled with their ideas, they have not the diplomatic art of presenting them at the right time and place. Christ was specially tactful. In His conversations He allowed the circumstance to determine the particular aspect of His teaching to be presented.

The House of Simon

We have seen this in the cases of Nicodemus and the Samaritan woman, and we find the same feature when He accepted the invitation to the house of Simon the Pharisee. While they were all seated at a table a woman suddenly made her appearance. She was a sinner, described as a woman of the city, and she seemed determined to see Jesus. Standing at His feet weeping, she began to wet them with her tears and to wipe them with the hairs of her head. She had brought an alabaster box of ointment with which she anointed His feet. Simon was shocked! Jesus took in the situation at a glance. He knew what was in Simon's mind. Simon was amazed at Christ, if He really was a prophet, should have allowed the woman to do what she had done, as He must have known she was a sinner. Observe the method of the Master. He did not in direct argumentative fashion strive to convert Simon to correct views of sin and forgiveness. He treated him to a short parable. A certain lender had two debtors, one owed him five hundred pence, the other fifty. Which of them, He asked, would love him most? "He to whom most was forgiven," replied Simon. He made of Simon's answer a personal application. Simon, He said,

had invited Him to his home, he had not, however, indulged in excessive hospitality, but this woman had not ceased to kiss His feet and anoint them with ointment. "To whom little is forgiven, the same loveth little;" but her sins which were many were forgiven because she loveth much. Then said Christ to the woman, "Thy sins are forgiven. Thy faith hath saved thee; go in peace." Naturally, the guests murmured to themselves, "Who is this that even forgiveth sins?" And thus, with the utmost simplicity, Christ utilises a conversation with Simon as the medium through which to teach the true doctrine of forgiveness, and further, to declare the great truth that through Him was forgiveness. In this incident are beautifully mirrored the humanity and divinity of Christ.

The Washing of Hands

The enthusiasm which Christ evoked among the common people who followed Him in multitudes, created alarm among the Pharisees, who were clearly of opinion that something must be done to destroy His authority. His abrupt departure from Capernaum, Christ with His disciples proceeded by West to Gennesaret. On His arrival the people from the neighbouring villages flocked around Him, bringing the sick to be healed. The Pharisees and Scribes were soon upon the scene in pursuance of their plan of campaign. An opportunity soon came. One of the Pharisees asked Him to dine with him. The host noticed with amazement that Christ and His disciples did not wash their hands before dining, in accordance with the tradition of the elders. To the modern mind it may seem an altogether trivial matter, and that it was not worth Christ's while to depart from what was a conventional custom. The washing of hands, in the view of the Pharisees,

was something more than a conventional custom; it was an important element in their religion, and one which Christ found it essential to attack. Observe His masterly method. The custom was according to the tradition of the elders. According to that tradition to eat with unwashed hands was to be guilty of "Gross carnal defilement" leading to "Temporal destruction, or at least to poverty." The point to be noticed is that though the custom was according to the tradition of the elders, it was not a law of Moses. He turned the tables upon them by pointing out that they were preferring the traditions of men to the law of Moses. "Full well," He said, "do ye reject the commandment of God that ye may keep your tradition." To this there could be no reply, because it was an admitted Rabbinical principle that no traditional law could over-ride Scripture. On their own showing, therefore, they stood condemned; and thus, by taking advantage of what seemed a trivial incident, Christ struck a shattering blow at traditionalism. During the conversation the disciples were not quite at their ease. As yet they were not emancipated wholly from current doctrines and traditions. They pointed out to the Master that He had given the Pharisees offence by His line of argument, evidently thinking that possibly the Pharisees were not altogether in the wrong. "Are ye also even yet," remarked Jesus, "without understanding?" The "even yet" was a gentle indication that they were still under the influence of traditionalism! And then Christ proceeded to point out that what defiles a man is not to eat with unwashed hands, but the evil thoughts and deeds which come forth from the heart. When Christ declared that He came not to destroy the law but to fulfil it, the incident illustrates His meaning. Spirituality was the keynote of the Mosaic law,

which the Pharisees had completely obscured by their traditions, and what Christ did on this occasion was simply to fulfil the law; in other words, to make the law fulfil its real purpose.

A Matter of Vows

In another matter Christ accused the Pharisees of complicity by their traditions in making the law of Moses of no effect, namely, in the matter of vows. The law of Moses was clear and explicit. Honour thy father and thy mother. What the Pharisees by their traditions declared was, that by voting to give a gift to God they were absolved from giving anything to their father and mother. That is to say, in the interest of ecclesiasticism, the very elements of domestic morality were to be set at naught. Thus we find here illustrated a feature of all the conversations of Christ—a contrast between religion as something spiritual, relating to the heart, and a conception of religion which consists in ritualistic practices and ceremonial observances. Taking His stand on the law of Moses, Christ demonstrated the fact that He was no opponent of Judaism, but was carrying it forward to its legitimate conclusion. The Pharisees were blind leaders of the blind.

The Syro-Phenician Woman

In Christ's conversation with the Syro-Phenician woman, we have another glimpse into His marvellous insight into human nature. He had evidently crossed over into the borders of Tyre and Sidon for repose after the excitement of Galilee. His fame as a Healer had preceded Him, for we find Him implored by a mother to come and heal her daughter. The disciples, feeling the Master was in need of a rest, said, "Send her away, for she crieth after us." She was persistent, and addressed

Christ as "Lord, Thou Son of David." Christ had just come from a scene where He found the people attracted not by His teaching but by His miracles, and here again He was treated simply as a miracle worker, such as the Jewish Messiah was expected to be. Taking the women on her own ground, He replied that His commission was to the lost sheep of the House of Israel. Why, it may be asked, did Christ seem so loath to answer the entreaty of this poor afflicted mother? The delay was clearly to lead her mind away from the thought that He was simply a Jewish miracle worker. Her sense of helplessness drove from her mind all other thoughts but one, namely, to get her daughter cured, and dropping all appeals to Jewish titles, she addressed Him as "Lord!" To His remark that it is not meet to take the children's bread and cast it to the dogs, she replied, "Yea, Lord, but even the dogs under the table eat of the children's crumbs." She had prevailed. Her attitude was not that of a self-satisfied Jew, attracted to Christ solely to witness His miracles, but that of a humble suppliant falling at the feet of the great Healer. Her faith saved her. Not only was her daughter cured, but by His method of dealing with her Christ had led her into a new spiritual experience.

To be continued.

The Problem of Jewish Missions

By the Rev. THOS. M. CHALMERS,
New York.

THE problem of Jewish missions involves a proper understanding of Israel's place in the plan of God for the redemption of men. God chose the Jews for great ends in the past, and He purposes to use them yet in special ways as

His instruments among the nations. At the present time, while the nation is in exile from the land, there is a remnant "according to the election of grace" (Romans xi. 5) whose destiny is to be made one with Gentile believers in Christ. These form a part of the Church, but the nation as a whole is to form another and separate body of believers after the Church has closed her career on earth. This believing nation of Israel will be the centre of the divine purposes with reference to the earth during the millennial age. And to all eternity, it seems from Scripture, Israel is to occupy the Land of Canaan, leading the nations in the worship and service of God. Two facts then stand out with great prominence, namely, that Jewish missions must preach the gospel to gather out the Church remnant and to prepare the mass of Israel for the future united return to God. To know this is essential for the proper understanding of the problem and work of Jewish missions.

The addition of true converts from Judaism means an enriching of the Church at the present time, as God intended it should be. But the churches should understand that they cannot expect all Israel to be converted now and be joined to the Church. To work for this end only, the addition of Jews as members to the churches, is to miss the true aim and goal of Jewish missions. The true end of Jewish missions is to evangelise the Jews that the Church remnant may be saved and that the mass of Israel may be prepared as Saul of Tarsus for conversion by the direct vision of the Lord (Zech. xii. 10). Great blessing has attended the ingathering of Jewish converts to Christ, and still may we expect such blessing to the Church. But the end of Jewish missions will be greater blessing in the final salvation of all Israel and of the nations.—From *The H.C.A. Quarterly* (America).

Religious Propaganda : A Dispassionate Examination

By D. B. BRAVIN

THE measure of truth a religion possesses is determined by its ability to convince others of the affirmation it stands for and by the enthusiasm with which this is done. Christianity is intrinsically a missionary religion with a definite missionary programme. The Christian looks upon it with pride; the Jew with contempt. Not infrequently do we hear him say : "We never had missionaries to propagate Judaism ; let each one follow the faith he was brought up in." And those who know little of the Jewish past might very well take it for granted that the above statement is true. Since this claim is frequently reasserted, we think it full time that this untrue assertion be exploded, and that the vast complex of the religious problem be dispassionately and candidly put in its right perspective.

When we hear some Jews priding themselves by saying, "We do not carry on mission work on behalf of Judaism," we feel that there is more cause for penitence than for ecstasy. A religion that is so stagnant that it has no urge to propagate itself speaks of decay. Where is the Israel that was to be a "light to lighten the Gentiles?" Where is the people that God formed for Himself that they should show forth His praise (Isaiah xliii. 21)?

It will perhaps appear amazing to many to learn that we Jews had once been a Missionary people *par excellence*, but it is an historic fact, none the less. To quote the famous Hebraic scholar, Dr S. A. Horodetski, from his book on Hasidism : "Jews were the first to send out missionaries for the propagation of

their faith. Long before Christianity, they proclaimed the fundamental tenets of Judaism." And, to justify this, he adds : "If we come across people who, in our opinion, are living in error ; it is our duty to open their eyes and show them the truth."

The world-Missionary role of the Jew can be traced from one end of the Old Testament to the other ; and since the New Testament is also a Jewish production, it does but add strength to the statement of the case. The Jew was not only the aggressive apostle of the message of the Prophets of old, but carried the same enthusiasm into the Christian Church where he proclaimed the Gospel of Christ as being "the power of God unto Salvation" (Romans i. 16). The first Christian Missions were the hundreds of synagogues in the Diaspora. It was here, on the Sabbath, after reading from the Torah and the Prophetic lesson, that the missionaries, such as Paul and others, addressed the Hebrew nucleus of the congregation and the multitudes of heathen converts to Judaism. Proselyte communities sprang up wherever Jewish congregations flourished. The very Synagogue in Capernaum, where Jesus used to worship, was built by a Jewish proselyte—the centurion whose servant Jesus healed (Luke vii. 5).

There is an interesting passage in the Midrash (Bereshit Rabba xxxix.) which relates that Abraham and Sarah made their tents centres of missionary activity, Abraham taking care of the male and Sarah of the female converts. This shows clearly that the ancient Rabbis

believed that the missionary spirit actuated Israel from the very beginning, and that the spirit was not considered wrong in principle or uncongenial to the Jewish psyche of their own day.

The Am-haaretz (religious ignoramus) says the Jews never carried on missionary activity, yet Josephus, the Jewish historian, tells us that "there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever whither our customs had not come" (Con. Ap. ii. 39). The Roman historian, Tacitus, complains of the inroads Jewish missionaries made under the Emperors Nerva and Trajan. The Roman satirist Juvenal laments the fact that even where the father was only a half-Jew, the children became complete, and even fanatical Jews (Sat. xiv. 95 & ff).

In Palestine proselytes must have been both numerically and socially of importance. Otherwise the Tannaim would have had no justification for discussing their status and the condition of their reception into the fold. We even read of Hilkoth Gerim—a code of rules and regulations governing proselytes. The rule of acceptance of proselytes, we are told, was baptism, as in the Christian Church to-day. R. Eliezer b. Hyreanus carried on a controversy on this subject with R. Joshua b. Hananyah. The latter averred that the *Tvilah*—baptism—was sufficient, while his antagonist required circumcision as well as baptism. Minors could be converted with their parents, or even alone.

The Talmud speaks of thousands of converts in the ranks of Israel, and names such men as the Prophet Obadiah, the Syrian general Naaman and a numerous host of other dignitaries, to say nothing of men like Rabbi Akiba, Rabbi Meier, Rabbis Shemaya and Abtalyon, president and vice-president, respectively, of the great Sanhedrin at Jerusalem.

Graetz, the Jewish historian, tells us

that Rabbi Gamaliel, R. Eliezer, b. Azariah, R. Joshua and R. Aklba travelled to Rome where they converted Flavius Clemens, a nephew of Emperor Domitian. There was a Pharisaic practice, according to the Jewish Encyclopedia, of winning over every year at least one proselyte each. This was considered a religious obligation, and every effort was strained to secure proselytes. (See Matthew xxiii. 15, where Jesus speaks of the Pharisees compassing sea and land to make one proselyte).

Rabbi Eliezer b. Hyreanus, referring to Hoseah ii. 23, even went so far as to state that "Israel was purposely spread about the world so as to gain proselytes for the faith of Jehovah" (Pesachim 87b).

From the foregoing we see that the principles of missions was not foreign to ancient Judaism. That, in fact, they were most actively engaged in it is beyond contradiction. So much so, that rulers, like Hadrian, Nero, Septimus, Severn and others were forced to make enactments against Jewish proselytism. The code of King Alphonso X of Castile (1261) made conversion to the synagogue a capital punishment. One of the three reasons Cromwell gave Manasseh ben Israel of Amsterdam as to why the Jews were expelled from England was: "their unremitting efforts to convert his countrymen to Judaism."

Nor did Israel always carry its message in love. When a nation was conquered, it was forced to be Judaized, by fair means or foul, by persuasion or the sword, but Judaized it had to be.

The Jewish scholar, Dr Joseph Klausner, tells us that "John Hyrcanus conquered Samaria, Edom and part of Moab, and also, perhaps, Lower Galilee; *he converted the Edomites to Judaism*, and settled Jews in Samaria and Moab. Judas Aristobulus, who assumed the crown but reigned only one year, suc-

ceeded during his brief reign in *conquering and Judaizing* a part of Galilee, apparently Upper Galilee. But this did not content Alexander Jannacus: he subdued such parts of Moab as had not been conquered by his father, and before he died, laid siege to the town of Ragaba across Jordan, which place was captured immediately after his death. He thus enlarged the insignificant Judea until its boundaries were virtually identical with those of David and Solomon. These *defeated cities were all compulsorily Judaized* or repopulated by Jews, and those few places *which refused to accept Judaism were mercilessly destroyed*" (*Jesus of Nazareth*, p. 136).

True, Jewry of to-day is no more responsible for Jewish atrocities of yesterday than is the Christian we associate with for the Spanish Inquisition or the Russian Pogroms. But to get a right appreciation of the principle of missions in Jewry and Christendom, one has to turn to its authoritative writ. The believer in Judaism takes the Talmud as the authority for his faith. What do the Rabbis say concerning Missions in Israel? In *Hilchoth Melachim c. viii.* we read: "And thus Moses our Master has commanded us, by Divine Tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death." It is almost unbelievable that such extreme Jesuitic means of conversion should have been suggested by the Rabbis. But there it is!

Now let us see what the New Testament has to say about propagating its tenets. In sending forth His disciples, Jesus said: "Go ye, therefore, and make disciples of all nations;" and the method He suggested was: "teaching them to observe all things whatsoever I have commanded you" (Matthew xxviii.

19). Teaching is quite different from compelling: Paul, the mighty Jewish Apostle, tells the Church at Corinth that "the weapons of our warfare are not carnal" (2 Corinthians x 4), and to the Romans he says that "faith cometh by hearing and hearing by the word of God" (Romans x. 17). Which of the two conforms with Prophetic Judaism? Let each honest man say for himself. We suggest that the New Testament offers us a higher ideal of proclaiming one's belief than does the Talmud.

But someone will say: "All that is a thing of the past; we have no missions now." Granted! But why? Not because our leaders think it unnecessary. Reform, like Rabbinic Judaism, clearly voices an Ani-Maamin (affirmation of belief) in Israel's "high priestly mission to lead the nations to the true knowledge and worship of God."

At the Central Conference of American Rabbis at Rochester, N.Y., on July 12 1905, Rev. Dr I. S. Moses read a paper on "Missionary Efforts in Judaism," in which he said: "Let us, however, not be deceived by the oft repeated remark that Judaism does not seek converts, and is therefore indifferent to the spiritual welfare of mankind. Judaism is by its very nature a missionary religion, which means growth, expansion, universality." So now and again we do hear a Jewish leader cry out for the missionary spirit, but, alas! it is like a cry in the wilderness—no response!

What has Judaism to propagate? Kasruth? Tsitses? Licht Benschen? Or Kaporoth Schlogen? What! The prophetic spirit has long since left Israel. The day Jesus stood before Pilate and our priests shouted "Away with him; crucify him," that day Israel renounced her God-given Message. The day the preachers of divinity crucified the Divine, that day prophetic Judaism was nailed to the cross. Since that day

many tears have fallen from Jewish eyes and been added to the waters of Galuth; many sighs have risen from our hearts only revealing the void left behind. Rabbinic Judaism has failed to comfort us; Reform Judaism has no comfort in

which to fail. Let us penitently take up "the Stone which the builders rejected" and build again. Our broken hopes shall be restored when we greet the Christ with "Baruch Habah b'Shem Adonai!"

—*The Mediator.*

A Jewish View of Christ

By "GEMINI"

[This article has been written by an eminent Jew (who is not a Christian) at my request, in order to acquaint my readers with some of the present day Jewish views of Christ and Christianity.

We cannot disclose the high position which the writer holds in our public life, since this would at once disclose his identity. But we are grateful to him for his frank expression of his mind and valuable contribution which he has so kindly rendered to our Magazine.—ED.]

IT has been clearly shown to the writer that, over a number of years at least, the mention of Christ in certain Jewish circles, and the mention of Jews in certain Christian circles, has aroused feelings of antipathy. Among Jews who have not the time or the inclination to examine, as impartially as possible, the theologian's claims for Christ, or His message to the world, the antipathy can readily be explained. For centuries Jews have been persecuted in many lands; in some places by pogroms, in other lands by being denied the privilege and duty of taking a full share in the public life of the country of their adoption. And it must be said, unfortunate and unhappy as it may be, that the bulk of the persecution has taken place in Christendom. Among ignorant Christians the Jew has been taken to represent that cosmopolitan mob which demanded the death of Christ. The equally ignorant portion of Judaism has retaliated by nursing an age-long grievance against non-Jews in general and Christians in particular.

So, it is in this atmosphere—let us hope one that is fast being dissipated—that we come to consider a Jewish view of Christ.

It must be made clear at the outset that, in general, the Jew approaches religious questions from an Eastern road, and mysticism and a tremendous belief in the Rightness or Righteousness of religion are his supports along that path. For corroboration of this statement one needs but to refer to the fiery zeal and authoritative exhortations of the Prophets. This brings us to an understanding of Jewish psychology, without which we shall not, in my view, correctly estimate the depths and usefulness of the Jewish Faith and race. Briefly, Jews as a whole do not believe either in the Divinity or the Rightness of Jesus, and most of them, although this failing is not confined to Jews alone, do not make clear what they imply by the use of the terms. Christ or Jesus, or Jesus Christ. Having thus cleared, or littered, the deck (according to the reader's viewpoint), it must be by none

of the traditional ways that this individual approach is made; it is made, shall we say, by a method known to East and West alike, but more in the East than in the West is that of mysticism. Having rejected the ordinary and confused conception of Jesus Christ as being illogical and unrighteous, a Jew may proceed to show how by the way of mysticism He can be more fully realised. In that last word—"realised"—seems to lie the key to our problem, and here again we must digress to make more plain the meaning.

Let us take it for granted that Christianity is the only religion which has been given to the West almost exclusively. Given it surely was, since no man or group of men can or ever have "made" a religion that was rooted in the realities of the Universe, which nurtured great civilisations, and, when overloaded by weight of creed or dogma, became the source of confusion and parent of secession. In its development Christianity has gone side by side, step for step, with evolutionary tendency in Europe. Since the early days of the Christian Fathers there have been many changes; interpretations have been woven into the fabric of the faith, points have been inserted, others deleted, but always, to this Jewish mind at least, the key pattern has become more and more obscure. Taking for granted also that the reader is acquainted with the growth of consciousness in Europe, it need only be added that with the definite assertion of the right of the individual to be his own guide in religious matters, the crises come to a head. For an age ritualism was dominant. Came the reaction with an expansion of consciousness, and services in Christian churches were, to the Eastern mind, bare and dry—even architectural beauty was neglected.

Even to-day in the midst of many

struggles masses of people are longing for happiness in religion. They care not whether it is to come by way of ritual, by prayer, by absence of prayer or by meditation, but they are certain in knowing inwardly that they have a right to happiness in religion. That is where "realisation" shall, I venture, play its part. In its passage through the centuries Christianity has become over-objectified, and men seek to impose authority by definitions, by majority votes. Good and useful as authorities and majority rule may be, they are not effective substitutes for the realities of religion. Bergson and other psychologists have intimated the fact, shall we say, of intuition. That is the faculty by which men and women shall "realise" Christ, by which I mean that they shall themselves, of their own free wills, go forward in spiritual evolution to a stage nearer that of Christhood. In short, "realisation" means making the Divinity and the Righteousness of Christ real in our daily lives, in that He shall become at all times, as I believe He at present is, the Teacher and Helper in every circumstance when men may will to do right.

Let us take a hypothetical case. Suppose that most of the Biblical testimony regarding Christ is unreliable, is exaggerated, there still remains the moral and ethereal value of His teaching. Let us go further, and suppose that Christ was and is a Reality, and that His followers left false impressions, or impressions that in no way conveyed an accurate idea of His stature in the spiritual world. And let us also suppose that, in addition to the Sacrament, He left open a path whereby we might attain unto Him. Would it not then be our natural way of growth so to regulate our lives in the worlds of thought, emotion, and action as to be equipped to travel that path? On this path there would be no human judges

to say that this view or that view is or is not correct. While still members of an orthodox body, Christians might evolve towards Christ-likeness, only they would not, in the spirit of their Master's teaching, seek to impose those views upon their fellows. While for the reader the foregoing hypothesis may be just that and no more, to the writer it is the only approach to Christ at present.

Living in a complex age when men and women will not consider an idea, political or religious, unless it is complicated, unless it has restraints on the "other fellow," it is difficult to put forward simply a view of Christ which is so unorthodox. There is no need for humans to busy themselves at present with the founding of a new creed; there is less necessity for quarrels over the interpretation of the old. It must be painful, and yet in a way amusing for those who have this "Realisation" to

watch their younger Brethren wrangling over words, over meanings, over rituals. It seems as though grown-ups were looking on while some children played a ridiculous game of make-believe, and fully believed it was reality. That is my view of Christ, a Jewish view—that for centuries manhood has, especially in the West, been slowly evolving to a greater mental strength. In its train has come the horror of separateness, of selfishness. Fortunately, that era is passing, and we are coming to know with a certainty which is not born of the mind, that there is a Reality behind the Universe, and that one of the modes of approach is through Christ, a manifestation of God. If, after this mental stage, we can realise unity in All, and see that all paths lead but to the One Goal, then we shall indeed have accomplished one of the purposes of the Mission of Christ—the raising of the Manhood unto God.

Jewish Proverbs and Familiar Sayings in Christ's Day

By HUGH SCHONFIELD.

THE Gospel of Mark relates of the Lord Jesus that "the common people (*ho polus ochlos*) heard Him gladly. Dr Moffat renders this important sentence: "Now the mass of the people listened with delight to Him." This is a better translation, but has not quite caught the spirit of the original. To give the Greek its full force we should say, "Now the general public heard Him with pleasure." We thus learn that the Lord Jesus was a popular speaker; He had gained the ear of *the man in the street*; no small achievement for any speaker. He could not have done this by talking over people's heads. In order to be comprehensible, be the theme never so sublime, one must use everyday language in

which to express it. All nations and ages have had their popular proverbs and colloquialisms, and the Jews of Christ's day were no exception. It should not therefore come as a surprise that He who did not disdain to take His illustrations from nature and from the lives of the people, their homes, businesses and religious customs, should also have employed in His addresses the proverbs and turns of speech with which they were wont to colour their daily intercourse. The oriental has ever been rich in his choice of expressions. Nothing was more prized than the gifts of the tongue. The Gospels show that Jesus was no stranger to the fruit of the lips, but constantly pressed home a point by the quotation of a popular

saying. Thus for the graciousness of His teaching and the homeliness of His utterances "the general public heard Him with pleasure."

From the many recorded examples, we may now select a few in illustration of the foregoing remarks. We will take the colloquialisms first, and then the proverbs. Among Jewish oaths we find "By Heaven;" "By this Habitation" (*i.e.*, the Temple); "By the life of my head" (see Matt. v. 33-36; xxiii. 16). The people spoke of "a fair eye," meaning a generous nature, and "a false eye," meaning a covetous nature (see Matt. vi. 19-23). Parables were introduced by the expression: "To what is this likened" (see Matt. xi. 16). The term "flesh and blood" denoted humanity as opposed to Godhead (see Matt. xvi. 17). The splitting of a hundred into "ninety-nine" and "one" was a common usage to make a point more telling (see Matt. xviii. 12). Any man who had the ability to clear up difficulties in a disputed subject was called a "rooter up or remover of mountains" (see Matt. xxi. 21). Other colloquialisms used by Christ are "the judgment of Gehinnom" (Matt. xxiii. 33), "it were better for him not to have been born" (Matt. xxvi. 24), and "little of faith" (Matt. vi. 30).

Of popular proverbs a large number are found in the Gospels, several of them being in the Sermon on the Mount.

It is said in the proverb, "Whilst thou art in the way, accommodate thyself to thine adversary" (Matt. v. 25).

"One trouble at a time, is enough" (Matt. vi. 34).

"With the measure that a man measureth, they measure unto him" (Matt. vii. 1).

"When one said to another, cast out the mote that is in thine eye; he answered, cast out the beam that is in thine own eye" (Matt. vii. 3).

"A gourd, a gourd, is known by its branch" (Matt. vii. 16).

"God saith of Israel, they that are mine are simple as doves, but among the nations of the world they are subtle as serpents" (Matt. x. 16).

"It is enough for the servant that he be as his master" (Matt. x. 25).

"Perhaps thou art one of those who can make an elephant pass through the eye of a needle" (Matt. xix. 24).

"Physician, heal thine own limp" (Luke iv. 23).

All these examples have been drawn from Jewish sources, which reflect the popular parlance of Christ's day. Through the medium of the commonplace, great Master that He was, He inculcated the Divine truths. His voice still admonishes us: "What God hath cleansed that call not thou common."

Teaching of Jesus

Principal Martin on Dr Klausener

THE second of the Cunningham Lectures on "The Finality of Jesus for Faith" was delivered in the New College, Edinburgh, by Principal Martin, the subject being "The Ethical Teaching of Jesus." Jesus, for the modern mind, was to be construed historically. Appearing in the mid-stream of Jewish history, and nourished in the spiritual tradition of His countrymen. He delivered Himself of His message in the vocabulary of His people and His day. No one used a vocabulary of any sort without his thought being in a real degree affected by it. Nevertheless, Jesus was not mastered by the well-worn phraseology He employed. It was a framework merely, in which He set forth an essentially spiritual content of His own. Was there in that content, now, anything on which to found a claim that Jesus was final in the life of the spirit?

The righteousness which He set forth certainly exceeded greatly in "inwardness" that which He found in vogue; but much of the teaching on this point commonly associated with Jesus was anticipated in detail both in the Old Testament and in post-Canonical literature. Jewish scholars were fully entitled to remind us that, before ascribing a true originality to Jesus in those cases in which He opposed His own law to the old, we must be careful to see that He was not merely opposing the higher to what we might call the lower voice of that old law itself. Nor would it suffice to bring together the portions of the teaching of Jesus for which no precedent had thus far been discovered, and on these to rest the claim for His uniqueness as a spiritual guide. A case might be made out for the loftier, more spiritual, and more heroic quality of the morality required by Him; and yet the essential elements of what He taught did appear to be set forth in a true measure elsewhere; and the question what "new thing" Christ had brought remained unanswered. In short, it appeared that the teachings of Jesus—precious heritage though they were—were not, after all, His most characteristic contribution to the life (spiritual) of man. Their importance was secondary. It was a commonplace how seldom in the New Testament—outside the Gospels—they were referred to. The new religion was there seen building itself up on no truths taught by Jesus, *but around what He Himself was understood to have been and to have done*; and for this the earliest tradition offered justification. To eliminate the self-reference of Jesus from the Gospels would be to tear them to tatters, and leave the later interpretation of Him in the air.

In the elaborate study in which Klausener had recently brought the ripest Judaistic scholarship to bear on the problem of the Christian Origins, it

was claimed for Jesus that He is "the moralist for whom in the religious life morality counts for everything," and "the book of the ethics of Jesus would be one of the choicest treasures in the literature of Israel for all time." But He "misunderstood Himself," Himself and also the Kingdom of which He spoke so much, and—the supreme paradox of history!—the misunderstanding "perpetuated His memory and created Christianity." It seemed an impotent conclusion to reach as the result of so learned and laborious an investigation, but at least there was the acknowledgment here of a feature in the teaching of Jesus not of the merely ethical or religious-ethical order at all, and one which was to prove cardinal for the faith which bears His name. One might be pardoned for finding oneself wholly unable to accept the explanation of it suggested. Historical religions deserved to be more seriously dealt with. And of a religion which had been the main secret of human progress, and which assumed to dominate the world, it could with entire confidence be said that it had not been thus founded, nor could it be thus summarily explained away.

The Scotsman.

An Appeal for Relief from Chísinan, Bessarabia

*To the President and the International
Hebrew Christian Alliance.*

DEAR SIR LEON (President),—No doubt you all know of the pogroms against the Jews in Chisinau, and how they have suffered at the hands of so-called Christians. In spite of all, however, the Lord in a wonderful way has been gathering out a number of the lost sheep from among our Jewish people who, knit together in love, are standing fast in the faith.

The band of baptized believers numbers twenty, while others, though not yet baptized themselves, are well on the way to believing.

Let me tell you in a little, dear brethren, the pitiful story of the sufferings they have to endure for open confession of Christ. In addition to the spiritual battle, most of them suffer material loss by dismissal from employment, business boycott and desertion by friends.

The orthodox Christians do not consider them Christians at all, and heap upon them even more hardships than their own Jewish people do; the converted Jew therefore must make up his mind to suffer hunger and cold while the unbelieving Jew passes by with the sneer, "Let Christ help you."

For instance, a young woman educated at a French University was converted; in consequence of this she was turned out of home, but in spite of her splendid education is unable to secure employment owing to approaching blindness. Again, a brother with a wife and five children to support was converted; losing his position as a result, and owing to the absence of factories, remaining unemployed, his fight for bare existence has lasted nearly six years. Such examples could be multiplied.

Not only with the spiritual bread do we serve them, but to our utmost limitation with material bread, too; the number increases, however, and the mission being poor, the need with which it is now impossible to grapple adequately, overwhelms us.

Oh, who will respond to this crying need? Remember when Rumanian, Russian and other believers were in the grim grip of wholesale starvation, American and English believers sent food and clothing, but when Hebrew believers are in need they are forgotten

and uncared for. Surely you as Hebrew brethren in Christ will better understand and enter into their terrible plight, so many of you having yourselves trodden the same rugged path. Is it nothing to you then? It must be.

It is not our purpose to distribute all the money in relief alone, but to wisely invest a part in the purchase of shoemakers', carpenters', ironworkers' tools, etc., to supply work for the capable needy ones, and training for the untrained ones, that they may become self-supporting.

I am delegated to draw your attention to these solemn matters, urging you not to forget us, but like the tribes of old, answered Moses, to say, "We will build sheepfolds for our cattle, and cities for our little ones, but we ourselves will go ready armed before the children of Israel" (Num. xxxii. 16-17).

Three of us have been helping to our utmost capacity, and would do more, but the line has been passed; we can do no more to stem this tidal wave of need, unless, at the call of God, you speedily associate yourselves with us in the struggle, and not to meet our brethren's need only do we thus appeal to you, but for a testimony to unbelievers that love really exists amongst believers, and that Hebrew Christians are not outcasts altogether but children of God, united in the bonds of the Messiah, as written in Moses and the Prophets and Psalms.

With my heartiest wishes and greetings.—I am, your brother in Christ,
LEON AWERBUCH.

[This letter speaks for itself. We have sent £10 as soon as the above reached us. Will our friends please try and help us to send them further relief.—L. L.]

News

New Testament Taught in the Synagogue

Dr Isaac Landman, editor of *The Hebrew American*, informs us in the 4th November issue of that periodical that he has introduced a course in the New Testament in the adult school of Religion of Temple Israel, of which he is the Rabbi. Concerning this new feature of his educational programme, he makes the following statement:—

"The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament that creates a wall of misunderstanding between them.

"Our New Testament course comes after five years' study of the Jewish Scriptures, the Apocrypha, and Jewish Apocalyptic literature. Our students (they number eighteen) are well prepared on both the Jewish and pagan background to the New Testament, religious and cultural.

"We shall study the Christian Scriptures from the modern, scientific point of view as we have done our own. We shall ascertain which ideals and precepts in its pages are Jewish and which pagan; which are in their nature temporal and which enduring. We shall attempt to analyse and understand the point of cleavage between Judaism and Christianity as these are presented in the two Testaments. . . . We inaugurate this course under the ægis of the synagogue with the hope that other Jewish congregations will follow.

"Religion to-day is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We

ought to evaluate what there is in the Books of Religion of both Judaism and Christianity; what elements in them may contribute toward the development of a universal religion."

The Jewish Era.

Religion in Canada — Exchange of Pulpits—Minister and Rabbi

An event unique in Canadian Church annals took place in Toronto on Sunday, 6th February, when pulpits were exchanged between Rabbi Isserman, of Holy Blossom Synagogue, and the Rev. E. C. Hunter, of the United Church, which is a sort of amalgamation of the Free Churches of Canada.

At the Synagogue, Mr Hunter donned the cap and gown of the Rabbi and preached a sermon, while the Rabbi at the Protestant Church discarded cap and gown and made a fervent plea for the better understanding and co-operation between the various religious denominations, urging the establishment in every Christian Sunday School of a course of study of Jewish religion under a Jewish tutor, with a similar course in the Christian religion at the Synagogues.

At the same time, the Rev. J. E. Ward of St. Stephen's Anglican Church preached a sermon on the feasibility of the union of all denominations in Canada, suggesting as the basis for ordination in "the National Church of Canada" the acceptance of Episcopacy in its historic significance, stripped of any particular dogma and safeguarded against any possibility of autocratic Church government by a limit on the term of office of Bishops.

—The Scotsman.

The Jews and their Distribution

According to the latest carefully compiled statistics they number 15,435,000, and of these about two-thirds, or

10,121,500, live in European countries. In America there are 4,083,500, in Asia 745,000, in Africa 457,500, and in Australasia 25,500.

The largest community of Jews in any one country is that in the United States of America, which numbers 3,750,000, and of these over 1,700,000 are in New York. Next comes Poland with 2,870,000, then Ukraina with 2,375,000. In the British Isles there are 310,000, while the number in Canada just equals the number in Palestine, 160,000. France and the Argentine have each nearly as many. In Russia there are over three-quarters of a million, while Germany and Hungary have about half a million each. In Rumania proper there are almost three-quarters, and in Transylvania one-quarter of a million. Holland figures with 110,000, Czechoslovakia with 360,000, and Austria with 350,000. In the North African lands over a quarter of a million Jews reside, in addition to 55,000 in Egypt and 80,000 in Abyssinia. Mesopotamia has 87,000, and Persia 50,000. The remainder are scattered over some fifty countries and provinces throughout the world.

Obituary Notice

JUST as we are going to Press we have learnt with deep regret of the passing away of Professor D. G. Johannes Haberl, a member of the Executive Committee of the Austrian Hebrew Christian Alliance. A number of us have made the acquaintance of Professor Haberl both at the Budapest Conference and during our stay in Vienna, where the Professor so ably took the chair at the meetings which we had the privilege of addressing.

We have learned to love Professor Heberl, not only for his intense interest in, and labour among the Jewish people in Vienna, but for his sterling Christ-like character. He was indeed a Christian in whom there was no guile, and we extend our heartfelt sympathy to the relatives and friends

of our departed brother in Christ. May the consolation of God be theirs, especially at this time, and may He who spoke peace to the raging storm of the sea, speak peace, perfect peace, to their hearts.

LEON LEVISON, President, I.H.C.A.

THE BRITISH HEBREW CHRISTIAN ALLIANCE

PROGRAMME

OF

Hebrew Christian Conference

TO BE HELD D.V. AT

Horbury Church

Kensington Park Road, London, W. 11.

(Kindly lent by Rev. F. W. Pitt.)

From 10th to 12th April 1928

PROGRAMME

Tuesday, 10th April.

- 3 p.m. Welcome Meeting.—Revs F. W. Pitt and E. Bendor Samuel.
- 7 p.m. "The Social Life of a Jew."—Rev. Khodadad E. Keith.
"Fulfilment of Prophecy in recent events."—Rev. M. Malbert, A.K.C.

Wednesday, 11th April.

- 3 p.m. "The International Hebrew Christian Alliance."—Sir Leon Levison, Kt.
"How to help Christian Brethren temporarily."—Rev. J. Kershaw
- 7 p.m. "Witness to Unconverted Brethren."—Mr M. Kagan.
"The development of the Messianic Idea in Scripture."—Rev. E. Bendor Samuel.

Thursday, 12th April.

- 3 p.m. Discussion: "Expansion in the Provinces."—To be opened by Miss Bernstein.
- 7 p.m. "How to help Hebrew Christian Brethren Spiritually."—Rev. I. E. Davidson, M.A.
"Progress in Palestine."—Rev. A. P. Gold Levin, LL.D., D.Litt., F.R.G.S.

The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. I.

JULY 1928

No. 2

Editorial

DIVINE Love is the greatest fact in the universe. Men who have responded to it, and whose attainments gave them the right to be heard, have rejoiced in its power to keep them from falling, to gladden their way, to guide them in an everlasting appreciation of man's high destiny. This beneficent power we have experienced, and we feel that we have lived and moved in it since the 1st of April, when *The Hebrew Christian* made its appearance, and, in response to the many good wishes and congratulations, we can only say that the Lord has been good to us, and that His grace has been more than we feel we deserve at His hands.

Little did we realise how profound is the interest of God's people in the Cause of Israel, and how deep their longing for the salvation of our people. It encourages us to go ahead in our witness of the truth, as it is in Jesus, and with God's help to do hard and great things in gathering in the fruits for the highest life from among Israel, not alone for the future, but in daily har-

vesting in the vineyard of the Lord. We are glad also to be able to witness, as a result of the many letters which we have received from Jewish people, that their faith in our Lord is growing stronger as it emerges from the darkness and disillusionment, and we pray that they may soon enter into their imperishable inheritance and make their will identical with the will of God as it is in Jesus Christ our Lord.

The Hebrew Christian has opened the way to fresh opportunities for service. We realise anew that none can limit the giving and forgiving capacity of God, and it is incumbent upon us to declare Him who is the "white flower" of a blameless life, even Jesus, whose healing friendship is breaking down the barriers of hate. In Him we see men of diverse temperament pull together, and in Him we have a Friend for whom our love and loyalty is deep enough to attract us into a common fellowship and brotherhood.

A larger vision, more than anything, is needed at the present time, a vision that will give us the capacity, not only

to see things that are afar off, but of knowing how to bring them nearer. Vision and Faith must be our condition, if we are to make progress. They will enable us to keep clear of all side-tracks, and guide us straight to our goal. Where shall we get this vision and faith from, except it be from the Bible, which has proved the library of inspiring vision. It is only by adhering to the Bible that we shall be sustained and become sustainers of our people, and thus by the Grace of God bring much peace and power into the world.

Our people, once a favoured race, have been disobedient to the Heavenly vision, and have lost their place of influence amongst the nations; but God has always kept a remnant according to the election of Grace, and our hope is that, although they have failed they shall rise again through this remnant, when "Every valley shall be exalted, and the crooked shall be made straight, and the rough places plain, and the Glory of the Lord shall be revealed." Captives shall be set free, because the vision of the Christ shall become the Treasurer of their souls.

In going forward with our second number, our hopes are high, and our trust is in the Lord, who, we feel sure, will lead us into the way everlasting.

Here we should like to make one or two points clear to our readers:—

1. While we are greatly encouraged by the large number who have sent in their subscriptions for the magazine, many have not done so yet, and they should at once indicate whether they would like the succeeding numbers sent on to them.

2. We would like to make it known that a very dear friend of the I.H.C.A. has, by her generosity and affectionate interest, made it possible for us to issue this magazine. We should therefore like to cheer the heart of our generous sister by being able to show her the members' appreciation of her kindly act through their making this publication better known, and thus placing it on a sound financial basis.

3. Several subscribers have written to us inquiring whether their subscriptions have been received. The fact of their receiving the second copy of *The Hebrew Christian* will in itself prove that they have been registered as subscribers, and that they will thus receive the subsequent copies as they are published.

The Forthcoming Conference

Our readers will observe in another part of this magazine that we are about to hold the Second International Hebrew Christian Alliance Conference, and we would earnestly solicit your prayers on our behalf, so that God may in His mercy guide us in our deliberations, and that the outcome of all our decisions may be for His glory, and the welfare of His kingdom amongst His people—Israel. We would also earnestly appeal to any who may feel led to do so, to assist us in order that we may be able to send out relief to the Hebrew Christians in Russia, Poland, Bessarabia, and Palestine. We want to thank all those who have so kindly sent us further help for the people at Chisinau.

LEON LEVISON.

Report of the Fourteenth Annual Conference of Hebrew Christian Alliance of America

By Rev. JACOB GARTENHAUS.

THE Fourteenth Annual Conference of the Hebrew Christian Alliance of America, convened in Atlanta, Georgia, 23rd to 29th April, at the Baptist Tabernacle. This marked the first Hebrew Christian Conference held on southern soil. The honour fell upon the writer to preside at the opening session on Monday evening, welcoming the redeemed sons and daughters of Israel as they gathered from all parts of the United States and Canada.

What a remarkable change has taken place! Nineteen centuries ago Jewish heroes of the Cross were brought before governors and kings and warned not to speak again in the name of Jesus, but flinging defiance at the authorities, they boldly proclaimed Jesus as the promised Redeemer, facing imprisonment and death. But here, for the first time in the history of Hebrew Christianity, we were welcomed by the governor, the mayor, and other leaders in the name of the State, the city, and the Christian forces. One could hear the voice of generations past say to us: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matthew xiii. 16-17). What our forefathers saw by faith only, we were privileged to see with our own eyes.

On Tuesday the election of officers took place, and the following were elected:—The honour of Presidency fell upon Reverend D. J. Newgewirtz,

of Montreal, Canada, who was elected by acclamation. It was the common sentiment of the Alliance that the right man was in the right place. Reverend Paul S. Berman was elected Vice-President; Reverend E. S. Greenbaum, of Newark, was elected to fill a vacancy on the Executive Committee; Reverend Joseph R. Lewek was elected Recording Secretary and Treasurer.

A very unique and pleasant feature of the Conference was the presence of Mr Alexander Kaminsky, celebrated Imperial Russian violinist. In appreciation of his great ability, the former Czar of Russia and others of the nobility conferred numerous honours and medals upon him. Mr Kaminsky was recently remarkably converted, and is using his talent for the glory of Christ. Our hearts were thrilled as we listened to the exquisite music of this talented musician.

The morning sessions were taken up with papers, followed by discussions on the subjects—"The Hebrew Christian Alliance—A Retrospect," "American Church Leadership in its Relation to Jewry and Hebrew Christianity," "The Making of a Jewish Missionary," "Some Successful Methods in Jewish Evangelisation," "Present-Day Objectives in Jewish Evangelisation," "Mail Evangelism," "Judaism Reformed and Transformed," "The Local Church and the Jew," and others.

The greater part of the afternoons was devoted to a series of addresses by Reverend Max I. Reich on "The Spiritual Meaning of Israel's Psalms," which attracted large audiences.

The evening sessions, open to the

general public, were given over to special addresses of interest to Christians and Jews, preceded by a number of heart-stirring testimonies. Long will these linger in the minds and hearts of the listeners.

On Friday a resolution recommending four delegates to represent the American Alliance at Hamburg was presented to the general body and carried unanimously. They were Reverends Newgewirtz, Reich, Peltz, and the writer.

The great climax of the Conference was the mass meeting for Jews and Christians held on Sunday afternoon.

Throughout the Conference a number of the delegates had the privilege of speaking personally with Jews who had come to the meetings.

One man to whom we are greatly indebted for the success of the Conference is Dr John D. Manget, a prominent Christian physician, who gave unsparingly of his time and means, a man who has won for himself a large place in the hearts of all.

A lasting impression was made upon Atlanta. As never before Christians realised the expanse of the saving power of the Gospel of Christ as they listened to these redeemed sons of Israel testify on behalf of their faith, and those attending the meetings were soon convinced of their sincerity.

The Jews also sat up and took notice, realising that they were not dealing with an insignificant body, but an organisation of potentiality and influence.

British Hebrew Christian Alliance Conference, 1928

By H. SAMUEL

IT has been the privilege of the British Hebrew Christian Alliance (an association for mutual encouragement of believers in the Lord Jesus Christ of Jewish birth) to hold recently a three days' Conference. Held at Horbury Church, Notting Hill Gate, by the kindness of Rev. F. W. Pitt, its object was twofold—to afford an opportunity of fellowship one with the other, of strengthening one another in the Gospel, and of setting before Gentile believers facts concerning the Jewish people frequently overlooked, and testifying to them the loyalty of Hebrew Christians to the great doctrines of Holy Scripture.

After a Welcome Meeting, at which the Rev. E. Bendor Samuel (the President) and the Rev. F. W. Pitt spoke briefly, the first full session of the Conference was addressed by the Rev.

Khodadad E. Keith, M.A., of Liverpool, and Rev. M. Malbert, A.K.C., of London. The former had for his subject "The Social Life of a Jew," and spoke to a most interested audience of the many little ways in which Jewish customs differ from Western usage, throwing a great deal of light upon some of the Gospel narratives. He referred to the outstanding features of a Jew's life, birth, circumcision, the age at which responsibility is assumed, marriage, and so forth, and pointed out that in many of these things Jewish practice is the exact reverse of Western procedure. Mr Malbert, who followed, read an excellent paper on "The Fulfilment of Prophecy in Recent Events." After reading from Ezekiel xxxvii., the vision of the valley of dry bones, he proceeded to show how that, after being without political existence for nineteen

hundred years, buried as in graves in the many countries of their dispersion, Israel was now coming once more to their own land, and her dry bones gathering themselves together. He closed by drawing a picture of Israel restored to their country, their King upon His Throne, and their receiving again that which shall be as life from the dead to the Gentiles.

The second meeting was addressed by Sir Leon Levison, who explained the aims and objects of the International Hebrew Christian Alliance, of which he is President, and by Rev. J. Kershaw, who spoke of the temporal needs of Hebrew Christians, who have much to suffer upon their conversion, not infrequently losing their means of gaining a livelihood. He also suggested ways and means of helping them.

At the third session Mr Mark Kagan and Rev. E. Bendor Samuel spoke. Mr Kagan's subject was "Witness to Unconverted Brethren." Taking John the Baptist as an example, he exhorted his hearers to preach Christ from personal experience, being willing to be nothing, that He might be all. Mr Samuel traced the development of the Messianic idea in Scripture, showing how that the first promise of a deliverer was made to the Woman at the Fall, the same promise being given to Abraham, renewed to Isaac, and confirmed to Jacob, that it was predicted that He should come of the tribe of Judah and of the family of David. He showed how the place of His coming out of Bethlehem and to Jerusalem was foretold, the manner of His coming in suffering and in glory was revealed, and even the very time of His coming made known, a period of 483 years from the decree to rebuild the city till the Messiah should be cut off.

The fourth meeting was called to

discuss plans for extending the work of the Alliance in the provinces, various suggestions being put forward. A most profitable time was spent, a spirit of co-operation being shown by all present.

At the last session Rev. E. Bendor Samuel spoke from Isaiah lxii. of the time when Israel should be no more Desolate nor Forsaken, but the redeemed of the Lord and when His delight should be in her, showing God's command that His remembrancers should take no rest and give Him no rest until He fulfil His promise and Israel be made a praise in the earth. He was followed by his son, Rev. Harcourt Samuel, who spoke from Matthew xii. 6, 41, and 42, of Christ as greater than the Temple, for in Him dwelt all the fulness of the Godhead bodily; as greater than the sacrifices of the Temple continually offered, for once in the end of the age He put away sin by the sacrifice of Himself; as greater than Solomon, for in Him are hid all the treasures of wisdom and knowledge; and as greater than Jonah, for through Him a multitude that no man could number have been granted repentance to life. The closing address was given by Rev. A. P. Gold Levin, LL.D., upon "Progress in Palestine." He had much to say that was of interest concerning that little country, and the vast progress that has been made in every direction since Lord Allenby entered Jerusalem in 1917. He brought his address and the Conference to a close on a high note indeed by looking forward not to an earthly Zion, but to the heavenly Jerusalem, the City of God.

Looking back, one is very conscious of the guiding hand of the Lord and His blessing at all the gatherings, for which we do indeed thank God and take courage.

Second International Hebrew Christian Alliance Conference

To be held in Hamburg, from the 16th to 21st July 1928, inclusive,
At the Jerusalem Kirche, Schäferkampsallee 32, Hamburg, Germany

PROGRAMME

Monday, 16th July.

- 7 p.m. WELCOME MEETING and Tea. Addresses of Welcome by Representatives from different Churches, and replies by various Delegates.

Tuesday, 17th July.

- 8.30 to 9.15 a.m. Devotional Meeting, which will be conducted by Dr. Max I. Reich.
9.30 to 11 a.m. Subject—"The Presentation of Christ to the Jews." The Rev. E. B. Samuel and Rev. Peter Smoljar.

Interval of half an hour.

- 11.30 to 12.30 p.m. Subject—"Literature." The Rev. D. J. Newgewirtz and Mr. Hugh Schonfield.
1 p.m. *Luncheon.*
3.30 p.m. Tea at MISSION HOUSE, Eimsbüttelerstrasse 31; after which the Subject will be: "The Religious Condition of the Jews in Hungary." Dr. Deszo Földes.

- 6.30 p.m. *Supper.*
8 p.m. Open Meeting. Subjects—"The Essence of Judaism," by The Rev. J. I. Landsman; "The Essence of Christianity," by Pastor Kunert; "The Hope of Israel," by Mr Mark Kagan.

Wednesday, 18th July.

- 8.30 to 9.15 a.m. Devotional Service, which will be conducted by Mr L. Phillipsson.
9.30 to 11 a.m. "Further Consolidation of the International Hebrew Christian Alliance," by Sir Leon Levison.

Interval of half an hour.

- 11.30 to 12.30 p.m. Presentation of the Balance-Sheets, by the Treasurer, Mr H. Lerner.
1 p.m. *Luncheon.*
2.30 p.m. Open Meeting, when Delegates from different countries will be invited to give Short Addresses regarding the progress of the I.H.C.A. in their country.
6.30 p.m. *Supper.*
8 p.m. Subject—"Present-day Judaism," by the Rev. Morris Zeidman, and "The Pauline View of the Mosaic Law," by Dr. Sinnreich.

Thursday, 19th July.

- 8.30 to 9.15 a.m. Devotional Service to be conducted by the Rev. H. Weinhausen.
9.30 to 11 a.m. "Ways and Means and Relief," by Sir Leon Levison.

Interval of half an hour.

- 11.30 to 12.30 p.m. Election of Office-Bearers and Committee

- 1 p.m. *Luncheon.*
 3 p.m. "Training of Hebrew Christians," by Professor Beirnbaum and Rev. J. I. Landsman.
 6.30 p.m. *Supper.*
 8 p.m. Subject—"Israel and the Nations," The Rev. Jacob Gartenhaus ;
 "The Idea of the Messiah in the Old and New Testaments,"
 by Rev. Dr. M. Reich.
- 8.30 to *Friday, 20th July.*
 9.15 a.m. Devotional Service to be conducted by the Rev. Mr Parnes.
 9.30 to 11 a.m. Subject—"Hebrew Christian Industrial Centre in Poland," by
 Rev. Leon Rosenberg and Rev. Peter Gorodishz.
Interval of half an hour.
 11.30 to Subject—"Hebrew Christian Colony in Palestine," by the Rev.
 12.30 p.m. S. B. Rohold and Rev. J. D. Newgewirtz.
 1 p.m. *Luncheon.*
 3 p.m. Subject—"Hebrew Christians as Citizens, and Members of the
 different Churches," by Dr. A. P. Gold-Levin and Rev.
 Nahum Levison, B.D.
 RESOLUTION by the Rev. M. J. Levy.
- 6.30 p.m. *Supper.*
 8 p.m. Open Meeting. Subject—"The Holy Land, its People, and
 Present Conditions," by Rev. S. B. Rohold.
- 8.30 to *Saturday, 21st July.*
 9.15 a.m. Devotional Service conducted by Pastor Dolman, Jr.
 9.30 to 11 a.m. Reports of Committees.
Interval of half an hour
 11.30 to Subject—"The Second Coming of Our Lord Jesus Christ,"
 12.30 p.m. The Rev. Samuel Schor.
 1 p.m. *Valedictory and Luncheon.*
 2.30 p.m. The Delegates will be taken to Hagenbeck Zoological Gardens
- Morning and Afternoon Papers - - - 15 Minutes each.
 Evening Papers - - - 30 Minutes each.

TIME - TABLE, DAILY

- 8.30 to 9.15 a.m. Devotional.
 9.30 a.m. to 12.30 p.m. Morning Session (with break of half an hour at 11 a.m.).
 1 p.m. Luncheon.
 Afternoon Sessions, as per Programme.
 6.30 p.m. Supper.
 8 p.m. Evening Session.

Delegates who intend to be present at the Conference are earnestly requested to communicate with Dr ARNOLD FRANK, SCHÄFERKAMPSALLEE 32, HAMBURG, GERMANY, immediately.

Hospitality will be provided for all Delegates as follows :—

Delegates will be put up in Hostels, and may require to sleep in Dormitories which will accommodate 8 to 10 Delegates each.

Those Delegates who wish to have rooms in Hotels or Pensions at their own expense should make that clear in writing to Dr Frank.

Food will be provided in the following manner. Each Delegate will have his Breakfast at the place of his residence, which will be paid for by the Committee. Lunch and Supper will be served in a Common Hall where all the Delegates will partake of these meals together, which also, will be paid for by the Committee.

The Jerusalem Kirche, where the Conference will be held, is in Schäferkampsallee 32, Hamburg, and can be reached by the Electric Tramways, Nos. 10, 11, 17, 36, or by the Underground Railway, stopping at the SCHLUMP Station.

Studies in the Life of Christ

By SIR LEON LEVISON

Conversations of Christ and their local Settings—*continued.*

The Sabbath.

In their conversations and controversies with Christ, the Pharisees were always silenced but never convinced. With sleuth-like perseverance they followed Him, ever on the watch for opportunities to prove Him in the wrong. An opportunity came their way with the plucking of the ears of corn by the disciples on the Sabbath. According to Rabbinic laws this involved two sins. Plucking the ears of corn came under the sin of reaping on the Sabbath, and rubbing them came under the sin of threshing or sifting out fruit. Their action was, therefore, in the eyes of the Pharisees gross desecration of the Sabbath. Here again, as in the incident of washing of hands, Christ in His controversial conversation with the Pharisees utilised the incident to lay down a universal and permanent principle for Sabbath observance, as against the fantastic quibbling notions of Rabbinical theology. The Pharisees wanted to know why the disciples were doing what was not lawful on the Sabbath. Christ quoted the action of David, who, when he was hungry, had eaten of the shew bread, which literally was only lawful for the priests to eat—and Jewish tradition had vindicated his conduct. If their own tradition vindicated David clearly they had no case against the disciples. But apart from that, Christ laid it down that the Sabbath was made for man, not man for the Sabbath. Acts of necessity and mercy were not

to be postponed because of a particular day being the Sabbath. He met the Pharisees on their own ground, inasmuch as it was laid down by the Rabbis that the Sabbath should be set aside to avoid danger to life. Even they in their own fashion admitted that the law regarding the Sabbath was capable of elasticity when it stood in the way of the claims of humanity. The Pharisees, though again worsted, would not admit themselves beaten. On another occasion, when on the Sabbath Christ healed the man with the withered hand, the Pharisees saw another opportunity. They asked Him, "Is it lawful to heal on the Sabbath?" Now the Rabbis had laid it down that it was lawful to save life on the Sabbath. The principle was not hard and fast. On the Sabbath a splinter might be removed from the eye, and even a thorn from the body. So it came to this, on their own showing, the Pharisees believed it was lawful to relieve suffering on the Sabbath. Christ put the matter in a nut-shell, and silenced them completely when He asked them if they would not lift a sheep out of a pit if it fell into it on the Sabbath. Of course they would, and was not a man of more value than a sheep? Christ's act of healing did not probably offend the Pharisees so much as the way in which He had, by sheer logical reasoning, put them on the horns of a dilemma. At the close of the conversation they took counsel how they might destroy Christ.

The Woman charged with Adultery.

Perhaps the most dramatic of Christ's dealings with the Pharisees is the incident of the woman charged with adultery. We can imagine the scene. Christ was teaching in the Temple in presence of a vast concourse of people when the proceedings were interrupted by the Pharisees and the Scribes bringing in a woman guilty of adultery. So sure were they of entrapping Christ that they set the woman in a conspicuous place, obviously to humiliate Christ in presence of the large audience. According to the law of Moses, said they, the woman should be stoned. They asked Christ for His opinion. Considering Christ's humane interpretation of the Mosaic law, He was not likely to agree to a sentence of stoning. In that case He could be accused of setting Himself above Moses. Expecting their triumph, they waited eagerly for His reply. Christ stooped down and began writing on the ground, evidently blushing with very shame at the heartlessness of the Pharisees in dragging the poor woman before the crowd of people. The Pharisees insisted on a reply. They got one not at all to their liking. Rising up and looking them full in the face, He gave judgment as follows: "He that is without sin among you let him first cast a stone at her." The words came like a bolt from the blue. The Pharisees were struck dumb. In silence they crept away, filled no doubt with wrath and vexation that instead of the triumph they expected they had been subjected to humiliation before the people who looked upon them as their leaders. Christ asked the women where were her accusers. "Did no man condemn thee?" "No man, Lord," she replied. Then said Jesus "Neither do I condemn thee; go thy way, from henceforth sin no more." The implication here is that He who arrogated to Himself divine

authority extended mercy to the poor sinner. He had the power to condemn, but instead, with sympathetic words, He dismissed her in forgiving tones. Again the Pharisees had been vanquished, but such defeat simply increased their determination to encompass Christ's destruction.

Conflict with Caesar.

The Pharisees would gladly have laid hold of Christ, but He had gained so much popularity that they were afraid of the people. They set another trap. They had failed to bring Him into conflict with Moses; they next tried to bring Him into conflict with Caesar. With that object in view they started a conversation with Christ on the question of civic allegiance. Thinking that a little flattery would serve their purpose they began by extolling His power as a teacher, who taught the way of God without regard to men's opinions. Then came the question, "Is it lawful for one to give tribute unto Caesar or is it not?" With His marvellous power of reading men's hearts, Christ showed plainly that flattery was simply a cover for craftiness. He asked for a penny. "Whose image is upon it?" He enquired. They said "Caesar's." Then replied Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The Pharisees said no more. We are told that "they marvelled at His answer and held their peace." Their scheme had failed. They hoped to put Christ on the horns of a dilemma. If He had said it was lawful to pay tribute to Caesar the Pharisees would at once have declared that He was a traitor to Jewish Nationalism. On the other hand, if He had said it was unlawful to pay tribute to Caesar the Pharisees would have represented Him to the Roman Government as a traitor to Caesar. As the matter turned out Christ, who as a spiritual Messiah,

followed a policy of non-interference in political affairs, returned an answer that safeguarded His own position, while it put to confusion His crafty interrogators.

The Rich Ruler.

Severe as was Christ upon those who framed conversation in order to trap Him, He was always sympathetic to earnest enquirers. An instance of this is the conversation with the rich ruler. He was evidently a man of a serious turn of mind. He desired to know the way to eternal life. Christ pointed him to the commandments. "All these," said the ruler, "have I kept from my youth up." He had evidently hoped to gain eternal life on the strength of his obedience to the law, but yet he was not satisfied. There was something wrong. His mind was not at rest, and this unrest drove him to Christ. His religion was self-centred. There was something lacking. Christ at once diagnosed the case. The ruler's religion lacked the element of sacrifice. It was a religion of selfishness. Christ prescribed the remedy. "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me." The ruler was not equal to the sacrifice. He was very rich, and went away sorrowful.

A Question about Resurrection.

Having failed to entangle Christ in a political net, His enemies thought they might tackle Him again. This time it was on another subject. It might be supposed that, seeing that they had already been humiliated in presence of the people, they would in future secure privacy for their conversation. That, however, would not suit them. What they aimed at was to destroy Christ's power over the people, and this could only be done in their presence. This

time it was the turn of the Sadducees, who did not believe in the resurrection. They were in a scoffing mood, as their conversation plainly showed. They instanced the case of a woman who had been married seven times. As if to throw ridicule on the whole affair, they asked whose wife she would be on the resurrection. At one blow Christ shattered their materialistic conceptions. There was no difficulty in the matter. In the future world there is no marrying or giving in marriage, so that the hypothetical case of the Sadducees did not apply. Knowing that the Sadducees did not believe in a resurrection, He took occasion to enlighten them on the point. God, He said, was not the God of the dead but of the living. Death was not the end of all. God is, as well as was, the God of Abraham, of Isaac and of Jacob. What effect all this had on the Sadducees we are not told, but the multitudes were astonished at His teaching. Once again His enemies were silenced. When the Pharisees heard that the Sadducees were silenced they thought they would enter the arena. One of them, a lawyer, asked a question regarding the commandments, after which Christ put to them a question. He asked, "What think ye of Christ? Whose Son is He?" They replied, "The Son of David." "How then," queried Christ, "did David in the Spirit call Him Lord; how is He his Son?" It was Christ's turn to put His opponents in a corner from which they could not extricate themselves.

Authority.

It was plain to the Pharisees that they were making no headway with their controversial conversations, so they changed their tactics. This time the leading lights of the sect, the chief priests, the scribes and the elders, came to bring matters to an issue. They put to Christ a direct question: "By what authority

doest thou those things? or who is it gave thee this authority?" To anxious enquirers Christ was always ready to state His authority and explain His mission, but well He knew the object of His enemies—not to discover truth, but to get evidence against Him. His reply was a masterpiece of logical skill: "I also will ask you a question. The baptism of John, was it from heaven or from men?" As before, Christ defeated them. If, they said, from heaven, the obvious retort was "Why then did you not believe him?" On the other hand, if they said from men, the people who accepted John as a prophet would stone them. In their intellectual helplessness

and moral cowardice they could only mutter the words that "They knew not whence it was." Knowing that they had not accepted John as a prophet, they would not accept Him whatever He said about His authority. Christ refused to play into their hands, they refused a direct answer, and He claimed the same right.

By and by the Pharisees realising that in every encounter they were worsted ceased to ask Him questions. Their next move was to secure His arrest. What they could not do by their conversations they could do by means of false witnesses and a travesty of justice.

The Hebrew Christian Alliance

O Israel's sons, the Messiah confessing,

Together stand fast as one sanctified band!

A chosen out remnant, be true to your calling,

Extend to each other the fellowship hand.

Rejoice in His advent, the greater than David,

The Hope of our fathers, once pierced here below;

Now raised up on high a Prince and a Saviour,

Repentance and pardon on us to bestow.

Rejoice in His conquests, tell out the glad tidings,

Redemption for all who partake of His grace;

All power is His both on earth as in heaven,

And glory unveiled in His radiant face.

And though we must share the Messiah's rejection,

And know what it is to be spurned by our own—

To walk in His footsteps be all our endeavour,

While one with our glorified Lord on His throne.

He is not ashamed to call us His brethren,

The fruit of His travail we are in His sight;

He leaves us on earth but a little while longer,

To shine as the stars in the darkness of night.

O plead with your brethren; their house is left empty!

O plead with them gently; they're hungry for love;

O tell them that He whom their fathers rejected

Alone can their deep-seated sadness remove.

Jewish Influence on Christian Worship

By Rev. NAHUM LEVISON, B.D.

WORSHIP in Judaism was not uniform, but consisted of (1) Temple Worship; (2) Synagogue Worship; and (3) Unattached Worship.

To ascertain how much our Christian forms of worship owe to Jewish influence, a survey of the religious life of Jewry for a day at the beginning of the first century A.D. would best serve this purpose.

It would be natural to begin the investigation with the Temple. The Temple was the centre of priestly cult, and therefore was given up to many ceremonies and much ritual that we cannot hope to investigate here.

The sacrifices as such naturally could have no influence on Christian worship, but one type of sacrifice usually designated "the whole burnt offering" (in the Hebrew, *Thamid*) has its interest, because it was, as the word indicates, a permanent offering, and secondly, because it was an offering for the nation, and the nation shared in it.

The *Thamid* was offered thrice a day—at 9 a.m., 3 p.m., and 6 p.m. (see Exodus xxix. 39; Numbers xxviii. 3; Ezra iii. 3; Nehemiah x. 34). It is contended by some scholars that the *Thamid* was a morning and afternoon sacrifice only. Against this contention there are the following considerations: (1) The passages quoted read in full:—"And this shall ye do upon the altar, lambs of a year old twice daily as a *Thamid*. The one lamb for the morning and the other lamb between the evening" (Exodus xxix. 38-39); (2) "And thou shalt say unto them, This is the burnt sacrifice that ye shall bring nigh unto Jehovah, lambs a year old

whole in body and limb, twice daily as a whole burnt offering, the *Thamid*. The one lamb shall ye make in the morning, and the other between the evenings" (Numbers xxviii. 3 and 4); (3) "They offered upon it burnt offerings unto Jehovah, burnt offerings of morning and evening" (Ezra iii. 3).

The great difficulty is to decide what exactly *Bain-har-byem* means. Usually these words are translated "twilight," but many contend that it means any time in the afternoon.

In Nehemiah x. 34, however, it says: "Unto the shewbread the *Mincha* of the *Thamid* and the holath of the *Thamid*." It would appear from this passage that the *Mincha* was considered a separate *Thamid*, and that the other *Thamids* are mentioned alongside it.

In the Mishna the question of the sacrifice of the *Thamid* is not given explicitly, but in the Tractate *Pesachim*, division V., par. I., it says, "The *Thamid* was slaughtered at 8 (2 p.m.) and 8.30 (2.30 p.m.), and sacrificed between 9 (3 p.m.) and 9.30 (3.30 p.m.). On the eve of the Passover it was slaughtered at 7.30 (1.30 p.m.), and sacrificed at 8.30 (2.30 p.m.). This passage is dealing with the sacrifice of the *Thamid* as such, and does not imply that it was a lamb offering. Amongst the Samaritans the Passover lamb, which is also enjoined to be killed *Bain-har-byem*, is slaughtered immediately after sunset (about 6 p.m.).

It is further to be remembered that the afternoon prayer in Jewry is known as *Mincha*. There is, furthermore, significance in the remark made about Daniel vi. 10-11, "And his windows were open in his chambers towards

Jerusalem, and three times in the day he knelt upon his knees and prayed and gave thanks before his God." We are thus justified in concluding that there were three Thamids a day—morning, afternoon, and evening, and that the afternoon Thamid was a Mincha (meal offering).

We can now turn to the investigation of the Thamid as such. This is described minutely in the Tractate Thamid of the Michna, pages 188a to 191a.

With some very minor exceptions all three Thamids followed the same course. (It cannot be said that our main source of information, viz., the Talmud, is clear on the question of Temple services; indeed, it is very often the case that the Tractates are contradictory. I shall give you my own conclusions of the matter as I gather them from these sources.) It is necessary to point out that, at the time we are considering, the people were divided into three classes—Priests, Levites, and Israelites—and that each of these classes was again divided into twenty-four sections. When the Thamid was sacrificed representatives from each class had to be present in the Temple. The Israelites sent their representatives from every part of the Diaspora, and the "Mishmar" watch whose turn it was to be present at the sacrifice of Thamid but who could not go with the others to Jerusalem, gathered in their synagogues at home, where they recited amongst other things separate pieces of scripture on separate days of the week—Sunday, Genesis i. 1-5; Monday, v. 6-8; Tuesday, v. 9. 13; Wednesday, v. 14-19; Thursday, v. 20-23; Friday, 24-31; Saturday, Genesis ii. 1-4. These are marked in the M.T. by a Pe, and in the A.V. by a small indication at the side of the verse.

While the clothing of the priests does not, strictly speaking, concern us here, yet as some of it has found its way into

the Church in a modified form, it may not be out of place to take note of it. It consisted of shorts tied at the thighs, over which was worn a close-fitting white garment reaching to the feet. This garment had sleeves like the modern university gown, but they were fastened together at the back. A multi-coloured girdle sitting rather high on the chest, with one end hanging down to the ankle, and a skull-cap, completed the attire. Since the serving priest had to wash his hands and feet frequently, and as the usual custom among the Semites is not to wear shoes in a place of worship, we are justified in concluding that during the service the priest did not wear any footgear. The garments, with the exception of the girdle, were of white linen, indicative of Levitical and moral purity.

The work of the day for the officiating priests began before sunrise. The presiding priest came to the room of the inner courts, where the priests slept. They had already been up some time, and had performed their ceremonial bathing. The president would ask for volunteers from amongst them to clean the ashes off the altar of burnt offerings, but as there were numerous volunteers for this office, lots had to be drawn. While the chosen priests were attending to this task, and also putting fresh wood on the altar for the approaching sacrifice, the other priests repaired to a hall (*Lesh chath h'Gizah*) outside the Temple area, where lots were again drawn, this time for (1) the slaughtering of the Thamid; (2) the sprinkling of the blood on the altar; (3) the removal of the ashes from the altar of incense; (4) the trimming of the candles, etc., thirteen lots being drawn in all. Then one of the priests would be sent out to see whether the sun had risen, and had lit up the country as far south as Hebron. If it had, the lamb to be offered as the Thamid was first given a drink from a golden bowl and then led

to the north side of the altar, where it was sacrificed. Nine priests took part in the slaughtering and proper preparation of the victim. This done, they all retired again to the Leschath h'Gizah where the president called upon them to recite the prescribed prayers. While neither the Babylonian or Jerusalem Talmuds tell us what the first prayer was, yet we gather it was Yotser. This was followed by a second prayer, the H'Avah, and then followed the Shema—Deuteronomy vi. 4-9; Deuteronomy xi. 13-21; Numbers xv. 37-41. There has been some dispute as to whether the whole of these passages were recited. As they were already included in the door lintel parchment (Mezuzah), Deuteronomy vi. 4-9; xi. 13-21, and in the phylacteries (Tephilim), I think it is very probable that they were recited in full. The ten commandments were also recited at this time. Following this they returned to the Temple precincts, and along with the people they repeated two prayers, Emith Veyatisibe (True and established) and the H'avodah (Service). After this they gave the people the Aaronic blessing, to which the people responded, "Blessed be Jehovah, the Lord God of Israel, from everlasting to everlasting." Then the Magrephah (gong) was sounded (said to have been heard as far as Jericho), which was the sign for the priests, Levites, and stationary men (representatives of the divisions of the people) to gather for the burning of the incense. This is when the priests hoped for a revelation from God for the people (Luke i. 10). At this time also the Thamid was laid on the fire, and the High Priests' offering, which consisted of twelve half-cakes (the other halves being burnt at the evening Thamid) and the drink offering were also burnt on the altar. Meanwhile the president gave the signal at which a priest struck a cymbal, and the choir of the Levites, accompanied by instru-

mental music, began the psalm of the day. This psalm was sung in three portions, and on the completion of each portion the priests blew three blasts on their trumpets, at which the people bowed down and worshipped. The psalms sung were—Sunday, xxiv.; Monday, xlviii.; Tuesday, lxxxii.; Wednesday, xciv.; Thursday, lxxxix.; Friday, xciii.; Saturday, xcii.

The Synagogue—Its Liturgy and Service

Professor Causse of Strasbourg in the course of a lecture which he delivered on the Diaspora to an International gathering of Old Testament scholars at Oxford last year, remarked that Jerusalem was a centre into which all the ideas and ideals of Jewry flowed, and while it was the seat of authority and its stamp was required for orthodoxy, yet the Diaspora was the original home of the great thoughts of Judaism.

The Synagogue was one of the gifts of the Diaspora, which had a very beneficent effect on the life of the people. The origin of the synagogue may be traced to the Exilic period. It was not primarily a place of prayer, but rather a gathering-place for discussion of religious subjects, and exposition of the Law. Such gatherings, as described in Ezekiel viii. 1, may well have been its beginnings. It is not surprising, therefore, to find a claim put forth that the men of the great Synagogue were the compilers of the books of Ezekiel, the twelve prophets, Daniel and Esther (Tractate Baba Bathra, page 10 in English, page 15 in Hebrew).

To this early use of the Synagogue as a place of exposition and compilation of scripture was added the later use of it as a place of prayer. During the troubled times when the High Priesthood was sold to the most influential family and to the highest bidder, any self-respecting Jew who wished to com-

mune with God could not look upon the Temple as a fitting place for this purpose, and thus the Synagogue became the home of spiritual Israel.

Its Government

The officials of the Synagogue were :—

- (1) The Rosh H'Keneseth (in Greek, Archisynagogos).
- (2) Zekennis (in Greek, Archonthos)—Elders.
- (3) Segan—Prefect or ruler.
- (4) Gabaai Tsedakah.—Those who had charge of the charitable affairs of the congregation.
- (5) Chazan.
- (6) Sheliche Tsebeer—The representatives of the community.
- (7) Shamas—Steward.

The Talmud is very confusing about these officials, but the following will give an idea of their duties. The chief of the Synagogue was responsible for the good conduct of the worshippers during services, and the Chazan and Shamas were answerable to him for the proper carrying out of their duties.

The Segan was a civil official, and represented the Persian, Selencide, or Roman authorities.

The Elders were the ecclesiastical authority. They ruled not only in the Synagogue, but in civil matters too. They had power to exclude anyone from the Synagogue. This exclusion took two forms—(1) exclusion for a given period; (2) excommunication—exclusion for ever. This second form was naturally used very sparingly, but anyone who has ever seen it cannot readily forget the picture. The Synagogue, even to the lamps and candles, is draped in black. The Elders themselves are also dressed in black, and they pronounce a curse on the individual or individuals, who are henceforth outside the commonwealth of Israel. These Elders could also sentence to a

flogging, thirty-nine stripes being the limit of this form of punishment.

The guardians of charity had to care for the poor and provide hospitality for strangers. On ordinary days a meal and a night's hospitality, but on the Sabbath this had to be extended to three meals and lodgings.

The Chazan was the official leader in prayer, and reader of the Law, but the Archisynagogos could invite anyone he deemed fit to undertake these duties. The Chazan had always to be on hand, and he was a paid official.

The Shamas (Steward) was responsible for the interior economy of the Synagogue. He also conveyed invitations to different members of the congregation for special celebrations, such as circumcision feasts, the coming of age of boys (Bar Mitwas), and weddings. He was, like the Chazan, a paid official.

As there had to be always ten men present before public prayers could be said, ten unemployed (Bat lanim) were paid to be present at this time. The representatives of the congregation are nowhere defined, but it would seem that they were members of honoured families who took a special interest in the upkeep of the Synagogue.

The Building

The building was a plain one, simply furnished. It was evidently allowed to have signs of the Zodiac painted on the walls. The great Synagogue in Jerusalem certainly has these signs painted on its walls, but I have never seen anything of this nature in any of the Galilean Synagogues. Eagles of stone or metal also seem to have been allowed in some Synagogues, but I think this was more an exception than a general rule.

The seats were so arranged that they faced the Temple (usually east). In the centre of the building there was a

raised platform from which the Law and the Prophets were read, and the preaching was done. In a corner of the building was a jar of water with a dipper and basin, where the priest washed his hands before pronouncing the Aaronic benediction. This was also available for any member of the congregation who deemed it ceremonially necessary.

In the wall facing the east there was the Ark, containing the parchment scrolls of the Law, and near it stood a desk, at which the leader in prayer stood with his back to the congregation.

Attached to the Synagogue was a separate compartment for the women worshippers. This was usually higher than the Synagogue level, and under it was either the school or a sort of library (Genizah).

Worship

Apart from the prayers given in connection with the Temple worship, there were said six prayers standing called the H'middah. I fail to see how Schürer, Edersheim, and Osterley can argue for eighteen prayers (Shemonah Esre) being said, when we are told distinctly (Beraeoth vii. p. 25 (Arabic 29a, Hebrew) that Samuel the cotton-dealer collected these eighteen prayers just before the time of Gamaliel II. (circa 70-100 A.D.). The fact that some of the prayers may be traced in Ben Sira (Osterley's "Jewish Background of Christian Liturgy," 55 ff.) proves nothing. The H'midah in the time of Christ consisted only of six prayers, viz., the first, second, third, seventeenth, eighteenth, and nineteenth prayers of the present day Jewish Prayer Book. Strangely enough, Dr Osterley, whilst arguing for the eighteen prayers as pre-Christian argues against the Tractate Thamid in regard to No.

17. He forgets that the Temple was destroyed twice.

It would seem that these prayers were first said silently by the congregation, and then loudly by the leader in prayer, for it was between the first three and the last three that other prayers could be inserted, and some Rabbis took advantage of this permission to add their own prayers (Luke xi. 1).

Before the sixth prayer the Aaronic benediction was pronounced by the priest. The last prayer followed, and then the reading of the Law and the Prophets. For the Law the leader of prayer left his desk and went to the Ark, in which the scrolls of the Law were kept. The first five books of the Old Testament were written on sheets of parchment about eighteen inches long, but of variable breadth. These sheets were sewn together and stretched upon two rollers working in saucer-like sockets. This parchment was usually covered by a silk cover. In many cases each scroll had a special case (tekah). The scroll was carried to the raised platform, and for this privilege sums of money used to be paid. The lesson from the Pentateuch was read by anyone present whom the Archisynagogos deemed fit for the office. If none of the congregation was called upon, the permanent prayer leader (Chazan) did the reading.

The Pentateuch was divided into 150 divisions, and one division was read every week, so that the whole was read through triannually. Originally, short lessons were read on festivals and extraordinary Sabbaths (Sabbath Sabbathou), but at this time bi-weekly readings on Mondays and Thursdays and on the Sabbath was the order. On the Sabbath day the portion was divided into seven portions. If there were priests or Levites present they read the first and second sections (see Gittim v. 9; p. 96a, bottom). "These

words are said for the sake of peace, the priest reads first, he is followed by a Levite, and he by an Israelite (one of the people)."

The following account from the Tractate Megillah (sec. iv. par. 1-4, pp. 66a and 66b) gives us a reasonably accurate idea of how the reading was done:—"He who reads the scroll stands, he who translates may sit. There are found places where it is customary to say a blessing, then let him say it. Where this is not in vogue the blessing is not said. On Monday, Friday, and Saturday afternoon services (Mincha) three divisions are read, no more and no less, and no closing passage from the Prophets is read. He who reads the first section and he who reads the last section must say a blessing at the beginning and end. On New Moon days and ordinary feast days four sections are read no more and no less, the closing Prophetic portion is not read. He who opens the reading and he who closes it, does so with a blessing. This is the rule for all ordinary times except feast days (extraordinary ones). On feast days five divisions are read, on the day of Atonement six divisions, on Saturday seven divisions, no less, but there is added a portion from the Prophets." This is the blessing said in the Synagogue at the present day, which I think is the same as that in the time of our Lord. "Bless ye Jehovah worthy of blessing." The people answer—"Blessed be Jehovah, who is worthy of praise for ever and eternity."

"Blessed art Thou, Jehovah, our God, God of the universe, who has chosen us from all the peoples and given us His Torah, Praised be Jehovah, who gave us the Torah." Then the closing blessing:—"Blessed art Thou, Jehovah, our God, King of the Universe who gave us the Torah of truth, and planted within us eternal life, blessed art Thou, Jehovah, giver of the Torah."

The reading of the Law, we learn from Luke iv. 17, Acts xiii. 15, and the above quotation, was followed by a short passage from the Prophets in the old Jewish sense. This term covered all the Prophets, and Joshua, Judges, the books of Samuel and Kings.

Before leaving this subject it must be explained that the phrase, "He who translates" in the quotation above refers to the very necessary interpreter in the Synagogue. The Hebrew language was a classical language to most Jews in our Lord's day. The majority could read it, but did not readily understand it. They spoke the Aramaic, a cognate Semitic language, and thus it became necessary to have translators in the Synagogue. While nothing definite is told us as to how this translation was made, I think that probably a specially appointed official sat on the Bimah and read the translation.

After the portion from the Prophets (H'ftorah) was read, there followed a "Derashah," which can be best translated as "an intelligent commentary."

Other Forms of Worship

We are well acquainted with such from passages in the New Testament, such as Luke xi. 1, and the innumerable occasions on which our Lord turned aside with His disciples to pray. The Acts, further, furnish us with many examples of private prayer in houses and by the riverside (see Acts i. 12-14; ii. 1; xii. 12, and many other passages). It ought to be noted also that the breaking of bread in the Apostolic Church took place at these private meetings.

I am not prepared to pass judgment as to which type of worship—the Temple, Synagogue, or private—has influenced Christian worship most, nor yet to pass an opinion as to which of these forms is in accordance with the teaching of Christ and the early Church.

I need only point out that when taken point by point from the early prayers (which are represented by Matins), the burning of incense, the priestly blessing, the repetition of set prayers, the use of the Psalms, the reading of Scripture, the preaching, down to the worship in the home, not one single item but has found its way into Christian worship.

Notice must here be taken of a recent book dealing with this subject, and also a criticism of it. The book in question is "The Jewish Background of Christian Liturgy," by Dr W. E. Osterley.

We owe Dr Osterley a great debt for the excellent work he has done in familiarising English readers with Jewish life, thought, and Rabbinic lore. This book is, like all his other work, scholarly, accurate, and very enlightening, but we cannot agree with all his conclusions; that, for instance, where he argues for the Shemonah Esre as pre-Christian. He quotes Rabban Gamaliel, "A man prays the Eighteen every day" (p. 54), but he does not go on to quote Rabbi Joshua, who wants to know why the "Eighteen"? As has been pointed out earlier in this paper, the composition or reduction of the Shemonah Esre is attributed to Samuel the cotton-dealer of Jabna, and from many considerations we conclude that he lived after 70 A.D. Are we not also told that while it is permissible to interpolate prayers between the first three and last three of the eighteen, none must be inserted between these prayers themselves?

The latter part of the book is very speculative. Dr Osterley draws attention to the Chabwroth (p. 167). He then goes on to argue that the Chabwroth met on Friday afternoon for a meal and discussion, thus taking the view that Rabbi (Judah) was wrong, and Rabbi Yose ben Chalafta was right. As a matter of fact, Rabbi (Judah) is followed by all pious Jews, and no food is partaken on a Friday afternoon, so

that the Sabbath meal may be enjoyed more fully. When he further argues that this meal, which was a purely Sabbath meal (eaten on Friday afternoon) was transferred to Thursday by our Lord and His disciples, he argues for an action without precedence in Jewish Law. The Sabbath, which was a fixed day, could not be anticipated in any shape or form. There is, moreover, the weight of the Synoptists against him, and also the fact that the Fourth Gospel does not bear him out.

From the Eucharist, Dr Osterley passes to the Agape and Epiclesis. In the case of the Agape also he turns to the "Chaburah" (p. 203) and here again his argument is very thin. The Sabbath meal is now carried over to Sunday. Had Dr Osterley argued for the Agape as the successor of the Malve Malka (saying of goodbye to the Queen, *i.e.*, Sabbath), there would have been some justification for it, but to argue for a Friday afternoon meal on Sunday is too wild a leap. As regards the argument for the Jewish origin of the Epiclesis, it is too feeble to need further comment.

Mr Loewe's criticism of Dr Osterley's book, which appeared in the November number, 1927, of the *Expository Times*, vol. xxxix., is very pertinent to the whole question dealt with. Why did not the Apostolic Church introduce the Jewish liturgy, which, as we can see from their prayers, was very beautiful, breathing as they did a spirit of worship, love, and reverence? I suggest the following reasons:

- (1) Because Christ did not favour them (Matthew vi. 5-15; John iv. 20-24). It may further be pointed out that among the Rabbis the same objection was not wanting, *e.g.*, Rabbi Eliezer said He who makes his prayers set, his prayers are not supplicatory (Berashoth iv. 1.).
- (2) For the same reason that neither

Samaritan and Muhammedan prayers have a trace of Jewish liturgy. Had Mr Leowe followed up the line he started out on, instead of wandering off to compare Christianity with the sect of the poulterer of Smyrna, he would have reached the natural conclusion.

As Pliny the Younger reported to Trajan, "They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a

stated day before it was light, and there sing amongst themselves alternately a hymn to Christ as a God."

The Neronian persecution of Christians, the early death of Peter and Paul, the destruction of Jerusalem and the Temple, all played their part. Above all it was that the death and resurrection were so central, so all-important, that no liturgy could have its place in the Church which did not have these facts as the central thought of it.

The Riddle of the Jew

A Study in Hebrew Psychology, with Special Reference to the Christian Approach to the Jewish Race

By Dr A. P. GOLD-LEVIN.

THE London-to-Margate train was crowded with Gentile and Jewish holiday-makers. In one of the compartments where the passengers happened to be all "Christians," the conversation, after a while, veered round to the subject of "these Jews." Opinions concerning the Hebrew race were freely expressed. And one passenger desiring, apparantly, to give a touch of humour to the rather dull, critical talk about that enigmatical people, the Jews, told the following story:—

"Daddy," said a Jewish lad to his father, "What is a hundred per cent. in the Hebrew language?"

"A hundred per cent., my dear child, *is* Hebrew," was the Israelitish parent's emphatic reply.

When the laughter subsided, the almost unanimous opinion in that railway train compartment where the passengers were all "Christians," was that, in money matters most particularly, to the exclusion of everything else, a hundred per cent. was Jewish right enough!!!

But is that really so? Has the

Hebrew role in history these past four millenniums been merely a thing of Mammon-worship only, and of nothing else besides? Has the world learned, as yet, to understand the Jew?

(I) The "Idea-Peddling" Jew

The Jew is admired by some people, by others he is just tolerated, by others he is despised unto hatred; whilst many, the majority, perhaps, of the Gentiles, look upon him with eyes of commercial envy. To them he is the man who "gets there," who is in the field ready to strike a bargain long before others, of the non-Hebrew fraternity, have had time to wake up!

Indeed, some of the world's foremost men have failed in their understanding (or misunderstanding) of the Hebrew race. Martin Luther, for instance, in his declining years, wrote some very harsh and foolish things about the Jews. And the French Voltaire was as far removed by his cynical and untrue sayings in his *Dictionnaire Philosophique*, etc., about the Jews as are the modern anti-Semites.

There is, however, a side to the Jew that is worth noting. And it was Israel Zangwill who came nearest to giving the pithiest description of the Hebrew people. In his *Dreamers of the Ghetto* Zangwill says:—"The Jew peddles not only old clo', but also ideas."

The Hebrew (or Jew), whatever else he may be or do, is certainly a first-rate hawker, not only of old garments, cheap jewellery, and gilt-edged securities, but of ideas also, and ideals too, old and new. The world's most practical standard of intellectual and spiritual perfection came through this remarkable people of "old clo'" and "ideas" peddlers.

During the past four thousand years the people of the Hebrews have been the most aggressive and also the most successful idea and ideal "peddlers." Israel "peddled" the human rights of slaves, the rights of weak minorities, in the very presence of the mighty Pharaohs of ancient Egypt—the Pharaohs who did not know, and perhaps did not want to know, Joseph the Hebrew, who in his day "peddled" most successfully the idea of national thrift in time of plenty, so that the people's needs might be met in times of dearth. It was a "Hebrew of the Hebrews" who preached about the "known God" on the hill of Mars, in ancient Hellena, the home of much of our modern mental and æsthetic sciences and philosophic culture.

The cottar's "big ha' Bible, aince his faither's pride," as Robert Burns puts it, came through the Hebrew people; and, conversely, Karl Marx's *Das Kapital*, the Bible almost of certain ultra-Socialists, is also a very much uninspired production of the son of a Jew.

Be it ideas about economics, sane or insane, or ideals concerning holy God-head, the haggling and "peddling" of them have been done, so far most effectively, by members of the Hebrew race. Such, at least, is the verdict (and a full

hundred per cent. verdict it is) of history on this subject.

(2) The Riddle of the Jew

Now, it is chiefly this extraordinary idea and ideal "peddling," or, as Sir John Foster Fraser would say, *the conquering Jew* characteristics of the Hebrew race, that have made that people a sort of riddle, a human riddle, amongst the nations. Not that from the point of view of ordinary citizenship the Jew need be regarded as an enigma. For, as it is well known, the Jew is inherently a sober, law-abiding citizen. Ever since the demise of the "drunkards of Ephraim," Jewry, as a people, has learned the health and wealth values of not looking too long and too much upon the wine "when it is red." Excessive indulgence in alcoholism, the cause of much lawlessness and monetary expense towards the upkeep of law and order in Christian lands, is no "curse" of the Jewish race as such. With sobriety there is also, as a rule, happy home life and healthy child life to be found amongst the Jews. A London weekly paper stated not long ago that "Medical Officers of Health concur in the superiority of the health of the Jewish school children. . . . From the moment of inception to the time of the child's birth the Jewish mother is protected and well looked after." Mothers in Israel, prospective and actual, in the poorest homes and amongst the most uncultured, have not to put up with the low passions of spirits-drunken, beer-brutalised husbands; and babes in Jewry are carried and nestled by mothers who are free from contracted or inherited hidden physical taints.

No, it is not the ordinary food or drink excesses that have made the Jew the unique problem he is amongst non-Jews. It is something more subtle, more elemental, and, if one may venture to say so, more fascinatingly

interesting, psychologically, than those things of the "flesh," and its carnal appetites. It is the unique spirituality, the extraordinary soul in Israel that have made the Jew the enigma which he certainly is. Israel, influenced by God, discovered, ages ago, that Mind, Self-Existent Mind and Moral Personality, were antecedent to Matter; and the best souls in Israel staked their all upon this momentous discovery. The ancient Hebrew began his search for knowledge with what to him seems to have been a self-evident truth, namely, that *in the beginning God*—wholly just and morally upright Deity, the Judge of all the earth, and the never-failing friend of all who put their trust in Him. The history of the Hebrew race (before that history became merged into Christianity) was, at its best, a declaration of that great truth about God. Patriarchs, Prophets, Psalmists, Maccabean warriors and martyrs, and the first disciples and apostles (who were also Hebrews), they all lived; yet in a sense not they, but the great ideal they had set before them (the "Christ in me," as a famous Hebrew-Christian puts it). The Jewish people, more perhaps than all other peoples that on earth do dwell, may be best understood by a study of its intense men and women. For in Israel the mystery of Divine Revelation, through ordinary human intellects, culminating in the perfect Jew-Man—God Himself, manifestation, became a fact of history. And it was in Israel also where prophets were stoned, and they that were sent unto her by God were killed, and her Best Son, God's only begotten, was handed over to the Gentiles to be crucified. And, judged thus, the soul of Israel has always been a "bush burning," an unconsumable mentality, an intense personality for good or for ill; a people amongst whom there dwelt a hundred per cent. of perfect Godhead in an equally per-

fect humanity; a people with a spirit and will-to-live, sometimes breaking out like a mighty flame, at other times only smouldering, but never "out" altogether. And to-day, next perhaps to the Chinese, the Jew has the oldest, and certainly the best survived, and the most cosmopolitan, and the most assimilative, and at the same time also the most distinctive mentality and soul in the world. It is this that has made the Jewish Riddle to be what it is.

The modern non-Jewish mind is comparatively and culturally still young. Its ideals and ideas are mostly borrowed; and they are mixed. They come mainly from ancient Crete, Greece, Rome, Jerusalem, Alexandria, Constantinople, and from the erstwhile pagan Europe. These ideas and ideals because they are so mixed, are constantly in a state of conflict, open or veiled, and are often also the victims of compromises that do not last long. And close to the non-Jew—yea, in his very midst—there lives the Jew, the heir to the world's most distinctive and distensible mentality, which for four thousand years now has been haggling, wrestling, and bartering with princes and peoples, with Angels of Light and with invisible Powers of Darkness, and it has prevailed and survived unto this day.

(3) Love: Key to the Riddle

Now, the Church of the Lord Jesus Christ could surely do with a mind and soul like that of the Jew; a mind that can be loyally national, and also international, proud of being "Hebrew of the Hebrews," and at the same time able to declare that in God the Messiah there is no distinction of race; a soul, moreover, that has come out, at God's behest, from the "Ur of the Chaldees," and is still going strong.

But if a Universal Christian approach to the Jew is to be made, it will have to be with a clear understanding of the

Riddle of the Jew, and also in a spirit of genuine brotherly affection. In all fairness, the Jew, in view of the harsh treatment his people has received at the hands of Christians, has cause to doubt the sincerity of even the few Christians here and there who are anxious to win him for the Christ and His Gospel. The modern cultured Hebrew is not an anti-Jesus man. The thing that now separates Synagogue and Church is not the historical Jesus, but the theological Christ, and, more so, the attitude of many Christians towards the race that, humanly speaking, gave modern Gentiledom its Bible and its God. The liberal-minded, Westernised modern Jew reveres the Son of Man who lived in time and loved to the uttermost. That love the Jew has not as yet seen manifested towards his race by Christendom as such. Christians who blame the Jew for the Crucifixion forget that not only were Gentiles represented in that ghastly act, but that since, according to Trinitarian Christian doctrine, it was foreordained by God that the Christ should suffer, why, then, blame the Jew for carrying out the will of God? The Jew was the predestined tool in the hands of the Almighty to do what he did do yonder at Calvary; and through that act salvation has come to the Gentiles (see Romans ix. to xi.).

The Riddle of the Jew can be solved, and it will be solved, by Love—the Love that constrains, overmasters, and captivates the soul.

“Flames of fire are love’s flame,
Lightning of Jehovah,”
sings the inspired writer of the Hebrew Canticles.

It was thus that the writer of this article was first introduced to Him who died on the Cross. It happened at a railway station. The writer, then not thirteen years old, was brutally attacked by a band of non-Jewish ruffians. A woman picked him up, carried him almost to a tub of water, washed his bleeding face and head, and then said, “You are a Jew are you not? I am so glad to see you. My ever blessed Saviour was a Jew, and I love Him.” Seven years later the riddle of the writer’s sin-stained soul was solved by that same Saviour, the same Jesus whom that unnamed Russia peasant-woman said she loved.

There is, indeed, “The Riddle of the Jew.” But Love is the key to that riddle—the Love of Christ, through His Church, when the Church does seriously set about to approach the Jew with the Gospel of Christ, which is the only power of God unto Salvation to everyone that believes first, and *puts his belief into practice afterwards.*

Judaism at the Rise of Christianity

By Dr MAX I. REICH

WHEN Christianity arose it found in the midst of the Jewish people its nursery and training school. Christ came, indeed, in the “fullness of the time.” The divine preparation of Israel for His advent had reached a climax. Any other time for His appearing would have been either premature or too late. There was a

moral “fullness” as well as a chronological terminus, according to the revelation given to Daniel by the angel Gabriel.

Now there were two sentiments which had made a deep impression on the mind and heart of the Jewish people, and which had shaped their character by the time that the Christian order

came to the birth. There was first the sentiment of *nationality*. This was of the nature of an exclusive and narrowing tendency. There was also the sentiment of *universality*, the certainty of the ultimate triumph of the Faith of Israel. This was the catholic Hope of the prophets, and the two sentiments held with equal fervour at one and the same time, balanced each other.

I.

(1) From the very beginning the children of the patriarchs felt themselves to be a chosen people, Jehovah's own peculiar possession. Jehovah is Israel's only God, and Israel is His only nation, with whom He had made a covenant. Israel had but one mission in the world. It was not military aggrandisement, like that of Rome; not art, literature, science, architecture, philosophy, like that of Greece. It was to be Jehovah's representative as called into a unique relationship of national sonship to Jehovah.

(2) Growing out of this tremendous conviction, and closely related to it, was the solemn sense of responsibility that Israel's light and treasures were held in trust. They really belonged to all the families of the earth, but Israel was their divinely-appointed custodian until such a time that the nations should be found ready to share them.

Taking both these sentiments together, we find that the religion of Israel became both particularistic and universalistic, both narrow and broad.

(3) In the training of this people the first lesson was that of narrowness and religious exclusiveness. That was absolutely necessary. For an Israelite to turn to any other god than to Jehovah was to commit the sin of spiritual adultery. Jehovah, he was told, was a jealous God. He would brook no rival. The prophet Elijah told them: "Ye can serve Jehovah *or* Baal; but ye cannot serve Jehovah *and* Baal. How

long halt ye between two opinions?" The faith of the prophets was uncompromising. The dynasty of Omri was wiped out because of its toleration of foreign religious importations.

(4) All through the history of the kingdom there were two parties among the people. The record is largely the story of the conflict between them. There was the party of tolerance and the party of intolerance. And the struggle between them was one to the end. The party of divinely inspired intolerance won the day. Great is our indebtedness to those narrow men. The exile was rightly interpreted by these anointed messengers. It was not the result of mere political incompetence, they argued. It was the wrath of God upon the people because of their religious syncretism. Toleration is a beautiful sentiment, but the first lesson taught to Israel was not that, but its opposite. They paid a bitter price to learn it.

(5) Learning this lesson of the uniqueness of the God of Israel, they obtained new light on the exile. It was not the defeat of the faith of the prophets. It was its vindication. Not Babylon had triumphed over Jerusalem. That for which Zion stood would outlive and outlast Babylon. Behind Nebuchadnezzar was Jehovah. Unconsciously the heathen king was an instrument in His hands. The gods of Babylon would be dethroned, and the God of the despised and captive Jews be the One God of the universe. Such were the tremendous consequences of the new interpretation that the exile received.

(6) There was another great lesson finally learned in the exile. That God is Spirit and invisible. Hence to make an image of Him is to manufacture an "abomination." Idolatry is the worship of outward representations of the invisible God. To join a strange god with the true is adultery; to worship the true under the form of an idol is

to bow down before an abomination. They that worship Him must worship in spirit and in truth. Surely the exile proved a school of divine instruction to the suffering people! God had the present dispensation on His mind when His chosen people were led away in chains into the land of their enemies.

II.

(1) The ancient prophets not only proclaimed the fact that for Israel there was to be only one God; they also called Him the "*living God*." He is the only God in the universe. Elijah challenged the priests of Baal to prove that their god had any objective existence. Monotheism was by no means a late article of theological belief in the evolution of religious thought. It was Israel's shining witness as far as her prophets were concerned, from the very beginning. There was but *one* God in the universe. As a consequence there must be only *one* religion. Out of this magnificent conviction grew the second element of Jewish religious thought, that of catholicity, universality. No other religion in the ancient world ever claimed eventual universal acceptance for itself. No other nation ever dared to say of the god it worshipped that the knowledge of him would one day cover the earth as the waters cover the sea. But this is what the Jewish people affirmed, in season and out of season, of the God of Abraham, the God of their fathers, the Jehovah of the prophets.

(2) Hence the "servant" passages in the book of Isaiah, chapters xl. to liii. Both Israel and One out of Israel are spoken of as the Servant of Jehovah. Israel's mission is to be the light of the nations. Having failed in this the dedicated Person anointed and called takes up the vocation, and fulfils the mission of Israel, and that through sacrifice and death. And we know to-day His name, in the light of the Gospel records.

In the Messiah the national faith of Israel has become international. In a spiritual sense Israel's Temple at Jerusalem has become a house of prayer for all nations. The Divine message has gone forth, and still emanates from Zion to the uttermost parts of the earth. In Christ and in the Christian Church the faith of Abraham has been made available for all the families of the earth.

(3) The spirit of universality was very pronounced among the Jews of the century immediately preceding the Christian era. This was particularly the case among Jews of the Diaspora. Their synagogue had become the spiritual home of many of the God-seekers among the Gentiles. Wherever the Apostles went they found them as an outer ring around the synagogal life of the Hellenistic Jew. For their benefit the Hebrew Scriptures had been translated into Greek. Multitudes of these Gentiles had renounced idolatry, and sought to live according to the exalted ethics of the Law of Moses. They were prepared soil for the seed of the Gospel. The Synagogue compelled them to be circumcised in order that they might be considered "*naturalised*" among the Jewish people. Till then they were "*proselytes of the gate*" only. They might stand at the gate and listen, but were not allowed to cross the threshold while still uncircumcised.

The Christian freedom preached to the Gentiles by the enlightened apostle Paul opened the doors widely to these proselytes to the faith of Israel. By faith in Christ they had become children of Abraham, and their circumcision was that of the heart, and not of the flesh. As narrowness had first to triumph over tolerance, so that the Jewish people might be the custodians of the truth of the One God, so universalism had to triumph afterwards over religious exclusivism, so that the nations might get the spiritual treasures Israel had been entrusted with.

Letters from Nathaniel

הנה מהדמוי ומהדנעים שבת אחים נסידהד. — תהילים קל"ג א'

"I am the Way"

DEAR FRIENDS,

In order that we may understand something of what Jesus meant when He said, "I am the Way," it might interest you to know the Hebrew conception of the ideal life. The Hebrew loved simple and concrete terms, and once he got hold of an idea he pursued the same prayerfully, and sought light from above. In the Midrash Exodus Rabba (ch. 2) we read "When Moses was tending the flock of Jethro in the wilderness a kid ran away from him." Moses ran after it and found it at the pool of water, drinking from the pool. Moses stopped and said, "I did not know that thou wast thirsty, now thou art tired. He then placed the kid upon his shoulder and returned with it to the flock. God, blessed be He, said: "Thou leadest the sheep of man with compassion. Thou shalt therefore lead my sheep—the people of Israel."

Here the Jew finds his idea of the shepherd and the sheep. The former implies leadership and leading, but leading at once suggests the idea of a way. Moses was to lead the sheep of the House of Israel on the highway through the desert, into the Promised Land, but the people of God always sought to see in the material highway another way, namely, the way of the spirit. If we turn to the 12th chapter of Samuel and the third verse, we are able to get an idea of how the Hebrew people came to consider the Lamb in the

following words: "But the poor man had nothing save one little ewe lamb, which he has bought and reared, and which grew up together with him and with his people, of his own bread it ate, and of his own cup it drank, and in his bosom it lay, and it was unto him as daughter." The lamb, as you will notice, is treated like a child, and the shepherd was to lead the lamb in the way of the Lord, hence the injunction, or command, from God to every believer was, that he is to teach his children and his household to keep the way of the Lord. "The way of the Lord" was to include the whole course of moral and religious thought and action, which the people of God were to pursue—the ideal life which God set before his servants. He did not leave them to find out their own way; He sent them Patriarchs—Moses and the Prophets—to teach them His way. We hear one of the Prophets say, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jeremiah x. 23). But, as God has given the stars their orbits, the earth its path, the rivers their courses, so He has given man His way. As there are not two or many Gods, but one God, so there are not two or many ways of life, but "one way." To learn it is the best education and the noblest science which man can receive, and so God, through the Prophets, tells us that this way is perfect, permanent, and free, and every man who seeks God was to enjoy the right of this way. It was to be a highway, and the way was

to be the way of Holiness ; the unclean were not to pass over it, but it was to be a way for His people. The way-faring man, though simple, cannot err therein. It was called the way of understanding, the way of truth, the way of righteousness, the way of wisdom, the way of peace, the way of good men, the right way, the highway, the perfect way, the way everlasting.

Realising as we now do what was meant and implied, can we wonder at the man with an awakened conscience, who was on the spiritual quest after God, crying out of the depth of his heart

"Lord, show me Thy way," and hearing, we see the great love of God who has not left His children to wander and stray, but has come to us in Jesus Christ our Lord, and tells us that "I am the Way."

When we read, then, of Jesus claiming to be the way, let us realise what is meant, or implied, in that claim. He claims to be righteousness, truth, and holiness, wisdom, peace, perfection, and the everlasting God, and there is no other way to God, save through Jesus Christ, our Lord.—Your Loving Friend,
NATHANIEL.

The Vocation of the Jewish People among the Nations

By Dr D. TIHANYI

IF one sets himself the task to interpret the Jewish mind to the non-Jew, he cannot avoid the question who is to be regarded a Jew, and whether the Jews constitute a special nationality or members of a religious community? As there are but few adherents to the Jewish religion who are not of Jewish origin themselves, the first interpretation is far more comprehensive than the latter. For obviously enough, a nationality does not need to consist of the adherents of one religion only.

Yet, are the Jews, then, such a nationality? Here we have evidently to deal with a people which has a language and a historic tradition of its own, partly dating back to a far-remote antiquity. The distinctive marks of any nationality, sympathy with the members of the same, and a deep attachment to the time-honoured tradition of the past, reassert themselves ever and anon in every Jewish heart which is not altogether estranged from filial piety.

We believe that everybody is a Jew

who gratefully acknowledges his profound obligation to his Jewish ancestry for the spiritual heritage which has been handed down to him through the ages, and who has a real fellow-feeling for those who suffer for their being Jewish. Even Jews who are indifferent to religion preserve something of this spirit of fellowship with their brethren.

Should we, then, Hebrew Christians, who are expected to have been made by the quickening spirit of Christianity more alive to the silent moves of our conscience, and more sensible of our debt of gratitude towards every benevolent influence which has helped to build up our character, ever become forgetful of this past, most impressive in its tragic grandeur to all feeling men? Still, we consider that—as a great poet remarked—as the disciple does not follow his master properly if he simply remains his student all his life, neither must we in any way be slaves to our tradition. Thus the unjust charge of having betrayed our old religion—whereas we are sure that Christianity is the organic completion and fulfilment

of the religion of the Old Testament, as represented by its best parts, including prophecy—cannot affect us at all.

Again, if we but seriously endeavour to comprehend the nature of the historic conflict which arose from Judaism not accepting Jesus as the Saviour of mankind, we cannot cast all the blame on the Jews only, nor think of anti-Semitism as being the punishment of their unbelief. *Job* might have thought at first that all sufferings were intended for punishment by God, yet we, Christians, ought to know it better. Not accepting Christ—what is being constantly done by a large number of mankind—is, according to faith in all-overruling Providence, as much a part of the Divine Scheme of the Universe as Christianity itself, and by no means a personal scheming or plotting against God. Are we not rather to believe that both Christianity, understood as the interpretation and practical application of Divine Truth and Goodness, as incarnate in the person of Jesus Christ; and again the Jewish people, had in their historic course gradually to evolve up to the point where they can meet each other? There are already signs appearing, that the time is speedily approaching when an universally growing desire of reconciliation, mutual understanding, and true fellowship will make people on both sides—more generally than in our age of transition and multiplied conflicts—earnestly ponder the possibilities of a religious fusion of the two.

Yet there are conditions on both sides to be fulfilled, in order to promote the long-wished-for religious unity of the Christian world.

First, modern Jews have to listen to the inmost longing of their hearts which looks for a happiness, all independent of the vicissitudes of fortune, and generally to rediscover their truer, better self in a way, by recalling the spirit of the Prophets and Apostles, and

first of all, by remembering Him Who is the supreme and abiding Glory of Israel! Then they can best refute the shallow and preposterous allegation that the Jews were, by their very nature, pre-eminently materialistic. Strange, indeed, how entirely the fact that Jesus found His first disciples, including the Apostles, among His own people, is forgotten by all those who pretend it was the Jews only—instead of Jews and Gentiles alike—who crucified Jesus, and, stranger still, that even the very existence of Hebrew Christianity could have been questioned in our days by some public opinion who regard it rather as self-contradictory, whereas our answer is simply, "Look at St. Paul and the Evangelists, through whose activities the early propagation of Christianity has wholly been performed!"

Secondly, in order to prepare the perfect religious assimilation of Jewish converts to their Christian brethren, Hebrew Christianity has to prove broad-minded enough to embrace all shades of religious opinion concerning the interpretation of the Gospel.

On the other hand, true Christians must remember that one of the chief stumbling-blocks to the Mission among the Jews is virulent anti-Semitism, which only too often demands that the Jew, in turning to Christ, should forthwith depreciate all the treasures of his family tradition, whereas all Christians are expected to cherish and to reverence their own. We cannot expect a man to accept Eternal Truth in Christ, and to become in the same breath insincere and disloyal! To disown one's own past or family, involves a rupture in the moral life which most seriously endangers moral health altogether. A vast number of Jews nowadays are kept from embracing Christianity by their fear that such a disloyalty would be exacted from them by their fellow-Christians.

And then again, to spread the Kingdom of God among the Jews more effectively, the Christian World has definitely to surrender the old ascetic belief, a remains of Pagan Dualism, which mistakes self-denial, in regard to the world, for being a moral end by itself, instead of a painful, yet inevitable means of Divine Grade, destined to secure harmony and peace in and between all minds.

When we thus settled the question that the Jews, members of a historic community, bound up by tradition, are a nationality—yet obviously no distinct race at all, since there is no people which had mingled more with Greek, Roman, Latin, and Turkish blood through intermarriage with the inhabitants of the different countries which ever received them in the course of their long history—we have to state their special characteristics and corresponding task as such.

Always and everywhere, if they were but given sufficient opportunities and means of existence, the Jews were strenuously developing the spirit of scholarly erudition, and a keen sense of beauty and charity. Their profound spirituality is marked by many a great mystic arising from their midst. Renaissance in Europe, the mother of modern civilisation, owes its origin to the rediscovery of Greek learning through the translation of MSS., mostly contained in Arabic, by Jewish scholars of the Middle Ages. Through their historic connection with Reuchlin and Luther, they stood at the cradle of the Reformation movement. Many of the great idealistic thinkers were Jews, so for instance in modern time, *Cohen*, holding that the universe is the manifestation of Divine Reason; and *Einstein* justifying, according to Professor *Haldane*, the idealism of *Kant* in its basic assumptions. In our age—following divergent lines—thinkers like *Samuel Alexander*, *Henri Bergson*, and

Rudolf Steiner may illustrate the lofty elevation of Jewish thought. When we remember how great a contribution the Jews made to Religion by their monotheistic belief in a God whose rule of the world is a reign of righteousness and goodness, I think we have evidence enough that the Jews, in all ages, largely contributed to the building up of the Spirit of Humanity. In their manifold dreams about Goodness and Righteousness they very often were not far from the Kingdom of God, but approached it by and by. Thus one has no difficulty to show that Divine Love and Truth were the Jewish people's supreme concerns, which fired in them a longing to foster the spirit of fellowship and brotherly love with all their neighbours.

In this line of Providential guidance, the most significant events were the destruction of the Temple of Jerusalem and the Jews' subsequent dispersion all over the world; and secondly, their reception into the citizenship of modern nations—the one working for the other, as persecutions and sufferings have reinforced their sense of sympathy and kindled in them the desire to become one with the nations which received them. It is this spirit of righteousness and love which fain would give even his enemies their due, that justifies the claim of the Jewish people, not to be merely tolerated as individuals, getting the same chance as anybody else to serve the national communities they belong to, but to be recognised a nationality which has made a most valuable contribution towards the race.

Yet, does not the same spirit of Divine Love by which Jesus met and conquered prejudices, and by which Jews who are "Israelites indeed" intend to cement the brotherhood of mankind, necessarily involve the danger of the Jews getting altogether absorbed and lost in the nations, by endeavouring to carry out their appointed task, to

act as a leaven of the Kingdom of God in their midst by their bearing witness to Christ? No doubt, there is a dramatic tension between the very nature of the vocation they so received, and their moral obligation to preserve themselves a nationality if they will not prove unfaithful to themselves.

However great the task may be, I have no doubt that their nationality does not at all oppose their strong

British patriotism—neither intermarriage nor conformity to the civic customs of their loyalty must not destroy their Jewish feeling or sympathy with the past and with their Jewish brethren as on which their Jewish nationality ultimately depends, and which qualities could best be cultivated by our Hebrew Christian Alliance, into which by and by all Christians of a Jewish origin should be gathered.

"Thirty-Six," or, They that Walk Secretly with the Lord

By Dr SINNREICH

"Man glaubt die Juden zu kennen weil man ihre langen Barte gesehen."—HEINREICH HEINE.

AMONG Gentile Christians there exists the idea that the spiritual activities of the Jewish race finished with the close of the Old Testament.

The Talmud may be of some problematical value to get at the background of the New Testament; for the rest it is thought the nation was asleep all these hundreds of years until re-awakened by the Zionists and Liberal Jews. It is a comfortable theory; it relieves one from ploughing through the heavy volumes of Rabbinics where one could easily spend a whole lifetime. Indeed it does more, it frees altogether from studying the Jewish soul with its spiritual activities. Yet the truth remains, since the days of the Old Testament until the present hour, the Jewish people have never ceased creating new spiritual values.

We must apply to Jewry and its religion the same method as we employ when studying other nations and their religions, namely, we must distinguish between the official doctrines they teach, and the unofficial beliefs which represent its true self.

Officially, as everyone knows, Jewry

puts the highest value on studying the Law and its punctilious fulfilment. Unofficially, however, Jewry does not put its trust in learning, punctiliousness, or respectability; it has developed another criterion of true greatness, namely, the "Zadik Nisthor"—the unknown hidden Zadik. Its origin dates back to the times of the Prophet Micah, "And what does the Lord require of thee, but to do justly and to love mercy and to walk humbly (literally secretly) with thy God."—Micah vi. 8.

In Micah's day not all walked with strange gods. A strong minority walked with God, but they drew attention to themselves. Men praised them and held them up as examples. They knew of this, and enjoyed it, and so fell victims to pride and its consequences. Hence the oracle—"Walk with God—but without ostentation."

With the formation of the "Nidbalim," or the separated ones (the progenitors of the Pharisees) under Ezra and Nehemiah, the idea of secretly walking with God began to make great progress. These Covenanters saved

the Jewish race. Even with this great ideal, very soon were they overtaken by the lot of all human organisations. Every great ideal applied to normal life and put into the strait jacket of organisation carries in itself its own distinction. Phariseism the stronger it grew became the emptier, until in the time of Jesus it had degenerated beyond recognition. This was official Phariseism. There was, however, a small number of people who endeavoured to live up to the Ideal, and at the same time to escape from the besetting sin that befell official Phariseism, namely, of identifying the eternal Ideal with corrupted and mortal egos, of looking upon oneself as belonging to God's indispensables. One way they found to avoid this by following the advice of Micah by walking with God secretly, by preventing men praising them, by assuming an air of indifference, while in reality being consumed with love to God and to His law.

Thus the "Zenain" developed, whom we meet in the Talmud and Midrat. No special organisation was theirs—included were the unknown and obscure warriors of the God of Israel. This was the answer of unofficial Jewry to its leaders. Sometimes one of these secret walkers with God would inadvertently draw the flashlight of publicity upon himself, against his own wishes. Then the veneration of the people would be boundless, and in time of crisis they would turn to him and not to the official teachers to intercede to God for them. The Talmud was preserved for us a few names of these discovered "Zadikine Nesthorim" and their standing in life. The people's unofficial heroes were:—

1. *Aba Chelkiah*—A farm labourer.
2. *Chanan Hannachba*—The hider.
3. *Aba Umna*—A barber.
4. *Pentakkah* (fivefold sinner)—A menial servant in a very low place.

5. *Zundakah*—A prison official of low rank.

6. *Two Jesters*—No names given.

The hearts of the people hungered after God in simplicity and sincerity, and even the Sages had to bow occasionally to the choice of the people. The following story illustrates this:—

There was a drought, and a deputation consisting of two "Rabanam" was sent to the farm labourer to pray for rain. They found him in a field digging, and when they greeted him, he answered them not. In the evening he took a bundle of wood and his shovel on one shoulder and his cloak on the other. Nearing his home his wife came to meet him in her best dress. Entering the house the wife went first, then he, with the deputation following—quite against the prevailing custom. He sat down to his meal and did not ask the Rabanam to partake in it. (Etiquette demanded that the visitors were asked to share in the meal, and they were expected to decline gratefully. The custom is still prevalent in old-fashioned Jewish houses in Eastern Europe.) The meal finished, Aba Chelkiah whispered to his wife, "I know the deputation is here that we should pray for rain; let us go up to the upper chamber and pray and perhaps God will answer our prayers and send rain before I receive them. Thus shall we escape from the praise of men. This they did, and God answered their prayers. Rain came immediately. Then came Aba Chelkiah down and received the deputation.

"What brought you here?" he asked them.

"We were sent by the community to ask you to pray for rain," they answered. He answered, "Blessed be the Lord who has relieved you from any obligation to Aba Chelkiah." (Rain was still falling.) The Rabanan: "We know the rain falls because of your intercession. Some of your

actions have puzzled us—will you please explain them? Why did you not respond to our greetings?" Aba Chelkiah: "I was hired for the day, and I must not stop." "Why did you put the wood and shovel on one shoulder, and the cloak on the second? Would it not have been easier to put the wood and the shovel upon the cloak?" Aba said, "The cloak was lent to me to wear, and I had no right to put the wood or shovel on it."

"Why did your wife come to meet you arrayed in her best dress?" "To keep my mind pure," he replied. "Why did you not invite us to partake in the meal, as is the custom?" "Because there was not sufficient for you, and I did not desire empty thanks."

"Why did your wife enter the house in front of you, and we last?"

"Because I do not know you."

"Why did the rain start first from your wife's corner?"

"Because she is always at home, and gives bread to the hungry, while I give only money. Then we had wicked neighbours—I prayed they should die, my wife prayed that they should repent. And they did."

What a picture of childlike faith, of simplicity of mind and absolute sincerity. In spite of all Rabbinism and its dialectics, truth, sincerity, simplicity and love remain the ideal of the Jewish soul, and the people found these qualities in the farm labourers and not in the great Sages.

Chanan, the hider, was still more humble than Aba Chelkiah. He could not be brought to receive a deputation, because that would presuppose some kind of self-consciousness, which would lead to appreciation of men. Thus when they desired his prayers for rain, little children were sent after him, crying, "Aba, give us rain!" Chanan would pray, "Lord, give rain for the sake of these little ones, who cannot distinguish between the father who can

give rain and one who cannot give rain." Truly "Israelites without guile." Not the learned man is, after all, the ideal of unofficial Jewry, but the man child.

These discovered Zadikim are rare exceptions. It is exactly their obscurity, their unknown secret walking with God that fascinates the Jewish soul.

Rabbi Jochanon teaches in the name of Rabbi Simon Ben Jehozadok. There are in every generation forty-five unknown Zadikim (secret walkers with God), who are the maintainers of communion between God and man. Rabbi Jehudah adds to these forty-five, thirty among non-Jews. In the "Jerushalmi" the number thirty is mentioned without distinction between Jew and Gentile. "The world," it says there, "could not exist without at least thirty Zadikim of the character of Abraham."

But neither the number forty-five nor the number thirty appealed to the mind of the people. There is a third view which gives the number of unknown Zadikim as thirty-six (the author of which is Abbaja), and on it the people's mind fixed. Under this number the hidden "Abrahams" are known to every Jewish child in Eastern Europe with orthodox upbringing to the present day.

Though known to all Jewry it was in Eastern Europe that the belief in the hidden "thirty-six Zadikim" was most popular. Many stories are told of how in time of crisis one of the thirty-six would appear and save the situation and disappear. The term "Lammed Vav nik," that is, "One of the thirty-six," is a household work in Eastern European Jewry. It is the term applied to discovering in a humble, unlearned man spiritual greatness. Eastern European Jewry gave to the belief in the thirty-six an interpretation of their own. The thirty-six are God's ambassadors on earth, endowed with supernatural powers; they are unknown to anybody except to the "Zadik Hador," that is, the greatest

Zadik of the generation. They are unknown even to themselves, but in time of great crisis the Holy Spirit reveals to the great Zadik one of them to intercede with God. He emerges, brings help, and disappears again to assume his low occupation in life. (The greatest stress is laid on their humble appearance—they appear as ignorant men, simpletons of the lowest mentality.)

The history of Chassidism knows of one mysterious personality, Rabbi "Leb the son of Sarah," died 1791, who was supposed to be delegated by his colleagues the "Zadikim" to maintain contact between themselves and the sacred Zadikim, into which he devoted his whole life. The last great man on whose behalf Chassidism claims to have had intercourse with the secret walkers with God was the famous Zadik of Czernobul in Volkyrna, Rabbi Mordecai,

died 1837. Since then the belief is declining.

What a contrast! Official Jewry worships learning, cleverness, social standing, respectability, admires distinction, forcefulness, success, as do all other civilisations. Unofficial Jewry admires simplicity, guilelessness, humility, self-effacement, absolute sincerity and truth, without compromise and without conventional admixture.

Official Jewry worships the generals—unofficial Jewry the Unknown Warriors. Official Jewry worships the sage, the child man; unofficial Jewry the "Lammed vavnik"—the man-child. "And Jesus took a little child unto Him and set it in the midst of them. And said, 'Verily, I say unto you: except ye be converted and born as little children, ye shall not enter the Kingdom of Heaven.'" (Matt. xviii.2-3).

The Bible as Miracle

By Dr SAMUEL Z. WEMER

DAVID HUME, who was not a great believer in the miraculous, defined a miracle as "a transgression of a law of nature by a particular volition of deity or by the interposition of some invisible agent." If we accept this definition there is no question but that the circulation of the Bible, its place in the world of law and culture and ethics, and its power over life and literature every year transcend and transgress three laws of science, and seem to indicate clearly the interposition of some invisible agent. The law of probability is well known to all students of higher mathematics. By it we know what will probably take place in the throw of dice or in the duration of life. Our insurance companies base all their calculations on this law. Now by what law of probability did an

obscure book that appeared from an unknown hand in the first century, such as the Epistle to the Hebrews, attain a circulation of millions of copies in over five hundred languages nineteen centuries later? The law of evolution is basic in the study of nature, but the Bible did not evolve. It sprang like Minerva from the head of Jove, into sudden existence and power. The same story that produced a revolution in life and thought when Paul told it and wrote of it, now in unaltered form produces the same revolution in life and thought among pagan Africans and cultured Koreans.

The law of cause and effect is broken in the records of what this little book does in the heart of the individual and in the life of the nations. It proves its Divine origin by its daily penetrating

power and spiritual dynamic. The effect is too great for a merely human cause. One leaf torn from its pages changed the heart of Joseph Neesima and the history of Japan.

I. The Miracle of its Circulation

Jesus Christ at Bethany in the house of Simon used some remarkable words which (as Dean Alford pointed out) foretold the world-wide work of Bible Societies. "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, that also which this woman has done shall be spoken of for a memorial of her." So the little alabaster cruse has literally sent its fragrance through the pages of the Gospel across the seven seas and into six continents.

"Waft, waft, ye winds *this* story,

And you, ye waters, roll;

Till like a sea of glory

It spreads from pole to pole."

The Bible is the best selling book in the world. It is the best printed book in the world. It is the cheapest book in the world, and yet carries the most costly message. What devotion and sacrifice, what courage and common sense, what persistence and indomitable pluck is shown in the daily round and common task of the Bible colporteur! I have met them at Kimberley and Durban, in Fez, Morocco, and Ispahan Persia; I have travelled with them in Yemen and Oman and the Hejaz to the gateways of the Moslem world and close to their holy shrines. Everywhere this book finds eager purchasers and intelligent readers. Each year it has an expanding market—the old story never grows out-of-date. The book meets the heart-hunger and the thirst of souls. Good bread needs no advertisement, and the mountain brook needs no label to invite the thirsty traveller. "The Koran," said a Bagdad Moslem, "is like a costly

flask of Persian rose-water, of which you break the neck and scatter the perfume; but the Bible is like the Euphrates river, ever flowing for all who will to quench their thirst. Moreover, even were there enough—who cares to drink rose-water!"

Then there is the annual miracle of the new versions—one new language every twenty-six days comes from the press of this one Book. A Gospel for Upper Burmah, another for Central Brazil, new languages captured for Christ in the heart of Africa, and dialects singing His praise in the jungles of India.

"Other sheep I have," He said, "them also must I bring." And the Bible speaks the voice of the Shepherd to each sheep in their own tongue until the last lost language and the last lost lamb have found their way home. The demand for this book (which some declare hopelessly out-of-date) seems inexhaustible.

II. The Miracle of its Strategic Influence

Go to Calvary's Cross and you read in Pilate's superscription a brief synopsis of the history of Christian civilisation and the expansion of the Christian Church. The King of the Jews became in succession supreme in the world of law, of letters, and of ethics. He changed politics, culture, and religion. His ambassadors were equally bold at Jerusalem, at Athens, and in Rome. Everywhere they carried the story of the Crucified King who abolished death and brought life and immortality to light in the Gospel. Everywhere and in every succeeding century one can see the controlling invisible hand of God in the strategic occupation of great world cities, and the rendering of the Message into languages that have moulded world thought. Think of the influence of six versions (to mention

none beside), three ancient and three modern. The Septuagint translation of the Old Testament prepared the way for the preaching of the Apostles across the Roman Empire, and unlocked the treasures of Jewish Theism to the Gentile world in the fullness of time. The Vulgate of Jerome led to Luther's conversion and the Reformation. The Hebrew New Testament was the bridge by which a whole army of Jewish converts were led into the Kingdom of Christ—Delitsch, Edersheim, Da Costa, and other distinguished Hebrew Christian leaders among them.

The Bible laid hold of strategic places and races and times in such a fashion that one can trace the finger of God in it all. Take, for example, the story of the English Bible, its translations, its marvellous style, its influence on language and literature and thought in the old and the new world, and its present-day marvellous circulation among those who are not Anglo-Saxon. The same might be said of the Arabic Bible and the Chinese. One-fourth of the human race can be reached by these three translations, and the history of how they were made is proof of special Providence. Each is a sword of the Spirit forged in the fires of persecution, tempered to a fine edge by the scholarship of distinguished linguists, and each was ready at a critical hour in the Holy War of King Emmanuel. What general ever directed his armies on the battlefield with greater energy than Christ, the Word of God on this white horse in the battle of the ages? When we realise that the same story is being repeated in Africa, where at the fountain-head of new civilisations and colonial expansion, or in mandated territory, Isaiah, David, John, and Paul are helping to shape new literature, and giving a new spiritual vocabulary to the races of the Dark Continent. To read the catalogue of these translations kindles our imagination until we can

hear in them an echo of Handel's Hallelujah Chorus: "King of Kings and Lord of Lords!"

III. The Miracle of its Dynamic

How many metaphors the Bible itself uses to express this fact! The Word of God is like seed enfolding the miracle of life. It is like a river that flows unceasingly in the ever-increasing measure and power. It is light—with all that science has discovered in that word—light on our pathway and a lamp to our feet. It is leaven that is leavening the whole lump of mankind. But Jeremiah uses a metaphor bolder and yet more significant to express its dynamic power: "Is not My Word as a hammer and as a fire that breaketh the rock in pieces?" How did the ancient world lift their colossal columns of granite loose from the bedrock, save by persistent and patient use of the hammer and the fire. The Bible has this destructive and constructive dynamic in its message to mankind. It breaks, it crushes, it purifies, it edifies. Nothing can resist this hammer and this fire. Everything crumbles beneath it, and on it rises a new edifice of glory and beauty. When God uses this hammer dark superstitious and godless civilisations alike break to pieces. Doors are lifted off their hinges, Dagon falls in fragments before this ark of this covenant. Witness the story of the Bible in Mexico and Madagascar, in Uganda and Sumatra. In the case of the individual what can so crush and bruise the proud human heart as the Word of God? Shut yourself up with the fifty-first Psalm or the fifty-third chapter of Isaiah, or Romans seventh, and you will realise what Sir Walter Scott meant when he wrote:—

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace

To read, to fear to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to
scorn."

The Bible never needs defence or apology. It is its own apologetic. The Bible is a living organism, and defies analysis or disintegration. Criticism has its true place, but the closest and most scholarly study of its various documents has only established the fact that the world needs the Bible, the whole Bible, and loves it—loves it just as it is. We need no "Shorter" Bible, nor a longer Bible. It is God's Book, and like the Holy City of its dream, it lies foursquare to the needs of humanity—its length and breadth and height are equal. The Bible Society has never added nor subtracted from its contents. It only exists to pour them out. It is the *living* word of God, and resents dissection.

"With eager knife that oft has sliced
At Gentile gloss or Jewish fable
Before the crowd you lay the Christ
Upon the lecture-table.

From bondage to the old beliefs
You say our rescue must begin;
But I want refuge from my griefs,
And saving from my sin.

The strong, the easy, and the glad
Hang blandly listening on your
word;
But I am sick and I am sad,
And I need Thee, O Lord."

The brave traveller, Sir Sven Hedin, wrote after returning from his perilous travels in Tibet:—"Without a strong and absolute belief in God and in His almighty protection I should not have been able to live in Asia's wildest regions for twelve years. During all my journeys the Bible has always been my best literature and company."

Remove from your English literature the Bible vocabulary and the references to the Bible, and you rob it of its glory. We are told that the total number of references to the Bible traced in the index to Ruskin's Complete Works is more than five thousand. "He knew the Bible almost by heart, and he generally quoted it in his books from memory."

Of Abraham Lincoln it was said that he built up his entire reading upon his early study of the Bible. "He had mastered it absolutely; mastered it as later he mastered only one or two books, notably Shakespeare; *mastered* it so that he became almost a man of one book."

Would you gain a glimpse of the power of this book, think of Paul with his Old Testament parchments in the Mamertine prison at Rome; of Bunyan in Bedford jail with his Bible as he writes the immortal allegory; of Gordon's pocket Testament and his faithfulness unto death on the steps of the palace at Khartoum; of Livingstone's Bible in Central Africa; nay, think of your own mother's Bible, as I think of my mother's Dutch Bible, stained with her tears, and opening too easily at the places where she held tryst with her Saviour and found comfort and joy. Then you will no longer doubt that this book is a miracle that it has supernatural dynamic, that when you open it you may expect, in the words of David Hume, "a particular volition of Deity and the interposition of some invisible agent." The time is not yet come for anyone, least of all any missionary, to propose any other sacred book as supplement or substitute for the Bible. These non-Christian Bibles, said Sir Monier Williams in a memorable address, "are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table,

but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that . . . there is a gulf between the Bible and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed, and across which the Christian and the non-Christian shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought—yes, a bridgeless chasm, which no theory of evolution can ever span!”

This Bible we owe to the Jews, and thank God that so many Hebrew Christians are coming to help us to make it better known through the I.H.C.A.

Appreciation from the Hebrew Christians of Chisinau

Sir LEON LEVISON,
9 Albert Terrace,
Edinburgh, Scotland.

DEAR SIR,

On behalf of all our Hebrew Christians, we wish herewith to thank the International Hebrew Christian Alliance, and you, sir, as its President, for the material help (£10) you have given to Mr Averbuch for our needy Hebrew Christians.

Brother Averbuch has acquainted you somewhat with the joys and difficulties of the work here. The Lord gives us much blessing, and a great number of Jews attend our meetings regularly.

A particular feature of the work here at present is the recent formation of a Hebrew Christian Alliance.

The name of Chisinau is well-known everywhere to Christians, who love and are interested in the welfare of Israel. It was the scene of activity of the well-known Jewish missionary, Joseph Rabinovitch. For the last nine years also, the Lord has done mighty things through our beloved brother, Mr Averbuch. Not only Jews, but great numbers of Gentiles have directly or indirectly come to the Light through his ministry.

With the co-operation in prayer and practical help of our brethren in other lands, we humbly believe that this new beginning (formation of a Hebrew Christian Alliance) will be a happy sequel to all that has gone before.

We are desirous of joining the International Hebrew Christian Alliance and shall on our part give early consideration to this question, the result of which we shall in due time communicate to you.—Respectfully,

(Hebrew Christian Alliance of
Roumania),

S. OSTROVSKY, *Vice-President.*

Testimonies

Dr. G.—I have known Jesus Christ for fourteen years. I did not seek Him, but He sought and found me. It was He who yearned after my soul. I have found in Him my Saviour and Friend. He is my Friend in all temptations and in all conditions of life. After my conversion the value of life was revealed to me for the first time. But the value of life is Christ. What good there is in my life comes from Him. Christ has also become to me the incentive for work—through Him I have for the first time had a taste for work. I thank Him because I need

Him every day. I can come to Him again always and at all times. I can find in Him what I daily need—help, comfort, advice and strength.

Judaism has not given all this to me; besides, it could not give it. Certainly Judaism also knows and teaches an ideal; it pointed out also to me the way to perfection, but this way is a long way, a roundabout way, which finally does not lead to the goal, for it is a way of Law: "Thou shalt . . . thou shalt . . ." and this "Thou shalt" draws from me the knowledge "I cannot." Also the best in my life is defective, filled with selfishness, love of gain and desire for honour. This way of Judaism must bring every sincere Jew to despair. One of the greatest Jews already recognised this when he proclaimed: "I, miserable man, who will redeem my body from this death?" What a deliverance it was for me at last to find the answer: "I thank God, through Jesus Christ." Jesus is the narrow way to perfection. "Through atonement to faith."

I do not know what Christ still wants of me. But I know that I am His and He is mine.

Dr. N.—If ever a Jew has expressed that his object in life has been to hate Jesus, I was that Jew. This hatred was born in me through the accounts of the martyrdom of the Jewish people, from the sad stories of blood and tears—and all that, only because they were Jews; because they wished to keep true to their faith, has this hatred against Jesus increased, Who, in the opinion of the Jews, bears the blame for all. As, however, the anti-Semitic waves rose higher in my native town, and led to cruel deeds, and as on one of the many terrible days my father, my good father, who had done no harm to any man, was tortured in a terrible manner and murdered, I made

a solemn vow to hate with a deadly hatred Christians, and, above all, Christ.

To-day I look back upon the past year as on a great miracle worked by God Himself, that I, even I, learnt to bow my knees at the name of Jesus, that I began to call Christians my brothers. Christ drew me to Himself. I resisted—I fought against all better judgments. For Christ and the Christians could not possibly be right. . . . The history of my people could not possibly be the history of a great mistake. . . . But Christ was stronger than I. He conquered me. Crushed under, bowed down, full of misery and distress, I lay on the ground and had only one supplication. "Have mercy on me, have mercy on me!" Then He forgave me my sins, and taught me to know God, to love man. In Christ I first found true religion, true service, and true love.

Dr. E.—Such a succession of avowals is to the glorification of God. What can there be better for a Christian than to tune the heart of a fellow-creature to praise and thanksgiving. Christ in us. In Christ is the fullness of God on earth, the fullness of the Godhead. Our avowals cannot make clear this complete fullness in a few minutes, but the most important can be brought into prominence in a few words:—

Every Christian, whether out of other races or out of Israel, has perhaps experienced that somewhere in the Bible a single passage has a special meaning for him personally. For example, the story of the rich young man (Matthew xix. 16) had a definite meaning for St. Francis, and for St. Augustine (Romans xiii. 11-14). Also for me a verse of the Scriptures has become my chief watchword, around which all others group themselves, and by which everything else is explained.

This verse runs (John i. 14):—"The Word was made Flesh and dwelt among us, and we beheld His Glory, the Glory as of the Only Begotten of the Father, full of grace and truth." The God Who became man is for me the centre of Christianity. The repeated experience of a Christian is the Incarnation of the Body of Christ in every single limb of this body whose head is Christ. This Incarnation of Christ belongs to the Jews in a special sense. It is the doctrine of the "dwelling of God among men"; it is the article of faith of the "New Holy Spirit," which shall be given to man, whereby then the stony heart yields, and the softened one shall take its place. It is the hope of the kingdom of peace, where wolf and lamb, child and viper live peacefully together, because the knowledge of God permeates and fills the whole world. On that account I am to-day as a Christian, a much better Jew than five years ago. Christ leads me still deeper into the true Israel. For Christ, the fullness of the Godhead, disclosed that to us by what He did to Israel, whether in punishment or in praise. "The Word was made Flesh." Also our personal life gains. Christians must be men who have the form of God. They are formed in God's image, and they keep the form, so that in "word and work and all things" only Christ is to be seen.

Christ has also delivered me from my sins and excesses of modern life, and has put into my office and into my vocation the Body of Christ, and belief in and love of mankind. He has given to me and to all believers an open heart. We understand now and forget not the humility, the holiness of the Name of God, the great sacrifice of the Atonement on Golgotha, the Majesty of God, who through Christ to-day has built His Kingdom among all people and opened the heart of man.

News

Life of the Early Hebrew

REMAINS OF FACTORY FOUND IN PALESTINE.

JERUSALEM, 2nd May.

An interesting report has come to hand of the work of the American excavation party which is conducting researches on the site of Kirjath Sepher, near Hebron.

The work has established that Kirjath Sepher was an elaborately fortified town. The defences, which exhibit considerable military and engineering skill, include the use of concrete in a system of casemates which served the double purpose of store-houses for the needs of the garrison and traps for any of the enemy who might succeed in scaling the walls.

The excavations have already covered the entire period from when the town was conquered in the time of Joshua until its final destruction in 701 B.C. by Sennacherib.

ADVANCED CIVILISATION.

A wealth of surviving traces of the domestic and industrial life of the early Hebrews has been brought to light. These include a factory system, dye works, an abundance of weapons, sickles, pottery, and inscribed potsherds. The discoveries generally illustrate a life of comparatively advanced civilisation, such as is portrayed by the Hebrew prophets. Of special interest for the purpose of the study of Hebrew religious life is the discovery of a small home altar dating from the first Iron Age, namely, the period of Saul, Samuel, and the early Hebrew monarchy.—Reuter.

Kirjath Sepher, the Town of the Book, was built on the site of the earlier Canaanitish Town of Debir. The small

Arab village of Ed Dariyeh, which was occupied by our troops during the advance from Beersheba, now adjoins the site of the ancient Hebrew stronghold.
(From the *Daily Telegraph*.)

Palestine

19th June 1928.

We are glad to be able to inform our readers that the conditions in Palestine have recently improved, and that the outlook there is brighter. There is less unemployment, and, though the situation is still serious, we sincerely hope that the corner has been turned. With the forthcoming concessions for the development of the Dead Sea Minerals, still more employment will be found for those out of work.

Mr Rohold's Journey to Baghdad

The Rev. S. B. Rohold, who is the President of the H.C.A., Palestine, and the head of the prosperous and successful mission at Haifa, which is under the auspices of the British Jews' Society, has, in company with the Rev. Elias Newman and Mr Finn, made a very interesting Missionary Journey to Mesopotamia, with the view of ascertaining the condition of the Jews in Baghdad. The enterprise has proved a great success, and thousands of copies of the Holy Scriptures and tracts were distributed by them among the Jewish people. Mr Rohold was able to attend meetings in synagogues, and was invited to confer with leading Jews of the communities. He also had several conferences with the various missionaries who are at work among the Moslems in that country. On his return home to Haifa Mr Rohold sent us a most stirring account of his experiences, and desires us to plead the cause of the Jews in Baghdad and other places in Mesopotamia (they number well over

100,000) in order that a Mission might be established, and the Gospel proclaimed to this large number of Jews among whom nothing is being done. We sincerely commend this cause to our readers, and trust that it will be taken to heart, and that the subject will be made a matter of sincere prayer. We are looking forward to meeting Rev. Brother Rohold at the forthcoming Conference at Hamburg, when we hope to hear more definitely about the plans that he has in view with regard to this part of the field.

America

We are glad to learn of the forthcoming marriage of our Brother, the Rev. Harry Einspruch, of Baltimore, to Miss Tibura, who has been a very earnest and successful worker for some years in the Presbyterian Church Mission at Baltimore. We sincerely pray that God's richest blessing may crown this union, and that their joint labour for the cause of Israel may abundantly prosper. We extend our heartiest congratulations to our beloved brother and sister.

We are glad to learn that the Rev. David Weinman, who has been brought to Christ at Baltimore, has successfully passed through his examinations at Princeton University, and has won a Scholarship in Systematic Theology. We congratulate Mr Weinman, and sincerely wish him all success in his endeavour to obtain his Degree as Ph.D. in Berlin.

It gives us great joy to hear that the Rev. Morris Zutran, a Graduate of Park College Midland and Princeton Seminary, has been appointed Missionary to the Jews at San Francisco.

We were extremely sorry to learn that our beloved Brother Kligerman has broken down in health, and has had to relinquish the work which he so successfully carried on at Baltimore for a period of six months. We are glad to know that he is making progress towards a recovery, but his condition seems still to be serious, and we would ask our members to remember him in prayer before the Throne of Grace.

We regret to note the absence among those Hebrew Christian brethren who are to attend the forthcoming I.H.C.A. Conference at Hamburg, of the names of the Revs. Lewek, Greenbaum, and Berman. We shall miss them very much, since their counsel and help would have been invaluable in our deliberations.

Rumania

Our readers will be interested to know that a Roumanian H.C.A. has now been formed, and that we have received a letter requesting the Executive Committee of the I.H.C.A. to affiliate them. We shall be looking forward to this Alliance becoming the means of a powerful witness for Christ among the Jews in that country, and shall follow them with interest and prayer, assuring them that on our part we shall do our utmost to stand by them in every way we possibly can. We commend them to all our Alliances, in the assurance that each one will take them into their affectionate hearts, and extend to them a warm welcome in Christ Jesus, our Lord.

Russia

On hearing of the great distress which is prevailing amongst the Hebrew Christians in Russia, where the con-

ditions are almost indescribable, and on learning further of the great amount of illness which prevails amongst our brethren where the white scourge of consumption is taking such a deadly toll, we were moved to send out fifty pounds to our President of H.C.A., the Rev. Boris Schapiro. Mr Schapiro made an extensive tour, visiting Berdichoff and its neighbourhood, Kiev, Moscow, Ekaterinoslav, and many other places. His letter to us is most distressing, in which he relates how heart-broken he felt as a result of the appalling conditions which met him everywhere as he travelled from place to place, visiting the Hebrew communities. He was only able to give away the sum of eight pounds in each place, which was merely a drop in the ocean amongst such distress. We desire, however, to assure those in need that we are not forgetting them, and trust in the near future that we may be enabled to send them a further sum as a token of our brotherly love. We would, therefore, in view of the above, earnestly appeal to those of our readers who feel the cause of Russia thus laid upon their hearts, to assist us in helping these, our brethren in Russia who have been out of personal touch since 1914.

We have much joy in informing our readers that there is a great revival among the Jews in several Russian towns, and we pray that the "Lord of Harvests" will send forth labourers to these ripening fields. It takes £200 per annum to keep a Missionary in Russia at the present time.

We are very grateful to a friend who desires to remain anonymous, for enabling us, by her contribution of £35 (thirty-five pounds), to pay the expenses of a delegate from Russia to attend the I.H.C.A. Conference at Hamburg.

The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. I.

OCTOBER 1928

No. 3

Editorial

NOW that the second International Hebrew Christian Alliance Conference is over, I am wondering, in looking back upon the experience through which I passed during the memorable Sessions, whether it can be said that a thing is passed, had in it an influence that will go down with me unto the end of time.

We all felt we were living the ideal life of Faith separated from worldly affairs. It was felt that God graciously manifested Himself to us by His presence in our midst in a real and definite manner. Here then, there was not only a world-surrender to God on the part of the delegates, but a renewed self-surrender. Our religion, as exhibited in the Conference was not a negative thing; it was positive. We knew "Christ Only" who is the Eternal Love of the Father.

This became possible through the spirit of detachment, in our fellowship with God, and with one another. We then experienced the prevenient grace

leading us on to a great spiritual victory.

We discovered anew that "Christ" *in us* is the power, which alone will enable us to wield our influence with our Jewish people, and our Fellow-Christians. One felt that the prayers and great desire of our hearts that Israel—our people, may turn to God, and be saved, will come true.

Our Father did not work by way of spiritual subtraction, but by spiritual addition. We realized that Jesus has not redeemed us to be happy in this world, but that He saved us to serve Him and our fellow-men. His electing us must not exclude others. He wants us to bring them unto Him.

There was no pageant of bleeding hearts, or a spirit which magnified difficulties, but a determination to work and to achieve, *to will for Christ*, and *He will open the way*.

Here were liberated Jews, Hebrew Christians, a new Manhood, with their

souls saved, their real prophetic life begun again. We realized that unguarded thoughts of the past and the future, would become a double weakness, and decided not to copy the *methods* of the Missions to the Jews but their *Faith*.

We have heard Christian workers talk of "Diplomacy" in the Mission Field and feel it is always a sorry and ludicrous thing. It is useless for a man of faith attempting to play the part of the man-of-the-world; the part does not suit him, and at best he handles awkwardly the weapons of duplicity, which less scrupulous men use as past masters.

Our policy for the future will be to "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." We sought communion with God by forgetting each other's errors, and thinking only of our own and the world's sore need of Christ.

Here we felt were gathered gentle Knights of Christ, who submitted themselves to be ruled by Him, even unto death, so that they may obtain Eternal Life.

The requirement of Faith in Christ ran through all the Conference not only as the subjective condition of our Salvation, but as the one thing through which we can get spiritual blessing, guidance, help, enrichment, discipline, and communion. "They which are of faith are children of Abraham." (Gal. iii. 7).

Thus we realized the Great Love of

God in Jesus Christ, which has become the only sacred "Charter" that we have as Hebrew Christians. We long that it should mould our ideas, be the spring of our enthusiasm and the argument of our prayers, that we may cling passionately to our Bible in which the everlasting consolation and good hope, that this Love is ours through grace, is assured unto us.

"He cannot deny Himself." "The gifts and callings of God are without repentance." "I delight to do thy will, O my God."

Comparing the Hebrew Christian delegates with unconverted Jews, it struck one very forcefully, that God cannot divulge His secrets unless there is a mind capable of appreciating them. His light is for the seeing eye, His truth for the hearing ear. A Divine revelation becomes effective only in the thoughts and convictions of a mind susceptible of impressions from the world of spirits. The Jews had such a receptive mind in the past, and we can see it coming back, along with the imagination which, when possessed and used by God, becomes the instrument of faith.

The world will never understand the Jew, unless it knows how he can pass at a bound from the hardness of Materialism to the tenderness of mysticism and spirituality. He believes in divine activity, while the scientific man considers only the natural agency; he always traces events to their supernatural cause. The thought of God as the Creator of the World, is as familiar to him as the face of a friend. This gives him pro-

phetic power, because God is the highest reason for existence. Strong in this faith, he fought and overcame every obstacle and is alive to this day. It has given him that something without which no race or man can be truly great.

While the earth is our work-field, each representative at the Conference seems to belong to and has business with another world—a spirit-world, their vision of eternal things is preternaturally keen. The windows of their souls that look heavenward are never shut. How delightful was the great day when we, who once despised the things of Christ, were gathered around His table in Holy Communion. Our souls went out in compassion for Israel in thought of what they miss by not joining at such a table as this. We long for the day when each Jew shall pray, "Hear O Lord my God, give light to mine eyes lest I sleep the sleep of death," and then to repent in tears.

As I looked round, I could see a delegate at Communion with tears in his eyes, and was reminded of the beautiful Jewish saying, "When the gates of prayer are shut in heaven, those of tears are open."

Let us pray even with tears that God may open the eyes of our people. Till God opens men's eyes they are like those mariners, who, having lost their course and been becalmed off the mouth of the Amazon, were dying of thirst,

imagining there was no drop of water to drink, while all around them for hundreds of miles there was nothing but fresh water. The Jews thirst where streams of living water flow. Their souls are parched and fevered and faint at the very "Wells of Salvation" for lack of vision and belief. Of their Rabbis they despair because there is no Messiah, or Redeemer, or no Deliverer, who can be known, whilst "Closer is He than breathing, and nearer than hands and feet."

The Jews are like she who wept inconsolably for her Lord, till her eyes were opened, and He was before her; like the travellers who mourned the loss of their Master till "their eyes were opened and they knew Him," and the Jew, like every other man and woman, needs the divine-human voice to say to him, "Ephphatha"—"Be opened." Then, and not till then, will he know of a certainty that God in Christ, the great Fountain of blessing, is present still, though now unseen.

Who will give this Christ to the Jews? It is our solemn duty as Members of the International Hebrew Christian Alliance to do so, and when they see Christ as we see Him, the world will suddenly grow brighter for them, as it has for us; and they shall see their joys reflected in every face, instead of anti-semitism which they see to-day. This, then, is the only solution to the problem of our people.

LEON LEVISON.

Notes

IN order to give our members and friends as much of what took place at the Conference in Hamburg as possible, we have decided to make the present issue of the *Hebrew Christian* as well as our next issue "Conference numbers." This will save us on the one hand the expense of issuing a report, and will, at the same time, enable us to have everything that has taken place at the Conference in print.

Prayer for the I.H.C.A.

We desire to bring the fact before the notice of the members of the International Hebrew Christian Alliance and the Alliances in the different countries, and the Churches and Societies, who are interested in the salvation of Israel, that a resolution has been passed by the Conference that not only should we remember the International Hebrew Christian Alliance in our daily intercession, but that every year a day should be set apart, preferably the day on which the Day of Atonement is celebrated, as a special day of prayer on behalf of this great movement of ours.

Prayer for the Alliances

We solicit your prayers at this time, especially for our suffering Hebrew Christian brethren in Russia, Poland, Bessarabia, Hungary and Palestine, that our Heavenly Father may sustain them during the coming winter — which promises to be a very

severe one—both in body, mind, and spirit.

Thanksgiving

We desire to render thanks unto God for having raised a lady friend, who has undertaken to support two young Hebrew Christians by paying £50 a year for each for a term of three years, in order that they may be trained to go out and work as missionaries to the Jews.

There are four more such Hebrew Christians, who desire to be trained, and we should be glad to hear from any of our members should they see their way to support one or more in a similar way to the above.

Knitting Machine

We desire to render thanks to God for the kind gift by Miss Humphrey of a knitting machine, which was sent out to our Alliance at Riga, Latvia, to enable the Hebrew Christian women to earn a livelihood.

Mr Bregman

We are sorry to learn, as we go to press, of the Home-call of Mr Bregman of Warsaw. We met him during our visit to that city, and were entertained to tea in his house, when he introduced us to his wife and five daughters. During our stay of eight days in Warsaw we learnt to love our brother and his family. He worked with the L.J.S., and was highly spoken of not only by his co-workers, but by everyone who

came in contact with him. We pray that the consolation of God may, in a real sense, be with the widow and family, and that He, who spoke peace to the raging waves of the sea, may give peace unto their hearts, with the assurance that their beloved one is in His safe keeping.

Requests

By the time this issue will be in the hands of the readers the following sums will have been sent out in relief, as a result of the committee meeting held on the 19th of September :—

£50 to Russia.
 £40 to Poland.
 £15 to Bessarabia.
 £15 to Palestine.
 £10 to Budapest.
 £5 to Jugo-Slavia.
 £10 to Latvia.
 £10 to Austria.
 £5 to a distressed brother in Germany.

This makes a total of £160. It will be observed that the sums mentioned above are just as it were a drop in the bucket, when we consider the needs of the various countries and the appalling conditions with which our people are faced during the coming winter.

Cost of the Magazine

May we here also draw our readers attention to the fact that this and the next issue of the magazine will cost us a good deal more than an ordinary issue, and since this will save our members the expense of buying a report of the Conference, as was the case three years ago, we shall be very grateful to receive any little help which they might be led to send us.

The Hiring of Halls in which Hebrew Christians may hold their Meetings

During the Conference the Executive Committee of the International Hebrew Christian Alliance met under the chairmanship of the President a number of times, in order to take advantage of the opportunity of learning from the Presidents of various Alliances and other delegates, the real conditions that prevail in each country as these affect the Hebrew Christians. Sir Leon Levison also took every opportunity himself, by appointment, to discuss matters of vital importance with the delegates. As a result of the above interviews and meetings we discovered that there were hundreds, if not thousands, of Hebrew Christians who were unattached to any church whatever, and urgent requests were made that the I.H.C.A. should immediately address itself to tackle these problems with a view to finding a solution. The reasons why these Hebrew Christians have not joined churches are as follows :—

(1) They feel that in a number of Protestant denominations they are not wanted.

(2) In one or two denominations there is a distinct anti-semitic feeling, which is not conducive to worship.

(3) In most places, when Hebrew Christians attach themselves to a church, their unconverted Jewish brethren accuse them of being deserters from the Jewish race, since immediately they join a Christian church they are told the process of absorption begins, and by the second generation they are completely lost (this reason has kept many a Jew from openly confessing his faith in the Lord Jesus Christ).

As a result of the above reasons these Hebrew Christians have bound themselves together in different cities and are aiming to achieve the following objects:—

(a) To hire halls, where they can gather together for worship and fellowship.

(b) To invite their unconverted Jewish brethren to these meetings, in order that they may witness the outpouring of their hearts in simple prayers (as against the stereotyped prayers of the Jewish Prayer Book) to let them see the purity of worship which maintains in Protestant places of meeting as against their belief that we Christians worship idols; also to get them to realise that both the Old and New Testaments alike are being taught.

(c) To make it plain to the Jews of those countries that their belief in the Lord Jesus Christ does not divorce any Jew from his race.

The Hebrew Christians of the different countries believe that, if the Jewish people are to be won for Christ, it will only be accomplished through Hebrew Christian believers witnessing for their Lord and Master from within the Jewish people, to the Jewish people. and for the Jewish people, and that we must not go to the Jews as outsiders. Halls are needed in the following places, namely, Budapest, Vienna, Odessa, Kiev, Ekaterinoslav, Moscow and Leningrad. The sum of £140 will cover rent, rates, taxes, light and heating, including caretaker, and cleaning. This applies only to Budapest. In Russia £50-£60 a year will hire a hall, since the Hebrew Christians are not so numerous in some places as they are in Budapest. We shall be glad of any help towards this object.

“The Christian” and “The Life of Faith.”

OUR President, Sir Leon Levison, has been prayerfully concerned for more than a year past, with the question, as to how we can best strengthen the witness for the truth as it is in Jesus Christ our Lord through our daily or weekly press, so as to make it more effective, not only in Great Britain, but also in the Colonies and beyond the British domain. This concern of Sir Leon's became intensified as a result of some misunderstandings which arose between the Keswick Convention Authorities and “The Life of Faith.” In order to achieve his aim for a strong united Christian witness for evangelical truth, and to bring about a reconciliation between the Keswick Council Convention and “The Life of Faith,” Sir Leon Levison has bought the firm of Messrs Morgan & Scott, including “The Christian,” and amalgamated the same with Messrs Marshall Brothers, including “The Life of Faith.” The name of the joint concern will be known in the future as “Messrs Marshall, Morgan & Scott, Ltd.,” with Sir Leon Levison as the Chairman of the new Board of Directors. We earnestly solicit the prayers of all the Members of the International Hebrew Christian Alliance in all countries that this great and solemn undertaking of our President may be owned and used by God, and that our Lord may guide and direct the Board in their earnest desire to make “The Christian” and “The Life of Faith” of greater service for our Evangelical Protestant faith in the future—until He come.

The Late Mr Henry Lerner

WE very greatly regret having to record the translation to higher service of our beloved Treasurer, Mr Henry Lerner, to whom the summons to the Master's presence came early in the morning of the 15th September. Mr Lerner had been ailing for some little time, but the news of his passing came as a shock to his many friends. We desire to convey to Mrs Lerner our sincere sympathy in her bereavement, and to place on record our own great sense of loss. Mr Lerner had helped to bring the International Hebrew Christian Alliance into being, having been on the Committee which called the first International Conference, he had also been on the Executive Committee from its inception, and for the last two years had filled the post of Treasurer. The somewhat exacting duties that fall to the lot of a Treasurer he carried out with great cheerfulness, and his wise advice will be sorely missed by the Committee. He worked exceedingly hard over the Hamburg Conference, being responsible for all the financial arrangements. Those who journeyed to Hamburg from Great Britain will never forget all that he did to ensure a comfortable journey for them and how admirably he succeeded.

He was laid to rest in Chingford Cemetery on the 19th September, in the presence of a large number of sorrowing friends. The Alliance was represented by our Vice-President and by both Secretaries. Dr Gold Levin conducted a brief service in the house, whence the body was taken to the South Chingford Congregational Church, where he had worshipped for so many years. At the grave-side Mr Samuel spoke briefly of the regard and warm affection in which Mr Lerner was held, not only by the many Hebrew Christians who were associated with him, but also by the friends of his church. Mr Samuel said:—

"We shall sorely miss his loving presence and cheery words, but we sorrow not as those who have no hope, for if we believe that Jesus died and rose again, those also that sleep in Jesus will God bring with Him. If our brother were able to speak to us he would tell us not to mourn for him, but to anticipate the glad reunion at the coming of the Lord. His hope was that of the Psalmist who could say, 'As for me, I shall behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness.' Then will be the time when there will be no more curse, when His servants shall serve Him, and His name shall be on their foreheads."

The many friends present joined in singing a verse of "Safe in the arms of Jesus," and then Mr Gane, a friend of nineteen years' standing, pronounced the Benediction.

We desire to extend the loving sympathy of the President, the Executive Committee, and all the Members of the International Hebrew Christian Alliance to Mrs Lerner in her great bereavement, and to assure her of our earnest prayers on her behalf, that the Grace of God, the Love of our Lord Jesus Christ, and the Communion and Fellowship of God the Holy Spirit abide with her now and until the day break and the shadows pass away.

An Appreciation of the Second International Hebrew Christian Alliance Conference

BY LADY LEVISON.

LOOKING back now from a distance of some weeks I realize more fully even than I did at the time what a great privilege it was to be present at the Second International Hebrew Christian Alliance Conference held at Hamburg from July 16th to 21st inclusive. One came away with a wider outlook and a breadth of vision of God's purposes regarding the human race, which can only be achieved in their fullest sense by coming into close contact with Christian people of various nationalities and tongues. There were about 130 delegates present, representing sixteen countries, besides numbers of other Hebrew Christians and non-Jews who attended the meetings, and though drawn from such divers sources, they were as "One in Christ Jesus, Our Lord and Saviour."

The wonderful spirit of kinship which pervaded the atmosphere and the high spiritual tone of the meetings had to be felt to be understood. It was something beyond my powers of description. From the moment we entered the Hospiz Baseler Hof, where most of the delegates were given hospitality, we felt in the midst of friends, and during the week spent there we had a foretaste of that fellowship of the Saints which shall be ours hereafter.

Arriving at Hamburg in the morning, and the opening meeting not being held until 7 p.m., the afternoon was spent in an excursion by steamboat on the Alster, round which Hamburg is built, and it was a great delight to me to have this

opportunity of renewing friendships with members of the Alliance and of getting to know others, whom hitherto I had only made acquaintance with through their correspondence with my husband.

The weather was all we could wish for—a cloudless sky with a gentle breeze to temper the heat, and a most enjoyable afternoon was spent.

At 7 p.m. we all gathered (about 300 Hebrew Christians and friends) in the lecture hall of the Jerusalem Kirche for the Welcome Meeting, presided over by Dr Arnold Frank, who for so many years has carried on excellent work amongst the Jews in Hamburg.

It was a wonderfully inspiring sight to look down the long tables where supper was served and to think "All these people of various nationalities and tongues are gathered here with one object—to see how they can best extend the Kingdom of God, most of them sons and daughters of that race which has through the centuries been despised and rejected. But now they are a part of that remnant of grace which is growing larger every day, and a convincing proof of a near fulfilment of that prophecy that 'Israel shall blossom and bud and fill the face of the earth with fruit'—Isaiah xxvii. 6."

The wonderful vitality of the race—it was all there, sparkling and bubbling over, ready to be spent in the Master's service. When they spoke it was as if streams were let loose, and one could

visualize these streams as living waters, sanctified for the Master's use, flowing out to the peoples of the earth.

When the whole earth is evangelized then may we look for the return of Our Blessed Lord, and to have seen these Hebrew Christians as I have described them, makes that glad day not far distant.

After addresses of welcome by Dr Arnold Frank, representatives of the Evangelical churches and my husband, the Presidents of the different countries replied, with intervals during which there was singing by the Deaconess Choir of the Hospital attached to the Mission, which was much appreciated by everybody present.

Just a word here about the singing of hymns during the conference. I do not profess to be musical, but there was something about the singing which thrilled me and lifted me up, as it were, to the gates of Heaven. I have heard hymns sung by many large Christian audiences, but nothing has ever moved me so much, although I did not always even understand the words.

From Tuesday, 17th onwards, to Saturday, 21st, at mid-day, the proper work of the Conference took place. The opening meeting each day being a devotional one at 8.30 a.m., and the morning and afternoon sessions, under the chairmanship of my husband, being devoted to such subjects as "The Presentation of Christ to the Jews," "Literature," "Further Consolidation of the International Hebrew Christian Alliance," "Ways and Means and Relief," "Training of Hebrew Christians," "A Hebrew Christian Industrial Centre in Poland," "A Hebrew Christian Colony in Palestine," "Hebrew Christians as Citizens and Members of the Different Churches," and "The Second Coming of Our Lord Jesus Christ."

Fifteen minutes were allowed for each paper, then the meetings were open for discussion, three minutes being given to each speaker.

As one who has come into close contact with the Jewish race for the last twenty years and knowing how they love an argument, the complete harmony that reigned throughout was another proof of what the Grace of God can do.

All the delegates took luncheon together at 1 p.m., between the morning and afternoon sessions, at the Town Zoo Restaurant, a distance of about half-a-mile from the Jerusalem Kirche. This enabled the delegates who were not staying at the same hotel or hostel to get to know each other, many interesting and informative conversations being entered into on the way there and back, and it was a very happy party that sat down to table every day. My husband always made a point of inviting a representative from a different country to accompany him to and from the restaurant, while the leading delegates were asked in turn to sit on his left at luncheon (I was on his right), so that not even the meal hour might be wasted but information gained that would be of use to the International Hebrew Christian Alliance later. I may add that he invariably did this also at all other meals.

The evening meetings at 8 p.m. were open to the public, and on that account were almost entirely in German. It was good to see such crowded attendances, the Jerusalem Kirche being quite full every night, and by Friday the interest had grown to such an extent that numbers of people came in from the outlying districts in char-a-bancs.

Rev. S. B. Rohold of Haifa, Palestine, gave a wonderfully illuminating address that evening on "The Holy Land, its People, and Present Condi-

tions," and one felt no one could be there without having his or her faith deepened — God's dealings with His chosen people and the literal fulfillment of prophecy to-day in the Land all being brought forcibly before our eyes.

A unique feature at these meetings was the solo singing of Mr Feighin, the delegate from Bessarabia, representing the Rumanian Alliance. Mr Feighin came to Christ when well advanced in years, having been a cantor in the synagogue, and he is now working under the auspices of the Mildmay Mission. He stirred us to the depths by his singing, unaccompanied, of a hymn, which translated is—"As a heart panteth after the water brook, so my soul longeth more and more for Thee, O my Christ, Thou fount of the everlasting water."

It was our privilege to stay in the same house as Mr Feighin, and his beautiful faith and trust about all the minor things of everyday life were an example to us all.

The outstanding event of the Conference to me was the United Communion Service held in the Jerusalem Kirche on the Friday morning at 8.30 a.m., 153 Hebrew Christians and other Christian friends, representing more than a dozen Protestant denominations and countries, being present. The service was conducted by the Rev. Dr Arnold Frank, who spoke from the text—"It is finished," with the Rev. Nahum Levison, B.D., and Dr A. P. Gold-Levin officiating as elders.

The Scriptures were read in Hebrew, and one felt the deep significance of the fact that here were Hebrew Christians of all nations met together to celebrate that greatest of all Feasts, speaking in the very tongue of Our Lord, and

"All one in Him"; and though not understanding the language, I felt the inestimable privilege of sharing in that Feast.

Above all, we felt the reality of the unseen presence of our Lord. It was veritably a love feast of remembrance and the fragrance of it will remain when other memories of the Conference have become dim.

Saturday morning, with its closing address by my husband, brought what had been a memorable week to an end, and when we all gathered, as it was our custom to do, at the Zoo Restaurant for lunch, there were many sad hearts. We had been up on the mountain with God, but we now had to turn our faces to the plain and translate the inspiration gained into our lives and service for the Master.

In closing these inadequate notes of a great gathering I would like to add that I do not think many people realize how striking has been the growth of the Hebrew Christian Alliance. At the first Conference in 1925 there were present, besides a large number of other Hebrew Christians, only three delegates from three national Alliances, *i.e.*, America, Great Britain and Germany. To-day there are twelve well-established national Alliances, each of which sent one or more representatives to the second International Hebrew Christian Alliance Conference, besides others in formation, who also sent representatives.

Having watched this movement closely since its inception, I am firmly convinced that it was called into being by God, and through the guidance of the Holy Spirit it is going forward, working out His redeeming purpose, both for His people Israel and the evangelization of the world.

An Account of the Second International Hebrew Christian Alliance at Hamburg

THE Conference started on the 16th of July and lasted until the 21st, at mid-day, but a large number of delegates, in order to avoid travelling on Sunday, arrived in Hamburg on Saturday. This enabled us to hold an Executive Committee Meeting on Saturday evening, the 14th, when we made final arrangements and necessary alterations, as two or three speakers, who intended to be present, found at the last moment that they could not leave their countries.

On Sunday, the 15th, Dr Max Reich occupied the pulpit at the Jerusalem Kirche, where all the delegates assembled to worship with the congregation of that church, and delivered an inspiring address on the 23rd Psalm.

In the evening the President, Sir Leon Levison, addressed the English-speaking community of Hamburg in the British and American Seamen's Chapel, on the 9th chapter of the Book of Revelations, where he dealt with the subject of Satan and Evil.

The Conference started on Monday evening, the 16th, with a Meeting of Welcome, when Dr Aston, Dr Arnold Frank, and Dr E. Moser delivered short addresses, welcoming the delegates to Hamburg. They were supported in their Addresses of Welcome by leading representatives of the various Evangelical Christian denominations of the city. The President, Sir Leon Levison, made a suitable reply thanking the various speakers for their hearty welcome, which they extended to the delegates in the name of the Lord, and at the same time explaining to the delegates the ideas which were to govern the conduct of the Conference. Then

followed short addresses by various delegates representing the different Alliances. The Rev. E. Bendor Samuel returned thanks on behalf of the British Alliance, of which he is President. Dr Foldes, President of the Hungarian Alliance, then followed, Dr Max Reich and the Rev. Jacob Peltz of America; Mr Pollak of Austria, Mr Landsman of Poland, Rev. Peter Smoljar of Latvia, Mr Gubermann of Russia, Mr Ginsberg of Sweden, Mr Schlamo-witz of Denmark, Mr Feighin of Bessarabia, and the Rev. S. B. Rohold of Palestine. After each address a choir, consisting of the Deaconesses of the Irish Presbyterian Mission Hospital, rendered appropriate sacred music, which was very much appreciated.

This opening meeting was one which thrilled each delegate in his innermost soul, because he at once realised that this was a historic gathering, the like of which has never been equalled in the history of the Church since the first century.

TUESDAY, 17TH JULY.

The actual work of the Conference started on Tuesday morning, the 17th July, and was opened by a devotional service at 8.30 a.m., which was conducted by Dr Max Reich, of America.

At 9.30 a.m. Sir LEON LEVISON, the World President, took the Chair, and after a few appropriate remarks, called upon the Rev. E. B. Samuel to read a Paper before the Conference on "The Presentation of Christ to the Jews." He was followed by the Rev. Peter Smoljar, who also read a Paper on the same subject. A discussion followed,

in which a number of delegates took part.

Dr FOLDES, the President of the Hungarian H.C.A., in his remarks, said that the best way to reach the Jew is through love. The Missionary who loves the Jewish people will never fail to touch their heart.

Sister HELENE WEINMANN, Jugoslavia, said, It is my experience that what gives a wonderful key to the heart of our people is our personal, deep conviction of the saving power of God in the Gospel. This conviction has been an open door to me, and I rejoice to be able to say it, that, not only the poor, but the rich, educated Jews humble themselves before such a conviction. Recently a young man, a Zionist leader, came to me and said, 'My father was a Zionist leader, but he has died a believer in Christ. His last words were, "No other Messiah could be looked for but Jesus." 'We, in our Zionistic Circle,' said the young man to me, 'have a goal, but no conviction. We are inwardly bankrupt, and I feel that we have no support. We need a conviction of something that does not waver, and that is Christ. I am glad that you carry Christ into Jewish houses in this country, and I hope the time will soon come when Christ will live in our Jewish hearts and minds.'

Pastor KARL KUNERT continued on this subject, That we, Christians, out of Israel, love our brothers of the flesh, to whom we wish to bring the Gospel, and that we have led a life of prayer and faith, as a matter of course. But I go further. Brother Moser said yesterday, 'We are in the Jerusalem Church; that is to say, we do not stand alone, the Jerusalem Congregation stand behind us. We dare not stand alone before our Jewish brothers and sisters, but a company of believing Christians must stand before us, next to us, and behind us, and bear testimony

to the Jews that we are not won to Christianity by money, but because we came to know that Jesus Christ is the Lord, and His Gospel the power of God to save us.'

The Rev. Mr WEINHAUSEN laid stress on the fact that when we set out to seek and win the Jews for Christ, we must not only be interested in the salvation of his soul, but remember that the Jew is a human being, and lives a natural life. If when the Jew accepts the Lord Jesus Christ as his Saviour, he is cut off from all natural affections and his livelihood, we must try and render him not only spiritual help, but also material help.

Mr KAGAN, in his remark, said he was glad that Mr Landsman emphasised the fact that we were not gathered here as missionaries, but as Hebrew Christians. He thought that this, to his mind, was the greatest appeal to the Church of God all over the world when the Christian Church realised the wonder of this movement. They will then learn that when a Jew becomes a Christian, he automatically becomes a missionary. What is meant by a Missionary? A missionary is not a man who is paid to preach the Gospel. A missionary is a Christian who lives the Gospel, and if we Hebrew Christians live the Gospel in our everyday life, all difficulties will disappear because the Christ of the Gospel will solve these difficulties for us, and will bless us a witness to our people.

After several others had contributed their views on the subject, the Conference adjourned at 11 a.m., and was reopened again after an interval of half an hour.

The second subject of the morning session was that of "Literature." Two Papers were read—one by Mr HUGH SCHONFIELD, and one by the Rev. NAHUM LEVISON, B.D. In the discussion which followed, Mme. ROTHSCHILD,

of Vienna, pointed out that to establish a literature under the auspices of the I.H.C.A. would be a marvellous Christian enterprise. It would be the making of Jewish Missions. We can, through literature, give a practical demonstration of the power of Christ, which is working in our lives, telling of the new Covenant into which we have entered, when we have accepted Christ, and we could also, in this respect, do something to counteract the anti-Semitism which is so prevalent in some countries on the Continent. She hoped that the Conference would lay this matter to heart, and make it a subject of prayer.

Rev. E. B. SAMUEL expressed the sincere thanks of the Conference to the anonymous Christian friend who enabled us to start the *Hebrew Christian Quarterly*, and said that he felt that, having the *Hebrew Christian*, we have made a start in producing a literature of our own. He hoped that the time would not be long before we were able to insert a number of articles in the German language, so that our German brethren might benefit by the *International Quarterly*, and further, congratulated the American Alliance on their new venture, in starting a paper called *The True Light*, which is published both in the English and Yiddish language and fervently prayed that we might be able to have a publication of this kind for Britain and Europe as soon as our finances make it possible for us to do so.

Mr GORODISHZ referred to the Translation of the Old and the New Testament into Yiddish, and hoped that in the future the Alliance would be able to produce an improved version, which would be the standard translation of the Scriptures.

Rev. JACOB PELTZ thought that we were now dealing with a subject that is of vital importance. He told the Conference of the effort which the

American Alliance has made in connection with issuing literature that will be adequate for present-day Jewry, and also helpful to the Christian people. He gave an outline of the vicissitudes with which they were faced, and ultimately of their decision to proceed with the paper that is now published called *The True Light*.

They started by issuing ten thousand copies bi-weekly, and it has now reached a circulation of fifty thousand copies per issue. He did not believe that all the wisdom was to be found among the Hebrew Christians of America, and was sure that the Hebrew Christians of Europe were competent to produce a literature that will do us all credit. He hoped that the Second International Conference will take immediate steps to establish a Literature Committee, and assured the Conference that America would be willing to support the scheme.

Rev. Mr LANDSMAN expressed himself as being very glad to see this proposal of having a Literature Committee established. Hitherto, he said, we depended upon Gentile Christians to write on the vital question of Jewish Missions, and of expressing the Jew to the Christian Church—his habits, manners, and customs—and of producing suitable literature for the Jewish people. He wanted to point out that some of the Gentile Christian writers thought that they knew the Jews much better than the Jew knew himself, and that they had nothing to learn from the Jewish Christian.

The time has now arrived when the Hebrew Christian should raise his voice and plead, both for his people with the Christian Church, and with the Jews on behalf of Christ and the need of his own soul, and he felt confident that we will compel both to listen through our constraining love and Christ-like character.

Sir LEON LEVISON pointed out that

the question of literature was dealt with by the Buda-Pest Conference, and that it was actually decided by that Conference to establish a small committee under the auspices of the World Missionary Conference Council, to deal with this matter, but, so far as he was concerned, he felt that this important piece of work is pre-eminently one that should be accomplished by the I.H.C.A. He earnestly appealed to the Conference to undertake the task, and pointed out that if the Conference should pass by the question of literature, and not undertake to do something tangible in the matter, that it will regret the omission for the rest of its existence. He advised the Conference not to expect perfection from the very beginning, but to have patience until a literature will be issued in which the best and the ablest men and women of the I.H.C.A. will contribute of their best and make our witness by the Grace of God one that will be a blessing both to ourselves and to the world at large.

The Morning Session was closed by the benediction. The delegates adjourned to the Town Restaurant for luncheon at 1 p.m.

On returning to the Jerusalem Kirche at 2.30 p.m., Sir Leon Levison took the Chair, when the following resolution, in connection with the question of "Literature" that was discussed in the forenoon, was submitted and carried unanimously:

"Be it resolved that this Conference appoint a Committee for the purpose of creating an organisation for the publication of literature, presenting Christ to the Jew, and interpreting the Jew to the Church."

Dr FÖLDES, President of the Hungarian H.C.A., then read a Paper on "The Religious Condition of the Jews in Hungary."

Dr REICH, at the conclusion, asked the following question:—"How far has the undercurrent of the desire and longing for that, which neither ancient nor modern Judaism can supply, but which Christ Jesus alone can satisfy, prevailed among the Jews of Hungary, and could Dr Földes tell us the reason of the Christward movement of the Jews of this country?"

Dr Földes replied that in no people, as in the Jewish people of Hungary, is there such an intense longing for the fulfilment of the Messianic prophecy and the establishment of the Kingdom of God upon earth. When Christendom imposed baptisms upon the Jews by force, and compelled them to listen to sermons, which were full of arrogance and lacked every element of Christian love, the Jew found no reason to love the Christian religion or to study the New Testament. As a result of present day conditions in Hungary, and of the spiritual awakening among the Hungarian Jews, there is a keen longing among them, not merely to study the Gospel, but to live it. The Jews in his country have become matured, as a result of their coming into contact with many Christian influences, with the consequence that there are many thousands of Jews, who are really at heart Christians, though they may not yet have openly confessed their faith. He would like to emphasise at the same time that he does not put much value on figures and statistics as these do not bear any value to him one way or another.

Mr EUGEN POLLAK gave a very interesting account of the H.C.A. of Austria, and specially referred to the Hebrew Christians of Vienna. He said that although they are not as yet large in numbers, the reason for that is that they are very particular as to whom they admit into their membership. Everyone that is admitted is expected

to live under the discipline of divine truth, and they insist upon the Hebrew Christian in his profession of Christ, acting up to the Christian ideal in deeds as well as in words, and that their daily walk may be mirrored in the walk and life of Christ, and thus demonstrate to their unbelieving Jewish brethren of Vienna something of the excellency and the beauty, something of the joy and glory of the Christian life of faith. The unconverted Jew in Vienna needs that. The nominal Christian of that city needs such an exhibition, and he believed, by the grace of God, that their H.C.A. members, leading such a life, will win multitudes for Christ.

Mr GUBERMANN, from Russia, then spoke of the H.C.A. of Russia. After describing the prevailing conditions in that country, he asked the Conference not to think that the Hebrew Christians were being unduly persecuted. The Government gave them full liberty. What they were up against was the prevailing unbelief both amongst the Jewish and Gentile people of Russia. The Hebrew Christians who believe in the things that are of God are ridiculed. They are spoken of as the lamp that is dying out. They are considered as a flicker of its former flame, and that they will rapidly perish, and be forgotten. They are told that they belong to the past, and that they are adhering to a Bible that will soon be forgotten. He was anxious that the Conference should consider the great need of the Hebrew Christians of Russia, that they should be encouraged and assisted in every possible way. Words failed him to express the message of joy and hope which the I.H.C.A. has brought into the life of Hebrew Christians in Russia. They not only expected great things from this movement, but desired to contribute of their best towards the effort of the Alliance to bring all the Hebrew Christians together in worship

and fellowship and true love, to plead the word of God to the two million Jews of Russia, and thus become a powerful witness for the truth as it is in Jesus. He wanted every member of the I.H.C.A., both ordinary and associate members, to keep the spiritual need of the Jews in Russia in their heart in prayer, and emphasised the importance of prayer for Russia at this specially critical time.

Another brother spoke of the many open doors among the Jews in Russia. Multitudes of them are thoroughly tired of the old style of Judaism in which they have been brought up. They are reaching out for something that they have not got. They give us a welcome, and even want us to go into their synagogues there. The government has laid down rules to which they have to submit, when they come into or leave a town, to enter their names at the Police Station, and so they get permission to stay two or three weeks or months as the case may be, so long as they submit to regulations. There is a great, wide open door for the Gospel among the Jews in Russia.

After other delegates had given short accounts of the various other Alliances, the Conference proceeded to the election of a Nomination Committee, who would bring forward names of Hebrew Christians from their respective countries, that would be suitable for the Executive Committee of the I.H.C.A.

The following were elected to the Nomination Committee:—Poland—the Rev. P. Gorodishz, Messrs J. L. Landsman and L. Rosenberg; Great Britain—Messrs H. Samuel, Kagan, Lerner, Gold-Levin; Germany—Dr Frank, Rev. E. Moser, Mr Lowy, Pastor Kunert; America—Revs. Jacob Peltz, J. Gartenhaus, Dr Max Reich; Palestine—Revs. S. B. Rohold, Elias Newman; Sweden—the Rev. Johannes Ginsberg;

Rumania—Rev. Mr Feighin ; Russia—Mr Gubermann ; Hungary—Rev. Dr Deszö Földes ; Denmark—Rev. Moses Schlamowitz ; Lettland—the Rev. P. Smoljar ; Austria—Mr Eugen Pollak, and Mr Ernst Schwartz, Vienna ; Dantzic (Free State)—Rev. Paul Rad ; Yugo-Slavia—Miss H. Weinmann.

A hymn was then sung after which Sir Leon Levison concluded the afternoon service with the benediction.

EVENING SESSION.

8 p.m.—The evening meeting took place within the Jerusalem Kirche. Dr Arnold Frank was in the Chair. After the devotional exercises an address was given by the Rev. J. I. Landsman, "On the Essence of Judaism," followed by another address by Pastor Kunert on the "Essence of Christianity." Between the addresses, Mr Feighin, of Kishenev, Bessarabia, sang a hymn in Yiddish which was very much appreciated. The meeting closed with the benediction.

WEDNESDAY, 18TH JULY.

The morning session began with a devotional service, which was conducted by the Rev. E. Newman, of Damascus.

At 9.30 a.m. the President, Sir Leon Levison, delivered his address on "The Further Consolidation of the I.H.C.A." At the conclusion of his address, all the delegates stood up in silence for a minute or two as a token of their deep respect for the President, and their grateful appreciation of his labours for the cause which is so dear to all their hearts.

Mr LERNER moved the following Resolution:—

"That this Conference of the International Hebrew Christian Alliance met in session, records its sense of deep gratitude to Almighty God

for the blessings of health, of general mercies, for gifts of grace and intellect vouchsafed to our President, Sir Leon Levison, during the past three years."

This Assembly also wishes to express to Lady Levison its hearty thanks for her valuable co-operation with Sir Leon in all his labours for the furtherance of the Alliance and the well-being of Hebrew Christians.

Dr GOLD-LEVIN: "Mr President, Ladies and Gentlemen,—It gives me great pleasure to second this Resolution thanking God for our President, and expressing our heartfelt gratitude to Lady Levison for her self-sacrificing association with our President in his great work.

The mover of the Resolution has said many complimentary things with which I heartily associate myself, but I would like, in a word or two, to emphasise the other half of the Resolution—that is our expression of gratitude to Lady Levison. Our President has, in our Lady President a God-sent help-meet, for which we thank God; and we, as an Alliance, do here express our thanks to our President's good lady for giving him to us as she has done for the last three years. It has meant a great deal of sacrifice to let our President go away travelling here and there, and perhaps the lady delegates of the Conference will appreciate it more than we men can. It is a noble sacrifice, and we thank God for it. So, I would suggest that we, as a Conference, at this point stand up, and by our standing up show to Lady Levison how grateful we are to her for her help and interest."

Rev. S. B. ROHOLD: "I have known Lady Levison as a personal friend, and knowing the sacrifices she has made during the three years, I lift up my voice to give her hearty thanks, and

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.

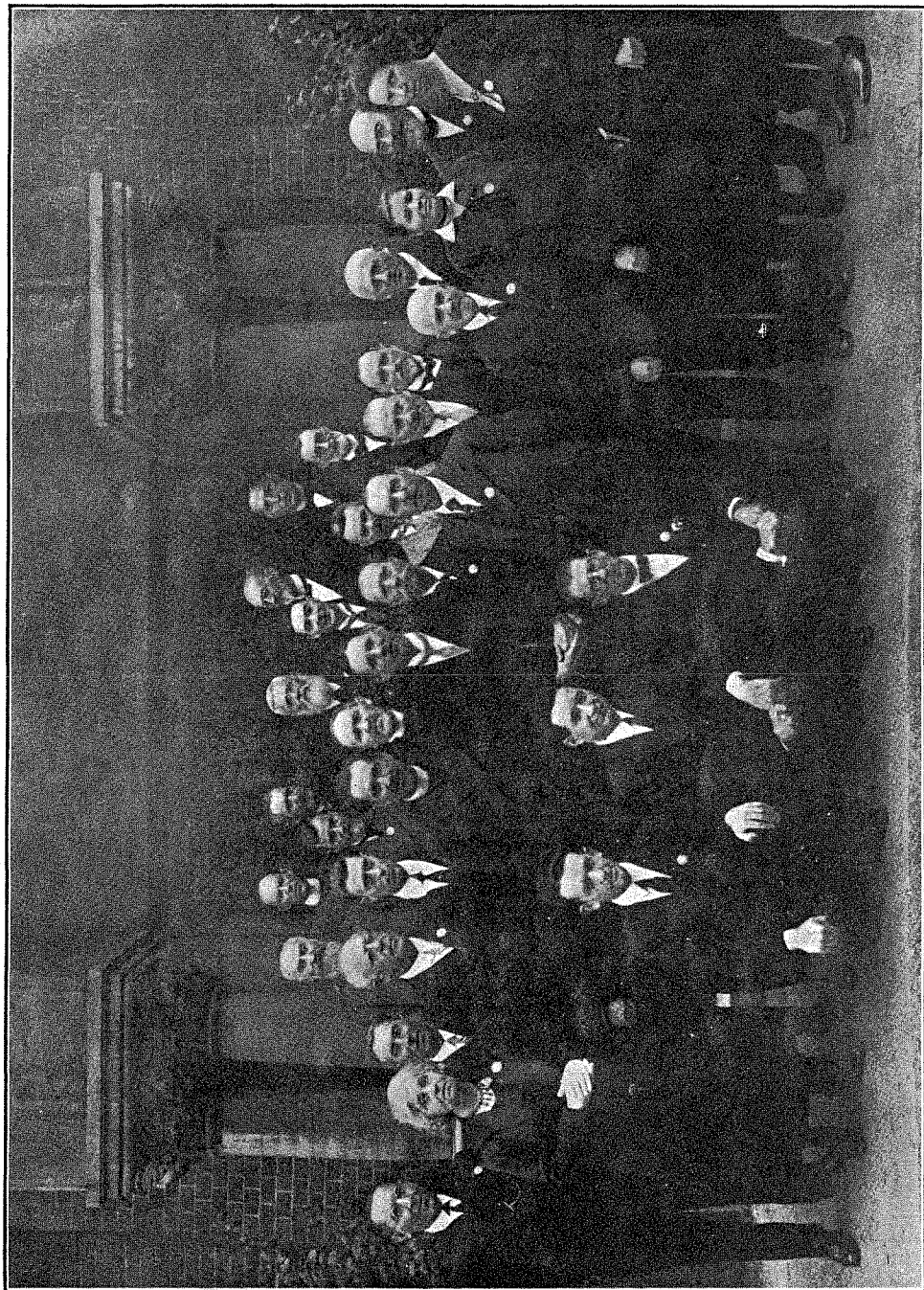


Photo by]

EXECUTIVE COMMITTEE, ELECTED AT HAMBURG, 1928.

[Hermann Ziesemer, Hamburg.

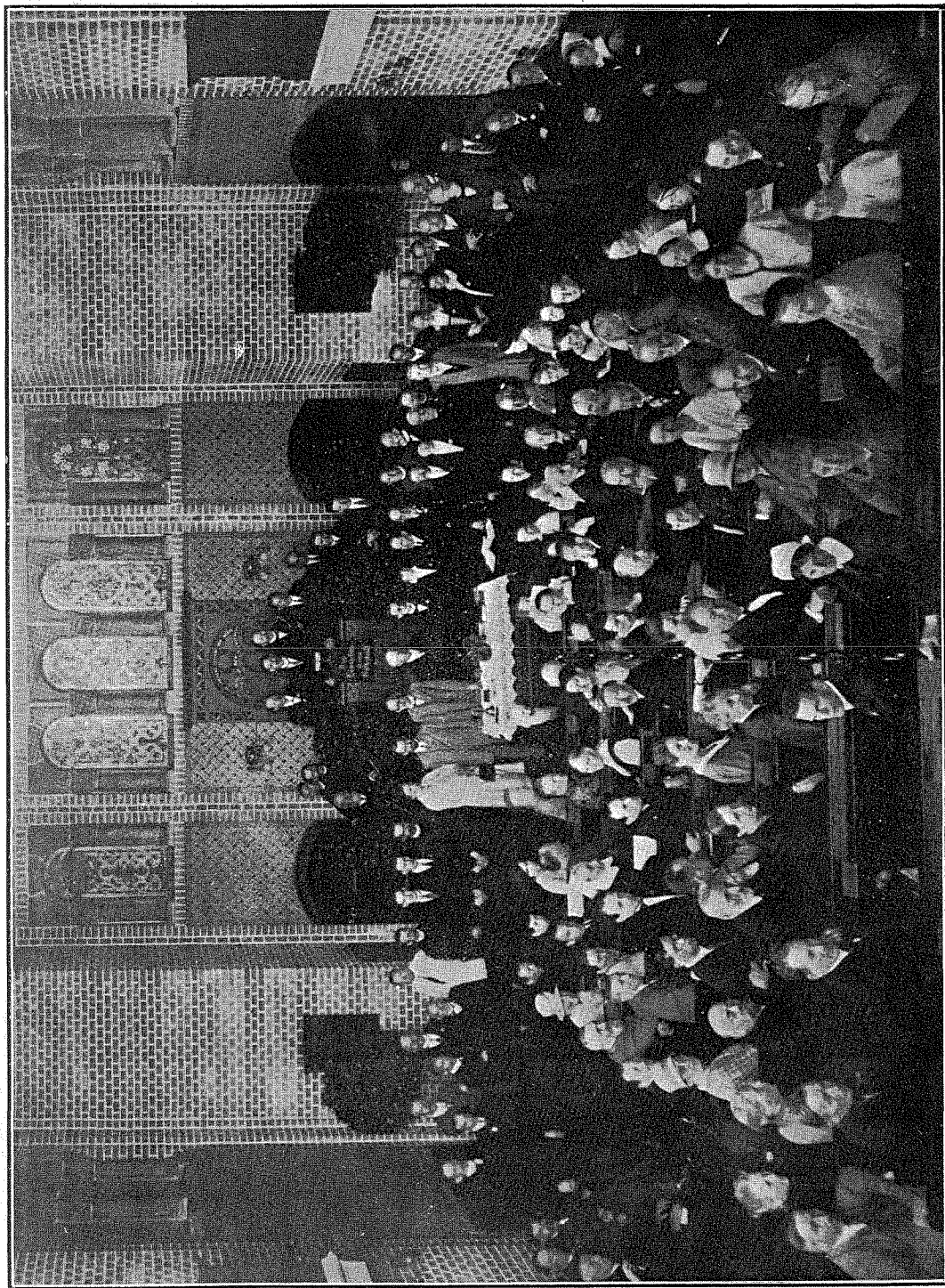


Photo by]

[Hermann Ziesemer, Hamburg.

THE SECOND INTERNATIONAL CONFERENCE AT HAMBURG—IN SESSION.

I beg to unite with the other speakers in support of the Resolution."

Mr LERNER: "Now it has been proposed and seconded, and the Resolution will be put in the Minute."

Sir LEON LEVISON returned thanks to Mr Lerner, Dr Gold-Levin, and the Rev. Mr Rohold for the kind way in which they referred, both to himself and to Lady Levison.

Lady Levison herself addressed the Conference and said, "I thank you all very much for what you have said. I do not consider it has been any sacrifice at all, compared with the greater sacrifice that our Lord has made for us all. Believing, as I do from my heart, that this movement is in the plan of God, how could I stand in the way by holding my husband back? To feel I was sharing in that plan was compensation enough for any little sacrifice that I have had to make. I thank you all again."

Rev. S. B. Rohold said that he has met with a great many Hebrew Christians, some of whom had been honoured by kings, and all of them were shining examples of Hebrew Christianity. He recalled the time when he first took the initiative in starting the H.C.A. of America, and spoke of the vicissitudes through which that Alliance had to pass since the year 1915. He paid tribute to Dr Max Reich, the Rev. M. J. Levy, and others, who assisted him so well in organising the American Alliance. Mr Rohold then referred to the fact how he found that in Christian work, as in other things, one cannot make bricks without straw. We have been listening to our honoured President and learned something of his courageous efforts on behalf of the I.H.C.A., *i.e.*, how he got into contact with different countries, and organised different Alliances in the short period of three years. From personal experience he said he knew that if the President

was to bear all the burden himself, he would run the risk of imperilling his health. He (Mr Rohold) used to think that he could work fourteen hours per day, but he soon found that it took it out of him. It sapped the marrow from his very bones, and made him feel that he was rapidly becoming an old man. The question that he desires to put to the Conference was this—Our President is now in the prime of life. Does the Conference want him to become old before his time, or to break down in health? He felt that the answer would be decidedly no! Sir Leon was not only their President, but also their affectionate friend and brother and while he himself is prepared to go ungrudgingly to the uttermost, without considering age or strength, he (Mr Rohold) would like to move the following Resolution, with a view to relieving the President of some of the work, because they realised that as the I.H.C.A. is spreading, the work is becoming heavier every day.

Resolution by the Rev. S. B. Rohold.

—Whereas, God has so richly blessed this International Hebrew Christian Alliance as to bring it up during the three years of its existence to its present high and holy state; and whereas we, as a Conference, realise the imperative need for further advance in the development of this Alliance, and also the impossibility of such further advance because of the lack of a capable, consecrated permanent General Secretary, to work in conjunction with its honoured President, and the Executive Committee:

It is therefore unanimously resolved that a small Sub-Committee of not more than three responsible members be appointed and be given full power—

- (a) Prayerfully to seek for and to appoint such a permanent official;

- (b) That a sum of £1000 be raised immediately for the salary and office expenses of such a General Secretary ;
- (c) That a further sum of £2000 be raised to meet the various obligations pertaining to this office, such as literature, relief, itinerant expenses, and the various sundries pertaining thereunto.

Let me, just in a word, assure you that we have had greater difficulties in America, and when we proposed our first budget of 20,000 dollars, everyone asked the same question, Where will you get it? and I will give you the same answer, "Silver and Gold are mine, yea, the cattle upon a thousand hills."

We have not failed to get that amount and more, and I can assure you that the prayers that went up there have gone up here too. Three thousand pounds is a modest sum and is sure to come.

I have much pleasure in moving the adoption of the Resolution, and my friend Dr Max Reich, ex-President of the H.C.A. of America, will second the Resolution.

The Resolution, having been seconded by Dr Reich, was put to the meeting and unanimously agreed to.

The Rev. HARCOURT SAMUEL then moved the following Resolution, which was seconded by Dr Gold-Levin, after which it was put to the Conference and carried unanimously :—

"That this Conference appoint a small, select Committee to assure the various missions among the Jews of our goodwill towards them and our desire to promote the best interests of all rightly called into the Jewish Mission Field, Jewish or Gentile. This action is prompted by the feeling of gratitude in our hearts to God for the blessing that

has come to Hebrew Christians through their labours."

This was agreed to unanimously.)

The Treasurer, Mr H. LERNER, was then called upon to present the Balance-Sheets. He said that before doing so, he would like to observe that figures are always as dry as dust, and sometimes very uninteresting, but with the permission of the President, he would like to refer to a fact that bears on this aspect of the activity of the I.H.C.A. We have heard with great interest of the work which our beloved President has done on behalf of the I.H.C.A. during the last three years.

It has been said that if you wish to know a person, you must live with the person. Well, I have not had the pleasure of actually living with our President, but I have had the great privilege and joy of working with him side by side as no one else has done, and no one else knows so much of his work as I do. Nearly all the money that the two Balance-Sheets represent, and also the Balance-Sheet for the last ten months, with the exception of the moneys that have been sent to us from America, has actually been raised by the President himself through his un-failing efforts on behalf of our Cause.

Mr LERNER then presented the Balance-Sheets, which were passed and approved by the Conference. At the close of which a hearty vote of thanks was moved to Mr Lerner by the Rev. Harcourt Samuel and seconded by the Rev. Nahum Levison, and carried by the delegates standing as a token of their appreciation for Mr Lerner's services.

After Mr Lerner had returned thanks to the Conference and expressed his joy in having rendered whatever service he did to the Cause, he moved the following Resolution :—

"We desire to put on record our deep gratitude to the American

Hebrew Christian Alliance for the invaluable assistance which they afforded us in connection with the Relief of our poor Hebrew Christian brethren in Russia, Poland, Palestine, Hungary, and Austria, and we sincerely hope that, in the future, they will not only help us as in the past, but will increase their gifts, as the need increases, with the extension of our movement."

The Rev. JACOB PELTZ, in returning thanks to the delegates for their appreciation of what the American Alliance has done, said, That he felt that what they have hitherto done was only a beginning, and assured the Conference that he will go back to America and tell his brethren of what he has heard and seen, and when he had done so he felt sure that America will do in the future much more than they have done in the past to support the I.H.C.A. in the splendid work, which is being accomplished by this movement from month to month."

The PRESIDENT said that seeing now that we have got a quarterly magazine, he would like that the Balance-Sheets should be printed each year in the *Hebrew Christian*, so that all the members could have a copy of it.

The morning Session was closed with the benediction.

The Afternoon Session began at 3 p.m., when a Paper was read by the Rev. J. I. Landsman, on "The Training of Hebrew Christians." This was followed by another address on the same subject by the Rev. Jacob Peltz, who took the place of Professor Beinbaum, who was unavoidably prevented from attending the Conference.

The PRESIDENT then referred to the fact that the question of the training of Hebrew converts for the ministry and the mission field was dealt with by

the International Missionary Conferences at Buda-Pest and Warsaw. He then took up an attitude which he would like to lay stress on at this Conference, seeing that we were really the body who are affected. He expressed his deep appreciation for the fine address which was delivered by Mr Landsman, and also thanked Mr Peltz for his remarks. The question that we are faced with was one of vital importance. In view of the fact that the Jew of the future to a large extent is being educated in our Universities, he felt that if we are to win the confidence and respect of such educated men, it behoves us to see to it that our Jewish Missionaries have an equally good education and meet these men on an equal footing. During his visit to America, he was very forcibly struck by the fact that in some Universities the percentages of Jewish students were as high as eighty, while in others they were sixty, forty, and over thirty-five per cent. While the first essential in the education of a Missionary should always be to lay stress on the spiritual training and the upbuilding of character, yet, at the same time, every effort should be made to give them as good a general training as we possibly can. Meanwhile, he urged the Conference to co-operate with the institution at present available, and to do their utmost to support the Warsaw School, which is being conducted under the able leadership of our esteemed Brother, the Rev. J. I. Landsman.

Brother KUNERT having pronounced the benediction, the Conference was closed.

THE EVENING SESSION.

An Open Meeting was held in the Jerusalem Kirche at 8 p.m., when the Rev. S. B. Rohold presided.

After reading from Isaiah, Chapter

lxii., in Hebrew, and leading the meeting in prayer, the following speakers addressed the meeting:—Dr E. Moser, Revs. Mr Weinhausen, Rudnitzky and Rad. At the close of the addresses the Lord's Prayer was repeated in Hebrew by the congregation, and the Meeting was dismissed with the Aaronic Benediction in Hebrew.

THURSDAY, 19TH JULY.

The Morning Session started with a devotional service, which was conducted by the Rev. H. Weinhausen, of Berlin.

At 9.30 a.m. Sir Leon Levison took the Chair and delivered an address on "Ways and Means," in which he also embodied the questions of (a) relief, (b) literature, and the training of Hebrew Christians.

At the close of his address Dr Max Reich drew the attention of the Conference to a leading article in a local paper in which the I.H.C.A. was described to be an organisation composed of unconverted Jews, who were trying to propagate anti-Christian ideas. It was agreed that Dr Arnold Frank should send a suitable reply to this paper.

A discussion then followed on the President's address. Dr FÖLDES, of Budapest, said, "that he was particularly impressed by the remarks of the Chairman, which referred to the tragedy of the Jewish dual personality. He felt that the chief business of the Alliance was to put an end to this tragedy. Our duty was to create a new environment and such conditions as will enable the Jew to lead a natural life, if he so desires. More particularly did he feel it incumbent upon the Alliance that we should assist our believing Hebrew Christian brethren to an honourable independence, which will enable them

to stand forth with prophetic zeal as witnesses for Christ.

The Rev. J. GINSBERG asked for assurance from the Chairman that the Hebrew Christians, who will be assisted by the I.H.C.A. with education and otherwise, should be carefully examined as to character and Christian belief. This assurance was given to Mr Ginsberg by the Chairman.

The Rev. JACOB PELTZ, General Secretary of the American H.C.A., said that he would like to say a word or two with reference to the different subjects, dealt with by the President in his address. He wanted to assure the Conference that the suffering and destitute conditions of the Hebrew Christians in Eastern and Central Europe and Russia touched the hearts of American Hebrew Christians as no other thing did. They realised their special responsibility in regard to their relationship with the Hebrew Christians abroad with whom they are linked up through the I.H.C.A. He felt frankly ashamed that they had not done more in the past. Their contribution was, up till now, as a drop in the bucket. He intended to multiply their sums for relief, and felt confident that they could do so, if the case was adequately explained to the Christian public of America. He felt sure they could do that.

Mr LERNER, the Treasurer of the I.H.C.A., intimated at this stage the fact that the Rev. Dr Arnold Frank had kindly donated One Hundred Pounds towards the expenses of the Conference. The Chairman expressed the thanks of the Conference to Dr Frank for his kind gift.

Mr SCHONFIELD pointed out that the needs enumerated in Sir Leon's address were both great and urgent, and appealed to the members and associate members of the I.H.C.A. to render help by trying to arrange meetings in various

churches of their own denomination, or in giving drawing-room meetings in their houses, so that the needs could be made known. In this respect he felt that everybody could render some service to the I.H.C.A.

A delegate, who was present at the Conference in Budapest, pointed out that in the matter of relief for Hebrew Christians, the question of their training and the establishment of an industrial centre was allocated to the I.H.C.A. as their special field of work. Since then all the Missions seemed to feel in this respect "at ease in Zion," but it is strange that not one single mission has ever contributed a farthing to the I.H.C.A. for this vital need. Nor did he think that they will ever do so. He felt, therefore, that it was up to the Conference to make a special appeal to the Christians of every country to assist the poor Hebrew Christians in a way that will make them self-supporting; to enable them to become great missionaries and matured Hebrew Christians, in order to enable them to write and interpret the Jewish soul and explain the present interesting condition of Jewry.

The Rev. PETER SMOLJAR spoke of his work as a missionary since 1905, and of the great needs of the Hebrew Christians in Russia, with whom he had been personally in contact for a long time. He was glad that the President had their cause at heart, and felt also with regard to the education of Hebrew Christians that they would do us credit as missionaries, both amongst the Jews and in the Christian Church.

The Rev. P. GORODISHZ: The President said we spoke about money just now. I am sure he doesn't like to talk about money. The most of us are workers for Christ, and we make use of the words of St. Paul in the Gospel to the Romans. Now that we come to speak on the question of money

it is the Gentiles from whom we want the money, but we have got to begin with ourselves. Jewish Christians who have not sacrificed themselves for this Holy Cause have no right to go to Gentiles for assistance. Every one of us ought to settle here and now how much he is prepared to sacrifice for this sacred cause.

Rev. H. WEINHAUSEN said, One thing has not been mentioned, which, in my judgment, is far more important than money, and this is work. What we need more than anything else for Jewish Christians is a clearing-house that would enable them to find suitable work. Remember I have found a great deal of personal delight in helping for thirty years, and I should be glad to take up this kind of work for Berlin and the rest of Germany. Many brethren have travelled about as missionaries, but I have travelled about in this cause from time to time. I think that in every country those who work should get together and examine every case carefully and help them in the way which is found most suitable.

Mr VAN NES (Rotterdam) said, I am very glad to be permitted to take part in this discussion, as I am not a Hebrew Christian. It would give me great pleasure to see as much money as possible gathered for this great work of the I.H.C.A., and I would think it very wrong unless the Christians, among the Gentiles, contributed towards this in Christ Jesus. I am very anxious that the money should be spent for the third object which the President referred to—(the looking-after Hebrew Christians).

The following Resolution was passed in Budapest and in Warsaw with regard to the I.H.C. Alliance:—

"The Conference has learned with great interest and sympathy of the formation and growth of the I.H.C.A., and expresses the hope

that it may serve in uniting Christian Jews, throughout the world, in an enriching spiritual fellowship and become a blessing for the Jewish people, as also for the Christian Church."

The Conference at Budapest also left the care of the Hebrew Christians to the I.H.C.A., *i.e.*, Industrial Homes, Training, etc.

The great work of the Jewish Christian Alliance is to further develop spiritual fellowship amongst the Hebrew Christians, and to teach them how to take their proper place in the one Holy Catholic Church, and in the redeemed of the world. He mentions here names of great Hebrew Christians—the examples of their lives in Holland, *e.g.*, Da Costa, Capadoccia, and others, who have become indirectly part of the Christian Church of Holland, with the result that through these two men, the Jewish Christians in Holland feel themselves thoroughly at home in the Christian Church, and do not need a single donation that is gathered in the other churches.

Sir LEON LEVISON said, Those who would like to assist by contributing so much each year could give their names to our Treasurer who will be here to receive any donation you care to give.

THE ELECTION OF OFFICE-BEARERS.

Now I, as your President, the Secretary, and the Treasurer, lay down our offices. I will call the Chairman of the Nominations Committee to take my place. I only want to say before I leave the Chair, that we have got a Nomination Committee, which consists of representatives from every country, and these representatives are going to bring to you the names of Hebrew Christians I hope that the meeting

will be conducted in an orderly and brotherly manner.

Dr GOLD-LEVIN (Chairman of the Nomination Committee): Ladies and Gentlemen,—We come now to another very important matter pertaining to this Conference. It is the appointment of Office-bearers, and of the Executive Committee that shall function until the meeting of the next Conference. As the President has told us, we have by precedent a Committee for nomination. That Committee met in the adjoining room the day before yesterday, to suggest to the Conference the names for the next term as office-bearers.

We dealt with the finding of the best possible delegates and persons for the Executive and the other offices. In the first place it was unanimously and wholeheartedly agreed that we ask the retiring President, Sir Leon Levison, to reoccupy the honoured office of President of this International Alliance. Therefore, in the first place, I put it to the Conference and feel sure it will be unanimously carried that Sir Leon Levison be the President for the next three years.

Sir Leon, it gives me great joy to tell you that you have been elected unanimously for a further period between this Conference and the next, as the honoured President of this International Alliance. Now, may I ask you to come and take the chair.

Sir LEON LEVISON: My Fellow-Members, I feel greatly touched by the unanimous and hearty way with which you have asked me to take the leading of this great and important movement for the coming three years. I want, on my part to promise from the depth of my heart that the task with which you have entrusted me will be kept sacred, and, as before, I will do my very utmost for you. On the other hand, I hope and pray, from the very bottom of my heart, that you will give

me your active support, so that I and everyone of us will do our best until we meet again in three years. May we be able to show that we have made as much progress and a great deal more than we have made between the first and second International Conference. I promise you all, and, through you, your Alliances, that I shall specially work for your welfare. I do hope you will support me by continually sending me news of your welfare, your progress, and especially of your spiritual growth. I thank you very much for your kindness in electing me as your President."

The next person to be elected on the programme is the Treasurer of the I.H.C.A. The recommendation of the Committee is that we ask Mr Lerner to again act as our Treasurer.

Dr GOLD-LEVIN moved this.

Rev. S. B. ROHOLD seconded, and proposed that it should be carried unanimously, which was done.

Sir LEON LEVISON: I have very much pleasure in welcoming you as Treasurer of the I.H.C.A. for the next three years. You have given me your loyalty. You have worked with me with a deep and great love for the cause. I am looking forward to the next three years for further union, co-operation, and loyalty. I have no doubt that I will get it from you.

Mr LERNER: Mr President, and my beloved Hebrew Christians, I reckon it as the greatest honour and the greatest privilege to be elected as your Treasurer. It gives me very great pleasure to be of service to my fellow-members. I want to do all I can, and I want you to know it is a very difficult post, and one in which I want you to support me with your money and your prayer, that God may keep me very humble and may enable me to do all I can for the

I.H.C.A. I want to do all I can for the post, which is a very happy one. I thank you all.

ELECTION OF A HONORARY GENERAL SECRETARY,

Rev. A. P. GOLD-LEVIN, LL.D.

Sir LEON LEVISON: I do not need to say very much in connection with this name. We all love him, we all respect him, and I honestly believe that the International will be very much stronger by having Dr Gold-Levin take up one of the offices.

The Rev. ELIAS NEWMAN, Damascus, seconded, and it was unanimously agreed to.

Sir LEON LEVISON: A Recording Secretary on the Committee is recommended—the Rev. Harcourt Samuel. Mr Samuel has been working with me for three years, and I want to testify in a few words to the faithful work Mr Samuel has done. We all love him, and would like him to work with us.

Rev. S. B. ROHOLD: I feel it is a great pleasure to nominate the young people. He is the true offspring of his father, Rev. E. B. Samuel. Mr Harcourt has been a good Recorder of the business of the I.H.C.A. As an old man, I am very anxious to see the young life. I am quite sure the motion will be carried unanimously.

Mr SCHONFIELD seconded, and it was unanimously carried.

Sir LEON LEVISON: I welcome you, Brother Samuel, with all my heart, and I trust we will work as harmoniously as before, and that our work will be owned of God.

Rev. HARCOURT SAMUEL: I feel sure in anything I have to do I may still rely upon the advice of my dear father, who is only laying down the

office because of the pressure of other things.

Sir LEON LEVISON: *Re* Executive Committee. We cannot take each name separately, so I will read out the names. Each delegate will notice that we are having on the Committee representatives from every country.

EXECUTIVE COMMITTEE,

The names of the new Executive Committee will be found on the inside cover of this Magazine.

Dr GOLD-LEVIN moved that we pass the list *en bloc*.

Rev. E. B. SAMUEL seconded, and this was agreed to.

Sir LEON LEVISON: I want to move a vote of thanks from the Chair on behalf of the Executive Committee, your Chairman, and this Conference, to the Rev. E. B. Samuel. To me it came as a surprise to hear that Brother Samuel is too busy to continue the Secretaryship. I only learned of this last night, and I was extremely sorry. I will tell you the reason why. Mr Samuel worked with me just as a brother, and a friend, and so far as Christian character is concerned, I could not but admire him all the time for his gentle spirit, his sweet and deep interest in Hebrew Christianity. I sincerely trust that, though not acting as Secretary, he will give us his counsel and advice as a Member of the Executive. I move a hearty vote of thanks to our Brother, and sincerely pray that God may spare him to us for many years, to labour for and love our people as he has done in the past.

Rev. S. B. ROHOLD: Mr President, I am particularly anxious to support this vote of thanks. There are brethren who are a light in darkness, but they do not shine in the world, not because they do not shine, but the humility

of Jesus is a reality to them. Brother E. B. Samuel has been a personal friend of mine for over thirty years, and I always found him helpful, ready to give advice, and a dear, loyal friend to the young Hebrew Christian. He fought for the Alliance over thirty years, now he has put down the Secretaryship, but he will not lay down the real work. I love him from my heart, and it is a great privilege to second this vote of thanks. We are not a mutual admiration Society. I stood up simply to express my feeling and I repeat the earnest prayers of the President that the Lord may give him strength to continue in the love of Christ, especially for the young Hebrew Christian.

Carried with acclamation, the audience standing.

Rev. E. BENDOR SAMUEL said I only rise to express my warm gratitude to our beloved President, and all of you who have expressed such kindness. You have always been exceedingly kind to me, far more than I deserve. It is only my real pressure of work in many directions that compels me to ask my friends not to nominate me again as Secretary. But my interest remains as deep and as sincere as ever before, and I want you to understand this, that my work among the Hebrew Christians in London will continue to the very best of my ability. We have some really good meetings of Hebrew Christians in London, of which I have the pleasure of being the President, and this, together with the work of the Executive, I will gladly continue. Once again, I heartily thank you, and express my appreciation of your kindness.

Rev. H. WEINHAUSEN, Berlin, closed the Morning Session with a prayer.

AFTERNOON SESSION, 3 P.M.

An Open-air Meeting in the Alster District of Hamburg, was held in order

to bear witness before the public of our faith in the living and loving Redeemer.

One can hardly describe the meeting adequately. It was soul-inspiring to see the hall in the park packed with over two thousand people, while hundreds could not gain admission.

Dr ARNOLD FRANK was in the Chair, and Dr Reich, Mr Feighin, and the Revs. Peter Gorodishz, Elias Newman, and E. B. Samuel spoke. Mr Feighin, who became a Christian when well up in years, and having been formerly a leader of the service in the Jewish synagogue, gave a very touching account of his conversion, and sang several hymns in Yiddish, which made a great impression on the vast audience. Altogether, this meeting was one which will never be forgotten by those who were present, and we thanked God for the opportunity thus given to us to bear witness for the truth as it is in Jesus, in the city of Hamburg.

EVENING SESSION, 8 P.M.

The evening meeting took place in the Jerusalem Kirche, which was open to the public. The Rev. E. B. Samuel was in the Chair, and the Rev. Jacob Gartenhaus gave an account of his conversion. This was followed by an address from Dr Max Reich on "The Idea of the Messiah in the Old and New Testaments."

FRIDAY, 20TH JULY.

COMMUNION SERVICE.

A solemn hour, long to be remembered, was the one during which Communion Service was celebrated at the Jerusalem Kirche, on Friday morning, at 8.30 a.m.; 153 delegates, representing eighteen different countries were present, besides a number of non-Jewish Christians. The Rev. Dr Frank,

assisted by the Rev. Nahum Levison, B.D., and Dr A. P. Gold-Levin, officiated. The service started with a hymn, after which the Rev. N. Levison read the Twenty-third Psalm in Hebrew. This was followed by prayer, offered by Dr Frank. Then the reading of 1 Cor. xi. 23-26. This also was read in Hebrew by the Rev. A. P. Gold-Levin. This was followed by a very helpful exhortation by Dr Frank on the text, "It is finished." The sacred elements were then handed round, and after all had partaken, Dr Frank returned thanks and concluded with the Lord's prayer, in which all joined.

When the benediction was pronounced the service was closed by all standing and singing the Doxology. It was a unique service, not only for its simplicity, but also for the fact that we, as Hebrews, who formerly detested anything Christian, now united in adoring Christ's Holy Name around His table. It was an hour never to be forgotten.

9.30 a.m.—Sir Leon Levison in the Chair.

ELECTION OF OFFICE-BEARERS—*contd.*

Decision to have only four Vice-Presidents, and reasons.

Dr GOLD-LEVIN said there are three reasons why we are bringing these recommendations before the Conference. The first reason is that the Presidents are elected for one year of their Alliances. The President of the International Alliance is elected for a period of three years. The result is, that whilst the National Presidents are being changed, the International President finds himself unable to keep in touch with those Presidents for the whole three years of his office, as they are changed so often. It is therefore

found advisable to have four Vice-Presidents who will remain in office the full period of three years. Secondly the President needs the help, information, and advice concerning the Alliances through these Vice-Presidents in office. Thirdly, each time a new Vice-President is elected, the printed heading on the paper has to be altered, which is very expensive.

Four Vice-Presidents appointed to be as follows :—

1. A Vice-President for America, including Canada.
2. A Vice-President for Europe, with Germany as the Centre.
3. A Vice-President for the East and Far East, including Africa, with the Holy Land as the Centre.
4. A Vice-President for the British Empire, as such.

Dr GOLD-LEVIN moved that Brother Rohold be elected Vice-President for the East and Africa.

Rev. N. LEVISON moved that Rev. D. J. Newgewirtz be elected Vice-President for America and Canada.

Dr REICH moved that the Rev. E. B. Samuel be first Vice-President for Great Britain and the Colonies.

Rev. S. B. ROHOLD moved that Dr A. Frank be elected Vice-President for Europe.

These nominations, after being seconded, were unanimously carried.

The Rev. N. LEVISON moved the following Resolution with regard to Committees :—

“ Be it resolved that this Conference appoint a number of Standing Committees, who shall bring in findings through the three years and submit them to the Executive Committee. When passed by the said Committee, they shall be printed and circulated to all dele-

gates of the next International Conference, at least one month before the meeting of the Conference.”

The Rev. Jacob Peltz seconded this.

Sir LEON LEVISON : It is felt that, being a young Movement, we have not had an opportunity of doing things that are helpful to the delegates coming to the Conference. You receive a programme with subjects for discussion, of which you know little, or very little. If an expert committee were to give you an outline in advance, printing it, and sending it to you, you, as delegates, would come to a future Conference fully informed, and thus more progress would be made.

Agreed to unanimously.

Letters of Greeting were then read by Sir Leon Levison from the following :—

Mr A. C. Karmouche, Secretary of the Palestine H.C.A. ; the Rev. A. Selicheter ; Revs. Rudensky, Eherrmann, Morris Sigel ; The Rev. D. J. Newgewirtz, President of the American H.C.A. ; Revs. Gruen, M. Zeidman ; Prof. Beirnbaum ; Mrs Ruben, Pittsburg ; Mrs Naomi Soman ; The Jewish Mission Committee of the Church of Scotland ; Rev. Wm. Deans ; Rev. J. A. C. MacKellar ; Rev. Boris Schapiro ; British Jews' Society ; the Rev. S. Wilkinson, of the Mildmay Mission, London ; Rev. Chalmers, New York ; Missionary Fischl, Breslau ; Dolman, Hamburg ; and from Radoz, Norway, and Denmark.

The Rev. Mr Schor's letter—“ I am very sorry not to be here at Hamburg at the Conference, but it is impossible. Greet all the brethren for me. Some I have met, others I know by name only. My thoughts and my heart will be there with you at the Conference all the time.”

Many greetings from Life Associate Members were also received.

11.30 a.m., "Hebrew Christian Industrial Centre in Poland."

Speaker, Rev. Leon Rosenberg.

Our friend spoke on the subject of Jewish Christians, in those cities where the Jews are in the majority, and referred to an utterance at the First I.H.C.A. that Jewish Christians are a twice-exiled people. He went on to say that Jewish Christians in this part of Poland are being driven out of their employment, and when they become converted they are turned out, and cannot get employment in the factories. They are indeed in a sorry plight. In one city there are three hundred textile factories, and only one is in the hands of a Gentile. The sufferings of Jewish Christians there are very severe. It does happen sometimes that the profession of Christianity, and becoming baptised into the Church in order that they might improve their social status in the community occur. They will persecute only a member of their community who becomes a real, sincere, Christian from an inward conviction. Yet we speak of the Jewish people being united, or a unity. They are a unity in one particular. They are all one in hatred of those of their people who confess the name of the Lord Jesus Christ. There must be practical work at the end. To found colonies of Jewish Christians, the speaker thought would be a mistake. His idea is that the Jewish Christians should live in contact with their associates. They should be light in the midst of Israel. He thought that the erection of factories, of workshops, would be a greater and more practicable way to meet the situation.

Rev. J. I. LANDSMAN said I will give you in a few words what Brother Rosenberg has said. Someone pro-

mised him twelve sewing machines. Some can find work in that manner. Again, knitting machines for use by women give employment for others.

Other ways would be to give Hebrew Christians work by opening a small stationery office, and by book-binding. In these ways many would be able to maintain themselves. This cannot be the work of a Mission, or a missionary because, if he does so, then he is limited to such Hebrew Christians who have been baptised by him. He would like this started in the name of the Alliance. Anything done, then, in Lodz would be for the benefit of the whole of Poland.

Dr REICH: I listened with the deepest interest to the practical suggestions that have been made by both of the speakers, and I do believe that the methods proposed are practical. In America, for instance, we have sent representatives out to Poland and Russia, to distribute money to the Hebrew Christians, and it was like pouring water into a sieve. Now I feel it justifiable and reasonable to appeal to men of goodwill and the Christian Church, to aid us, and I believe it will be forthcoming. The Society of Friends, of which I am a member, has been engaged for a long time in helping those in unfortunate circumstances. After what Brother Rosenberg has told us, I will place the whole matter before them at home, and we will do something.

Sir LEON LEVISON authorised Dr Reich to approach "The Society of Friends."

Sir LEON LEVISON: Now that we have got this statement from Brother Rosenberg, we will translate it and have it printed in *The Hebrew Christian*, and other brethren will be able to read it. After that, I will send out letters to see whether each Alliance is able to do something. You will join with me in

making this one of our first points of advance, as you have said. Brother Rosenberg can start with a little, and aim at doing something more. However, we want to be very careful that what we do in the future should not be done by way of giving anyone the idea that we are going to buy or bribe them. We must think out a scheme to safeguard that. Our Jewish Christian brother has got to be helped to become self-supporting, a decent citizen one who will do us credit as a Hebrew Christian.

The Morning Session closed by Brother Rosenberg pronouncing the benediction.

AFTERNOON SESSION.

3 p.m., Brother Landsman led in prayer. Speaker, Rev. Mark Kagan. Subject, "The Hope of Israel."

3.30 p.m. Speaker, Dr Gold-Levin. Subject, "Hebrew Christians as Members of Different Churches."

4 p.m. RECOMMENDATION by Rev. M. J. Levy—

"Let it be recorded that it is my belief and the belief of others—'That the International Hebrew Christian Alliance, whilst proclaiming Salvation alone by Grace, without works of the Law, should also proclaim to our unconverted Jewish brethren, that they have the right, if they so desire, to observe the God-given (not rabbinical) national customs of Israel, when they accept Christ as their Saviour, according to the teaching and practice of our Lord Jesus Himself, and the Apostles.'"

The Conference refused to consider this Recommendation, but allowed Mr Levy to make a short statement.

Mr N. Rudnitzky closed with the benediction.

EVENING SESSION.

8 p.m. Dr REICH opened the meeting and gave a short address from the pulpit.

Rev. JACOB GARTENHAUS asked the delegates to stand up as a mark of respect to the Rev. S. B. Rohold.

The Rev. S. B. ROHOLD gave an address entitled "The Holy Land: Its People and Present Conditions."

Mrs MARK KAGAN moved "That this Conference of the I.H.C.A. Alliance, now in full session, expresses the hearty thanks of the Assembly, to the Rev. Samuel Schor, for all the noble and consecrated service of love, which he has rendered towards the formation of this International Alliance, three years ago, and for the deep interest he has taken in the movement ever since. The Conference humbly prays that the blessings of God may be vouchsafed unto our beloved Brother, and unto his dear wife."

Rev. S. B. ROHOLD seconded, and it was agreed to with great heartiness.

After prayer by Dr Frank, Dr Moser pronounced the benediction.

SATURDAY MORNING, 21ST JULY.

8.30 to 9.15 a.m. Devotional service led by Pastor Parnes, Germany.

Dr REICH read a Resolution, *re* Palestine, as follows:—

"The H.C.A. of America, in Conference assembled at Atlanta, Georgia, 23rd April 1928, desires to voice its deep sympathy with the legitimate hopes and strenuous efforts of our Jewish brethren to re-establish an International Home in the land of our Fathers, and it pledges its co-operation to this end. It also recommends that the I.H.C.A. Conference, to be held

in Hamburg, take up this concern as its own, and inform the Jewish people to that effect."

Dr GOLD-LEVIN made a remark here about the ultra-Jewish aspects of Zionism, and that we ought to be quite clear on this point.

Sir LEON LEVISON, said that we, as Hebrew Christians, cannot be indifferent to the great hopes and aspirations of our people. Everything that concerns the welfare of the Jewish people must concern us, and unless we identify ourselves with their hopes and their longings and aspirations, we are no part of them. We are essentially, still, and want to remain, Jews. The only difference between other Jews and ourselves is, that we have come to see that in Jesus all the hopes and aspirations and the call of our people has been fulfilled. I think Dr Reich and Dr Gold-Levin are in agreement with me that the Hebrew Christians *do feel that it is our duty* to interest ourselves in all these aspirations, hopes, and desires, and that we are at all times prepared to help such as aspire to a clean and worthy life.

The Rev. NAHUM LEVISON moved the following Resolution:—"That this whole matter be referred to the Resolution Committee, and that they be instructed to draw up a suitable Resolution which will incorporate Dr Max Reich's view, to be considered by the Executive Committee, with full power to approve thereof."

The above Resolution was seconded and carried.

Mrs RACHEL SCHOR read a paper by the Rev. S. Schor, on "The Second Coming of Our Lord Jesus Christ."

Rev. S. B. ROHOLD: I ask Dr Frank to come forward for a minute. The Hebrew Christians gathered together at this Conference desire that Lady Levison, who has been with

us here for the first time, should take away a little souvenir from us as Hebrew Christians, as well as from Hamburg. Therefore, I ask Dr Frank, as the Pastor and Head of this Mission and our Host, to kindly present this little souvenir to Lady Levison. (Lady Levison was presented with a gold wristlet watch.)

Dr FRANK, in doing so, said, "It is a great joy to us to give you a memento of the Conference, and as an expression of our love for your husband."

LADY LEVISON: "Dr Frank, and dear Christian Friends. I am so touched by the expression of your kindness in giving me this beautiful gift, I do not know how to express my gratitude. It is most lovely, and I shall take it away as a memento of a very happy and wonderful week. I have not been to a Conference of Hebrew Christians before. On account of my young family, I could not get away even to the London Conference.

"It has been a great inspiration to me to be here, and to see you all, and I feel that I shall be inspired to help my husband even more than hitherto, for seeing is realising in a way that one never could do by letters, or by what he tells me.

"I would just like to thank you again, and to say, 'God bless you till we meet again.'"

11.30 a.m. Sir LEON LEVISON moved the following Resolution from the Chair, which Dr Reich supported, and all concurred, by standing up:—

"This Conference of the International Hebrew Christian Alliance wishes to put on record the most heartfelt gratitude and a sense of indebtedness, which words fail fully to express, to Pastor and Mrs Frank, to Pastor and Mrs Moser, and all associated with them in their holy work, for the excellent arrange-

ments they have made for the holding of the Conference, and well-being of the delegates to the Conference. The Conference humbly prays that the blessing of the Most High may be vouchsafed to our dear Friends in Christ."

Rev. S. B. ROHOLD: We felt we would like to leave a memento, and I would ask our dear friend Mrs Frank to accept this little gift.

Sir LEON LEVISON presented the gift to Mrs Arnold Frank (a Gold Fountain Pen) and said, "It is only a very small thing, but it comes from our very hearts. As Mrs Frank is a little shy, Dr Frank will hand it on, and as Mr Rohold said, it will help to remind her of the affection, good feelings, and thanks, for all the hard work involved and hospitality offered by Dr and Mrs Frank."

Dr Frank thanked the delegates on behalf of his wife.

Rev. S. B. ROHOLD: Dr Reich, who was my right hand for years in America—I believe he will be my right hand in heaven too. He and I were entrusted with the duty of arranging for the presentation of a gift or two. We are filled with gratitude to many, but we could only select two; so we selected Mrs Frank, as the essence of all that is good, and we have selected Brother Singer, who has endeared himself to everyone since we arrived.

I will ask the President to present this to him.

Sir LEON LEVISON: It is not the value of this little present, but we would like you just to take it and keep it as an evidence of our respect, love, and gratitude, for making us so comfortable and happy in the city of Hamburg. You had to do a great deal for this Conference, arranging and planning everything. I fully appreciate the labour and task; you have done all in your power to make this Conference successful.

I would like to thank you here, on our own behalf, and on behalf of the many Hebrew Christians who are praying for us and who are with us in spirit.

Mr SINGER conveyed his thanks in German.

Sir LEON LEVISON: I have still further to express my thanks to all the ladies, to the other members who assisted Dr and Mrs Frank. We have been received and given hospitality in the Deaconess' Home, and outside, and I would ask you, Dr Frank, to convey in your own words, to those who have done so splendidly, our appreciation of their untiring efforts to make the delegates at home and the Conference such a success.

☛ Sir LEON LEVISON gave his Closing Address at 11.30 a.m., and concluded the Conference by wishing all the delegates and friends "God Speed."

An Impression of the Hamburg Conference of the International Hebrew Christian Alliance.

By The Rev. N. LEVISON, B.D.

IT was a venture of faith to set out for Hamburg, for one wondered what good there could come out of it. As a minister with a charge in the Christian Church I am able to feel my way among both Churches and Societies at work among the Jews, and thus was aware that though the Churches and Societies gave the Hebrew Christian Alliance its benediction, there was a certain amount of scepticism about the need and value of this organisation. There was also a fear that this organisation may attract money that is usually sent to the Churches or Societies for work among the Jews. I have heard it argued that since the International Hebrew Christian Alliance does not claim to set up any new work among the Jews, what was the use of it? All these points rose in one's mind as one travelled to the great shipping centre of the German Empire.

A goodly number of delegates arrived at Hamburg on the Saturday to avoid Sunday travelling, and thus had Sunday to collect their thoughts for the forthcoming meetings. The first pleasure one experienced was that of meeting the Rev. Arnold Frank, D.D., and his esteemed wife. Dr Frank has long been a household word among Hebrew Christians, for very few Continental Jewish converts one meets have not come into contact with the good Doctor, and all have spoken of their deep obligations to him. The very fact that the Conference was being held in Hamburg was due to the esteem in which Dr Frank is held by Hebrew Christians throughout the world. The arrangements made by him and his staff

for the Conference were most thoughtful and none lacked in comfort or care.

We worshipped on Sunday morning in the Jerusalem Kirche, of which Dr Frank is the honoured pastor, and listened to a very soul-inspiring address from Dr Max Reich, one of the American delegates to the Conference. In the evening some of us listened to the President, who addressed the members of the British Colony at Hamburg in the Seamen's Chapel. This address struck a note of spiritual depth which we carried away with us, and which prepared us for the forthcoming meetings.

On Monday evening all the delegates gathered in the Hall of the Jerusalem Kirche, and words of welcome from various religious leaders of the city were offered us on behalf of the Christian community. It was at this stage that one became imbued with the spirit of the meeting, and began to gather impressions of the value of the Conference. The first thing that struck one was the remarkable nature of the gathering, the representativeness of it, for one could hear many languages being spoken, and yet, in spite of the various languages, all could, and often did, use the exile language of the Jew, "Yiddish." It was the common use of this jargon that made one feel the unity of the gathering, and before very long it became quite evident that all the delegates were animated by one spirit, the spirit of loyalty to Jesus Christ, and a deep and loving concern for His brethren according to the flesh. The unique nature of the gathering held one's attention, for it is doubtful if there had been such a gathering since

the days when the first Jewish Christians met in Council in Jerusalem about A.D. 45, to deliberate how best to make the good tidings of Jesus known to the Gentiles. The contrast between these meetings brought a tinge of sadness into one's contemplation, the tables were turned upon our people, they had rejected their heritage, and now the deliberations concerned themselves with that of taking the Gospel of Jesus to them! The realisation that this Conference had a much more formidable task than did the Apostolic gathering, also loomed in one's mind, but there was the comforting thought that God had not cast off His people, and He was sufficient for the task that confronted the assembly.

As the first paper was read to the Conference by the veteran missionary, the Rev. E. B. Samuel, on Tuesday morning on the "Presentation of Christ to the Jew," it was realised that the Conference had come to grips with its task. Of the papers read I need say nothing here, for they will appear in print, and those interested will have the opportunity of reading them. It is very difficult to describe the impressions that individuals left upon one's mind, for it was in committee that one came into real touch with the magnitude of the problem, with the many needs of the various countries represented, and the great need of the whole field. The President's two addresses to the Conference made the task look colossal, and as each country represented brought its problems before the committees, the question was "Who is sufficient for these things, O Lord?" The optimism of the President, the hopeful note of the representatives, the determination of all to meet the problems, and faith in God helped us to face the problems with quiet confidence.

The Russian representative presented a very disturbing report. The needs of that country are great, the oppor-

tunities very promising. The Jewish Christians in Russia have six local alliances. They want to work loyally within the limits allowed them by their Government, and they have great responsibilities, as they are the only agency that we can look to to do work in Russia, for ordinary mission work is impossible in Russia just now. The aid of those agencies at work among the Jews does not reach them; they have to do what they can upon the very scanty means at their personal disposal. The International Alliance is the only source they can turn to for help. The Committee promised to do all they can for they realised that there is a great opportunity to bring the Gospel to Jews in Russia, who number over two million souls. In this connection I must mention the invaluable help rendered by the American delegation, especially their able Secretary, the Rev. Mr Peltz. He was a tower of strength on every committee, he grasped every situation with a sympathetic and wide outlook, and offered practical advice. Dr A. P. Gold-Levin was another of those who did very inconspicuous but valuable service, as did also the Rev. S. B. Rohold, Rev. Peter Gorodishz, and Messrs H. Samuel and H. Lerner. Many of us were carried back to our early homes in thought when Mr Feighin, a convert of recent date who had come to know Christ late in life, spoke to us with Pauline fire and Johannine tenderness. The story of his conversion showed us that our people are nearer to Christ than many of us thought they were. Our hearts were saddened by the story of Dr Deszo Foldes about the thousands who are entering the Roman Church because of lack of Protestant testimony in Austria and Hungary.

Friday, 20th July, will remain memorable to all of us, for on that day we all met at the Lord's Table. All denominationalisms were passed from for

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



Photo by]

[Hermann Ziesemer, Hamburg

THE SECOND INTERNATIONAL CONFERENCE AT HAMBURG, 1928.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.

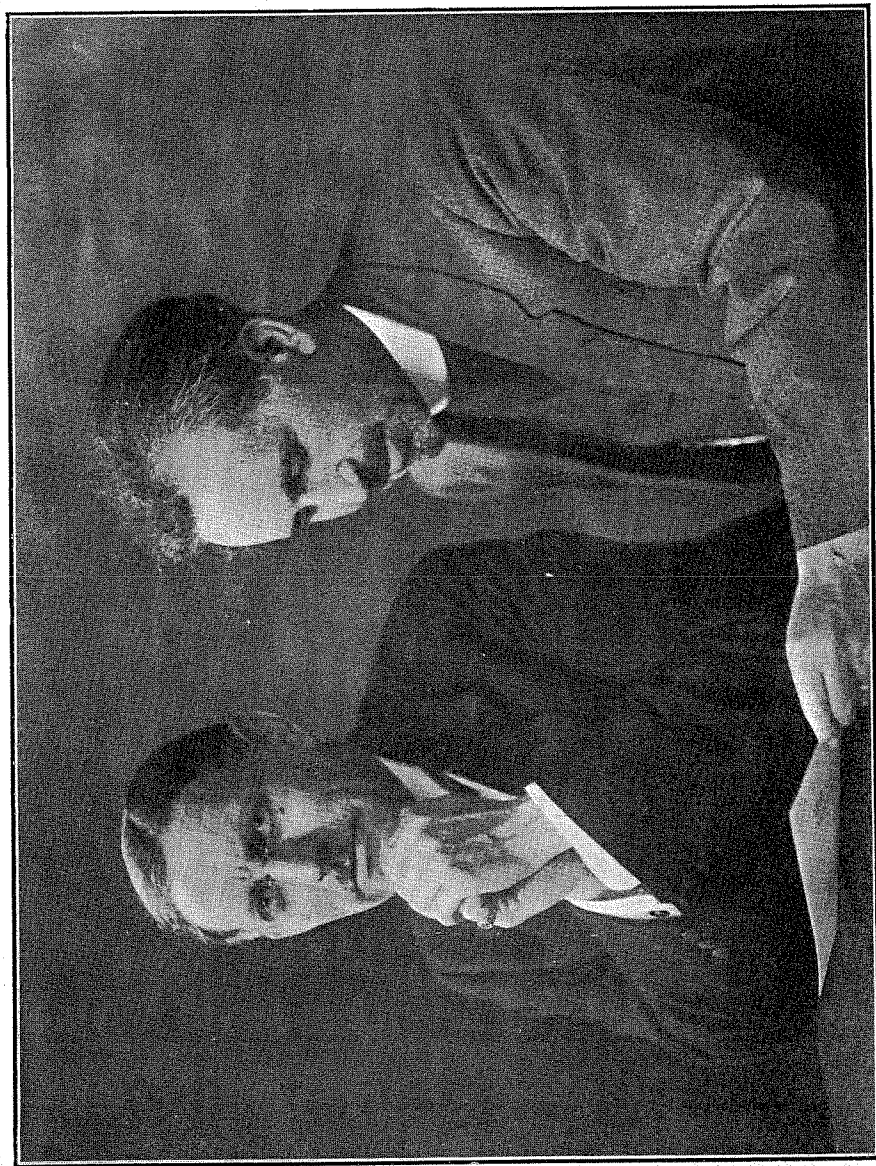


Photo by]

THE PRESIDENT.

SIR LEON LEVISON, Kt.

THE GENERAL SECRETARY.

REV. A. P. GOLD-LEVIN, D.D., D.LITT.

[Hermann Ziesemer, Hamburg.

the time. The Scripture lessons were read in Hebrew, the one from the Old Testament being the 23rd Psalm, the New Testament that from 1 Corinthians xi. 23-27. I am safe in saying that never before in the Church's history have these passages been read in the Hebrew tongue to so large a gathering of Jewish Christians, and pray God that it may only be the beginning of larger things.

The Conference came to a close on Saturday at noon. It had been altogether a most wonderful week. Every phase of the problem of evangelising the Jew in every part of the world had been considered. The Conference was very clear and emphatic that it was not just another Jewish Missionary organ-

isation, but that it was International in its interest, in its outlook, in its knowledge, in its sympathies. It left the impression that if the Christian Churches and Missionary Societies that are interested in the salvation of Israel would seek its council, be willing to be guided by its findings in so far as that is possible, be ready to make use of its organisation, and to aid it financially in its schemes, they will be served well and will be enabled to make some impression on the great problem of evangelising the Jew. The International Executive Committee can help all the agencies to Co-operate, Co-ordinate, and Convert the Jew to Christ. Will the Church and the Societies call for that service?

What the Jewish Papers thought of the I.H.C.A. Conference at Hamburg.

The "Apostates" Congress at Hamburg.

(From the Jewish paper of Lodz, *Neues Volksblatt*, No. 204, of 30th August 1928.)

THE "Apostates" Congress at Hamburg was very imposing. It consisted of 153 delegates of 18 lands, the two official languages were German and English, yet one could have heard 25 languages spoken, including Hebrew, which was used by the delegates of "Eretz Israel," the land of Israel. These delegates played a most important part in all that took place.

The Congress was very well organised with the exception of the devotional part and the papers which were read at these devotional meetings, too much time being given to this. The Congress was noted for the excellent banquets which were arranged by the Congress or their friends. Mass meetings were also arranged for the public. In these mass meetings the new "Torah" (teaching)

of the Hebrew Christians was proclaimed with a Jewish zeal.

The Congress at Hamburg was the second, as the first took place in London which was merely a Conference, and when one considers that only three years have passed since the first Conference to the second, which has now the high-sounding name "Congress," we must with great regret admit that the Hebrew Christians have developed a feverish activity in missionary effort amongst Jews in various lands, and they have succeeded in organising their local groups on a stable basis, so that in Hamburg they were able to show a good and well-organised system of local branches in 18 lands, and 6 other lands are to be organised. There is a great difference between this Conference and

the former one in London, which only consisted of two groups of different lands.

It is to be regretted that details of the financial accounts have not been published, otherwise we could know who is financing all these missionary enterprises, and who has given to the funds by which they have been enabled to undertake in Eastern Europe, as well as in Russia, to help the poor suffering Jews not only by giving them a new "Torah" (teaching), but also a new centre, not only the word of God, but also human help in the form of clothing, bread, and medicine.

From what cause comes the success of the "Hebrew Christians," who try very carefully, but very definitely to separate themselves from the "professional" missionaries, and they want to form themselves into a separate "Kehillah" (congregation) amongst the Jews, an assembly of those who recognise themselves nationally as Jews and religiously as Christians?

How has it come about that in such a short time of three years they could spread their nets in ten new lands, where Jews are living, to become a "Galuth" (exile) in a "Galuth" (exile) and an international community among the scattered and spread out Jewry of the world?

In my estimation their success is to be found in two causes: on one side it is due to the indifference and neglect of the activities of the missionaries; on the other hand, in their new teaching or rather in the new methods, which are used by the Hebrew Christians in latter years to obtain new followers.

The missionaries have been for a long time undisturbed in their activities in the street; no one is trying to fight against them, as was the case in former years, at the beginning of their dangerous activity.

The pious elements in our midst, who are steadfast in their belief, ignore them

entirely, and are busy watching their own places of worship and study, instead of looking after the poor victims who are falling into the net of the missionaries. The national elements who do not care at all for religious questions are too much occupied with the general affairs of our Jewish world to find time and energy and means to overcome the danger of the missions. The reformed Jews do not mention it; they are extremists who are themselves very near to the missions, at least in their spirit, who are joining up in conferences with Christians to strengthen the brotherhood of the human race, they look upon the work of the Hebrew Christians, if not with delight, at least with a friendly eye, with an affectionate attraction as if to say: "Do your work. You are bringing water to our mill."

One must recognise that a good deal of the success of the "mission" is the new method of propaganda even of these Hebrew Christians, which they are developing among the Jewish population. The Jew, even the poorest, the neglected and rejected, has been, in spite of all, against "schmad" (conversion), against all the humiliating ceremonies associated with a change of religion. And now, when anyone comes to him who does not want from him any "schmad" (conversion), any ceremonies, not even to leave his Judaism, on the contrary he praises Judaism to the heavens, and proves everything from the Law and the Prophets, but what he wants is a very little thing. Instead of believing in a Messiah who is to come, he says it is better to believe that He has already come, and that this Messiah Himself is also a Jew. . . . And to these words the poor are listening with attention, especially when the missionary does not demand of him anything, but comes to him as a helper, bringing into his home bread, clothing taking care of his children, bringing

them into a school, and bringing medical help for his sick, and for himself he finds employment. In many cases the Hebrew Christians do not seek to win the parents who used to be left in their "fanatical" faith, but deal with the children, where the success is more likely because the religious feelings of children are weaker than their parents, who remember the words, "Better to be killed than become a convert."

The Congress in Hamburg is causing the question of the activity of the "apostates" in the Jewish street to become most important among the bitter problems of the day, to which both elements of living Jewry, the pious as well as the national, have to

pay the closest attention. To the first this problem is surely a religious one, and to the second a more national one, but that must not hinder them from finding out a mutual way to withstand the danger of "schmad" (conversion) in the new form. This movement can bring to us, if we remain in our indifference and neglect, a new epidemic amongst Jewry, and this can do us more harm than we are able now to foresee.

The Congress was an interesting one for the Hebrew Christian, and very imposing for the outside world, but a very solemn and sad thing for our national epoch, and those who think they are giving the lead to the Jewry of the day must bear this in mind.

The Welcome Meeting of the Second I.H.C.A. Conference

By Rev. Dr ARNOLD FRANK.

THE long anticipated Conference now belongs to the past. We look back on the wonderful time with thankful hearts. The Conference gave us an opportunity to cultivate excellent society, to see the transfiguring working of the Grace of God, and to look on the splendours of Jesus Christ.

Christ was the central point of our Conference. Many Hebrew Christians remarked "Once we were enemies of Jesus Christ; now His name is the most glorious of all names. Christ is all in all to us." This blessed feeling, this joy governed the Conference. Only the thought that Israel as a nation still shuts itself away from His Grace by not accepting Jesus sometimes oppressed us. Still the certain reply of our God, "It will come to pass, He shall cause them that are of Jacob to take root. Israel shall blossom and bud and fill the face of the world with fruit" (Isaiah xxvii. 6) lifted this op-

pression from us, and allowed us to look hopefully and trustfully into the future.

One hundred and thirty guests had come from nineteen countries, besides our Hamburg Hebrew Christian friends. This was easily the largest reunion of Hebrew Christians since the time of the Apostles.

Our hall, which was splendidly decorated by the sisters, was full at the meeting of welcome on Monday, the 16th. The evening was ushered in by all singing together the hymn—

"Here we stand from near and far
In one spirit, before one Lord,
United in thanks and supplication.
O Jesus, Blessed Majesty,
Once crucified and now arisen,
Enter in the midst of us."

After reading from the New Testament (John xvii. 20-26), Dr ASTON spoke as follows:—

"Dear brethren from near and far, I most heartily welcome you in the name of the Hebrew Christian Alliance of Germany. The Lord bless your coming and going. In all our Conferences, especially in this International Hebrew Christian Conference, it is necessary, in order to avoid misunderstanding, to say clearly and simply what the assembling of Christian sons and daughters of Israel means, and also to emphasise what we do not want and what we want.

"1. We do not want to occupy ourselves with church politics. We want nobody to have cause to leave this Church or community. Everyone shall remain where he has found his spiritual home, and where he sets himself to work. We will propagate no Jewish ideas, nor introduce Jewish dogmas and customs. Also we will not isolate ourselves nor imagine ourselves to be something special. We say with Peter, 'We know that God is no respecter of persons.' We know that God encompasses all men with the same love, and wants them all to be helped. Yes, we will rejoice with the Apostle Paul that the Blood of Jesus Christ has removed the barrier between Jews and Christians that all God's children are living stones in the spiritual temple built on the foundation of the Apostles and Prophets of which Christ is the Corner Stone. A corner stone unites two walls. Christ unites God and us. He unites all believers. To my mind a Gentile Christian is just as beloved and worthy as a Jewish Christian. We are all one in Jesus Christ.

"2. What do we want? We want to praise the goodness of God, who has raised us from darkness into the light of His Son. We want to glorify Jesus Christ, who has loved us and given Himself for us, and has made us children of God. We say 'The Lord has done great things for us, and we are glad.'

"We come together to share this mutual gift with one another, to increase our love, to strengthen the bonds of friendship. Furthermore, we want to grow better acquainted with the condition of Israel, to learn about the state of the souls of the Jews in the different countries, and how the Spirit of God works among the people. We want to remember the great, glorious Biblical facts, that the faithful Covenant of God has still a special mission for Israel, that He has not yet finished with the nation. We live in earnest, magnificent times. Never before were so many Jews converted, never before was the New Testament read by so many Jews, never before have so many influential men in Israel spoken and written of Jesus with such respect and admiration. Above all this Conference is a sign that the Lord has begun to fulfil His promises given to the Fathers. Although Israel condemned and crucified Jesus, the Divine Love remained unaltered. The Gospel always proved itself to be an illuminating and converting power of God. Sons of Israel were first testimonies of the Living Christ.

Three thousand converted Jews formed the first Christian Church. Sons of Israel were the first Christian martyrs. Sons of Israel were the first missionaries, who, filled with the Holy Ghost, went forth into the world with the glorious message, and sons of Israel first brought the Gospel to Europe, and were the founders of the first Christian Churches. What God has done in the days of the New Testament to Israel and through Israel, He can and will do again in our day. If we place our lives at the disposal of Jesus with deep humility, childlike belief, and complete surrender, He will give us the power of the Holy Spirit to enable us to be His servants and standard-bearers for the conversion of the Jews and the salvation of the world. This He will do in

His Graciousness, and we shall sing anew with the angels, 'Glory to God in the highest, and on earth Peace, Good-will towards men.' "

The Sisters' Choir sang after this address.

Dr E. MOSER then welcomed the delegates in the name of our congregation as guests of our Church. He said:—I have been asked to welcome the Hebrew Christian Conference in the name of the "Jerusalem Church." I would like to do so in the suitable words of the text found in Romans i. 16, 'For I am not ashamed of the Gospel of Christ: for it is a power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek.' The Fathers of our mission knew it to be their task in Alliance with the Jewish Mission to have a special Church. Jews should have an opportunity to learn to know the Gospel of Christ, and certainly in conjunction with the Christian community. It should not be preached to them only from the pulpit, but living Christians should set an example. There was understanding, interest and love for Israel and for Hebrew Christians in our congregation from the very commencement. This has remained, and it seems to me that in the last ten years this love for Israel has grown amongst our parishioners. It was a great joy to our congregation when the opportunity arose to hold the second International Hebrew Christian Conference in this Church. We give you a hearty welcome. Doors and houses are opened to you. We hope that you will feel happy here, and soon notice that the spirit of brotherly love rules in our Jerusalem Church, not only for Christians belonging to this country, but especially for Christians out of Israel. Our whole activity bears the name 'Jerusalem.' The Mission House, the Church, and the Deaconesses' Hospital.

Jerusalem is the City of aspiration for many from Israel and from the nation. Jerusalem is called the City of Peace. The great desire of our Congregation is that you will experience this spirit of peace, and we pray that this Conference will be a peaceful one, in two respects—first, that the spirit of peace might pervade all our deliberations; and that all who participate do so in a helpful spirit, and return home with peaceful hearts. It is the desire of our Committee and congregation that this Conference might help us to obtain new strength in our personal inner lives, and also in our professions.

Brother Plant, a son of our Mission, recited a poem of welcome which he composed himself. Then we had an interval for tea, which gave us an opportunity to speak to each other.

After the pause, Herr Director STRITTER, Pastor of the Established Church, addressed words of greeting to the Conference. He said:—I can truly say that I am a friend of Israel. My connection with the work of the Jewish Mission is of long standing. Forty-four years ago, as a student, I was a member of a Jewish Missionary Association. That was at the time when the well-known Rabinovitch gathered together a Hebrew Christian congregation in Kischineff. There had been a time in Hamburg once before when we had a lively interest in the work of the Jewish Mission. As a child I once obtained from the late Pastor Gleis one of the books he himself wrote about Edzardus, who was a friend of the Jews and Jewish Missions. Edzardus worked for about fifty years in Hamburg. He was one of those who wanted to acquire knowledge of the original language of the Scriptures and helpful rabbinical knowledge. Many students have followed in his footsteps.

One of his pupils was August Hermann Franke, who stayed for a short time in Hamburg, and who had extended his knowledge of the Hebrew language through Edzardus. We know that August Hermann Franke belonged to the pietists, and that these people especially interested themselves in the Home Mission, the Mission to the Heathen, and the Mission to the Jews. Franke had exercised influence on a professor who founded a Jewish Institute in the year 1728, that smoothed a pathway for Jewish missions in the evangelical Churches. As students we heard with especial pleasure of the important Jewish missionary, Stephan Schulz, whose ministry reminds one of the Apostle Paul. The Edzardus Institution previously mentioned still exists to-day. Means were granted for ten years to this institution if it agreed to instruct Jews who wanted to adopt Christianity.

I should be very delighted if the present Hebrew Christian Conference could result in obtaining new suggestions for work among the Jews, which is an extremely important and sacred work, and according to the desire of our Lord and Saviour. Jerusalem wishes success. We wish success to this 'Jerusalem' that has received this Conference so hospitably, success from our whole heart, and if we wish success to this Jerusalem, then we wish the whole Conference success, and we know from whom this success comes. 'And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it.' (Psalm xc. 17).

HEIT PREDIGER KRUMNOW, Representative of the Evangelical Alliance of Hamburg-Altona, delivered his good wishes for the day. He expressed the hope that the time would soon come when we should be one flock under one Shepherd.

Then a solo was sung, after which the President of the International Hebrew Christian Alliance, Sir LEON LEVISON, spoke. He said:—When Dr Frank made the proposal to me, to let the second International Hebrew Christian Conference take place in Germany, I was overjoyed at the opportunity of being able to express our thanks to Germany, the Germany that has led so many brothers of Israel to the Saviour. The question then arose, 'In which town in Germany shall the Conference meet?' But that was no real difficulty, for every Hebrew Christian in the world knew of the magnificent work for the Kingdom of God which is carried on among the Jews in Hamburg. I have come across many Hebrew Christians in my correspondence, and on my travels, who found their Saviour in Hamburg. This evening we are all here in person instead of only hearing about one another, and I am firmly convinced that all our members are grateful to you all for your greetings of welcome in which love is so greatly expressed, and it has done our hearts good. I heartily thank our hosts in the name of the Conference, and express the wish that our being together this week will prove a blessing to us and to you all.

After the Sisters' Choir had for the second time sung suitable songs, and greetings and good wishes had been read from friends at home and abroad, the following representatives from various countries delivered messages of greeting from their Hebrew Christian Alliances. The speakers were:—Rev. Pelz, of Chicago; Rev. Bendor Samuel, of London; Rev. Rohold, of Haifa, Palestine; Dr Dezsö Földes, of Hungary; Dr Reich, of America; Rev. Smoljar, of Riga; Rev. Guidburg, of Poland; Brother Gubermann, of Russia; Brother Schwartz, of Vienna; Brother Feighein, of Bessarabia; and Brother Feit, of Budapest.

It was a splendid evening, and a joy to learn to know men about whom we had already heard and read, who had come from a great distance to bear witness to their Saviour, and to enter in feeling with brothers and sisters out of Israel. All regretted that the time had passed so quickly, and that we had to conclude this beautiful and unusual evening. Standing, we sang with our hearts and voices—

Lord, Thou hast done great things
for us ;
Out of the dust we rejoice to wor-
ship Thee.
United we glorify the power of Thy
Goodness,
Thou art our soul's truest Friend.
Glory to Thee, Jesus alone,
Glory to Thee, Jesus alone.
Everything that has breath unites
in singing
Glory to Thee, Jesus alone.

The Presentation of Christ to the Jew

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. E. B. SAMUEL.

THIS subject is of great importance to all who have the spiritual welfare of Israel at heart, especially to those of us who have made the salvation of Israel the object of our life.

In presenting Christ to the Jew the missionary will do well to consider the standpoint of the man he approaches. Is he orthodox? Liberal or agnostic? Arguments that will appeal to one may not appeal to another. The belief of the Jews has greatly changed, and is constantly changing. Again this difference in Jewish thought is more apparent in some countries than in others; the mode of approach cannot, therefore, be the same to everybody. In order to be effective the presentation of the message must suit every individual case. One has to be prayerfully guided, and, like the Apostle Paul of old, the Jewish Missionary has to be all things to all men, that by all means he may win some.

It may be helpful, however, to lay down some general principles.

1. The Bible is a great weapon for the missionary to wield; nay, it is an

armoury which will supply us with a complete panoply, and will help us to gain the victory. For this we have the example of our Lord and of the Apostles who constantly used passages of the inspired Scriptures as well-directed arrows that found their target "in the hearts of the King's enemies."

In coming to the Jews with the Bible we come to them with a book that their fathers recognised to be of Divine authority, and of which they themselves have been the faithful custodians, guarding it carefully at great cost as a precious treasure given to them by God.

With what precaution did the Masorites guard the sacred text! And with what care did the Soforim count the verses, words, and even letters, using mnemonics to aid the memory, and making the text sure for the generations to come, enriching the nations of the world by preserving for them in its purity this, the best of God's gifts to men.

Nor must we attempt to go to the Jew with a mutilated Bible stripped of its authority and its message whittled

away, or as a mere human production full of contradictions and errors.

If our message is to be effective, and is to influence the Jew for Christ, we, like our fathers of old, must recognise the supernatural origin and supreme importance of the Scriptures. They must be to us, as indeed they are, the oracles of God, which we accept to our advantage or reject at our peril.

2. The devout missionary will find Christ the great theme of the Bible. He will shew the Jew that the Messianic idea is not a development of Gentile invention, and foreign to the Jewish conception, but it is entirely of Hebrew origin, based upon the predictions of Moses and the prophets. Inspired men of our own race distinctly foretold the fact of Messiah's advent, the place of His birth, His sinless life, His wonderful acts, His vicarious suffering, His atoning death and His effulgent glory. Many of these prophecies fit only Him; indeed, in others they would appear absurd; in Christ extremes meet. The claims that Jesus put forth for Himself, and which were repeated on His behalf by the Apostles, were also made for Him centuries before He came by the Jewish prophets. In this Christianity is quite different from all other religions, in so far as it alone is founded upon a divinely inspired religion that preceded it.*

That which impressed the writer most in his early student days was the beautiful harmony which he found between the Old and the New Testaments. Written at different times and by different men, they had one aim, breathed one spirit, were controlled by one great Master mind standing in relation to each other as prediction and fulfilment.

3. The Typology of Scripture is a very helpful study to advanced

* It is noteworthy that many of the passages which the Jews now deny to be Messianic were interpreted by the ancients as referring to the Messiah.

Christians. The Epistle to the Hebrews throws much light on this subject, and shows how the whole of the Levitical economy, the Temple service, the Aaronic priesthood and the various sacrifices adumbrated Christ their great antitype, and found in Him their highest and completest realisation. Like the uttered predictions of the prophets, they pointed as with a finger to Christ, exclaiming, "Behold the Lamb of God, that taketh away the sin of the world."

The unconverted Jew does not see anything in these types, and it is not wise to overemphasise the details of this subject to him; nevertheless its broad principles should not be neglected. It is a striking fact that all through this dispensation the Jew has not been able to practise the Levitical rites.

The Babylonian Captivity, during which the sacrifices were suspended, lasted about seventy years, but at its end the prophets urged the people to rebuild the Temple and re-establish the sacrifices, declaring that they would not prosper until they did so. The Temple was, however, destroyed again, and its service entirely ceased in the year 70 of this era, within the very generation of Christ's death, and though nineteen centuries have nearly rolled by, the pious Jew has not been able to restore the ancient Temple worship and the sacrifices, however desirous he may have been to have them. In his Liturgy he bemoans their abolition, and prays for their speedy restoration. But why this long suspension? Is it not because Christ, our heavenly Melchizedek, has entered the celestial Tabernacle, not with the blood of bulls and goats, but with His own precious blood, to atone and to intercede for His people? To all who have an eye to see and a heart to perceive the very history of Israel bears eloquent testimony to the priestly character and efficacy of Jesus Christ.

4. The necessity of removing the prejudice from the Jewish mind.

It is of great importance that our Hebrew friends should be shown the high character of Christ's teaching, the moral and spiritual beauty of His parables and sayings. Are not most of them brought up with the belief that the New Testament is a dreadful book full of blasphemy, inculcating cruelty and hatred? And have we not all been greatly surprised and deeply impressed when we first read that remarkable book and noticed the lofty standard of its precepts, the love and compassion that it seeks to enforce, and the wonderful influence for good that it has wielded, and still wields, in the world? Well does the writer remember how his heart was stirred with holy emotion when he read the New Testament for the first time.

The experience of Rabbi Lichtenstein has surely been the experience of many. We have gone to the book expecting to find thorns but have found beautiful roses.

Ridley Herschell, the father of the late Lord High Chancellor of Great Britain bearing that name, is another example. One day he bought a little cheese, which the shopkeeper wrapped up in a leaf of the New Testament. It happened to be a portion from the Sermon on the Mount. So struck was Herschell with its beautiful sentiments that he determined to get the whole book from which the leaf was taken. This he did, and the result can be witnessed to-day by the number of people whom he was the means of leading to Christ.

Some years ago I had an interesting experience out in Morocco. In a small town at the foot of the Atlas Mountains I sat in a Jewish house on a wooden box reading Matthew vi. to a number of Jews who, in their loose "Kisawi" and black caps, were squatting on the ground, according to their custom, when

a middle-aged man appeared. On his entrance the whole company of Jews rose to their feet. I too stood up, and offered him my place on the box—the only seat I had, but he sat down with the rest on the floor, where he was evidently quite comfortable, and I continued reading and commenting. After the meeting and the usual "salaams" they all dispersed, but the late-comer, who was the Rabbi of the place, returned, and begged as a great favour "the wonderful book from which I had read to them." I gladly gave him a copy, and he remained most friendly to us all the time we were in the place. Here was a man learned in the lore of the Talmud and Midrashim, himself a teacher in Israel, yet the beautiful sayings of Christ, heard for the first time, arrested his attention and fascinated him beyond expression. He had never heard or read such wonderful doctrines before.

Alas! our people do not know the true Christ in all His loveliness. They do not read the things that He actually taught; they only see a false caricature of Him held up to their view by the nominal Christians around them, who misrepresent His teaching and act contrary to it.

5. It is well to draw the notice of the Jewish people to the accuracy with which the predictions of Christ were fulfilled. How He wept over Jerusalem as He foretold its terrible doom, and with a sob in His voice cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

Was it by mere chance that the very

generation that rejected Him witnessed the utter destruction of Jerusalem, and the burning of the Temple, so that of that noble structure not one stone was left upon another? All that now remains is a portion of the court wall to remind us of the glory that is departed. Are not our people themselves in their scattered state the greatest witness to the veracity of our Lord's predictions?

6. We must appeal to every part of man's nature. Should the Jew be approached through his intellect or his emotion? The evangelist in addressing his Gentile audience appeals mostly to their emotional nature, but he has not to combat to the same degree the terrible prejudice the Jewish missionary has to encounter.

Gentile congregations are generally convinced of the truth, and they need to be aroused from their state of apathy and carelessness. But in addition to the indifference in the Jew the missionary has to fight against his biased upbringing. But the Jews vary as much in disposition as do the Gentiles. They have, however, first to be convinced of the truth of Christianity before they can accept it. Nevertheless, the Jew has a heart to be touched as well as a mind to be convinced. He is very appreciative, and most responsive to kindness. Alas! little has been shown him by the so-called followers of Christ, and the missionary has to convince him that the true Christian is strongly opposed to every form of persecution, and that it is absolutely repugnant to the spirit of Christ.

Little wonder that the terrible atrocities committed against this poor people filled them with animosity against a system that practised them.

7. The exalted mission of Christ. One great error that the Jewish missionary will do well to correct is that the Messiah is merely to be a prosperous human king reigning over the nation of Israel. This surely belittles Him. Is He only to bear earthly rule over a handful of Israelites? There are fifteen million Jews in the world, but there are nearly seventeen hundred million others. King George of Great Britain rules over four hundred millions. The mission entrusted to Christ is far grander than this. Isaiah xlix. 6 sounds almost as a protest against such an unworthy idea of the great Messiah. "It is a light thing that thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the ends of the earth." The work of Christ is not merely social and national, it is moral and spiritual. It is to restore Israel and save the world, nothing less than bringing the entire race, sunken in sin and evil, superstition and idolatry, into right relationship with God.

It is not our purpose here to discuss the methods used by the various societies to make Christ known to the Jew. That has been well done by others, but whatever means we adopt it should always be our earnest aim to show our people that Christ is the only effective remedy for every human malady. He "of God is made unto us wisdom and righteousness, sanctification and redemption." Truly "in Him shall all the seed of Israel be justified, and shall glory."

The Presentation of Christ to the Jews

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. PETER R. SMOLJAR, Riga.

MY subject is "How shall we win and keep the Jews for Christ?" as I wrote informing our President, Sir Leon Levison, when he asked me what I would speak about at the Conference.

Now I have been placed, together with the honourable gentleman who has just spoken, the Rev. E. B. Samuel, to speak on the aforesaid subject, and I will try in the short time allotted to me to give you a few thoughts on both themes for both are important, and we must have a clear light on them.

The speaker, Mr Samuel, has shown us clearly enough how we should present the Gospel of Salvation to the Jews. And when we place this first as convinced followers of Christ, and come to the Jews not as theorists, with perhaps an idea, but as living witnesses who have known and experienced the power of the Gospel, then we will be answered with results. The Jew must perceive in us that it is true, as Paul said to the Romans, that the Gospel of God is Power, that we have attained happiness through it, that our lives have been renewed and made happy. Where the Jew finds this he is mostly convinced of the Gospel truth; Christ is for him a reality; he cannot and will not offer opposition any longer; on the contrary, he bows his knee and gives himself to the Lord. We experience this step by step for it is connected with difficult battles and long perseverance. We will not grow tired, we will sustain the light, we will live for Christ to the end of our lives, exhibit Him in our conduct and work, and the visible fruit will follow in abundance.

In this we certainly all agree, and it is clear enough that as we represent Christ, so shall we preach the Gospel. We should be conscious of our aim that naturally our lives demonstrate it, and our preaching is as a Power of God, and Jews are won through us for Christ. Then emerges the question: "How shall we keep them for Christ?"

With this question I pass on to the second part of my own subject, and I hope from my heart that these thoughts will be appreciated by the delegates. My dear missionary colleagues, present at this Conference, who experience the same difficulties in their various missions as I do in Riga, will understand me more particularly as this same question will arise for them. "How shall we win them for Christ, and keep them from falling in times of great suffering, and also keep them in the newfound belief?" For the Jew who has come to believe in Christ is always pursued by great difficulties, has to do without a great deal, and has a heavy cross to carry. Naturally he realised and looks upon it now as an honour to suffer for his Master, and the Lord gives him strength to bear his burden; but how many have become broken early under the burden of this heavy cross? I left my earthly ambitions and came to life. Unfortunately there are many, not quite fortified through suffering, who have become religious ruins. Who will condemn them? Who dare cast a stone at them? Not to throw stones, not to condemn, but to seek a means whereby they can be kept from falling, and be given a pos-

sibility of existence, so that they are not deprived of their daily bread because of their belief.

Honoured President and members of the Conference, allow me, I beg of you, to say frankly that the difficulties and sufferings with which those Jews once converted had to reckon were small in comparison with present sufferings of converts. With the exception of the danger of death, the Christian Jew is exposed to the same sufferings in recent years as our brothers the Apostles had to endure in the first century of Christendom. With the period of liberty, the self-government of the Jewish people, and the Jewish autonomy in different countries which have been recently granted to them where the Jews live in large numbers, they are becoming well organised. This situation we are grateful to see on the one hand, for we rejoice at the awakening of our people; on the other hand, it is a great hindrance in the mission work. We have now to battle with a well-organised adversary. Yes, against us in Riga, certainly also in other parts, an organised opposition is being carried on. Those newly won for Christ fall as first victims, and also those who are on the point of surrendering themselves to the Lord. Many remain in the faith secretly, keep firmly in their hearts the discovered truth, love the Lord in secret, but dare not openly show their belief. Many, on the contrary, fall back again, for they cannot die of hunger, and cannot endure that their families should hunger. In many cases it is very difficult for them to have to conceal the discovered light, or to be unfaithful to the Lord; but the battle for existence overcomes them, and they are conquered. I could give you a whole list of examples, but time does not permit. 40,000 Jews live in Riga, the capital of the small republic, Lettland (Latvia). Almost half of them are in easy circumstances, a few

amongst them are even very rich. Unfortunately, none of these rich ones interest themselves in religious questions. The poorer and poverty-stricken Jews do it more, and if the rich come to know it they make them live in penury—even more so than before. Probably my worthy colleagues experience the same in their mission stations.

Are we not bound by duty to help these poor? To help them for Christ's sake? Yes, to help them methodically. It is not alms that we must give them. They shall not depend on assistance. They must be provided with a means of existence and work. The Hebrew Christian must learn that he is not dependent on Jewish supporters, that he must not lose his possibility of business and work through belief in Jesus Christ, that there is also a place in the new faith of the family for earthly requirements, that he is no beggar, and must not apply for alms. I must soon conclude, and I cannot make many projects and propositions, but I will very strongly emphasise that we must procure the means of existence and work for our suffering brothers. I personally see the deliverance in the Colonies. The Jew has proved in recent years that he has still retained the dormant talent inherited from his forefathers for tilling the ground. We know some flourishing colonies have begun from Jewish origin and Jewish blood in Palestine. Why should not the Hebrew Christians be able to form some? Allow me to close with a short extract from a letter relating to this, which I sent long ago—21st August 1925—to the Director of the Mildmay Mission to the Jews, in which I serve, and have, unfortunately, had no response. At that time I was working (until the end of July 1923) in the Ukraine—Ekaterinoslav, and it was very distressing for me to see how the Hebrew Christian work was destroyed in Russia. I wanted to

remedy it, and knew that a great deal of help could come through a colony. Unfortunately, my Mission could do nothing, and perhaps no mission can do anything in this respect. But as a Hebrew Christian Alliance we will attempt it. It is a pressing need. Now the extract from my letter :—

“To the Director of the Mildmay Mission to the Jews.

“Dear Mr Wilkinson,—The unpleasant news from the mission field in the Ukraine-Odessa-Ekaterinoslav, which you undoubtedly also received last time, must, unfortunately, be called a crisis in the work of the Hebrew Christian community. The workers in the place want to lay the blame on this or that brother, or they mean it has happened because the work of the earlier leaders failed. There may be some truth in it, yet it is not all. The crisis in the work of such a well-organised mission has much to do with the general situation, and with the present condition of the Jewish people.

“The delightful revival of the Jewish national feeling, the eager emigration by so many to the Holy Land, and the special struggle by so many Jews in Ukraine to get out of the country, has

not left untouched the heart of the Hebrew Christian and the enquirers who look to him, as they are seeking after the truth. They look with wonder at the successful work the Zionists and other Jewish organisations are doing by way of alleviating the conditions of the Jewish masses who are in need, to go back to salutary work on the land such as their Fathers once practised. By belonging to a Christian community or Church they exclude themselves from the help of Jewish organisations, so many a seeking, or even already believing, soul withdraws and goes away from the glorious Gospel and from Christ Himself. Should the mission to the Jews leave this situation unheeded, or should they open a station in the form of a Colony and acquire a large stretch of land on which such Hebrew Christians who wish it, and also Jews seeking after the truth, could work, in this way we would be doing a practical piece of work at this critical period in the history of the Jewish race. Such an undertaking could never be done by a single mission or by a combination of missions, but as the Hebrew Christian Alliance we will, in the name of the Lord, make an attempt, and God will give us His blessing.”

The Essence of Judaism

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. J. I. LANDSMAN.

THE question concerning the essence of Judaism is a much-debated one. Before the war a Jewish scholar who edited a Hebrew year book applied to many learned Jews with the question What, according to their opinions, were the fundamentals of Judaism, and also what they thought about the future of the Jewish people. The answers he received appeared in

the fourth volume of his year book (the *Athid*). The famous Hebrew scholar, Ben Jehuda, in Jerusalem wrote that the question concerning the essence of Judaism did not interest him at all, and as regards the future of the Jews his opinion was that the Jews had no future except in Palestine. That was, more or less, the import of all the answers—the most of them were more

interested in the Jews and their future than in Judaism.

He who is acquainted with Church history knows what great controversies were carried on in the fourth and fifth centuries concerning the fundamental Christian doctrines. Such controversies never took place in Judaism; not dogmatic, but rather ceremonial, questions occupied the minds of the rabbis. The first who tried to give a systematic exposition of Judaism was the famous Saadya Gaon in the 10th century A.D., in his book "*Emunoth ve-Deoth*" (Creeds and Opinions). He says in his preface:—"My heart sickens to see that the belief of my co-religionists is impure, and that their theological views are confused." But although he dealt with the important doctrines of Judaism, he did not venture to reduce them into a firm creed. This was done by the famous Moses Maimonides (1135-1204) in his Thirteen Articles. They are:—

(1) The belief in the Existence of a Creator; (2) the belief in His unity; (3) the belief in His Incorporeity; (4) the belief in His Eternity; (5) the belief that all worship and adoration are due to Him alone; (6) the belief in Prophecy; (7) the belief that Moses was the greatest of all Prophets, both before and after him; (8) the belief that the Torah was revealed to Moses on Mount Sinai; (9) the belief in the Immutability of this revealed Torah; (10) the belief that God knows the actions of men; (11) the belief in Reward and Punishment; (12) the belief in the coming of the Messiah; (13) the belief in the Resurrection of the dead.*

This Creed has never been officially accepted by the Jewish people or the Synagogue, and if it is found in all the Prayer Books, it is due to the first publishers of the Prayer Book in print, who were eager to enrich their publications by inserting pieces which

did not belong to the Liturgy proper. In some of the Sephardic Prayer Books it is not to be found.

Among those who have severely criticised the creed of Maimonides is the famous Rabbi Joseph Albo, who, in his book "*Ikkarim*" on the fundamentals of Judaism, composed in 1425, has summed up the essentials of Judaism into three articles of faith: (1) Existence of God; (2), Revelation; (3) Retribution. Against Maimonides who, with an eye on Christianity, says in his Ninth Article, "I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be His name." Albo proves from the Law itself that God did change His Law. So, e.g., Adam was forbidden to partake of any animal food but this was later on permitted to Noah, and if God has once changed His Law, why should He not do it another time?

Moses Mendelssohn (who lived in the eighteenth century in Germany) again asserted in his *Jerusalem* that Judaism has no dogmas—"An assertion," says Schechter, "which has been accepted by the majority of modern Jewish theologians as the only dogma Judaism possesses," but in later times Mendelssohn has been severely criticised by such men as Schechter and others, and there is hardly a Jew who would maintain with Mendelssohn that the only thing required of the Jew is conformity to the Law, leaving him full liberty to believe whatever it pleased him.

If we want to find out what the essence of Judaism is, we must, I think, turn to the Talmudic literature. There only can we find an answer to our question. The Talmud consists of two parts—the Mishna and the Gemara. The Mishna, again, consists of 63 tractates, which cover all parts of Jewish life. Among these there is one small tract known as "*The Sayings of*

* Cf. Authorised Daily Prayer Book, p. 89. Schechter, *Studies in Judaism I.*, p. 199.

the Fathers." It begins with the words "Moses received the Torah (Law) on Sinai, and handed it down to Joshua," and so on down to the men of the Great Synagogue. By Torah is here meant not only the written but also the Oral Law. These men were concerned about three things—the right administration of justice, the raising up of many disciples of the Law, and the making a fence round the Torah. The Torah is holy, and must never be trespassed. In order to prevent such a thing a fence must be made around the Law, which consists in the prohibition of such things which are quite lawful in themselves.

The next paragraph reads: "Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world* is based: upon the Torah, upon the Temple service, and upon the practice of Charity." Here, I think, we have what is essential in Judaism. Apart from these three things Judaism cannot be even conceived. I would even go farther, and say that the essence of Judaism is the Torah alone, for the other two—the Temple service and Charity—are already contained in it. The essence of Judaism is consequently the Torah, and one will never understand the Jew if one does not take into consideration that there is nothing on earth more sacred to him than the Torah, the Law. For the sake of this Torah he has fought and suffered; for the Torah he has made great sacrifices, and devoted much time and toil to the study of it. One may say that this is something unique, that a whole people should be attached to a book with such a zeal and such an enthusiasm, ready to give up everything for it.

In order to keep the Law you must know it, and knowledge is dependent upon study, and, therefore, the chief duty of a Jew is the study of the Law.

* Abboth I. 1.

The study of the Law belongs to the things for which no definite measure is prescribed. While the rule has been laid down that the record for good works is paid out only in the world to come, the study of the Law belongs to those things. The interest of the capital of the reward is enjoyed already in this world, while the capital is laid aside for the hereafter. The famous Hillel used to say, "An uncultured person cannot be a sin-fearing man, nor can an ignorant person (Am ha-Arets) be pious." In order to be a pious and a sin-fearing man one must know the Law. The example of Rabbi Akiba in this case is very illuminating. Until his fortieth year he was an Am ha-Arets. Then he began to study. One day he was in the way, he found a corpse near by, and he carried it several miles to a cemetery, and buried it there. When he related this to Rabbi Eliezer and R. Joshua, they said to him, "Every step thou hast made is to be considered as if thou at each of them didst shed blood." (For the law is that such a corpse must be buried on the very spot where it was found). He wanted to do good, but on account of his ignorance he committed sins. Now we shall understand why he subsequently taught, "He who does not attend upon the Sages (as their disciple) deserves death."

The Jews consider the Law as an instrument or means of grace. The above-quoted "Sayings of the Fathers" contains a chapter known as Acquisition of the Torah. The first paragraph belongs to R. Meir (of the 2nd century A.D.). "R. Meir saith: Whosoever studies the Torah for its own sake merits many things; and not only so, but he is worthy to possess the whole world: he is called friend, beloved; loves God, loves mankind; pleases God, pleases mankind. And it clothes him with meekness and fear (of God), and fits him to become righteous, pious, upright and faithful; and removes him from sin,

and brings him near a meritorious life. And they enjoy from him counsel and sound wisdom, understanding and strength (*cf.* Prov. viii. 14). And it gives him kingdom and dominion and faculty of judgment. And they reveal to him the secrets of the Torah; and he is like a spring that ceases not, and a stream that flows on increasingly. And he becomes modest, long-suffering, and forgiving insults. And it magnifies him and exalts him over all things." This passage is remarkable in many ways. It attributes to the Law blessings which Christians attribute to Christ. It is possible that R. Meir, who was acquainted with Christianity, wished by his words to indicate that the Jews had no need of Christ, as the Torah did for them what Christ does for the Christians. However, here the words stand, and the Jew expects all these blessings from the Torah.

The Torah a substitute for the Christian Saviour.—There is no doubt that the ancient Rabbis tried to counteract the influence of the Gospels by attributing to the Torah all that which the New Testament taught concerning Christ. Is Christ the Son of God, the Beloved of the Father, and He who has the Son has also the Father—So the Torah is the daughter of God, from whom He cannot be separated. At the giving of the Law God said to Israel: "You

have taken my daughter, you must also take Me, for I cannot exist without her," hence where the Torah is there is God. The New Testament teaches that the world was created through the Christ, but the Rabbis maintained that God created the world by the Torah.

But there is nothing which can take the place of Jesus Christ, not even the written and the oral Torah taken together. To use a Talmudic phrase, I would say, the Rabbis prophesied, but did not know what they prophesied. The written Torah cannot accomplish for us the great and wonderful things enumerated by R. Meir, but the living Torah—but the living Torah is Jesus Christ. In Him every precept in the Law, every ideal either expressed or indicated in the Law—yea, the entire will of God as expressed in the Law—in Him they have all found their highest realisation, and in Him they are a living reality, living in Jesus Christ, the source of our wisdom, our righteousness, our holiness, and our eternal salvation (1 Cor. i. 30). The Gospel is the power of God unto salvation, because the centre of it is a Person, not a book, a person in whom the Torah has found its highest realisation, and has become the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

Further Consolidation of the International Hebrew Christian Alliance.

By Sir LEON LEVISON.

MY FRIENDS,

I am going to give you, in the first place, a review of how we started this Alliance, of our hopes and anticipations, and then of what we have done up to this present time. Afterwards, I am going to give you some idea of what I feel should be done for the

future. The first Conference met as a result of negotiations that went on between the American Alliance and the British in London in 1925. Negotiations between these two bodies were the result of the fact that it came to our hearing that large numbers of Hebrew Christians were to be found all over

Europe, America, and Great Britain. When we met, we found that the tragedy which prevailed in days gone by was more intense than we had ever dreamt of. The tragedy was not one of having Hebrew Christians in different denominations but having Hebrew Christians isolated from one another. In this respect we had the Hebrew Christians first of all lost to their race for ever ; and in the second place, they were merely a name. That is to say, Hebrew Christianity was practically non-existent. This had in it a double drawback. The Church in the first place was not sufficiently interested in Jewish Missions, and said, "It is impossible to convert Jews." On the other hand, our Jewish people took up the same attitude and said that Jews never became Christians, and that the Christians who talk about the Hebrew Christians just talk nonsense. Now, when the first Conference met, the thing that was impressed upon the mind of Jew and Christian alike was that here were Hebrew Christians met together in Conference in a concrete and substantial manner. This, you will realise, had straight away a tremendous effect, not only upon the Christian Church of Great Britain, but upon the Christian Churches of the world also. In the second place, the Jewish people heard about this Conference, and it has had a far more telling effect upon the Jewish mentality than I can describe here this morning. Now you realise that, since the eyes of the Jew and Christian Church alike rest upon us and continually look up to us, we have a tremendous responsibility.

What we need, therefore, more than anything is to walk humbly before God, and so to conduct our lives each day, that we may become a great blessing to our people, "Israel." We must so conduct ourselves, thinking of every

act, word, and deed as it will affect those whose eyes are turned towards us. We must show our eternal gratitude to the Churches throughout Christendom who have prayed for us, and who have given us the Christ who is more to us than life. If we ever lose the sense of gratitude to the Gentile Christians who have been the means of leading us to Christ, by their prayers, their gifts and sacrifices, we shall not be worthy of our name. Well then, this is the idea that prevailed, I believe, in the minds of us all at the first I.H.C.A. Conference in London. The next thing, so far as I am concerned, and I believe I am speaking for the Executive Committee as well, is that it afforded us a vision of something great ahead of us. In that vision I have been living for three years trying to get it translated into action, both for now and the future. I was elected your first President without ever having had a thought about it. It came to me as a great and pleasant surprise, for I never dreamt of being your President when I went to the Conference from Edinburgh. Since the day I was appointed, I have been working something like fourteen hours a day, with the result that now, instead of having three Alliances, as we had when we started, we have over fourteen Alliances. The situation that is facing us at present has been perhaps the most telling reason why we are holding this Conference now, instead of two years later. I felt it my duty, as your servant, to try and bring you together in order that I may tell you of the glory and the great possibilities of our movement. I shall therefore now just give a concise review of the different countries that are strongly bound together into this great Alliance.

Immediately after the Conference dispersed in London, I set to work with a view of organising the different

countries, and four months afterwards I received an invitation to visit America and attend the American H.C.A. Conference.

America.—The American H.C. Alliance, which has brought this great movement into being, is the healthiest, the finest, and one of the very best Alliances that I have so far come across. This is because it is older, and has had experience. It has passed through the stage of childhood, and has now developed into full-grown manhood. I honestly believe that if we go on as we have been doing, and prove ourselves worthy, that every effort and every sacrifice will be made by America to stand by the other Alliances about which I am going to speak. They are intensely interested in us, and it is up to us to keep that interest alive and fragrant. Not only are the Hebrew Christians in America interested in us, but I found, going about the Churches, that every real Christian was grateful to Almighty God for having brought us into being, as it became evident that this movement of ours was one of the greatest movements of the times.

Great Britain.—The same thing may be said of Great Britain. The Christian people in Great Britain are vying with one another to get me to come to speak to them of this great movement, and as a result of hearing what we stand for, they are joining us in large numbers. To me the intense love—the intense passion that the British Christians have for us has been a revelation to me, although I thought I knew a good deal about it. My brethren, I feel that we are not doing enough in our prayers in returning thanks to God for what the British and the American Christians have done for us, and are doing day by day.

Germany.—Leaving Great Britain, America, and the Colonies (for I would like to associate Canada with these two

countries I have mentioned), I want to come now to Europe. In Europe we have, of course, the strongest H.C. Alliance in this country of Germany, this beloved country of yours, where we meet. I referred on the opening night to the joy with which we met the request of our dear and beloved Dr Frank to come and have the Conference here. We will never so long as God gives us the joy of living, forget the many friends that we have had, and still have, in this country, in Germany, amongst your scholars, your theologians, and in every other walk of life, and the associations of the German people and the German culture, with our people, must forever remain a very, very tender thing to our hearts. Now I feel with regard to the German Alliance, which is a fully organised Alliance, that it must do the leading, and by example and by precept, try to stimulate the other Alliances in Europe to the best of your ability. My German brethren, let us pray that you and I may not live for ourselves alone. We must do away with all controversial things that will in any way lower our organisation and drag it down, and we must rise above petty little feelings, eradicate from our minds every selfish ambition, and just stand firm for God, for Christ, and for our own blessed cause, ready to sacrifice everything, even our lives.

I am speaking, as you will note, a little longer to you about the German Alliance because, going about as President, and being in touch with all Alliances, I can see more than anyone else how our people are looking to you, and if you lower the flag, you are going to do irreparable damage. Wherever I have been I have found Hebrew Christians who have been led to Christ by Dr Frank, Mr Dolman, and others in Berlin and Frankfurt-a-Main.

Germany has given the world a number of fine Hebrew Christians, for

which we must be ever grateful to God, and the German Alliance must remain on a high altitude, for people are watching you.

Next we had to set our minds to try and organise Alliances, because there were very few such in other lands. I set myself to this great task, and I will try and take each country as I found it.

Poland.—In Poland, through our esteemed friend the Rev. H. C. Carpenter (he is not here, I am sorry to say), and our very active friend, Rev. Peter Gorodishz, I began to work, and, with their help, we have managed to establish a very fine Polish H.C. Alliance. The Alliance in Poland is one that we must stand by while it is young like the other Alliances I am going to speak about, and we must try and encourage it in every possible way we can. We have had, of course, to be very patient with those that were working for the Alliance in Poland, as many difficulties had to be overcome; but I am very happy to say we have now got a perfect, orderly, good-working organisation, and I am looking to Poland, especially to the members of the Committee, to make the Polish Alliance worthy of Poland, and a very strong link in the chain we are trying to form around the world.

Then after Poland, I tried to get into touch with Buda-Pest.

Hungary.—In Hungary I found we have this type of Hebrew Christian. We have a fine type of man, educated and cultured, who is out in search of God and goodness, for truth and righteousness, and I feel sure that if we can assist him in his great search after these things we shall have an Alliance in Hungary that will do us lasting credit. I must mention here the splendid work that Doctor Földes and his Committee have rendered for the Alliance, and I trust that the Delegates who are with us will

go back and work harder than they have ever worked before.

Austria.—Then about Vienna. I think I may repeat pretty nearly everything I have said about Hungary. In Vienna we have got splendid men in Dr Neumann, Director Fritz Neumann, and Mr Eugene Pollok. These three are men upon whom we can depend, and men who are working hard. Here again we have a very interesting situation, and if we can show to the Jews of these two countries true Christianity by our lives and by our deeds, there are possibilities of receiving into our midst, not merely hundreds, or thousands, but tens of thousands of Jews.

Russia.—My next great task was with regard to Russia. Here I had difficulties because I had no addresses. I heard about the Hebrew Christians, and I had literally to ferret out addresses to try and get into touch with them there. Once I did get into touch with the Hebrew Christians in Russia, however, I found immense joy in their simplicity of faith; but also immense sorrow in their divisions. In Russia we have, I believe, faith that very few of us are able to grasp. There are possibilities for us almost unlike those of any other country. The Jew in Russia has thrown off the Ghetto, and he is, I believe, at present passing through a transition stage. We do not know what to expect of him. He is just drunk with the idea of freedom, and intoxicated with the idea of liberty, but the tragedy of our people is that they soon find out the truth that liberty and freedom are not enough, and when they have made this discovery sooner or later they begin to feel the heavy hand of oppression again. The lot of our people, my friends, is not to find rest until they find rest in God. It is because of this that I am looking forward to the future when this intoxication of freedom has passed to a turning

of our people to nothing less than the very best that will satisfy their soul, and then our Hebrew Christians in Russia will gather in a great mass. We are going to stand by Russia, and I want Brother Gubermann to take back with him a message that he has got every Hebrew Christian in our Alliance anxious to do his best for him.

Sweden.—After Russia I got into touch with Sweden, and here I found, to my pleasant surprise, that a kind of H.C.A. has existed for a considerable time. It was with great joy that the Rev. Mr Philipsson took up the work, and entered into communication with various Hebrew Christians and Christian friends. He soon established a Swedish H.C.A., which I sincerely trust will prove itself a credit both to himself and to us.

Denmark.—What I have said above with regard to Sweden and Mr Philipsson applies also to Denmark and Mr Abraham Scheradsky, with this difference, that in Denmark there has been no organisation, and, consequently, I would like to assure our President in Denmark of our utmost support in his splendid endeavour, and pray that this young Alliance may grow up and become a strong witness for Christ, and our cause among the people of their country.

Switzerland.—We have also established an Alliance in Switzerland, but unfortunately, the President, there, Mr Hirsch, whom we all got to love at the first Conference in London, has passed away since, and things have come to a standstill; but I hope to get it into working order again soon.

Holland.—I have been trying to form an Alliance in Holland, a country we all love so dearly. While I have not as yet succeeded, I hope in the near future we may have won them. We have here at least three prominent Christian workers. Two Hebrew

Christians and one who is a great lover of our people. I am looking forward to their going home and doing something to link up Holland with the I.H.C.A.

Palestine.—Then I want just to touch on Palestine. You cannot expect to have Brother Rohold living in Palestine without having a Palestinian Alliance. He has formed a very healthy Alliance there, and I feel that with the Jewish mind resting upon that country, and their universal endeavours to rebuild the land of their Fathers, our Alliance will be able to bear witness not only to the Jews of the land, but act as a beacon of light to those that are living in other countries.

Leaving Palestine, we come back again to Europe; and I want to touch on our latest link, the last two Alliances that have been established, at Latvia and Rumania.

Latvia.—In Latvia I got into touch with the Rev Peter Smoljar, who at once took up the work of organising an Alliance; and I must commend him, not only for his enthusiasm, but for his achievement.

He has established an H.C.A. in Latvia for which we are very grateful, but I am hoping for much more than this from our friend Smoljar. He is the nearest neighbour whom we have to Lithuania, Esthonia, etc., and we are looking to him to help us to organise the neighbouring countries. I feel sure we shall not look to him in vain.

Rumania.—I now come to Rumania. We have had a great many Hebrew Christians in Bessarabia. We have Kishenev, a place that is familiar to all of us through the late revered Brother Rabinovitch, through whose work a Hebrew Christian community was started, and there is still a healthy witness to this day. We have faith in Brothers Awerbuch and Ostrovsky, and then here we have got Brother

Feighin. This is a young organisation, but an organisation that has got great promise in it.

As I said yesterday to Brother Feighin, if this Conference had done nothing more for him than to bring him into touch with this splendid body of delegates, and to show *us* what the grace of God can do with a man of his age and of his standing in the synagogue, I feel more than satisfied with my coming to Hamburg. My brethren, it is well for us to have met together ; if it is only to see each other, just to shake hands, just to look into each other's eyes. What a joy it should be, and I believe it is, to all of us, to be here to-day. Now just a word about the future. We as an Alliance must ever and forever keep out of the question of denominations. We must keep dogmas and creeds out of our organisations. All we must aim at is that so long as I or you are real and sincere children of Jesus Christ who have been redeemed by His blood, and lead a good, active Christian life, that ought to be enough for anyone who wishes to join us. We must leave the rest with God. Let us ever try to keep out anything that will lead to one member persecuting another. We have had persecution enough as Jewish people, and we do not want to have it in our midst. On the other hand, my friends, I would like to say to you this: that so far as I am aware, we are at present, as a witness, doing more good for the Jew than the Missions are aware of, but we do not want to do this in opposition to missions. We must do it as a handmaiden to missions, and I think that in this, you who are working in Missions will all agree with me. For example, we here, who are gathered in the city of Hamburg as a body of Hebrew Christians, cannot estimate the help that we are rendering to Dr Frank and Mr Dolman in their work just now by our witness. Yes! and what we are doing in Ham-

burg to-day we want to do for every Mission to the Jews throughout the world. We must try to lay ourselves out to convince the Missions and the various committees of missions that we are not an opposing body, but lovers of our people. We want to help every Society and every Church in their winning of our people for Christ, because we see the need of it. I am speaking from the depth of my heart, because I feel we ought to be grateful to Missions. We have come to Christ through Missions. If we lay ourselves out to the utmost of our ability, and fail to gain their confidence and co-operation, then we will have to work for our people ourselves without their assistance. That is so far as Missions are concerned.

Now let me just in a word say what I feel is the case so far as the Churches are concerned, and our young people.

Our Alliance, my friends, has already meant this much. It has raised the status of the Hebrew Christian by one hundred per cent., and if we do not live up to the ideas of unity, in which we find we have got power and strength, then I think we will commit a sin against the Holy Ghost. God has called us into being, and we must look upon this movement as a movement of God, and not as a movement of man.

Then coming to the Hebrew Christians as such, my brethren, if I could only have time to tell you of the immense joy which has come to them as a result of our Union, which stands to them for brotherly love and affection, I think it would thrill you for the rest of your lives. Up till now every Hebrew Christian was an orphan. Now he feels he has got a family with brothers and sisters, and the very fact that there is a family gives him courage to stand up and confess Christ with boldness. Many of them are beginning to walk with heads raised, whereas up till now very often these poor

men and women were afraid to do so. You have given life, you have given courage, you have given new hope to thousands of Hebrew Christians; and it has been made possible to have letters from scores of Rabbis about their secret belief in the Lord Jesus Christ. We are going to be a tremendous factor to strengthen the weak-hearted believers to come out. I also feel that we are preparing a home for a larger family. The reformed Jew will step eventually into the bright light of Jesus Christ for nothing else will ultimately satisfy his soul.

I have been thinking seriously on the subject of our future. To me the only weakness and peril will be if we fail to understand and appreciate the strength and power of *Unity* and the condition which produces *Unity*. Our chief danger in the past was not that of absorption among other Christians, but that the scattered Hebrew converts who were isolated, and lived under the influence of so many different Christian denominations, grew more and more apart, until they ceased to be, or ever became a factor as a *body*, either in the Church of Christ or amongst our people. Hebrew Christians were known only as a name, to which no reality was attached. The one force or power which will preserve us in the future as a body of Hebrew Christian believers is the Love of God as revealed in Jesus Christ our Lord, and the Lover of our people! These two loves must for ever be the overmastering passions of our souls, strong enough to take precedence over all our other interests and ambitions, so that one Hebrew Christian community shall not be divided from another, nor one Hebrew Christian from another Hebrew Christian. This of necessity implies that we must love one another as Christ loved us. To accomplish this we must aim at making the I.H.C.A. an actual and distinct

Jewish Christian life in the world of both Jew and Christian alike, as distinct as, shall we say, Presbyterianism or Methodism, and by educating our children in a definite and specific sense to become proud of us, and to love our Alliance. In this way we shall secure our existence, both in the present and in the future as a body of believers, and build for ourselves a place in the world.

We must go back to the best of our ancestral past in two senses. To our great History and our glorious Culture, which for us includes both the Old and New Testaments. We shall never regain the world's respect unless and until we catch again the fire unquenching which burned in the hearts of our Prophets and Apostles! The only way to our national re-birth is by a spiritual re-birth. Our people, as well as ourselves have to shake off alike the demoralising and degrading influences of the Ghetto, and also our indifference to the things that alone matter, *i.e.*, the spiritual. Let our cry be "Return to the Prophets and Apostles!" It will be only then that we shall be able with singleness of heart to render service to Zion and the world. The world and the Jews need a profounder understanding of the purity and simplicity of the early Hebrew Christian Church and of the Prophets, and above all of Christ. If we could give them this, we should indeed build up Zion! Zion with a King! Zion with Salvation! Our people's foretold reoccupation of the land is not enough. If this is accomplished without God and without Christ it seems to me that so far as the needy world is concerned they will be of no more use than a nail without a point or without a head. Without Christ our Jewish people are a truncated people—a body without a head. A people living upon men-made traditions, precepts, and customs can never give life or salvation to a starving world.

Neither can the highest ideas of philanthropy and mere ethics satisfy its hunger. We must once again join with the Prophets and Apostles in reiterating the glorious faithfulness of God to His promises, and proclaim the good news of Christ which God has charged us to declare unto men. This link will bind us with our people of old, with our land, with our Bible, and above all with the God of our fathers. Let us declare this truth to our people, and when they shall see this truth, then we will have brought about the Day of the Lord. "Unto you that fear my name shall the Son of Righteousness arise with healing in His wings." (Mal. iv. 2.)

I want you to leave this Conference with one resolution in your minds and hearts that each of us going back to our

several countries will go with a determination to tell and to work, to pray and to work, to praise and to work. We must establish ourselves in a way so that every Jew will have the means by which he may approach easily, and perhaps in a better way the Lord Jesus Christ. For the purposes such as I have mentioned, there are going to be submitted to you several resolutions which I hope will be carried through without opposition.

I fervently pray that our Heavenly Father may guide us in all our deliberations, and that we may have the real Presence of our Lord and Saviour, Jesus Christ, in our midst, and that His Grace may rest upon us all.

The audience stood up and thanked Sir Leon Levison through the Rev. A. P. Gold-Levin.

Ways and Means and Relief

By Sir LEON LEVISON.

I DO not know whether you understand the phrasing of the programme, and if "Ways and Means" conveys the same idea in German as it does in English? "Ways and Means" in the English language is practically how to finance, how to find the money to carry on an organisation such as ours. When we started this organisation (that is to say, the I.H.C.A.) in London, we began to find means in this manner. We first appealed to the Delegates attending the Conference to try and contribute a certain amount each year, and to pledge themselves to make sacrifice, if necessary.

As a result of this appeal, our dear friends Brother Rohold, Dr Arnold Frank, and the Rev. Peter Gorodishz, each promised to subscribe the generous sum of £10 per annum for three years.

Then other members promised £5, £3, £2, and £1 per annum, and we found ourselves at the end of the one meeting with an assured annual income of about £60. I would like, however, to say that it turned out afterwards that some members who made promises then, told me later that they only meant it to be for *one year*, and not for three years, with the result that the money subscribed in the second year amounted in all to £40, instead of the £60 which we had anticipated, and you will see that a movement such as ours could not live on £40 per annum. Well, this is how we stood. The first ray of light was my visit to America. When the American delegates were asked their opinion at the first International Conference in 1925, Dr Max Reich told us that they would agree to pledge 100 dollars per annum, but having no

authority to do so, they could not promise anything definitely until they went back and reported to their Committee what had taken place. You will be glad to know that when I arrived in America and told them what was happening, which was eight months after the Conference took place, the American H.C.A. at once realised that 100 dollars was a mere drop in the ocean. Having had fellowship with our American brethren while attending their Conference, they at once offered to give me not only 100 dollars, but 500 dollars per annum towards the expenses of Headquarters. They also promised very generously to contribute 1000 dollars every year for relief in Russia and in Central Europe. So far, so good! But you see, when we began to organise something like fourteen to sixteen Alliances, we began to find out still further the great amount of suffering and distress which prevailed amongst Hebrew Christians here, there, and everywhere. The money thus far promised, I saw, could not help people towards education, nor relieve people in their distress, nor assist Hebrew Christians to hire halls, and a variety of other things.

Now that I have given you a bird's eye view of the situation as I have found it, my fellow-members, there is one thing that I want to say, and you must bear with me in my reference to myself. You have appointed me as your World President, and you have left the work to me to carry out, and I have felt that I could not come back to this Conference and disappoint you. Apart from the work which I have had to do by way of getting into touch with the various countries, with a view to organising them, I have put my back to it and addressed meetings that I might interest the Christian public, and raise money that was not forthcoming otherwise.

In the first year, including what I

obtained during my visit to America, I was enabled to raise a sum of £400, and in the second year we got £600 to £700. But this year I realised that on account of this Conference, we must have more money, because I wanted to feel that we could afford to give hospitality to the delegates from abroad and so have a blessed time one with another, and send you away happy, without your having the worry of finding the money to cover your expenses. I am continually being asked to come and tell people of this great movement. There are now more requests in Britain than I can ever dream of accepting. But notwithstanding, I have tried to address this year sometimes as many as six meetings in one week-end, with the result that in the ten months of this financial year we have raised something like £1100 in Great Britain and America.

Now I would like to come to the practical aspect of our situation. As an individual, my fellow-members, I can only do a certain amount of work. I am prepared to do all I can, but if you are going to let me carry the whole weight on my shoulders alone, then you are asking me to become an old man very soon, as my friend Rohold has said. I want you to realise—as I realise—that our movement is not only an important movement, but it is the life of us; it is the life of Hebrew Christianity; and it is worthy of our best sacrifices and of our best efforts. Let us imagine for a moment how much more we could have done than we are doing, if those Hebrew Christians who had lived before us had done the work that we are doing just now? I feel sure that by doing our best, the generations of Hebrew Christians, yet unborn, will bless us, but not only will *they* bless us, but lonely Hebrew Christians throughout the world to-day will praise and thank God if we make an effort to make these Alliances not

merely a show, but a real living force. Well, then, I would appeal to every member here, and through every member to all your Alliances, to make every effort you possibly can to help us financially to carry on this great work. I want you individually to tell us what you can give us every year. You can give your names to our Treasurer, or myself, and say what you can afford to give in order that we may know definitely what our income is going to be. I want to assure you that every penny that you give will be spent on things that are very carefully looked into, very judiciously handled, and very deservingly administered.

The next appeal I would make to you, especially to those who are representing Alliances, is that when you go back and tell your brethren and members something of what you have seen and heard, to tell them also of the needs of the distressed Hebrew Christians in Russia, Poland, Central and Eastern Europe, and in this way to try and get them to contribute as much as they can and stand by our poorer brethren, so as to give them a chance to make their future brighter, when we hope they will help others as we are helping them just now.

We need money for Headquarters and the following schemes :—

THE GENERAL FUND.

Firstly, we require to have a paid Secretary for the work of this great and world-wide organisation—a man who will be able to give the whole of his time to it, for it is becoming so heavy that I cannot do it myself. Then we want money for office expenses, including rent, rates, typist, telephone, etc. This part of our finances we call the General Fund.

EDUCATION.

Secondly, we require money for Education. Under this heading I would

like to inform you that we have six or seven ex-Rabbis, as well as many others, writing and beseeching me to give them a Christian education, so that they may be fitted for the ministry and the mission field. Up till now our hands have been tied for the simple reason that we have not had the money. I have been able to assist only two or three. Here we have a most worthy object. If we could just stand by these men for three years each, who knows whether we might not get another St. Paul or St. John, who will not only be a credit to our Alliance, but a man who will give of his soul and his genius for the advancement of the Kingdom of God? Apart from these people who have written to me direct, I have received from the different Presidents of the Alliances the names of other learned Jews who are anxious to come out for Christ.

AN INCIDENT OF BUDA-PEST.

In Buda-Pest, Dr Foldes (who is here) had a very fine learned young Jew belonging to one of the finest families in Hungary, who had become a Christian, and whose life at home in consequence had become unbearable. He went several times to Dr Foldes' office, begging him to do something to take him out of his home, and to give him a chance. Dr Foldes, like other Presidents, wrote to me about it. Well, if I have not the means, what can I do for such cases? I inquired of our friend, the Rev. H. C. Carpenter, of Warsaw, what it would cost to educate a man like this at Warsaw. His reply was £80 per annum. Of course, that will always be too big a sum for us. What we want is to be in a position to assist such a case with, say, £50 per annum. There are institutions in Glasgow, in this country, and in America where we could help such cases. Now, my fellow-members, when you think of this part of our work,

pray for us, because I do feel that if we could educate ten men, they, after being educated, would get a position and pay us back what we have spent on them. This would enable us to educate ten more men, and in this way we could have the snowball principle. The more men we educate, the more help we would get from them later on in life.

Then there is another kind of education that we give. There are young girls who do not in some cases want to enter the Mission Field, while some want to be nurses. Well, with cases who do not feel the call to go out as missionaries, we usually pay for a year's training in shorthand, type-writing, and book-keeping.

I have been enabled through private and personal friends to place four Hebrew Christian young ladies who wish to go in for nursing, in our infirmaries in England and Scotland, and they are in their second year's training. Here, again, once they are trained they are self-supporting.

RELIEF.

Thirdly, I feel I am coming to the subject that is weighing most heavily on my shoulders. My brethren, I do not know whether we realise quite sufficiently what is happening in Russia. We have there communities of Hebrew Christians in Bialystok, Kiev, Odessa, Moscow, Leningrad, and other places, who are simply starving, literally starving for want of food. And what is still more distressing, these suffering Hebrew Christians have been under-fed to such an extent that the white scourge of consumption is carrying away many, many of them before a ripe age. What they need in some cases is just as much medicine as food, and here are we sitting at home, though none of us are living in luxury, still, thank God, we have the wherewithal to live. How

can we enjoy our food when we think of what is taking place in Russia?

My fellow-members, I want to appeal to you most earnestly. If you cannot render relief yourself, you can speak (all of you) to your friends, and I honestly believe that if we speak of this to our friends, and tell them of the situation in Russia, they will open their hearts to us. Each of us can do something. I want each President, each Secretary of Alliances, to keep this most earnestly and continually before the minds of the members in the various countries.

LITERATURE.

Lastly—I come to my last point, and it is this: We have been dealing with the need of physical food, but I am coming now to a greater need, namely, spiritual food. What we want is funds for literature. I would like to see something accomplished by the I.C.H.A., which will feed the souls of the Jewish people with the living truth as it is in Jesus Christ as we know it. On the other hand, we want to have literature for the Christian Church, so that she may see and understand the Jew as we know him, and as we understand him. There is no use going away from the fact that every Jew has a double personality. We have the Jew of the Ghetto—the Jew of nineteen centuries of persecution. Now persecution has had on him the effect of producing an unnatural individual who has had to fight against adverse circumstances, and he has had to adopt methods which he might not have liked; but having been compelled to adopt them, they became second nature. On the other hand, we have the real Jew, the Jew who has a mystical soul, a soul that thirsts and hungers after righteousness, and who will never be satisfied until he is satisfied in Christ, who alone can satisfy our souls,

To illustrate the difference between

the unnatural and the natural Jew. A Jew came to England, and went about peddling. After being oppressed in Russia, he tried to use methods which the English people were not accustomed to, and they exclaimed "The Jew!" His son was brought up in England, and had an Oxford education. The banker that deals with him said to me, "What a fine soul that man has. He is the soul of honour." I replied, "He is the soul of honour because he has reverted to his natural life." He then said, "If all Jews were like him what a fine people they would be." We have not very far to go. We have just to look at ourselves, and we will see the difference at once, the difference between the unnatural Jew and the natural Jew. Since I have come to Jesus myself there has been a tremendous change in my life. We have the communal Jew, surrounded by a Jewish environment preoccupied by a community of feeling, which is engrossed in the question of mere existence, but when we detach

ourselves and come to Christ, then the good in us comes to the top, and you have the prophetic Jew, who ceases to be the Jew of the Ghetto, but I am not going into this thing just now.

What we need is a Literature that will interpret the soul of the Jew. It is imperative, and if we fail here, we shall fail in one of the principal things that this Conference stands for. I do not want to occupy more of your time I have told you of our needs. I want you, my friends, to try and see what you can do to assist us in every possible way. I will do *my* utmost; we must stand by each other, and help one another all we can to contribute towards the needs of the I.H.C.A.

INDUSTRIAL TRAINING.

I will leave the question of the Industrial and Agricultural Training Centres to be dealt with by the Revs. Leon Rosenberg, Peter Gorodishz, and S. B. Rohold.

Hebrew Christian Industrial Training Centre in Poland

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Rev. LEON L. ROSENBERG.

THIS subject has been a matter of deep concern to me for the last twenty-eight years of my missionary labour, and it is the greatest burden of all those who labour in the Jewish mission field. The question as to how to find regular occupation for the converts comes to every worker amongst the Jews. In our days this question becomes more acute and vital.

The Jewish Mission, which has developed from mere bait-fishing by the individual to net-fishing, because the Lord has now opened a wide door of

opportunity, has to contend as a result with this difficulty, now even more than in previous times. Naturally I speak of what one is personally experiencing now in Lodz, not to mention my labours of years past in Russia. In Lodz I have only been a few months, and it is a joy to be a witness. The Lord has humbled us with the manifestation of His blessing, but at the same time with the increase in blessing there is also an increase in the above-mentioned difficulties. What shall we do with those who confess Jesus as

Saviour and Redeemer? How long can we hold the fish in the net if there is no possibility of bringing them to land?

The Hebrew Christian, who has been awakened to a new life cannot find himself at home any longer in the stifling atmosphere of his former surroundings. Jesus our Lord said of the resurrected Lazarus, "Loose him and let him go." The Hebrew Christian who is cast off from relatives, friends, and acquaintances cannot find employment or occupation among his kinsmen—the Jews. If he leaves his own home city and goes to another, it does not help him, because in every place the Jews regard him as an apostate, and treat him with the same hatred.

Something must be done to remedy this situation, and when it is done it must be by the enterprise of the Hebrew Christian Alliance. Any private enterprise even of the best organised mission in that direction will fail of its purpose.

On this subject many suggestions have been put forward, and many a step has been taken here and there in this matter of support for Hebrew Christians. At the last Conference in England I made a suggestion to form a colony of Hebrew Christians, but the longer I think about it, the more I am convinced that it is impossible in the present circumstances to carry it out in a suitable way, because of lack of means.

But if anything is undertaken it must be begun on a small scale, with the possibilities of further development so as to go on step by step, trusting the Lord.

My suggestion is that we begin in a great Jewish industrial centre with some industrial plant on a small scale. I should welcome it warmly wherever it is, though Lodz would be, so far as my estimation is concerned, the most

suitable spot, because we have here (including the vicinity) a very large Jewish population of nearly quarter of a million. Secondly, Lodz is the most important industrial centre of the country of Poland. Thirdly, we have here about 50,000 Protestant Christians, and naturally the Hebrew Christian need fellowship with Christians. For this reason I suggest Lodz would be the best place for the beginning of the International Hebrew Christian Alliance industrial work.

A brother in Christ, a friend of the Jewish mission at Frankfurt-on-Main, a practical merchant, gave me the idea how to make a start. He himself, as a manufacturer of sewing machines, will give a number of them for this purpose. He thinks if we have a few sewing machines for buttonhole-making and frilling machines for ladies' dresses and embroidery machines, this will give the opportunity for a number of brothers and sisters to make a living in an honest way in such a city as Lodz.

Another practical way in the same line and at the same time would be two or three stocking machines, worked by electricity. And also a small printing and bookbinding establishment for printing commercial bills and cash-books, envelopes and catalogues.

In all these enterprises Lodz, with its 50,000 Protestants and big manufacturing, would be a good market. With the increased need and the number of Hebrew Christians, this kind of work could be easily developed.

In the beginning we would need 6000 to 8000 dollars, including rent, the purchase of machinery, and capital to carry on this kind of business. And the Hebrew Christians who are occupied in this enterprise should not merely receive their regular wages, but would share in the net profits, though not in the property.

The object of this co-operation would

be a double one. First, to help the believing brethren to a better position; and secondly, to interest them more definitely in the work itself, so that they would be encouraged to increase their efforts.

The experiences we have had in putting Hebrew Christians in factories have been very encouraging. As an illustration, I asked a German Christian to take a Hebrew believer into his factory, but at first he refused, saying, "What can I do with a Jew in my factory?" But later, when he took one, he was very soon surprised to find in him a very energetic, diligent, quiet, accommodating man, and now the brother of this young man is also occupied in the same factory. Another young man, the son of a well-to-do Jewish merchant, who had the possibility to be successor in his father's business, after becoming a believer and

being expelled from his home, is now in another factory, learning weaving. It was difficult to get him into such a place, because the weavers' union does not permit any Jew to join, and now he is the one Jewish weaver in the whole city of Lodz, and he is doing his work well. Though he is earning at present a very little money, he is happy to be able to gain a living by his own handiwork.

With really sincere and thoroughly converted Hebrew Christians we can, without any fear, undertake something, being assured the Lord will bless any enterprise if it be conducted in a right spirit.

In conclusion, may I ask the International Hebrew Christian Alliance to take the matter into earnest consideration, looking to the Lord to make a start for His glory, and for the benefit of our Hebrew Christians in Poland.

Hebrew Christians in Large Jewish Centres

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By REV. P. GORODISHZ.

INTRODUCTION.

AT the first International Hebrew Christian Conference in the year 1925, in London, a brother gave expression to the following words: "Jewish Christians are in a double Galuth" (Captivity). Whether everyone that was present seriously accepted these words is a question. If these words do not exactly fit the Hebrew Christians of America or West Europe, they do fit the Hebrew Christians that come from the East of Europe. We only need to deal with the question of Hebrew Christians in the towns of Jewish majorities.

THE EXPLANATION OF THE SUBJECT.

Before I speak upon the position of Hebrew Christians in these towns, may I emphasise two things—

1. That I understand by Hebrew Christians, only such as of real conviction recognise Jesus as Messiah, and openly confess Him, and with their faith in Jesus do not deny their connection with the Jewish people, and always seek to maintain a sympathy with them.

2. Under towns of Jewish majorities should be understood those where Jews form 60 or 80 per cent. of the population.

In such towns where the commerce and industry are chiefly in Jewish hands, and what does not belong to them comes under their influence.

CHARACTER OF HEBREW CHRISTIANS.

Naturally the Hebrew Christians in such places consist of, and belong to the industrial and commercial classes; and also to many professions, such as teachers and clerks.

THEIR CONDITION.

From the very moment they become followers of Jesus, both persecution and repression begin on the part of the Jews. They are driven out from Jewish society, lose their employment, they cannot expect any consideration from Jewish institutions, nor medical help nor support from the Jewish loan offices. The children are prohibited from attending Jewish schools, and many other things.

To make it clearer to the Conference, I may be permitted to give a few examples of the life of a Hebrew Christian.

EXAMPLES.

Brother L., of Rowno, who is the father of three children, and a book-binder by trade, worked many years at his calling and earned his daily bread. When it was known in the city that he had accepted the Christian faith, no one gave him any more work, and he was persecuted and was scandalously treated in the streets. His two boys were immediately turned out of school, and were beaten on the way. Brother L. stood this bad treatment for a long while, but was, sad to say, forced to make a compromise, viz., that he would not openly confess his faith.

In the same city there was a second experience, with Brother W. He was an able buyer, and well thought of in all Jewish circles. As he had such a fine position as a business man, he

was able to maintain his position even in the economic crisis in our land. It is worthy of note, too, that he, besides his good business gifts, had an extensive Talmudical training. But when Brother W. came to be known openly as accepting Jesus of Nazareth as the true Messiah of Israel, a very bad time began for him. He was mocked and ill-treated, and after a year's struggle he was in such a position that he was obliged to sell his house for a quarter of its value, and settle in another city.

The family of K. in Bialystok did not belong to the richest class. Yet through his work in a shoe factory he was able to maintain his family. Naturally he obtained work from the Jews, and sat from morning till evening, singing Jewish melodies at the work. His song was his advertisement. He did not lack work. What he did lack, however, was peace with God. He sought the truth, asked about the Messiah, and found Him in Jesus of Nazareth. Both he and his wife believed, and were baptized. Not only did no one give him work now, but a real "pogrom" followed him in his home, so that he was finally obliged to leave his dwelling-place. Every attempt to get work failed, and there began for him a very painful experience.

Kr. was one who graduated in a High School, and was teacher in a Jewish intermediate school in Bialystok. He was warned before his baptism that he could not remain as teacher in the school. He was not afraid, however, to carry out the Lord's command. It seemed difficult for him to believe that the Director of the Gynnasium, who was a well educated man, would be opposed to his convictions. But he had to suffer the bitter experience of being driven with contempt from the Gymnasium, and the possibility of going to another school was also taken

away. This brother has a wife and two small children.

NOT ONLY THE BAPTIZED BUT THE
CONVERTED ARE PERSECUTED.

This is not merely the experience of those who have borne witness in Holy Baptism, but the oppression is also experienced by those, who while not baptized, yet believe, and do not hide their faith.

Here is an extract from a letter of a Jewish friend at Kremieniec Wolynien. He is a teacher in a Hebrew School, and on account of his faith is in a very uncertain position. He writes to us :—

“ The position of my family is tragic : they are actually suffering from hunger, because of the Cherrem (excommunication) hanging over me, by reason of which all chance of earning my living has been taken away, the leader of the Jewish community has led such a violent fight against me, that he has endeavoured to make my very existence impossible. I struggle on, but how shall I hold out much longer ? ” . . .

A number of converted Jews, who were weavers in Bialystok factories, were dismissed, and are still without work. I may remark that there are 300 textile factories in Bialystok, and only one of them belongs to a Christian.

I could give a number more examples, but there is no room for them in so short a paper.

There seems to be an idea that our Jewish brethren are no longer persecuted for their faith. This idea is quite false, and we especially prove it to be so. It is true, that the old methods have changed, but “ civilised ” methods are nevertheless worse.

JEWS UNITE TO PERSECUTE HEBREW
CHRISTIANS.

One hears frequently of Jewish unity in the world. But that is not the case. Never was there so much division in

Jewry as now. Jewish streets are crowded with different parties, from the Orthodox to the Freethinkers, from the Right to the Extreme Left. It is true, however, that one can speak of unity, and that is when it is a matter of fighting against Hebrew Christians.

Just a word about this.

The time for prison and stakes for those who believe in Jesus is apparently over, but martyrs are still to be found, and we Hebrew Christians form a great contingent of them. Martyrs who suffer in silence, of which the outsider knows little, but like the Jews who were believers in the time of the Apostles, by these sufferings lead the Christian Church to victory.

CAUSE OF THE PERSECUTION ON THE
PART OF THE JEWS.

Someone will ask : “ Why is there this bitter conflict with our brethren ? One must reply, “ Because this conflict is inspired by the leaders of Jewry, and the people are a blind instrument in their hands.” The leaders of the people feel that power is slipping out of their hands, and they seek to provide means by which they may prove their patriotism to their people. Besides this, they perceive in the believing Hebrew Christians a conquering power, which by their strong faith exercises an influence over their surroundings, and is taking deep root among the nation.

Here it is necessary to remark that Jews, who are baptized not because they are convinced, but for other reasons, that they may be joined to the State Church and break away entirely from the Jewish people, do not suffer this persecution. When it is not a matter of belief but a mere formal thing, it appears, then the Jewish cult is in no danger from them. For example, such as are doctors, notwithstanding the fact that they have a Jewish practice, and teachers who are employed in the Jewish Gymnasium,

HOW SHALL THE HEBREW CHRISTIANS IN SUCH CITIES BE HELPED?

When I say help I do not mean to make them beggars, and would even give warning against that. This problem cannot be settled by driving together all Hebrew Christians on a piece of land, or in a factory in order to supply them with work..

That might supply the needs of the flesh, but would destroy the spirit, and would lessen their Christian influence over the Jews, for not only do the preacher and the missionary have their part in the spreading of the Kingdom of God, but a group of Hebrew Christians are a living witness of the power of God. If they are taken from the city it would be the same as taking away the salt from among the Jews.

According to the local need and situation, help must be forthcoming,

and in the settlement of this problem not only the Hebrew Christians but the whole Christian world must take its part.

WORK FOR HEBREW CHRISTIANS WILL MEAN VICTORY FOR HEBREW CHRISTIANS.

I dare to assert that when the blow of the hammer and the hum of the weaving room, along with the song of Christian hymns resound from the work places where Hebrew Christians are employed to the ears of the Jewish masses, it will have the same effect on our unbelieving brethren as once the sound of the trumpets had upon the walls of Jericho. This would break down the wall that separates us from one another, and they would recognise the "Head that once was crowned with thorns," their Messiah, and us as their brothers.

Training of Hebrew Christians

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. J. I. Y. LANDSMAN.

THE subject we are to deal with is not the training of Hebrew Christians in general—(we have not come to that yet)—but with their training as missionaries to the Jews. It is quite natural that a Hebrew Christian should feel deeply and strongly moved to devote his life to the work of making Christ known among His own people. But if he is to carry on this work in accordance with the requirements of this most sacred call, he must fulfil the three conditions named hereafter.

1. *He must be a Christian.* By this I do not mean merely that he should be baptized and a member of a certain

Church. No, this is not enough. He must be a true Christian, a man thoroughly converted, with a living faith in our Lord Jesus Christ. He must have a personal experience of the saving power of Christ, and sincerely believe that what Christ has done for him He is able and willing to do for all his brethren of the House of Israel. He must love the Lord, who has loved him first and given Himself for him, and this love must fill him with an ever-burning desire to make Christ known among His own people.

2. *He must be a Hebrew.*—A Hebrew not by descent merely, but in spirit and in truth. He must love his Jewish

people, love it in spite of its many faults, as a son would love his mother, even when she cannot compare in beauty with other women. As a child has only one mother, so there is one people only that he can call his people, and this is the Jewish people. He must have a heart for his people's sorrows, as well as for its joys; he must take an interest in all that is going on in the midst of it, and his whole life should be a living testimony to the fact that by becoming a disciple of Christ he has not ceased to be a son of his people, but has learned of Jesus, his Master, to love his people more than ever before, to pray for it, to work for it, and to seek the promotion of its true welfare. Even when suffering persecution, his heart must not become embittered, but rather, following the example of his exalted Master, ever be ready to pray "Father, forgive them, for they know not what they do."

3. *He must have a special training.* It is not the case, as many well-meaning Christians think, that every earnest Hebrew Christian is straightaway ready to do mission work among the Jews. Just as we expect from our ministers and pastors and also from our foreign missionaries a certain theological training, so also must we expect from the Jewish missionary a thorough preparation for his life's work. The ideal of the Jew is to "learn and to teach," and he cannot understand how anyone dares to teach where he has never learned. Here in Eastern Europe he must first of all be able to use the Hebrew Bible—the Old and the New Testament in Hebrew, and as the Bible is our only weapon which we may successfully use in our work, the missionary must possess a thorough knowledge of the sacred book. He must also

possess some knowledge concerning Judaism, its doctrines and its history. He must know something about the Talmud, and when he is told that all that Christ said was *already* to be found in the Talmud, and hence borrowed from it, he must be able to tell his opponent that excepting a few rabbis the majority of them lived in the post-Apostolic times. In short, he must not be what the Jews style an *Am ha-Aretz*—an ignoramus.

4. *Is there a place where a Hebrew Christian may be trained for mission work among the Jews?* For Eastern Europe there is one now in Warsaw, Poland, in connection with the Mission of the L.J.S. in that city. A new house has been built, which contains rooms for the students, a large room where they can study, and classrooms. A large library containing Hebrew, English, and German books is at their disposal. Apart from the instruction they receive daily they have an opportunity of attending the Bible readings and the Saturday meetings, and thus learn how to speak to the Jews. It is the hope of the Society, who has taken upon itself the heavy responsibility of the whole institution, that all the Jewish Missionary Societies will avail themselves of the opportunity of sending their candidates to the Mission School in Warsaw, for the school is inter-denominational, and students from all the Societies will be gladly received. There is room in the Institute for twelve students, and the course is calculated to last two years. All particulars can be obtained from the Secretary of Church Missions to the Jews, 16 Lincoln's Inn Fields, London, W.C., or from the Superintendent, Rev. J. I. Landsman, Sewerynow 3, Warsaw, Poland.

Education

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

Address by Rev. JACOB PELTZ.

I UNDERSTAND quite well that I act now in the capacity of a substitute for Professor Beirnbaum, who would have dealt thoroughly with the subject. I do not know exactly how Professor Beirnbaum would have dealt with this subject; whether from a general point of view, or whether he would have indicated the method or the outline of study that he conducts in his own school I can do neither, of course, but if I may for a few minutes indicate the experience we have had in America with regard to education of Hebrew Christians, perhaps I shall be able to contribute something to this subject.

We have always felt, in America, that the missionary to the Jews must of necessity be well trained. Our Churches send to the foreign field the best manhood and womanhood. Yet, strange to say, when it comes to the Jewish Mission Field, we find men and women as missionaries who were altogether untrained and incapable. For this reason the H.C.A. of America, from the very beginning, concerned itself with the necessity of establishing some form of training for Hebrew Christians.

We were able, therefore, more than five years ago, to assist in connection with the establishment of a Chair in the Moody Bible Institute (The Chair of Jewish Missions). We entered into this order and arrangement with the Moody Bible Institute. We were to support the Professor, we were to pay the salary of the Professor for the first three years, and we were also to help

the students along. That contract, we have carried out. Indeed, we have more than carried it out. The Chair of Jewish Missions to-day, in America, first established by the H.C.A., is now influencing the whole country. We have, I think, about ten Hebrew Christian students, and, if I am not mistaken, more than twenty Gentile Christian students also taking this course of Jewish Missions. The course lasts three years, and the students take not only the regular course at the Moody Bible Institute, consisting of Bible instruction, Bible doctrine, homiletics, and the rest, but are also given Education Courses relating to the Jewish people.

I understand that the list of subjects is:—Hebrew, Yiddish, Jewish History, Jewish customs, Jewish Life, etc. You must remember that many Jews, and particularly the young Jews, do not know much about the Jewish religion. The students, however, get some practical work in Jewish Missions in connection with the various missions in Chicago. In the afternoons, they go out either on visitation, or help in one way or another, and thus get a practical training. We now have also some Hebrew Christian students, who are taking the regular seminary training, and we as an H.C.A. are interested in them as well.

You will be interested to know that just two months ago some of our students graduated from some of the larger seminaries (*i.e.*, Princeton), with honours; one student gained a scholarship that will give him a year in

Dresden; another won the Theology prize in Kentucky.

Now I want to speak also of the difficulties in Jewish training. We have received a number of students in our Course of Jewish Missions in Chicago, who have not stayed with us throughout the course, but have left, and gone from one school to another, and got discouraged altogether. I can see great difficulties involved. We receive students who are well advanced in education, some who have no education, and some who do not know anything about Yiddish or Jewish life. You can see the difficulties, therefore, our Professor faces. Then some of our students who come to the Institute feel that that educational institution has not sufficient standing to give them a status, after they graduate in the Christian world. For example, the Moody Bible Institute does not give degrees. And in view of the fact that the students, after receiving a course of training, look forward to ordination, that the various denominations require a College as well as a Seminary education before they will ordain them, many of these students, upon finding out this fact, will immediately leave the Institute.

What we want to do.—May I say, some of us have some dreams in our lives with regard to the future. We are looking forward to the day when we shall be able to have our own school separate from the Moody Bible Institute, when we shall be able to call men of high standing as Professors, and when we shall have some connection also with some College so that courses may be interchanged.

Our Hebrew Professor may also give lectures in the College, so that our school may have such status that it may be able to give degrees. I feel sure per-

sonally, and there are other Hebrew Christians who have the same optimistic outlook, and if we begin such a school with people of standing—*e.g.*, Sir Leon Levison—associated with it, we will have a Seminary of Education with us which will change the world. We believe that this is coming. One other word with regard to our attitude to the schools here. We have received a number of students from England to our school, and some of them have turned out to be very fine students, but the complaint has come that we were encouraging too much the coming of students to America, when there are such fine schools established in England and Europe. At the last Executive Committee meeting, we voted that we shall take every precaution not to encourage too much the coming of students to America, where they could possibly get a good training on the Continent, provided that they want to be missionaries on the Continent.

The difficulties you see are these:—Often we have students who come to America, and they are so well pleased with the conditions and everything else that they wish to remain, but they come only as students, and as students they cannot remain unless they have some call to become missionaries.

Having invited students to come and take the course, we divert them, for we feel it is unfair to do otherwise. I think these matters will clear up in the future, but what we want to think about is that great school, that I personally have in my dreams, where we shall have scholars as a faculty, and where universities would recognise our training, and where they would give us credit for the course we are giving, so that we might be able to give degrees of a very high order.

Thirty Years' Work in the Mission Field

IT became known to the delegates assembled at the second International Hebrew Christian Alliance Conference at Hamburg that on the same week our revered brother, the Rev. S. B. Rohold, F.R.G.S., of the Mount Carmel Mission, Haifa, Palestine, was celebrating his thirtieth anniversary as Missionary to the Jews.

Living in an atmosphere of brotherly love, and amidst many eminent Hebrew Christians, who counted the Rev. Mr Rohold as their personal friend, the brethren felt they could not let the occasion pass without letting him know in some way of their affection and esteem.

Accordingly, arrangements were made to have a Supper on the Friday evening of the 20th July in the Streits Hotel, Hamburg, after the evening meeting.

Over thirty Hebrew Christians sat down at the table, under the chairmanship of the Rev. Dr Arnold Frank, who, after the meal was over, first offered up prayer and thanksgiving to our Heavenly Father, and then spoke of the important work which Brother Rohold has been enabled to carry out by the Grace of God in Scotland, Canada, and the United States and Palestine, both among the Jews and for the cause of Hebrew Christianity.

Following Dr Frank, Sir Leon Levison, the World President of the I.H.C.A., then addressed the gathering, and testified to the sterling character of Brother Rohold, and spoke of his zeal and passion for the Kingdom of God, and of his efforts, which have been so abundantly blessed in winning men and women of the House of Israel for Christ. Sir Leon remarked that in whatever country the Guest of Honour happened to have lived, he always left behind him Christian coinage that rang

true. He thanked Mr Rohold for his ever-ready help to our Hebrew Christian brethren, and complimented him on the fact that his house at Haifa has been open with true Jewish hospitality for every Christian who passes through the land of our Father.

Warm tributes were also paid to Mr Rohold by the Revs. E. B. Samuel; M. J. Levy; Dr Reich; Elias Newman; Mr Lerner, London; Pastor Karl Kunert, Germany; Mr Eugene Pollok, of Vienna; Rev. Jacob Peltz, of America; Rev. Nahum Levison, Scotland; Rev. Paul G. Gruen, New York; Rev. A. P. Gold-Levin, LL.D., England; Prediger Proshanczky, Holland; Dr Foldes, Budapest; Dr E. Moser, Germany; Rev. A. W. Payne, Haifa; Prediger Rudnitzky; Rev. P. Gorodishz; and Rev. J. I. Landsman, Poland; and others.

After the above-mentioned brethren had paid their tributes the Chairman, Dr Arnold Frank, presented the Address which is hereafter printed, after which the Rev. Mr Rohold made a suitable reply, speaking with deep emotion. He thanked all the brethren for the pleasant evening which they had given him, and which had come to him as such a pleasant surprise, assuring them all that he will look back to the evening as a red-letter day in his life, and promising that by the help of God he will do everything in his power to assist in the upbuilding of the I.H.C.A., and prove himself worthy of the warm tributes that have been so affectionately paid to him.

ADDRESS.

We, the undersigned devoted friends and fellow-labourers in the Gospel of our Lord Jesus Christ, desire to give

heartly thanks to our Heavenly Father for the thirtieth anniversary of the ministry of our beloved brother,

Rev. S. B. ROHOLD, F.R.G.S.,

and to show our sincere appreciation of his long and faithful labours, particularly amongst his brethren of the House of Israel.

Leaving the Holy Land in 1897 as a believer in the Saviour of the world, he arrived in England, and thence proceeded to Scotland, where he was afterwards appointed Superintendent of the Bonar Memorial Mission to the Jews, and served there for ten years.

In 1908 he received a call from the Presbyterian Church in Canada to start work in Toronto, and was engaged in active missionary work amongst his Jewish brethren there, and won many of them for the Lord.

He was the means of erecting there the first Hebrew Christian Synagogue, which was a centre of great blessing. He also travelled over Canada and the United States, ministering to the Church of Christ in the interests of Israel.

In 1910 he was appointed with Dr Louis Meyer as the only other Hebrew Christian delegate to the World's Missionary Conference in Edinburgh, Scotland, and in 1914 he prepared the statistical record of the Missions of the World.

He was one of the leading spirits in the founding of the Hebrew Christian Alliance of America, and served faithfully, to the joy of all, as President for six years.

He also helped to start the magazine, *The Hebrew Christian Quarterly*, and was its Editor for a number of years.

We earnestly wish and pray that the richest blessing of the Lord may continue to rest upon him in his labours in the Holy Land, and in other parts of the world, and that he may continue long to be spared to witness for his beloved and adorable Redeemer, both amongst his brethren of the House of Israel and those of all nations.

His present position as Superintendent of the Mount Carmel Bible School, Haifa, Palestine, in connection with the British Jews' Society Evangelical and Medical Mission, gives increasing opportunity of testimony, especially for the rapidly returning remnant of Israel to the Land of their Fathers, and we shall uphold him in our sympathy and supplications as he testifies to the crucified and coming Lord of Glory in this most important sphere and strategic centre of modern Jewry.

ARNOLD FRANK, D.D. (*Chairman*), (Sir) LEON LEVISON, Kt. (*President of the International Hebrew Christian Alliance*), HARCOURT SAMUEL, H. LERNER, E. BENDOR SAMUEL, JOHN A. BAIN, MARK JOHN LEVY, ELIAS NEWMAN, PETER GORODISHZ, MAX I. REICH, ARTHUR W. PAYNE, JACOB GARTENHAUS, JACOB PELTZ, ERNST SCHWARZ, A. P. GOLD-LEVIN, LL.D. PAUL C. GRUEN, EUGENE POLLOK, T. PARNES, E. WEINHAUSEN, PAUL RAD, P. L. PROSHANCZKY, MAX SPALENICS, H. SINGER, KARL KUNERT (Pastor), Dr FOLDES, J. I. LANDSMAN, H. SCHONFIELD, LEON ROSENBERG, E. MOSER, NAPHTALI RUDNITZKY, N. LEVISON, N. KAGAN.

The Holy Land: Its People and Present Conditions

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. S. B. ROHOLD.

MAY I be allowed to say, beloved brethren, that you have allotted to me a task which I confess is too large for me. It is a task impossible for me to accomplish, but I will endeavour to touch on a few points which I believe vital to the heart of the Jewish question in Palestine, and incidentally to the whole of scattered Israel.

THE STUDY OF THE JEW.—In order to understand and appreciate the Jewish question in the Land of the Redeemer, we must go to Upper and Lower Galilee, where our blessed Lord Himself began His ministry, and spent His natural life going about doing good, and where now the new colonists are to be found.

JERUSALEM.—Jerusalem will always be a "burdensome stone to all the nations." At the last International Jewish Missionary Conferences at Budapest and Warsaw it was made clear by such men as Canon Danby and others that we cannot judge Judaism or Christianity from the ancient City at the present time. When the Lord of Glory Himself will come and reign in glory, then all the nations of the earth will rightly run to Jerusalem, and all eyes will be upon it. At present all kinds of peoples are attracted to it, Christians, Jews and Moslems. If you study the life of the Christian, the life of the Jew, and the life of the Moslem there, you will find that they are all living much the same life. It is a life very hard to describe, because it is not one life, it is a hundred and one lives.

There are the orthodox, the true ones, the make-believe ones, all kinds and sects, which it would be useless to enumerate. We fully admit and appreciate that among these sects are many who seek nothing but the glory of God and to live holy lives according to the information that they have. Just as many sects as there are among the Jews, are there also among the Christians and among the Moslems. Just as many make-believe ones among the one as among the other sects; the true and the loyal ones are a very small minority.

Hate, malice, discontentment, division, as in other parts of the world, are in full vogue there. Therefore to study carefully and be able to discern and appreciate the true from the false is almost impossible. The make-believe seems almost to succeed more than the reality. We are living in a terrible age; even the Christian world seems to be befogged; many seem to be more ready to believe a lie than the truth. The false is always attractive; as we know, the Prince of Darkness appears as an angel of light, but truth belongs to the category of the humble, and has very little to say, and is not easily seen; only the spiritual eye can discern it, and the best of us are attracted by the things that glitter and shine.

TWO ENEMIES.—Palestine suffers from two enemies—very unscrupulous, brazen-faced, fearing nothing. First, from the so-called great teachers and interpreters, who it is supposed can read the signs of the times correctly, and who tell stories that are amazing, but which

are believed. The other day I heard the following: The Jews are working day and night in secret cellars under their houses, each one dressing and preparing stones for the Temple. Under a secret Grand Master everything is being prepared for the rebuilding of the Temple. They have even discovered the Ark of the Covenant, the two tables of stone with the Ten Commandments on them, the rod of Aaron, which blossomed, the pot of manna and the Cherubim. The Urim W'tumim have even been discovered by a rascal at the foot of the Pyramids, and he brought them to Jerusalem! They wrote me a letter, and also one to my colleague, Mr Payne, and to Mr Thompson, informing us that we had been elected elders of an imaginary Universal Church. We went down to Jerusalem and wanted to see this Urim W'tumim, and the rascal showed us two stones, and threw them like dice; if they fell one way we were elected, and if they fell another way we were not elected. He himself had been put at the head of the Community of Matotron. After listening to his audacious statements, I sent him a letter telling him that if he prints our names on any of his great and glorious papers we will have him arrested, because we felt that he might use our names in his deceptions.

The second enemy is the natural enemy, spreading false reports, anti-semitism, working up feelings in the land where anti-semitism was unknown, but there is the old saying, "God deliver us from our friends, from our enemies we can protect ourselves."

The following stages must be studied carefully:—

1. 1914-1917 *stage*, including the outbreak of the war, with the wreckage of all human and Christian institutions and all the tragedy of that time.

2. 1917-1920 *period*, with the Balfourian Declaration, Allenby's entry

into Jerusalem and all the excitement consequent thereon, and the military rule.

3. 1920-24 *period*, with Sir Herbert Samuel as High Commissioner, the setting up of Civil Government, riots, disturbances, ending with peace.

4. 1924-28 *period*, the coming of Field-Marshal Lord Plumer, the opening of the Hebrew University, the time of great peace, the election of municipal mayors of cities, the fraternisation of the Jewish Christian and Moslem elements. Then again disturbances, the Druse war in Syria, the rising of the Wahibis, the dethronement of King Hussein. The great Missionary Conference which met on the Mount of Olives; there were disturbances at Gaza, Nablus, again trouble, and above all, make-believes.

THE TRAGEDY OF THE JEW.—In all this we see the great tragedy of the Jewish people, crying "For when we shall say Peace and Safety then sudden destruction comes upon us."—1 Thes., v. 3. But great as the tragedy of the Jew may be, there is nothing greater and more pitiable than when one studies what I still venture to call the "Returning Remnant." Think of these people, fully 50,000 strong. They have now been in the country eight, some of them almost ten years. They came believing the important political declarations, and that Zion could be built as soon as they came there. They have willingly taken upon themselves all kinds of privations, suffering such hardships as it is impossible to describe, and yet bearing all cheerfully, with the song of Zion upon their lips, bearing even slander—that they are Bolsheviks, that they are irreligious. Slander is almost the hardest thing for anybody to bear, yet they bore it. After ten years of hoping and hoping they have seen wonderful things: "a land desolate that killeth her people" is now blossoming as the rose, unhealthy parts of the

country, marshes full of mosquitoes are now health resorts. But with all this so-called improvement materially, good houses and drained land instead of living in the open air burned by the sun, or in little wooden shacks, hope is further off than ever. The very people that made the great promises to them are watering down all their promises. More than this, they find that while the land is improved, their bodies are weakened and their numbers not materially increased. They have seen loved ones, dear ones pass away in agony and buried in the sand, and they looked upon it as fertilising the land with their blood in order that a great and wonderful revival of Israel shall be in the land of their fathers' and their own names. I wonder if you can imagine the real feeling of these people. It is all very well for missionaries to go there and distribute a tract and give away a New Testament or make them a present of a good Bible, which they naturally like to get, or even to sell them some. But who is ready to meet them as man to man and try to fathom the depth of the souls of these men with the terrible memories buried therein?

Well, too, I may say the words of our great prophet Jeremiah, "I am the man that hath seen affliction by the rod of his wrath." Yes, I have seen and felt the affliction of my people. The agony of the soul is the greatest of all agonies.

The last stage of these people is the stage of heartache, and heartache is the worst ache of all, because one can do very little for it, and the heart becomes weakened and breaks. There is a real cry of the human heart in the plains of Jezreel, Megiddo, Esdraelon and Gennesareth. Being in the Jezreel valley, we

see the high mountains of Nazareth, the mountain called the "Mount of Precipitation," where the people of Nazareth took our Lord and wanted to throw Him down headlong. It is a terrible climb up that mountain and sometimes dangerous, because it is so winding, and you cannot tell who is coming towards you, but I have often looked down and wondered if the Lord of Glory, from His native home, is not looking down upon His afflicted children in the valley. Our experience in meeting many many of them is that they do not expect now Zion to be built with stones—it must be a spiritual Zion. There was a great lament when that great spiritual Zionist Achad Ha'am passed away—"Our leader is gone." The material is left, the clay is left, but where is the spirit? These are not my words; they are the words of the remnant who have reached the stage which is called "heartache."

OUR ATTITUDE. — Now brethren, what is our duty towards them? I know I have not touched even the fringe of the real question. All I want to say in this brief paper is that we have reached the stage where we must begin with our own hearts. What are we to do at such a time? Yes, to pray; surely we ought to pray always, but there is at present a call which comes from above to us Hebrew Christians, who do indeed feel the heartache of our brethren to ask ourselves what our duty is. Those of us who have accepted Christ have accepted His all, His life-blood. His heart was broken when He cried on the Cross, "My God, My God, why hast Thou forsaken Me?" Thus He gave His very all. Are we ready to give our very all?

The Second Coming of Our Lord

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By the Rev. SAMUEL SCHOR

"He shall be great, and shall be called the Son of the Most High . . . and the Lord God shall give Him the throne of His father David, and He shall reign over the House of Jacob for ever." (Luke i. 32, 33.)

"David shall never want a man to sit on the throne of the house of Israel." (Jer. xxxiii. 17.)

THE last Jewish King descended from David was Zedekiah: the next King of the royal house of David, to reign over all Israel, will be another Zedekiah, called by the prophet "Jehovah Zidkenu."

The Angel Gabriel, in his message to the Virgin Mary, directed her attention to the majesty of the Messiah, seated on the throne of David, and "reigning over the house of Jacob for ever," rather than on "the Man of Sorrows and acquainted with grief." This latter phase was to be the foundation—"He shall save His people from their sins." Upon this foundation would stand the majestic structure of a saved people, with the Anointed One—the Saviour—seated on the Throne. What glory awaits our Race and Nation when "the Redeemer shall come to Zion, and turn away ungodliness from Jacob."

This is the subject of our Paper. We know and believe that the coming of our Lord is for all mankind—the whole race of Adam, and not for the "House of Jacob" only; yet we would narrow down our vision, and concentrate our attention on the King reigning in Zion, with the whole Jewish nation at his feet: What brings this great consummation to pass, and what are its after effects?

Nineteen centuries ago the Jewish people rejected their King, and have been in exile ever since. But not for

ever will the King be rejected; not for ever will the Jews exist in exile. God's promise stands sure: "Yet for all that . . . I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God." (Lev. xxvi. 44.) God has decreed it—Israel cannot be destroyed: she will never share the fate of Babylon and Nineveh, Egypt or Rome. God has sealed her with the mark of indestructibility. Is she not the everlasting nation? Those who touch her touch a live wire—and perish!

But the cancer of unbelief which has eaten deep into the heart of the Jewish nation cannot be easily removed. The Divine Surgeon will have to use a sharp knife if the two thousand year old disease is to be rooted out, and for ever. But when once rooted out, "What shall the receiving of them be but life from the dead." To study God's plan for the redemption of His Chosen People we have to refer to His Holy Word, when the future destiny of Israel is minutely described as though it had already passed into the pages of history.

We note briefly the salient features connected with the return of our race to Eretz Israel, and the return of our glorious King to His Land and People.

1. Since the destruction of Jerusalem the Jews have never owned a country of their own. But while dispersed among

the nations, they have always retained their identity. This could only be accomplished by a continuous miracle, greater than any which has occurred in the past. If God had left the Jews to their fate they would have been annihilated long ago by their enemies, or forced to assimilate and be submerged among the nations. No laws of men, no League of Nations, could have preserved that ancient race from extinction, just as ancient relics are preserved in a museum. The same God who sent the plagues upon Pharaoh, or divided the sea, has been at work through the centuries compelling the Jews to settle in lands where they were unwanted, and yet preserving them from the fury of oppressors and persecutors. The man who professes a disbelief in miracles must shut his eyes to the whole history of the Jewish race from their birth down to our own times. Through the miracles wrought in Egypt God led them forth to the Land of Promise, there to generate the light for the benefit of the whole heathen world. But they left their work unfinished. This, God cannot tolerate. Hence we believe that the Jews must and will return to their ancient Homeland with the object of completing God's work. "Yea, I will rejoice over them to do them good, and I will plant them in this land with my whole heart and with my whole soul." (Jer. xxxii. 41.)

2. This coming restoration is always connected in God's prophetic Word with their conversion. "I will take you from among the nations and gather you out of all countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you," etc. (Ezek. xxxvi. 25, 26). We naturally ask what is it that will bring about their conversion?

3. Their national conversion will be brought about by a catastrophe, greater

than any which has overtaken them in their long and chequered career. It has been so with Israel throughout the centuries. Unbelief and rebellion have led them from one disaster to another. "Then they cried unto the Lord in their trouble, and He delivered them out of their distress." But they soon forgot God and sank again into idolatry. What then will be the Divine Surgeon's operation which will for ever root out the rebellious spirit from His Chosen People? Many prophets have seen with seer's eyes the awful tragedy, and recorded it with trembling fingers. Jeremiah refers to the restoration of Israel and Judah in (ch. xxx. 3) joyous strain and suddenly checks himself as he adds his woeful vision: "We have heard a voice of trembling, of fear, and not of peace" (verse 7). He further adds, "Alas that day is great, *so that none is like it*; it is even the time of Jacob's trouble." Ezekiel fully describes this time of trouble in chapters xxxviii. and xxxix. A combination of nations from the north, with innumerable hordes of warriors, come swooping down upon the land of Israel with evil intent, with the object of wiping out the Jewish nation and possessing themselves of their land. The prophet also describes how near they appear to be in accomplishing their sinister designs; Zechariah in chapter xiv. furnishes the final struggle leading to the climax. In vivid and lurid colours he sees the land in the hands of Israel's foes, Jerusalem has fallen into their hands, and they have commenced to sack the city with horrors and tortures indescribable, and the despairing Jews see themselves doomed to utter destruction, when "Jehovah goes forth to fight against those nations, and He is seen standing on the Mount of Olives" (v. 4). Surely Jehovah Jesus has come to the rescue of His people in their despair. The fact that we sent Him to the bitter cross and rejected Him two thousand years ago has not changed His love and solicitude on

their behalf. "Yea, I have loved thee with an everlasting love" is proved to be true. "They shall look unto ME whom they have pierced, and mourn." As in a moment, Israel recognizes to whom she owes her salvation, and the hate of two milleniums is changed into bitter remorse and genuine repentance. The broken spirit is like that of Saul of Tarsus on his way to Damascus, meeting One Whose Name he desired to see rooted out, but suddenly transformed into His faithful bondservant for life. Israel calls out, "This is our God, we have waited for Him." Their eyes are opened, they see then what we missionaries to the Jews have been seeking to inculcate in our brethren for generations past. Our tears and our prayers reach their consummation, the whole nation is born again, the 3000 children of Abraham converted to Christ—the first fruits of the first *Shevvoth*, now reach their final consummation in the great Feast of Tabernacles with an ingathering of all Jewish souls. "And so all Israel shall be saved." "Born out of due time"—two thousand years behind the times, like St Paul; the whole nation will throw its whole strength into the completion of God's programme—the conversion of the world to Christ. "He hath remembered His mercy and truth toward the whole house of Israel, and all the ends of the earth have seen the salvation of our God."

The Lord Jesus now takes His seat on the throne of David. "David My servant shall be king over them, and they shall have one shepherd. They shall dwell in the land which I gave to Jacob my servant, they, and their children, and their children's children for ever; and David My servant shall be their prince for ever" (Ezek. xxxvii. 24-26). Judah can once again take up the harp and strike a new note: "Sing O daughter of Zion, shout O Israel . . . the Lord hath taken away thy judgments; the King of Israel, even Jehovah, is in the

midst of them, *thou shalt not see evil any more*" (Zeph. iii. 14, 15).

What message is there for the International Hebrew Christian Alliance in all these stupendous events, the beginnings of which we watch with bated breath?

The great message for us is the example of Daniel in exile. He was searching the prophets, and notably Jeremiah, whose writings we, too, have been searching to-day. Such study convinced him that the time was at hand for the restoration of the Jews from Babylon. And Daniel immediately set himself the task of co-operation with God in the preparation for the restoration to the Homeland. How he did it is fully recorded in the 9th chapter. He fasted and prayed; he presented himself and his people to God in confession and repentance. His identification with his brethren was complete. Read how this saint of God prays:—"We have sinned; we have rebelled; we hearkened not unto Thy servants the prophets; unto us belongeth confusion of faces." Just what our Divine Master did for us when He, "who knew no sin, became sin for us."

We, like Daniel, have a solemn duty to our brethren in this, the greatest crisis of our national history. We cannot, even with the glorious Gospel of Jesus Christ as our portion, disassociate ourselves from them. We are one with them; sharing with them humiliation and obliquy, suffering and exile, hatred and contempt. We would never hide our Jewish identity under the cloak of our Christianity, as though that were sufficient reason for holding aloof from their weal and woe. The fact that we believe in Christ makes us more perfect Jews. If Israel bleeds, we bleed with them. Our duty is to bear with them on our hearts and present them to the Lord in prayer. Prayer should find the most prominent place on our programme. Under certain conditions more prayer

and less discussion would be more fruitful. Let us be instant in prayer, and "pray without ceasing."

And finally,

To us Hebrew Christians, the return of our Lord Jesus Christ is the theme of all themes; the great Hosanna song, the hymn of triumph and of final victory. Our expectation is of Christ, seated on the throne of David in Zion, and Israel's night of sorrow ended. Israel now completes her mission. The whole world for Christ; and from being "the

King of the Jews" He is crowned "King of Kings, and Lord of Lords." A new name is given to our land. No more the old one, closely identified with our acts of rebellion and departure from our God; not "Canaan" or "Palestine," not "Zion" or "the land of Israel," but "THY LAND O EMMANUEL." "Jehovah Shammah"—The Lord is there. May that Day soon come. "Even so come, Lord Jesus. Come quickly."

Closing Address

By Sir LEON LEVISON

BRETHREN, our Conference is coming to an end. To me it has been soul-inspiring, and most encouraging. It has brought me into contact with many old friends, and enabled me to make many new friends. You have all been most helpful and considerate. Those of you who read papers had taken great pains with your subjects. Those of you who have listened have done so with an attention which was admirable, and which has assured us that you came here to learn.

I am trying to picture the hopes that you brought with you. I am trying to think of the prayers that you offered before you started. I am trying to grasp the longings that your hearts were filled with, and as these considerations crowd my mind I am trying to estimate the results in actualities. We have accomplished most in the realm of spiritual brotherly kindness. Those who were only names to you in the past have become realities. We have got into personal touch, which alone can present realities to our minds. We have felt the throbbing of the hearts of our brothers and sisters in love, sym-

pathy and understanding. This, I am sure, will be the lasting friendship and fellowship to many of you.

You have listened to voices of those who are loved and honoured, not only among the members of the Alliance but also by our Christian friends. You have listened to those who plead our cause before the world, not by word but by deed; those who are living for the good of our people and the Glory of God.

You have come to certain conclusions about many matters—matters that mean much now, but which will mean much more as they are realised. The news that our brethren have been able to bring us from the ends of the earth has been very encouraging; the reports of the liberality of our Christian brethren in the Churches. I have, no doubt, assured you that God's people of the Christian world are not forgetting their debt to us, not only their monetary help, but their prayers have been offered to and for us.

I myself lived partly in another meeting in another time; I lived over those days in Jerusalem when our brethren

met to give their blessing to the preaching of the Gentiles. I asked myself: "Have the Gentiles got all that they need in that line, or can we even now do something to help them?"

I am persuaded that we have something to contribute of value to the edification of the Gentile Church. I believe that we are the link between the Gentile Church and our brethren.

I should be afraid of the task that confronts us, and the duty that is laid upon us in this dual task, but I am not afraid, for it is a task that we have not chosen for ourselves. We cannot help it, for we are Hebrew by race and Christian by Grace. Two such legacies, our spiritual calling and our natural heritage, though making our task fearsome, makes our spirits humble, and our hearts full of hope, that the God who has given us these privileges will also give the power to live up to them, and to use them for the good of His Kingdom both to Jew and Gentile.

We met at the Table of our Lord, and through it were not only reminded of the theological aspect of the Sacrament, or the spiritual benefit that our souls may derive from it, but we were reminded, and we realize more and more what our People are missing. We thank God our People are beginning to consider these matters, and are being considered in a greater measure by the Church of Christ. Nothing has so touched the world as the remarkable psychology of the Jew. No individuality has witnessed more strongly to the strength alike of the spiritual and material. Absolutely, against his will, and as it were by accident of hate and passion, he gave the world the mystery of a religion which for range of vision and power of spiritual uplift overtopped the ages that have been, and crowned with promise all the ages that are yet to be.

Yet though the world owed all its best to the Jewish nation, the world has

not loved the Jew. We are reminded that, while as a national entity, he has blessed the best in the life of the world, as an individual he has not in the aggregate result been a blessing.

He has more often been looked upon as a son of Jacob rather than a child of Abraham. As a result the blood of the Jews which splashed the streets of the world in innumerable cruel persecutions had stained the skirts of Christendom with undying and imperishable shame.

The world owes the Jew restitution. It is its sacred duty to pay it. We have to see to it that that debt is paid. We must bring His own people to the Cross. We must bring the Cross to them. There is not—there certainly ought not to be—a more forceful appeal to the world than the appeal that it should pay its debt to the Jew. The Jew has missed the mark of his high calling that the Gentiles might benefit. He has been used in this case by God as the physician uses one person for the transfusion of blood that the other might live. The Jew was in the Divine Providence made to lose his way that the Gentile might have walking room in the high places of God. Without Christ Jesus the Jews are at a dead end. Calvary is their cul-de-sac. So long as the Jew is neglected by the Church of Christ, Christ Jesus, our Lord, is not getting fair play, and we are not doing justice to the Divine purpose of the cross, which is the great final purpose of God for revealed religion. The Jews failed to see that in the Incarnation of the Son of God "The All Great is the All Loving too," and the All Loving alone can make us know and love the All Great—the God of Israel.

The Jew has sought perfection through innumerable laws, laws which condemn. These cannot result in salvation for him, for they were never meant to do that.

A change has come, the Jew is beginning to think for himself. There is a great and far-reaching awakening in all

parts of the world. We must take advantage of it. The Jews are beginning to investigate the history of the Church and such like things, but it is our duty to give them the Christ of history. The history of the Church is, alas, a record of human faultiness, and was only rescued from failure through the presence of the faultless Christ. The Jewish outlook is not altogether what it used to be. They are advancing, following no doubt with many a wound upon them, many a stain, the great instinct of the soul—all the same they are advancing. If conscience is the voice of God within passing judgment on man as he is, and circumstances as they are leading the Jews to a divine discontent, he is being driven to the conclusion that the soul of all improvement is the improvement of the soul; that it is not enough to take the Jews out of the Ghetto but to eradicate the Ghetto out of the Jews. The I.H.C.A. must seek to give the Jews (a) the Bible, (b) the Risen Christ, (c) the Jehovah Jesus.

Our belief in the Bible is that it is the inspired Word of God and the infallible guide for our faith and conduct. The pity is that some so-called Christians have merely a nodding acquaintance with this greatest library in the world. In the Bible we have the Word of God to all eternity, and the surest way for the development of a noble character is through an intimate knowledge of the Bible.

The greatest misfortune that has befallen the Bible is that many of its warmest defenders do not read it. The next greatest misfortune is that many of its bitter opponents are guilty of the same offence. Some of those that go to study the Bible do so in order to find what they term "the Soul of the Bible," forgetting all the time that the Bible is "the History of the Soul."

RESURRECTION

The average Christian tries, through

a minute examination of certain passages in the New Testament dealing with the resurrection of Christ, to satisfy himself of the fact of the resurrection. On the other hand, we believe that there would never have been a New Testament had there been no resurrection.

The New Testament is a living Book because Jesus could not be holden of death. Belief in the resurrection is something more than belief in immortality, for belief in immortality may be a very cold and comfortless thing. The risen Christ brought home to the despairing comfort, consolation to mourners, and eternal life of blessedness to the believer. This spiritual phenomenon defies comparison. We are taught that death is not the perishing of the seed, but the progression of the flower. In Jesus, through the enlightenment of the Holy Spirit, we see that death is not the ending but the extending of life.

(3) Jesus Christ is ever beyond definition. We were told that we had the God of Abraham, Isaac and Jacob, and we have had. Brethren, let us be frank. What had that God meant to us as Jews? He simply meant this, that we were given to understand that somewhere and somehow there was a tremendous power station, but you see we never knew what this power station was until we saw, as we do see, the electric light. As electric light is to the power station, so stands Christ to God. He is the Light of the World, and through Him alone can we understand and live to understand that God in Jesus Christ is for us just like electricity in electric light. Christ is more than His followers are able to express. We may crown Him with many crowns, and still there will be surprises when He appears to us as the King of Kings. Constantly new light is breaking forth from Him, who is at once the inspiration and the despair of Israel. We learn more of Him when we spend time with Him. There is but one way into the

Kingdom of the soul, and Christ is that way. If we are constantly with Jesus we shall be linked up to a high reservoir of divine power by being attached to Him. The invisible power of God will find visible expression through us.

Let us be like men who watch for the coming of their leader and Lord. The Jews need light and love. They need a moral dynamic, strong enough to sweep away the barriers of bitterness and misunderstanding. Where shall such light and power be found? Our reply is, that the power is nigh thee, even in thy heart. What can the individual member of our Alliance do to hasten that time? We can each give our voice to end this age-long misunderstanding by openly living a true Christian life, by joining the I.H.C.A., and by working for its principles. Let the cause of our people be a ruling passion in our lives, and occupy the centre of our hearts, rising as high as our heads, and sinking as deep as our love. (4) The duty of the I.H.C.A. is not to talk to the Jew in the grand way of dogmas, but with the help of God to lead him by way of love to the great lover of the Jews, even Jesus Christ. Our purpose should be not merely to prepare the field that others may gather the fruit from the Jewish vintage in the future, but to try to achieve, by the help of God, the winning of our people to a higher and nobler life. We should so live before our Jewish brethren that their faith may grow stronger, even as it emerges from the darkness and disillusionment of unenlightened human folly, that they may enter into their imperishable inheritance, and that their will may be identified through Christ with the will of God. The measure of the I.H.C.A. must be our capacity to appreciate God's purpose in Christ Jesus for our people.

It is the duty of every Hebrew Christian to join the I.H.C.A. Those who do not do so will do us harm rather

than good by stoning us from the outside. To these Hebrew Christians who are standing aside, I would say that the place of the true and wise critic is inside and not outside our circle. Earnest Hebrew Christians join us not because they are better than others, but because they themselves ought to try and be better than they are, by assisting us to build up a future for ourselves. Let the most loyal member of the I.H.C.A. not only be its warmest critic but also its staunchest friend.

Surely the intensity of God's love is explained by the eagerness of His desire to win back to spiritual health His sin-sick wayward Israel. It is here that we realize the divine way of our reconciliation as a source of perpetual wonder. It is the way of perfect wonder; the offended party makes the first move. God does not desire or insist upon an apology or reparation. He so loves His people that He always makes the first approach. Our people are beginning to realize this beautiful idea, and the time is more than ripe for believing Hebrew Christian men and women to strike out boldly in declaring to them the way of divine love, the love that gives and forgives. Herein the Jew will see the superlative greatness of Jesus, and His universal reconciliation, which is the greatest miracle in history. But in seeking to win the Jew for Christ, let us not aim at quantity but at quality.

The healing friendship of Jesus ought to break through all barriers, so that His love, like His Father's rain and sunshine, may fall on all alike and fill the heart of everyone of us.

We need a world-wide vision. What is vision? It is the capacity to see all the possibilities of a given set of circumstances. Vision sees the future magnitude of the minute. It is the capacity to see something afar off that can be brought nearer. To have vision is to have the rapture of a forward view. Vision is the consolidation of all pro-

gress. It will enable us to keep clear of the side-tracks and will lead us straight to our goal. If we are to have as an Alliance, joy, unsullied and undefiled, it will only come by our being responsive to the upward and onward calling of vision. We will not turn either to the right or to the left when whispers of compromise suggest a short cut to success. The witness within us for Christ and loyalty to the vision which He affords us will be the best assurance of enduring attainment of our goal. It will give us strength not to turn our backs upon our task, but to march with breasts forward in our Holy Crusade. The Bible is pre-eminently a library of inspiring vision, and if we take our example from it, we will receive vision that gives peace as well as power. Our people have been disobedient to the heavenly vision and have lost their place of influence among the nations, but though they have fallen they shall rise again, for vision has not entirely perished, since God has always kept a remnant according to the election of Grace, and through that remnant I believe, that in the providence of God, the captives of Israel shall be set free, and on the horizon we can already espy the coming of the great Deliverer, whose name shall be called, "Wonderful, Counsellor, Mighty God, Prince of Peace, and our expectation will become realisation, and thus the light of the world shall come back to our people. As the early disciples believed in Jesus because He enabled them to believe in themselves, so let us never fail to believe in ourselves by following Christ through the drawing power of the great vision of a future, redeemed Israel. Let not our vision fade in ancient shades, but let it remain fresh for Christ remains. He is the same yesterday, to-day, and for ever.

If we have to toil amidst dangers in weakness and in weariness we will be sustained by our great Redeemer, who gives vision to His beloved children. True vision is the gift of God to the seeking, receptive soul of man, and will therefore go ahead of experience. Without vision progress of any kind is impossible. Without progress death from stagnation be sure even though stagnation be camouflaged. Vision gives us power of life and passion of heart. Let Jesus Christ be the perfect measure of our lives, of our efforts, and of our sacrifices.

This is the note upon which I desire to close the second I.H.C.A. Conference. I fervently pray that our deliberations may have been for the glory of God and the advancement of His Kingdom. Let the Spirit of God guide our thoughts, and go with us, and as we separate, each to his or her own sphere of labour, may the peace of God fill our hearts, so that, however hard the task, we may face it joyfully, feeling assured that He who has guided our footsteps hitherto, will continue to be with us to the end.

May our trust, confidence, and our love be in, and for Jesus all day long and throughout our life.

I feel very moved by what I have seen here, what I have heard, and by what I have learned, and I would like you, as you separate and go home, to take my love to your people, and to tell them all you have seen and heard, and make them realise that in Jesus Christ they have got all that is sufficient, and in the Alliance they have a family of brothers and sisters who will always have a warm and affectionate place in their hearts for them. I fervently pray that God may go with you and remain with you always.

Correspondence

LONDON, 8th September 1928.

HONOURED BROTHER LEVISON,

Thank you for your kind letter of the 31st ult. I thank God the way is opening for our young brother, Moishe Richter. I am going these days to Bucharest, and shall then personally talk over with him regarding Mr Landsman's school. I shall also gather information to write you a brief account of his life for the lady that is undertaking to pay for his training.

I am very grateful to you also for the promised help for our needy ones. This will be particularly timely now, seeing we had a great drought in Bessarabia, which greatly increased the poverty of our Hebrew Christians. We are particularly sorry for the children who come to us to learn the Word of God. We desire to give them some food, at least once daily, so as to keep them up. Beside this, there is the severe Russian winter approaching, and cold and hunger are awaiting many. I hope you will give warm consideration to all these needs, and together with your Committee come to our aid.

With hearty greetings from us all, in the love of Christ.

I am,

Yours sincerely in the Coming Lord,

LEON AWERBUCH,
President of the Rumanian H.C.A.

MY DEAR BROTHER IN CHRIST,

Mercy, Grace, and Peace from God Our Father and His Son Christ Jesus, our Messiah, we send to you and all the Brethren. Amen.

Leaving the never-to-be-forgotten

week at the Conference in Hamburg, I travelled *via* Riga and have arrived safely home by the Mercy of God.

How shall I describe to you the eagerness and joy with which every word was received by the Hebrew Christians as I told them in the best way I could of the wonderful gathering from the various Alliances throughout the world that took place. When I finished my address my audience acclaimed with one voice that this good news must be told to all the other groups of Hebrew Christians throughout the length and breadth of our country.

I am at present on the road meeting with Hebrew Christians as I journey from town to town.

I will send you a full report of my experience later on.

Meanwhile I would like you to know that the sights of suffering which I am meeting in each place is almost unbearable, and I am writing this in the hope that when you have read this letter you will do what you can, and I know that the Dear Lord will bless your efforts to send us some relief.

Our daily prayer to God is that He will abundantly bless the I.H.C.A. and baptize each member anew with His Holy Spirit from day to day that we may continue to be a blessing and a prayer, both to each other as members of the Alliance and in our witness for Christ to our Jewish brethren.

We give thanks unto God for the help which has been extended to us through the kindness of heart by our American Hebrew Christians and the Associate Christian members of the I.H.C.A.

May the Lord, in His tender mercy reward you all for standing by us at this special critical time.

We greet you in Christ Jesus with Christian love, and remain,

Yours, in the hope that He and His Son are coming again,"

J. GUBERMANN.

[In reply to this letter, as will be seen in the "Editorial Notes," we have sent £50 to Russia for immediate relief.—ED.].

RIGA
Baznicas. iela 35
LATVIA.

MY DEAR AND HONOURED BROTHER
IN CHRIST,

I am herewith sending you the story of my mother's conversion, which I delivered on Friday evening, the 20th of July, at the opening meeting of the Conference. . . .

I have very sad news from Russia, which I would like to inform you about. The conditions in that country are appalling, and the needs for succour of our poor Hebrew Christian brethren is very great. So great are the present

needs that I am of the opinion it is even not to be compared with their needs of the past.

Not only have I had numerous letters from our brethren in Russia with reference to the above, but it will interest you to know that I have met with emigrants who have arrived here in the City of Riga, and who have left Russia only five days ago. I have visited the emigrants' camp, where I found 120 Jewish emigrants from the Ukraine, from whom I have been able to learn, through personal conversation, of the heart-rending conditions which prevail there just now.

The coming winter is being dreaded by everybody, and my heart broke while listening to the tales of suffering. I feel I cannot hold my peace, and would like you, dear and beloved President, to make this known to the readers of the *Hebrew Christian*, and let us pray that our all-compassionate Saviour may move the heart of the Christian people to enable us to send that relief.

With our warm Christian greetings,

PETER SMOLJAR,
President H.C.A., Latvia.

What we are Doing

The I.H.C.A., since the last Conference, has been enabled, by the grace of God and through the generosity of our Members and Christian Friends :—

- (a) To send several hundred pounds for Relief.
- (b) To train three Hebrew Christian Girls in Shorthand, Typewriting, and Book-keeping, who are now self-supporting, while a fourth one is in training at present.
- (c) To place three Hebrew Christian Girls in Hospitals to be trained as Nurses.
- (d) To assist three young Hebrew Christians to attend Bible Schools, where they are receiving a three years' course of training to fit them to become Missionaries to the Jews.
- (e) To pay for the hire of a Hall at Budapest. (A special donation was given by a lady for one year.)
- (f) To assist a Hebrew Christian financially to complete his final two years of study in Medicine, who has now gone out to Mesopotamia as a Medical Missionary.

OUR NEEDS.

Help is solicited for the following objects :—

1. THE GENERAL FUND.
2. EDUCATION (of Hebrew Christians for the Ministry and Mission Field).
3. LITERATURE.
4. RELIEF (of Hebrew Christians in distress in Central and Eastern Europe, and in Palestine).
5. INDUSTRIAL HOMES (to train Hebrew Christians in various trades, and thus to enable them to become self-supporting citizens).
6. THE BUILDING FUND (To enable us to acquire suitable premises for Headquarters of the I.H.C.A.

All Donations and Subscriptions to be sent to the PRESIDENT, Sir LEON LEVISON, 9 ALBERT TERRACE, EDINBURGH, and Donors are kindly requested to state clearly to which of the above schemes their gifts are to be allocated.

The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. I.

JANUARY 1929

No. 4

Editorial

Joy and Peace.

JOY and Peace are the chief notes of the great announcement which the Angel made on the first Christmas morning.

“ Behold I bring you good tidings
of great joy
Which shall be to all people ”

said the Heavenly Messenger to the shepherds and, scarcely had he finished the delivery of his message, when “ suddenly there was with the Angel a multitude of the Heavenly Host praising God and saying :—

“ Glory to God in the highest, and
on earth
Peace to men of goodwill.”

When a child is born among the Jews in Palestine, two or three local musicians are waiting outside to know if the new arrival is a boy or a girl. If the former, they immediately beat the drum, and play upon whatever instrument they have, accompanying the din with improvised rhymes, complimentary to the dignity of the family, and prophetic of the career lying before the son and heir. This peculiarity is in agreement with a statement in the Talmud, that the birth of a male child causes universal joy, but the moment they learn from the silence and sad

looks of the visitors that a daughter has been born, the drum is shouldered and the musicians walk away. The writer remembers as a child asking his mother two questions—

- (a) Why she made a blessing over the lights on the eve of the Sabbath ? and
- (b) Why there was rejoicing over the birth of a male child, and not over a female child ?

and receiving the following answer :—

His mother said that she was not making a blessing over the lights of the Sabbath, but prayed, since the Messiah, when He comes, is to be the Light of the World, that God would grant her that one of her children should be that light ; likewise there is rejoicing over the birth of a son, because in such a son the Messiah might appear, and hence the singing and the psalms of welcome.

The Angels' Song

We noticed above how friends and neighbours would assemble to sing and praise God at the birth of a man-child in Israel, but at the birth of the Babe of Bethlehem, strange to say, this customary religious observance was neglected. We do not read of any singing on the part of man or woman.

Those near by in the inn were all too engrossed with arrangements for their own comfort to take any notice of the greatest event in the history of the world. He entered the world—the world which existed through Him—yet the world did not recognise Him. He came to what was His own, yet His own folk did not welcome Him. But the Heavenly Father, under whose fostering care the servant of Jehovah “grew up as a tender plant,” did not allow the event to pass unnoticed, for He sent a multitude of the Heavenly Host to do what man had neglected. They sang and praised God, saying:—

“Glory to God in the highest, on
earth peace
To men of goodwill.”

According to another ancient custom among the Jews, on the first Sabbath after the birth, the *new* baby is visited by friends and neighbours, who wish that it may grow up to be Him whom the nation expects, and become their Deliverer, and at the same time express their wishes of good health, peace, and prosperity to the child and the family. Such a visit is known as *Shalom Zakhar*, i.e., to wish “the peace or health of the male child.” Intimate friends of the family present the baby with gifts, in case the baby should be the coming Messiah.

Each donor of a gift likes to feel that he is the first to render an offering unto Him. May we not see in the homage of the Magi and in the presentation by them of samples of the product of their country, a *Shalom Zakhar* visit on the part of the Gentiles, just as the visit of the shepherds was a similar visit on the part of the Jews, to the Baby who was destined to be a Light to lighten the Gentiles as well as the glory of His people, Israel. As for joy and peace, it was a sorrowful and troubled time, both for the Jews and for the world. Sin and strife prevailed

over all the world, human wisdom had found no remedy for the evil that everywhere abounded. The efforts of the Leaders in Israel had issued in failure, and Jewish hopes had been doomed to disappointment. Sufferings and grief, warfare, and bloodshed, lamentation and mourning, seemed to fill up the greater part of the history and life of Jew and Gentile alike. Over all, there brooded the darkness of spiritual ignorance, and delusion, with the misery and despair that are inseparable from it. Suddenly the glorious Light shone upon this dark world, dispelling the nightly gloom. This light was not earth born; there was no source here from which it could emanate, no natural luminary from which it could be derived. It must be supernatural, belonging to a sphere serenely calm, and perfectly holy. In fact, it must come from above, from the Throne of God. Untouched by wickedness and woe, Jesus came to share our life with us, and to redeem us from sufferings and sin, bringing into the world a peace and joy accompanied by the assurance of God’s mercy, and promise of an effectual deliverance. The Jews would have accepted a Messiah who was to have delivered them through conquest, if they only could have understood the Angel’s proclamation that God Himself, in the person of His only begotten Son, had condescended to unite Himself for ever with man’s nature, and become the Almighty Saviour of the sinful and the lost.

What a wonderful thing it would have been for the Jewish nation and the world! Was it not to the Jews that the message came —

“Unto you is born this day in the
city of David, a Saviour who
is Christ the Lord.”

He had actually appeared, in whom the types and shadows, the promise and

prophecies, had found their complete fulfilment.

And while we thank God that His coming was not like other blessings, *confined to His chosen people*, but a blessing to all people, let us not forget, at this time, the elder brother, but let us try to bring home the message of peace and joy to his weary and heavy-laden soul. For who else can give peace to the unimagined horror, agony, and

grief of the stricken Jewish heart in its perplexities, tumults, and restlessness, amidst the tossing seas, and roaring, swelling waves? In darkness and in sorrow, may He who is the Light of Heaven illumine their hearts, and bring peace and joy which will enable them serenely to confide their souls in Him who has brought salvation from on high.

EDITOR.

A Retrospect of 1928 and Good Wishes for 1929

FOR the last three years it has been customary for me at this time to send you my Christmas and New Year's Greetings, and a Retrospect of the last year's work.

This year, instead of sending a letter of Greeting, I am making use of the printed page of our Magazine to convey to you, on behalf of myself and the Committee, our heartiest good wishes for the season, praying that our Heavenly Father may make the coming year a year of joy and blessing, and that our dear Lord may be ever near to cheer and comfort you in this life's journey with His own Presence and Benediction.

The year which is drawing to a close has been full of happenings from the beginning to the end. In looking back, my heart is too full for words. I give thanks and praise to God, our Heavenly Father, and to our Lord Jesus Christ, for His abiding goodness and mercy unto us, and for all that He has enabled us to accomplish.

Monthly Meetings in London

We started the year's work with the cheerful co-operation of our dear friend Mrs Sheffield, who made arrangements for me to address a series of monthly meetings in London on behalf of the

Alliance. Through these meetings, I have been brought into touch with numerous Christian friends, as a result of which the interest of the Alliance has been widened.

Magazine

Early in the year a lady friend who attends the above meetings suggested that it would be very helpful if the Alliance could issue a publication of its own in order that we might be able to tell of the wonderful doings of God among His people Israel to a wider circle of the Christian public, both at home and abroad, and offered to cover the expense for the first year of the cost of printing of such a magazine. It was with great joy that we took up the suggestion, and accepted the kind offer, and launched *The Hebrew Christian* on its mission in April. Who can estimate the good that this Magazine has already accomplished? The cheer and encouragement that it has brought us from Christians, both at home and abroad, is beyond the power of my pen to describe. I can only say in all sincerity that this dear saint of God, who has been both the incentive, and the means of enabling us to start the Magazine, will never be forgotten by us in our prayers, and her reward has

already been achieved in a large measure by the joy that the Magazine has brought into many a home and to many hearts.

In looking back we can also report progress not only by having added three new Alliances to the I.H.C.A. through the joining-up of Rumania, Palestine, and Latvia, but also by having further strengthened the organisations in other lands where Alliances have been established in former years.

The Second I.H.C.A. Conference at Hamburg

The next important feature of the year that concerned us and engaged both our attention and energies was the forthcoming Second International Hebrew Christian Alliance Conference, which was held at Hamburg during the month of July. This entailed an immense amount of labour, and we are grateful to all those who so cheerfully gave of their best in order to make the Conference a success.

Meetings in the Various Places

In view of the great expenses which an International Conference necessarily involves, I set out to address as many meetings as possible in order to interest Christian people, and to raise financial aid, and in this way succeeded in covering not only the expenses of the Conference, but we were enabled by the Grace of God, and with the help of our dear friend Dr Arnold Frank, to give hospitality to all the delegates who attended the Conference during their week's sojourn at Hamburg.

Those of us who attended the Second Conference will never forget the memorable six days when we lived in a world apart, under circumstances that were unique, and in an atmosphere of affection and love, of zeal and enthusiasm,

such as have never been experienced by any of us hitherto.

The gatherings were of a nature that can only be expressed in the one word—"wonderful," while the day when we met at the Lord's Table, to celebrate the great Sacrament of the Lord's Supper, will forever remain alive in our minds and hearts, but inexpressible in words.

Good Cheer

The affection and love which was taken away by each delegate to his own country from the Conference as a whole, and from their new-made friends, has gone out to various places as messages of hope and cheer, which the letters that I have received since the Conference more than amply illustrate. And if the Conference had accomplished nothing more than this it would have more than amply justified its having been held.

Great Issues Considered and Discussed

But that was not all; the issues before the Conference, which we discussed and considered, the decisions which the Conference arrived at, were so important and far-reaching, that it makes one feel overwhelmed when we think of their significance, and how pregnant they are for the good of our people, and for the establishment of the Kingdom of God on earth.

Hebrew Christians in Training

Since my return from the Conference, our dear Lord has been very gracious to us in raising friends to enable us to start six young Hebrew Christians with their training in order that they may fit themselves to go out as missionaries to their own people.

Distress

For the coming year the great thing that confronts us is the terrible distress which is prevalent in Russia among our Hebrew Christian brethren. This unfortunate country is threatened with a famine which, according to advice received, may be more severe even than the famine in 1919-1920, when it is estimated that something like five million souls perished from hunger.

I am looking to you, my dear Christian friends and fellow-members, to stand by us and to assist us in our attempt to relieve the distress not only in Russia, but also in Bessarabia, Poland, and Palestine.

How You can Help

On another page you will find an article on "The Art of Christian Giving." This will in itself give you an idea of how you may help us to carry on this great and important God-ordained Movement, and I shall feel

grateful to any member who can arrange for drawing-room meetings or public meetings for me to come and address.

As we enter upon the New Year, I desire most earnestly to appeal to the Presidents and Committees of the various countries to endeavour and make further efforts to strengthen your own Alliances, and to do your utmost to strengthen the hands of the International Executive Committee and my own, by upholding us in your prayers, and supporting us in our great task, which we are endeavouring by the Grace of God to carry out on your behalf.

With affectionate good wishes for the coming year,

I remain,

Yours, in the Love of God, and
in His cause, for Israel,

LEON LEVISON,
President.

On the Art of Christian Giving

For all Christians who are generous and self-denying, God has prepared an unimagined happiness. There is much to be endured, and much to be given up in His service, but whatever He makes our duty He also makes it our interest to do. Our interest must always, therefore, be on the side of Christian duty.

"He that watereth, shall be watered also himself." No act of self-sacrifice, prompted by love, will pass unrewarded. "Say ye of the righteous, that it shall be well with him." We lose nothing by making a sacrifice, but receive an hundredfold.

The gifts of God may be consecrated to noble ends, or prostituted to wicked

uses. Not money, but the love of money, is the root of all kinds of evil. There is a right, blessed, holy use of wealth, and the consecration of property is the rich man's ideal. Wealth, rightly administered, is the means of diffusing immense happiness. Flowing into proper channels it assists the cause of Christ, of truth and of humanity. Whenever men and women are really in the presence of Christ, and have a warm sense of His goodness, they instinctively wish to present Him an offering of love.

The spirit of gratitude in us invariably seeks to express itself in free-will offerings. Our liberality is an infallible index of the temperature of

our religion. Gifts of love are to God pleasing sacrifices, while offerings without love were "vain oblations."

The Jews in the Old Testament knew no greater happiness than to draw near their God with offerings. Their invariable practices stand before us with the moral force of a noble precedent. The tithe is more than an interesting relic of a submerged antiquity; it is a present, potent, stimulative Christian ideal.

Heart religion changes all the pain and effort of self-denial into a very delight.

"Bring ye the whole tithe into the storehouse, and prove me now herewith, saith the Lord of Hosts: If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." There is an emanation from the heart in *genuine Christian giving* which cannot be described in words, but is felt. It brings even more blessing to the giver than to the receiver, and those of us who render loving help to others may help on angels of Christ, while they proclaim the Evangel of His Kingdom. Generous and philanthropic souls who do not squander the gifts of God on empty pleasures, nor hoard them for selfish ends, but delight to spend them in doing good, find that their kindness comes back to them an hundredfold, in hallowing memories and heavenly influences, which linger with them in their homes and hearts and in the joy of the diviner life to which they are called and stimulated by the needy children of God. The best to God and His needy children is the heart of all true religion. It becomes, therefore, our privilege to dedicate ourselves and all we have to God the Giver. It is only to the man who lays his most cherished possessions on the altar of Christ, that God shows all the riches of His grace.

Selfishness shuts us out from all communion with a God of love; but let His people deny themselves, and a celestial light will surprise them—"God in His glory shall appear."

Our learning to give to God royally will make us princes in manners and princes in heart. We will begin by acting as men and women of God, and end as princes and princesses of God.

Now let us not think of the quantity of our gifts, but on their quality. Little gifts, nameless acts of kindness, and of love some day may fix a man's destiny. Trivial things both make and reveal Christian character. Little things! Why, perfection is made up out of little things, and perfection is not a little thing, but a great achievement in Christ our Lord.

There are three classes of people: Intenders, Endeavourers, and Performers; and it all depends to which of them we belong. Choose to be in the right class, and you will have light in your eyes, music in your voice, and grace all around you from above.

But what about those who have nothing to give?

They may be comforted by the following beautiful quotation, which we find in the Talmud:—"He who induces his neighbour to perform a good action, is as if he performed it himself." There are many people who have not the means to enable them to give, but they render equally good service if they influence others, and in this way they give, if not of their means, their time to God. It is through such giving that movements such as ours are made possible.

Through the Christian generosity of God's people, we are able to succour the needy, clothe the naked, assist to educate men for the missionary field, issue literature, and bring gladness and cheer to many lonely hearts.

NATHANIEL.

The Need for Hebrew Christian Literature

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By HUGH J. SCHONFIELD.

MR PRESIDENT and FELLOW-MEMBERS,

It is my privilege to bring before this Conference the subject of Literature; a subject which, in my opinion, is one of the most important which we shall be called upon to consider. To us, as to the Hebrew Christian seer of Patmos, comes the divine command, "Write!"

At the first Conference of the Alliance in 1925 it was our *modus vivendi* rather than our *modus operandi*, our existence rather than our activities, that was the vital question, and consequently, except for the formation of a small sub-committee, the subject of Literature did not come up for discussion. But now the being of the Alliance is fully assured, and the best means of realising the aims and objects for which we stand claims our attention.

We need Literature for several reasons and purposes. It can help immeasurably to cement the already strong ties which bind the members of this organisation together. It is the most powerful medium through which we can interpret Christ to our Jewish brethren, and the Jewish soul to the Christian Church. It provides us with the means of taking our rightful places before the world, and fulfilling those spiritual functions for which our racial and religious status and our peculiar experiences qualify us.

In submitting to this Conference certain recommendations I am fortunate in being able to avail myself of the findings of the Budapest-Warsaw Conferences held in 1927 under the auspices of the International Missionary

Council. I would invite your consideration of this subject of Literature under two main heads—Propaganda and Research. By Propaganda I do not mean Polemics. We have suffered too much from misrepresentation, slander, and reproach to use such weapons ourselves. Neither by Research do I mean Apologetics. We have nothing to apologise for. We have suffered too long from an inferiority complex. We must stand boldly for what we are—Jewish followers of the Jewish King, Jewish disciples of the World Saviour—Jewish Christians.

(a) PROPAGANDA.—Under this head I would refer to tracts and other literature designed to lead Jews to Christ.

Replies to the Questionnaire sent out before the Budapest-Warsaw Conference to all missionary agencies engaged in work among the Jews, showed a unanimity of opinion that the present missionary literature is antiquated and unsuitable for current requirements, in view of the changed Jewish outlook. This criticism particularly applied to tracts devoted to proving that incidents in the life of Christ had been foretold in the Old Testament. It was agreed that although new literature was badly needed, there seemed to be a dearth of competent writers. It was further suggested that co-operation between the societies in the production of propagandist literature was highly desirable, but that only in Germany had it been possible to effect such co-operation.

On the general question of tracts, in my opinion this type of propaganda

has had its day, except in certain Eastern countries. Jews in the West, equally with their Gentile neighbours, objected to being classed with drunkards and other vicious persons, to whom they consider such tracts properly apply. What I feel is needed, and what Jews will read, is not literature gratuitously distributed, but books and booklets dealing especially with Christian history and doctrine written with sympathy for Jewish aspirations and ideals.

The requirements of the situation could adequately be met by the establishment under the auspices of the Alliance of a Hebrew Christian Publication Society. Such an organisation, which could command the services of the best Hebrew Christian saints and scholars, would be able to produce the requisite propagandist literature in all languages. Missionary agencies might be invited to express their views on this proposition.

A Hebrew Christian Publication Society would overcome the difficulty of co-operation, as the missionary agencies would draw their supplies from a non-missionary source, though largely written by missionaries. This scheme would also effect a general economy of funds, as mass production by a single organisation and purchase by the missionary agencies according to their individual requirements would decrease the cost which they separately incur. At the same time the competition which unfortunately exists at present in many cases would be done away with. The Hebrew Christian Publication Society would not, of course, interfere with the magazines and other literature which the missionary agencies produce for the interest of their friends.

(b) RESEARCH.—By Research I mean literature devoted to Biblical exposition, the history of Jewish Christianity, biographies of eminent Hebrew Christians, treatises on doctrine, and other topics of Jewish and Jewish Christian interest.

Hebrew Christians have a very important duty to perform in giving to Jews and Christians the benefit of their specialised knowledge in these different departments. Such a Hebrew Christian Publication Society as I have advocated would surely provide the most fitting means of disseminating this knowledge. We have not hitherto worked together to make our contributions as Hebrew Christians. We were not sufficiently united. But there is no reason why we should not do so now. If our Jewish brethren can have their Jewish Publication Society of America and their Jewish Historical Society of Great Britain, why cannot we have a similar organisation combining the objects of these two?

It only requires faith and energy on our part to bring this about, and funds would, I am sure, be forthcoming for so desirable an end. The Church, Israel, the World—is waiting to hear our message. It will be an everlasting shame to us if we fail to respond to the call. I would earnestly commend this suggestion to this Conference, and ask you to remember that although our Jewish brethren have not been able to rebuild the Temple, they have built a University.

“Thus saith the Lord of Hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.”

(Haggai i. 7-8.)

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



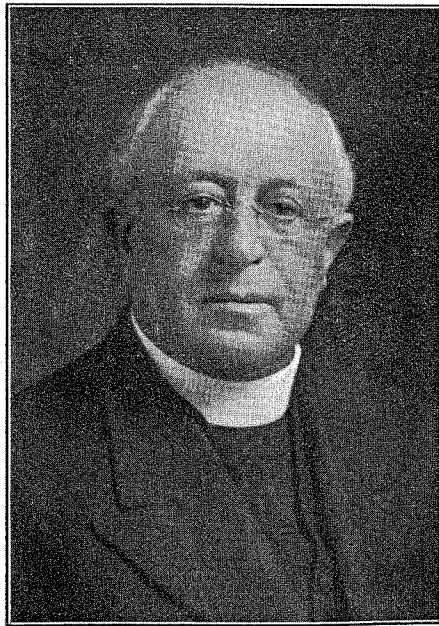
Rev. E. B. SAMUEL,
Vice-President
for Great Britain and the Colonies.



Rev. D. J. NEWGEWIRTZ,
Vice-President
for America and Canada.



Rev. Dr. ARNOLD FRANK,
Vice-President



Rev. S. B. ROHOLD,
Vice-President

The Need for Hebrew Christian Literature

Paper read at the Second International Hebrew Christian Alliance Conference,
Hamburg, 1928.

By Rev. NAHUM LEVISON, B.D.

I RISE to second Mr Schonfield's motion, because in the main I think it is just what is needed; yet I am not sure if the standard set up for us is not too high. There can be no doubt that it is good to aim high, but one must not lose sight of the possible and practicable.

I heard some of the delegates expressing themselves very pessimistically about the value of this part of the programme. I differ very profoundly with their view. I feel that the question of literature is of the utmost importance, both to the life and activities of the Hebrew Christian movement. If we are to make clear both to our Jewish brethren and to the Christian people what we stand for, no other means can be as effective as that of literature. Members of this Conference must interpret the soul of the Jew to the Christian. It must set forth in clear and unmistakable language the love of the true Christian for the Jew, and Christ's love of the Jew. The President has started a quarterly magazine by means of which he is seeking to attain the second of these objects, and we must each do our utmost to support him in making the magazine a medium of usefulness. Speaking as a minister of the Christian Church who is in touch with its outlook, I say without hesitation that what the Church needs most, and wants most, is informed opinion of the Jewish situation, and of the needs of the work of the Gospel amongst them. It wants to know what the Jew thinks; it wants to know his attitude to life, and to the religious problems, and who can give that information better than we can?

Christian scholars, and Jewish missionaries of Gentile extraction, have done what they could to explain the Jew to the world. These people have been honest in their endeavour, but they have lacked the means of approach which you have. The need that is urgently calling for solution is not the tabulation of customs, manners, and outward observances, but the laying bare of the inner life and thought of our people. The tragedy of misunderstanding which has overtaken our people has been due to the fact that those who came in contact with them have seen the superficial side of their life and thought, and they have considered them a strange and very often unfriendly people. This resulted in hatred and persecution. We must remove this unfortunate misunderstanding by explaining to the world the real viewpoint of the Jew.

There are other tasks to which we must address ourselves, among which is that of making accessible to the Christian world the literature of our people since the close of the Canon of Holy Scripture. This task has been undertaken by Christian scholars, but they have but got at the words. The spirit of that literature has not been transmitted, for it naturally could not be. It has been most unfortunate that many Jewish missionaries, ignorant of the Mishneh and Talmud, and the other literary productions of our people have belittled these. Had it not been for the zeal of Christian scholars this great literature would have been altogether unknown to the Christian world. We must change this situation, we must endeavour to place this literature in

the hands of Christian people. To cite some examples, there are the books written during the last two centuries before the Christian era (the Pseudepigrapha), full of vital knowledge for the understanding of Christianity. There are also the Apocrapha, the Mishneh and the Talmud, and other works of great value, an acquaintance with these would prove that the Jew is not a world hater nor a separatist because he thinks himself superior to other people, and that he has not refused to be assimilated because he wants to be different from other people, but that he has a religion which demands that he should keep himself unspotted from the world, because to live up to his heritage he must live within himself and in the fellowship of those who are like-minded as himself.

The task of interpreting Christ and Christianity to the Jew is a very formidable one. The persecutions of the past, the desertion of some Jews to the Christian camp that they might

escape this suffering, and the false brethren who have betrayed their people for bread and butter, have all left a deep stain upon the good name of Christ and Christianity. We must do something to remove the causes of bitterness, and to show our Jewish brethren that our belief in Jesus is due to deep convictions, and that present day Christianity which hates and persecutes them is not the Christianity of Jesus, but is a caricature of it by the devil. I have only been able to indicate some of the fields in which we can use literature with great and far-reaching effect, but there are many others.

Let us address ourselves to this task very earnestly and wait upon God for the means by which to do it, for the men to do it, and for the Holy Spirit to guide us, that every effort we put forth may count towards the creating of a better understanding of Jesus Christ by the Jew, and for those who love the Lord Jesus a better understanding of the Jew.

Hebrew Christians as Members of the different Churches

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Rev. A. P. GOLD-LEVIN, D.D.

THIS is a subject of interest and of vital importance to each of us as individuals, and to all other Hebrew Christians who are or are not members of the International or the National Alliances.

There were times in Christian history, since the days of the Apostles, when the numbers of Jews within the Christian fold were comparatively small. A subject like this one, for instance, from the sixteenth to the eighteenth centuries of the Christian era, would have been entirely out of place. But now it is very much in place, wholly appropriate:

for the simple reason that there are enough Jewish Christians in the world to justify a consideration of the Hebrew Christians as members of Christian Churches. More than 200,000 Jews have left the Synagogue during the past 125 years, and have joined the Christian Church. There are Hebrew Christians in the world. This Conference testifies to the truth of it. And it behoves us, therefore, to consider this matter very carefully, without bias, without a spirit of pettiness, but rather in a spirit that would seek for the best and let God deal with that which is not

good in other individuals or Church organisations.

The subject before us lends itself to a threefold consideration :—

- (1) The Hebrew Christian in relation to organised Christianity as such ;
- (2) The Hebrew Christian and his attitude towards other members of the Christian Churches ; and,
- (3) What Hebrew Christianity really stands for (or should stand for) in the Gentile Churches and in the world generally.

HEBREW CHRISTIANITY AND ORGANISED CHRISTIANITY.

Religion, if it is to be a vital thing, must needs be centralised. It must be orderly. It must be decently presented. And order and decency always imply method—and method means organisation. Be that centralisation or organisation a matter of bishops or clergy, or of representative conferences or assemblies, or simply, as in the case of the Society of Friends, the Quakers, a matter of the orderly working of the Indwelling Spirit of God, in the long run they all come to the same *purpose*, if not to the same mode of fulfilling that purpose. God is Order as well as Love. And, therefore, as Hebrew Christians, our attitude to the organisations or Churches to which we belong should be one of decent orderly loyalty. We have an outstanding example of this in the attitude of the Lord Jesus, when, as Man upon earth. Judaism was in His native country, Palestine, the organised religion. His coming into the world was, as a matter of fact, for the sole purpose of doing away with all that was useless and outworn in that very religion. Yet we read that He attended with others for worship, as was His custom to do. There is much in modern organised Christianity that is almost as bad as these things that have degraded the Judaism of the first Christian century.

But we shall do very little good, if any good at all, if our attitude towards organised Christianity is one of stand-offish, egotistically pious criticism. Hebrew Christians as members of Churches must see to it that they are members, living members, serving members of the visible Christian organisations with which they are allied in membership, be these organisations or denominations Baptist, Methodist, Presbyterian, Lutheran, or whatever else the name may be. It is for us to strive to cultivate the best relationship between ourselves and these denominations. Indeed, a Christian Jew, a member of an Alliance or of the International Hebrew Christian Alliance, is doubly duty bound to work for that happy relationship ; first because he is a *Christian*, and it is a Christian's duty to be constructive rather than destructive, and secondly he has a duty to fulfil towards other Hebrew Christians. It is to show forth the best example of forbearance and unity, and live in organised Christianity where Christian love is the ideal yet to be attained.

HEBREW CHRISTIANS AND OTHER CHRISTIAN MEMBERS.

This brings us to the second point : the Hebrew Christian and his attitude towards other members of the Christian Church. It is for us to remember that our main Christian work in this life is not to get other Church members to agree with us in our interpretation of this or that text of Holy Scripture, or to keep on the look-out for heretical—or what we may call heretical—views in other members of our Church—that is not our job as Christians. Our chief work for Christ is to encourage the brethren. He who is not against you may be very much for you. In the days of Moses two extra men beyond the prescribed number of seventy were found in the act of prophesying. Some foolish busy-bodies drew the attention

of Moses to the fact. And what did he say? His reply was, "I wish that all were prophets—all the men and women." Let us aim in our individual Church life as members of the various Churches to show to our fellow-members, be they Jews or Gentiles, that in the great good fight of the Church for the faith we stand shoulder to shoulder with all who are at one with God through the Christ.

A HEBREW CHRISTIAN'S TRUE POSITION.

The true position of a Christian Jew is that of shining. "Ye are the light of the world," says the Master, Himself the Light *par excellence*. In the long run it is not a case of what Church or Churches we belong to as members, but of letting the light shine in us and shine out of us. Jesus Christ is the Light of the world, and the Christian Jew, and for that matter the Christian Gentile also—the true Chris-

tian of whatever race or climate, is a reflective light, showing how truly glorious the True Light, the Christ Himself, is. We are, if we are anything, the lamps of Jesus Christ. Some lamps are only ten candle power, others perhaps a hundred candle power. But they all give light, more or less. As lamps of Jesus Christ and members of Christian Churches, we are meant to shine where He shall say, where He shall place us.

"And lamps are not for sunny rooms,
Nor for the light of day;
But for the dark places of the earth,
Where shame and wrong and crime
have birth."

We are, in other words, to shine for Christ in the dark places, the sad places. May it be the portion of all Hebrew Christian members of Churches so to do until that day when the light of the Cross shall lighten hearts everywhere, Jewish and Gentile.

The Essence of Christianity

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Rev. KARL KUNERT.

I WILL say a few words upon the difference between the essence of Judaism and Christianity.

There are some persons who say, and I have even heard it maintained this year, that the religion of Judaism is a Religion of Security, and that the essence of Christianity is the feeling of insecurity.

It may be that the Jews base their acceptance in the sight of heaven on the ground that they *are Jews*, according to the Talmudical dictum of the fathers. "Every Israelite has a share in the future life," and this, they assert, is because to them belong "the adop-

tion, and the glory, and the Covenant, and the Giving of the Law, and the Service of God, and the Promises" (Romans ix. 4), and yet they lack, from the beginning to the end of their lives, this assurance of practical security.

I remember the ten penitential days of the New Year before the Day of Atonement, and especially the prayers and commands of this last day. But I will quote from a celebrated Talmudist, who makes this point very clear. "When Rabbi Johanan ben Sakkai was ill, his disciples came to visit him, and as soon as he saw them he began to weep. They said to him, 'Oh thou

Light of Israel, Right-hand Pillar, Strong Hammer, why weepest thou? He answered them, 'If one is to be taken before a King of flesh and blood, who to-day lives and to-morrow is in the grave, his wrath, if he is angry with me, is no eternal wrath; his fetters wherewith he binds me, are no eternal fetters; and the death he inflicts, if he kills me, will be no eternal death, for I may be able to propitiate him with flattery, or buy him over with money. Why should I therefore weep? But now—since I am to be taken before the King of all kings, the Holy One, blessed be He, He liveth for all eternity, and therefore His wrath, if he is angry, will be an eternal wrath; His fetters, wherewith He binds me, will be eternal bonds; and His death, by which he kills me, will be an eternal death, for I nether by flattering words nor by money can propitiate Him; and before me there lie only two ways: the one to the Garden of Eden, and the other to Hell, and I know not on which way I shall be led; should I not therefore weep?' "

How opposite to this is Christianity! The true Christian knows before whom he will be taken, and that he is reconciled, for the goal has been assured to him. The nature of Christianity in itself brings security.

Every true Christian is assured of his own salvation. He trusts, not in his name, nor in his baptism (though doubtless baptism is demanded of him)—he knows the *Word* of God, who will lead him into all truth. Let no man say that only in the Old Testament is their Divine Redemption. No. Only because the Rabbis have taught the Jews for a thousand years that the Old Testament is holy, and that the New Testament is unholy, does the latter mean nothing to them. And yet the two are bound together, and cannot be separated the one from the other; and whoever knows them both

well, knows that the teaching of Christianity is Biblical, because it teaches that Salvation is *general*. No one is shut out; and no one can shut himself out, for here there is "no difference, *all* are sinners and need redemption, which they have from God, and will be judged not according to merit, but by the salvation of Grace, which has come through Jesus Christ" (Romans iii. 24, etc.). *Everyone*, without exception. Why, therefore, do we need a Day of Atonement?

How often do we hear repeated the words of the preacher (Kohleth), and proclaimed aloud with grief, "There is no man righteous on earth who doeth good, and sinneth not." *No man, no Jew, and also no non-Jew.*

The New Testament agrees with this, and says, "There is neither Jew nor Greek. They are all sinners needing redemption." And because they dare not appear before God, they have an accusing conscience, an unrestful heart, and their soul yearns towards a fellowship with the living God, for "Thou, Lord, hast created us for Thyself, and our soul is restless within us, and can find no rest until we rest in Thee."

There may be many thousands, yea, millions, who deny this with a loud voice, and mock at all that is holy, but they concern me not; on the contrary, the louder they clamour, the more terribly resounds the voice of conscience; we men need a reconciled God, and, therefore, we yearn for a salvation. And this concerns not only certain prepared persons, but is general. "Whoever cometh to Me I will in no wise cast out." Whoever *will*, can be holy and can be saved. So, then, there is no difference between Jew and Gentile, concerning acceptance with God.

And in fact, the pious Jew lives and dies with the recognition of God. "Hear, O Israel, the Lord our God is one Lord," and therefore the God of Israel is of necessity the God of all

men. And from this there can be no deviation, for Abram believed, before he entered into the Covenant of Israel, and then it was that righteousness was attributed to him, as we read in Genesis xv.—God gave him the name of Abraham,—father of many peoples.

This does not concern *works*, for our works are never good, not even the highest effects of self-endeavour. We cannot make the division by saying, "Judaism is the religion of works; Christianity that of faith," as if a man who is a Christian need only say "I believe." Oh no; works *do* indeed belong to a true faith, and I go even farther. First, through works which in God's eyes are good will faith become plain to us. Therefore is the Apostle James in nowise contradictory to the faith emphasised by Paul when he says, "For faith if it hath not works is dead." We should, indeed, take care to guard ourselves against building upon works, as in Judaism good works and good deeds are said to earn Heaven, the expectancy of such has not been earned by us; but Christ has accomplished the whole Law of God, and broken down thereby the division between ourselves and our fathers; and what Israel looked for from the Messiah, the Son of David, that has Jesus of Nazareth, the greatest of the Sons of David, fulfilled. He has accomplished everything, and has offered a full salvation to those who by nature are enemies, and have lived without merit—this is Grace. But Grace cannot be *earned*; it must be received as a gift, and this is the fundamental chief doctrine of Christianity, and the essence of the same, but we find this no less emphasised in Judaism: "The gift of righteousness," so it is called in the Epistle to the Romans, and the same word has Jesus once called to His Disciples, "Freely have ye received" (as Luther translates it); and we even hear the same word among the Jews

to-day! Freely, by grace, without merit, is it rendered.

Grace, indeed, is offered to all, and whoever receives it receives forgiveness of sins, life and holiness, in a word, peace of soul. Yet no man can be pressed into Christianity by force; he must be led by his own free will, however much in bondage and proud he may have been, when the way of peace and of eternal life has been shown him. And this is certainly the great advantage which the Christian has over the non-Christian, that nothing and no one, can rob him of this peace of soul. Good times will not make him over-proud, evil times will not dishearten him, for he depends not on himself. For, as the Psalmist puts it, he recognises well that God knows of what workmanship we are, that we are dust and ashes. In us we well know there is nothing good, and that if God were to reckon with us, so should we, like Job, not be able to give an answer to a thousand questions. A true Christian is convinced of his own unworthiness, and he knows, too, he is a child of God, and he knows that he has received sonship, in that this (His) Word is for him, "I go hence in order to prepare a place for you."

And here I come to an essential factor of Christianity, the attitude of the Christian to the Person of Jesus. Enough has been said and written, and I have myself in the days of my unbelief taken up a contrary attitude on this point. But here at least I must bring forward what friend and foe alike occupy themselves with, and which also should be observed by earnest Christians. It is no credit to the witness of Christian Faith to draw back from the consideration of what has been a topic of dispute to the attackers and defenders of our belief. Namely, that if one desires to speak of, or pass a judgment on, a personality, one must take into account everything that has been

said in his time, in case we possess no works by his own hand. Were it otherwise, one would not wonder at all that has been argued concerning the Person of Jesus. We do not wish to be considered unready and indifferent; we must candidly ask, "What are the sources from whence we obtain a knowledge of His life, and from which we must base our judgment?" From Jewish writers and historians, with the exception of Flavius Josephus, there is very little; and what the Talmud recounts is quite legendary, not according to what Jesus could consistently be supposed to have done, and in many cases downright lies circulated with a purpose, as in the "Toldoth Yeshua," etc.

So it comes to pass there is nothing beyond the New Testament. Therefore one must altogether withdraw from consideration of the Person of Jesus, or believe what the New Testament teaches. It is impossible to withdraw from all attention to Him. He has made His mark in history, and in the course of the world, that all life is influenced by Him. With Him must all mankind reckon; here it must be either for Him or against Him. He is the Stone on which whoever falleth will be broken, and on which those who believe in Him will be built up.

His life gives significant witness that He was not a mere man like one of ourselves, although He appeared for a time in human form, for only in such wise could He accomplish the works for which He came. Yes, it was necessary, according to the words of a Jewish master: "His whole life in humility, His sufferings, and His death on the cross were a fore-ordained witness of His divine mission, and to which His resurrection is the necessary coping-stone to His work."

The Essence of Christianity consists in nothing new and contrary to reason. but in the revelation by God that whoever faithfully accepts Christ, though

our human understanding cannot grasp the significance, witnesses that God is Love. His love makes itself known in that it embraces all creation and mankind in an equal manner, and works through all alike. We do hear in the Old Testament of God's love, but it seems almost without exception confined to Israel, so that before we can comprehend its significance, it must be contrasted with hate, or otherwise cannot be comprehended.

But love first knows no difference, and reveals itself in many ways. It was love which led Abram from Ur of the Chaldees, and made him the father of all believers. It was love which chose Israel to be the bearer of the Revelation of God to all nations, and love sent God's only begotten Son into the world that all men might live through Him. Love can do no otherwise than extend to everything that hath life. "God so loved the world that He sent His only begotten Son, that everyone who believeth in Him may not perish, but have eternal life." So no one is shut out, if he does not shut himself out; no one, I say, not even Israel, though they rejected their Messiah, chose their own ways, and turned their backs on God.

It concerns us, and with this I will conclude, for the Essence of Christianity is to win Israel back to a right attitude. The Apostle Paul writes of the glory of the Christian life in his Epistle to the Romans, especially for those who have been lost in sin; and in close connection with this in the 9th to 11th chapters he goes on to speak of Israel and His return. Therefore should we—and I appeal to all Christians—stir up our minds, and bring back to our memories how through the whole Epistle to the Romans we have the Essence of Christianity mirrored. So must, then, its farther development be allied therewith, for whoever maintains that there is no future for Israel must

ask himself whether he has a right to call himself a Christian. For should Israel be cast away, with him departs (this is necessary) not only the Old Testament, but also the intelligent comprehension of the New. I uphold

Hellmuth Schreiner. Everything in the Bible cannot be put down as Oriental, Jewish, or Foreign, vainglorious or Pharisaical; but, according to Paul's judgment, it is neither German nor Oriental, but Eternal!

Israel and the Nations

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Rev. JACOB GARTENHAUS.

THE history of Israel and the nations is recorded in the copious flow of tears and blood and the musty tomes of chronicles. I merely desire to point out amidst this forcible array of facts a general and brief review of the relations of Israel to all other nations. Many writers on this line have been influenced by prejudice and social bias and lack of information. The friends of Israel viewed the seemingly plausible facts that lay, as it were, on the surface. They had in mind prophets and apostles, a noble nation of the noblest virtues and possibilities. Israel's enemies looked on the shady side, and saw only a nation of Judases and Christ-killers, a nation full of vices and vile, fallen beyond all hope of ever rising to the level of ordinary humankind.

There were a few, only a few, writers who would exaggerate neither Israel's virtues nor her vices, who recognised the great and noble past, as well as the lowly present, but after summarising debits and credits they concluded that Israel had not gone bankrupt yet. These writers were the so-called "Maskilim" (intellectuals), and those Christians who loved Israel for Christ's sake. They both saw Israel's abnormal position among the nations, and her abnormal attitude toward the nations, which resulted in much suffering. Both Christians and

Maskilim fearlessly proclaimed to Israel her many faults and sins, but they disagreed on how to remedy things. The Jewish Maskilim decided to throw overboard the thousands of rabbinical laws and customs which fettered the Jew body and soul, and segregated him from Gentile neighbours; they suggested or implied assimilation, and let time take care of the rest! They substituted general culture for Judaism, the laws of science for the laws of the Torah. The result of their teaching was that thousands, yea, millions, of Jews have been lost to Israel without being any gain to the nations, since they who have been swallowed up by the Gentiles have served only as germs to spread agnosticism and social unrest. These followers of the Maskilim who did not directly leave the Jewish camp had an unsound influence on both Jew and Gentile!

I do not need, here, to tell you what remedy the Christian writer pointed out; you well know it. Every true Christian knows of Israel's great past, and believes in and prays for her glorious future, not by assimilating with unconverted Gentiles, but rather standing apart, not afar nor aloof, but lovingly serving them as a nation of priests, chosen by the Most High for this purpose, and this Israel will do

when they accept Jesus Christ as their risen and ascended Lord and High Priest, who came to serve, to help, to save all!

Now what do the Jews think of themselves and of the nations? To say that the Jews hold themselves to be better than all other people would not surprise you; every group as well as individual considers itself better than anybody else. It is egotism, and is natural to all living beings.

But there is a difference. The Gentile, be he American, British, or whatsoever, loves his nation and country better than another, just as one loves his mother more than someone else's mother; that does not imply that all other mothers, nations, or groups are bad. On the other hand, the Jew has developed during the centuries a racial pride that has become a mania with him. Unless one knows Jewish history well, one can never understand what has caused such an astounding feeling of self-righteousness and superiority over all nations. The Jew recognises no gradations in quality among nations; there is no good and better, there are only good and bad. From this theory there is only one step to his saying that he is good, and the Gentile bad.

While the Gentile may readily recognise something better in other nations, the Jew will yield no iota of good to other people. An American, for example, may concede that Italy or France have developed a higher degree of perfection in certain arts than America, that Germany or England have reached a higher state in a certain branch of learning. The American may sometimes prefer to consult a foreign physician having foreign university degrees; he may prefer to listen to an Italian singer, to see a Russian dancer, and the like. To the Jew none, be it group or individual, can surpass in any way Jewish art or science.

Jews are convinced that Gentiles know no more than what they learned from the Jews. To their way of thinking King Solomon was the wisest of all men, his disciples, the prophets and the rabbis, must know everything in the natural and the supernatural worlds. According to the Jewish way of reasoning, the Greek philosophers got their knowledge through Jewish channels; no sage ever said anything worthy which the rabbis had not already said. Even the great modern inventions were already known and used in ancient Palestine!!

Great Jewish scholars devoted their time and skill in claiming as their own any famous non-Jew whose greatness cannot be denied. If any man of renown was not a Jew himself, then his progenitors must have been Jews, or else Jewish influence made him great. If a Jew distinguishes himself in any way, be it on a local stage, in school, in national affairs, or becomes internationally known in any way and in any measure, he at once becomes a national hero, the theme for innumerable sermons, speeches, articles, and books, to prove to the world that the Jewish genius reigns supreme in all human affairs. To illustrate this point I will mention just a single instance. Einstein's theory of relativity, one would think, is a subject exclusively for scientists of a higher order. According to press notices, Einstein stated that only three men in the United States understood his theory (by the way, the names he mentioned were Jewish), and yet every Jewish peddler and tailor, bricklayer and storekeeper, discussed the theory of relativity. What it all meant they naturally did not know, but they knew this much: that a Jew had with one blow put to nothing all Gentile theories. They all knew that this theory was going to change all science, and that it was going to bring about a new heaven and

a new earth; and what is more important, it was going to show the world that Jews, if they only get a chance, rise above all people in all departments of knowledge and accomplishments.

From what I have already said you may see what a peculiar people the Jews are, especially peculiar in their imaginary relation to the rest of the human family. Now what has brought about this peculiarity? Space will not permit me to enlarge upon this subject. You may read what ethnologists, sociologists, and other "ists" have to say about it, but you will ever find their explanations unsatisfactory. The real causes you will find in the Bible if you carefully study it, and, believe me, it will be worth your while to follow up this subject. I will mention a few facts only which may help the busy reader to a solution of this mystery. God has given men certain endowments and talents to employ for the good of themselves and the welfare of others. Men usually abuse these powers. So He blessed the Jewish people with certain qualities to be used for certain purposes—but Jews usually abuse them. The Lord has chosen this people from among fallen people. He has blessed them with precious gifts, all for the purpose of serving mankind, to proclaim his greatness, holiness, and goodness to a mean, degraded world.

Individual Jews have fulfilled God's commands. The nation as a whole has accepted all gifts and abused them, has let itself be flattered by false prophets, saying that since God Almighty Himself chose them from all nations, they needs must be the best of all. They lend no ear to the voices of the true prophets, beginning with Moses, who repeatedly reminded them that God has chosen them not for their being better than others; rather that the contrary was the truth.

I need not tell you the purpose of God's choosing Israel. Anyone who

has some knowledge of the Bible knows that it was only to proclaim His name to the world. The rabbis, however, learned and taught only two things: that all the nations were wicked and degraded, but Israel was the only righteous, God-serving people, otherwise He would not have chosen them. And so the first Pharisees and our latest rabbis, orators and journalists, are feeding Israel with garbled sentences from the Bible, wherein Israel is highly praised, carefully hiding those parts which reprove them, nor do they explain when and for what they were even praised. Building on the authority of certain expressions in the Bible, the rabbis extravagantly heaped praise on praise, usually contrasting Israel with the nations, who to them are all defiled, idolatrous, and of unclean ancestors. The Jewish prayers in the morning contain a blessing, thanking God that He did not make them Gentiles, and the lengthy prayers end in a similar thanksgiving. Self-praise, self-righteousness, and self-satisfaction constitute Israel's disease.

Is it God's design that the Israelites should be wanderers among the nations, or is it His plan that they should inhabit a particular country?

Our reformed Jews believe that the dispersion of Israel was that Israel should be a blessing among the (Goyim) nations. God, they assert, entrusted the children of Israel with a message to carry to all Gentile nations. Israel is God's grand missionary to enlighten the world, to convert mankind to true Judaism, and thus the longed-for Golden Age is to be realised.

They disclaim the belief that Israel is now an exile because of transgressions, saying that it was the plan of God for Israel to be dispersed, and thus be able to better discharge a spiritual mission of truth and justice among all nations.

What a perversion of facts!

In discussing the belief of Reformed

Jews, "Jewish Life in Modern Times" p. 31, Israel Cohen says:—

"They declare that the Jews were dispersed, and must remain dispersed, to fulfil a spiritual mission, in accordance with the divine will, but they are blind to all the signs of the times that the lands in which the Jews are most faithful to their traditions treat them with the greatest cruelty, and that so far are the Jews in other lands from spreading their mission, that they themselves succumb to the mission propagated by Christianity, and desert the fold in ever-increasing numbers year by year."

Moses Hess, in his "Rome and Jerusalem," takes his liberal brethren to task for claiming to a mission they must perform in the world. Their mission is to represent "pure" theism, in contradistinction to Christianity, and teach also the principles of humanitarianism and that morality and life, which in the Christian world are severed, should be united.

We learn from the Scriptures that God promised the nomadic Hebrews the land of Canaan only upon conditions, and before they reached the Promised Land Moses warned them time and again that unless they did His will they would be scattered among the nations, where they would find no rest. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it

were morning! for the fear of thine heart wherein thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. xxviii. 61-67.)

And yet may we not say that, after all, Israel has a mission to the world? Yes, even their fall has meant the rise of the world. As Paul said: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Whether they want it or not, God has appointed them to be His witnesses. Jonah had to carry God's message to Gentile Nineveh, even though he did not want to do so. And is not the forced presence of the Jews among us a mighty witness to God's justice, as well as His grace?

But God did not send to us His people only for our benefit. While we should learn through them a lesson in the consequence of sin, he wants us in return to draw Israel's attention to the same lesson. God is true to His revealed Word!

When we consider the two interpretations of the Jew in exile which express the views of the leaders of religious Jewry, we must not forget that the great mass of the Jews and their shepherds are not religious. They are either radical or nationalistic. None of these care for God's plans for Israel. They make their own plans. Some dream of a Utopian condition which would be brought about by a general social revolution, while others work for a materialistic homeland for homeless Jewry. That neither of these plans will solve the Jewish problem is clear to any man with a little common sense. Still, like a drowning man who desperately tries to hold himself aloft, so this much-persecuted people cling to these plans as a remedy for their ills.

Many laws the rabbis enacted regulating the Jew's relations with the Gentiles. Some are quite harmless, but others are stupid, if not barbaric,

and have caused much trouble on both sides. The Jew, being physically the weaker, has always been the loser. Happily those laws and customs have become antiquated, and are not put into practice even by strictly orthodox Jews.

I shall mention some of the causes that kept the Jews away and aloof from the family of nations. It is ridiculous that sane and sound Jews should accept the teaching of their leaders that the Jew surpasses the Gentile in all good qualities, that the whole world was created for the Jews' sake; that God loves the Jew only; that the Jew alone worships the true God and in the right way. But it is true that the Jew had an idea of the true God before others, revealed to him by Jehovah. And leaving out the great sin and blunder of the rejection of Christ, the Jewish people never forsook their God, according to their own interpretations, and they could naturally have no love for the various Gentiles who would force them to serve other gods; and they could not help but include among idolatrous worships the Christianity of Catholicism; they could not see any difference between their pagan mythology and that of Greece and Rome, or between the worship of the images of Mary and the saints, and those of Jupiter or Venus. Now we can only marvel at their heroism in enduring torture and death rather than accepting that kind of religion. They could have no love for people who carried the cross in one hand and the sword in the other. They never learned to love their enemies, few men ever have. Since they were outlawed in every country in the Middle Ages, as in most countries even now, they began to consider themselves martyrs and heroes, suffering for the noblest ideas, began to think themselves as innocent lambs among ravenous wolves. And as one period of persecution followed

another, the gulf between them and the nations became almost too wide to ever be spanned. New persecutions only help to freshen the memory of the old ones. Thus America, for example, may have forgotten the wrongs suffered from England; even the wounds from Russian militarism have already been healed and forgotten. Once enemies, now reconciled friends. But the Jew never forgets. Amalek, Haman, Antiochus, Epiphanes, Titus, Hadrian, and Torquemada are names just as fresh in their minds as the names of modern Jew-haters and persecutors.

Even in our times and in countries where Jews are practically free citizens, as in our own United States, even here, where the Jew tries to forget old wrongs, he cannot help but feel superior to his Gentile neighbours. Is not the average Jewish family life of a higher standard than that of the Gentiles? The Jew usually controls his passions better than the Gentile. There may be Jewish white slavers, bootleggers, vendors of narcotics, but Jews as a rule do not use them for themselves. You have not seen many drunken Jews, or opium fiends. The Jew's love for acquiring knowledge surpasses that of the Gentile. His love for peace and hatred for cruelty is certainly greater than that of the average Gentile. What, then, is to prevent his feeling of self-righteousness and complacency? (And what shall the Jews say who know only of the lower types of Gentile nations and of individuals?) In countries like our own, where Jews have had the privilege of coming in touch with a finer class of people, they have soon forsaken old laws and customs, they have begun to dress in "Gentile" clothes, eat "Gentile" food, to speak in the "Gentile" tongue, to read "Gentile" books, and even, often, to intermarry with Gentiles. All these were once considered capital sins, almost unpardonable crimes.

Some Jews have not only ceased to abhor a Gentile Church, but they even enter it on occasions; some Jewish congregations will even invite and listen to a Christian minister preach in their own pulpits! Things unheard of and unimaginable until recent years!

Not only do reformed Jews begin to consider Gentiles in a better light, but even some orthodox Jews begin to find certain utterances of the ancient rabbis which speak even of "good Gentiles." They would even admit Gentiles to heaven if they were only righteous and benefactors of the Jewish people.

All this change has come about since the Jew has learned that there are Gentiles and Gentiles, that some are Christian not only in name, but in deed. The more the Gentile and so-called Christian proves his faith in the Lord, the more the Jew will be ready to listen

to reason—to the Word of God. The Jew will gradually learn that Christendom is one thing, and Christianity is quite another.

NOTE.—"Jew" in this article does not mean Rabbi X., Mr Y., or Mrs Z., whom you may know; it refers to the average conservative Jew, no matter to what sect or party he temporarily belongs. There are individual Jews who hold differing opinions from the average Jews, but we don't deal with exceptions.

"Gentile" in this article, and as understood by Jews, means a non-Jew. Certain rabbis were inclined to exclude Christians from this term, since "Gentile," strictly speaking, implied a heathen, a worshipper of many gods. But it is generally accepted that "Gentile" includes all non-Jews.

The Hope of Israel

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Mr M. KAGAN.

"O the Hope of Israel, the Saviour thereof in time of trouble. . ."

"O Jehovah, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters" (Jeremiah xiv. 8; xvii. 13).

(In Rome) Paul said, "Because that for the hope of Israel I am bound with this chain" (Acts xxviii. 20).

Before Christ's first Advent the human family was divided into two classes, there were the Jews and the Gentiles, but after His finished work on Calvary's Cross God divided the human family into three, viz., "The Jews," the Gentiles, and the Church of God" (1 Cor. x. 32). To these three God says there is hope for you all, and that

hope is not in a particular creed or some sort of religion, not even in any of the Ethics of the fathers, but in a Blessed Person; and that Person is My Beloved Son, and unto Him shall ye hearken (Matthew xvii. 5).

God in His holy word tells us unmistakably that there is no hope for the Church apart from Christ. No hope for the nations of the world apart from Christ; and that there is no hope for Israel apart from Christ. Well might the prophet Jeremiah say to Jehovah, *"O the Hope of Israel and the Saviour thereof."* If there is one in this audience who has not yet decided for Christ, may I tell you on the authority of God's own hope there is no hope for you apart from Christ!

When Israel's hope is centred in

Christ three great events will become a reality on this earth:—

1. *Christ will become Universal King.*
2. *Jerusalem Universal Place of Worship.*
3. *Israel Universal Blessing.*

(a) CHRIST UNIVERSAL KING.

"And the Lord shall be King over all the earth; in that day shall there be one Lord and His name one" (Zech. xiv. 9).

That Holy One against whom "both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together" (Acts iv. 27). And as His creatures, all they could offer Him at His first Advent was a Roman gibbet and a crown of thorns, but He will soon come in glory and power, and His creatures will then recognise Him as "King over all the earth" (Zech. xiv. 9).

In Zechariah ix. 9, Jehovah is challenging Israel by saying "Rejoice greatly, O daughters of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is righteous or the righteous one (Hebrew) and having Salvation; poor and riding upon an ass and upon the colt of the foal of an ass" (Hebrew rendering).

That this prediction refers to the first advent of Christ, and that it has literally come to pass, there can be no doubt, for Matthew quotes it in his Gospel (xxi. 4, 5,) as fulfilled.

Israel was called by God to receive her King though poor, with great joy and rejoicing, but as a people she refused to have Him. "He came unto His own, and His own received Him not" (John i. 11). "They said we will not have this Man to reign over us."

At His first coming they knew Him not as their King and Sent One from Jehovah. But at the Second Advent they would know Him. "And thou shall know that Jehovah of hosts hath sent me unto thee . . . And ye shall know that Jehovah of hosts hath sent me unto you." (Zech. ii. 11 and vi. 15).

That Blessed One who came into the world as the King of the Jews, He suffered and died as the King of the Jews, but He never reigned as such. One day He must needs reign, and that day is certainly not far off. By reading the Gospels you will find that the inscription over the cross of our Lord varies a little, but all have these words, "*the King of the Jews.*" The question comes how could Pilate, a Roman governor and a heathen, write such a wonderful title over the Cross, and the answer is, that Pilate never wrote that title, *Pilate kept the pen but God wrote the title, "The King of the Jews"!*

One day Israel will recognise Him as their King, for our Lord Himself said in the last verses of Matthew xxiii. and Luke xiii., "Ye shall not see Me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord," that is to say until ye recognise me as your King! When Christ becomes Israel's King all other nations will accept Him as such. In Daniel vii. 13 we read, "And there was given Him dominion and glory and a kingdom that all people, nations, and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed."

When the sons of Jacob have recognised their hope in Christ their King, not only will they praise Him, but they will call upon others to praise Him in the language of Psalm xlvii. 6-8. "Sing praises to God, sing praises: sing praises unto our King, sing praises. *For God is the King of all the earth . . . God reigneth over the nations . . .*"

(b) JERUSALEM, WHEN CHRIST BECOMES
UNIVERSAL KING MUST BECOME
UNIVERSAL PLACE OF WORSHIP.

In all the Gospels we have the record of how Christ purified the temple, but in Mark alone our Lord quotes Isaiah

lv. 7. "My house shall be called of all nations the house of prayer." Up to the present that Scripture has not yet been fulfilled. Jerusalem was a place of worship for one people only, and the Temple was a National Temple. But Jerusalem must become a place of worship for all people. God says, "The sons of the stranger . . . even them will I bring to my holy mountain and make them joyful in my house of prayer" (Isaiah lvi. 6, 7).

"And it shall come to pass in the last days that the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and *all nations* shall flow unto it, and many people shall go and say, Come ye and let us go up to the mountain of the Lord to the house of the God of Jacob, and He will teach us of His way and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isaiah ii. 2, 3). "And it shall come to pass that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King Jehovah of hosts" (Zech. xiv. 16).

Great is Jehovah and greatly to be praised in the *City of our God* in the Mountain of His holiness.

"*Beautiful for situation, the joy of the whole earth, is Mount Zion*" (Psalm xlviii. 1, 2).

(c) ISRAEL UNIVERSAL BLESSING.

Israel as a saved people must become a blessing to the whole world (Zech. viii. 13).

When God pours His spirit upon them their eyes are opened, and the first person they behold is their God in the face of Jesus Christ, for He says "they shall *look upon Me* whom they have pierced" (Zech. xii. 10). They will say like Thomas of old, "My Lord and My God." It shall be said in that

day, "Lo, this is our God; we have waited for Him, and He will save us: This is Jehovah. We have waited for Him. We will be glad and rejoice in His salvation" (Isaiah xxv. 9.)

When as a people they look upon Christ they will see for the first time the efficacy of the precious fountain which flowed from the veins of the divine Saviour, and as a nation they shall be born at once (Zech. xiii. 1, and Isaiah lxvi. 8).

I sometimes hear people talk about the Christian nations! There is no Christian nation to-day. Israel will be the first Christian nation, for they will nationally be born again, and as a saved people God is going to use them as universal blessing. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the world with fruit" (Isaiah xxvii. 6).

When eleven Jews have accepted Christ it says they have turned the world upside down! What will it be like when the whole nation accepts Christ?

"For if the casting away of them meant the reconciling of the world, what shall the receiving of them be but life from the dead?" (Romans xi. 15). Israel will be so saturated with her King and Lord that "ten men out of all languages of the nations will take hold of the skirt of Him that is a Jew and say we will go with you for we have heard that God is with you" (Zech. viii. 23). "Ye shall be named the Priests of Jehovah. Men shall call you Ministers of our God" (Isaiah lxi. 6). When the Soul of Israel is centred upon Christ as King then He becomes Universal King, and Jerusalem becomes Universal place of Worship, and Israel Universal Blessing.

In conclusion may I say, dear brethren, that if Israel in the near future will become such a powerful instrument in the hand of our God, how much more ought you and I to be

fit vessels for His use in these closing days, for these are days in which it is so easy to have one's mind detracted from the Blessed One, who is the object of heaven's worship. Oh that we may seek to exalt Him by our very lives, so that others may come to us, and say, "We will go with you for we have heard that Christ is with you."

Most of us here are indeed privileged people, who carry the Gospel to our Jewish brethren. It therefore behoves us to consider what message we are bringing to them. Let us remember

that just as Christ is the only hope for the future, so He is the only hope for the present day.

Spiritually starved Jewry to-day cannot be satisfied with empty creeds or dogmas, neither is she lacking modern philosophy. But what she really needs is to be brought into living touch with the living Saviour. Let us therefore speak so well of Him that those with whom we come in contact may be attracted to that Blessed One who is not only the *Hope of Israel*, but also the Hope of the world.

Paul and the Law

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.)

By Rev. J. SINNREICH, D.D.

GOD is undefinable. Space and time, logical and psychological categories cannot be applied to God.

In defining an object we limit it to its own qualification. Every definition of a thing is a limitation, because definition assumes that there is something else which the defined thing does not possess. "Omnis determinatio est negatio" is a well-known rule.

Scripture is very emphatic about the incomprehensibility of God. In Exodus xxxiii. 18, we read, "And Moses said, I beseech Thee, show me Thy glory." In verses 19 and 20, God answers Moses thus: "I will make all My goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Thou canst not see My face: for there shall no man see Me and live."

According to "Siphre" the word "vechoi," which is translated "and live," is to be taken as a verbal noun, and should be translated "all that

lives." Verse 20 should read thus: "No man can see Me nor any that live." This includes the angels and the Chayoth Hakdoshim (the Cherubim and Seraphim).

It is well known that the word "Re-ah," which is translated "shew," is used in Hebrew sensually and intellectually as well. Moses wished to comprehend the divine essence with his mind, and he was answered that the essence of God is beyond human comprehension.

There is general agreement among Cabalah and religious philosophy that the oneness of God must on no account be understood in a mathematical way. In the Sohar, He is very often described as the hidden of the hidden, the mystery of mysteries, the Ayin, "the Nought." He is one, but not in relation to numbers. In the Sepher Yetzirah it is stated, "One begins with the first process from the Infinite to the Finite. But to the Infinite self we cannot apply it, because it is incomprehensible. We have no name to apply to it except

"Nought" in a positive sense, *i.e.*, "beyond comprehension."

In the daily service of the synagogue it is affirmed twice, "He is one, and there is no unity like His unity. Hidden and endless is His unity. He is, and there is no time unto His being," *i.e.*, He is beyond time. Again, in the thirteen affirmations after the conclusion of the service we read, "I believe that the Creator . . . is a Unity, and there is no unity in any manner like unto His."

The divine essence is nameless. Name is a sign of distinction, and falls under space and time. The names of God we find in Scripture represent some aspect of His manifestation. Even the most sacred name of "Yahveh" is, as everybody knows, only an expression of existence. The Cabalah is very emphatic on this point—nothing in the sacred name expresses His essence, not even the "Kozo shel yad," *i.e.*, the point in the first letter of the tetragrammaton, hints of it.

If God be beyond space and time—beyond the categories of knowledge, He is of necessity beyond regulation and laws, which are conceivable only under space and time, and categories of perception.

In asking what is Paul's relation to the law we must first define to what law? Is it to the Jewish law or the law in general? It seems to me that to answer this question we must first examine Paul's relation to law in general, and then see in what relation he puts the Jewish law. For this purpose, however, we must first define his conception of Faith. Only when we have determined his meaning on the subject of Faith, around which everything pertaining to salvation revolves, shall we be able to examine his relation to law.

I. CONCEPTION OF GOD.

We must therefore start with Paul's

fundamental conception of God, and this we find most clearly stated in Acts xvii. 28, "For in Him we live and move and have our being, for we are also His offspring." The Apostle states here that God is not only the Creator of life, but all life is lived in Him continually and permanently.

Rationalism, which for centuries has had a terrible grip of Jewish and Christian scholarship (even on the most orthodox, more than they are aware of) has obscured this conception, yet it is the typical biblical and Jewish conception of God. "Thou, even Thou, art God alone: thou has made heaven . . . the earth . . . the seas, and Thou preservest (literally quickenest, enlivens, or animates) them all (Nehemiah xix. 6). The animation (Belebung) is not to be understood as an act of the past, but of the present, continually and permanently. As the Synagogue affirms on every Sabbath in the "Shachrith prayer." "And in Thy goodness reneweth Creation every day continually."

It is a great mistake to think that Paul approached the Athenians with a Greek conception of God. Modern rationalism has made a pattern for Paul, and as he was found to be too big to fit it, he is made to be a combination of pagan mysticism and Jewish thought. To put it quite straight, it is a falsehood based on ignorance of real Judaism. (I make my statement deliberately). Paul did no more nor less than put before the Athenians Nehemiah ix. 6 in a paraphrase.

The Talmud puts it this way: "God encloses (comprehends) the world (universe), but the world does not enclose Him." It is worth noticing that Philo states the relation of God to the world in identical terms. Where we find Old Testament and Paul and Philo and the Talmud agree we may take it for certain that it was the genuine Jewish view.

To make their meaning clear, we may liken the relation of the universe to God, to the mind concentrating on one idea where all other thoughts are pushed aside to give room for that idea. We observe in every rising thought four stages:—

- (a) the potentiality of its genesis;
- (b) the actual beginning;
- (c) the formation;
- (d) the completion.

Let us imagine the idea endowed with personality, the idea would think itself independent while in truth its whole existence is in the mind; the same applies to the universe according to the Cabalah. There is in God—

- (a) the potentiality of the genesis of life (called Olam Hoazioloth);
- (b) the actual beginning (Olam Habriah);
- (c) the formation (Olam Haytsriah);
- (d) the completion (Olam Haasiah).

The world is a voluntary idea (creation) with an apparent separate existence, while in reality her sole existence is in God.

Paul's statement to the Athenians represents, therefore, the best and deepest part of Judaism. Rabbi Moses Cordovero, the great Cabalist and saint, uses in his book, "Shi'ur Comah," almost identical terms with Paul. "He who has eyes to understand" (he writes) "will find that we are all His (God's) offspring, contained in Him and living in Him and He in us, and there is no other life except this." The famous Berditchvor Rab writes:—"The Ein-soph contains and penetrates all the worlds and all degrees (ethnically). Neither man nor Seraphim could in truth say "I" independently, as if they had life of their own, while in reality their Egos are the Shekinah. "There is no one else besides Thee." (Deut. iv. 35), *i.e.*, "There is no 'Sein' (existence) except His and 'Leth athar punui mineh,'" *i.e.*, "there is no place where God is not" are the

fundamentals on which the whole of Chassidism is based. As the soul is everywhere in the body, so is the Shekinah everywhere in the universe."

"Whither shall I go from Thy spirit, whither shall I flee from Thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold Thou art there" (Psalm cxxxix. 7, 8). This sums up the Scripture teachings of God in a nutshell.

Judaism from Scripture down to Talmud Midrash Siphra and Siphre and Mechilta and Cabalah and Chassidism have taught the two aspects of the Godhead. The Transcendent One and the Immanent One. This cannot be too much emphasised.

II. SIN.

If that is so, if we live and move and have our being in God, where does sin (*viz.*, to think and wish and act contrary to God's will) come in? The answer is given in Scripture. God created man in His own image, as co-sharer in His divine nature, and endowed him with self-consciousness, with the consciousness of an "ego" that feels and acts and thinks independently.

Against the ideal reality there is an empirical reality in which we move and live our temporary life which surrounds and envelopes us. Every finite is enclosed in other finites; this we perceive while the Infinite that comprehends us all we cannot perceive. It is exactly the endowment with the divine image that obstructs our vision of the Infinite. Hence the great antinomy of human reason. From one side we perceive that men are in God, while from the other aspect He is hidden and uncomprehensible. These two perceptions are designated in Scripture—

- (a) Tree of life, God in us and we in God;
- (b) Tree of knowledge, empirical reality with individual self-consciousness.

Before the Fall the first aspect was all-powerful upon the perception of man: his "ego" existed only potentially, but actually wherever he turned he saw only God and himself in Him. Only one great "I am" was in existence. The great founder of the "Chabad" (the philosophers of Chasidism), Rabbi Zalman of Lida, was lying on his deathbed. His grandson, the later illustrious Rabbi Mendel of Libawitch, was with him. "Mendel," asked Rabbi Zalman, his grandson, "What do you see in the room?" Thinking that the dying man was losing his sight, he began to describe the room and everything which was in it. "Mendel," said the great man, "you see here a room and furniture, but I see in every corner God." Thus man before the Fall saw nothing but God. He had no individual separate consciousness. His wishes and thoughts and actions conformed with the wishes of God. Then came that craving to be like God, to know both sides. "Ye shall be as Gods," tempted the tempter. Till now, he argued, you were only part of God, and you knew only good, IDEAL, the evil, the ACTUAL, you do not know, because you do not use that self-consciousness which you already possess potentially. Use it—separate yourself from God. Be independent. Against His "I am" proclaim your "I am." Thus, instead of the "Yichud—oneness—that existed between men and God, the "Perud" was originated.

Man lost his oneness with God; and the dark veil of "self" was put over his psycho-physical constitution, hiding from him that veil of light which God uses for His manifestation. Scripture indicates this change of outlook in Genesis iii. 20, "Unto Adam also and to his wife did the Lord make coats of skins and clothed them." Up till then they had clothes of light, of the same light with which God clothes himself in His manifestation. These were

taken, and they found themselves just in their natural dress. The sages describe the process of separation, the becoming of finite self-consciousness by saying "Adam was the first denier of God, that he destroyed the divine covenant with man." We know that ancient covenants were intended to enact symbolically the oneness of the covenanting persons. Adam in separating himself from the divine unity in proclaiming his own "I AM," in capital letters, so to speak, destroyed the covenant. God, they say, saw that the world was not worthy to enjoy the light of His manifestation, and he hid it until the great restoration of all things. "Olam Haba," when it shall again be restored to man, or, as the Apostle puts it, when we shall be made in His own likeness. The restoration of that clothing is the groaning and craving of the Apostle. "For verily in this we groan, longing to be clothed upon with our habitation which is in heaven . . . that what is mortal may be swallowed up in life" (2 Cor. v. 2-4).

Until that day the world of finites with independent selves remains our actual world, and the natural man cannot perceive another stage of existence.

Man having been in absolute oneness with God, he could of a necessity neither sin nor die. After the Fall, however, when he separated himself from God and saw and perceived himself as an independent Ego with different wishes, thoughts and actions, this in itself is sin and death at the same time. The famous sentence, "The wages of sin is death" (Rom. vi. 23) must in no way be taken legalistically, but as a simple description of the two aspects of the same thing as the Apostle really states in 1 Cor. xv. 56. "The sting of death is sin." "He that believeth in Him is not condemned, but he that believeth not is condemned already." "And this is their condemnation, that light is come into the world and men love

darkness rather than light" (John iii. 18-19). There could be no plainer exposition. If a man is refusing warm clothing or a fire he is bound to freeze to death. If a man is starving and he refuses nourishment he commits suicide. There is no need to summon him to court and to punish him—his very refusal contains the sentence and the infliction of the penalty. Hence as St. John tells us in the simplest and at the same time deepest of words, that the refusal to perceive the light is a death sentence spoken and inflicted by man on himself. Sin is death, and death is sin. Man sins because he is dead—that is, out of God—and he dies because he sins. "The wicked," say the sages, "are alive, and yet they are dead." Again, "The reward of a good deed is the good deed itself." The reward (of an evil deed) is the deed itself.

Summary—Union "Yichud" is life.

Separation—"Perud" spells death=sin. The outlook is startling; self-preservation, which we observe as the supreme law of what we call nature, means in the ideal world death. What we consider to be life is really death. For "I have no pleasure in the death of him that dieth" (literally, in the death of the dead) (Ezekiel xviii. 32), "saith the Lord."

Scripture could not be more explicit on this point that the sinner is already a dead man, and if it had not been for being dead he would never have sinned. What is the remedy? In the last sentence in the last verse God gives the answer. "Return yourselves and live."

Return to oneness with God and live. Salvation=Life, is reunion (reconciliation, in the language of the Apostle) of man with God by losing his self in the divine essence (Bitul Hayeth). "He that loses his life (in God) shall regain it."

The task of reconciliation was reserved* for the Messiah. Shalom=peace=reconciliation, reunion of man

with God was the fundamental conception of Judaism. "When the Messiah reveals Himself to Israel," says Rabbi Josi, the Galilean, "He begins with Shalom. "As it is written, How beautiful . . . that proclaims peace (Isaiah xlii. 7).

III. LAW.

But until that day God did not desire the death of the dead, and when they choose to remain outside in the cold and darkness, when they choose to hunger and starve themselves, God the all-loving Father is not going to allow them to freeze to death, to die of starvation. He organised means of communication, which we call (a) natural revelation; (b) historical revelation.

When man plunged himself in the darkness of "self" the heart of the heavenly Father went out after him, and he planted in his darkened ego a candle to give him some light. Scripture tells us of this divine planing in the human heart in plain, outspoken words. "The Spirit of man is the candle of the Lord searching all the inward parts of the belly" (Proverbs xx. 27). "That was the true light which lighted every man that came into the world" (John i. 9). "Because that which may be known of God is manifest in them; for God manifested it unto them" (Romans i. 19).

How mistakenly the application of this inner light in individuals and in civilisation may be, it is there in the savage and in the highly-civilised most modern pagan as well. All ancient civilisation, with its idolatry, with its harshness and brutality, existed, nevertheless, by that small candle that penetrated the darkness of national and individual self. That small candle is the inborn sympathy in human hearts with other egos, which is the divine correction against all-powerful egotism. If a man really loves God, then he is

united to Him, for what is love if it is not union? and if he is united to Him he shares in His love of the world. And when a man's heart goes out in sympathy and love to his fellow-men, this is an outward sign of his deep inward love of God. Hence a man may profess love to God; if he has no sympathy with his fellow-beings he is an unconscious hypocrite. On the other hand, the very fact that a man is longing for other egos and their well-being is the best proof that in his innermost soul he is craving for union with God, though he may not know it. However, that egos are able to co-exist at all, that they have managed throughout history after devouring each other more fiercely than the wildest beasts, to patch up some sort of truce, and to rebuild civilisation again and again, for that we must look to the divine candle with its dim light, without it humanity would have dissolved itself in a jungle, not figuratively, but literally. This is the basis of all written and unwritten law.

THE LAW OF MOSES.

The Heavenly Father did not remain well pleased with the dim light of the candle in the human heart. After all, there was still pitch darkness in the world, and he was preparing man for daylight; what better preparation could there be than giving him gas and electric light, as it were? This would serve a double purpose—it would give man a taste for better light, and arouse his longing for the day; and, secondly, it would accustom him to stronger light, so that daylight might not blind him.

There was a family, which later grew up to a nation, that longed for more light, and God chose this family as his experiment for giving the world more light.

Coal was dug; gasworks with retorts, gasometers, and pipes were erected, and gaslight was installed. Later on, when

they were found to have made good use of it, power stations were erected, with turbo-generators and switchboards and cables and wires, and electric light was installed in Israel, viz., the Torah, a highly-developed, very complicated system, very efficient as a system of illumination, while night is still on.

The law of Moses distinguishes itself from law in general, only in quantity, but not in quality; it did not bring day; it was just the most powerful means of illumination at night-time. It was not intended to abolish self with death and sin. On the contrary, it assumes it as a mathematical axiom; its only concern is to regulate the mutual relations of the different egos. Essentially it left things in the same state as man found himself in after the Fall—viz., separated, dead, and a sinner.

Basing himself upon these unpalatable facts, Paul took his stand. Here Faith and Salvation, there Law and Death. And as Christ means eternal life He is of a necessity the "end of the law" (Romans x. 4). Paul's apparently harsh and bitter sayings of the law have mistakenly wounded and embittered Jewish hearts from the beginning until the present day. Yet speaking *sub specie aternitatis*, he could not do otherwise because it is the truth. One could quote from Talmud Cabalah and Chassidism many similar sayings, but there is not time for that. Enough to say that under the law man is still separated from God, the "Perud" continued and the perfect reunion—Yichud Hasholam—could be effected only through the Messiah, a point of view generally recognised in Cabalah and Chassidism.

The first Adam waged his will against God. He put on self as a barrier between his person and God. Separation could only be ended by removing the barrier, by destruction of self as the Apostle expressed himself, "that death may be swallowed up in life."

This was accomplished on Calvary. The MESSIAH being the incarnate Shekinah, the soul of the world, contains in Himself the souls of all men—all "I's" are contained in His supreme "I," which He annihilated by His obedience unto death, when He surrendered His own will and conformed to the ways of the Father. "And He said, Abba, Father, . . . Take away this cup from me; nevertheless not what I will but what Thou wilt." The Perud was broken for ever. The second Adam tore self to pieces, and entered the holy of holies sprinkled with the blood of self, shed freely for the abolition of death and sin. The Yichud Hasolam was established. Henceforth it just depends on man's choice whether he share in union through the Messiah and die to death and sin or remain separated, death and a sinner.

The only way by which man can share in perfect reunion is through Faith. Faith—Emmanuel—the root

of the word means to lean on someone for steadiness; mutable things steady by fastening to a fixed point—hence faith means a binding together of the believer with Christ. It is the culmination of a supernatural process in men's souls in which Chassidism distinguishes three states:—(a) His-kashruth=binding together, *i.e.*, attachment, love to the Zadik (for us to the Christ, the "Zadiko shel Olam"). (b) Debekuth=cleaving together=joined together as the organs in the body, the believer is in close communion with God, but not yet in perfect union, for he retains his "self." (c) the Yichud Hasholam, the highest degree, when man pours out his soul in Christ, and self is annihilated, and he dies in the embrace of Christ. Mithath Neshikah=to death, sin and Law.

Thus the Apostle could say: "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me" (Gal. ii. 19, 20).

To Atone for Christendom's Greatest Wrong to the Jews

An address prepared for the International Hebrew Christian Alliance
Conference, Hamburg, July 1928.

By Rev. M. J. LEVY.

"Give none offence, neither to the Jews, nor to the Gentiles nor to the church of God."—I Cor. x. 32.

BECAUSE of my unchangeable belief that the greatest wrong of the Christian era against our people has been the Gentilising of Jewish Christians, despite what has been said to the contrary, I desire fervently to repeat here the appeal made in my address at our first Conference, namely, that the International Hebrew Christian Alliance should not only proclaim "Salvation by grace alone, without works of the Law," to Jews and Gentiles, but that we should also proclaim universally to our unconverted

Jewish brethren that they have the right, if they so desire, to observe the God-given (not rabbinical) national customs of Israel when they accept Christ as their Saviour, according to the clear teaching and practice of our Lord Jesus Himself and the Apostles.

Since we met at London in 1925, my plea for spiritual justice to Judah has been strengthened by the resolution adopted at the Buffalo, New York (1926) Conference of the Hebrew Christian Alliance of America, which had the support of the President of the

International Alliance, who was present. It reads:—

“Be it resolved that the Hebrew Christian Alliance of America, in conference assembled at Buffalo, April 26-May 2, 1926, whilst proclaiming salvation by grace alone, without works of the Law, does not call it Judaising to give permission to Jewish Christians, if they feel so disposed, to continue in the God-given (not rabbinical) customs of our nation.”

We were grateful for the adoption of this resolution; but it is valueless as far as our unconverted Jewish brethren are concerned, unless we, in compassionate justice to our people, proclaim in Jewry that the teaching of the New Testament does not commend them to be (or to appear to be) nationally disloyal to Israel, when they accept the Lord Jesus, the Son of David, the son of Abraham, and the only begotten Son of God, as their true Messiah.

That Gentile Christians are not now unsympathetic to the justice of this proclamation is proved by a resolution adopted by the Protestant Episcopal Church of the United States, at its General Convention, St. Louis, Missouri, 23rd October 1916, which reads:—

“Our Jewish brethren are free to observe the national rites and ceremonies of Israel when they accept Christ, according to the clear teaching of the New Testament, and the practice of Christ and the Apostles.”—*Journal of the General Convention*, 1916, pp. 86, 128, 142, 148.

Other corporate and local Gentile Churches have adopted the resolution. But this too is valueless, so far as our unconverted Jewish brethren are concerned, unless loyal-hearted Gentile Christians proclaim it in Jewry, and unite with us to atone for the great wrong committed against our people at the Council of Nicea (A.D. 325), when the date of Easter was changed, and the Christian Church ceased to observe

her annual festivals of Passover, Pentecost, and Tabernacles, concurrently with the Synagogue. From that date Hebrew Christians have been universally Gentilised, practically all Gospel light has been withdrawn from Jewry, and the opinion is widespread amongst the Jews that loyalty to Christ necessarily involves disloyalty to Israel.

We believe that but few Gentile Christians realise the unavoidable Jewish family anguish inseparable from the conversion of one of its members to Christ, which to them means national desertion of our people and traitorship to Judah, as you Hebrew brethren well know. And we should not be unmindful of the great wrong committed against the fair fame of our Lord Jesus Christ Himself in this Gentilising of Hebrew Christians, because it makes Him appear to them the worst enemy of our people, instead of their best Friend. Gentile Christians should meekly confess this wrong of Christendom against our Lord Jesus, and hasten to wipe away the stain from His holy name.

We believe also that there are myriads of Jews to-day who are mentally converted to Christ, but who shrink from the appearance of Jewish national disloyalty, which to them appears unavoidable if they publicly acknowledge their faith in Him. How can we hope that they will attain to the joy and safety of the New Birth, unless we proclaim in Jewry that the Lord God of our fathers does not expect them to become nationally disloyal when they accept the Son of David as their Saviour, and confess to the comforting assurance of sins forgiven through His atoning sacrifice?

I shall not herein enumerate the multiplied, inescapable sorrow of the Hebrew Christians themselves who through long centuries have been forced by the errors of Christendom to face the unscriptural conflict between

national disloyalty to Judah and spiritual loyalty to Christ, which the Word of God nowhere commands. In this appeal we have exclusively in mind the imperative need for the immediate evangelisation of our unconverted Jewish brethren, in view of the near return of our Lord Jesus as their promised Deliverer. Their universal preparation for the recognition of Christ cannot be accomplished unless the full, free Gospel of grace, which includes liberty in national customs, is preached to them. Long, long overdue is this act of justice, when we remember that national liberty in the Gospel was proclaimed early to the Gentiles at the Council of Jerusalem by the Hebrew Christians, whence Paul and Barnabas, Judas and Silas were sent forth to herald the glad tidings in Antioch, Syria, Cilicia, and other lands. That this blessing of national freedom in the Gospel is valued highly by non-Jewish Christians, even until our own times, is everywhere evident. British Christians in their own and other lands observe their national days; American Christians in the United States and abroad observe Independence Day; and the recently converted Japanese, Chinese, and Indian Christians, in their own homelands, are organising autonomous national Churches, to prove that they have not become nationally disloyal in accepting Christ as their Lord and Saviour. And no greater wrong can be done to our people in Palestine, as between man and man, than withholding knowledge of national freedom in the Gospel from our unconverted Jewish brethren. They do not read the New Testament or the fifty-third chapter of Isaiah and other similar prophetic Old Testament scriptures. Therefore they cannot understand that the most sacred national custom of Israel was the sacrificial sin-offering without which every other national custom of Israel was valueless in the sight of our Lord God. Nor do

they now know that the destruction of the Temple and Judah's exile from the Holy Land was caused by the failure of our Jewish forefathers to realise that Israel's national sin-offering pointed typically to "Christ our Passover sacrificed for us." His holy life, sacrificial death, and triumphant resurrection, all prefigured in Israel's Paschal Feast, provides eternal rest ("Sabbath") for every Jew and every Gentile who accepts Him as the "Lamb of God," and submits to a true "Circumcision" of the heart. The divorcement of so much of Israel's typical and prophetic teaching from the Church, and the bitter physical persecutions which our Jewish people have suffered in Christendom during the long centuries, added to the deliberate or unconscious disloyalty of so many Jewish Christians to our own people, makes the duty of the International Hebrew Christian Alliance pre-eminent in this proclamation of national freedom in the Gospel to our unconverted brethren. And Gentile Christians who acknowledge their debt to Judah should join everywhere in the proclamation to our people of unclouded national and social freedom in the Gospel of Grace.

How tender Jews to Gentiles were
When Christ's Apostles met
At love's first Council of the Church
And free the Gentiles set
From every burden that would make
Them Gentile loyalties forsake!

'Tis hard for men to turn the back
On all their nations love,
When God Himself does not command
This course our love to prove
For Christ, the Universal Friend,
Who came disloyalties to end.

No race than Judah suffers more
From truth misunderstood,
When loyalty to Christ is set
Against a nation's good;
And herein we unite to show
He deals no Jew a racial blow.

Our good brother from Atlanta, Georgia, when forwarding me his report of this year's conference of the American branch of the Alliance, declared "More and more do the brethren appreciate the service you have rendered to Hebrew Christianity." The President of the International Alliance has expressed similar appreciation. But these tributes bring me no cheer whatever, apart from the comforting assurance of sins forgiven through the precious blood of Christ. It is to the end primarily that multitudes of our unconverted Jewish brethren may be comforted "by the comfort wherewith we ourselves are comforted of God," that we beseech the members of the International Alliance in tender memory of Jewish family and racial love, to

proclaim national freedom in the Gospel to our people in all lands. Then those who are thus comforted will with us prepare our nation for the dark days of Jacob's trouble, after the Church has been caught away, when Judah will arise to resist the blasphemous pretensions of the anti-Christ at Jerusalem immediately preceding the return of Christ as the Deliverer of Israel, and the Deliverer of all Gentiles who worship the true God, from the power and dominion of Satan.

NEW TESTAMENT REFERENCES.

Acts xv. 19-22; xvi. 1-3; xviii. 18; xxi. 17-26; xxii. 3; xxviii. 17; Romans xi. 1; xiv. 1-8; xv. 8; 1 Cor. vii. 19, 20; ix. 20; Gal. ii. 7, 8.

The Idea of the Messiah

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg 1928.

By DR MAX I. REICH.

WHILE not laying claim to originality in any sense, the writer of the following thesis being indebted to many sources, it is only right to say that he has long and carefully weighed every point made by others before making it his own.

The place which properly belongs to Jesus in religious thought is of paramount importance. After many years of study and meditation the writer has seen no reason for abandoning the following fundamental positions:—

- (1) The claims which Jesus is reported to have made place Him, if they are true, in a unique relation to both God and man. To God, as His Outshining and Expression, in the language of the fourth evangelist, the "Monogenes," *i.e.*, "the only-begotten"

Son. To man, as Lord in a divine sense, the Way and the Truth and the Life, our way to the Father; and finally, man's Judge and Arbiter of his eternal destiny.

- (2) That Jesus, in making these tremendous claims, was under no delusion about Himself.
- (3) That He was correctly reported; that He actually made these claims, and that they were not made for Him by a subsequent age. M. I. R.

I.—THE ORIGIN OF THE MESSIANIC HOPE OF ISRAEL.

(a) *The Early Hope.*

From the beginning the little people of the Hebrews had the forward look. They believed themselves to be the depositaries of divine promises, and the

chosen agents of divine purposes of good for all nations. They anticipated a future during which their destiny would be fulfilled. And as the centuries followed each other, they came to see more and more clearly, that this future would be realised through One unique Personality, arising out of the midst of Israel, who would extend their religious ideals to the ends of the earth. To this expected One they gave the name of "Messiah."

Quite early in Hebrew history we meet with this Hope. It appears definitely in the times of David. (See 2 Samuel vii. 12-14.) The subsequent prophets echoed the Messianic announcement made by Nathan to David. (See Amos ix. 11-15; Hosea iii. 5; Jeremiah xxiii. 5, 6.) The Book of Psalms celebrates this Hope in song. (See Psalm lxxxix. 20-36.)

Evidently the reign of David had created an ideal in Israel. It became natural for the seers of Israel to paint the future in terms of that ideal. The ideal Jerusalem of the future would be the spiritual metropolis of a regenerated humanity. (See Micah iv.) This golden future is intimately associated with the arising of a mysterious Person in the house of David, born in Bethlehem, not Jerusalem, the latter being under the cloud of divine displeasure for a time. This "Ruler in Israel" is not only to have a world-wide empire, but "His goings forth have been from of old, from everlasting." (See Micah v. 1-4) He had a history before His earthly birth. Micah's illustrious contemporary, Isaiah, the son of Amos, uses similar language. (See Isaiah xi. 1-10.) His prophetic ideals reflect the same Messianic Hope. And with him pre-eminently the Messianic glory of the future is to be the light of the nations outside of Israel.

The Second Psalm is very important in this connection. There we read of an Anointed to whom universal empire

belongs. He is saluted by God as His "Son," and the kings of the earth are called upon to worship Him and to fear Him as their ultimate Judge.

In Psalm lxxii. we have a poetical description of the ideal reign of this Son of David; while in Psalm cx. He is seen at God's right hand in a glory higher than mere earthly sovereignty, the eternal Priest of humanity upon Yahveh's throne. If in Psalm ii. He receives the title "*Messiah*," or "Anointed," in Psalm cx. He is called "*Adonai*," that is, "Lord."

(b) *The Later Hope.*

The Hope of Israel apparently experienced various phases. It shone brightest during times of national distress. It would appear that after the successful struggle against Hellenism, under the leadership of the Maccabees, the Messianic Hope passed through something like an eclipse. The remarkable military achievements of the uprising against Syria had dazzled the minds of the people. Besides, the Maccabees were of the priestly line. Hence the dynasty of David and the expectations linked with it suffered neglect during their supremacy.

It is interesting to note that in "The Testaments of the Twelve Patriarchs," a book believed to have been written about this time, the Messiah is spoken of as an offspring of the house of Levi, though still, somehow, in some kind of connection with the house of Judah.

The Maccabean victories were followed by a century of disaster and disillusionment. The Hasmonean house had become fearfully degenerate. This cruel disappointment reawakened the Messianic expectation. And soon the little nation came under the iron yoke of Rome.

The Book of Enoch reflects the hopes of that period. The apocalyptic imagery of the Book of Daniel concerning the Son of Man receiving a mandate

in heaven to supplant the Gentile beast empires on earth, was revived in the minds and hearts of the tortured people of the Jews. They began to look for the coming of this heavenly Son of Man.

When Jesus began His public ministry, the people were in high expectation. It was felt that the fullness of the time had come. The kingdom of heaven was at hand. The people also hoped for the arising of a prophet like unto Moses; though it is not clear whether they identified this Moses-like prophet with the Messiah. But Jesus saw His ideal in the picture of the elect servant in the second part of the Book of Isaiah. Service and sacrifice for the good of others were His Messianic programme. As far as we can gather, before Jesus no one had ever thought of the Messiah in connection with Isaiah xlii. to liii., the songs respecting the suffering servant of Yahveh. This was an original contribution on the part of Jesus of Nazareth.

II.—THE MESSIANISM OF JESUS.

When Jesus was here He had to face two distinct views concerning the expected Messiah: the *political* and the *apocalyptic*. Both views regarded the Messiah as the one who would set up Israel, at that time under the oppression of the world-empire of Rome, atop of the Gentiles. The political, that it would be the result of a successful revolt under the leadership of a God-anointed military leader, mightier than Joshua, Gideon, or David. The apocalyptic, that it would be the direct act of a Theophany from heaven, manifesting the Messiah as the Judge of the nations.

The Messianic ideals of Jesus were very different. His concept of the functions of the Messiah grew naturally from His unique personal experience of God. This had given Him a new insight into the nature of spiritual blessed-

ness, deepening the conceptions of the seers and saints of His people in ancient days, whose Heir and Successor He was. In Him lived again the spirit of the ancient prophets and the psalmists. And He was greater than they, for He was the embodiment and fulfilment of their ideals.

But though he thus differed from His contemporaries, He was obliged to use the language of His times. Nevertheless the words He used had a deeper content than in the minds and mouths of the people. He used the popular terms, but with Him they were charged with a new meaning.

Jesus was conscious of two things: (1) He felt Himself to be in a unique relationship to, and communion with God. In Him the filial relationship had come to birth. He spoke of God in terms of Fatherhood. Moreover, He declared that He had known this blessedness from all eternity. He had come to reveal the spirit of sonship as a Son of Man. (2) He felt a call to bring this spiritual blessedness to others. His great mission was to do a work which would make it possible for others, even sinners, to share with Himself the nearness and life that He had as Man with the Father. This was true salvation. And as He revealed it and opened the way to it, He was *par excellence*, the Saviour. He was the One "sent" into the world for this very end. He had been endowed from heaven for this work. We have to recognise that in Jesus a new type of man made its appearance. The Apostle Paul felt the significance of this, and called the Christ "the Second Man," speaking of Adam as "the figure of Him that was to come." The entire history of the people of Israel was divinely shaped to bring Him forth in the fullness of time. In Him the genius of Israel was crystallised. All that God meant by the call of Abraham and the choice and education of the nation

sprung from Him, came into flower and fruit in Jesus. And so, since this new Man appeared in the world, we reckon the century of His appearing as being the first in our era.

We see in Jesus crystal heart-purity, absolute honesty and straightforwardness. We meet with moral soundness to the core. We find the perfect blend of boldness, faith, gentleness, and wisdom. The pen-portrait is set forth so artlessly, so free from any attempt to make an effect, that we instinctively feel that it is a portrait from life. "The life was manifested," therefore the witnesses spoke of it and wrote of it.

Did our Divine Lord understand from the first the nature of His mission? Did He learn the will of the Father step by step, as all the children of faith have to learn it? We would judge from the story of the temptation in the wilderness, which He Himself must have told His disciples, that He had to settle the question in secret conflict what the nature of His Messianic work was to be. Perhaps it would be more precise to say that the temptation settled it once for all what His methods were *not* to be. (1) He was *not* to serve Himself by means of the power resident within Him as Son of God. This is fundamental to the character of His Kingdom. (2) He was *not* to be a fanatic. He would respect the laws of His Father's universe. He would be sane. Moreover, the Kingdom He came to proclaim would not come with outward show. (3) He would *not* be a mere politician. He would reach spiritual ends by spiritual means. His kingdom would not be of this world, a kingdom for which His servants would have to fight. To use force in the work of His Messianic kingdom would be tantamount to bowing the knee to Satan.

Thus Jesus saw clearly that He could never be the Messiah of popular ex-

pectation. Hence He did not openly proclaim His Messiahship, because the ideas popularly associated with the word Messiah were false and mischievous in His eyes. That open proclamation was to be reserved till after His passion and resurrection from the dead.

III.—JESUS AND THE KINGDOM OF GOD.

The first task to which our Lord set Himself was to explain the nature of the Kingdom of God. It was in His presentation first of all a spiritual concept, and not a mere change in the social and political order of the nation. Our Lord took the idea out of politics. The people were looking for a kingdom yet to come. They hoped it was at hand, nigh at the doors. He did not deny the future consummation and triumph of the cause of God. But His great emphasis was on the fact that the kingdom is already here, and may be known within; there was no need to follow Lo, heres! or Lo theres! The soul of man was the true seat of the divine reign. Nothing can be right without till all is right within. The attempt to have a kingdom of outward material good, overlooking the inward hunger and thirst after that which transcends earthly prosperity, would not bring in the reign of God. Hence only "converted" people, those who have become as "little children" in their minds, can enter His Kingdom. Two great ideas coincided in the mind of our Lord in the term "Kingdom of God"—(1) God; (2) His Rule. Now God to Him, though indeed the God of Israel, the God of the Old Testament, was pre-eminently *Father*. And His Kingdom or rule was that of this tender, loving Being, ever present with men. The Kingdom of God is that sphere of good in which men know the blessed communion of filial intercourse with God, and find in this relationship the

power to live in brotherly relations with men. Thus the Kingdom of God is the kingdom of happy children living in the sunshine of their Heavenly Father, whose being, acts, and every pulsation are love. It stands to reason that this experience does not end with itself. It is more than a mystic emotion. It has personal consequences that reach into eternity. And it has tremendous social consequences. It has within it the promise of a new state of society, and of the ultimate triumph of God in the universe. What would be the use of a Kingdom of God in which the vision of God was veiled? Only the pure in heart can see God. As His Apostle declared afterwards, the one who understood and interpreted Him more nearly than any other, "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

Jesus is Messiah pre-eminently because all who come into vital relationship with Him obtain this righteousness, enter this peace, and feel this joy in the power of the Holy Spirit, whom He sends into their hearts.

Connected with the first task of explaining the true nature of the Kingdom, was the founding of a new society of men and women who had found the blessedness of the kingdom through their attachment to His Person.

It was a unique order our Lord founded. Its terms of membership were not class, or learning, or any of the distinctions in the flesh that have ever divided human society. It was character. And the character He pronounced blessed was a combination of qualities upon which the pride and self-importance of the world has never set much store. Poverty of spirit, mourning over one's own sins and deficiencies; being merciful with the sins and deficiencies of others; meekness in submitting one's will; not balling the fist in the face of a frowning Providence;

purity of heart, or, at least, a hunger and thirst for it, etc., these were the marks of the citizens of the kingdom of the Messiah. The church catholic, with its many divisions and denominations, is the outcome, institutionally at least, of this Society of God-seekers, first gathered by the Lord. Alas! what a caricature has been made of it! The Society itself lives on in the hearts and lives of God's hidden ones, overlooked or despised by the wise and prudent. They are building on the rock of divine revelation, the continued inshining of the Spirit of Christ; and the gates of hell cannot stop the building going on from generation to generation, whatever may be the fate of the organisations that profess to represent it. The true work of the kingdom is being carried on by those who are in this mystic fellowship. Christ Himself superintends their activities. He is with them till the consummation of the age.

Little by little it was made evident that the people of the Jews would not respond to the overtures of the greater than the prophets who had preceded Him. He began His ministry in Jerusalem, as the fourth Gospel explains. He had to retire to Galilee, as the Synoptics unfold in greater detail. There the people that had sat in darkness saw a great light. Apparently, He had in Galilee an immediate and immense success. A number of causes doubtless contributed to this. I would suggest the charm of His personality as the outstanding factor. We can hardly imagine what an effect this must have had. Then there was His moral and spiritual enthusiasm. In His teaching there was a marvellous simplicity and a tender sympathy with the suffering multitudes. It struck a fresh note of hope, courage, freedom, joy. Moreover, there was a sanity and wholesomeness about His teaching that disarmed prejudice. And added to all

these great factors were His miracles of healing on the minds and bodies of the suffering poor. Hence His popularity in Galilee.

Yet events showed that this popularity was largely hollow. The masses did not understand the true significance of the Messianic movement. Many regarded it as a means to get some external benefit. And the Master Himself never was deceived for one moment. The parables He taught by the lake shore, the one concerning the Sower and the different kinds of soil, and the other concerning the wheat and the tares, make that evident.

Now if Jesus did not openly proclaim His Messiahship, He certainly performed Messianic functions. He forgave sins, cast out demons, fed the multitude; besides making tremendous claims which would have been inconsistent if we eliminated His Divine and Messianic character. He not only claimed to be greater than His illustrious forerunner; He asserted that He was greater than the two most sacred institutions in Israel—the Temple and the Sabbath. And it is in the Synoptic Gospels that these claims of our Lord are recorded! We might also mention that both at the beginning, at the close of the sermon which constituted His opening manifesto, as at the end, in the parables of the Virgins, the Servants and the Sheep and the Goats, He calmly claims to be the final Arbiter of the destiny of men and nations.

A crisis arose at Capernaum. There was an outbreak of the dangerous Zealot movement in Galilee. Apparently it had been provoked by the phenomenal success of the first missionary tour of the twelve Apostles; by the beheading of John the Baptist, which had deeply offended the people; and by the remarkable feeding of the multitude, during the only passover our Lord spent in Galilee during His public life, a matter recorded by all the

four evangelists, as marking a crisis in the career of Jesus.

The people got out of hand. Five thousand men, the nucleus of an army would have proclaimed Jesus King, there and then. He must have satisfied their expectation of a political Deliverer.

The next day, He delivered a most important message in the Synagogue at Capernaum. He quietly told the excited crowd that He had no material advantages to offer to them. All He would and could give was Himself. He was the Bread of Life. He even intimated His death. They would have to appropriate His flesh and drink His blood.

Result? The crowd deserted Him, leaving only the Twelve, and one of them secretly sympathised with the crowd. The Galilean dream was over. Jesus deeply exercised over this turn of events, left the Holy Land, and walked for some weeks in Gentile territory. In Cæsarea Phillippi He asked His Apostles what they thought of Him in the light of all that had happened. Peter declared Him to be the Christ in spite of all. He confessed Him to be the *spiritual* Christ.

But from that time Jesus began to unfold in ever greater clearness the doctrine of the Cross.

IV.—JESUS AND HIS DEATH.

Jesus made it very plain from this time that the realisation of the Messianic Kingdom lay beyond His death. Not only would the kingdom be spiritual, but it would be heavenly, it would be administered from heaven, for heaven would be the seat of the Messiah after earth had cast Him out, as Psalm cx. had foreseen. Did He then share the common apocalyptic hopes of the more pious portion of the Jewish people? Yes and no. He certainly in His later teaching adopted

the language of apocalypse. But He invested it with an elevated and refined meaning.

From the beginning He had called Himself the Son of Man. Now that term had undoubtedly apocalyptic connotations. Daniel vii. contrasts the Son of Man coming in the clouds of heaven with the "Beast" kingdoms. The Son-of-Man-Kingdom was of a higher order. It was given to Him by God. It was world-wide and eternal. Jesus never doubted He was that Son of Man.

Standing before the High Priest and the rulers of His people, He declared that after His death He would return with the clouds of heaven, and His language was such that His listeners would have been justified in understanding Him to mean that this great event would take place in their lifetime. They, His judges, would see Him sitting at the right hand of power, and coming in the clouds of heaven. They would see the fulfilment of both Psalm cx. and Daniel vii.

Has history vindicated this tremendous prediction? Can we imagine that He—the Truth Himself—was labouring under a delusion? Or were His records mistaken? What shall we make of Matthew xiii. 30; Mark ix. i; Matthew x. 23? Neither was our Lord mistaken nor His reporters. But *we* have not always read Him and them aright.

Jesus came indeed in the clouds of heaven, is still coming, and will come again. The whole Christian dispensation is the age of the *Parousia* of the Son of Man, His continuous coming, in judgment or in grace. Witness the destruction of Jerusalem; the fall of Rome and of Paganism; the Reforma-

tion which came as a new spring after the winter of mediævalism, etc. And finally He will appear in His heavenly glory.

"Behold He cometh with clouds!" The clouds are the dust of His feet, and symbolise the Presence of the Most High.

His entry on Palm Sunday into Jerusalem was a Messianic act, but it was meant to be understood in a non-political sense. The peaceable ass, the palm branches in the hands of His friends, not swords, His weeping over the coming doom of the city, etc., all showed to those who were not blind the spiritual nature of His Messianic claims. And when, a few days after, they asked Him about the vexed problem of the Roman tribute, His use of Cæsar's penny should have undeceived them of any misunderstandings. His Kingdom was no rival to any earthly dominion.

Neither the Jewish Priests nor the Roman Pilate could convict Him of conspiracy against Cæsar, of being Messiah in a political sense. He was condemned to the cross because He made the good confession of being a king. He would not deny His Messiahship. But He would be understood not in the sense of carnally-minded Jewish nationalistic hopes, but in a heavenly sense. The fact is that He is more than an earthly potentate. As the Apostle Paul clearly saw, it is the mystery of the divine will that in the dispensation of the fullness of times, all things in heaven and on earth should be gathered together into one, even in Him; in whom we find to-day our inheritance, as the Church, which is His body, the fullness of Him that filleth all in all.

Notes

Education

We desire to return thanks to Our Heavenly Father for having enabled us through the generosity of five kind Friends to select Five Hebrew Christians and start them with their Three Years' Training for the Mission Field as Missionaries. We have chosen an Hebrew Christian from each of the following countries, namely:—Palestine, Bessarabia, Poland, Germany and Budapest. There are still, however, several others on the waiting list and we shall be glad to hear from any friend who may desire to assist in the training of these young men. The sum required is £50 per annum for three years.

Relief

We wish to thank our kind friends who have responded to our appeal for the Relief of Hebrew Christians. The total sum which we have received for this object, however, only amounted to Thirty Pounds odd.

Appeal—Russia

We are advised that over a million Jews are suffering from hunger in Russia, and have received an urgent appeal to send assistance to our Hebrew Christian brethren, and also to relieve others who are dying of hunger. We pass on this appeal to our friends and readers, praying that God may open the way to enable us to respond to this urgent need.

Missions to the Jews in Russia

Under the Soviet Rule no Missionary Society from abroad is allowed to carry on Mission Work amongst the three million Jews in Russia. The Russian H.C.A. being a body of believing

Hebrew Christians *in the country itself* have been told by the Authorities that they will be given permission to carry on the work of Evangelising the Jews. We have at present twelve qualified Hebrew Christian Missionaries in Russia in our Hebrew Christian Alliance, who were formerly engaged in Mission Work by various Societies, and we are very anxious to set them aside for work among the three million Jews.

In order to accomplish this, a minimum sum of £150 per annum will be necessary for each Missionary in Russia.

This crying need is one that should touch the heart of every lover of the Jews, and we sincerely pray that Our Heavenly Father may open the way to enable us to find the means to equip these twelve Hebrew Christians to start work amongst our Jewish brethren in Russia,

Bessarabia

We are glad to share the good news with our Readers, from Bessarabia, in which country a goodly number of Hebrew Christians have recently joined our Alliance. Here again, we are informed that owing to the drought the harvest had been a total failure, and since the country is mostly dependent upon its Agricultural products there is great distress prevailing in this part of Rumania.

Vienna

According to Government statistics, out of a total of 1,865,780 inhabitants of this city 201,513 are Jews. There are 63 Synagogues in the City. Only 2,424 Jews recorded "Yiddish" as their mother tongue.

During the year 1927, 909 Jews became Christian, while 225 Gentiles adopted the Jewish Religion.

Poland**NEW JEWISH CHURCH. DEITY OF CHRIST RECOGNISED.**

Warsaw, October 10.—A new Jewish sect has been recently established on the Eastern border of Poland near Vilna, and with headquarters at Kucewicze, its adherents numbering, it is stated, about 15,000. It has been decided to form a Jewish Church recognising the deity of Christ, and also to study the New Testament, adhering, however, to the general Rabbinical regulations.

The recent development of this and other sects is an entirely new feature in Poland, where till lately any movement of this kind has been extremely insignificant.—Reuter.

We have written to Poland and asked our Alliance to get into touch with the above people with a view of organising them and rendering them all Christian help possible in order to strengthen them in their Faith, and guide them in the path to a deeper and fuller knowledge in their Christian belief.

Literature

We have received an urgent request from our H.C.A. in Russia to supply them with Bibles and other Christian literature for distribution among the three million Jews in that country.

Book by Dr Foldes, Budapest

Dr Dezso Foldes, who is the President of the Hungarian H.C.A., and an eminent Advocate in the city of Budapest, has written a book in which he explains the fundamental Belief of Christianity and in which also he very powerfully states the case of the Hebrew Christians. Should this book be published we believe that it will make a tremendous impression upon the Jewish people in Europe. The sum needed to publish this book is £50, and I shall be glad to

hear from any friend who may feel led to help towards this publication.

Commentary on the Bible

The late Professor Haberl, who was a Member of our Executive Committee of Austria, set himself to write a Commentary on the Bible in view of the present-day destructive criticism of the Word of God. Unfortunately he passed away when he had just completed his Commentary on the first five books of the Bible. The work that Professor Haberl has left behind him is considered to be of such an excellent standard that it is felt that the same should be published and distributed as widely as possible amongst the Jews. We are appealed to to assist in this publication and are asked to make it known amongst our Friends and Readers. The family, and also Members of the H.C.A. of Austria, are endeavouring to contribute as much as they can towards this object, and the help asked for from the International Hebrew Christian Alliance is for a sum of Twenty to Thirty Pounds.

William Charles Eppstein

The news of the passing hence of Mr Eppstein after a long illness, at the age of sixty-four, did not come as a surprise. He was the son of that famous and greatly valued missionary of the Society, the Rev. J. M. Eppstein, who did such splendid work amongst his Jewish brethren in various parts of the field, notably at Baghdad, Smyrna, London and Bristol.

While at Cambridge Mr Eppstein rowed in the first boat and played cricket and Rugby football for his College. He had a distinguished career and after holding two curacies became Assistant Master of St Lawrence College, Ramsgate, then at Bradfield College. Then he succeeded to the Headmastership of Reading School, was Select

Preacher at Cambridge, and finally, in 1916, was appointed as Rector of Lambourne, near Romford, Essex.

In his last conscious moments, on his deathbed, he dictated a message to his parishioners, in the course of which he said :—" I send my blessing and love to all parishioners. I reproach myself that I have not done more for them and I

ask God's pardon. That they did not come often enough to worship God is, perhaps, partly my fault, but not all. . . . There is too much levity in England to-day. People forget that duty to God must come first. They will take the words of a dying man. Churchgoing is not everything, but I would that they came more often to worship God."

What we are Doing

The I.H.C.A., since the last Conference, has been enabled, by the grace of God and through the generosity of our Members and Christian Friends :—

- (a) To send several hundred pounds for Relief.
- (b) To train three Hebrew Christian Girls in Shorthand, Typewriting, and Book-keeping, who are now self-supporting, while a fourth one is in training at present.
- (c) To place three Hebrew Christian Girls in Hospitals to be trained as Nurses.
- (d) To assist five young Hebrew Christians to attend Bible Schools, where they are receiving a three years' course of training to fit them to become Missionaries to the Jews.
- (e) To pay for the hire of a Hall at Budapest. (A special donation was given by a lady for one year.)
- (f) To assist a Hebrew Christian financially to complete his final two years of study in Medicine, who has now gone out to Mesopotamia as a Medical Missionary.