

# *The Hebrew Christian*

*The Quarterly Magazine of the International  
Hebrew Christian Alliance*

EDITED BY  
SIR LEON LEVISON, K.T.  
AND  
REV. HARCOURT SAMUEL

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*VOLUME IV.*  
*April 1931—January 1932*

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INTERNATIONAL HEBREW CHRISTIAN ALLIANCE  
8 CLANDON ROAD, SEVEN KINGS, ESSEX



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.

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**INTERNATIONAL MESSIANIC JEWISH ALLIANCE**

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

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# CONTENTS

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	PAGE
Answer to Prayer, An. By Rev. Arnold Frank . . . .	30
Addresses given at the Conference on Missions to the Jews held in Edinburgh—	
Right Rev. A. N. Bogle D.D. . . . .	64
Rev. James Black, D.D. . . . .	66
Rev. Paul Levertoff, D.D. . . . .	71
“But this Man . . .” By “A Reader” . . . . .	92
Causes and Objects of Israel's Sufferings. By Rev. Dr Frank . . . . .	211
Conference—The Third I.H.C.A. at High Leigh . . . . .	3, 61
Reflections on . . . . .	103
Report of . . . . .	107
Opening Address by Sir Leon Levison . . . . .	140
Closing Address by Sir Leon Levison . . . . .	159
Contributions to the I.H.C.A. 45, 95, 176, 228	
Easter Bible School . . . . .	188
Editorials. . . . .	1, 49, 97, 179

	PAGE
Evangelisation of the Jews, The. By Rev. E. Bendor Samuel . . . .	196
Growing Opposition to the Restoration in Palestine. By Rev. Samuel Schor . . . .	154
History and Progress of Hebrew Christianity in America. By Rev. Jacob Peltz . . . .	203
Indigenous Hebrew Christian Church, An. By Mr M. Spalenice . . . . .	150
Interesting Happenings in the Jewish World . . . . .	222
Jewish Viewpoint of Israel's World Mission, etc. By Rev. J. Sinnreich, D.D. . . . .	83
Judaism and Christianity. By Rev. Nahum Levison, B.D.. . .	21
Landsman, Joseph Immanuel, In Memoriam . . . . .	190
Miracles. By Rev. A. H. Finn . . . .	215
News and Notes . . . . .	7, 51, 99, 181
Passover, The, in its relation to the Lord's Supper. By Sir Leon Levison . . . . .	33



	PAGE
Pentecost with the Rabbi . . .	75
Post-War European Jewry. By Rev. Dr Sinnreich . . .	192
Prayer Meeting with our Fore- fathers, A. By Hugh J. Schonfield . . . . .	59
Present Day Jewish Move- ment, A. By Mrs Langfield Sawkins . . . . .	90
Prophetic Character of the Psalms. By Rev. E. Bendor Samuel . . . . .	18, 80, 171, 218
Questions and Answers . . . .	223
Reviews of Books . . . . .	43, 92, 173, 224
Rohold, Rev. S. B., The Home Call of. By Sir Leon Levison . . . . .	15

	PAGE
Sadducees, Who were the By Rev. K. E. Keith, M.A. . . .	88
Studies in the Psalms of Israel. By Dr M. I. Reich . . . .	144
True Basis for a better Under- standing between Christians and Jews. By Jacob Gartenhaus . . . . .	207
What I have found in Christ that I did not find in Judaism . . . . .	165
Wohin?—Whither? By Mentor	27
Women's Auxiliaries . . . . .	148
Women's Auxiliaries, Message to. By Lady Levison . . . . .	188

# *The Hebrew Christian*

*The Quarterly Magazine of the International Hebrew Christian Alliance*

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VOL. IV.

APRIL 1931

No. 1

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## Editorial

WHAT cause we have to thank God when we call to mind the long succession of Hebrew Christians whom He has been pleased to use to the blessing and upbuilding of His Church. Our minds go back first to the days of the Apostles, and we recall the labours of devoted men of Jewish birth to give to the nations around them the blessings of the Gospel which was first preached at Jerusalem. Thankfully we recall the example of self-sacrifice and willingness to suffer for the Name of the Lord Jesus, that has come down to us from these men who hazarded their lives for His sake, and only rejoiced that they were counted worthy to suffer shame for His Name.

We cannot but rejoice, too, when we remember that God has never left the Church without Hebrew Christian witnesses. Always there has been a remnant according to the election of grace; always there have been some who through faith have been spiritually children of Abraham, as well as being of his natural posterity. And what a contribution these have made to our knowledge of the Scriptures; how the Church has been enriched by their labours, by which God has surely given an earnest of what He will accomplish through Israel for the reconciling of the nations of the earth in that day when all Israel shall be saved.

Yet we feel that despite all that has been done by these, more might perhaps

have been accomplished, for they testified as single units and in many different places. Not until our own time has any attempt been made to unite together believing sons of Abraham into one fellowship, and to present to the Church and to the world, as well as to our own people who have not yet believed, a united testimony for Christ.

We recognise with deep thankfulness that God has now called us into the fellowship of the International Hebrew Christian Alliance, that by co-operation we may now present a united witness on behalf of Christ and in defence of the Gospel. It is to us a great privilege to be linked with so many of our brethren in this holy fellowship with each other, with the Father and with His Son Jesus Christ; but we feel deeply the responsibility that is ours also. What would not some of our fathers have given for such comradeship as is ours now? How lonely some of them were, cut off from their people, isolated souls, longing, perhaps, for the friendship of some of their own race; and yet what they have given to us! To us is given what was denied them; if they, alone, could leave the whole Church their debtor, what is not expected of us, who may take counsel together and cheer each other, in the way of help in the many problems that are now perplexing the Church?

It is with feelings such as these that we are now looking forward to our third International Conference. The two

that have gone will always live in our memory. At Islington we met first, in 1925; then for the first time in our lifetime, and as far as we can tell, for the first time since Apostolic days, Hebrew Christians came together from all over the world. Then it was that we were called of God to join in this our Alliance, and we were, of course, occupied in laying the foundations of our organisation. When we met in Hamburg in 1928, three years of hard and useful work had passed; instead of two Alliances affiliated there were thirteen; and we had the privilege of meeting for the first time some whom we had learned to love through their letters. But there we were necessarily concerned with questions of consolidation and expansion. Nor have the past three years been idle; our work has grown, and its very growth makes us wonder what God may have in store for us. Our deep desire is that we may be able to rise to all the boundless possibilities of perfect faith.

We covet, then, your prayers, beloved fellow-members and associates, that there may be given to all of us a vision of the work that God has allotted to us as an Alliance, and that we may be constrained to press forward with vigour to the fulfilment of those purposes that He shall reveal to us. We shall have our times of waiting upon God that we may learn His will, when we meet; but we cannot sufficiently emphasise the necessity of beginning now that preparation of heart and soul that shall fit us to receive His message when we come together, and that may, in His goodness, help us to inspire others.

The Conference will mean much to us who have the responsibility of leadership in this great movement, as we take counsel with brethren from far overseas, and reap the benefit of their experience in their own lands; but the Conference will surely mean very

much more to some of our brethren who are leading isolated lives and are suffering hardship and know privation and want for the sake of the Lord Jesus. As we have read their letters, appealing for us to make it possible for them to join our gathering, and enable them to take brethren by the hand and know a little of that sweet fellowship which they have been denied for so long, our hearts have been moved over and over again, and we long that, if it be possible for them to come, we may be able to cheer and encourage them, and, perchance, impart to them some spiritual gift. As, by the kindness of some of our friends, we are able to tell a few that we shall be able to help them with the expenses of the journey, what eager expectation fills their hearts, what anticipation of blessing and fresh inspiration for their work far away!

We were delighted to find that orthodox Jewry took note of our last Conference, one of the Jewish papers devoting considerable space to a review of the proceedings of the "Apostates Congress" at Hamburg. It was a great encouragement to us to read their comments upon the feverish activity in missionary effort that was shown in various lands, and to note their opinion that the existence of the Alliance and the work that was being done were most dangerous to them. Remembering this, we long that our Conference at High Leigh may be like a beacon set on a hill, whose light shall shine to the farthest confines of Jewry as a witness to our Lord and Saviour Jesus Christ.

We have endeavoured to set before you some of the thoughts that surge within us as we look forward to and work for our coming Conference. These thoughts send us often to our knees, and we fain would have all our members and friends as prayer partners, earnestly praying that our Heavenly

Father may graciously cause our highest expectations to be surpassed ; that all who come seeking sympathy and encouragement may find both consolation and strength ; that we may be able to send to those who look to us a

message of inspiration ; but above all that we may be able to hold up to the gaze of the Jew, the Church, and the world at large, Jesus Christ and Him crucified, a light to lighten the Gentiles and the glory of His people Israel.

H. S.

## The Third International Hebrew Christian Alliance Conference.

To be held at High Leigh, Hoddesdon, Herts.,  
from 17th to 24th July 1931

**W**E are glad to intimate to our readers that the arrangements for the forthcoming Third I.H.C.A. Conference are progressing very satisfactorily, and we feel sure that many prayers are being offered before the Throne of Grace on our behalf for guidance.

We already see prayers being answered in the wonderful way we have been guided by our Heavenly Father in everything that has engaged our attention and energies up till now, and we have the utmost confidence that He who has guided us hitherto will guide us during the coming days.

Let us, therefore, continue in our prayers that God the Holy Spirit may make each session of the forthcoming Conference a spring of blessings filled with the waters of eternal life, both for us, for our Jewish people, and for the world at large.

### PROGRAMME.

A programme is given elsewhere and we would only point out here that at the evening sessions we hope to have each night two speakers, one of whom, as is intimated in the programme, will be a

Hebrew Christian, and the other an Associate Member.

Amongst the Associate Members who will speak, we are expecting to have the Rt. Rev. Bishop Taylor-Smith, the Rev. Dr. Graham Scroggie, Rev. Dr. James Black, Rev. J. Erskine Blackburn, M.A., and the Rev. Mr. MacKellor, B.D.

### AN APPEAL.

We take this last opportunity of once again appealing to our friends on behalf of our poorer brethren from Russia, Bessarabia, Palestine, Poland, Austria, and Hungary, in order that we may be enabled to assist them with their travelling expenses.

As we have pointed out before, we can hardly describe in words what it will mean to our fellow Hebrew Christians from these countries to attend the Conference.

We, who are constantly in touch with them through correspondence, know how much they would be cheered and encouraged in meeting with us and enjoying our Christian fellowship, and, if we can afford them this opportunity of Christian communion, and extend to

them our love and affection we know that these brethren will go back to their own countries strengthened in faith and in zeal to carry on their fight for Christ and His Kingdom; and we can assure our readers that any contribution made in this connection will be well spent.

Donations should be sent direct to our President, Sir LEON LEVISON, at 9 Albert Terrace, Edinburgh, or to our General Secretary, Rev. Harcourt Samuel, 8 Clandon Road, Seven Kings, Essex.

### IMPORTANT.

(1) Please note that in order to reach High Leigh, those who travel via London must go to Liverpool Street Station, and obtain tickets for BROXBOURNE STATION, where delegates alight for High Leigh, which is one and a half miles away.

(2) Conveyances will be obtainable at Broxbourne to take the delegates to High Leigh. The charges are:—One person in taxi, 2/6; two people, 3/-; three or four, 3/6; more than four passengers, 9d. each; luggage, 6d. per person.

(3) Time for meals will be as follows: Breakfast, 8.30; lunch at 1 p.m.; tea, 4.30; dinner at 7 p.m.

(4) We are negotiating with the Railway Companies with a view of obtaining permits for delegates to travel at the rate of a fare and a third for the return ticket to High Leigh from all parts of the country. Vouchers will be sent to all the delegates when the negotiations are completed, and will have to be filled in with the delegate's name and address, and when these are produced at the booking office they will entitle the holder to a return ticket for a fare and a third as mentioned above.

### HEBREW CHRISTIAN MEMBERS.

We wish to express our thanks to our Hebrew Christian members for having so promptly complied with our request in the last issue of *The Hebrew Chris-*

*tian*, in indicating their willingness to attend the Conference.

If, however, there are any still in this country or abroad who intend to be with us at High Leigh, we would urge upon such to inform us without delay in order to enable us to complete our arrangements.

### LIFE ASSOCIATE MEMBERS AND FRIENDS.

Thus far, twenty applications have been made by Life Associates and friends, but we have accommodation left for thirty more.

The charge is, as formerly stated, 8/- per person per day, or £2, 8/- per week, which includes bedroom, service, and full board with four meals per day.

Will those who intend to join us kindly communicate with us as soon as possible?

In extending to our Associate Members and friends a hearty invitation to the Conference, we can promise them a time of happy fellowship and Christian affection. And of those of our members and friends who cannot be with us, we would earnestly solicit their continual prayers that each day may be a season of great blessing, and that God the Holy Spirit may not only guide us in our proceedings, but baptise each member so that one and all may rededicate themselves anew into His service for the Kingdom of God amongst our own people throughout the world.

### THE CONFERENCE SECRETARY.

Miss R. E. Strahan, of Daisybank, Ballater, Aberdeenshire, will in due course communicate with each delegate, and send them (a) plan and the number of their bedroom, (b) inward luggage labels with numbers to facilitate the distribution of luggage, (c) the programmes and slips with instructions, and (d) outward luggage labels for the foreign delegates.

## Tentative Programme of the Third International Hebrew Christian Alliance Conference

To be held (D.V.) at High Leigh, Hoddesdon, Herts., 17th to 24th July 1931.

### FRIDAY, 17th July.

- 7 p.m. Dinner.
- 8 p.m. Welcome Meeting. Addresses by President, Secretary and Others.

### SATURDAY, 18th July.

- 8.30 a.m. Breakfast.
- 9 a.m. Devotional Service.
- 10 a.m. Report on Three Years' Work. Sir LEON LEVISON.  
Financial Statement. Rev. HARCOURT SAMUEL.
- 1 p.m. Lunch.
- 4.30 p.m. Tea.
- 5 p.m. Reports from Affiliated Alliances.
- 7 p.m. Dinner.
- 8 p.m. "Causes and Objects of Israel's Offerings." Rev. Dr A FRANK.

### SUNDAY, 19th July.

- Divine Worship at 11 a.m. and 6.30 p.m.
- 3 p.m. Meeting for Testimony. "What I have found in Christ that I did not find in Judaism," to be opened by Mr MARK KAGAN.

### MONDAY, 20th July.

- 7.30 a.m. Breakfast.
- 9 a.m. Devotional Service.
- 10 a.m. "Post-War Jewry: a general review." Rev. Dr SINNREICH.  
"The Jews in Poland and the Gospel." Rev. P. GORODISHZ.  
"The Jews in Latvia and the Gospel." Rev. P. SMOLJAR.
- 1 p.m. Lunch.
- 4.30 p.m. Tea.
- 5 p.m. "The Jews in Hungary and the Gospel." Dr DESZO FOLDES.  
"Palestine To-Day." Rev. H. JACOBS.
- 7 p.m. Dinner.
- 8 p.m. "Chassidism." Rev. J. I. LANDSMAN.

### TUESDAY, 21st July.

- 8.30 a.m. Breakfast.
- 9 a.m. Devotional Service.
- 10 a.m. "True Basis of a Better Understanding between Christians and Jews." Rev. J. GARTENHAUS.  
"Our Relations with Jewry—Official and Unofficial." Mr HUGH SCHONFIELD.  
Resolution as to Women's Auxiliaries. Mrs FLECKER.
- 1 p.m. Lunch.
- 4.30 p.m. Tea

TUESDAY, 21st July—*continued.*

- 5 p.m. Election of Officers and Committee.
- 7 p.m. Dinner.
- 8 p.m. "The Synagogue and its Services in the Days of our Lord."  
Rev. K. E. KEITH, M.A.

## WEDNESDAY, 22nd July.

- 8.30 a.m. Breakfast.
- 9 a.m. Devotional Service.
- 10 a.m. "History and Progress of Hebrew Christianity in America."  
Rev. JACOB PELTZ.
- "The Hebrew Christian and his Character." Rev. LEON ROSENBERG.
- "An Indigenous Hebrew Christian Church—Its Aid to Church Unity." Mr M. SPALENICE.
- 1 p.m. Lunch.
- 4.30 p.m. Tea.
- 5 p.m. "The Theological Basis of the Jewish Mission Problem." Rev. NAHUM LEVISON, B.D.
- "The I.H.C.A. and Jewish Missions." Mr E. COHEN.
- 7 p.m. Dinner.
- 8 p.m. "Evangelisation of the British Jews." Rev. E. BENDOR SAMUEL.

## THURSDAY, 23rd July.

- 8.30 a.m. Breakfast.
- 9 a.m. Devotional Service.
- 10 a.m. "An Agricultural Colony in Poland."  
"Abraham's Vineyard and Work in Palestine."
- 1 p.m. Lunch.
- 4.30 p.m. Tea.
- 5 p.m. "The Importance and Necessity of Corporate Witness." Rev. P. P. LEVERTOFF, D.D.
- "The Fruits of Righteousness, what are they?" Mr B. LIPSCHUTZ.
- "Hebrew Christian Expectations of Messiah's Return according to Hebrews." Mr N. RUDNITZKY.
- 7 p.m. Dinner.
- 8 p.m. "Growing Opposition to Restoration of Jews in Palestine.  
How the Difficulties are to be overcome." Rev. SAMUEL SCHOR.

## FRIDAY, 24th July.

- 8.30 a.m. Breakfast.
- 9 a.m. United Communion Service.
- 10 a.m. President's Farewell Address.

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*N.B.*—Dr Max I. Reich will deliver a Series of Addresses at the 9 a.m. Devotional Services on the "Spiritual Message of the Psalms of Israel."

In addition to the Speakers shown for the 8 p.m. sessions there will be addresses by leading Associates of the Alliance. Amongst those expected are the Rt. Rev. Bishop Taylor Smith, Rev. James Black, D.D., Rev. J. Erskine

## News and Notes

### EDITORIAL.

Since his appointment as General Secretary of the I.H.C.A. it has given me much pleasure to introduce the Rev. Harcourt Samuel to our friends who have attended the various meetings which it has been my pleasure to address, when I have had him with me.

At these meetings, opportunities were afforded him both to speak and to make the acquaintance of those who attended them. In order, however, to let readers know something of Mr. Samuel's love for the Cause and his general outlook, and that he may be able to get into touch with them all, I have invited him to write the Editorial for this number of *The Hebrew Christian*, and I feel sure that they will enjoy his editorial as much as I have done. Mr. Samuel is grateful for the many invitations he is receiving to address meetings in many parts of the country and will value readers' prayers for this as for other departments of his work.

### RETURNING THANKS.

Once again, it is with deep gratitude that I wish to return thanks to all those of my readers and friends who have been kind enough to send me congratulations on the new honour which has been conferred upon me at the New Year by His Beatitude, the Patriarch of the Orthodox Greek Catholic Church, in bestowing upon me the Knighthood of the Grand Cross and Star of the Church of the Holy Sepulchre. I have been deeply touched by the kind messages which I have received, and desire to tender for them my heartfelt thanks.

Since so many of our readers have expressed a wish to see the insignia of the Order, I have inserted a photograph of the same in this issue.

### ENTERTAINING THE HEBREW CHRISTIAN GIRLS.

During my visit to London in the month of January, an invitation was issued to the Hebrew Christian girls of that city to meet me at supper. A room was hired in a restaurant at Soho, where over thirty-four of these Hebrew Christian girls foregathered, and there were also present our General Secretary the Rev. Harcourt Samuel, his father the Rev. E. Bendor Samuel, President of the British H.C.A., Mrs. Rachel Shore, Mr. and Mrs. Hugh Schonfield, and Miss Juckes.

The evening turned out a great success. I shall never forget the joy which these girls evinced in meeting each other, some of them having hardly ever come into touch with their own sisters in the faith.

After supper, I addressed the gathering and then Miss Juckes very kindly sang for us, after which, to my great surprise, I was presented with a token for which the girls had contributed their pennies and sixpences in order to show me how deeply they appreciated the pleasure of spending such a happy evening.

The Hebrew Christian girls themselves sang some hymns, which they rendered beautifully, and after short speeches by the Rev. E. Bendor Samuel, our General Secretary, and Mrs. Shore, we closed the never-to-be-forgotten gathering with prayers and benediction.

The gleam of sunshine which was brought into the lives of those girls and the pleasure which shone on their faces made me feel more than ever what a tremendous help it would be to them if we could obtain a hostel where they could be housed together under the motherly care of a Hebrew Christian



matron, and I would therefore once again make an appeal to our readers on their behalf.

L. L.

#### BRITAIN. DR. JOHN R. MOTT'S VISIT TO SCOTLAND.

Dr. John R. Mott, of the International Missionary Council, paid a visit to Scotland in order to confer with the members of the International Missionary Council's Jewish Committee, with a view of seeing how best the findings of the Budapest-Warsaw Conference could be accomplished. Dr. Mott and the friends who attended the meeting were entertained to luncheon by Sir Leon Levison. At the end of the meeting and during lunch Dr. Mott extended a very pressing invitation to Sir Leon Levison along with Dr. James Black of St. George's Church, Edinburgh, to travel to America and attend an important Conference at Atlantic City in May, on The Christian Approach to the Jews.

We are glad to learn that Dr. Black has accepted the invitation and intends leaving for America on the 28th of April (D.V.), but on account of the forthcoming Third I.H.C.A. Conference, Sir Leon could not see his way to go.

The following letter was sent by Dr. Mott to Sir Leon:—

Edinburgh House,  
2 Eaton Gate, London.

Dear Sir Leon,

The more I have reflected upon it, since our last meeting in Edinburgh, the more important it seems to me that you should be with us throughout the important Conference in Atlantic City, from the evening of May the 12th to the evening of May the 15th inclusive.

You hold an absolutely unique relation to this great enterprise. I consider the approaching Conference to be not one whit behind those held at Budapest and Warsaw. From the point of view of North America it is vastly more important than either of the two.

It will be impossible to substitute you.

I am hoping, therefore, to receive your favourable decision shortly.

My permanent address before the time of my sailing on March 4th will be c/o Messrs. Brown, Shipley & Co., 23 Pall Mall, London, S.W.

Very cordially yours,

J. R. MOTT.

After careful consideration and prayer, Sir Leon has had with great regret to forego this invitation, but we are exceedingly glad to think that Dr. Black, who is an able speaker, a great lover of the Jews, and deeply interested in their spiritual welfare, as well as an Associate Member of the I.H.C.A., is going to attend this important Conference, and we pray that our dear Lord may abundantly bless its proceedings and crown its efforts with success.

#### SOUTH AFRICA AND AUSTRALIA.

Sir Leon has also had an invitation from the Evangelical Church Councils of South Africa and Australia to pay a visit to these two countries, but has had meantime to refuse these also with deep regret.

#### OBITUARY.

We have learned with sorrow of the death, after a short illness, of Mr. Jacob Senson, one of our London members. As a young man at Wilna he attended the Yeshiva in that city, but coming into touch with Dr. Althausen he was led to Christ.

Having to leave home because of his conversion he went to Germany and afterwards came to this country.

He had been engaged in Mission work, first in Glasgow and latterly London, in connection with the Mildmay Mission to the Jews.

He was a good Hebraist, was well versed in Rabbinical customs and traditions, and was possessed of no little skill in dialectics.

He has been taken from us at a com-



THE INSIGNIA OF THE ORDER OF THE KNIGHT GRAND CROSS AND STAR OF THE CHURCH OF THE HOLY SEPULCHRE WHICH WAS CONFERRED ON SIR LEON LEVISON BY HIS BEATITUDE THE ARCH PATRIARCH OF THE ORTHODOX GREEK CATHOLIC CHURCH.

*Note.*—THE INSCRIPTION IN GREEK ON THE CROSS READS:—"IN THIS IS VICTORY.



paratively early age, being only fifty-four.

We extend to his wife and three children our heartfelt sympathy in their bereavement, and earnestly pray that the Father of Mercies and the God of all Comfort may be their everlasting solace.

As we go to press, we learn with very real sorrow of the death of Mr Herman Ehrlich. Mr Ehrlich, who had reached the venerable age of ninety-six years and one month, passed peacefully away on the 13th March after serving his Lord faithfully for seventy-one years, over sixty-three of which were spent in the London City Mission. He built the Hebrew Conference Hall, in Old Montague Street, London, E., and for many years delighted to welcome his Hebrew Christian brethren there. He had been connected with the British Hebrew Christian Alliance for more than thirty years and was beloved by all, and affectionately regarded as "Father" by not a few. We rejoice in the thought of his long and useful life, now crowned by the Master's "Well done," and we lovingly commend Mrs Ehrlich to the care and comfort of our Heavenly Father.

We have also just learned with regret of the passing away of Mrs Petrie, one of the original trustees of Abraham's Vineyard, a lifelong friend of the late Mrs Finn, and a great lover of our Jewish people. It was through her influence that the trustees handed over the property of Abraham's Vineyard to the I.H.C.A.

#### POLAND.

The fifth annual Conference of the Hebrew Christian Alliance of Poland was held from the 17th to the 20th of November, in Bialystock, in the premises of the Barbican Mission. There were about forty-four visitors, representing some seven centres in Poland, as well as a good number from Bialystock itself.

So much for the facts. Reports of

conferences of any kind, unless ample space is provided, are almost always dry reading, so the present writer will content himself with impressions. They may be of the more interest as this was the first conference of this type at which he had been present.

Perhaps the outstanding impression, as one looks back, is the stress that was laid on the "Hebrew" in Hebrew-Christian. This was, above all, true of the younger men, both in open discussion and private conversation. Whatever the cause may be, whether it is one of the many results of Zionism, or whether it is rooted in something deeper and more fundamental, it is clear that there is an increasing number of Jews among those who confess the faith of Christ crucified, who not only do not desire assimilation, but who also wish to resist it. It would be interesting, though probably unprofitable, to speculate as to the possible outcome of such a sentiment; but so much is certain, it seems already to be bearing fruit of the utmost value and importance. But more about this later.

The two papers read by Rev. J. Landsman stood out prominently, owing to his clear grasp of the subjects and his lucidity of expression. In dealing with "The ground and object of Hebrew-Christian unity," he based his remarks on John 17, and reminded us of that all-too-forgotten fact, that all true unity is based on oneness with Christ, and is of the same nature as the unity that exists between the Father and the Son. His other paper was on "The Jew in God's Plan." It dealt with an extremely broad and difficult subject in a masterly fashion. Basing himself on the New Testament he marshalled the main facts before us without the slightest trace of overstatement, but yet in no way diminishing the truth.

To the writer the most interesting periods of the Conference were the closed meetings in the afternoon. We were called upon to consider the terrible plight of many of the Hebrew-Christians

in Poland. Such words to those living in lands further West may have little meaning, but one fact may bring home the situation better than a dozen illustrations. Some of the missionaries at work in Poland have in certain cases felt compelled to refuse or delay baptism, because of the certain economic results for those concerned. Here it was that the aggressive spirit of Jewish nationalism shewed itself in its best light. There was no talk of the duty of the missionary societies, for it was realised that it was primarily a task for the Hebrew-Christian community itself. Nor did, as is so often the case, the Conference stop at words. A tentative, and seemingly practical scheme was drawn up and left in the hands of a very capable sub-committee; further, and this is the true test, a subscription list was passed round. It is hoped to present the final scheme at the International Conference next July, and to obtain sanction for the raising of funds, for it is impossible for the small and poor community here in Poland to bear the weight of it alone. Whatever the outcome, it should be a matter of real thanks to God that the Hebrew Christians here in Poland have taken on themselves this responsibility, and are doing their best to prevent some of their brethren becoming professional beggars through no fault of their own.

In conclusion, reference must be made and thanks paid to Rev. and Mrs. P. Gorodishz and their assistants for the truly noble way they looked after the physical needs of the visitors to the Conference.

H. C. CARPENTER,  
*President,*  
Polish H.C.A.

Poland.

My Dear Sir Leon,

Warm greetings in His precious and worthy Name!

I am writing to say we are very much in need of the revised Yiddish Old Testaments. Small pocket edition of the

Hebrew O.T. and small pocket N.T. (Delitzsch).

We would greatly appreciate a liberal supply of the above. You encouraged me to believe that you could furnish me with the Scriptures. We have a small fund for Scriptures, but it is almost exhausted and the daily demand for same is great.

I am holding five Bible Classes per week. Attendance anywhere from 30 to 50. There is marked attention and interest at each meeting, and no disputings or questionings. There seems a new spirit to have come over our people. They are hungry for the truth. The Saturday and Sunday morning services for Jewish believers and earnest enquirers are the most helpful features of my ministry. To Him be the glory.

We are in desperate need of some kind of a poor fund to enable Jewish believers and enquirers to get a start and earn a livelihood. A small fund for this purpose would be the greatest investment in the cause of our Lord.

It is over four months since the brethren in the U.S. have been able to send us promised relief. Dear friend, please keep us before the Throne of Grace.

There is actual "STARVATION!" I am not exaggerating. Far from it for me to do so.

Hoping to hear from you at your convenience, with grateful heart for past kindness, all of which was and is greatly appreciated.

Best wishes from us all,

In His glad Service,  
H. L. HELLYER.

Sir Leon was away from home when the above letter arrived, and was not able to attend to Mr Hellyer's request. Then a second letter reached him, which will show our readers both how urgent the need for Scriptures are, and how interesting is the situation amongst the cultured young Jews in Poland. The matter has now been dealt with, but, in order

to enable us to despatch further literature and Scriptures, we would earnestly appeal to our readers for financial support.

Sir Leon Levison, Kt.,  
President,  
International Hebrew Christian Alliance,  
9 Albert Terrace, Edinburgh.

Dear Brother Levison,

Some time ago I wrote and made a plea for a grant of the Holy Scriptures, Old and New Testaments, in the Hebrew and Yiddish languages, specially the latter. I dare say your manifold pressing duties have doubtless prevented you from giving the matter your personal attention.

Our pressing need for Yiddish Old and New Testaments (the former, "The Old Testament in Yiddish, Revised Version, 1927 Edition," and the New Testament in Hebrew by Delitzsch, large size, and in Yiddish, also large size, Berlin 1927 edition) is so urgent that I feel bold to write once more and renew my former plea.

We are having unprecedented golden opportunities just now to spread the Word of God among our Jewish brethren both here in Warsaw as well as in smaller towns and villages in Poland. There has never been such a demand (I may say a real earnest demand) for the Scriptures as at the present time. Shall we deprive our people, especially the cultured young Jews, from getting their own Holy Scriptures? You assured me when I was in England that you would supply us with the Scriptures we need. Fellow-workers engaged with me in a personal, "one by one" ministry will greatly appreciate anything you are enabled to do for us in this respect.

Hoping to hear from you at your earliest convenience, and with best wishes for God's richest blessing upon you in the spread of the Gospel among Israel.

Yours in His never-failing mercies,

HENRY L. HELLYER.

BESSARABIA.

Hebrew Christian Congregation,  
in Kischineff.

Sir L. Levison,  
Edinburgh.

Dear Brother in Christ,

I now take the opportunity to write you again to thank you for your willingness to assist our delegates from Bessarabia to come to the I.H.C.A. Conference.

In reply to your question as to how many brethren would like to go to the meeting in Galatia, I should like to say that this depends on the means at their disposal. As most of the Hebrew Christians are here in Bessarabia, at least twelve to fourteen of us would like to go. I myself and a few others would of course go at our own expense, but the others are not in a position to pay for the journey. As we must decide now whether this Conference of Hebrew Christians in Rumania is to take place or not, would you be good enough to write me saying whether you could send us any money for this purpose, and if so, how much?

At Christmas and New Year we had very large meetings of Jews here. Sometimes more than 500 Jewish children came, and as many grown-ups. Our large Mildmay Mission Hall was filled to overflowing; not only the passages were full, but there were even people standing on the windowsills. Our programme sometimes lasted over three hours, and those who had no seat stood all the time. The Lord poured forth His rich blessing, and His power was felt in the sermon, and in the choir and orchestra.

At the New Year meeting, we had people with us from nine at night till one in the morning. When I proposed that those who wanted to be converted, and those who wanted prayers offered for them should come into the other part of the hall, more than 75 people came, two of whom prayed themselves for for-

givenness of their sins, and we remained with them till three o'clock in the morning.

We have also many visitors just now. Most of them are young people among whom are many atheists with Bolshevik sympathies. I have begun to hold separate meetings with some of the more earnest among them. They were very pleased, and promised to bring other friends to these discussions.

May the Lord bless the seed sown to His glory. I would ask you to unite with us in prayer for all these souls.

With best wishes to you and yours from us, and may God's rich blessing be upon you.

Your brother in Christ,  
L. AWERBUCH.

P.S.—I am sending you a Bessarabian newspaper in which there is something written about you.

Since the above has reached us, we have had several more letters both from Rumania and Poland, in which we were informed of the extreme sufferings of our brethren.

We would like to solicit the prayers of our readers for the Conference mentioned above, and also appeal on their behalf that we may be enabled to afford them a little relief in their present need.

## PALESTINE.

In view of the home call of the Rev. S. B. Rohold, the late President of the Palestine Hebrew Christian Alliance, a general meeting of the Hebrew Christians in the Holy Land is to be held to consider the election of a new President.

We wish to request the prayers of all our readers that our Heavenly Father may guide our brethren in their choice of a new President, and that whoever is elected may be guided and sustained by the Holy Spirit while directing the affairs of the Hebrew Christians in the land of our Redeemer.

## ABRAHAM'S VINEYARD.

A meeting of the Trustees of Abraham's Vineyard was held in the house of the Rev. A. H. Finn at Wimbledon, when it was decided after careful consideration to sell our property at Jerusalem at a suitable time, and with the money thus realised to purchase arable land and found a Hebrew Christian colony.

The present property of Abraham's Vineyard is of a non-productive nature, and only suitable for building purposes, whereas, if arable land of a productive nature can be purchased, it is hoped that between fifteen and thirty families of Hebrew Christians will be settled in order that they may be able to cultivate the land, and, when they have obtained a livelihood, make it pay.

The settlers will have the opportunity of paying the capital sum laid out on each settlement in annual instalments without being charged any interest, and when this has been accomplished each householder will be given the title-deeds of his own property and enter into full possession.

With the sums thus refunded by the first Hebrew Christian settlers in the colony more land will be purchased and other families afforded a similar opportunity.

The Trustees hope to obtain the sum of £15,000 for Abraham's Vineyard, but, in order to carry out their plans of the Hebrew Christian colony, it is estimated that £20,000 will be necessary.

We fervently hope that the additional £5,000 will be forthcoming, and that our members and friends will uphold the Trustees in their daily prayers before the Throne of Grace in order that this wonderful undertaking may be accomplished by the grace of God.

A Hebrew Christian colony will, we feel sure, be an inestimable testimony for Christ, and a beacon of light to Jews throughout the world.

# A REQUEST FROM THE REV. PRINCIPAL S. H. SEMPLE, M.A., B.D.

To the Editor of  
*The Hebrew Christian Quarterly.*

Dear Sir,

May I crave the hospitality of your columns in order to draw attention to the state of affairs at Safed urgently needing alteration?

Safed is a small town in Northern Galilee (the city set on a hill), in which mission work has been carried on for many years. The Christian section of the community is small, and a tiny portion of this is Protestant.

The burial ground owned by the Protestants lies on the outskirts of the town, and is without enclosure of any kind. It is thus left open to the ravages of beasts of prey, principally pariah dogs and jackals.

It has been suggested that a wire fence might be erected to this, but it would not long be permitted to remain standing, being useful for other purposes.

To ensure the sanctity of the burial ground it is necessary to ask for the erection of a stone wall, and it is to obtain the money required for this purpose that this appeal is made.

The estimated cost of the wall is £100, a sum far in excess of the community's means. The riots of 1929 have had a very diverse effect on the commercial life of Safed, and, far from having money to spare, many people are finding it difficult to obtain even the necessities of life.

In the course of some years, the money might indeed be gathered, but it is wanted now.

One may be assured that those of your readers who respond to this appeal will find joy in the knowledge that they have helped to ensure that peace shall possess this hallowed corner on the hillside. The preservation of "God's Acre" in the countryside in which our Master lived and worked seems to be an object worthy of support.

Donations will be thankfully received by Sir Leon Levison, or the Rev. Princ. Semple at Scot's College, Safed, Palestine.

I am, etc.,

S. H. SEMPLE.

## LATVIA.

We have received several letters from the Rev. Peter Smoljar, in which he desires us to express his own deep appreciation and the thanks of Mrs. Lazarew to those of our readers who have so kindly rendered financial assistance to her in her physical affliction.

Mr. and Mrs. Smoljar have used the money sent to them for Mrs. Lazarew in buying food, etc., and taking these personally to her; and, in this manner, it gives them an opportunity of separately spending an hour with her each second day. They tell us that they come away from Mrs. Lazarew with the feeling of having been for an hour on the Mount of Transfiguration.

Her thanks to the President, Sir Leon Levison, and the Christian donors not only takes the form of giving deep expression to her gratitude, but brings with it deeper impressions of the grace of our Lord Jesus Christ in the way He touches His children to come to her assistance while she is lying paralysed.

The help which has been rendered has proved a veritable uplift to her soul, and has also left a deep impression upon the Jews at Riga who know of her suffering.

We sincerely pray that our Lord may abundantly reward our readers who have heard and answered the call of distress of this dear sister.

## AMERICA.

We were greatly cheered to receive the good news from our American Hebrew Christian Alliance of the Bible Conferences that were organised by them in different cities both in America and Canada, and we praise God for the manifold blessings which He vouchsafed



to our brethren in their ministry of the Word of God.

### REQUEST FOR PRAYER.

We are asked to solicit the prayers of our readers on behalf of the forthcoming American Hebrew Christian Alliance Conference which is to be held at Erie, Pa., U.S.A., from the 3rd to the 8th of May, and also for the Conference on the Christian Approach to the Jews mentioned in Dr. J. R. Mott's letter, which is to be held in Atlantic City from May the 12th to the 15th inclusive, that our Heavenly Father may abundantly bless the proceedings of these two Conferences, and crown their endeavours with success.

### EDUCATION.

We are very grateful to our Heavenly Father that as a result of the gifts of two Christian friends, one at Eastbourne, and the other at Belfast, we were able to start two more Hebrew Christians with their training for the ministry. We desire to convey our sincere thanks to those friends in the name of our Adorable Saviour, and also on behalf of the two young Hebrew Christian students, and pray that their studies thus begun may eventually terminate in their starting work for Christ amongst their own brethren according to the flesh, thus fulfilling their heart's desire.

### SWEDEN, AUSTRIA, HUNGARY, RUSSIA, AND OTHER LANDS.

Many letters have reached us from the above countries, some of them containing most cheering news of how God's Holy Spirit is moving the hearts of the Jewish people, and we have received new hope and courage thereby regarding the work which is being carried on for the salvation of our people. It is with deep regret that space does not permit of our publishing these letters.

Truly the days in which we live are solemn days and full of promise, and

sustained action and prayer is of the most importance. And so we appeal to you again, dear readers, to help us with your prayers as you have never done before—and we know that we do not ask it in vain.

### INTERESTING HAPPENINGS IN THE JEWISH WORLD.

The Jewish Press hails with satisfaction the appointment by His Majesty the King, on the advice of the Commonwealth Government, of Sir Isaac Isaacs as Governor-General of the Commonwealth of Australia.

The Palestine Government Commission has reported that since 1922 the rural population of that country has increased by no less than 33 per cent.

It was announced that the next Zionist Conference would be held at Carlsbad, commencing on the 24th February, but it has been postponed and will in all probability be held next June.

Rabbi Dr. Israel Goldstein regards the American "Good Will" Movement as between Jews and Christians as "an attitude of goodwill and friendly feeling towards the Jew in the hope that it will be a more effective means of winning him to Christianity." The Rabbi bases his view on the proceedings of the recent Conference of Protestant Mission Organisations held at Budapest and Warsaw, when, says he, "the whole discussion centred upon the best means of getting round Jews by kindness, which is likely to melt their antagonism to Christians and so to the Christian faith."

Those restrictions against Jews in Poland which have remained since that country was a part of Russia are finally to be abolished by the Sejm. We hope that this will now make things easier there.

The abolition of the old Turkish law in Palestine for the imprisoning of persons not paying their debts is now contemplated by the Government.

What is believed to be an important Biblical discovery has been made in

Jerusalem in a Synagogue in the neighbourhood of the Wailing Wall. During repairs to the drainage canal, a great arch was excavated there, which is believed to have belonged to a series of arches which at the time of the Temple supported a street leading from the Temple to the Upper City. It is believed that this is the Causeway of the Going-up mentioned in I Chronicles xxvi, 16. A pool of water has been discovered below the arch.

## THE PASSOVER IN ITS RELATION TO THE LORD'S SUPPER.

The article on the above subject will shortly be issued in pamphlet form, and may be obtained either from Messrs Marshall, Morgan & Scott, 12 Paternoster Buildings, London, E.C.4, or from Sir Leon Levison, 9 Albert Terrace, Edinburgh. The price is sixpence per copy.

## The Home Call of the Rev. S. B. Rohold, F.R.G.S.

By Sir LEON LEVISON.

IT was with deep sorrow that I learned by cable from Dr. James Churcher, on February the 15th, that our beloved friend and brother the Rev. S. B. Rohold had passed away at Cairo.

This sudden home call came as a great shock, since it has deprived me all at once of my right hand, adviser, and counsellor in the Holy Land.

I first met Mr. Rohold in 1903 when he was acting as Missionary of the Bonar Memorial Mission at Glasgow. While attending the General Assembly of the United Free Church he called on me and invited me to have lunch with him. From that moment an intimate friendship sprang up between us which grew in strength and confidence and which led to our sharing in each other's work in a manner which I dare say was almost unique.

Mr. Rohold left Glasgow for Canada. While there, he very rarely failed to communicate with me at least once a week. I was therefore in a position to watch him from a distance building up his magnificent Christian synagogue, as well as his formation of the American Hebrew Christian Alliance, which he and the late Mr. Rubens of Pittsburg fathered.

During the late World War, when he heard that I was engaged on the work of the Russian Jews' Relief Fund, he at once came to my assistance by raising over £5,000 from among the Christian public of Canada.

Soon after the War, Mr. Rohold accepted a post with the British Jews Society and became the Superintendent of their Mission at Haifa.

The work began in a modest way, but Mr. Rohold having thrown his energy and zeal into it soon managed to build up premises which may be estimated to amount to nearly £20,000 in value; and not only did Mr. Rohold build up premises, but he made the Mount Carmel Bible School Mission a model amongst the Missions to the Jews in Palestine.

Mr. Rohold was not only beloved by the Hebrew Christians and the Jews of Palestine, but also by the native Christians, Arabs, and Druses of the land. By his death, we feel that a prince in Israel and amongst the Missionaries has fallen.

Not only has a great blank been left, but it will be extremely difficult to fill his place. I have indeed lost a great and loyal friend, and our Hebrew Christian brethren a big-hearted and great lover.

Few people can realise what his home call means to us all. Already his absence is beginning to tell on us. It is amazing to read the many letters that have reached me from Hebrew Christians, Jews, and Arabs, and see the amount of support which he rendered, financially and otherwise, to these people who are now appealing to us direct. Our brethren throughout the world will indeed sadly miss him.

He knew no rest, but like a big flame he burned out in the service of the British Jews Society, our work, Abraham's Vineyard, and the Cause of the Kingdom of God amongst his Jewish brethren.

We cannot mourn for him as those who have no hope, because we feel that he has only entered into the Reception Chamber of our Great and Adorable Saviour Christ, a little ahead of us, and we shall be reunited in the Presence of God our Saviour where there shall be parting no more.

In extending our deep sympathy to his beloved wife, we pray that our Saviour Christ who spoke peace to the stormy sea may speak peace unto her heart.

We will not say good-bye to you, dear friend Rohold, but just au revoir till we meet again in the morning. Keep thinking of us as we shall always think of you, until all the shadows shall flee away, and tears shall be no more.

#### RESOLUTION.

Resolution passed at the meeting of the Executive Committee of the I.H.C.A. on 10th March, 1931 :—

RESOLVED that this meeting of the Executive Committee of the International Hebrew Christian Alliance, having learnt with profound grief of the sudden death of their beloved friend and brother, the Rev. S. B. Rohold, desire to place on record their high appreciation of the sterling Christian character and the many gifts possessed by Mr. Rohold.

They thank God upon every remembrance of him, recalling especially with deep gratitude his zeal which under God led to the establishment of a Hebrew Christian Alliance in America, his wise counsel and faithful service as one of the Vice-Presidents of the International Hebrew Christian Alliance, and his indefatigable labours in connection with Abraham's Vineyard and Relief work in Palestine generally. He spent his strength and substance freely on behalf of his Hebrew Christian brethren and he will long be sincerely mourned by those to whom he was ever a cheer and an inspiration. In particular the Executive Committee desires to record its sincere grief and sense of irreparable loss and earnestly commends Mrs. Rohold to the Father of Mercies and God of all Comfort, praying that the Presence of the risen and victorious Christ may be unto her more and more an ever-present means of help, comfort and healing.

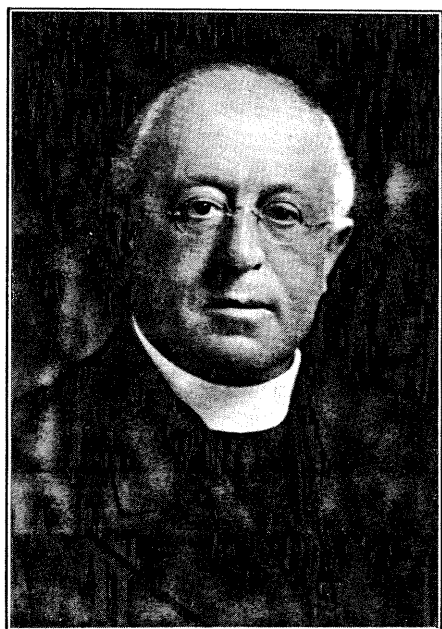
#### RETURNING THANKS.

We have received so many messages of sympathy from friends in England, Scotland, Ireland, America, Canada, and the Continent of Europe, as well as from Palestine, that we shall not attempt to answer them individually, but desire to acknowledge them here and to extend to each and all our sincere thanks, and also the thanks and appreciation of dear Mrs. Rohold for the kind expressions which these messages bear and the tokens of sympathy and love thus extended to us all.

#### MEMORIAL SERVICES.

Two Memorial Services were held, one at Haifa, and the other in London, both of which were attended by representatives from all the Missions and local Hebrew Christian Alliances.

The services were very impressive, and never to be forgotten. Many tears were shed by Hebrew Christians and



THE LATE REV. S. B. ROHOLD, F.R.G.S.



friends, who realised what a great friend they had lost in Mr. Rohold, and the love which he so generously lavished on the cause of Hebrew Christianity, and his enthusiasm for the future up-building of Hebrew Christianity which knew no end.

He realised as few Hebrew Christians have done, the tremendous possibilities in the future of our Movement, and believed that it would ultimately be the means of winning our Jewish brethren as a nation for Christ.

There was no service big enough for him to render to our Cause, and we feel now that the greatest tribute which we can pay to our departed friend is for us to unite more closely and stand as a united brotherhood, solid in the work of the I.H.C.A. and thus fill up the gap which he has left in our ranks.

It has been suggested that if under the Providence of God we could obtain a building in London for Headquarters and as a hostel for the Hebrew Christian girls, that it should be named "The Rohold House," or Hostel, as a lasting memorial to the service he has so nobly rendered in the Jewish Mission field, and we shall be very glad to receive contributions towards such a building as a token of our love for him.

A Memorial Service to our late beloved brother, the Rev. S. B. Rohold, was held on Friday, the 6th March, at the Kingsgate Baptist Chapel, Southampton Row, London, W.C., at which our Alliance was represented by our Vice-President, the Rev. E. Bendor Samuel, and our General Secretary, the Rev. Harcourt Samuel. The service, with different speakers, exactly followed the order of the Memorial Service which was held at the Bible School, Mount Carmel, immediately upon Mrs. Rohold's return from Cairo, where our brother rests until the Resurrection morning. There was, however, one difference; the service at Haifa closed with the playing of the Dead March in Saul, but this

service was brought to a conclusion with the Hallelujah Chorus, in recognition of a life well lived and a crown well earned and of our brother's intense desire to hasten the crowning of the King of Kings. It was an impressive service, for every heart was filled with a sense of personal loss, so greatly had Mr. Rohold endeared himself to all who knew him, as well as touched with a real sympathy for Mrs. Rohold in her great sorrow. We earnestly pray that the God Who has called His servant home will raise up yet another for the great work he leaves behind.

A tribute at the Memorial Service at Haifa, by Rev. Morris Sigel, Damascus :

Hebrew Christians all over the world will mourn with us our great loss. Our dear brother was the Father of Hebrew Christianity. He loved the Jewish Remnant and gave his best to help them, and he united them into one body by his God-given power and personality. He was the first President of the Hebrew Christian Alliance of America, which is a great Evangelical force and power for good among Jews and Gentiles. In Canada he built up the Christian Synagogue, and was also a prime mover at the First International Hebrew Christian Conference. He was a trusted leader to whom Hebrew Christians turned for help and advice, which he always gave cheerfully and was always fighting their battles.

Our dear brother was a pillar of Jewish Mission work in Palestine. He saw its possibilities when no one else did, and came out here soon after the War. He gave the work a good name even in such circles where, without him, it would be opposed and despised.

Good-bye, our trusted leader, our great Missionary, and our beloved brother. We are comforted, knowing that you were called into the Presence of the King for higher service, as one of the blessed ones.

## The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL

We print this quarter the first of a series of articles from the pen of Mr Samuel on this subject. Remaining articles will (D.V.) follow in subsequent issues.

### The Place of the Psalms in the Bible.

The Book of the Psalms has always held an indisputable place in the inspired volume. Elsewhere David himself claims as the "Sweet Psalmist of Israel" the prophetic gift. He tells us, "The Spirit of Jehovah spake by me, and His word was in my tongue. The God of Israel said it: the Rock of Israel spake to me," (II Samuel xxiii. 1, 2). In the present Jewish Bible it stands first in the third section, that of the *Kethuvim*—Hagiography, hence it was that our Lord spoke of it as representing that entire section (Luke xxiv. 44). The division of the Psalms into five books brings it into harmony with the Pentateuch and with the five *Megilloth*, Scrolls—Canticles, Ruth, Lamentations, Ecclesiastes and Esther, which are placed together in the Rabbinic Bible.

In addition to this fivefold division the Rabbis have arranged the book in seven portions, one for each day of the week, and the pious Israelites repeat the entire book once a week.

### Helpfulness of the Psalter.

Many of the Psalms are further interspersed in their prayers. Indeed they are read on every important occasion; on the Sabbath and on week-days, on their feasts and fasts, in times of joy and in times of sorrow, in sickness and bereavement, at weddings and at funerals, when in peril on sea and when in danger on land.

Do not we, too, find ourselves frequently repeating portions of the Psalter when in trouble or perplexity? This

wonderful portion of God's word finds an echo in the hearts of men of all nationalities. There is hardly a phase of human experience that does not strike a chord in this song-book. Though originally a Jewish hymnal it has become the precious heritage of all God's children. The penitent and the sorrowful, the happy and the grateful, find in it just what suits their state and need. It lays bare to our view the human heart in all its innate sinfulness, and shows us the divine and efficacious remedy.

### Revelation of God.

It, moreover, gives us a revelation of God in His greatness and tenderness. "The heavens declare His glory and the expanse shows His handiwork," (Ps. xix. 1) yet at the cry of the needy He stoops from His exalted state; bowing the heavens He comes down, and flying upon the wings of the wind He hastens to their deliverance (Psa. xviii. 6, 10). Though unchangeable in His Person and principles He yet regulates His conduct according to man's attitude towards Him. "With the merciful He shows Himself merciful, and with the upright He shows Himself upright. With the pure He shows himself pure, and with the froward He shows Himself froward" (xviii. 25, 26). It is He Who causes us to triumph; with Him we "run through a troop" and by Him we "leap over a wall" (*Ibid.*, 29).

The Psalmist realises that Jehovah Himself is our Shepherd, Who provides for our needs, protects us in times of danger, leads us in green pastures and by the still waters, and refreshes our

soul (xxiii). He abundantly provides for His children. "The young lions may lack and suffer hunger; but they that seek the Lord shall not want any good thing" (xxxiv. 10). He Himself is our "light and salvation" (xxvii. 1). His love brings balm to the wounded in spirit, and pardon to the truly penitent. He regards His children with the tender pity of an earthly father. His pardoning love is compared to the measureless heights of heaven and His compassion to the endless ages of eternity (cii. 11-17). Nevertheless He does not exercise His love at the expense of justice nor exact retribution at the cost of mercy. As all the colours of the rainbow blend harmoniously together in one ray of light so do all the attributes of God operate in entire compatibility and perfection.

### The Psalter finds its Highest Fulfilment in Christ.

Like all the other books of the Bible, the Psalms find their highest and completest realisation in the Lord Jesus Christ.\* Many of the chief features of His career are predicted in the Psalms, as, for instance:—

1. His advent and its purpose (xl. 6-8).
2. His Sonship and birth (ii. 7).
3. His deity and humanity (xlv. 6, 7).
4. His Creatorship and eternal existence (cii. 25-28).
5. His human descent (lxxxix. 4, 29, 36).
6. His witness for God (xxii. 22).
7. His eternal priesthood (cx. 4).
8. His pre-eminence over earthly kings (lxxii. 11).
9. His triumph acclaimed by children (viii. 2).
10. His rejection (ii. 1, and xxii. 6, 7).

11. His betrayal (xli. 9).
12. His crucifixion (xxii. 15-18).
13. That His garments should be parted (xxii. 18).
14. That lots should be cast upon His vesture (xxii. 18).
15. That He should be faint and thirsty on the Cross (xxii. 15).
16. That gall and vinegar should be given Him (lix. 21).
17. That His bones should be dislocated (xxii. 14).
18. That not one of His bones should be broken (xxxiv. 20).
19. That He should be cut off in the prime of life (lxxxix. 45).
20. His resurrection (xvi. 8-10; xxx. 3).
21. His ascension (lxviii. 18).
22. His session at the right hand of God (cx. 1).
23. His Second Advent (l. 3-6).
24. His being welcomed eventually by the Jews (cxviii. 22-26).
25. His universal rule (lxxii. 8).

Many of these prophecies have had, no doubt, a reference to some local incidents in the life of David, but find a more exhaustive fulfilment in the life of our Lord.\* Some occurrence in the days of the inspired writer called forth the prophetic utterance. But the Spirit of God taking him up to a higher spiritual eminence gave him a vision of a distant, but more important though similar event in the times of our Saviour,

\* It is said that two-fifths of the Old Testament passages cited in the New are taken from the Psalms. All the four quotations by Christ on the Cross are from that book (xxii. 1, 31; xxxi. 5; lxix, 21).

\* "If we read over the Psalms first with an eye to the literal David the meaning is obvious and put beyond dispute by the sacred history. There is, indeed, an uncommon glow in the expression, and sublimity in the figures, and the diction is now and then exaggerated as it were on purpose to intimate and lead us to the contemplation of higher and more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalms in relation to the Person and concerns of the Spiritual David, a noble series of events immediately rises to view, and the meaning becomes more evident, as well as more exalted. The colouring which may perhaps seem too bold and glaring for the King of Israel will no longer appear so when laid upon His antitype."—LOWTH.



thus "testifying beforehand of the sufferings of Christ and the glory that should follow."

### Messianic Psalms of Book 1.

All the Psalms, as indeed the whole range of Scripture, point to the Lord Jesus, but the specially Messianic Psalms in the first book, I should say, are ii., xvi., xxii., xxiv., xl., xli. The references to Christ in many of the others are very plain, but these describe the events in the life of our Lord very accurately and most graphically; and frequently they cannot fit any one else. We can only briefly refer to some of these, following the events according to the time of their occurrence.

### Christ's First Advent (Psa. xl.).

In Psalm xl. we have a striking prediction of Christ's coming in voluntary humiliation and in obedience to the Father's will; as the antitype of the Levitical system He declares "Slain offering and meal offering Thou didst not desire, mine ear hast Thou digged; burnt offering and sin offering has Thou not required (or requested)." "Then (emphatic) said I, behold I come, in the scroll of the book it is written of Me." The inspired Apostle explains the "Lo, I come" of Christ as *εἰσερχόμενος εἰς τὸν κόσμον* λέγει "coming into the world He saith" (Hebrews x. 5). It is David's greater Son Who speaks concerning His advent because of the insufficiency of all the Mosaic offerings. He enumerates the various kinds of offerings to show that all are included, *zevach*, a general term embracing the eucharistic sacrifices—the peace, votive and thank offerings, *mincha*, the meal offerings with which are connected the drink offerings. Then the *olah*, the burnt offerings, speaking of acceptance, and *chatath* standing for the expiatory sacrifices. The whole Levitical order which pointed to Christ, and having found in Him their highest

realisation were no more required when He himself appeared. Is it not most remarkable that within the very generation of Christ's suffering on the Cross the Temple was destroyed, the Jewish priesthood ceased, the sacrifices were taken away, and from that day to this no opportunity has been given to the Jews to offer sacrifice again? These historical events, in full accord with the divine plan as revealed in the Scriptures, cry, "Behold the Lamb of God which taketh away the sin of the world," there is no other sacrifice needed for this dispensation.

As for the difference between the expressions, "Mine ear hast Thou digged" (Psa. xl. 6); and "A body hast Thou prepared me" (Hebrews x. 5): it appears that the Apostle, quoting from the Septuagint and seeing not a contradiction, but an explanation of the Psalm retained it. The inspired writers of the New Testament often explain as they quote. The Holy Spirit has a perfect right to explain His own writings.

Guided again by the author of the Epistle to the Hebrews, who renders, "In the scroll of the book it is written of me" by *ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ*. (Hebrews x. 7) we hear in these words the voice of Him, Who when on earth said, "Search the Scriptures . . . they are they which testify of Me" and again, "All things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me" (John v. 39; Luke xxiv. 44).

### Christ on the Cross.

Psalm xxii. brings before our view the Lord Jesus in His sufferings and the happy results that follow: first, we see our Lord nailed to the Cross (verse 16), surrounded by a hostile crowd (verse 12), despised by the people (verse 6), derided by the multitude (verse 7) the soldiers parting his garments and casting lots upon his vesture (verse 18).

We hear His cry of agony, "My God, my God, why hast Thou forsaken me?" (verse 1). At last He exclaims, and we think we can discern through His anguish a tone of satisfaction, "It is done," it is finished, as He yields His pure spirit into the Father's hands.\*

Suddenly the scene changes, we behold the Messiah in the midst of the congregation praising Jehovah and witnessing to the people (verse 22). The ends of the earth turn unto Jehovah and all the families of the nations worship before Him (verse 27). The Kingdom is Jehovah's, and He is ruler among the nations (verse 28).

### The Resurrection of Christ (Psa. xvi.)

That the Lord Jesus was to be raised from the dead we find clearly predicted in Psa. xvi. 9-11: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in Sheol; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life: in Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore."

\* It has been well pointed out, there is no confession of sin in this Psalm, nor is there any trace of bitterness in the heart of the sufferer. For did He not pray for His enemies on the cross, "Father, forgive them, for they know not what they do?" (Luke xxiii. 34).

This passage is quoted twice in the Acts of the Apostles (ii. 25-31 and xiii. 35-37). On both these occasions first by Peter, then by Paul we are informed that this prophecy has not been fulfilled in David, but was accurately fulfilled by Christ. David's soul was still left in Sheol, for he has not yet ascended into the heavens, and his body like those of the rest of mankind did see corruption. Not so the Lord Jesus; His soul was not left in Sheol, for to Him it was said, "Thou has ascended up on high, Thou hast led captivity captive" (Psa. lxxviii. 18). The Father also bade Him "Sit Thou on my right hand until I make Thine enemies Thy footstool" (Psa. cx. 1). The same body that bore the marks of the crucifixion, but which was incorruptible was seen by the eleven Apostles and afterwards by more than five hundred brethren at once. He could say to His disciples after rising from the dead "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39). He could convince doubting Thomas by saying to him, "Reach thither thy finger and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless, but believing" (John xx. 27).

*(To be continued.)*

## Judaism and Christianity

By Rev. NAHUM LEVISON, B.D.

Paper read at the British Hebrew Christian Alliance Conference,  
Manchester, April 1930.

NO one can undertake a task such as you have assigned to me without feeling honoured, and at the same time very humble, for to assume that any individual is capable of speaking on the differences between Judaism and Christianity with

authority and fairness is to assume a good deal, and were it not for the fact that I am a Hebrew Christian, and therefore have to give a reason for the faith that I confess and the hope that is in me, I should have declined the task you called me to undertake.

I take it for granted that you realise that whatever I say in connection with my subject applies to the Judaism of post-Christian times. It is to be greatly regretted that some Jews who become Christians are very careless in their statements about Judaism, and even about Jews; some even go the length of maligning Jewry and its creed. I will make my position quite clear from the outset by saying that I am a Christian just because I was a Jew by religion, and that if I were not a Christian I would rather be a Jew than anything in this life. Further, that I remain a Hebrew, and am proud of my heritage, and no one can take that heritage from you and me. I make these remarks in no sense of pride or arrogance, but as matters of fact which I could not change if I wanted to.

Our subject lends itself to sweeping generalities and to inexact deductions, and these we must avoid at all costs. To treat our subject justly and fairly we are obliged to take authoritative statements in both creeds, and examine them in view of Old Testament theology, science, and philosophy. Some Jews may, like Moses Mendelssohn, object that Judaism has no creed in the sense that Christianity has a creed, but I must differ with that great Jewish philosopher and liberal theologian, and assert that Judaism has a creed, and that the creed is the work of one to whom the words of a great Jewish theologian were applied: "From Moses to Moses none rose like Moses!" I hardly need amplify this statement, it simply means that from the time of Moses to the time of Rambam (Maimonides, Moses, son of Maimon), no one so great as he had arisen. I would, of course, profoundly differ from that statement, but it is the estimate of a great Jew.

Maimonides set forth the creed of Judaism in thirteen articles, some of which every Christian can accept as part of his creed, some he would hesitate

about, and with a few he would profoundly disagree.

#### ARTICLES ONE AND TWO.

"I believe with a perfect faith that the Creator, blessed be His Name, guides and provides for all His creatures, and that He alone was, is, and will continue to be responsible for everything (created). . . . That He is sole, and that there is no unity like His of any kind, that He alone is our God, that He was, is, and continueth to be."

The Christian articles corresponding to the above are as follows:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made that hath been made. In Him was life; and the life was the light of Men" (John i. 1-4). "For in Him (Christ) dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

In these articles of faith we have the major differences between Judaism and Christianity. We must examine these in detail. In the first place it must be asked what is meant by Creation? The answer is not as easy as it may seem on first thought. The assertion that there are created things means in the first place that there are in the universe entities which exist apart from God. By this assertion we are saved from Pantheism, and in this declaration Judaism will agree with us. The second thing which the Christian doctrine of creation asserts is, that in the beginning there was with God a Being like Himself. This Being the writer of the Fourth Gospel designates the "Logos." Pre-Christian Judaism also inclined in this direction, and named the first Being ("Chochma") Wisdom (Mamre), Word, and Philo of Alexandria called it Logos, though he did not attach to

it the exact idea which the writer of the Fourth Gospel did. That the Old Testament writers at times vaguely, and at others very clearly and unmistakably, held that the first individuality or individualities that came into existence, apart from God, were His equals, is quite evident, and in no place more explicitly than in Genesis i. 26. There are too many passages in the book of Proverbs regarding "Wisdom" as a personality and individuality to be given in detail here. It is considered by some a stage of merit and scholarship to speak about such passages as Genesis vi. 2, and Job i. 6, where the words occur (Bene H'Elohim) sons of God, as polytheism, and non-Jewish, but I am not so sure of that. I am coming to the point that with me weighs very much. I am going to ask you what was the first individuality like that came into existence apart from God? Please realise the importance of my question! Does Judaism seriously contend that the first life that had existence apart from God Himself was the inanimate universe? Does it contend that the Cosmos is the first entity apart from God? If it does, it will have to prove its doctrine in much fuller statement than an article of faith expresses. I will not limit God to His creation, but as far as my mind can perceive generation it perceives only of like proceeding from like. I cannot perceive of a vegetable seedling begetting a human being, though in the course of progression great developments may and do take place, but in the immediate generation kind begets kind. I am forced, apart altogether from theology, to believe that the first existence and being which occurred was Godlike in every respect with this only difference, that He had an entity and individuality apart from God. I am also compelled to believe that Creation itself has followed the law of progression, and that while it is true

that God is Creator, it is only true when it is added that He was the initiator of creation, and that creation followed along the law of progression, and that it is not only theologically true, but scientifically essential to believe that without the "Logos" nothing came into being that had or has being.

I will now put my contention into plain words. In the endlessness of time God existed by Himself. He was sole, there was nothing apart from Him. All life, being, and future was in Him alone. That at some point in eternity God expressed Himself in the Logos (Christ). That in the course of progression other entities came into being through the self-expression of the Godhead. The universe came into being by gradual degrees of differentiation, and at last man came into being, and with man's coming into being, being itself is coming back to the beginning, and in man God is again realising Himself as Reason and Thought. When man had reached a very high state of reason and become an intelligent being, He Who was the first expression in the creative action took flesh upon Himself and was made man. He was truly man, but as truly God, and that, while God may in theory be said to be comprehensible by the human mind, in fact He cannot be, and never was, clearly comprehended till He Who was God came into our midst and revealed Him.

I will only add one word to the foregoing. Judaism has stood, and is standing still. It has refused to accept the law of progression, it has refused to receive the Light which God in His love has manifested to His children through Jesus Christ, and is still manifesting to-day through philosophy and science. My brethren, see to it that you do not reject the light which God is offering us to-day. That hateful word "Evolution," which is taken to mean that man descended from a

monkey, is swept out of the dictionary ; only the street corner orator uses it. The science of progression is the greatest science and philosophy of life, and deals not with man's origin, but with the origin of everything that has individuality and being, apart from God, the firstfruit of which is Jesus Christ, and the last word of which is also Jesus Christ. Judaism is a static religion, Christianity a kinetic religion, a religion which will, and must, go forward until it has led man back to God Himself, and therein lies all and every difference between the two religions.

#### ARTICLES FIVE, NINE, AND TWELVE.

With the other articles of faith Christians would agree more or less, but with the following articles they would disagree :—

"I believe with a perfect faith that to the Creator alone, blessed be His Name, is it meet to pray, and to no other apart from Him. . . . I believe . . . that this Law (Torah, which means the first five Books of our Bible) will never be superseded, nor will there be any other (given by God). . . . I believe with a perfect faith in the coming of Messiah, and though He tarry and in spite of His tardiness, I will wait hopefully that He may come any day."

It would hardly be fair to point out that Judaism has not strictly observed this article of faith in spirit. The question is, What is prayer, and who should be supplicated? Prayer made up of various elements such as confession of sin, thanksgiving for benefits received, adoration of the Deity, and last, but not least, supplication for favour and guidance in life, should, of course, be directed to God alone. Christians believe that Jesus is God, and they therefore feel justified—indeed, impelled—to pray to Him too. Christians feel that in the affairs of life and its perplexities, in prayer directed

to Jesus, Who Himself shared many of these perplexities, trials, and difficulties, they are addressing themselves to their High Priest and Saviour, Who will feel in the circumstances just as they do, and will, out of His riches, aid them in their needs. But Christians pray to God the Father and pray in the name of Jesus, just because they have the human tie with Him which gives them the assurance that for His sake God will grant their requests, be pleased to accept their adoration, and enter into communion with them. Just as one man goes to another who had shared the same experience for help, so the Christian goes to Jesus.

Regarding article nine, I will again refrain from quoting passages from the Old Testament, and will even admit that in the sense which Maimonides uses the word "Torah" the New Testament is not a new Torah, but I submit that this limitation of God to the past is not only contrary to Christian fact, but that it is contrary to Jewish teaching regarding Messianic times. If Judaism accepts this article of faith it stamps itself as the most reactionary religion of culture in existence to-day. This article is not merely an expression of conservatism, or orthodoxy, but it is a limitation of the power of progression that is in the ultimate going to kill Judaism. Jesus did not legislate as the Law does, but He gave His dicta on a large number of matters affecting man's outlook, behaviour, and above all his attitude to God. St. Paul found the Law a means of driving him from God, and protested against it in view of the liberty he found in Jesus Christ, and Judaism has no greater disintegrating principle in its creed than this article. Even Jews who read the New Testament are forced to agree that there are some things in it which are finer and nobler than the Law. Christians go much further, and claim that the New Testament, in so far as

it relates the newer fellowship with God through Jesus Christ, is to them far and beyond anything found in the Law, and for them the New Covenant is superior to the Old, just by as much as the new revelation of God in Jesus is from the old. The world that is non-Christian bears out the Christian viewpoint, for it learns much in every page of the Gospels, when it cannot learn one thing from a whole book such as the book of Numbers. Christianity does not reject the Law; it holds it in respect and reverence, and claims it to be inspired, but it must and does make a great distinction between the word spoken "in divers portions and in divers manners," and the word "spoken by His Son." The consciences of non-Christian men and women bear witness to that, and further words on my part will only confuse the issue. We believe in the old, but live by the new, and we make no apology for it. The old led us to the new, and therefore it is very precious to us.

Regarding Article 12, which asserts that Messiah is yet to come, Christianity differs very profoundly from Judaism. Its case may be put in the following argument. Judaism is essentially egoistic, selfish, and separatistic, inasmuch as it considers that God has only it to consider in matters of salvation and redemption. I might quote *ad nauseam* passages from the Prophets and the Law, and the common expectation of the people in the last few centuries before the Christian era, to prove that the expectation was that the Messiah would appear ere long, but my submission is that God has some duties towards the non-Jewish world, and when such men as Homer, Pythagoras, Socrates, Plato, Aristotle, had been born into the non-Jewish world, that as a moral Being God had to extend His revelation of Himself to the non-Jewish world. Judaism could wait for their Messiah, for it had Moses and the

Prophets, but the Messiah who was of the Jews for the Jews would have been a moral wrongdoing for the rest of the world that would have made religion a farce, if not a moral wrong. When St. Paul declares that "In the fullness of time God sent His Son," he goes, I think, a good deal further than the mere needs of Judaism. It may have meant nothing to Judaism that the world at large was without the knowledge of the living God. Judaism might sit back and claim complacently that it will wait, but if it waited for a Messiah for its very own human knowledge of God as the Father of all man would receive a very great shock, and so would most of the thoughtful Jews themselves.

While Judaism is waiting, waiting piteously, longingly, hopefully, could the world have waited? What would have been the state of Europe to-day without Jesus Christ? What, indeed, would have been the state of humanity at large? It may have come and sat at the feet of the Rabbis of Israel, but would it? Did Rome come during the first three centuries A.D.? Did Greece come? Did any nation which was feeling after God come to the Rabbis? Has Judaism done anything to bring the rest of the world into the fellowship of God it enjoys? Has it not rested on the past, and continued the policy of waiting which has made it the most tragic spectacle in the world? Has Judaism during the time of its waiting contributed a single principle for the salvation of mankind? No article of any faith in this wide world is so condemnatory as the 12th article of the great Maimonides. I am appalled to think that our race, that inherited the Law, the Prophets, and all the advantages of historical civilisation, has sat still and done nothing to help and save humanity, and rejected the only true Saviour of mankind. Judaism can point its finger at some types of

Christianity, and, as of old, say, "I thank Thee that I am not as other men are!" It can pray, "Blessed art Thou, Lord God of the universe, that Thou hast not made me a Gentile!" But dare it face the charge that it has done nothing to make the Gentile different to what he is, dare it face that in the court of thought which believes in the existence of morality in the universe? It is too inexpressibly tragic to contemplate the complete failure of Judaism to realise that God is the Father of all mankind, and that He was morally bound to send His Messiah ere now. Judaism stands condemned at the tribunal of a needy world, for it cannot be denied that it had a great heritage in both sacred writings and traditions, which it has kept to itself while the world hungered after God. Not only Christianity but Mohammedanism bear witness against it in the sight of God and humanity.

#### JUDAISM AND NATIONALISM.

I turn aside from creed for a few closing remarks. At the very beginning of Apostolic Christianity it was found impossible to maintain the national aspect of the faith in Jesus because of the insistence that to be a Jew meant also to accept the racial covenant of Jewry. It meant not only giving up the past beliefs and worship, but also to give up racial ties and enter into the Abrahamic covenant, and this put Judaism out of the mission field, in which alone its duty and glory might have been maintained. There was a time when Judaism was scouring the seas for one convert, when it, even like Islam, offered conversion or the sword. But the advent of Christianity which tells the Chinese that they can remain Chinese by race and allegiance, and the Hindu that he can remain Hindu and be a follower of Jesus, a lover of the human race at large, put Judaism, with

its insistence upon coming into the racial as well as the religious fellowship, out of the running in the matter of a world religion and universal brotherhood. I may be mistaken, but I feel convinced that within the next few centuries Judaism will disappear as a creed and religious factor in the moral progress of the world, and will only be remembered as a moralising agency which did not lift its little finger to help the world to better things.

I have said that nothing can make you and me different racially from what we are, nor can any one make Jesus to be of different race from what you and I are; but Jesus was and is raceless and incomparable, and so is His religion. It is raceless, and it is and will become more and more universal, just as Judaism is becoming more and more national. Nationalism, Palestine, Separatism, Abrahamism are all limited, very limited, and so far as the mind can conceive the future, it can see no place for it in the regeneration of the world. St. Paul saw that very clearly when he insisted that in Christ there is neither Jew nor Greek, bond nor free, man nor woman, but all have come short of the glory of God, and all need to be saved. Christianity was a sociological religion, which wanted the Greek, Roman, Chinese, Indian, and even the uncivilised African to bring the best in their racial make-up to its service, and it offered them on its part a solution that would disintegrate all that was and is unprofitable in their racial and ancestral faiths, all that was national and not universal. Judaism seeks to save itself, lives on the past, on the merits of its prophets, seers, and thinkers. Christianity lives for the present and the future, on the merits of the past in so far as they are emulated to-day, and in so far as it is laying the foundation for the future good of mankind, in so far as it helps men and women to imbue life with good, and to follow in the foot-

steps of the Man God Who was, is, and will continue to be the uplifter of the fallen, the friend of sinners, the Saviour who saves not as a glorified hero king, but through suffering and self-sacrifice.

Christianity is, then, a religion which goes back to the beginning of time, to

the God in self-expression, to the like God who alone can reveal God as He is. It offers itself to all men as the children and offspring of the Godhead, and seeks to lead men and women irrespective of race, colour, or language to the Father of all.

## Wohin?—Whither?

By MENTOR

THE late Chief Rabbi, Dr Hermann Adler, employed this word as a slogan. He applied it to the problem which even in his day was deep and constant, of whither Jews in countries where circumstances made it well-nigh intolerable for them to live, could migrate. To-day, with the closing of so many countries to immigration, the restriction being specially directed against our brethren in Eastern Europe, the problem has become intensified a hundredfold. It is not, however, my purpose to debate that problem here, or to enquire into the wisdom or otherwise of "moving on" as a settled policy for the Jewish people. There is a lot to be said where needs must! But it is questionable at least whether we Jews ourselves have not created, or at least contributed to, the need by adopting the method. In case after case, at the first intimation that we were not wanted at any given point, we ourselves have sought migration and it has hence come about that those who, for one reason or another, wanted us not, urged us to migrate. So that what we resorted to in grim necessity, the peoples among whom we have lived have viewed as a natural alternative to our presence among them. I have another object in raising here this cry of "*Wohin?*"—"Whither?"

That is a question which, as I have explained, has been applied to individual Jews in circumstances awry and unto-

ward. It has referred to their physical position—to their being here, there or anywhere else. I would like now to apply it to the Jewish people as a whole, and not merely to their physical relation to their specific environment. I want to broaden the late Chief Rabbi's slogan and ask: Whither are we as a people tending? We may not stir from the localities we inhabit, and yet my application of the Chief Rabbi's slogan would stand. Whither is Jewry tending? It is a problem which is not altogether an exclusively Jewish problem, although since it refers to Jews they are naturally most intimately interested. It is a problem for the nations of the world who cannot view altogether with equanimity the present position of the Jewries of the world in relation to themselves, however philo-Semitic they may be. Some fifteen or sixteen millions of individuals are in a condition, relative to their environments, of semi-detachment. It follows that their position is one of semi-segregation. It is an altogether anomalous position; and as Viscount Cecil of Chelwood, one of the men the world over who least harbours the slightest ill-feeling towards Jews—who of all men is not alone an Internationalist but an inter-racialist—has said the Jewish position is anomalous. Humanity, he has declared, will not permanently tolerate an anomaly. It will resent it and make trouble concerning it. If it



was not he, it was a near kinsman of his who compared the Jewish position to grit in the social machinery, which could constantly be heard crunching and upsetting the smooth working of the social, political and economic instrument which we call "the world."

Now, I doubt not there are some who will say that in what I have written I have given a handle, or played up, to the anti-Semites. They will contend that I have to some extent afforded them reason for their hideous attitude towards Jews. But if I have done so, then I have sinned in good company; for libraries have been written to endeavour to show the cause of anti-Semitism, as well as to find a remedy for the disease. Moreover, it is ill-service to Jews to let them think that for the hatred they encounter, however unreasonable it may be in itself, they are not in any sense responsible. They may not be able to avoid it—obviously they are not. The causes even may be all to their credit. But it is nonsensical to suppose that a widespread cult, indications of which we find in so many guises and in so many peoples and among so many varying kinds of people, is called into being merely by sentiments of passion and prejudice against Jews which are groundless, so far as Jews are concerned. And I agree with Lord Cecil that our mere existence in semi-segregation and semi-assimilation, our "in and out running" amid the nations of the world—that these things do create an anomaly, that they do place Jews in an anomalous position and bring down upon them the dislike which they encounter. That is one side of the picture, however, only. There is another, and to my mind much more serious consideration from the Jewish point of view. Semi-assimilation and semi-segregation have in modern times altogether shifted their relation to non-Jewish environment—there is more assimilation to-day and less segregation than for generations upon generations

past. Semi-assimilation and semi-segregation were adopted with a view to the maintenance of our people as a separate entity, modified to the circumstances in which we found ourselves in the various countries which we inhabited. But a relaxing of one and an accentuating of the other have been the *mot d'ordre* of a large portion of the Jewish race during the last half century. The ideal of large numbers of Jews in this country, for instance, is being Englishmen first and foremost and entirely; and that has found its echoing counterpart in America, where the aspiration is with so many to be, as was ironically put, 101 per cent. American.

It was this tendency of Jews to submerge in their environment which was the main urge of the Zionist movement. The founders of that effort for the re-nationalisation of our people, noted chiefly two things. They saw that Religion had but a slight hold upon the modern Jew—insufficient anyway to keep him segregated and unassimilated—and they saw that only the National sentiment cultivated in Palestine could be relied upon to form a Jewish People apart from the other peoples of the earth. That, in a few words, is Zionism in a nutshell—all else is merely trimming. The planting of a number of Jews in Palestine, where they might become agriculturists instead of being small traders in the urban villages of Eastern Europe, was but a means to the end I have explained. And Palestine was essential for Zionism, not because it was the most fruitful land in the world or the most fertile, or the one that would yield most and the quickest to individual effort. It was because Palestine had become intertwined with the aspirations of the Jewish people, that it had inbred in them a remarkable sentiment of patriotism, unequalled in respect to any people and any country or race. That is why men like Moses Hess and Pinsker, and subsequently Herzl, determined that

the self-salvation of the Jewish people must be effectuated by the National sentiment and through Palestine.

Well, recent events have shown that this was largely, if not theoretical, at least sentimental. The love for Palestine was correctly diagnosed. It had become for almost every Jew a sacred idea. But Jewish Nationalism was, as has been proved, an altogether different case. Two thousand years of exile from the country, and residence for like period in other lands, has bred a woeful forgetfulness of Zion as a national centre. Indeed, for very large numbers, the National sentiment was beaten out of them. They clung to Palestine, in a sense, but that which Palestine had been for their forefathers was nothing to them. The Jew in England, for example, may have been attached by sentiments partly religious, partly traditional, to Palestine. But he desired to be English. The Jew in America was willing to make sacrifices for Palestine. But no sacrifice would he make of his beloved American citizenship. And so one might go round the world and find in the history of the Zionist movement the response which Jews have made to the National Cause almost everywhere to have been the same. There was something more than a *bon mot* in the answer to that call attributed to one of the Rothschilds. "Yes," he is alleged to have said, "I will willingly give you anything you like in reason for Palestine and for the poor Jews to go there, in the hope that I will become Ambassador for Palestine—in Paris."

For some time it was thought possible to skim the cream of Jewry by a movement which should be specifically a National Jewish movement and should gather together those who, to put them to the acid test, would be willing if it were demanded of them to become citizens of a Jewish State, wherever they might live, rather than citizens of the States of which at the time they were members.

That did not mean, let me hasten to say, that they were asked to be disloyal to the citizenship they enjoyed. There is no implication of disloyalty in a man who contemplates changing his residence from one country to another and with the change transferring his citizenship. It constantly happens and this country itself, to give no further instance, contains among some of its best citizens those who either themselves or their forebears originally were citizens of another land. But what sort of a response was made to this appeal of Jewish Nationalism?

Allowing for everything, it was but a piteous handful of Jews who elected to go to live in Palestine and there to take part in the upbuilding of a new Jewish nation. Excuse after excuse, explanation after explanation, was made to show that what was called National, either in the movement itself or in the activity of individuals connected with it, was really something else. And now only a purblind optimist, only one who wilfully closed his eyes to facts could help seeing that the appeal to Jewry of Jewish Nationalism has failed and that indeed the call of Palestine has been at best rewarded with a poor and trumpery answer. The cream of Jewry, as the Zionist movement was called, has proved skim milk of a thin sort. And the movement itself is to-day as a whole hanging on by its very eye-brows, not to Jewish Nationalism, not to the patriotism of Palestine, but to the sentiment of Palestine, its tradition and, I am sorry to say, almost to much of its superstition. And now the question arises—for the position of Jewry as a whole is no less tenuous than it was when the seeds of the Zionist movement were first sown—*Wohin?*—Whither shall Jewry direct its steps? What policy shall it adopt so that it may mitigate, if it cannot obviate, its analmous condition among the nations of the world? What policy shall it pursue so that it

may save itself from extermination? Frankly, it would be a superb man who would say off-hand. It is difficult to think, having regard to all circumstances, of anything like a religious revival among us. The shifting sand of "Liberal" Judaism would not provide it, nor would the medieval *intransigence* of rigid, unbending orthodoxy. And to think of a constantly compromising form of faith doing so were to imagine, I believe, truly, a vain thing. *Wohin!* with the breakdown of Nationalism in the Zionist movement, as evidenced by the latest position adopted by Zionist leaders, the opportunity for National regeneration seems to have gone by for at least a generation? And, remember, it has, to a very large extent, accentuated the Jewish problem. For it has brought Jews into the limelight of anomaly, if not of contempt, since they have shown how what for twenty centuries they prayed for and proclaimed as their ideal

among the nations of the world, they have refused—even the cream that was skimmed of them—when circumstances gave them at least a working opportunity of realisation. What has hitherto been the plea for their non-assimilation and their segregation, however incomplete—that they looked forward to regaining the nationality that had been filched from them—will no longer avail when the question is put to them: Why do you remain segregated, why do you not assimilate? The slogan of the late Chief Rabbi has a larger, a deeper, a more sinister meaning for us to-day. It places to every Jew of us the query: What should be our policy as a people, whereby to justify our non-assimilation and our segregation, and it asks of each one of us: *Wohin?*—Whither are we Jews tending so that we may maintain our people, and so that Israel shall not go on down to utter perdition?

—From the *Jewish Chronicle*, 13th March 1931.

## An Answer to Prayer

By Rev. Dr ARNOLD FRANK, Hamburg

EVERY missionary's life is rich in memorable experiences. To relate these is an acknowledgment of God's goodness and is also a duty, as the reader's faith may thereby be strengthened.

Shortly after I began mission work in Hamburg, we opened a mission house in Altona, the adjoining town. In that building we had a home and workshop for Jewish youths, who received daily instruction in Gospel truths. After some time the house became too small for the growing number of inquirers. The Convener of our mission allowed me to look out for a more commodious and suitable building. One day, passing through a street in

Hamburg named Eimsbüttelerstrasse, I saw a house to be sold. I thought it was too fine and too expensive, yet I went in and found it was just the thing wanted—massive, large, with sufficient number of rooms, and at a moderate price. I got permission to buy it. In the written contract with the owner it was stated, the house could only be bought if the Senate allowed us to build a workshop in the garden, in place of the stable.

After obtaining permission, the stable was replaced by a large workshop. When this building was finished, I got a letter from a lawyer, saying that the owner of a house behind our workshop demanded £1000 compensation for in-

jury to his property, or the removal of the entire building. It turned out he had a private contract, made many years before with a former owner of our house, who was now dead, that at no future time should a building be erected on that spot (where the stable stood), as a large building would darken his house, and thereby lessen its value. The lawyer's letter startled and greatly disquieted us.

At our family worship we also read the Moravian textbook verses out of the Old and New Testaments. The Old Testament text that morning was: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence . . . till He make Jerusalem a praise on the earth."

Our mission house is named *Jerusalem*. Hence we took this text as a divine answer to our prayers. It was a source of great comfort. We put the case in the hands of a lawyer. When he heard the facts he shook his head, looked at the paragraph in the code, and said, "I cannot give you any hope; private contracts are lawful, and the owner was not obliged to mention it earlier, or at the erection of the building. A new law book will soon appear, in which private contracts will be excluded. Go to your opponent and offer him some compensation." I went, but he referred me to his lawyer and said he must have £1000, or the removal of the workshop.

That was a terrible state of affairs. Where was I to get £1000? I could not write to our Mission Board. Everyone would have blamed me. According to the contract I had made with the gentleman from whom I bought the house, he would have been bound to have taken back the building, but there the workshop stood. What was to become of it? A lawsuit with the

previous owner would have been a costly and questionable thing.

We took our refuge to our Heavenly Father, with Whom there are no impossibilities, nor even difficulties.

I went to our lawyer and asked him if there was no way out of this calamity. He said, if the mission house had ever been auctioned and the private contract had not been mentioned, then the contract would be null and void. I went to the house agent, through whom I bought the house. This man lived only a few doors from the mission house. He said, "I have lived here for many years, and I never heard that the house had been sold in such a way." But he promised to examine his books. After a time he wrote; according to his book the property had never been sold by auction.

Then I inquired from our lawyer where the sales of houses are registered. He informed me in the Town Hall. There the head official said it would be an enormous work to look through the volumes, all in handwriting, but I insisted on doing so, and he gave me a couple of men to help.

Now comes the wonderful story. Paul writes: "Pray without ceasing." At that time I acted on his advice. I took one of the large volumes, sat down at a table, turned to the index, and lo and behold! our house was mentioned and referred to on a certain page. I opened the book, saw that several pages dealt with the house. I read them and found the builder Tornquist sold the property at an auction, and the private contract had not been mentioned. I did not shout "Hallelujah!" but I praised the Lord for His wonderful goodness and help.

I asked the head official to leave the book on the table, that the lawyer might read the statement. He came, read it, and then said to me "Your difficulties are over."

A day or two later the claim was withdrawn and the opponent paid all expenses.

We thus experienced the Lord's help in putting watchmen upon the walls of our Jerusalem, and praised Him for His goodness and for His wonderful works to the children of men. A. FRANK.

For years I endeavoured to bring the Gospel message to Jews in their homes. This difficult and slow work was blessed. After some time the Lord showed us that deaconesses as sick nurses would find easier access in time of sickness, and by their help and character pave the way for the Master.

For this purpose we rented a large flat in the better Jewish quarter. The Jews soon found out our object, and only called our sisters when no others were available, or the case was urgent; yet during the first year our deaconesses were able to render help in 120 families for days, weeks, and even months, as the cases required; 80 of these were Jewish families. We were grateful for this good beginning. Though this was splendid work, we soon saw that a hospital would be vastly better, and there was ample room for such a building in our church garden.

Our Jewish Mission Convener, the Rev. T. Stewart, Dublin, and the Rev. Dr Lowe came to Hamburg and approved of the scheme, and the hospital was built, and in April 1913 it was finished and dedicated.

At first the Jewish doctors boycotted our hospital, but after a year or two the house had such a good name, that Jewish doctors and patients began to come, seeing it is open to everyone, irrespective of religion and nationality.

The Lord has so richly blessed this work that the doctors urged us to enlarge it.

Dr Calmann, a Jewish doctor, owned

a clinic behind our hospital, and two houses in the front, adjoining our Jerusalem Church. As his clinic was overshadowed by our hospital, he wished us to purchase the three buildings. Although we greatly needed them, and they were the only possibility for our enlargement, we were unable to buy them. Frequently Dr C. renewed his offer. One day he sent a message, if we did not decide to take his property before a certain date, he would pull down his clinic and erect a large building, which would greatly darken our hospital. A member of our Church offered the loan of a considerable sum, toward the purchase of the buildings, but I did not wish to increase our debt.

The day before Dr C.'s offer expired, a Christian business man, a friend of mine, telephoned and asked me to come to his office, as he wanted to consult me on a private matter. After an hour's conversation, I was about to leave—had my hand on the handle of the door—when he asked, "What about your work? How is the hospital getting on?" I told him briefly how matters stood, and then went away.

Two days later—Sunday—he came to church. After the service the gentleman sent for me. He wished to see the houses in which I was interested, and then offered to pay the mortgage. Early on Monday morning he telephoned me, saying, "Buy the three houses. I shall give you £5000."

The Lord graciously heard our prayer, and our hearts were overflowing with gratitude. If we had waited longer with the purchase of the three houses we would probably never have got them, and our work would have been greatly hampered.

Since then the doctor's previous clinic was pulled down and a large edifice erected, joined to our hospital, so that the two form one spacious building.

A. FRANK.



ORTHODOX JEWS GOING TO  
THE SYNAGOGUE.

Photo by the late Rev. S. B. Rohold.



VERY ORTHODOX AND RELIGIOUS JEWS.

Note the quaint headgear.

Photo by the late Rev. S. B. Rohold,



HEBREW CHRISTIAN GROUP, DANZIG.



## The Passover in its relation to the Lord's Supper

By Sir LEON LEVISON.

**T**HE Jewish Passover will never lose the spirit of its youth. In its journey down, through the corridors of time it still retains its romance so far as the Jews are concerned. The fire which has led men of the Jewish race to high adventure is still alive; and in celebrating the Passover the Jew still sees the picturesque, the unseen, the mystical, and the deeply spiritual. Memories crowd upon him so closely on the eve of the Passover that the yesterdays of thirty centuries ago become to-days in stern reality. He is thrilled with its call to manhood, and is ready to fight for Israel's treasures, to stand by them, or, if need be, to die for them. To understand what these treasures are, it would be as well to explain how the Jew prepares for the feast of the Passover.

As among other races, so among the Jews, you have divisions. You have the Orthodox Jew, the Liberal Jew, the Reformed Jew, the Free-thinking Jew, the Atheistical Jew, and these diverse sects and parties may ignore and neglect the things that Jews are supposed to perform, to celebrate, and to maintain. Hence, on the Day of Atonement—the most sacred day of the Jewish Calendar—when the Jews are supposed to fast and be in their synagogues for a whole day, you will find many of them in restaurants, probably partaking of dinner. You will rarely, even on a Saturday, or any other festive occasion, find the synagogues full, since there must be ten men before the service can begin. Women do not count. These ten are about the only people who attend in a good many of the synagogues on ordinary occasions.

On festivals, however, things are

otherwise; and when it comes to the Passover, all combine in celebrating it. Socialist, Liberal Jew, Reformed Jew, Orthodox Jew—all alike revere this feast, for the reason that they therein realise truths which are eternal, and one and all sit down in unity, because of the vital principles expressed by the Feast. In the Passover, they see the birth of the freedom and equality which came to their race.

Passover is above everything the Commemoration of a great Deliverance—a deliverance which transformed a horde of slaves into a people. No other festival brings a Jew into such close touch with his people's past. He is one, for the moment, with his ransomed fathers; he shares with them the proud consciousness of the free.

### Passover Preparations

About a fortnight or three weeks before the Passover begins, in a Jewish city, you will find a great commotion. The houses are turned inside out, and cleaned from top to bottom; every nook and crevice in the woodwork, or anywhere, receives attention. No dirt must be left, in particular all leaven must be removed. New utensils are introduced into the house, all of them thoroughly clean, and nothing that pertains to leaven must be touched or retained. This preparation for the Passover is the origin of the spring-cleaning of houses.

On entering Orthodox houses, you find a thing that may puzzle you. Up near the ceiling is a bundle, in a white sheet, raised as high as possible. This contains wheat which was carefully harvested by men who had first to wash themselves, wear a clean white robe,



and gather in the grain without letting any bread near it. Afterward it was put into the sheet at harvest time, to be kept untouched until the spring, when it will be taken down.

Again, you will see donkeys laden with heavy burdens, on their way to the mills perhaps miles outside the town. The millstones are heated in a seven-fold furnace, so that all leaven and crumbs which may have been left in the preceding week will be burned up. The stones must be purified by washing, and then the wheat is put through the process, those present chanting a psalm while the operation proceeds.

In the East, you do not buy your bread; you make it, and you have to pronounce a blessing over it, and offer a piece of it to God instead of the burnt-offering of days gone by. Every baker has messengers who come and fetch your bread and afterward deliver it baked. Certain of these bakers arrange to put their own ovens through the process of cleaning, and such ovens are kept entirely for baking unleavened bread, which is to last for eight days. The Jews go to the bakeries with flour and water from living springs, in clean jars, newly-made, and the process begins. The women neatly dressed, sitting at tables, make the bread. After that, it is passed to a man who pierces it. Then it is put into the oven, and left there for a stated time; it is neither burned nor left undone. The piercing is necessary, for if this is not done, the loaf will swell out, and be of no use.

### **"The Bread of Life"**

I will describe this Feast according to the Palestinian way of celebrating it, because I believe that the Palestinian Jew adheres to the ceremonial of the feast as it was in our Lord's time. The "Bread of Life" to the Jews was intended to show the completeness of Christ. He lived, He thought, He acted, He was put to death and descended into

the grave. The bread is not complete until taken out of the oven. The resurrection is implied in the Bread of Life. If you leave the baked dough in the oven, it is not bread. You have nothing to eat, for it is burned. It requires to be kneaded, pierced, baked, and taken out. Without going through a similar process, the glorious Christ cannot be the Bread of Life. We can receive nothing from a dead Christ. Unless He is a living Christ, He cannot be Saviour for you or me.

### **The Three Special Loaves**

On the morning of the eve of the Passover, the Jewish people return to the baker. What are they going to do there? They come back with a little special flour, and with much seriousness and solemnity they bake three special loaves. After this is done, they make a final search of their houses, and burn the last bit of leaven that may be discovered.

### **The First-Born**

The first-born son fasts during the day and the lesson imparted to him and to the rest of the family is of what took place in Egypt in ancient days. In brief, he is told that he is not favoured because he has a nicer looking face than that of the Egyptians, but by the grace of God, by the will of God, good has come to him; and it is for him to live up to the trust which God puts in him.

### **Meaning of Leaven**

I wonder whether we realise how much God trusts us! He puts us on our honour, and we must seek not to disappoint Him. The house swept bare of leaven is a symbol of the redeemed people purged from slavery.

In the Bible, leaven is employed as the type of corruption. This type is an apt one. For fermentation, as science declares, is a process of disintegration and decay: it is itself corruption.

### A Clean Feast

The Paschal meal at night was preceded by a general fast during the day—an abstinence from food and drink. The fast was designed to increase the appetite for the evening feast. Then members of the family dress themselves. And no matter whether or not they have had new clothes during the year, most certainly on the feast of the Passover they always have something new. It is a clean feast, and it is the only joyful feast in the Jewish Calendar. Returning home from synagogue, the people greet each other with words familiar to our Lord—"Peace be with you:" and the reply is "With you may there always be peace!"

### The Peace that Passeth Understanding

The peace referred to corresponds with the peace which St Paul said, "passeth all understanding," because of the sense of God's nearness on this night, and His protection which is felt to be more real than upon any other occasion. All troubles and cares are laid aside for the time being, and peace reigns supreme.

The Passover table represents to the Jew, in the first place, the idea of freedom—liberty which means honour, loyalty, and not licence. It further represents equality—equality that is based on a theocratic conception—equality in God. Here on this night every Jew is provided for. The rich Jew and the poor beggar in the street—all have the same things to eat. Passover bread, meat, potatoes, and the various other things required for the seven days, are provided for everybody.

Furthermore, on this night, there is no servant and master. The rich Jew, his man-servant, his maid-servant, and the messenger boy all sit down together. Every Jew on this night is considered to be a priest and a prince unto God, and every Jewess a priestess and a princess unto God.

Might it not be the case that St Paul, in transforming values as he often did, looked back upon this scene when he declared that in Christ there is neither male nor female, bond nor free, but that we are one in Him.

Christ did not merely sit down with His disciples. Before doing so, He took off the shoes from their feet, and instead of merely washing their hands as the Jews did, He washed their feet also. That is what makes Christ so great and magnificent. "God's in my home, all's well with His world"; that might be deemed the domestic motto of this night.

### An Educated People

How characteristic of Jewish optimism it is to read the various editions of the Passover service, that oldest of domestic services, with which the Passover eve is ushered in. "They open the door as a reminder that it is a Night of Protection, and the door need not be shut. For there is no danger to-night. What splendid hopefulness?"

The Messiah, too, is coming to-night. The door is open for Him. The same door that bids defiance to the dread of night bids welcome to the radiance of morning."

The Messiah is coming! Life's increasing purpose reveals itself as we go further down the road. "Not to dig him a grave in the wilderness did God lead Israel from Egypt, but to draw him nearer to Himself, the eternal goal. This is the message which verily speaks of a perfect peace which the Passover night brings with it.

Then we see in the Passover feast the origin and the beginning of education. When most of the world were still in darkness, the Jewish people were an educated race. We think of education as a modern development—something discovered just recently, but the Jews had it as a command from God—"Thou shalt tell of this to thy children and thy

children's children, unto the third and fourth generation."

The Jew loves knowledge, and if we discover him to be intelligent and mentally alive, why should we wonder? For three thousand years he has had education instilled into his heart by the command of God. The synagogue, school, and home, are three abiding institutions, but the greatest of these is Home:—"Blessed is the son who has studied with his father, and the father who has instructed his son." So we read in the Talmud. Then he sees on the table the thought of God manifested in many ways.

We have seen how the first thing that is done when they enter is to wash the hands, one holding a basin and another pouring water three times, and then the hands are dried. The Jews were free not only from the degradation of bondage, but from its agony and shame. They were safe from the task-master's cruel whip. They were delivered from the fetters of despair. This is the thought which should be in our mind when we go forward to the Communion Table; Christ has become our Great Deliverer.

The Jews feel on this night all the sufferings of their dead ancestors, they share their burdens with them; so, too, must we have sympathy with Christ's suffering, and realise the meaning of the burden of sin which He bore.

### The Four Cups

It is asserted by some Rabbis that the four cups are a reminder of the four Hebrew words used by God when He promised to bring the Israelites out of Egypt. The four words are found in Exodus vi. 6, 7, and are as follows:—"I will bring you out." "I will rid you." "I will redeem you," and "I will take you with me."

The cups are not drunk at once, but at intervals during two or three hours.

The first as they sit at the table; the

second is poured out before the meal; the third after the meal; the fourth is not drunk at all, and this I will explain later on. In the East, the cups have their own names, with meanings which are rich and full of spiritual wealth.

On this night they also share with their past ancestors the duty of offering homage to the Redeemer. They hear the fateful signal, so to speak, which announces the hour of their redemption. "In every generation it is for the Jew to think that he himself went forth from Egypt" (Pesachim, 116 b).

The lesson for the Christian is here self-evident. The first day of Passover eclipses all other days. The redemption it witnessed was at once the starting point of the Jew's national life, and the well spring of his religious ideals. The last Supper was the starting point of the invisible Church and the well-spring of our religious ideas.

### The First Cup—The Cup of Remembrance

Eastern Jews take up the first cup which is called the Cup of Remembrance, and make a blessing, for the Jew believes that life is made up of remembrance, of kind words spoken, kind deeds done, sweet associations, friendships, and holy fellowship. They thank God for having spared them to see this great and holy night in remembrance of God's goodness and mercy in delivering them from bondage, taking them out from slavery, and establishing them into a priesthood.

To-night, not only is there equality, but every man is a priest and prince unto God; every woman is a priestess and a princess unto God; and upon no other occasion are the women counted as such.

To-day the Liberal Jewesses and the Reformed Jewesses are being confirmed, and raised in status; but, hitherto there has been nothing like that, and it was

only on this night that the soul of a woman was regarded.

### **The Paschal Victim**

The Paschal meal was a sacred meal. It was this in origin, and to the downfall of Jerusalem in 70 A.D., its constant element was a sacrificial victim, an animal solemnly slain within Temple precincts, whose fat was offered on the altar, whose blood was poured away at the base of the altar. Philo derives from the sacrificial nature of the victim what appears to him to be one of the most noteworthy features in the whole Paschal ritual. This ritual was peculiar, not only by reason of the place where the victim was slain, nor by the sacred class of Levites, but by the owners and presentors of the Paschal victims; and by this act every layman became for the time being, a priest.

"On this day," says Philo, "the whole nation sacrifices without waiting for their priests, the law having granted to the whole nation for one day in each year a priesthood to attend to the sacrifices." "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter, ii. 5).

### **The Bread**

Having partaken of the Cup of Remembrance, the host and hostess lift up the tray on which are the three loaves of unleavened bread, that were baked on the morning of the Passover Eve. They then exclaim: "Come in all ye who are hungry, and eat with us freely of this bread which is the very bread of affliction, that our fathers ate in the land of Egypt." There is no mockery about it. Time and again I have seen strangers who have been on the highway and unprovided for, walk into Jewish houses and take their seats; and they have always been made welcome.

### **Meaning of the Three Special Loaves**

In the olden days the Jews generally believed that the three loaves represented the Triune God; but since they have been persecuted by the Christian Church, if you ask the Jew to-day what the three loaves mean, he says: The upper one represents the Priesthood, the middle one the Levites, and the lower one All Israel. They take the middle one and break it in two, and that is the bread which they divide, and which is supposed to be the bread of their fathers which they ate when they came out of Egypt.

Now, we know that the bread was baked just this morning (for we are assuming that this is the day of the Passover), and the question arises: What do they really mean by saying that this is the bread that their fathers ate when they came out of Egypt? Did this mean that the broken bread then held in the hand was miraculously turned into the very bread which their ancestors, centuries ago, consumed in Egypt? No. It is simply this—they have got to put themselves into a definite attitude; they have to go back in mind and spirit, and feel that they are, here and now, themselves delivered out of Egypt; if it were not for God's mercy and grace in delivering their parents and fore-parents they would not now be able to celebrate the Passover.

The breaking of bread implies two things, concerning the attitude which men must assume or place themselves in. First, it is a reminder of the bread of affliction which the Israelites ate in the Egyptian bondage, and second, it is a thanksgiving for the redemption from that bondage.

When the Jews eat the Unleavened Bread on this Festival, they eat in a real and spiritual sense, the bread of sorrow, with their toiling and suffering ancestors. And for the moment, by the use of historic symbols, the Jews are living the life of the race over again.

Our Lord, when He took this very bread and brake it, said—"This is my body which is given for you, this do ye in remembrance of Me" (Luke xii. 19). He meant as much as to say—"Up to this time, whenever you broke the bread, it reminded you of the bread of affliction which your fathers ate in Egypt, but, henceforth when you break the bread, let it remind you of the giving of My body which is going to take place for you to-morrow on the cross.

Heretofore, whenever you broke this bread you thanked God for your redemption from the Egyptian bondage; henceforth, when you perform this action, thank God for your redemption from a greater bondage, the bondage of sin—"This do" no more in remembrance of Egypt, but "in remembrance of Me."

The bread used in the Christian institution was not to be any rare kind of bread, regulated by some special ritual law, but the simple commodity that formed the staple of man's food. As was bread to man's natural life, so was the Body which it symbolized to the spiritual life of those who feed upon it as a daily sustenance.

The Roman Catholics have raised a point with regard to the breaking of bread by maintaining that, while the priest breaks the bread and asks the blessing a miracle is wrought and the bread becomes the actual body of Christ.

In the view of Hebrew Christians, our Lord meant just what the Jews mean—that as we come to His table, He wants us to come in the attitude of feeling and knowledge that we have been with Him to the Cross; that we can enter into His sufferings and understanding of sin, and how it offends God.

To-day, it is the very bread, the very suffering, the realisation of sin, and the knowledge of what the Lord Jesus has done for us, and for the world. "This is My body, which is given for you."

The Jews broke the bread and gave it to members of the household.

It is rooted in the biblical command: "When your children shall say unto you, 'What mean ye by this service?' that ye shall say 'It is the Passover to Jehovah, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, but rescued our houses': and thou shalt tell thy son in that day (when unleavened bread is eaten), it is because of that which the Lord did for me when I came out of Egypt."

### Consecration of Elements

I may here mention the fact that it is the duty of every father on this night to make a blessing over the wine and bread and then point out to other members who sit round the table that his own blessing may only consecrate the elements for himself, but not for them. Each person must in a reverend attitude pray that the elements may be made of real spiritual value to his or her own soul or no one else can make them so for them.

Everyone, who, at Passover, does not speak of three things does not fulfil his duty, and these things are, the Passover (victim), the Unleavened Cakes, and the Bitter Herbs. The Paschal Victim, because God "passed over the houses of our fathers in Egypt"; the Unleavened Bread, because the Israelites were "redeemed"; the Bitter Herbs, because the Egyptians "embittered the lives of their fathers in Egypt."

Therefore are we bound "to give thanks to, to praise, to laud, to glorify, to exult, and to magnify Him who wrought for us, and our fathers all these miracles, and brought us out of slavery into liberty."

### The Old, Old Story

Then the boy asks the father questions, such as—"What is the meaning of all this?" "Why on other nights can we eat what we like, but to-night have to conform to certain things?"

"Why on any other night can we eat standing or sitting, but, to-night we can only eat reclining?"

The father explains, first, that the reason why he reclines when he partakes of the Passover meal is to show that he is a free man enjoying the liberty of God; in the olden days a slave had to stand when he ate, while a freeborn could eat in a reclining posture. The father further explains the history of God's deliverance, and so the education goes on. The children and everybody listen.

### **The Second Cup—The Cup of Redemption**

The next thing is to take the Second Cup which is called the Cup of Redemption.

The Jew, in lifting this cup says: "Blessed art Thou who hast redeemed us and our fathers from Egypt, and hast brought us unto this night." He does not drink it, but he has a dish into which he pours it out ten times, rehearsing in order the plagues that God imposed upon sinful Egypt.

Some Hebrew Christians believe that it was the cup of redemption to which our Lord referred when He said it was not going to be poured out any more by way of recalling the sin and the sorrowful memories of Egypt, but instead—"This is the new covenant, in My blood which is going to be shed for the sin of the world; take ye, and drink of it, and as oft as ye eat this bread and drink this cup, ye shall show forth My Death until I come again."

The red wine recalled (or was used as a substitute for) blood: wine, the Hebrews thought, was the blood of the grape.

Bread and wine, were in certain cases, offered on the Jewish altar. The wine spoken of in the Bible was made of the juice of the grape—spoken of as the blood of the grape. Since the grape-

tree in Palestine grew on a soil which possessed certain chemical elements, the blood of the grape was a thing that rejoiced the heart of man: anaemic persons, when they drank it, received new blood, and the weak were made strong. "The life of the flesh is in the blood."

The wine used in the Christian institution was not to be of any rare kind, regulated by some special ritual law, but the simple product. As was the blood of the grape to men's bodily need, so was the blood of Christ to man's spiritual need: it brought new vitality to those who drank of it.

### **The Cup of Life for the Cup of Death**

If, as seems probable, this was the cup which our Lord blessed and gave to the disciples to drink, then it follows that He took from them the empty cup which was emblematic of Death, and gave them instead the cup of Salvation, which was the cup of Life. By His action, He made both a declaration and an offer. He had set the cup of Salvation within their grasp, telling them that only in His Blood was there deliverance and life. He was achieving for them what they could not achieve for themselves, and the cost of it was His life.

### **The Paschal Sacrifice**

What is the significance of the lamb? The Jews believed that it represented Israel welded into a united Nation by the hand of Israel's Redeemer. Hence, the command that not a bone of it was to be broken, and the small families should eat it in common so as to consume it entirely, without leaving aught till morning.

The lamb, then, was Israel, and Israel giving himself, like the sacrificial victim to God, His Deliverer, in obedience and submission. It was to be roasted by contact with fire. It was to be eaten in a state of expectancy, for it was to be

the Israelite's last meal in the land of bondage. At midnight the old hateful life was to end for them for ever. Holier than a meal, it was a sacrifice, a solemn act of thanksgiving to the Great Deliverer.

It was also a self-dedication, a "sacrifice of the Lord's Passover" (Ex. xii. 27). The Paschal Sacrifice became "an ordinance for ever" (v. 24). The victim was slain within the precincts of the Sanctuary, and its blood sprinkled on the altar. It ushered in the Passover year by year long after the generation that had shared in the deliverance had passed away "Until He come."

Although the lamb is now only represented by a bone roasted on coal, the Paschal rite still knits the heart of the Jews together, and fills them with the idea that they are one brotherhood.

See what Christ Jesus is and ought to be to us all, and that because of what He did. God be thanked for His goodness and loving kindness!

### Meaning of the Lettuce. etc.

The green of the herb or lettuce speaks of youth and freshness. Israel was a new born race with the Redemption from Egypt.

The fruit of the earth speaks of God's wonderful perfection; and the salt of water speaks of safety on the other side of the Red Sea.

If the human race is to be regenerated and experience spiritual youth and freshness, it can only be through the atoning death of the Messiah. The first fruit of His death is a fragrance of the loving provision of His body.

### Other Things

The other things which can be seen on the table are the herbs and horse radish, cinnamon, which is emblematic of the spice, and straw as well as the hunger which they suffered during their wanderings in the wilderness. The

parsley represents the hyssop with which the blood was sprinkled on the altar.

### The Shank Bone

Now, we see something very pathetic—a shank bone, symbol of the Paschal Lamb. The Jew believes thoroughly in atonement, inasmuch as he has this still on the table.

There is no remission of sin except through the shedding of blood. It is sad that the Church to-day should be afraid to preach punishment—"The wages of sin is death."

That is the lesson here, and a lamb is needed. The Lamb of God takes away sin, and we see Him foreshadowed.

The poor Jew understands this: he knows that when he breaks a law of nature, he has to pay the penalty, and not only he, but his children unto "the third and fourth generation."

The outlook of the Jew is very sad, and we must try to get him to realise that the Lord Jesus came to suffer and die for us, that we might have everlasting life.

The use of the term "Passover" and the explicit references to the festival in the New Testament, number thirty-one. Of these, twenty-two occur in the narratives of the Passion—four in Matthew, five in Mark, six in Luke, and seven in John. Of the remaining references, four—one is in Luke and three only in John.

In John's narrative, the crucifixion and death of Christ take place during the hours devoted to the slaughter and presentation of the Paschal victim at the Temple: the Resurrection of Christ takes place on the day on which the sheaf of first-fruits was presented to the Temple.

It is in the immediate prelude to the Crucifixion that we read: "It was the preparation for the Passover." Jesus died at the hour of the Paschal sacrifice,

and rose on the morning when the first fruits were being offered in the Temple.

The recital of the story of the death of our Lord, in other words, of the act of Redemption in which the Christian Church originated, and on which it depends, corresponds exactly to the Haggadah at the Jewish Paschal meal, the recitation of the act of Redemption from Egypt, on which the Jewish nation depended.

"Until He Come."

As the Jews at their Paschal meal recalled one act of redemption in the past, so the Christian looks back to (and recites) the story of the Cross as the pledge of the future coming of the Lord and the consummation of human Redemption. "The Lamb of God . . . taketh away the sin of the world."

For the Christian, the Passover is slain "once and for all"; the feast that follows is an enduring feast.

### The Egg

The next thing is also sad. It is a hard boiled egg. It is to remind the Jew that the Temple is in ruins and that God has left His people. When a person dies, and the mourners return from the funeral, they all have to eat a hard boiled egg, dipped in ashes. It represents death. On the day of Pentecost, the egg is painted red, signifying that a live thing will come out of it. It is thus a sign of Resurrection.

### The Dish of Friendship

Then there is a dish. When Christ was asked who was going to betray Him, He said, "He that dippeth with Me in the dish, the same shall betray Me." In the East we call this "the Dish of Friendship." If you kill my only child, and you come and dip with me in this dish, there must be absolute forgiveness. If you have done me

wrong, and you dip with me, we must forget it. There is an unspoken vow of friendship between us which is going to last through life and death.

Can our imagination rise and see the faces of the disciples when Christ said to them—"He that dippeth with Me in the dish, the same shall betray Me"? They could not believe treachery like this to be possible. Friendship was wantonly declined by the traitor, who sold his Lord and destroyed himself.

Of what is this dish of friendship composed. Walnuts, dates, and an apple. When these ingredients are mixed the colour is like unto mortar, it reminds one of mortar of which the bricks were made, and is also an indication that friendship made in affliction is generally solid and lasting.

The walnut tree in the East has big branches and luxurious leaves full of fragrance; and when the sun scorches you at midday with its heat, the walnut tree gives shelter, rest, and protection. It is like the shelter of a great rock in a weary land, which is like unto the love of God. That is what Christ offers us in the Gospel.

Then, signifying friendship, we have the date tree, which grows straight upward, pointing to the sky. In friendship there must be God, or it is not worth anything.

The apple in the East stands for purity. An apple can be whole outside, but rotten inside. We must take care that our friendship is right all through. This is the friendship which Christ offers. Is there anything like this offer of Christ's to be found anywhere?

### The Third Cup—The Cup of Salvation

The third cup is called "the Cup of Salvation." The other cups may be half full, but this one must be full to overflowing. On this night, the Jew believes that God protects him. His



enemies can rave outside, but he feels safe within. "My table Thou hast spread, and my cup overflows." "The Lord is my strength and song, and He is become my Salvation. The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. . . . I shall not die but live, and declare the words of the Lord. . . . The stone which the builders rejected, the same is become the head of the corner. . . . Blessed is he that cometh in the name of the Lord." My cup overflows. The Lord is my Shepherd, I shall not want. Here, you can realise and understand the twenty-third Psalm as nowhere else.

### **"It is Finished"**

Thus the Hallel (Psalms 115-118) is said: and as it is now late, some of the young people may have become sleepy. Everybody must be awakened, however, and the other half of the middle loaf, hitherto hidden, is brought out. It is broken, and everybody partakes. This piece, without which the celebration would be useless, is called in Hebrew, *Aphiqomen*: this symbolizes "It is finished."

When I was in the East, I asked someone why this half-loaf was hidden, and he said, "It is hidden to remind us of what we are told in the Talmud—that Moses when he died was hidden; his soul was hidden by God under His glorious throne until the day when Messiah comes. So we hide this half-loaf. "We are hid with Christ in God."

### **The Fourth Cup—The Cup of the Coming Kingdom**

Finally, the fourth cup is filled, but not partaken of. It is called "the Cup of the Coming Kingdom," and the Jew believes that Elijah, who is the fore-runner of the Messiah, comes and partakes in spirit of this cup. It is kept on the table all night. Then another hymn is chanted—"Oh, ye gates, lift up your heads on high: ye doors that last for aye, be lifted up that so the King of Glory enter may" (Psalm xxiv 7.) "And after they had sung an hymn, they went out into the Mount of Olives."

Christ paid the price with His own life. It is our privilege to preach such a Gospel. The barest Passover table is beautiful on the Passover eve. It may be poor, but it cannot be mean. So we may be graceful in our outlook, life, and action, through the Grace of God, as we present ourselves before the Communion Table in the supper of the Lord.

The Jew closes his Passover, the most beautiful feast that he has, with the expectation of something yet to come. But we Christians have in our cup not a thin vision of great things yet to be; but the greatest thing in it is that He has risen—the resurrection. That has taken away the sting of death. The victory over the grave has been accomplished for you and me. When Jesus comes to us at the Lord's Supper He gives us life for evermore, the life which knows no death.

# Christ and Israel in the Literature of To-day.

## *Reviews and Notices.*

Conducted by HUGH J. SCHONFIELD.

THE MESSIAH JESUS AND JOHN THE BAPTIST according to Flavius Josephus' recently discovered "Capture of Jerusalem." By Robert Eisler, Ph.D. English Edition by Alexander Haggerty Krappe, Ph.D. Methuen: 42s.

Some sixty years ago Professor Andrej Popov discovered in an old Russian version of Josephus certain passages of a truly surprising character relating to Christ and John the Baptist. But the credit for editing and translating these passages belongs to Professor Alexander Berendts and his colleague Konrad Grass. The passages occur in a version of Josephus' "Jewish War," which is now shown to be based on an earlier Greek draft of that document than the accepted text. This original version was entitled "The Capture of Jerusalem," more briefly the "Halosis." The find was practically ignored by Christian scholars for many years, and it is only within the last decade that a real attempt has been made to estimate its value and authenticity. The present writer has followed the discussion throughout with great interest and has had some share in elucidating this vital problem affecting the whole foundation of Christian history. Dr Eisler, with his penetrating analysis and wealth of supporting evidence, may justly claim to have removed the last barrier to our recognition of the new "Testimonium Flavianum," and this

means nothing less than a complete rewriting of the life of Christ.

Hitherto, all attempts to write a history of Christian beginnings have been based entirely on the New Testament documents. No external, non-Christian account of a contemporary date with the Gospels was known. Generations of scholars have wondered at the virtual silence of Josephus on this point; the short passage in the "Antiquities" being suspect on account of obvious Christian tamperings with the text. This has led many people to doubt whether Jesus really lived at all, and was not simply the historicising of a Palestinian cult-god. The new evidence shows that Josephus did in fact have much to say about the Lord Jesus, but it was so inimical in character that the account was rigorously suppressed by Christian censorship. Anyone who doubts that censorship has only to look at some of Dr Eisler's plates to see its working. It is due to the agency of a mediæval Judaising sect in Russia that an uncensored text has been preserved, and at last restored to us.

We do not mind in the least that Josephus' account is hostile. This was only to be expected, as this Roman sycophant was antagonistic to Jewish Messianism. Nevertheless, a careful checking of the Gospel story by this new material reveals unsuspected associations of the Jewish Christians. It is manifest that they were not unpatriotic as they have often been described. As believers in the Theocracy, they could

not but be anti-Roman. Many will think that Dr Eisler has gone too far in preferring the witness of Josephus to that of the Gospels, but no one can accuse him of having an axe to grind, and he provides ample material to enable every reader to form his own opinion.

HEBREW REBORN. By Shalom Spiegel.  
Ernest Benn: 12s. 6d.

If ever a book was badly needed it is this one. Only those who have made a close study of Jewish literature, or have been in contact with the Jewish colonists in Palestine can be aware of the extent to which the Hebrew language has again become a living reality, so that it is now the natural medium of expression for thousands of repatriated Israelites. "Were I asked," says the author, "to name the best book of modern Hebrew prose, I should choose, not a resounding name from among famous contemporaries, but Eliezer Joffe's book on 'Vegetable-Growing.'" It is difficult to over-estimate the significance of this Hebrew renaissance; it is an assurance that the fig-tree is budding, that the folk-soul of the Jew has awakened from its long sleep, with all the consequences of blessing to mankind that this awakening may herald. Students of prophecy will find in it the confirmation of their cherished beliefs, and even those who have made no study of the revealed plans of God will wonder at this miracle.

The author traces the revival of Hebrew to the *Haskalah* (enlightenment) movement among the German Jews of the eighteenth century, although the aims of this movement were quite opposed to Jewish nationalism. They aimed at emancipating the Jews from the bondage of tradition and bringing about their eventual assimilation with the nations, who were to become one

brotherhood of man. The continuance of persecution at length undeceived them, and Zionism was at last seen to be the only hope of the Jew. Very striking is Dr Spiegel's presentation of his history through a series of personalities, in which are included Rabbi Moshe Chaim Luzatto, Moses Mendelssohn, Nachman Krochmal, J. L. Gordon, Mendele Mokher Sefarim, Ahad Ha'am, Bialik, and Saul Tchernichovski; the two last being the great bards of modern Hebrew.

THE JEW AND HIS NEIGHBOUR: a study of the causes of Anti-Semitism. By James W. Parkes, M.A. The Student Christian Movement Press: 5s.

"I don't like Jews, but I don't know why," will be the answer of most people to the Jewish problem, says Mr Parkes, and he sets out to discover that "why." His conclusion is that "the roots of the question lie in history and not in the unalterable characteristics of the Jew." It is very refreshing to have this so clearly stated, for the excuse of the persecutor has always been that this people is accursed, and that there are nasty differences about the Jew which make him unfit to be treated on an equality with his neighbour. The length to which this obsession can be carried is shown by the treatment which some Hebrew Christians receive at the hands of certain Christian bodies. Mr Parkes' volume has particularly arisen out of the work of the International Student Service on the Jewish question in the European Universities, where, as is well-known, the Jewish student is discriminated against, but the author has rightly taken a much broader field for his research, and his historical outline is most illuminating. Thank you, Mr Parkes.

## PERIODICAL LITERATURE

TIKVAT ZION: A Quarterly Magazine in Hebrew to make known the Truth of God and His Messiah. Edited by Morris Sigel.

This is a very useful and well-conducted periodical published from Damascus by our brother Mr Sigel, and he has had very able collaboration by Canon Hanauer on the subject of The Land and the Book and others. The introduction of an Arabic section was a good idea. We wish Mr Sigel every success, and may the purpose for which he has launched his magazine be fulfilled abundantly.

THE SEARCH: A Quarterly Review. Edited by E. J. Langford Garstin and Hugh J. Schonfield. The Hogarth Press: 2s. 6d. Vol. 1. No. 1.

This is a new English Quarterly devoted to the discovery of Truth in Religion, Science, Philosophy, Literature and Art. The first number contains important articles by Professor Reynold Nicholson on the Quran of Persia, Dr Moses Gaster on Dan. vii.: a New Interpretation, Dr Robert Eisler on the Anti-Marcionite Prologue to the Fourth Gospel, and others. The Editors each contribute poems, that by Mr Schonfield being a new translation from the Hebrew of the liturgical hymn *Adon Olam*. We understand that "The Search" is already assured of a considerable following.

## Contributions to the I.H.C.A.

WE gratefully acknowledge the following donations and thank our members and friends most warmly for their gifts received from the 20th of December to the 20th of March.

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2. EDUCATION (of Hebrew Christians for the Ministry and Mission Field).
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5. FUNDS are urgently required for the maintenance and extension of the Abraham's Vineyard Property at Jerusalem, Palestine.
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# *The Hebrew Christian*

*The Quarterly Magazine of the International Hebrew Christian Alliance*

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VOL. IV.

JULY 1931

No. 2

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## Editorial

WE are frequently asked by friends if we will tell them the meaning of the Hebrew motto that appears on our letter paper. It is the first verse of the 133rd Psalm,—“Behold, how good and how pleasant it is for brethren to dwell together in unity.” These beautiful words fitly describe our purpose as an Alliance to promote a spirit of fellowship amongst Hebrew Christians throughout the world; they describe also the feeling with which Hebrew Christians the world over learned of the existence of the Alliance and hastened to share in the fellowship thus offered them. Our hearts have been greatly cheered as we have observed how all are truly united in our most holy faith, how all share in the same glorious hope and how all long for the salvation of our people.

Such unity is good indeed, a oneness of life and truth and way, a oneness of object and spirit; those who possess it can afford to do without mere uniformity which is often a matter of surface only, whilst real unity is a matter of the heart. As an Alliance we have never sought uniformity, believing that each member should be free to think and decide for himself or herself. Our members are found in all the Protestant and Evangelical Churches and are loyal sons and daughters of those Churches, yet within the fellowship of the Alliance we not only meet as one, but we are

one, possessing that unity which is found alone in Christ Jesus.

This unity is good indeed; it is good in itself; it is good for us who share in it; it is good for those who come into contact with us. It is pleasant, a source of joy to us ourselves and we hope, pleasant for others to behold, whilst we are assured it must be pleasant and very acceptable to our Heavenly Father Who is Himself the Author of peace and Lover of concord. Further it is fragrant, as fragrant as the precious ointment poured upon Aaron's head, that was fragrant not only to those who witnessed the anointing but was as a sweet savour unto God; how fragrant must such unity be to Him who prayed that we all might be one. It is fruitful also as the dew of Hermon; nowhere in all the Holy Land is so heavy a dew found as in the districts near to Hermon, and in consequence the foot of Hermon is covered with orchards and gardens of marvellous fertility; so may our unity be made fruitful in the service of God and to the conversion of our brethren.

This Psalm was possibly occasioned by the sight of the gathering of Israel as one great household at one of the yearly feasts, and is therefore peculiarly suited to the approaching Conference when some one hundred and ninety delegates representing some eighteen different countries will be found gathered under one roof, dwelling together in



unity. We look forward to a time of holy fellowship; memories of the past Conferences crowd in upon us and assure us that in the goodness of God this will again be so. We shall meet not merely as friends but as brethren, brethren in Israel, kinsmen according to the flesh, but more than this, as brethren in Christ Jesus. We shall come from different countries, we shall speak different languages, yet we shall come with one object and one desire.

We want a larger vision, for we live in times that are pregnant with possibility and yet ominous too. Nowhere is this more so than in the Jewish world to-day; eighty per cent of our people have ceased to go to the Synagogue; but we are persuaded this does not mean that they have abandoned religion, but rather that since Orthodox Judaism has failed them, and Liberal Judaism has nothing to offer, they are on the search for rest of heart and satisfaction of soul elsewhere. That rest they can only find in our Lord and Saviour Jesus Christ, and it is our earnest desire and prayer that we may be able so to testify of Him that they may be attracted to His side. The bulk of Jewry is moving from its old moorings; Oh, for a vision of what this may mean to Christ's cause amongst them. We are presented with a glorious opportunity; if we fail to embrace it, it might well prove a disaster to the world. It will be therefore our most solemn duty, as well as our great joy, to take counsel together how best to endeavour to lead the Jewish people to the feet of their Messiah. We dare to believe that in God's purpose there is no small part for us to play; just as He chose Israel to spread the knowledge of the true God throughout the world, that through them all families of the earth might be blessed, so has He revealed Himself to us that we may declare Him to our Jewish brethren. That He has a great purpose for us we cannot doubt—the

wonderful and spontaneous way in which He called us into being six years ago is a proof of that—but our great desire is that as we wait upon God, we may learn just what His holy will is for us, and be given grace perfectly to respond.

There will be other important claims upon our attention, matters that concern the welfare of affiliated Alliances, especially in Poland, Russia, and Palestine. Brethren from Hungary and Rumania have urgent matters to lay before us; delegates from Holland and other countries, who are anxious to form local Alliances, and affiliate, will be seeking our help. Together we shall seek God's guidance as to an Agricultural Colony in Poland, and the possibility of establishing in the heart of "Eretz Yisrael" a Hebrew Christian settlement that may provide a constant witness to our affection for the Land of the Redeemer, and our firm belief in the fulfilment of every prophecy concerning it, as well as a testimony to our faith in Him.

Many who will read these lines will be unable to join in the fellowship of the coming days. We bespeak your prayers, beloved friends; we shall meet then at the Throne of Grace, and you will have a real share in making the Conference the success that we long it shall be. The nearer we come to God the closer are we drawn to each other, and you by your prayers may help us to enter into the holiest to find grace and help, and coming out again to work in yet closer harmony for the salvation of Israel and the glory of our adorable Lord and Saviour Jesus Christ.

Relying thus on your partnership in prayer we look forward to a unity of heart and purpose, confidently believing that our gathering together will be good for our Alliance, a means of strengthening, and, we trust, extending the work; we look forward to its being pleasant for us each, and particularly

for those who live in countries where Christian fellowship is difficult to find and obstacles to Christian service abound; together we will pray that there may be fragrance which shall rise to Heaven and be accepted there, and that our deliberations may be fruitful in extending the Kingdom of God, in bringing many from Israel to a knowledge of Jesus our Lord, and the deepening of the spiritual life of all who will be present. With such a unity of brotherly love the Lord shall command

His blessing, and it shall be life for evermore.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

H. S.

## News and Notes

### THE "HEBREW CHRISTIAN" QUARTERLY MAGAZINE.

We accidentally omitted to mention in our last issue that the yearly subscription of 2s. 6d. for the magazine was due with the April number.

Many of our readers send in their subscriptions regularly, while others have become subscribers at various times during the year. We wish to point out that the above notice is inserted at the request of friends who wish to be reminded, and we would appeal to such to send in the 2s. 6d. without delay to Sir Leon Levison, 9 Albert Terrace, Edinburgh, or to the Treasurer, Rev. Harcourt Samuel, 8 Clandon Road, Seven Kings, Essex.

### GREAT BRITAIN.

A Conference of the various Societies working amongst the Jews in Great Britain and Ireland was held in the Assembly (Rainy) Hall, Edinburgh, from 6th to 9th April. Some 200 delegates assembled, and with the exception of the Barbican Mission, all the Societies were represented.

The Rev. Dr Black took the chair at

the opening meeting, and the delegates were welcomed by the Rt. Rev. Dr Bogle, the Moderator of the Church of Scotland.

The following account of the Conference will, we feel sure, interest our readers.

### INTER-CHURCH CONFERENCE ON JEWISH MISSIONS.

Under the auspices of the Church of Scotland, the Conference of British Missionary Societies, and the International Missionary Council, an important conference was held from Monday to Wednesday evening last in the Rainy Hall, New College, Edinburgh.

Delegates were present from Churches and Societies of England and Ireland, as well as of Scotland, and the International Missionary Council and International Hebrew Christian Alliance were strongly represented. The Moderator of the Church of Scotland, the Right Rev. A. N. Bogle, D.D., in giving the opening address spoke of the Christian Church's debt to the Jew and the duty that is laid upon it in Scripture to evangelise him; and laid stress on the Jewish need for what we have to give them—the crown and fulfilment of Judaism.

He was followed by Professor A. R. S. Kennedy, D.D., of Edinburgh, who, in a survey of the Church's mission stations in Palestine, reviewed the changed aspect of the Holy Land, and spoke of the importance of the revival of Hebrew as a spoken tongue therein. He also emphasised the fact that while our missions and hospitals are doing great work, there are areas where helpers are badly needed—Tel-Aviv and Safed for example—and he appealed to students to consider the opportunities for serving Christ in this vast field. Speaking on Tuesday morning on the work of the International Council, the Rev. W. Paton, of London, referred to the Christian's interest in Jewish missions as the acid test of his Christianity. Referring to the work of the Council he dealt with the findings of the Budapest-Warsaw Conference of 1927, and showed how these have led to the appointment of a Secretary, in the person of Dr Konrad Hoffman, a Christian of the widest experience and of outstanding character and understanding, whose task it is to visit the various Jewish Missionary Societies in Europe, to co-ordinate their efforts, and to prevent the overlapping of their energies; and also to stimulate the interest of the Church at home. Sir Leon Levison, President of the International Hebrew Christian Alliance, addressed the same meeting, and showed that in the wistfulness that is apparant through all the love of materialism which characterises the soul of the age, there is cause for optimism with regard to the Jewish problem; for the Jewish people stand between two worlds at present—the world of dogmatic authority which is dead, and the world of spiritual experience which is not yet born. Orthodox Judaism is breaking up, and to the Reformed Judaism that is taking its place, Heaven is missing and God a mere abstraction. The spiritually-minded Jew is out in search for some one *like* Christ,

Sir Leon spoke of the fellowship that the Christian should share with the Hebrew Christian; a denial of which will crucify Christ at the doors of our churches; and of the fellowship that the Christian should share with the unconverted Jew. Such goodwill must not be of the cowardly type that denies Christ and wrongs His cause, as in the American "Goodwill Movement," but must not lack the love that dares everything for Christ.

Sir Leon also spoke of the need of insight and foresight in Christian work and organisation, and of the Hebrew Christian Alliance and its hope of founding a Hebrew Christian Colony in Palestine.

"The Literature Appeal" was the subject of an outstanding speech by the Rev. P. Levertoff, D.D., of London, who demonstrated the importance of literature in the Hebrew tongue to the Jew, to whom that language is almost sacred, and pointed out the need of a new Hebrew translation of the New Testament, and of a Commentary on it.

At the evening session on Tuesday, the Rev. W. N. Carter and Miss Rouse, both of London, spoke on "Methods of Work of Jewish Missions." Miss Rouse, a Secretary of the International Missionary Council, dealt with work among women. She had found, in the course of her travels in both North and South America, Europe, and the Near East, that the percentage of Jewish women and girls studying at colleges and schools is amazingly high; and she urged the necessity of very highly qualified teachers for many provinces. At the same time she drew attention to the dangers of mission schools where the teachers have not time to visit the pupils or their parents outside school hours; and to the unsatisfactory conditions in stations where girls received more Christian instruction than boys—a situation the remedying of which would ensure a happier married life.

At the final day's sessions, the Rev. James Black, D.D., of Edinburgh, gave an inspiring and far-seeing view of "The New Situation in Jewry." He showed how within the past generation an entirely new situation had arisen in Jewry. The more obvious political persecutions have ceased, but have given place to others of a more subtle and psychological nature. The War brought the enfranchisement and liberation of the Hebrew people, and this had the most unsettling intellectual effects, and resulted in an amazing thirst for learning. In our country we think of the Jew as, first and foremost, a business man, but in Europe he is first and foremost a professional man; the Jews are clamouring at the gates of the colleges in droves.

All this has had certain moral effects. The young Jew, just because he is thought an alien, is called assertive, insolent, and socially audacious, and so there is growing up in Europe and even in America, a cult to keep him in his place; a situation in which there are the seeds of a new hate and intolerance.

All this motion and emotion in Jewry has produced religious results that can only be expressed in the word disintegration. Modern knowledge and science have rocked the basis of Jewish theology. The young enfranchised Jew has lost his spiritual home and must find some other. (And any kind of reformed Judaism seems much more reformed than it is Judaistic.) This is a supreme disaster, if this is to be the end of it all.

There has arisen a new regard for their own history, and there are very few Jews to-day of any intellectual parts who do not regard Jesus as some one to be proud of in their amazing history. This means infinitely more than we can understand. It means at least that the average Jew has let the coloured spectacles drop from his nose,

and is now in a position to look at Jesus with less prejudiced eyes. And anyone who begins to look at Jesus with the eyes of hero-worship and admiration, cannot long stay there. He is His own best argument for a mind that is fair and open.

Surely this modern situation suggests a reasonable ground for Christian enterprise. For we have one of the alertest races lying, as it were, in the world's harbour with a dragging anchor, a danger to itself and to other crafts. The leaven of such people, divorced from their own honourable religion is a thing which Christian policy ought to face. A materialised civilization is much more to be feared than wickedness,

The real question is this—that by no effort of ours, but by a kind of act of God, the faith of the Jew has largely fallen from him, and we are called to evangelise people who have given up their religion and are in danger not only of spiritual but moral drift. The real question is not the advisability of *proselytising* but of *evangelising*, not asking a man to *change his faith*, but asking him to *accept a finer when he has given up a lesser*; and we have a clear and unassailable charter in our hands.

Rev. J. Macdonald Webster, D.D., of Edinburgh, related his address on "The Present Opportunity for the Church," to Dr Black's, and showed that the situation in Jewry is the opportunity. He spoke of the distribution of the mission fields, and showed that while in London and Jerusalem there are too many workers, in Transylvania, Bessarabia, Rumania, and Czecho-Slovakia there are too few. He suggested that all the stations in Palestine should be handed over to the Hebrew Christian Alliance, and stressed the need of financial support, especially with a view of maintaining the present fields and strengthening the stations that are understaffed.

At the afternoon session the speaker

was the Rev. R. J. Wilson, B.D., of Ireland, and the Conference closed with an inspiring address by K. MacLennan, Esq., of London.

Votes of Thanks were moved by a delegate from the Congregational Church, who expressed the hope that that denomination would in the near future take an active interest in Jewish work.

### RUMANIA.

A joint meeting of the Hebrew Christians in Rumania was held from the 12th to 16th April in the Norwegian Lutheran Church Mission at Galatz and we are glad to learn from the accounts sent to us that our brethren experienced a season of great blessing.

One writer states :—"We all agreed as we talked about the meetings that it reminded us of a Chapter in the Acts of the Apostles. . . . We could imagine how much St Paul and St Peter and the other first Missionaries must have meant to those whom they led into the faith, up and down the Roman Empire, from the eager way in which postcards and telegrams of greetings were deciphered during these never-to-be-forgotten gatherings, and one could picture the reception of precious messages like these in days of old."

Amongst the 42 representatives present, eight languages were spoken. Addresses were delivered in Yiddish, Rumanian, German, French, Hungarian, and Russian.

The Hymns were sung in Rumanian, Yiddish, and Russian, and yet with it all there was a wonderful understanding and communion of spirit.

Hebrew Christians from different parts of the country came long distances, some of the delegates travelling for eighteen hours and some of them for even longer to the meetings.

As one listened to the accounts given by these Hebrew Christians of how they

were led to the Christian faith, their difficulties with their families, and the impossibilities of finding work as a result of their belief in the Lord Jesus Christ, one felt touched to the core, and yet, also glad because they were full of hope and eager to serve their Master.

Their desire to become missionaries was very evident in the many questions that were asked, and the interesting episodes which they told of their experiences while witnessing for Christ.

Public meetings were held when a series of addresses of ten to fifteen minutes were given in different languages to the Jewish people in the town.

The subject of the addresses was "What Jesus Christ is to me Personally?" Musical items were interspersed between the addresses which lasted from 8.30 until about 11 p.m., and so slowly did the Jews disperse that the Hebrew Christians might well have gone on for a longer period.

Besides these meetings in the town of Galatz, expeditions were arranged on the Tuesday to the town of Reni further down the Danube. Only Hebrew Christians went, and they had a wonderful time there. The local cinema was hired for the occasion, and was packed with Jews long before the hour of meeting.

The arrangements for the meetings were the same as in Galatz and a great impression was left with the audience.

The most interesting personality and speaker among the Hebrew Christians at this Conference was Professor Martzinkovsky, formerly of Moscow University and leader of the Russian Students Christian Movement, until he was imprisoned by the Bolsheviks and eventually exiled.

On Monday he told how he became a Christian, and on Wednesday he spoke of "Israel and Jesus." The Professor had just returned from an eight month's visit to Palestine and told of many interesting experiences such as his

lecture on "Soloveiff" in the Hebrew University at Jerusalem, with Professor Klausner as his opponent. The lecture was given in Russian, but the discussion that followed was in Hebrew which the Professor also speaks fluently.

He perturbed his interpreters by rising and quoting from the Old Testament in Hebrew, and this immediately delighted the Jewish audience.

As a practical outcome of this gathering of Hebrew Christians in Galatz all the Hebrew Christians of Rumania have now joined up in one body and the Rumanian Alliance can now in a real sense be called a National Alliance.

The Rev. Leon Awerbuch took a prominent part in these gatherings, and representatives of all the former groups will (D.V.) attend the International Conference at High Leigh.

We desire to express our deep gratitude to our Heavenly Father for the many blessings bestowed upon the Conference, and sincerely feel that the achievements have come in answer to our prayers.

#### PALESTINE.

Several meetings of Hebrew Christians have taken place in Jerusalem, Jaffa, and Haifa, with a view to electing someone to take the place of our late President, the Rev. S. B. Rohold, but, after prayerful consideration, it has been decided that the matter should be left to be considered by the High Leigh Conference.

We desire to acknowledge the splendid services which were rendered in connection with the above meetings by our brothers Ben Maeir, Dr Caspi, and the Rev. H. Jacobs.

#### ABRAHAM'S VINEYARD.

With reference to the sale of "Abraham's Vineyard," Sir Leon Levi-son, our President, has had several interviews in connection with offers

which were brought before his notice. Negotiations are taking place, and when anything definite is arrived at, full particulars will be given in the "Hebrew Christian."

Meanwhile, we desire earnestly to solicit the prayers of all our members that God may guide us in every step that we take in this important matter.

#### LATVIA.

We are very sorry indeed to learn of the serious illness of Mrs Smoljar, the Rev. Peter Smoljar's wife. They were looking forward with great anticipation to coming to the Conference, but this has made their presence doubtful. We desire to extend our heartfelt sympathy to Mr Smoljar, and invite all friends to join with us in prayer that our dear Lord may restore Mrs Smoljar to her normal health and strength again, if it be His Will.

#### SWEDEN.

We are also grieved to learn that as a result of his illness, the Rev. L. Philipsson, President of the Swedish Alliance, and Mrs Philipsson, will not be able to be with us at the Conference. The Rev. Mr Aperia and Rev. Pernow will represent Sweden.

We shall miss Mr and Mrs Philipsson very much indeed knowing how keenly interested they are in our Movement. Mr Philipsson has rendered sterling service in building up the Swedish Hebrew Christian Alliance.

We sincerely hope and pray that our dear Lord will soon restore him to health so that he may again enjoy service for the Master He loves so well.

#### GERMANY, SWITZERLAND, HUNGARY, AUSTRIA, POLAND, AND RUSSIA.

The main theme of correspondence from the above countries during the last

quarter was the forthcoming Conference, but now and again news of general interest was interspersed in the various letters, and we are deeply sorry to learn of the dreadful conditions which prevail in most of these countries as a result of the world commercial and industrial depression.

Our brethren seem to be suffering in a double sense. They not only find themselves in exile like the rest of their Jewish brethren, but have been exiled *from* their Jewish brethren, and as a result they find it doubly difficult to earn a livelihood.

They have no one on earth to look to, and consequently their prayers are in a deeper sense addressed to their Heavenly Father that He may have compassion upon them and their families and move the hearts of His own children on earth to afford them succour and relief.

Those of our readers who feel moved to send assistance to our brethren in distress in the above countries are requested to send their gifts addressed to Sir Leon Levison, 9 Albert Terrace, Edinburgh, or Rev. Harcourt Samuel, 8 Clandon Road, Seven Kings, Essex, and should mark them "For Relief of Hebrew Christians."

## AMERICA.

### ERIE, PENNSYLVANIA AND ATLANTIC CITY, NEW JERSEY.

Two important Conferences were held during the month of May at Erie, Penn., and at Atlantic City, N.J. The first was the 16th annual conference of the American H.C. Alliance. The second was called together under the auspices of the international Board of Missions, of which Dr J. R. Mott is chairman, to consider "The Christian Approach to the Jew."

The Erie Conference was somewhat smaller than its predecessors, on account of the prevailing financial depression.

It was held in a Lutheran church building,—the godly pastor of the congregation worshipping in it, united with his people, mostly of German stock, in giving to the H.C.A. a truly affectionate welcome.—The meals were served in rotation by the ladies of the different churches of the city.

A series of Bible lectures on the Book of Genesis, entitled: "Studies in the Patriarchs," was given by Dr Max I. Reich. These study hours were open to the public and largely attended. Many clergymen and ministers came to them. The evening meetings were addressed by various Hebrew Christians, as well as noted Gentile Christian lovers of our people, and drew large audiences.

Of special interest was the report of the Gen. Secretary, the Rev. Jacob Peltz. It outlined the labours of the Alliance during the past year in various directions,—the large number of Bible Conferences, stretching across the continent from the Atlantic to the Pacific; the School of Jewish Missions at Winona Lake, Ind.; the founding of new local branches; the shepherding of lonely Hebrew Christians; the contact with large numbers of enquiring Jews; the winning of new friends for our cause from among the churches, etc. Never before in our history have we had a larger sphere of service than in the past year.

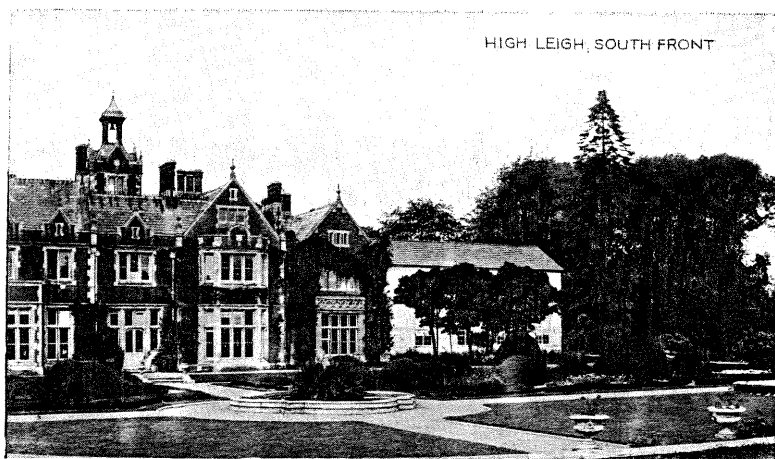
The Conference was happy to have in attendance an honoured brother, Rev. H. C. Carpenter from Poland. He came as the representative of Sir Leon Levison, who was unable to leave his work in the homeland. Our distinguished visitor helped us greatly in our counsels and discussions, and brought before us the work and the claims of the *international* body of which we form a part, the growing importance of which greatly impressed the American brethren.

The Conference was held under the shadow of the bereavement that has so recently fallen upon us in the death of

*Where the  
Conference  
will be  
held.*



*HIGH  
LEIGH,  
HODDESDON,  
HERTS.*



HIGH LEIGH, SOUTH FRONT





our beloved friend S. B. Rohold. The Memorial Service was an unforgettable hour. We seemed to "come to the spirits of just men made perfect," to taste something of the mystic communion between the church militant and the church at rest. How we shall miss our brother Rohold in the years to come!

The Conference elected Dr E. S. Greenbaum as the president for the ensuing year and the Rev. J. Centz as vice-president.

The Atlantic City Conference began but a few days after Erie, and was held in the Haddon Hall Hotel, Dr Mott presiding in his well-known calm and wise manner. The papers and addresses were all of a high order and the spirit of the Conference was heavenly. A devotional hour in the middle of the day was a marked feature. We often sat in worshipful silence, as well as listened to tender and appealing messages from various speakers, of whom the Rev. James Black of Edinburgh was one. We felt as if the cause of Christ amongst Israel had passed a milestone, and as if we had received a fresh mandate from our Lord to be His ambassadors to His ancient people, of whom St Paul declares, that God has NOT cast them off, in spite of all that has happened, so that the *ancient* people of God are a *present* object of the divine solicitude and care.

Truly the time to favour Zion has come, for the servants of the Lord more and more take pleasure in her scattered stones and in her very dust, in this day of Zion's humiliation and impoverishment.

(MAX I. REICH).

### THE THIRD I.H.C.A. CONFERENCE.

Full notice of the Conference along with a detailed programme will be found on another page. We wish here to thank most earnestly those of our readers who have been kind enough to

send donations towards the travelling expenses of delegates from abroad who could not otherwise have come to enjoy our fellowship.

We are still greatly in need of financial help in this respect, and it may interest our readers to hear that when we first thought of the Conference at High Leigh, we concluded that we would have 100 delegates. It will give some idea of what our forthcoming meetings mean to Hebrew Christians when we say that 800 Hebrew Christians, representing 24 different countries, have applied to be received, but it has been financially impossible to meet this great demand, and we have only been able to increase the number of delegates to between 150 and 190.

We shall deeply appreciate, and be greatly indebted to our members and friends for any help they can give us in this way.

May we point out here that when we consider rendering assistance to the Lord's work, in order really to rejoice in giving of our best, we must see the picture which our gifts accomplish, at the other side.

Can we imagine the intense joy, which the fellowship of such gatherings as those which will take place at High Leigh, will mean to the hearts of our brethren, some of whom have not had Christian fellowship for over fourteen years, or the strength and courage which they will gather and carry away to their own brethren in the various lands from which they come, from living in spiritual association for a week with those of like mind.

We are confident that if we can visualise some such picture, then, our giving will bring sheer delight and comfort to our own hearts.

### EDUCATION.

We are extremely happy and grateful to our Heavenly Father to be able to tell all the supporters of our Hebrew

Christians, who are receiving training in order to equip themselves for the Mission Field, that the reports which we have received from the heads of the different training institutes at the end of the Winter Session have been most encouraging.

Close on 80 per cent. of our students have obtained high places in their exams., and three of them received first class certificates.

We thank our Heavenly Father for His wonderful mercies, and sincerely pray that He may continue to guide and prosper them in their studies and baptise them daily with His Holy Spirit and make them fit labourers in His vineyard.

#### PERSIA.

There are 70 Hebrew Christians in Persia on the baptismal register in Isfahan, and I believe that there are as many as 90 to 100 more, unknown to me, who have been baptised and are professing their faith in Christ, in different parts of Persia.

The band of Hebrew Christians is growing mightily. (The Ven. Arch-deacon J. L. Garland.)

#### AUSTRALIA.

The Members of the Hebrew Christian Alliance (Australian Branch) desire that the following Resolutions, passed at their meeting on the 28th March, be conveyed to Mrs Rohold, Haifa, Palestine.

"That the Members of the Hebrew Christian Alliance (Australian Branch) in meeting assembled, having learned of the Home Call of the Rev. S. B. Rohold, F.R.G.S., Superintendent of the Mount Carmel Bible School, Haifa, Palestine, whose labours in the Lord they have followed with much interest, place on record their sense of the deep loss sustained by Christian effort amongst the Jews throughout the world, and tender to Mrs Rohold and members of the

family their heartfelt sympathy, and assure her of their united prayer that she will be graciously sustained by our covenant keeping Lord, and also that He will in His own good pleasure raise up a worthy successor to take up the important sphere so long occupied by Mr Rohold.

It is also resolved, that a letter be sent to the Rev. F. J. Exley, Secretary of the British Society for the Propagation of the Gospel amongst the Jews, expressing the sympathy of the meeting in the great loss incurred through the Home Call of the Rev. S. B. Rohold, F.R.G.S., and assuring the Committee of their fellowship in prayer that the Lord's own choice may fall upon the successor to Mr Rohold in the work at Haifa, Palestine."

#### INTERESTING HAPPENINGS IN THE JEWISH WORLD.

A recent report states that during 1930 the exports of Palestine amounted to £1,896,095, as against £1,554,262 in 1929. The imports in 1930 amounted to £6,985,258 as against £7,166,593 in 1929. Considering the present world depression in trade and commerce the above figures are very satisfactory and they go to show that Palestine is not the hopeless country that some critics would have us believe. It has immense possibilities and there is a wonderful revival in its productive powers.

During the first three months of the current year the total number of Jewish immigrants into Palestine was 1074.

Jerusalem is again threatened with a shortage of water. It is reported there that the Water Board will again bring water from the Urtas Spring, at Ludd, as was done in 1925.

Palestine crime statistics show that out of 2474 prisoners in that country only 109 are Jews, or about  $4\frac{1}{2}$  per cent. of the total prisoners.

It is estimated that there are now 428 Jewish newspapers published throughout the world.

A tablet was unveiled at Glymceiriog, in Denbighshire, recently. It commemorates Mr Lloyd George's services to the Jewish people throughout the world, and was subscribed for by Jews all over the world.

A dinner was also given to Mr Lloyd George by the Jewish Agency for Palestine and the Zionist Federation of Great Britain and Ireland, at which Dr Weizmann presided. Others present were Sir Herbert Samuel and the Chief Rabbi of the British Empire, Dr Hertz. It was announced during the evening

that a new colony was to be established in the valley of Jezreel, between Sarona and Hasharon, and was to be called Kfar David in honour of Mr Lloyd George.

The 17th Zionist Congress is to take place at Basle, and will open on the 29th June.

The total sum of money spent by Jews on the purchase of land in Palestine during 1930 was £817,260.

A new road is being made to the Dead Sea, and the Government has announced that Jewish labour will be employed on one quarter of it, thus employing 100 Jewish workmen for four months.

## A Prayer Meeting with our Forefathers.

By HUGH J. SCHONFIELD.

ON the eve of the Third Conference of the International Hebrew Christian Alliance, we are more conscious than at other times of our prophetic position, living as we do at the beginning of the season of Israel's ingathering. For us, looking back, the centuries are bridged, and we perceive the unity of our purpose with that of the first Jewish Christian communities, who, eighteen hundred years ago, met together in Christ's name to consider how best they might proclaim the Kingdom of God.

If, through faith, we could meet with them in prayer, how similar would be the praise and petitions which we would utter. May we not in all solemnity attempt this? No more surely can we realise the divinely appointed task which is ours as it was theirs.

Let us then call a prayer meeting, you reader and I, with our brethren of old, and we will listen to their voice

speaking in words which their writings have preserved to us!\*

*We will ask our brother Clement to lead us, and then others may follow. Let us pray!*

"Grant unto us, O Lord, that we may set our hope on Thy Name which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, Who alone abidest Highest in the loft, Holiest in the holy; Who layest low the insolence of the proud; Who scatterest the imaginings of nations; Who makest rich and makest poor; Who killest and makest alive; Who alone art the Benefactor of spirits and the God of all flesh; Who lookest into the deeps, Who scannest the works of man; the Succour of them that are

\* I have purposely chosen prayers not contained in the New Testament because these would be too familiar, but each prayer is from a first century source and the actual recorded words are given.

in peril, the Saviour of them that are in despair; the Creator and Overseer of every spirit; Who multiplieth the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Servant, through Whom Thou didst instruct us, didst sanctify us, didst honour us. We beseech Thee, Lord and Master, to be our help and succour. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the weak; comfort the faint-hearted. Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Servant, and we are Thy people and the sheep of Thy pasture.

Thou through Thine handiwork didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth. Thou art faithful throughout all generations, righteous in Thy judgments, marvellous in strength and excellence, Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings. Lay not to our account every sin of Thy servants and Thine handmaids, but cleanse us with the cleansing of Thy Truth, and guide our steps to walk in holiness and righteousness and singleness of heart and to do such things as are good and well pleasing in Thy sight and in the sight of our rulers. Yea, Lord, make Thy face to shine upon us in peace for our good, that we may be sheltered by Thy mighty hand and delivered from every sin by Thine uplifted arm. And deliver us from them that hate us wrongfully. Give concord and peace to us and to all that dwell on the earth, as Thou gavest to our

fathers, when they called on Thee in faith and truth with holiness.

O Thou, Who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High Priest and Guardian of our souls, Jesus Christ, through Whom unto Thee be the glory and the majesty both now and for all generations and for ever and ever. Amen."

"We give Thee thanks, O our Father, for the holy vine of David Thy servant, which Thou madest known unto us through Jesus Thy servant; Thine be the glory for ever and ever. Amen."

"Remember, Lord, Thy Church to deliver it from all evil and to perfect it in Thy love; and gather it from the four winds—even the Church which has been sanctified—into Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever and ever. Amen."

"We give Thee thanks, Holy Father, for Thy holy name, which Thou hast made to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Servant Jesus; Thine is the glory for ever and ever. Amen."

*Our brother Clement will now pronounce a Benediction.*

"May the All-seeing God and Master of Spirits and Lord of all flesh, Who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name, faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well-pleasing unto His Name Through our High Priest and Guardian Jesus Christ, through Whom unto Him be glory and majesty, might and honour both now and evermore. Amen."

## The Third International Hebrew Christian Alliance Conference.

At High Leigh, Hoddesdon. Herts., from Friday, 17th July  
to Friday, 24th July 1931

**HOW TO GET TO THE CONFERENCE.**—Trains leave Liverpool Street Station and delegates should book for Broxbourne which is the station for High Leigh. Trains run frequently from London and it takes 28 to 30 minutes to reach Broxbourne. All those who are staying at High Leigh for the duration of the Conference should endeavour to reach their destination by about 4 p.m. on the 17th of July.

Friends who wish to visit the Conference from day to day will find suitable trains in the railway time table.

**RAILWAY CONDITIONS.**—The railway authorities have granted permission for delegates and friends who wish to attend the Conference to travel at the rate of a fare and one-third for the return ticket. Visitors to the Conference who wish to avail themselves of this reduced fare are requested to communicate with the General Secretary, the Rev. Harcourt Samuel, at 8 Clandon Road, Seven Kings, Essex, who will send them a signed voucher, which must be produced at the booking office when return tickets are purchased.

**TIME TABLE FOR MEALS.**—Breakfast, 8.30 a.m.; Lunch, 1 p.m.; Tea, 4.30 p.m.; Dinner, 7 p.m.

Delegates are requested to be in their places promptly at the afore-mentioned hours in order to assist the staff in carrying out their duties.

**THE MEETINGS OF THE CONFERENCE.**—A time table of the different sessions of the Conference and the subjects which are to be dealt with will

be found overleaf. The President, Sir Leon Levison, would like to impress upon all delegates the importance of being in their places at the times stated as each session will be started promptly in order to adhere to the time table.

**CONFERENCE SECRETARY.**—Miss Rose E. Strahan, of Daisybank, Ballater, Aberdeenshire, Scotland, who is acting as Secretary for the Conference, should be communicated with by all delegates and friends who wish to have further information. By the time this programme reaches the delegates, Miss Strahan will have sent to each one all necessary information. For any further information, and any request that may have to be made, delegates are asked to communicate with the Conference Secretary, Miss Strahan, who will be ready to afford every help in her power during the Conference.

**CORRESPONDENCE.**—Foreign delegates should have their letters addressed —c/o I.H.C.A. Conference, High Leigh, Hoddesdon, Herts., England, or c/o the Rev. Harcourt Samuel, 8 Clandon Road, Seven Kings, Essex, England. Those delegates who intend to remain in Britain after the Conference has concluded, are requested to give Mr Samuel their addresses in order that he may forward any letters that may reach him after the Conference is closed.

**IMPORTANT.**—Any delegate who may have to leave the Conference before the conclusion, must give notice to Miss Strahan, the Conference Secretary, immediately after breakfast that morning.

No application for accommodation, apart from meals, can be considered after the programme of the Conference has been sent out.

RAMBLES AND ENTERTAINMENT.—  
Rambles, excursions, and entertainments

for the afternoons of every day except Tuesday, the 21st, when it is hoped that the Bishop of Norwich will address the Conference, will be arranged, and intimations regarding the day's arrangements will be given out at the morning session each day.

### PROGRAMME

#### FRIDAY, 17th July.

- 4.30 p.m. Tea.
- 7 " Dinner.
- 8 " Welcome Meeting. Addresses by President, Secretary and Others.

#### SATURDAY, 18th July.

- 8.30 a.m. Breakfast.
- 9 " Devotional Service. Dr MAX I. REICH.
- 10 " Report on Three Years' Work. Sir LEON LEVISON.
- 11.30 to 1 Financial Statement. Rev. HARCOURT SAMUEL.
- 1 p.m. Lunch.
- 4.30 " Tea.
- 5 " Reports from Affiliated Alliances.
- 7 " Dinner.
- 8 " "Causes and Objects of Israel's Sufferings." Rev. Dr A FRANK.  
Devotional Address.

#### SUNDAY, 19th July.

- Divine Worship at 11 a.m. and 6 p.m.
- 3 p.m. Meeting for Testimony. "What I have found in Christ that I did not find in Judaism,"

#### MONDAY, 20th July.

- 7.30 a.m. Breakfast.
- 9 " Devotional Service. Dr REICH.
- 10 " "Post-War Jewry: a general review." Rev. Dr SINNREICH.
- 11.30 " "The Jews in Poland and the Gospel." Rev. P. GORODISHZ.
- " "The Jews in Latvia and the Gospel." Rev. P. SMOLJAR.
- 1 p.m. Lunch.
- 4.30 " Tea.
- 5 " "The Jews in Hungary and the Gospel." Dr DESZO FOLDES.
- " "Palestine To-Day." Rev. H. JACOBS.
- 7 " Dinner.
- 8 " "Chassidism." Rev. J. I. LANDSMAN.  
Devotional Address. Rev. JAMES BLACK, D.D.

#### TUESDAY, 21st July.

- 8.30 a.m. Breakfast.
- 9 " Devotional Service. Dr REICH.
- 10 " "True Basis of a Better Understanding between Christians and Jews." Rev. J. GARTENHAUS.

TUESDAY, 21st July—*continued.*

- 11.30 „ “Our Relations with Jewry—Official and Unofficial.” Mr HUGH SCHONFIELD.  
Resolution as to Women’s Auxiliaries. Mrs FLECKER.
- 1 p.m. Lunch.
- 3.15 „ Special Visit and Address by the Rt. Rev. the LORD BISHOP OF NORWICH.
- 4.30 „ Tea.
- 5 „ Election of Officers and Committee.
- 7 „ Dinner.
- 8 „ “The Synagogue and its Services in the Days of our Lord.”  
Rev. K. E. KEITH, M.A.  
Devotional Address. The Rev. W. ERSKINE BLACKBURN, M.A.

## WEDNESDAY, 22nd July.

- 8.30 a.m. Breakfast.
- 9 „ Devotional Service. Dr REICH.
- 10 „ “History and Progress of Hebrew Christianity in America.”  
Rev. JACOB PELTZ.
- 11.30 „ “The Hebrew Christian and his Character.” Rev. L. ROSENBERG.  
“An Indigenous Hebrew Christian Church—Its Aid to Church Unity.” Mr M. SPALENICE.
- 1 p.m. Lunch.
- 4.30 „ Tea.
- 5 „ “The Theological Basis of the Jewish Mission Problem.” Rev. NAHUM LEVISON, B.D.  
“The I.H.C.A. and Jewish Missions.” Mr E. COHEN.  
“Evangelisation of the British Jews.” Rev. E. BENDOR SAMUEL.
- 7 „ Dinner.
- 8 „ “Growing Opposition to Restoration of Jews in Palestine. How the Difficulties are to be overcome.” Rev. SAMUEL SCHOR.  
Devotional Service. Dr T. M. COCHRANE.

## THURSDAY, 23rd July.

- 8.30 a.m. Breakfast.
- 9 „ Devotional Service. Dr REICH.
- 10 „ “An Agricultural Colony in Poland.”  
“Abraham’s Vineyard and Work in Palestine.”
- 1 p.m. Lunch.
- 4.30 „ Tea.
- 5 „ “The Importance and Necessity of Corporate Witness.” Rev. P. P. LEVERTOFF, D.D.  
“The Fruits of Righteousness, what are they? Pastor B. LIPSCHUTZ.  
“Hebrew Christian Expectations of Messiah’s Return according to Hebrews.” Mr N. RUDNITZKY.
- 7 „ Dinner.
- 8 „ Communion Service.
- 8.45 „ President’s Farewell Address.

## FRIDAY, 24th July.

- 8.30 a.m. Breakfast.

N.B.—*Dr Max I. Reich will deliver a special Series of Addresses at the 9 a.m. Devotional Services on the “Spiritual Messages of the Doctors of Talmud.”*



## Addresses given at the Conference on Missions to the Jews

held in Edinburgh, 6th to 8th April 1931, under the auspices of the Church of Scotland, the Conference of British Missionary Societies, The International Missionary Council.

### Address by Right Rev. A. N. Bogle, D.D., Moderator of the General Assembly of the Church of Scotland.

"FRIENDS, I know I have been asked to address this Conference, not because I have any special knowledge of the subject that has brought you together, or because I am in any special way in contact with work among the Jews, but rather it has been thought fitting that I should speak a word of welcome to the delegates in the name of the Church of Scotland, and I do so very willingly.

The arrangements for this Conference, I understand, have been largely in the hands of one of our esteemed Secretaries, Rev. W. Deans, who has done valuable service in connection with the Jewish work of our Church, and I know that the Church of Scotland has a very worthy regard in the enterprise of Missions among the Jews.

A very long time ago, some of the far seeing and keen leaders of the Church in Scotland were led to see that in the campaign of winning the world for Jesus Christ, the Jews would be a most important factor; and therefore through the vision of these leaders special missions for Jews were organised. That vision has never been lost in our Church. I think that in all of the branches into which the Presbyterian Church of Scotland has been divided the vision has never been lost, and there has always been at least a measure of obedience to that vision.

The vision may have changed its character from the time of its first appearance. The ground upon which it

is based may be somewhat different from that on which it was originally based, but the vision still remains, and our obedience to it has led to this happy result that we maintain what is the second largest Mission enterprise for the Jews in the world, and so it is not unfitting that in the name of the Church of Scotland there should be a special welcome to you as delegates who have come together to confer with one another upon this great and appealing subject for every Christian man.

There are many reasons it seems to me for maintaining and extending Mission work to Jews. Perhaps you will pardon me if I endeavour to state one or two of those reasons as they appeal to my mind.

I do not think I am fitted or capable of setting forth a complete apology and foundation for missions among the Jews, but I do feel very strongly one or two reasons which I think should compel every Christian to sympathise with, and to help on this great work. The first reason, of course, which lies at the very centre of the cause, is the immeasurable debt that the Christian world owes to the Jewish race.

Jesus was a Jew. The spiritual nourishment of His early years was drawn from the Jewish people, and from the Jewish worship, and through Him, these Scriptures and that work have affected the minds of the world more deeply than any other literature which

the world's history has ever known, and in this there is a debt which is immeasurable to the Jewish people.

The second reason that occurs to my mind is the influence which the Jewish race has had on the thought and life of the world, not only has had, but actually has at the present time. Apart from the influence of the Scriptures through their adoption by the Christian Church, apart from that altogether, the Jewish race has had most amazing influence on the life of the world.

You have not only to think of the history of literature, in order to realise how profound and far reaching this influence has been. The Jews have been all along, and are, a people of quite remarkable ability and force of character. Handicapped as they have been by many disadvantages, social, commercial, political, they have yet put their stamp deep and broad on the life and thought of every nation in Europe, and also on other races of people across the seas.

What missionaries the Jews would be if they could be won to the service of Christ. They are not like other nations—confined to one land; but are found in every land, exercising an influence very deep and real on the life and history of every country where they are found. Think what an influence they would be for the cause of Christ if this race could be won for their crucified Jesus.

There is a third reason, and perhaps the one which appeals to me most strongly. Here is a great race with an amazing history, with extraordinary influence, diffused among all the nations of the world with few exceptions. A great race who have wandered from the true path of their proper development, and are pathetic to-day.

There are two functions which organised religion of all people should fulfil. The one is to transmit to each new generation and to preserve by this transmission the faith, the tradition, the custom, on which the society of that nation is

built. The second function, however, is the keeping alive of this faith, and tradition, and custom; to change and modify them so that their essential value may not be lost. These are two great functions of organised religion in any community. We all recognise them though perhaps in different ways from that in which I have described them here. We all recognise modernism, and fundamentalism. We all recognise traditionalism. We all recognise the difference between a sober acceptance of what is customary, and an unfair devotion to what is not, and these two must always run together in the religious life of any community, if that life is to be effective and of value for the preservation of what is best in the history and in the character of the people.

Well, now, the Jewish organised religion in our Lord's day had developed a system of incredible strength by which the first of these functions was discharged. This system of theirs has been preserved through all these ages: has survived the conquest of their land: the destruction of their temple, and the sufferings of a homeless and very generally detested race.

Unfortunately, the second function was ignored. The need for it was not sufficiently recognised and was indeed suppressed. If not suppressed, it was allowed to pass away, through being left unconsidered.

Now, these were the three elements of their scriptures which Our Lord emphasises. They pointed to Himself: to the new and perfect revelation of God which He gave to the world, and which would have given a foundation on which the true development of the Jewish faith could be built. And so we have this amazing situation during all those centuries in which the Christian Church and Judaism, have been two religions each acknowledging the scriptures of the Old Testament as an authority, and yet as different in spirit as two religions could

be. That is the situation which has been maintained through all these centuries, by that amazing strong system of the transmission of tradition and custom of which I have spoken, and which is the most striking feature of Jewish religion and faith. But that situation has come to an end.

The Jewish system has survived persecution, but, it looks as if it could not survive toleration. And this power to transmit to generation after generation, the received custom, the received faith, unbroken and unchanged is passing away from Judaism. Whether it be due to the advance of modern science, or whether it be due to the lack of the solidifying element that comes from persecution I am not prepared to say, but what is clear is that it is passing away, and that the Jewish religion as a tradition is altering through contact with the forces of modern life.

Now, of course, to us as Christians, it is not surprising, because we have learned our lesson. We have learned that it is the spirit which gives life, and that no tradition, or custom, or faith, will ever maintain religion, unless it is alive, and fed by the power of that spirit which our Lord Jesus Christ has released in the world by His death and His Resurrection.

It is not surprising to us that the Jewish faith is coming to an end at last,

and losing its power over its own people. The thing that is surprising is that it has kept that power so long. It is not surprising but it presents us with an opportunity to show what the Christian church can do, by receiving our Jewish brethren with the gracious loving spirit which Jesus by His Death has left in the world. Can the Jewish race be saved by this spirit? If they can, what an immeasurable armoury that race will bring to the whole of mankind. It is not so strange as perhaps we have thought that the old view of the ingathering of the Jews would be an ingathering of the whole world. That is our problem, and a very interesting thing I notice in the record of the speeches of last Assembly, was that in which the speakers gave their impressions that in all the cases of converts interest in Christ began with some kindness shown to them by Christian people. That does not seem to me to be exceptional, but rather an expression of the difference between our faith and that of the Jews, as we have in the very centre of our thought of God, the love of Jesus Christ, and we believe, that is the thought of God through which the world will be saved, and however earnest we may be, if we lack that element, we will prove helpless to move the hearts of men and to win them to the true service of God and His Son Jesus Christ."

### "THE NEW SITUATION IN JEWRY."

Address by the Rev. James Black, D.D., Vice-Convener,  
Church of Scotland Jewish Mission Committee.

THERE can be little doubt that within the past generation an entirely new situation has arisen in Jewry. These new developments give rise to mingled congratulation and regret.

Congratulation, because the more

obvious and brutal political persecutions practiced on the Jewish people have ceased, we hope for ever. Regret, because these physical persecutions have given place to others of a more subtle and psychological nature; and some-

times it is a matter of honest debate which of the two is the more cruel and unbearable.

The change in the Jewish problem must be considered from several angles.

1. GEOGRAPHICALLY.—I dare say it is accurate to remark that no noticeable change has taken place in the attitude of the British or American nations to the Jewish people—namely, because little change was needed.

For many generations now the Jewish colonies resident among the Anglo-Saxon peoples have received full legal and political rights. Hence the Movement which we are about to discuss is least noticeable among our own people or in America, but that must not make us indifferent to the extent of the Movement.

The new situation is chiefly in mid-Europe where, however, most of the Jewish people has had its residence in that long corridor of territory which runs from Hungary and Rumania through Poland to Warsaw. This is the area where the modern miracle has taken place. It is the ancient breeding-ground of the Jews.

2. The question should be considered POLITICALLY. Perhaps the one blessing which the Great War brought to a weary world was the enfranchisement and liberation of the Hebrew people.

When the War broke out, they were only too eager to enlist the hundreds of thousands of young Jews, available as soldiers in their midst. To gain its end, each nation gladly repealed all the restrictions and laws which formerly held the Jewish people in check. Hence, from the outbreak of war, we find the Jews, who were once like people in chains, mingling freely, and equally, and normally, with those who were formerly their oppressors.

The Ghetto, with all its restrictions, has gone for ever, the Jewish people are

out in the open, equal citizens, with equal rights (even our own country was not above throwing a baited hook to catch the Jewish vote, or it may be, Jewish capital and influence, for there can be no doubt that the Balfour Declaration had a certain political purpose. I do not say that it was an entirely political move, for that would be unfair, but it certainly had a distinct political purpose). At any rate, all over Europe, where he had been oppressed, the Jew now found himself free and equal, with all his ancient disabilities removed.

3. The situation must also be considered from its INTELLECTUAL standpoint, for in the long run, this is the deepest and most important. An enfranchisement of mere political status never ends here; it has the most unsettling and even unbalancing effects in the region of the mind, and especially with a people of the amazing gifts and qualities natural to Jewish genius and especially with a people set free dazzlingly as by the stroke of a pen, this new liberation had untold possibilities.

The most outstanding result of this sudden enfranchisement was the straight line made by the young eager Jews to books, literature, the professions, the art schools, and universities.

It used to be said that every young Scot of any parts made a bee-line for a University, but the flood of young Jews knocking at the gates of the colleges, would have put Scotland to shame even at her best.

If we take Poland as the lowest cultural centre in Europe after the war, —(and I think we may do so firstly without any insult to Poland, for her condition is not due to herself but to others)—if we do that, we shall find a most amazing comparison.

Mr Parkes, in his recent book, "The Jew and his Neighbour," gives us some startling figures of Jewish students in

Poland. In that country, the Jews are roughly 10 per cent. of that population; but there are 30 per cent. of them students. But that is not all. More Jewish students were forced to go abroad for education, owing to limited facilities in Poland, they were actually in the national universities, and in real figures, Jewish students were more than 55 per cent. of all Polish students; although the Jews are only 10 per cent. of the population.

This in itself creates a problem for the countries concerned; and when we hear regretfully of restrictive measures applied to Jewish applications for admission to universities, we must understand and appreciate the astonishing problems which face the university authorities.

Mr Parkes, who is extremely sympathetic to Jewish claims and rights, points out I think justifiably, that if no restrictive measures were applied to Jewish candidates for the university, in five or ten years every professional post in Poland would be occupied by a Jew. I mention this, in passing, just to show you that the whole problem is not just so simple as some people would imagine.

But, this is the point,—the Jewish thirst for learning subsequent to this wonderful intellectual liberation. In our country, we think of the Jew as first and foremost a business man, a man of affairs and money, but, in Europe, he is first and foremost a professional man; the Jews are clamouring at the gates of the colleges in droves.

4. This leads me to speak of the new situation from the RELIGIOUS angle, for naturally this new mental energy has had its serious effect on the traditional religious life of Jewry.

Now, all this motion and emotion would only be a source of sincere congratulation but for the direct and indirect results in the religious outlooks of young Jewry.

These results can be summed up in one word—disintegration.

It is true that all new liberties disintegrate; but what has taken place in Jewry is entirely exceptional; for disintegration as a process depends on what has to be disintegrated.

Fortunately, there has arisen something better than this. There has arisen in the Jewish mind a new regard for their own history and discipline, a view which now regards Jesus, not as the disturber of their history, but as its glory.

The liberation has indeed liberated them from many of their own intellectual obsessions and follies; and, as a result, there are very few Jews nowadays of any intellectual parts who do not regard Jesus as some one to be proud of in their amazing history.

When one reads a book like Dr Klausner's "Life of Jesus," it means at least that the average Jew has let the coloured spectacles drop from his nose, and is now in a position at least to look at Jesus with less prejudiced eyes.

And I hold personally that anyone who begins to look at Jesus with the eyes of hero-worship and admiration cannot long stay there. He is his own best argument for a mind that is fair and open.

Modern knowledge and science has simply rocked the whole basis of Jewish theology. The ancient authority of Jewish religion has been loosened, more often discarded. The young enfranchised Jew has lost his spiritual home. He must find some other, for at heart he is a religious being. Too often he is giving unworthy objects his religious passion—making a religion say of humanism, or communism, or nationalism, or Christian Science. But we may take it (and you and I can easily understand this)—that thousands of young Jews, the pick of their breed, have no longer any intellectual use for the legalism of their ancient faith.

It is an outward shell, the very expansion of their mind would prevent their ever creeping into such a cramped habitation again. Besides, they are too honest ever to try it. Some of them have told me that their uppermost feeling is not a wistful regret at their loss but a feeling of relief at the lifting of an incubus.

I do not say that any church or religion has wholly escaped the crumbling effects of modern thought; but with us at least, the attack has been gradual, and we have had time to adjust ourselves to it, and meet it with new weapons.

Most Christian churches have modernised their outlook, or adjusted their defence to meet new dangers. But the attack on Judaism has been desolatingly sudden and catastrophic; and any change that has been made in our land or America has been in the nature of a blank retreat, and the kind of reformed Judaism with which I am familiar is much more reformed than it is judaistic, and many of the Jews who call themselves "reformed" have only at best a sentimental relation to the Judaism they have practically discarded. I do not know if you are aware how radically many of the younger Jews of liberal education, have departed from the faith or the restraints of their fathers.

In the deepest sense, I hail this as a supreme disaster if this is to be the end of it all. We know the rigour and power of ethical guidance which held and controlled the good Jew. Indeed, we can understand this best of all from earlier forms of our own Christian faith.

Oddly enough, some of the most robust ethical periods of the Christian church were times when Christian thought was more coloured and dominated by Old Testament ethics than by New Testament love. I need only refer to the various ages of puritanism in Germany, England and America, all of which

mark you rose more under the dominance of Old Testament ethics than New Testament gentleness, and, remember they were great periods in spite of the modern fashion of sneering at them.

There can be no doubt that the cleavage of his faith will be a supreme disaster to the Jew if there is nothing better to take its place. I shall not speak of the opportunities which this new situation presents to the Christian church, opportunities which our fathers would have hailed as a kind of dispensation from God. Opportunities like the present, with a nation let loose from its anchors, free, moving, and open to reasonable influence have never been offered to the Christian church since the days of the first century.

Naturally, I would rather speak of these were I free to do so, but if I were to do so, I should be trespassing on the preserves of the following speaker, Dr Macdonald Webster. I envy him his subject.

Let me content myself by stressing the inherent seriousness of the new situation. In the first place, we have one of the most alert races of history as it were in the world's harbour with a dragging anchor. Being an islander myself, and in youth a yachtsman I know that a ship with a dragging anchor is not only a danger to itself, but also to every other peaceful craft in the bay. I honestly believe that the Church's greatest danger is not the unconverted heathen abroad, but the cultured materialistic heathen at home. And, if we add to that a race of brilliant men who have given up their ancient sanctions for religious and spiritual values, and whose only outlook is a kind of refined materialism, we have an alarming situation of danger for the Christian church.

At the present moment, Jewish financiers and organisers control a large proportion of the press in Germany,

France, Britain, and America, and control a much larger proportion of the syndicalised pleasures of the people, our theatres, and cinemas. The people, divorced from their own honourable religion, is a thing which Christian policy ought to face. I say that even policy, apart from every other higher motive, should not neglect this latest danger. I am much more afraid of a materialised civilisation than I am of wickedness. The one is just a bad thing which all good-minded men can deal with, the other is a lesion that rots even your values and moral estimates, and debauches even your physical frame.

I think that this modern situation suggests a reasonable ground for Christian enterprise. In one way, I can understand the campaign of Good-will, to the Jews which has corrupted some of the enthusiasm of the American churches—(it did not begin there by the by, it began in England among some of the non-Anglican Churches).

I can understand this, I say, if it means a delicacy or a hesitancy to go to a faithful orthodox Jew and unsettle him from the moorings of his own faith. I should have no hesitation myself in this matter, for I regard the Christian faith as all-important, and as the natural crown of the Jewish faith, but at least I can understand those who feel this delicacy in their own minds. But is that the real question? The real question is this—that by no effort of ours, but rather by a kind of act of God, the faith of the Jew has largely fallen from him, and we are called to evangelise people who have given up their religion and are in danger not only of spiritual, but of moral drift.

The real question is not the advisability of proselytising, but of evangelising, not wanting a man to change his faith but asking him to accept a finer when he has given up a lesser. In line with the new situation which confronts

us everywhere, that is the real question, and I hold that we have a clear unassailable charter in our hands.

The second danger in the new situation is the danger of a fresh but more refined persecution for this hapless people. The new liberation in Europe brought the Jews into more open competition with the people among whom they are tenants. Formerly they were debarred from a thousand things, and certainly from the more educated and professional occupations.

But, now with their own genius, amid this nominal freedom, they are equal applicants for the coveted positions of state and profession.

All this has had certain moral effects which have influence with the situation not a little.

The young Jew has used his liberty with an abandon, an eagerness which honest people would admit to be beautiful in anybody else. But, just because he is an alien—(or so they think him, after ten centuries—when does a Jew really cease to be an alien?)—I say just—he is what he is. All new liberty makes young people of any land or race assertive and over confident.

But people forget this; and so there is growing up in Europe, and even in America, a cult to keep the Jew in his place, and if possible, to limit his exit into cultural spheres.

I spoke with a German on the topic, and when I answered that all young people under the intoxication of a new liberty are over-confident, he replied, that the modern young Jew was over-confident beyond anyone else. As you can see, such thoughts are the seeds of a new hate in the situation.

I need not tell you of the amazing jealousy in which this has eventuated. A new atmosphere of suspicion and dislike has arisen which threatens a different kind of persecution, but one as disastrous. Its settlement will call for all the statesmanship and friendliness of

Christian consideration. There are more ways of persecution than hurting a man's body or his pocket; you may hurt his soul. It will be a terrible irony if the Jew is to be free and yet not free, free to be a worker but not a student; free to pay his taxes but not to govern. I think that the conscience and wisdom and patience of the Christian church will have to be deeply exercised in this generation. It is a situation that presents great hopefulness but may end in a more resentful bitterness than ever before.

I appreciate its difficulties from both sides, but I am anxious and very prayerful that this opportunity should not be

lost by prejudice, or forestalled by passion.

I believe that the whole new outlook presents an honourable approach and a justifiable venture for Christianity. It is our duty to stir up the Church to realise the unique chance, for chances once given in God's mercy and neglected, never come again.

The Jews have moved out of their ancient hostility. They themselves regard Jesus differently—even a book like Professor Klausner's, with all its reservations, is more than a symptom. We are presented with a moving people. But a moving people is dangerous—for it may move away.

### "LITERATURE FOR THE JEWS."

Address by the Rev. Paul Levertoff, D.D., London.

MR Chairman, Ladies and Gentlemen, last year at this time I was present at a Theological Conference in Germany at which some of the most prominent orthodox theologians read papers on the relationship between Judaism and Christianity. Among others, the Jewish writer of great fame, Dr M. Buber, was asked to read a paper on "The Soul of Judaism." It was the first time that a Jew of such prominence had been asked to address a Christian gathering in Germany, and it was considered an event, because, as probably all of you know, Anti-Semitism is very strong, even amongst theologians.

Now, this Dr Buber who is a leader of the Jewish people not only in Germany but in other parts of the world, and who became famous as a writer on Jewish Mysticism, speaks as follows in one of his books called, "Three Speeches on Judaism."

"Only the exiled psychology of the Jews is responsible for the fact that we

Jews allowed such a movement as Christianity which originated in our midst to be taken out from our history. It was on Jewish soil that the spiritual revolution burst into flame. Jewish men carried the movement far and wide. We must overcome the superstitious terror with which we have regarded the Nazareth Movement; a movement we must place where it probably belongs in the spiritual history of Israel."

Similar sentences we find in Dr Claude Montefiore's works; in his well known commentary on the Gospels, his latest book on Judaism, and many articles in the *Jewish Quarterly Review*. In one of these articles in the *Jewish Quarterly Review* he quotes approvingly the story related by John Wesley of a Jew. The Jew of that story said, "I wish that the 13th Chapter of the first Gospel of St Paul were written in letters of gold and that every Jew would carry it with him wherever he went."

Einstein, in his criticism of the "Life



of Jesus of Nazareth" by a fellow Jew, was reported in an English paper, a French paper, and a German paper, about two years ago, as saying:

"No man can dispose of Christianity. No one can read the Gospels without feeling the actual presence of Christ. His Personality exists in every word."

The tragedy of the Jewish people consists in this—that for 1900 years they have shrunk from Jesus in terror. I will give you some examples.

Some years ago, a well-known Jewish writer, the Editor of a Hebrew journal called *The Future*, introduced Dr J. Klausner, the author of "The Life of Jesus of Nazareth." (When this book was translated into English, it was considered to be quite a new thing; but, as a matter of fact it was first published in Hebrew).

Now, this Editor, Horovitz by name, wrote a series of articles in a Hebrew Quarterly under the title, "Concerning the Problem of the Existence of Judaism." That is, he discussed whether Judaism has a right to exist. He was a natural nationalistic Jew, a Zionist, an author, and because he was a rich man he was independent—he could say what he liked. He raised many problems: such as, could people believe the mystical side of Judaism, but, at the same time, appreciate Christianity, at least, the ethical teaching of Christ?

As a result of these articles Horovitz was persecuted by Jews. What happened to him was this: a Zionist writer accused him of selling himself to Missionaries. Why? Because in my own "Life of Christ," written in Hebrew I mentioned Horovitz's name, and those of other Jewish writers, in an attempt to prove that Judaism is in a state of spiritual bankruptcy, so they took a few sentences from my book and said: "You see, we have absolute proof that Horovitz is connected with Missionaries." Finally, however, Horovitz was found innocent, and he continued

to write similar articles on the relationship between Judaism and Christianity.

When people talk to-day about the new movement in Judaism, they are not quite correct in saying it began just a few years ago. It began long before the War.

Here is another case. Another Jewish writer, a young man who signed himself "A Son of Israel," used to write articles in the best Hebrew Quarterly, edited by the same Dr J. Klausner.

One of his articles was on "The Old and the New Testament." It was a most wonderful article. He said that he considered the New Testament as a Jewish book. (Mark you, I do not consider it as a Jewish book in the same sense. There is a great difference between the Old and the New Testament. When you read the Prophets, you feel they were men,—super-men. When you come to the New Testament, you find humble and broken hearted men: men who lived in Heaven, they were so filled with the consciousness of the Presence of God. They were not unlike the Prophets, but were filled with the Divine Spirit).

Now, this young scholar was persecuted for his article. He was dependent on a scholarship which was in the hands of a man who was considered by the Jews to be a modern Prophet, the leader of Spiritual Zionism. And as soon as that article was published, the scholarship was withdrawn, and, I am sorry to say, the poor fellow committed suicide.

Another famous man K— says in the introduction to one of his own books, "You will remember that it is shocking that we Jews are ignorant of the New Testament in that period of our History." Now, I will have to mention something about myself. He said that there is only one Hebrew life of Christ and that is the one written by that terrible man who now stands

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

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THE DELEGATES WHO ATTENDED THE RUMANIAN HEBREW CHRISTIAN  
CONFERENCE AT GALATZ, APRIL 1931.





before you! (I am very proud that my book has made him study the New Testament). He also was persecuted. But, you will say, what has all this got to do with my lecture on "Literature for the Jews?"

Now, before considering a policy in connection with literature, I am, unfortunately, obliged to criticise the present, to my mind, wrong policy of the mission societies in connection with literature.

There is a picture by a famous Jewish artist known as "Pogrom." In it we see two Jews in the act of running away from their homes to escape the cruelties committed in the name of Christ. And it is noticeable that they leave everything behind them except the Parchment of the Law which they carry with them wrapped in paper. This, to my mind, is an illustration of the traditional Jewish attitude towards literature generally. The printed Word, especially if it is in Hebrew, is something sacred to the Jews.

I knew a Jewish boy in a little town who once found a few pages of a book in Hebrew. He did not know what they were. When he got home, he read them. He read some disconnected passages taken from the New Testament. He read that there was a Shepherd full of goodness, and yet he was despised. He could not understand. He was on the side of this Shepherd. Then he thought He must have been a Holy Man—it must have been a Holy Book. You see Hebrew always attracts the Jews.

But we must be in earnest in trying to prove the leadership of our Lord, and not merely produce silly little tracts which no one would dream of reading. I do not mean to criticise, and the methods of the Missionary Societies are not my concern this afternoon; but in Europe, I am afraid, we add a new standard to the standard of Christ. We irritate the Jews unnecessarily.

Well, of course as we have heard this morning, we cannot expect anything else from a Jew who is not a Christian, but, on the other hand, are we sure that whatever we do is really according to knowledge and understanding. Are we sure that our zeal is always the right one? We must avoid doing anything which would make the Jews think we come to them as aliens, having a religion which may be very good for us but of no appeal to them, trying to convert them, and trying to get them out of their own faith to become members of our communion. We must avoid their thinking that Christianity is another religion. I often say to Jews that Christianity is not a religion at all—Christianity is Light. It is the divine Light in the Messiah which comes to us through Him. It is not a question of this religion or that religion, but Christianity is Judaism with its hopes fulfilled. Whatever you do, when among the Jews do not give them to understand that Christianity is as it were a strange worship. This is what the Jews connect with idolatry.

Who were the first Christians? They were *Jews*. We must show them that both Jews and Gentiles have entered into the Divine Covenant, and, because of this, we wish that they as Jews, from their own stand-point, should realise the Messiah. But, even in our doctrinal criticism, even in our literature, we express the Christian faith in a way which seems to the Jew as strange.

I am quite convinced that if it were expressed in terms of Jewish mysticism, the same truth would appear to the Jew as something not at all strange.

For instance, when you speak to a Jew about the Holy Trinity he at once hardens his heart. Even the most ignorant Jew is quite convinced that there is only one God. And when you say to him—"In the Name of the Union, the Holy One,"—he is surprised, because

he finds the expression in Jewish books.

All the Christian doctrines could be expressed in a Jewish way. The Christian worship certainly could be expressed in a way which would strike the Jew as being the fulfilment of his worship, and that is the worship of spirit and truth.

I hope you will not mind my criticism, but I am convinced that the mission societies are entirely in the wrong! Not only do they produce nothing useful, but they do not even wish to spend a penny on useful literature, of course, "There is no money to spare, and it is the fault of the Committee." The members of the Committee are sometimes excellent men; but what do they know of the Jewish problem?

I propose that we should use the present opportunity to form a new Committee—a Literature Committee for Jews. I do not see why we should not do so. I do not expect that you will invite me to become a member. If you do, I will gladly become one. I speak very sincerely. It is of great importance. It is a great problem: what literature we should have for the Jews, and we must not think only of the present.

We have got the New Testament, of course, both in English and Hebrew. One translation is by a Hebrew Christian who also translated parts of Shakespeare into Hebrew.

His Hebrew is very good, but it is not quite correct according to the Greek. Although I may shock some of our theologians here, I must say that it is more important to read the New Testament in Hebrew than in Greek, because after all, all the Apostles thought in Hebrew; but, we have got this translation which requires revision.

I once suggested to the secretaries that in some parts, especially in St Paul's Epistles, the translation is rather defective. It is many years now since

it was published, and nothing has been done.

Then, even if we have the best Hebrew translation, we need a commentary on the New Testament.

While, of course, I think you will say that the New Testament is the best literature, you must realise the Jews' prejudice against it.

It was not written for Jews. It was written for Christians originally, and it is a book of the Church, and how can you expect an outsider to accept it?

There is a difference between preaching Christ, and preaching about Christ. I think we consider the first the most important. Christ's personality should speak through our personalities; but there is also the preaching about Christ, which is necessary, and that part ought to be taken up by literature. We should answer certain of the questions of the Jews.

Even Christians require a good commentary, and yet, there is no commentary written for Jews.

There is an Introduction to the New Testament, which was written originally in English, a very nice little book; but we had to wait until last year to have it done in Hebrew. Even then, that is not enough. We also need a good book on the Old Testament.

Many of our Christian brethren have an idea that the difference between Judaism and Christianity is that the Jews have the Old Testament, and we have the Old and the New Testament. Jews have not the Old Testament, really. They have many commentaries, and, the more commentaries they get, the less they understand the Old Testament. And now, do they need a new Commentary?

It must not be a commentary trying to prove that Jesus of Nazareth is the Messiah, but I am sure that when a Jew really understands his own Bible, he will accept Christ as the Messiah.

Mind you—we cannot begin with the Jew on doctrine. We must begin with

the living Christ, and yet it is very important to explain to the Jew what Christians really believe.

We need also a book on Church history. It would be of great benefit to produce a book on Church history to show the Jew that notwithstanding the fact that Christ was not wanted among his own friends, yet His Gospel is still working miracles and He is still present in the hearts and spirits of men.

Well, now, there are many other things which we need. Do not be shocked when I say that we need also good fiction.

I know some people do not like to connect missionary work with fiction. They do not even realise that "Pilgrim's Progress," is fiction. If I have time by and by, I will show you what a work of fiction written by a Jew has done.

But still, I put it to you in order that you may realise the real need for literature, I do not see why you should not form a Committee, and why those who are interested in the work of the Jews should not start something new. It should not be connected with any missionary society. It should not come from missionary societies, but from the Literature Committee.

Now there is one verse in Isaiah which has always attracted me, and I must confess that I have preached many sermons on it. This is it—"Thine eyes shall see the King in His beauty. They shall see the land which is afar off."

Now, take it as you like, it comes to this,—that Israel shall see the King. That is, they will get a new vision. They will cease to be parochial, and it really will come true.

You have only to read the Acts of the Apostles. How long did it take the Jews to realise that the world was their parish.

When we see the King in His beauty—we must work for the future of the Jewish people. We ought to be convinced, and they are waiting for what we have. They cannot come to terms with Christ. Our Lord said,—“He who gathereth not with Me—scattereth,” and the Jewish people will soon realise this.

Professor Kennedy told us last night about the way Hebrew is now being taught in Palestine. And, even the old grandmother had to start learning Hebrew in order to understand her own little grandchildren. We *must* prepare literature in Hebrew; in the natural language of the Jews. But remember, we must also prepare literature in other languages."

(Dr Levertoff concluded his striking address by quoting extracts from his translation of Franz Werff's "Paul among the Jews," an exceedingly fine play which crowded the Prince of Wales Theatre bringing to it Montefiores, Rothschilds and last but not least Mr Bernard Shaw. And from this reading he amply illustrated the value of good fiction both by and for the Jews).

## Pentecost with the Rabbi

*Rabbi.*—Welcome my son on this day of our joy. You will remember what our sages say about a thread that is three plyed, "that it is not easily broken," well to-day we commemorate three things. The day of the giving of the Holy Torah at Sinai, the birthday of our

kingly Psalmist, and the day when we give thanks to the Holy One blessed be His Name for the ripening harvest and the gift of all vegetation. You will no doubt have no difficulty to rejoice with us, though I am afraid your Teacher of Nazareth Who Himself broke the com-

mandments and taught others to break them, and to teach against our Holy City and the Temple in which the Shechinah dwelt, must have put you also against the Torah.

*Convert.*—No Rabbi, my Teacher did not teach against the Torah, the Temple or the Holy City. He taught that whoever breaks one of the commandments is least in the kingdom of Heaven. He wept over the Holy City, and He drove out those who desecrated the Sanctuary in Jerusalem. He lived under the Law, and His great mission was to fill it to the full with its true spiritual meaning. Did not our sages teach us that 'All the Prophets prophesied only up to the time of the Messiah'? (Sanh 99a) Do not our sages teach us that "The world was created for the Messiah only"? (Sanh 98b).

My teacher was the Messiah and He taught only what He had a right to teach, and taught the right way. The Lord of the Temple, Sabbath, and the Holy City must be greater than they all, and He cannot be said to break any law, when He has absolute power to make laws as they are needed in His wisdom to do us good and lead us nearer to our Father in Heaven.

*R.*—Does not the student of our holy Rabban Gamaliel teach your people that the Torah is not binding on them, that they can be at peace with God without the keeping of the Torah. I have even been told my son (for I do not read the books of your people) that this apostate even says that the Torah was a curse. How could the Holy Torah given by God at Sinai be a curse? No it is the joy and crown of Israel, we rejoice in every jot and tittle of it, in every commandment, in every one of the 613 commandments, and he who breaks any of the least knowingly needs to do penance.

*C.*—Rabbi, you just said that there were 613 commandments, did not God

give to Moses at Sinai ten commandments only, who gave the others?

*R.*—There are 613 commandments because in our holy language (Hebrew) the words in which the commandments are given are 613, and each of the words stands for an individual commandment. Moses received the Ten Commandments in writing, but he received the whole Torah, and as it is taught us by the fathers "Moses handed the oral and written Torah to Joshua, and Joshua to the elders," etc. (Pirkeh Aboth, i. 1ff). Our Rabbis and teachers have kept sacred the whole Torah, written and oral, and they have interpreted it to us, and we keep it according to their interpretation, for they are in the holy succession of Moses and the Prophets, and he who breaks any of these is worthy of death, and he who breaks one of the ten commandments will not share with the holy ones the life to come. Your Teacher, and the Meshumod (renegade) Saul of Tarsus taught against the Torah and they are worthy of death, and because we put your Teacher to death the sinful world of the Gentiles holds that out as our greatest sin, and yet it puts to death every day many people who do nothing to deserve it. They put many of our brethren to death not for breaking any of their laws, good citizens, law abiding, they slaughter us, and they think it no sin, but because we put to death One Who broke our laws, the world, your world holds up its hands in horror. Your people are a very strange people. I wish sometimes I could bring myself to read the Book you believe in (the New Testament) but I dare not read it for it is against the bidding of the Torah.

*C.*—Do you then hold that one cannot make himself acceptable to God without the Torah? If that be the case, how did the Patriarchs make themselves acceptable? Was not Abraham a Hebrew, indeed was he not the

"Hebrew" our father and the pride of our people. You said also that the 613 commandments were given at Sinai. If God meant them to be observed why did He not write them down? How were the common people to know the Oral Law, and can any man keep in his memory all these laws without their becoming a burden and curse? The curse of them is not found in them intrinsically, but in the burden they impose upon you to keep them ever before your mind, and the thought they form, that if you break any of them you are worthy of death. You live in this country, and there are on the statute books possibly many many thousands of laws but you are not asked to remember them all. You are a free being and all you are asked is to do what is right towards your fellowman. How would you like to have to learn every law that has ever been made in this country, would not that which was meant to be a guard against wrongdoing become a worse evil than the good it sought to do? Is not the law of liberty in which you are trusted as an individual to do what is right much better than so many laws in the fear of which you have to live every moment? My Teacher the Messiah did no other than was promised by the Prophet Jeremiah, that He would give us a New Covenant, not like the one that was given to our fathers when they were brought out of Egypt, that that Covenant will be written upon the tablets of our hearts, and our hearts would guide us in doing right.

This very day we also observe Pentecost, we observe it as a memorial of the coming of the Holy Spirit which the Prophet Joel had foretold. The Ruach H'kodesh (Holy Spirit) came in power; the Messiah sent Him forth to teach us how we should be free and make ourselves acceptable to God. We then, dear teacher, keep to the promises of God given through His Holy servants

the Prophets, but you keep that which man enjoins.

R.—No we keep that which God enjoined upon our fathers, and they have handed down these things to us.

God guides the universe in justice and in love, why then have many nations that were mighty in their day perished and been forgotten, and we, who you say have done wrong in rejecting the Man of Nazareth have been left to this day as witnesses? Has it not been because we keep the Torah? We might have been absorbed among the nations that were stronger than ourselves, among our conquerors as have the other nations. Does God not know what He is doing? Does not the very fact that to-day after three thousand years we keep the Feast of Weeks, the day of the reception of the Torah, point to the fact that God keeps Israel 'neath the shadow of His wings because of the Torah? Is there any other reason why Israel has been able to withstand the greatest trials that any people have been called on to undergo, than the Torah? Shall we believe one Who was crucified, against the teaching of all our sages, or an apostate like Saul of Tarsus as against his teacher Rabban Gamaliel, or the other lights of our nation? It is only the evil one who could persuade you to believe these things. Like the Man of Nazareth and His great exponent (Saul) you are possessed of an evil spirit. As for the other followers of the Man of Nazareth, they were Gallileans and men who knew not the Torah and were accursed. The Gentiles who would by now have joined themselves to Israel and its Holy Torah have been blinded by the Man of Nazareth and His followers, and they live in sin and darkness because of your Teacher's doctrines, and you all share in the burden of guilt for which you will have to answer before God the Giver of the Torah.

Furthermore your teachers now deny



that the Torah was given to Moses at Sinai, and you know what our sages taught. He who denies that the Torah was given at Sinai has no part in the World to come!

C.—It is a little difficult for me, dear teacher, to enlighten you on this very grave problem, since you will not read the Book of the New Covenant. Our Prophets and sages taught us not to judge that of which we have not direct knowledge. As to my Teacher speaking against the Torah. I have already told you that on the contrary He held the Law and the Prophets in the respect due to them. As to His speaking against the Holy Temple. The very witnesses that gave evidence against Him did not agree, and according to our teachers (Sanh) they had to agree about the very words, place, and time on which the matter one is charged with was made. He did say "Break down this temple, and in three days I will raise it again" but this He spoke concerning His own body, and the death He would die. He did rebuke the traffickers in the Temple, and the priests, the Highpriestly house, but our own Rabbis did that, and did it against the very house of Chanan.

The Holy One, Blessed be His Name, did not give Adam the Torah; He only gave him one commandment, not to eat of the tree of knowledge, and it was just because that commandment was given that the evil one was able to tempt him. God gave Abraham our father no commandments save that one to go to the Land that He was to give him for an inheritance, and the one to offer up Isaac. Our teachers put burdens upon us which made us slaves of the Torah which they themselves could not fulfil. When the angels visited our Father Abraham, we are told that he set before them, butter, milk and veal, yet our teachers have told us that six hours must elapse between the eating of meat and milk or butter. My teacher de-

nounced not Moses or the Prophets but those who made their teaching a burden and curse. My teacher wanted that we should go back to the faith of Abraham, that by simple trust and childlike confidence we should live the life that is pleasing to God. That we should not be as those who serve God that they might reap reward, but we should please God because it is meet that we His creatures should please Him. The student of Gamaliel who was famed for his learning and piety, who himself persecuted those who believed on God through Jesus the Christ, obeyed the Torah in all its demands, but he found that he could not make himself acceptable to God. And God chose him just because he knew and had kept the Torah. Was not the commandment that Adam received the cause of his being driven from the presence of God? Did not our fathers in the wilderness, even while Moses was receiving the Torah, sin according to the Torah, so that Moses had to break the very Covenant that God made with our fathers? Was not the cause of our exile inability to keep the commandments? If the Torah is holy, in the sense you use that word, how is it that it has been directly and indirectly our undoing? It was only because our fathers had become slaves in Egypt and they no longer had the pure and simple faith of the Patriarchs that the Torah was given us. It was given that it might hold us in bondage until Messiah came to restore us to the simple and pure faith of our father Abraham, and to free us through His own example, sacrifice, and conquest of death and make us acceptable to God.

Neither my Teacher nor St Paul bid any one to forsake the Law of Moses who wished to observe it. Both Jesus of Nazareth and Saul of Tarsus lived under the Law. Saul came up to the Holy Temple to pay his vows a long time after he became a follower of the

Messiah. And we to-day may, as followers of the Messiah, keep the Law in every detail so long as we put the Messiah before the Law, for He was before the Law, and before Abraham. But the Messiah freed us from making the Law an obligation and kept us in bondage of our conscience. He made us free, and we can observe the Law if we so desire; but would even a bird desire to be in a cage if it could be free? You know, dear Rabbi, in spite of the joy of the Torah, which you enjoy to-night with all our brethren, that it is very hard to fulfil, to keep. Do not our teachers say if any one could fulfil the Torah, even for one day, Messiah would come. Under the Torah we are in bondage, but under its spiritual and fuller meaning as revealed to us by the Messiah, we are God's children, and a father does not make laws for the children who please him, and those children who are disobedient are bound by laws and regulations. We have been freed through the Messiah, and seek by His grace to make ourselves acceptable to our Father in heaven.

As for those who say that the Torah was not given at Sinai, and other things of which you disapprove. They seek after truth, and all seekers must of necessity, due to our human limitations, err, but they seek very honestly and earnestly.

R.—May they find it, my son, and you too.

C.—Amen and Amen.

R.—As for the other two factors that bring us joy, do you enter into them?

C.—With all my heart. Our king David (peace be with him) was blessed with the greatest promise that God gave to any individual at any time: That the Messiah should come of his seed. He has also made the whole world his debtors by the beautiful Psalms he left it; and the followers of the Messiah

honour him because it pleased God to honour him above his brethren.

As for the coming of the summer and the glory of the vegetation, the whole creation joins with you in praise and thanksgiving. It is a privilege to be in your house this evening, dear Rabbi, to see your home so beautifully decorated with these tokens from the fields. To hear you recite the book of Ruth will also be a joy, for no book of story is like unto it, it takes us back to the times when our fathers lived in the open air of God, sowed and reaped their fields, were not shut up in Ghettos, and in the counting houses. They were free upon their own land, among their own kinsfolk, and yet they were able to marry from among their neighbours, and when their own crops failed their neighbours were ready to help them. Were not the daughters-in-law of Alimelech Moabites, and was not she who was a Moabitess the one from whom our king David came? Does not this teach us the lesson that my Teacher and His followers teach us? Of all the women in Israel God choose this Gentile woman to be the mother of David, just as God did ordain that his offspring should bring the Gentiles into His fellowship, and into the spiritual sonship of Abraham. If the Torah could make you acceptable to God, and if it could of itself have brought the world unto its desire for God the Messiah would not need to come, but the Torah, like the school attendance officer, was meant to lead Israel to the school; Israel was in ward of the Torah till it came to the door of the school in which the Teacher and Revealer of God was, and once it came into the school it ceased to be in ward, but was in the teacher's company. My Teacher freed me from the ward, and as Son of David and Revealer of God, He helps me to worship God in spirit and in truth, and to make the basis of that fellowship not the Torah, which

was given by the mediation of the angels, thunder and lightning, which made the people promise to perform the Torah before they knew what it contained; but in perfect freedom I enter into a new Covenant such as our prophet Jeremiah promised we should, a covenant based on love.

*R.*—If the new Covenant your Teacher taught you about is really based on love, then you cannot go far wrong—love cannot lead astray. For Israel, my son, there is no alternative, it

must struggle to fulfil the Torah till God Himself should tell it otherwise. Israel is waiting patiently to hear, and to see, its long promised Messiah, and if your Teacher is the Messiah, may He come, even now, and lead us to the Fountain of our lives, even to our Father in heaven. We shall wait till He comes, in might and power, and gathers Israel and all the nations into the brotherhood in which we shall all share the blessings of immortality and bliss for ever.

## The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL

(Continued from Page 21, April 1931.)

### The Resurrection of the Just (Psalm xvii.).

The 16th Psalm ends with a prediction of Messiah's resurrection and His full enjoyment of His Father's companionship. "Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." At the close of the 17th Psalm we have the promise that we too shall be raised to a life of joy, as much as to say that our hope of a happy resurrection is based upon the fact that Christ rose from the dead. "Because I live ye shall live also," was our Lord's assurance to us.

In contrast to his wicked enemies, who are called "men of the world, who have their portion in this life" and its prosperity (verse 14), David confidently declares that his full reward is in the life to come when he will have the great delight of seeing the face of his Lord

and the blessed experience of being changed into His image. With a note of triumph he exclaims, "As for me, I shall behold Thy face in righteousness, I shall be satisfied when I awake in Thy likeness" (verse 15).

In this we surely have an adumbration of the "Blessed hope" set before us in the New Testament when at the appearing of the Lord Jesus our body of humiliation will be changed into the fashion of "His glorious body," when with an enlarged vision and increased capacity we shall behold His face and share His glory! That will indeed be the moment of our supreme satisfaction. As we read these words, "I shall behold Thy face in righteousness, I shall be satisfied when I awake in Thy likeness," we at once think of another great passage (1 John iii. 2), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we

shall be like Him; for we shall see Him as He is."\*

The usual objection to the above interpretation of the Psalm is that the writer lived too early in Israel's history to have so clear a revelation of the resurrection; that, say the objectors, was not known till a much later period. In this we cannot agree with them, for the great hope of the resurrection was already known to Job, who lived at a very early age in the history of the world. Besides, it is surely very faulty exegesis to come to the Scriptures with preconceived notions and then interpret them accordingly. The texts should be the basis of our theories and not our theories the basis of the texts. We must be willing to let our previously formed opinions go if they are not in full agreement with the Bible.

### Christ's Coming in Glory (Psalm xxiv.).

The 24th Psalm is generally applied to our Lord's ascension, and indeed there may be many applications of a passage of Scripture, though not many interpretations. It may sound strange to us, that in some quarters, especially in the Greek Church, this Psalm has been applied to Christ's entrance into Hades.

As a background the Psalm has probably the bringing of the Ark from Kirjath Jearim to Mount Zion. But read in conjunction with Psalm cxviii. 20, where the gate is called the Lord's gate,

we learn that prophetically it looks on to the return of the Lord Jesus as the King of glory to set up His Kingdom on Mount Zion.

The Ark and its propitiatory with the two cherubim—the seat of the Shechinah glory—brought up in procession to Mount Zion formed a suitable emblem foreshadowing the future ascent of the great King to the holy hill.

At the time of His coming, Jerusalem will be surrounded by the Antichrist and the confederacy of nations, who will be fighting against the Jews. The whole scene rises vividly before us. The Lord Jesus crowned with many diadems, comes forth from the opened heaven, and destroying the hostile army He approaches the city. A cry is raised from without, "Lift up your heads, O ye gates; and be ye lift up, ye ancient doors; and the King of glory shall come in." From within the walls of the city comes the question, "Who is the King of glory?" and the answer comes, loud and clear, "Jehovah, strong and mighty, Jehovah, mighty in battle; Lift up your heads, O ye gates, and lift up the ancient doors, and the King of glory shall come in." But the poor Jews still bewildered ask again, "Who is this King of glory," and finally the response comes, "Jehovah of Hosts, He is the King of glory."

As the gates are swung open the voice is heard again, "This is the gate of Jehovah, let the righteous enter therein" (Psalm cxviii. 20) and as the triumphant King is recognised, the Jews filled with wonderment, exclaim, "Lo, this is our God, we have waited for Him and He will save us; Lo, this is Jehovah, we have waited for Him; we shall be glad and rejoice in His salvation (Isaiah xxv. 9). "Hoseana!" "Blessed is He that cometh" (Psalm cxviii. 22, 25).

Then will the prediction at the commencement of the Psalm be fulfilled. The world and its inhabitants will be the Lord's, *i.e.*—

\* Psalm xvii. 15 has in it every element of 1 John iii. 2.

(a) Supreme satisfaction (John), "It doth not yet appear what we shall be, but" (Psalm), "I shall be satisfied."

(b) A great transformation (John), "We shall be like him." (Psalm) "I shall awake in His likeness."

(c) An enlarged vision (John) "We shall see Him as He is." (Psalm) "I shall behold His face in righteousness." See also 1 Corinthians xv. 51, 52; Revelation xxii. 4.

- (a) His in possession, verse 1 ;
- (b) His by virtue of creation, verse 2 ;
- (c) His by reason of occupation (His Holy place), verse 3.

### The Judgments (Psalm xxix.).

The 29th Psalm describes a scene connected with that of the 24th. God in action, putting down all the opposition of the world against Him; and finally enthroned as ruler, receiving the homage of the mighty.

Was it a vivid Eastern thunderstorm that in the first place inspired the poet with these sublime thoughts and forceful expressions? Was it as he stood upon one of the wooded hills of Israel's land and watched in adoring wonderment the lightning flashes and heard the thunder roll that there came to him a fresh vision of God's power and majesty?

Certain it is that God often interposed on behalf of His people by sending heavy thunderstorms; one of the plagues of Egypt was a thunder and hail storm (Exodus ix. 23, 25). It was by heavy hailstones from the sky that He discomfited the nations of Canaan before Joshua (Joshua x. 11).

According to Revelation viii. 7 and xvi. 17, 21 God will again deal with the sinful nations of the earth by similar phenomena; and it is worthy of note that the judgments mentioned in Revelation are connected with the seven Trumpets and seven Vials. In the 29th Psalm we have also seven voices or thunders coming in judgments upon the earth, in order to subdue it.

1. The voice of Jehovah is upon the waters.
2. The voice of Jehovah is in power.
3. The voice of Jehovah is in majesty.
4. The voice of Jehovah breaketh the cedars . . . of Lebanon.
5. The voice of Jehovah cleaveth flames of fire.
6. The voice of Jehovah shaketh the wilderness.

7. The voice of Jehovah giveth birth-pangs to hinds and maketh bare the forest.

This will be the time when Jehovah will rise to shake terribly the earth, and men will go into the holes of the rocks and the caves of the earth for fear of the Lord and for the glory of His majesty (Isaiah ii. 19).

Having dealt with these world forces that are opposed to Him Jehovah is pictured as seated upon the water-floods, as King for ever.

### The Divine King (Psalm ii.).

The Second Psalm may have the experience of David as a background, but from the New Testament we learn that it speaks of David's Son and Lord. In Acts iv. 25, 28 the Apostle Peter and those who were with him applied verses one and two to our Lord's first advent when the Jews and the Gentiles raged, and the princes took counsel together against Jehovah because against His Messiah.

A similar scene will, however, be re-enacted at the second coming of Christ, and this Psalm will have a more complete fulfilment as we learn from Revelation xix. 15, where this Scripture is again quoted.\*

Two titles of our Lord are frequently found together in the New Testament, "Christ" and "Son of God." † Twice we hear them from the lips of Peter. The incident at Caesarea Philippi will readily come to our mind, how, to the question, "Whom say ye that I am?" Peter, as spokesman of the other

\* Even the Rabbis could not exclude the Messianic interpretation from this Psalm. Eben Ezra says on verse 2, "Either the Psalmist says this concerning David, or he says it of himself, but if we apply it to the Messiah it is much clearer." Rashi, though he explains it otherwise, has to admit that the former Rabbis interpreted it of the Messiah.

† Matthew xvi. 16, xxvi. 63; Mark xiv. 61; John i. 49; vi. 69; xi. 27; xx. 31, etc.

disciples, whole-heartedly responded, "Thou art the Christ, the Son of the living God" (Matthew xvi. 15, 16). Likewise on another occasion Peter exclaimed feelingly, "We believe and are sure that thou art that Christ, the son of the living God" (John vi. 69).

Peter was told that this was not revealed unto him by flesh and blood (any human being), but by the Father in heaven. And that revelation was in complete agreement with the second Psalm, where our Lord is spoken of as both the Anointed Messiah (verses 2 and 6) and as the Son of God (verses 7 and 12).\*

The promise of a Davidic throne has perhaps its origin in Nathan's prediction in 1 Chronicles xvii. 11, 14: "And it shall come to pass, when thy days be expired when thou must go to be with thy fathers that I will raise up thy seed

after thee, who shall be of thy sons and I will establish His Kingdom. . . . I will be His Father and He shall be My Son. . . . I will settle Him in Mine house and in My kingdom for ever, and His throne shall be established for evermore." This prophecy running on through the Davidic dynasty finds eventually its full realisation in the Divine King, the Son of David and Son of God.

But the Second Psalm is not merely an echo of this gracious promise through Nathan; it is also an assurance that this anointed one will one day destroy all the forces of evil, bruise the head of the serpent—the enemy of God and mankind, overcome all the organised opposition to God's will; then amidst the acclamations of heavenly and earthly hosts will triumphantly take to Himself His great power and reign, and the kingdoms of this world shall become the kingdom of our Lord and of His Christ (Revelation xi. 15, 17).

"Then shall the moon be confounded and the sun ashamed when Jehovah of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously" (Isaiah xxiv. 23).

\* Verse 6 is perhaps better translated "I anointed My King," "nasach" means "to pour," as is done in anointing, and the noun "nesech" is rendered drink offering because it was poured out. From this root comes "massecha," a molten image, something cast, and nesichim rulers, translated Dukes (Joshua xiii. 21); Princes (Ezekiel xxxii. 30); Principal men (Micah v. 5).

## The Jewish Viewpoint of Israel's World Mission and its Historical Development

By Rev. J. SINNREICH, D.D.

"AH! two souls contend within me, with my head (reason) I am a follower of Spinoza; with my heart a believing Christian." H. Jacobi 1743-1819, the philosopher of intuition.

He spoke of the state of his own person only, but it fits none better than our own people. With its heart it yearns for the great Sabbath when Jehovah

and His Name shall be one (according to the Kabbalah Name means Will). Israel longs for that great Day when the Divine Unity shall be manifested in the relation of man to man. "Sabbath complaineth before the Holy One, blessed be His Name, and said: 'All the weekdays have got their mate, but I am left alone,' and the Holy One

made answer: 'The ecclesia of Israel shall be thy mate.'" They died readily for the outward symbol of the spiritual Sabbath, and for what we know may be prepared to do it again; but with their halachastic brains they cling with all their tenacity to the prosaic weekdays and woe to those Sabbath souls who really attempted to transform the weekdays into Sabbaths. They have been hounded out of the camp, stigmatised as false prophets, seducers, enemies of their race, traitors, and so forth.

Jehudah Halevi was one of the choicest Sabbath souls that our race ever produced; but he never attempted to upset the supremacy of the weekdays. Hence he escaped the fate of those who dared to challenge the Philistines.

The following incident illustrates best the facts which we have just described. Adam Mickewicz, a name that means to Poland what Goethe is to Germany and something more, because Mickewicz was not only Poland's greatest poet but prophet and patriot too. He personified in his person Poland's suffering and resurrection. Living as an exile in Paris he came under the sway of the Polish mystic and Messianic enthusiast, Andrew Towianski, who with his chief apostle, a Jew from Vilna, of the name of Rom conceived the idea that suffering Poles and Jews should unite as Messianic nations to lead the world to God and to work for the realisation of the Divine Unity among men. Mickewicz, and with him the two other poet princes Krasinski and Slowaski, plunged into the movement wholeheartedly. Wishing to show to the Jews that he had for them not only academical sympathy but real feeling of solidarity of suffering and common hope, he invited the Polish colony in Paris, August 1845, to join him on the 9th of Ab in a certain synagogue in Paris to express to the Jews, Poland's great sorrow for their

exile and assure them that the day of restoration as the Messianic race was approaching.

He notified the wardens of the synagogue of his coming and he was received by them with courtesy. The whole ritual made a great impression on him and fired by his emotion he mounted the pulpit and made a fervent speech in which he said (as was only natural) that the days of their exile were numbered, that God was remembering His people, and so forth. As soon as he uttered these words the Rabbi of the synagogue became greatly agitated as if he had just listened to the worst blasphemy, and was in the act of running for his life, from the synagogue. Mickewicz, noticing it, got hold of him and cried with great pathos, "I am here in the name of the synagogues of Poland and Palestine and of Jewry everywhere. I hear their cries, I see their tears . . ." But in vain made he his appeal. The words "exile" "redemption" frightened the orthodox rabbi and his congregation. . . . The Jewish writer whom I have to thank for that report approves with great satisfaction the "sobriety" of our French brethren.

This is typical.

Perhaps it may be of some use to understand the revival of Jewish national Messianism to add that the Polish Messianic movement was later taken up, tinged with autocracy, imperialism, and with the exclusion of the Jewish people by the Russian Slavo-phils who numbered among them such men as the immortal Dostoyewski. These men saw in the whole Slav race headed by Russia, a Divine missionary to lead the world to God.

In his great address in 1880 in Moscow on the unveiling of the Pushkin Memorial Dostoyewski said that Pushkin was Russia's All in All for the very reason that he was "an All-man" (cosmopolitan). "Pan-humanity" he stated

further "is the national characteristic of Russia and Russia's mission is to effect the final synthesis of mankind.

And though Marxism was wont to sneer at the so-called "National World Saviour Ideology" of the petty bourgeoisie it is nevertheless one of the mainstays of the present ruling party in Russia; it is the faith that with all their harsh measures they are saving the soul of Russia and ultimately that of the world that sustains them.

All the same Jehudah Halevi belonged to the Sabbath soul set and therefore his philosophy did not make any perceptible impression on Jewish thought (with some slight exception) until the beginning of the last century when his "Kusari" was rediscovered as containing the most vital and deepest ideas with relation to Israel's existence. Until then it was known but little and, if studied, much less understood.

Says Jacobi further "Light shineth in my heart but as often as I attempt to bring it into contact with (cold) reason it is extinguished." Halevi's philosophy of intuition was obscured by that giant systematizer of the Halachah and Aristotelian-Arabian philosophy Maimonides 1135-1204.

In Maimonides' 13 articles of fundamental belief there is not a word of Israel's special mission. All his endeavours were directed to the one purpose, to show that Aristotelian-Arabian philosophy is compatible with the Halachah. "Credo, ut intelligam."

His famous definition of God as Absolute Thought, Absolute object-thought and absolute thinking-being (or intelligentia, intelligible, intelligens) is literally taken from Alfarabi (born at the end of the 9th century—died about 950).

The same is true of his further explanations that God is unchangeable, that He is free from accidents, that He is absolute perfection, that He is the cause of all that exists, and that while

we could imagine God without the phenomenal world, we could not imagine the world without God, the absolute Being. And lastly, that the end of all philosophy is the knowledge of this absolute Being.

Alfarabi accepted Aristotle's definition of the Absolute as the Thought of Thoughts (Noesis Noeseos) the indivisible Unity of the thinking subject and the object of thought. . . . God therefore is the absolute activity of thought and as such He constitutes absolute reality and vitality and is the source of all life. . . . While He is the "primum mobile," the cause of all change and movement, He is unchangeable. . . .

Though his votaries won't have it, it is nevertheless true that unconsciously Maimonides laboured in spite of his "credo ut intelligam" on some sort of "Two-fold Truth" as the medieval theology knew it.

The purpose of the written and unwritten laws of which he was one of the greatest exponents, is the perfection of man. The perfection, however, is not to be sought in the relation of man to man, in the annihilation of the ego, which is the basis of the present cosmos (in Greek—universe and order as well). No spiritual revolution for Maimonides; no new wines in new bottles for him; there is not such a thing as making a new dress for human nature, the old garment is for ever (Aristotelian fixity permeated his whole being) and all the precepts of the law are—to use our Lord's language—patches to keep it together. "Normalty" that blessed phrase which was in the early post-war years the slogan of our day-to-day prophets, was (based on Aristotle) his practical ideal.

Maimonides was totally wrapped up in the ideas of his time and these were anything but critical-historical; it was a rationalistic, mathematical, and philosophical age, things do not develop, they are just fixed for ever. There is no



trace, in all his writings, of the genius of the Jewish race and of its strivings and yearnings to change human nature and to set up the Kingdom of God on earth.

There is nothing by him of the national Messianism of the Jewish people, not even the application of Isaiah LIII to Israel of which Origen was already aware and which runs as a red thread in Jewish thought until the present day. The whole is omitted.

This is not accidental. We must give Maimonides his due. He was one of the most thoughtful of men and in his omissions lies principle. Students of the Halachah know that, though the final decision may sometimes go against his views, it has been as yet impossible even for the greatest masters to prove him to have been careless, hasty, or to have overlooked some of the sources. At the end of his tract on the Thirteen Fundamentals he emphasises that he composed them after much thinking and studying with exhaustive care. No! no! Thoughtlessness was not in his mental make-up. What he said or omitted to say, was deliberate.

In spite of the fact that he made the belief in the Messiah one of his Thirteen Fundamentals, the Messiah and His age are according to Maimonides, quite weekday affairs. His Messiah is, if I may say so, a Maimonidised Saladin. A victorious general with a knowledge and attachment to Judaism as that of himself.

There is only one criterion to distinguish the true Messiah: Success. It looks funny to see Maimonides, who eschews those who look for worldly success, falling himself into a trap when thinking of the Messiah, who according to all the Prophets is just to set up another standard in the world and to shatter the success-idol.

Well, the Messiah is, as we have said, a great Halachistic scholar, philosopher, and victorious general in one person.

He fights many battles, sheds blood (of course, how could he do otherwise), reconquers the Holy Land, leads the Jews back, builds the temple, subdues all the world and establishes pax Judea by the sword as the pax Romana was established and keeps it together by laws and precepts as the Romans did also (contrary, of course to the whole spirit of the prophets).

How puny and small appears the great Maimonides as compared even purely humanly with Jesus of Nazareth! "For all they that take the sword, shall perish with the sword," said Jesus. History has confirmed that great Truth over and over again, and Maimonides thinks to establish the everlasting peace by the sword!

But, of course, he knew nothing of life and its laws as lived by members of social groups, races, nations and states. All this was to his formalistic-logical-mathematical mind a book sealed with seven seals.

However, let us continue in Maimonides' Messianic ideal. Messiah conquers the world to enable Israel to devote itself wholly to the Law and its precepts and this devotion carries with it the true metaphysical Aristotelian-Arabian cognition, which is bliss—the world to come.

It is strange that, great logician as he was, he did not see the absurdity of his position (is it typical of all Rationalism?). A divine *public revelation* on which he insists over and over again, was necessary and its mediator, Moses, must be transformed into a demi-god (a sort of Kenosis in reversed order) and a most elaborate and tremendous system of written and unwritten Halachahs set up to keep Israel separated from all the nations of the world for the requirement of Aristotelian philosophy, whose author was a Greek pagan and which all other nations acquire just by studying it.

The Jews shall carry the enmity of the world for the sake of a system of

which the average Jew, even a great Talmudic scholar knows nothing and of which there is not a trace in Scripture!

Averroes (Ibn Roshd) his Mohammodan contemporary and fellow-follower of Aristotle, is more consistent. Aristotle is to him a man whom alone among all men God permitted to reach the highest summit of perfection.

As faulty as his motivation of the purpose of the law, is his reasoning, why Moses must be raised to a demi-god. Shortly, it is because in spite of his prophetic state of mind, he remained normal, speaking, acting and dealing with plausible and reasonable things; in one word, he never went into an ecstasy or trance, he never left the realm of space, time and categories.

But one would have thought, as Maimonides himself accepted the Aristotelian definition of God, namely, that He is beyond knowledge and comprehension, it follows with logical necessity that the nearer one is to Him, the less he is burdened with the boundaries of space and time, of categories and of the division of subject and object, on which all human knowledge is based. Where do law and precepts come in in such a state?

The same logical inconsistency we meet in Maimonides' relation to Jesus. On the one hand he assigns to Him the task of Elijah to prepare the way for the "True Messiah" and he admits

that through Jesus Christ the nations of the world have learnt of God and His Torah. On the other hand, he makes Him responsible (in common with all the enemies of the Son of Man) for the behaviour of the nations of the world towards the Jews.

Now, if Jesus was, for the sake of argument, Elijah, then he was fulfilling a great Divine task second only to the "True Messiah" and He deserves as little blame from the Jews as Moses deserved when, after the beginning of his intervention with Pharaoh on behalf of Israel, in obedience to a Divine Command, their position grew worse for the time being.

"And the officers of the children of Israel did see that they were in evil ease, when it was said Ye shall not minish aught from your bricks, your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh. And they said unto them, the Lord look upon you and judge; because you have made our savour to be abhorred in the eyes of Pharaoh and in the eyes of his servants to put a sword in his hands to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast Thou evil entreated this people? Why is that Thou hast sent me? For since I came to Pharaoh to speak in Thy Name he has evil entreated this people, neither hast thou delivered thy people at all."

## Who were the Sadducees?

By the Rev. K. E. KEITH, M.A., Liverpool University

(Continued from page 28, April 1930)

### IV.—REFORMED SADDUCEES WHO BECAME OBEDIENT TO THE FAITH.

IN the two articles which appeared in the Hebrew Christian (July 1929 and April 1930) we examined the theories as to the origin of the Sadducees, and reviewed their distinctive doctrines as well as their relation to Christ and His apostles. In this paper we are to consider some modern discoveries which give us much interesting information about a hitherto unknown Party of *Reformed Sadducees*.

#### (A) *Discovery in a Cairo Genizah.*

As is well known, Orthodox Jews do not throw away any scroll of the Law which has become defective through old age or illegibility. Neither do they destroy any service book of the synagogue which has become worn out. In order to preserve such books from desecration, they store them away in a room adjoining the synagogue, or in a crypt under it, or in a secret loft above it, where, in the course of time, they perish. Such a hiding-place or store-room is called in Hebrew a *Genizah*. Occasionally, when burying a great Rabbi, they place in his grave a disused copy of the Law. These facts account for the comparative scarcity of very ancient copies of the Old Testament. The *Genizah* was used also as a hiding-place for apocryphal, discredited and heretical writings, and for any Hebrew book and paper which contained in it the sacred name of God.

In the Talmud\* we are told that in the course of a discussion whether a book belonging to a *Min* (i.e. a Hebrew Christian) may be rescued from fire or not, Rabbi Yosi said:—"On a week day let the names of God be cut out and hidden away (i.e. placed in a Genizah), and the rest be burned." Rabbi Tarphon, however, exclaimed: "May I be deprived of my children, if, on getting possession of them, I do not burn them with the names of God contained in them." This Rabbi Tarphon was the head of the academy at Lydda, not far from Neapolis (= the ancient Shechem), the birth-place of Justin Martyr, and was a most ardent opponent of Christianity. The Jewish historian Jost, identifies him with "Trypho" with whom Justin held his "Dialogue."† It must be admitted that strict Jews do not always act according to the dictum of Rabbi Tarphon.

In 1809, in a Genizah at Cairo, Prof. S. Schechter discovered a tenth century Hebrew Manuscript consisting of eight leaves, and another of a somewhat later period consisting of a single leaf. The original document, according to Archdeacon Charles, was written sometime between 18 and 8 B.C. A scholarly translation of these manuscripts together with an introduction and critical notes was published by Charles in his monumental edition of Apocrypha and Pseudepigrapha, Vol. II. Our quota-

\* Sabbath, fol. 116 a and b.

† See, however, the excellent translation of the "Dialogue" by Dr A. Lukyn Williams, published by S. P. C. K.

tions are taken from this work which is entitled "The Fragments of a Zadokite Work."

(B) *The Origin of the Zadokite Party.*

From "The Fragments" we gather that between the years 196 B.C. and 176 B.C., a religious revival had taken place within the priesthood and had attracted a strong element of the laity. The immediate outcome of this spiritual awaking was a strong conviction of sin; "they knew that they were guilty men" (i. 6). This was accompanied by a great desire to reform the irregularities connected with the Temple worship. The leaders of the movement were a party within the priesthood. They strongly denounced the Hellenizing priests. Having failed in their attempt at reform, they "went forth out of the land of Judah and sojourned in the land of Damascus" (viii. 6). The leader of these emigrants is called "the Star" (ix. 8) whose advent was foretold in Num. xxiv. 17. He is also called "the Law-giver" \* (viii. 8; ix. 8), in the sense of the interpreter or prescriber of the Law. In Damascus, they formed themselves into a Party and established "the New Covenant" (ix. 28) which was foretold in Jeremiah xxxi. 31. This covenant was called "the Covenant of Repentance" (ix. 15, 13), and those who had entered the covenant designated themselves "the penitents of Israel" vi. 1; viii. 6). They alone formed the true priesthood of Israel.

"The priests are the penitents of Israel who went forth out of the land of Judah; and they who joined them. And the sons of Zadok are the elect of Israel called by the name, that are holding office in the end of the days"

(vi. 1-2). Sometime after the institution of the new covenant, they returned from Damascus and made the cities of Judah the sphere of their missionary work. They regarded themselves true "sons of Zadok," and so true "priests" in Israel. They claimed to be heirs of divine promises, and charged the Pharisees with usurping the rights of teaching and judging Israel (i. 11; vi. 4), which judicial functions belonged to the priesthood. They undertook to obey the precepts laid down by their Law-giver in accordance with the written Law, and not to receive any fresh revelation until the advent of "the Teacher of Righteousness in the end of days" (viii. 10).

About forty or more years after the death of this Teacher of Righteousness, "the Messiah from Aaron and from Israel" was to appear, avenge his people (ix. 10), and assume the government of God's people and the settlement of all disputed questions (xv. 4). "And through His Messiah He (*i.e.* God) shall make them know His Holy Spirit" (ii. 10). Those who had been faithless during the period of "wrath" which preceded the advent of the Messiah, would be handed over to the sword. Those "who repented of transgression in Jacob," and "observed the Covenant of God" (ix. 41), "God will pardon them, And they shall see His Salvation; For they trust in His holy name" (ix. 54).

(C) *Their Doctrinal Teaching.*

As we have already noticed, the Zadokites were not a sect, but a *reforming party* within the priesthood. The movement being of an intensely ethical and religious character, they greatly valued the writings of the Prophets and the Hagiographa. They laid great stress on the need of repentance and so prepared the way for the work of John the Baptist. They momentarily looked

\* The Hebrew word used is "mehoqueq," which in Gen. xlix. 10 is translated "ruler's staff" (R.V.). In Deut. xxxiii. 21 it means "prescriber of laws," "commander."

for the advent of the Messiah, not from David, but from "Aaron and Israel," evidently a priestly Messiah. They believed in the doctrine of a future life and denounced polygamy, the traditions of the Pharisees and the Hellenizing work of the official Sadducees. In the observance of the Law, they were even more strict than the Pharisees. "No man shall help an animal in its delivery on the Sabbath day. And if it falls into a pit or ditch, he shall not raise it on the Sabbath" (xiii. 22). They made provision for the poor and needy, captives and outcasts. Each man had to set aside for this purpose "the wages of two days every month" (xviii. 2).

These remarkable "Fragments" have disclosed to us a phase of Sadduceism

of which we were hitherto ignorant. It is pleasing to learn that the worldly and unspiritual Temple hierarchy whom we know as Sadducees, did not represent the whole party. There was a small party of *reformed* Sadducees, calling themselves "Sons of Zadok," longing for an ethical and spiritual religion, and waiting for the consolation of Israel through the Messiah. These doctrinal views and expectations prepared them for the faith of Christ. In Christ and His gospel they found the satisfaction of their soul's craving. It is not unreasonable to believe that members of the party of reformed Sadducees formed part of "the great company of priests that became obedient to the faith" (Acts vi. 7).

## A Present Day Jewish Movement

By Mrs LANGFIELD SAWKINS.

THE Jews as a race have from time immemorial held a significant position among the nations of the world. Their great men have formed the vanguard in the advance of civilisation.

A Movement of scarcely less epoch-making importance than Zionism has sprung into being during the last few years. THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE was founded in 1925, and the first Hebrew Christian World Conference was then held in London, under the Presidency of Sir Leon Levison, Kt.

The second Conference took place in 1928 in Hamburg.

It is scarcely realised by the general public how many thousands of Jews, both in Europe and America, in Africa, and in the Dominions, have passed over to the Christian faith, regarding it as

the completion of their ancient religion. They see clearly that to continue obstinately to deny the principles of evolutionary progress implicit in the faith of their forefathers, would be also virtually to deny that it sprang from a Divine origin. These enlightened men and women have well weighed the cost of the separation from the antiquated codes of Orthodox Jewry, and in the I.H.C.A. they are now banded together to form a corporate whole, a distinct national body, the nucleus of a Church.

They claim to be the lineal descendants of the patriarchs, the priests, and the prophets, and they acknowledge that the New Testament is the sequel and logical development of the Old.

Although they have been naturalized by and are loyal to the respective Governments under which they chance

to live, it is their chief glory above all else to represent Hebrew Christianity.

This Movement is growing fast. The President and Committee have recently obtained an estate near Jerusalem which they will proceed to develop. Doubtless they will soon be in a financial position to acquire other portions of land in the home of their forefathers.

Great interest is being aroused among the Churches of Christendom by this new Organisation, particularly in America. Those who have worked in or aided Christian Missions to the Jews now behold the fruit of their labours, but it has ripened in a manner totally unexpected by them. The I.H.C.A. is not imposed on the Jews from without, it has had inception from within the nation. It is being organized and worked entirely by Hebrew Christians themselves.

A Quarterly Magazine has been started which gives a detailed account of the progress made by the Organization and general information of Jewish life and literature. This is edited by Sir Leon Levison, the President, a man of great literary culture and world-wide experience. The periodical is increasing monthly in circulation among a large class of Gentile readers.

There exist now local Hebrew Christian Associations in almost every country in Europe, as well as in the U.S.A. These are in vital fellowship with the International, which is the bond of union for them all. They each send delegates to the triennial Conferences, where their aims and methods are discussed on a broad basis of fraternal amity.

A special work undertaken by the I.H.C.A. is assisting to pay the College expenses of young Jews who desire to

enter the Christian ministry. Members of the Association are left entirely free to choose their own Church provided it is Protestant in character, and holds the fundamental principles of the Christian faith. Gentile friends have been most generous in support of this object.

Another noble effort made by this Association is to send relief to the large communities of Jews who are suffering terrible hardships and poverty in the Ukraine, Russia, and many adjacent countries in the Near East. In these vast Hebrew centres, whose ancient modes of life and worship have been so unwontedly disturbed by recent industrial upheavals, there are conspicuous movements towards Christianity.

In Austria Jews have been received by thousands into the Roman Catholic Church, but they do not rest at home in it for long. The I.H.C.A. is now offering them a view of life, ethics, and religion more in harmony with their own ancient faith.

Not very long ago an observer of the times wrote a book to try to prove that the Jews as a separate nation were doomed to extinction. His forecast is quite unlikely to be verified. Even if the Orthodox Synagogue loses its position and influence, and the Sons of the Covenant take a wider outlook on life in general and on their own religion in particular, the unique character of Israel will be still maintained. The twentieth century Hebrew Christian Movement is certain to produce far reaching effects. The ancient race whose claim to distinction in history has been so persistent along the ages, will yet retain national individuality, and will challenge successfully every attempt to consign it to oblivion.

## Christ and Israel in the Literature of To-day.

### *Reviews and Notices.*

Conducted by HUGH J. SCHONFIELD.

FEASTS AND FASTS OF ISRAEL. By Aaron Judah Kligerman. Emmanuel Neighbourhood House, Baltimore, Maryland, U.S.A.

This booklet, of seventy-four pages, deals with Jewish Fasts and Feasts in a popular and yet scholarly way. The author knows modern Jewish usages at first hand, as one reads his descriptions of the feasts and fasts one can imagine himself in the home or the Synagogue seeing and hearing for himself just what takes place during these feast or fast days. The compass into which the

author has sought to reduce his information naturally precludes detail which such books as Jubilees, the Zadokite Fragments, and the Talmudic Tractates offer. But of course the overloading of his book with quotation from the many sources that are available would have made the book less readable for the ordinary reader. As it is, the booklet offers a very concise description of the feasts and fasts, and its facile style makes it not only informative but very pleasant reading. We recommend it to any one who wishes to get information on the subject.

N. L.

### "But this Man . . ."

*"But this Man, because He continueth ever, hath an unchangeable Priesthood."*  
—Hebrews vii. 24.

**B**UT," the first word in this verse, is a conjunction linking it with the antecedent of the verse before, or all the previous train of reasoning of this seventh chapter, in which Christ's priesthood is shown to be superior to Aaronic priesthood, but on equality with that of Melchisedec. The writer of Hebrews is trying to show to the Jews the difference of the new epoch that has been introduced by Jesus, that the Aaronic priesthood and the Mosaic economy, in which they had been reared and educated, had now come to an end, and though they fulfilled a great need in the experience of the Israelites, they were

only as a schoolmaster to bring them to Christ, and their whole elements and constitution were of a temporary nature. Primarily it was composed and written for Jews, and for that section of them who very naturally clung to the old ceremonial and worship which had been established amongst them since the time of Moses, and which itself was a Divine Institution committed to Moses by Revelation, and so far as its outward and visible forms and symbols and laws were concerned, clearly defined and enlarged upon in a series of enactments simple in themselves but cumbersome and exacting to those who embraced them, and were pledged to their

fulfilment. Moreover, all this system, though elaborate in the highest degree, contained a conception of God and of righteousness of which these Israelites became the sole possessors and custodians.

*"What advantage, then, hath the Jew, or what profit is there in circumcision? Much every way; chiefly because that unto them were committed the oracles of God."*—Romans iii. 1, 2

Ref.—Deut. iv. 7, 8; Psalm cxlvii. 19, 20; John iv. 22.

And because of this the Jews were a peculiar people, an holy or separated nation, a royal priesthood, and all this was now to be made real, lifted out of the sphere of the visible and outward, of type and symbol, of change and uncertainty, and given a more direct and eternal value, because it became embodied and fulfilled in the person and work of Jesus, the Prophet of Nazareth, the sent and anointed of God, both Messiah and Christ. Hebrews is an enlargement and exposition of all this; it is not a supplanting of the old Mosaic Dispensation, but a fulfilment of it; all the Laws had their perfection in Jesus, because He obeyed them all perfectly and manifested a righteousness so absolutely stainless that with His conduct and manner of living God was well pleased. All the offerings and sacrifices had also their completeness in Him. The sacrifices of bulls and goats could never take away sin; they had no moral value, a lamb thus offered had no part beyond its meek submission to be led and slain by the hand of the officiating priest, but the sacrifice of Calvary was the voluntary offering of a responsible and free-willed subject, with its highly-developed and sincere motive, love for another as its mainspring and occasion.

*"I delight to do Thy will, O God, Thy law is continually (operative) in my heart."*

Our text introduces us to one official of that vast economy of Substitution and Symbol which in itself was so wondrously exact in detail, and so informing and educative, viz., the High Priest, who, in the Person of Jesus, embraced not only all the High Priestly functions and Offices, but became Himself the propitiatory sacrifice and meritorious substitute.

"Where high the Heavenly Temple stands,

The House of God not made with hands,

A great High Priest our nature wears,

The guardian of mankind appears."

The writer (Paul or someone else) of the Epistle to the Hebrews gives us a most exhaustive treatment of this subject; he goes into it fundamentally and with a logical sequence, which is conclusive and convincing. He is evidently much impressed with its importance to the well-being of his own nation; if, he virtually says, my compatriots, my brethren according to the flesh, mine own nation, are to remain under the Law, and to stagnate and continue to live in the past, tethered to a system that had served its purpose and had remained long enough in existence to work out its divine end and justify its splendid *raison d'être*—its being at all—then this people were called and honoured of God above all other peoples and nations in vain, then Christ had died in vain, lived in vain, taught in vain; His effort to fulfil the Law and economics of Moses has been futile and an imposition; but the writer say emphatically this is not so, and by this Epistle I am going to prove to you that it is not so. Listen:—

Jesus who I preach to you as the Fulfiller—God speaks to you through Him.

You say you have the Prophets of God.



But—

In these last days God speaks to you by His Son, who was the brightness of God's glory.

and

The express image of His Person.

You say you have Angels, who brought many vital messages of comfort and guidance and goodwill to our Fathers.

But—

*"Unto which of the Angels said God at any time, Thou art My Son, this day have I begotten thee, and I will be to Him a Father and He shall be to me a Son?"*

—Hebrews i. 5.

Yes, Angels have their place.

*"Are they not all ministering spirits sent forth to minister for them, who shall be heirs of Salvation?"*—Hebrews i. 14.

And

Even in the system and economy in which you have been brought up Angels had their part.

*"This is he that was in the church in the wilderness with the Angel which spake to Him in the mount Sinai and with our fathers, who received the lively oracle to give unto us."*—Acts vii. 38.

*"Therefore we ought to give the more earnest heed. For if the word spoken by Angels was steadfast, how shall we escape if we neglect?"*—Hebrews ii. 1.

*"Thou madest Him a little lower than the Angels for the suffering of death."*—Hebrews ii. 9.

So much this Epistle gives us from those who came in your Moses' time as messengers from the unseen and spiritual world. What of those to whom they came—the Prophets, especially Moses and those associated with him in the most spiritual part of your worship, the High Priests. Here again the comparison is between the Son and the chosen medium of God's revelation—Moses.

"For this Man (Christ Jesus) was counted worthy of more glory than Moses, inasmuch as he who hath

builded the House hath more honour than the House. For He who built all things is God. Certainly your Moses was a great man, and was faithful in all things that God committed to him, only however as a servant, but Christ as a Son over His own House."—Hebrews iii. 3-6.

Thus our Christ was greater than all heavenly visitants (angels) that ever appeared to your favoured fellow-countrymen with messages from that unseen world of which they are the un-fallen inhabitants, and greater, too, than your greatest Prophet Moses, who also talked face to face with God, but rose to no higher distinction than to be a servant of God, and never entered into the close kinship of Son to God the Everlasting Father. It is the Son who by His complete obedience and His absolute fulfilment of God His Father's wishes, never spake unadvisedly with His lips, Whose boundless charity forgave all His enemies and has opened the door of heavenly bliss to the most degraded and abandoned, and Who when hope, by reason of the conditions of our mortal life, has been crushed out of man's heart, kindles it anew and fixes it on a supreme and faultless and constant object within the veil, sure and certain and everlasting.

Out of all your ceremonial and symbol this writer to the Hebrews selects not the Law-giver but the High Priest, who in his official capacity not only offered substitutionary sacrifices, but dispensed Divine forgiveness and cleansing, and who himself went within the veil where dwelt the Shechinah, the immediate presence, with Blood and Confession for the people, that he might receive for the people Divine forgiveness and absolution. This is the sole and highest office performed in all your ceremonial.

Our text says this office is no longer performed by a priest after the Order of

Aaron, but by one after the Order of Melchisedec.

"But this Man, because He continueth ever, hath an unchangeable Priesthood."

And when Jesus ascended, when He passed out of the sight of His wondering disciples and followers, He entered within the veil carrying with Him the marks of His Divine passion in His hands, His feet, His side as evidences of a meritorious and atoning sacrifice acceptable to God and propitiatory for man, and it is this culmination and triumph I wish you Hebrews to realise and recognise as your now only way of access to God and reconciliation to Him,

by His own precious blood and His own Divine and spiritual advocacy of Him for you, and, mark you, it is as your own Elder Brother and Representative He is there.

Do not, therefore, hesitate to let go all your misconceptions and prejudices, all your fears and doubts; by one appropriating act of faith take hold of the New Testament Covenant sealed in blood, and ratified to you by a Divine and glorious event, the rising again from the dead and the ascension up into heaven of Jesus, the Christ, the Son of God, proven to be so by the power of God, and sealed by the Holy Spirit outpouring. "A READER."

## Contributions to the I.H.C.A.

WE gratefully acknowledge the following donations received from the 20th March to the 20th June, and we thank our members and friends most warmly for their gifts.

No.		£	s.	d.	No.		£	s.	d.
140	Relief £1 . . . . .	1	2	6	161	Relief £1 . . . . .	1	5	0
141	Relief £1 . . . . .	5	0	0	162	. . . . .	0	4	1
142	. . . . .	0	3	6	163	Sales . . . . .	0	5	0
143	. . . . .	0	7	6	164	. . . . .	1	0	0
144	. . . . .	0	3	0	165	Collection . . . . .	3	8	1
145	Relief 7/6. . . . .	0	10	0	167	Relief £12 . . . . .	22	0	0
146	. . . . .	5	2	6	167	. . . . .	5	2	6
147	. . . . .	3	8	0	168	. . . . .	1	0	0
148	. . . . .	1	10	0	169	. . . . .	0	10	0
149	. . . . .	0	10	0	170	. . . . .	0	3	6
150	. . . . .	1	0	0	171	. . . . .	1	2	6
151	. . . . .	0	5	0	172	Relief . . . . .	1	0	0
152	. . . . .	11	0	0	173	. . . . .	1	1	0
153	. . . . .	11	0	0	174	. . . . .	1	1	0
154	. . . . .	1	10	0	175	Collection . . . . .	1	3	0
155	. . . . .	1	3	6	176	. . . . .	1	2	6
156	. . . . .	2	0	0	177	Collection . . . . .	1	13	4
157	. . . . .	1	0	0	178	. . . . .	0	5	0
158	Sales . . . . .	1	5	6	179	Collection . . . . .	1	14	0
159	. . . . .	1	2	6	180	Sales . . . . .	2	12	6
160	Hostel . . . . .	0	10	0	181	. . . . .	1	2	6

No.		£	s.	d.	No.		£	s.	d.
182	.	1	0	0	229	.	1	0	0
183	.	3	3	0	230	.	0	3	6
184	.	25	0	0	954	.	0	1	0
185	.	3	3	0	955	.	1	0	0
186	Hostel	100	0	0	956	.	1	12	3
187	Collection	1	10	0	957	.	3	4	6
188	Collection	2	13	1	958	.	10	0	0
189	Collection	3	17	6	959	.	1	0	0
190	Sales	1	9	0	960	.	5	0	0
191	.	1	0	0	961	.	2	0	0
192	.	0	5	0	962	.	0	10	0
193	.	1	1	0	963	Sales	0	10	0
194	.	1	1	10	964	.	1	0	0
195	.	1	1	3	965	.	1	0	0
196	.	1	1	0	966	.	2	2	6
197	.	5	5	0	967	.	0	10	0
198	.	0	7	6	968	.	100	0	0
199	.	0	10	0	969	Sales	0	11	6
200	.	1	0	0	970	.	0	10	0
201	Sales	0	7	6	971	Anon. (Relief)	0	5	0
202	.	9.74	dollars		972	Anon. (Relief)	9	10	0
203	Relief	1	5	0	973	Collection	0	13	0
204	.	1	0	0	974	Sales	0	12	6
205	Relief	1	0	0	975	Education	25	0	0
206	Sales	0	13	10	976	.	2	0	0
207	.	2	10	0	977	.	0	10	0
208	.	0	10	0	978	Hostel	1	4	0
209	.	0	7	6	979	.	1	10	0
210	.	1	2	6	980	.	5	5	0
211	.	1	0	0	981	.	2	5	0
212	.	1	1	0	982	Polish Colony	10	0	0
213	.	1	5	0	983	Sales	1	3	7
214	.	0	15	0	984	Relief	0	10	0
215	Relief	0	4	0	985	.	5	0	0
216	.	0	5	0	986	.	Fl. 20		
217	Interest	12	10	0	987	.	1	10	0
218	.	1	0	0	988	.	1	0	0
219	.	1	0	0	989	.	0	10	0
220	.	0	10	0	990	Relief £3 7/6	3	10	0
221	.	1	0	0	991	Sales	0	9	0
222	.	1	0	0	992	.	0	8	6
223	Conference Fees	2	8	0	993	.	1	0	0
224	.	0	5	0	994	.	0	10	0
225	Relief	15	8	0	995	.	1	1	0
226	.	5	0	0	996	.	0	5	0
227	.	1	2	6	997	.	5	0	0
228	.	1	0	0					

# *The Hebrew Christian*

*The Quarterly Magazine of the International Hebrew Christian Alliance*

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VOL. IV.

OCTOBER 1931

No. 3

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## Editorial

WHEN the disciples who accompanied our Lord to the Mount of Transfiguration got to the point of expressing themselves, Peter who was their spokesman said "Rabbi it is good for us to be here, let us make three booths, one for Thee, one for Moses and one for Elijah." It is remarked in the gospels that Peter said this because he did not know what to say because of the glory of the vision. We felt the same as did Peter about the Third International Hebrew Christian Conference. It was good to be there, and one would have liked to have tarried to listen to men and women from different fields of the vineyard telling of their successes, needs, trials and triumphs. It is difficult to select a day or an incident for comment, for all the days were overcrowded with good things. From the early morning when family prayers led us to the Throne of Grace, and the refreshing and scholarly exposition of the Psalms by Brother Max Reich, to the last thing at night, when we could hear the more intimate and personal accounts of delegates concerning their Alliances and the work in general, the days were full of good things.

To illustrate the variety of matters that had to be considered we will cite a few. One group with about a hundred

and fifty members has found it very difficult to obtain decent burial for a departed brother. The Jewish cemetery is of course closed to them and the Greek Orthodox Christians, among whom these brethren live, while they allowed a Hebrew Christian to be buried in their cemetery showed very clearly that they would rather that they were not asked to do so again. £60 would purchase ground sufficient for the needs of this little community and they appealed for help, an appeal that we found difficult to refuse, especially as we heard at the Conference of a noble missionary who had worked in the city of London and passed to his reward who was buried the other day in a common grave; but even a common grave is better than no grave at all, and this is what faces this band of Hebrew Christians. Another group has grown to such an extent that it requires a place of worship for itself. It should be clearly understood that these brethren do not want to stand apart from other Protestant bodies; they do not want to create a new denomination, but they are told as plainly as possible that they are not welcome in the local Christian Church. Anti-Semitism is very rife in many Continental countries and necessity is forcing the Hebrew Christians to seek a place where they may worship

in spirit and in truth. In this particular instance a suitable Church can be purchased just now for the sum of £600.

We have been forced by this Anti-Semitism to appoint a commission to enquire into the advisability of forming a Hebrew Christian Church in those countries where Roman Catholicism and Greek Orthodoxy predominate and the Reformed Churches are generally biased against Jewish Christians. We earnestly trust that our friends will not look upon this project as an accomplished fact and that they will not think for one moment that we want to form a new church or denomination. We only want to meet the needs of our brethren who are turning to Christ by hundreds and are not wanted in the Churches. We were told by a well-known Edinburgh minister, whose brother is the minister of a wealthy Protestant Church in the U.S.A., that his brother told him that if a Hebrew Christian were to come into his church, he would not only not be welcomed, but would be given to understand that he is not wanted. We cannot allow "fashionable Christianity" in the States or "political Christianity" on the Continent to retard the Kingdom of God and the ingathering of our brethren into the invisible company of believers which constitute His Holy Church.

The lot of the Hebrew Christian is often a hard one; the Jews are ready to recognise their co-nationals who are agnostics, freethinkers, and every other form of unbelievers, but they will not tolerate any Jew who accepts Jesus as the Messiah and identifies himself with the Christian Church. Judaism is beginning to tolerate Jews who believe in Jesus, but they must remain in the Synagogue; for the Jew who believes in Jesus as the Christ and adheres to Christianity there is no room in Jewry. All Jews who become Christians are not fitted to be missionaries; a mistaken idea that this is so has spoiled the lives

of many who might have been successful in some trade or other secular calling. Knowing our brethren as we do, we desire to help them to make an honest living; and an agricultural colony in Poland has been agreed upon as the best means of assisting those converts who lose their employment upon confession of their faith and of teaching them to live by the labour of their hands. This colony in Poland will be a training ground for colonisation in Palestine; the best and most successful of the Polish colonists will be sent to Palestine to engage in agricultural pursuits. Towards the Palestine Settlement we hope to have £15,000 from the proceeds of the sale of Abraham's Vineyard. This will surely be the best and most effective mission that has yet been planted in Jewry; a few Hebrew Christian families settled in the midst of Palestine, working the land, as did their fathers, and bearing their witness for the Lord our Messiah! It must be as life from the dead. We shall never forget the Thursday when this project was discussed, within ten minutes nearly £300 was promised by delegates, most of whom were giving out of their poverty and by real self-sacrifice. Just as we were about to sit down to our luncheon, the President announced that a friend present, a great lover of our people, had promised £1000; the news electrified the Conference and never have we heard such a singing of "Praise God from Whom all blessings flow." We estimate the cost of establishing such a colony at from £5000-£7000.

Mention must be made of the United Communion Service which closed the Conference. It must surely be unique; for an Anglican clergyman chanted a Hebrew liturgy by way of Invocation, a Swedish clergyman read one lesson in English and a Presbyterian minister from Scotland read Isaiah liii. in Hebrew, a Hungarian prayed in German, a German director of a Jewish mission

gave thanks for the wine in English another director of a Jewish mission gave the address and at the close pronounced the priestly benediction in Hebrew. One Baptist minister administered the Sacrament and another offered the first thanksgiving prayer. It was a wonderful time of Christian fellowship when the unseen presence of the Redeemer, Whose dying love was thus commemorated, was realised by all.

Details of the proceedings of the Conference are given on other pages and the papers that were read will be printed in coming numbers of the magazine; we need therefore add nothing further here. We cannot, however, help remarking on the harmony and goodwill that

prevailed, and the enormous energy of the President, who toiled from early morning to late at night to make everybody's work a joy to themselves and a help to the Cause. The Secretary amply justified his choice for the work to which the Executive called him and endeared himself to all the delegates. Our thanks are also due in great measure to Dr Gold Levin, who was a tower of strength at all the Committee Meetings.

Finally we thank all our readers for their many prayers, the effect of which we realised all the way through and we gratefully thank and praise our Heavenly Father for His great goodness to us, which but inspires us to press on in the work He has given us to do until in His mercy, all Israel be saved.

N. L.

## News and Notes

### CONFERENCE NUMBERS.

Our friends will notice that we are following our practice of 1928 and publishing a double number this quarter in order to give our readers as much as we can of what took place at the recent Conference at High Leigh. This issue contains the report and a number of the papers that were read; the next issue will (D.V.) contain the remainder of the addresses, and we would advise our friends to retain this copy till next January when they will be able to note the discussion that followed each paper. We would add that if any one who receives this magazine feels led to help us with the additional cost of publishing a double number we shall be most happy to acknowledge their kindness.

### THIRD INTERNATIONAL HEBREW CHRISTIAN CONFERENCE.

Amongst the many letters of greeting that were sent to us at High Leigh was the following from Mr Lamartine G. Hardman, the Governor of Georgia, U.S.A.

Executive Chambers,  
Atlanta.

*1st July 1931.*

To Members of the International Hebrew Christian Alliance.

It is an unspeakable pleasure to me to send a word of greeting to the International Hebrew Christian Alliance.

... No country is more indebted to the Jew than America. He has had a very large share in making our greatest institutions—with no flag of his own, he has been a patriot in every country

where he has lived; and on behalf of the people of Georgia, I, as Governor of the State, wish to express to the International Hebrew Christian Alliance—the Hebrew Christians of the world—the staunchest friendship, the highest esteem, the most sincere love, and the deepest interest in your gathering in the name of Christ Jesus—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Romans i. 16).

There are many thousands of Jewish people in America who believe in our Lord Jesus Christ as their personal Saviour—who stand as living monuments testifying to the power of God in their lives. To them and to you is assured sympathy, justice and brotherly love in Christ Jesus.

May you light a fire to-day which will shine around the world!

Yours in Christian fellowship,

L. G. Hardman,  
Governor of Georgia, U.S.A.

It gave us great pleasure to welcome to our Conference Dr Bertram Pollock, the Lord Bishop of Norwich. His Lordship's presence was appreciated by all and his address will long be remembered. We are happy to think that Dr Pollock found pleasure in his visit, as is shown by the following letter addressed to our President.

The Palace,  
Norwich.  
22nd July 1931.

My dear Sir Leon,

How can I thank you? I had a really delightful afternoon yesterday: there was such a lovely spirit of brotherhood; and it was a privilege to be welcomed into it. Would you be so kind as to offer my warm thanks to Mr Samuel and to all who are associated with you?

... With warm thanks for that delightful spirit of friendship.

Yours very sincerely,  
B. Norwic.

#### AUDITED ACCOUNTS.

The Audited Accounts for the past three years together with the Account for "Abraham's Vineyard" since it passed into our control were approved at the Conference and interested friends may obtain copies upon application to the General Secretary and Treasurer.

#### PALESTINE.

*The First Hebrew Christian Bible Conference.*

A Palestine Hebrew Christian Bible Conference was held at Jerusalem from the 27th to the 31st July.

It was a happy time of Christian fellowship with those who came from places outside the City, who were the guests of the Conference. Hebrew Hymns were as joyfully sung at the common meals as at the meetings. Prayer and praise were mostly in Hebrew. It was good to see some young Hebrew Christians learning to pour out their hearts in audible prayer.

There were two sessions each day, in the afternoon and evening. The afternoon began with a devotional address by a Hebrew Christian which was followed by a period of prayer. At the opening meeting the urgency of meeting unitedly in the Lord was emphasised. Messrs Ostrovsky, Glasser, Sigel and Miss Asséo were the speakers.

That venerable Hebrew Christian, the Rev. Canon Hanauer, full of learning and Christian experience, gave two interesting addresses on "Christ's tears over Jerusalem" and a lantern lecture on "The Siege of Jerusalem by Titus." The Birth, Infancy, and Youth of our Lord was the subject of an address by Mr Morris Sigel; there were two touch-

ing addresses on the Temptations of our Lord, by Col. Battye (Director of the Soldiers' Christian Association). Helpful lessons were drawn from the Lord's Resurrection, by Mr M. I. Ben-Maeier. A rousing talk on Missionary Heroes was given by Dr Orr Ewing, who also helped the Conference in other ways.

The last gathering was a public meeting. A number of Jewish people and others were present, and several Hebrew Christians spoke convincingly of the "Fairest among ten thousand and altogether lovely Saviour," and pleaded with the people to accept Him and have the joy of His Salvation. While there were several Denominations represented among the Hebrew Christians, there was perfect harmony and sweet fellowship all through.

The conference was a child of many prayers, and though it has come and gone making little stir, yet its inspiration will long remain with many a Hebrew Christian in the Holy Land.

#### RUSSIA.

We deeply regret to hear through Rev. B. Pernow of Sweden that our brother Boris Schapiro, the President of our Alliance in Russia has been turned out of his home by the authorities, and with his wife and children is forced to live in the streets. He has borne much for his fidelity to the Gospel. We have sent him a little money to alleviate his sufferings and earnestly commend him to our readers' prayers.

The following letter has been received from Mr Guberman who was greatly disappointed at his inability to come to the Conference:—

... Your much appreciated letter has reached me. I am very pleased to hear of the Alliance Conference how the 'Remnant of Israel' gathered together

from the four corners of the earth to carry on the work of God in these difficult and Godless days.

We are quite unable to estimate the importance of the Conference in the history of Jewish Christianity. It binds our people with a threefold cord and leads on to the appointed time when "all Israel shall be saved" through faith in the Son of Jesse the Bethlehemite. It also exerts a great influence on the Jewish people of to-day. Thank God that we have lived to see with our own eyes and hear with our own ears things that have never happened before in the history of man.

Our prayer for you, dear brother, and for all God's faithful servants who take part in this holy ministry is that He may give you strength and courage to continue without getting weary in going forward higher and yet higher in the holy work of evangelising with the Gospel and Comfort of Jesus Christ our Jewish people, which is our bounden duty in these days.

Our best thanks for not forgetting to write; your letters bring us great joy and comfort in times of need.

Kindly convey through the magazine our hearty and brotherly greetings to those who attended the Conference and ask their prayers that God may prevent our small remnant from sinking in the depths of the prevailing unbelief.

Yours in the bond of Christ,

Gregori Guberman.

#### AUSTRALIA.

Mr L. Abramovitch has removed from Sydney to Melbourne and has in consequence resigned the Presidency of the Australian Hebrew Christian Alliance. The duties are being temporarily carried out by the three Vice-Presidents, Rev. E. C. Ettmann, Mr Paul Finn and Mr G. E. Ardill, but it is expected that an appointment will be made shortly. Meetings are held on the last Saturday



in every month and have been well attended. Several Hebrew Christians in the country, not previously in membership, have recently joined and strengthened the hands of the brethren. We rejoice with them and remember them constantly in prayer.

#### REV. ELIAS NEWMAN.

We are greatly interested to learn from the Hebrew Christian Alliance of America of the appointment of the Rev. Elias Newman as Pastor Evangelist. Mr Newman has given up his mission work at St Louis and is to devote all his time to the task of seeking out Hebrew Christians in various parts of America and of preaching the Gospel to the Jewish people in those communities in America where no Jewish mission is established. Our prayers follow our brother as he takes up his new appointment that he may be greatly used of God to the blessing of those to whom he goes with the Word of Life.

#### REV. NAHUM LEVISON.

We have been glad to hear that the Rev. Nahum Levison, our President's brother, who for the past two or three years has been minister at the Anderson Church, Blantyre, has received and accepted a call to St Ninian's, Leith, and expects to take up his ministry there in the middle of October. Mr Levison will be greatly missed at Blantyre where he has made for himself many friends, but looks forward to the bigger opportunities that the new and larger Church presents. It is a matter of congratulation that he is moving nearer to our President and hopes to be able to give a little more time to the work of the Alliance. We desire to assure him of our keen interest and sympathetic prayers.

#### RESTING FROM HIS LABOURS

We have been very greatly grieved to hear that our beloved brother, the Rev. J. I. Landsman passed suddenly to his rest and reward on Sunday, the 13th September. The news came as a shock to us; Mr Landsman was present with us at High Leigh and joined in our deliberations most characteristically and with all his wonted vigour. At the moment of writing we have no particulars of his passing but we hope to say something of our brother's life and witness in our next issue. Meanwhile we rejoice at the thought of all he has done for the Master's cause amongst Israel and offer our deepest sympathy to all who with us feel his loss.

#### CONGRATULATIONS.

We extend heartiest congratulations to:—Rev. and Mrs Morris Zeidman, of Toronto, on the birth of a son, and to Rev. D. J. Newgewirtz, of Montreal, on his marriage which took place in this country soon after the Conference at High Leigh. Mr and Mrs Newgewirtz are proceeding shortly on a visit to Egypt and the Holy Land.

We rejoice with these our brethren and sisters in their joys and pray for them our Heavenly Father's blessing.

#### QUESTIONS.

Several friends have written us concerning various difficulties they have met in the reading of the Scriptures, others have asked us questions about Jewish life and customs. As the matters raised are usually of general interest, we have thought that our readers might wish us to open a column in this magazine in which to answer such questions. Will friends desirous of our help please send their queries to the Editors, 8 Clandon Road, Seven Kings, Essex, and we will do our best to answer. We do, however, ask as a favour that controversial ques-

tions be avoided ; we do not feel ourselves competent to answer these, but questions relating to the Word of God and the faith of the saints, we shall by prayer and the wisdom from on High seek to answer.

### INTERESTING HAPPENINGS IN THE JEWISH WORLD.

When work started some months ago on repairing an old sewer in the Tyropean Valley, running through the Old City in a straight line from the Temple Area to the Valley of Kedron, which it intersects, it was established that the Romans had used this for their underground sewage, that a massive Roman causeway had been built on top, while signs of an ancient Roman viaduct (probably the one built by Pontius Pilate in A.D. 30) were apparent. Now comes the sensational discovery that an old wall of Jerusalem, perhaps the original city, dating between 300 B.C. to 200 A.D. has been found in practically perfect condition. The wall was constructed of huge blocks of stone, dressed on the outside and lies some ten metres below the ground. (From the *Jewish Chronicle*).

Over 10,000 Jews visited the Wailing Wall on the Ninth of Ab, the anniversary of the fall of Jerusalem, 586 B.C. and again in 70 A.D.

The new National Cabinet in Great Britain contains two Jews, the Marquess of Reading, Foreign Secretary, and Sir Herbert Samuel, Home Secretary. The new French President, M. Doumer, has appointed a Jew, Mons. G. Huisman, as his General Secretary.

Owing to the low rainfall Jerusalem is experiencing a great shortage of water. The water supply in the City has been reduced by fifty per cent.

The *Jewish World* states that it is reported from Warsaw that during the last seven years over a thousand members of that community have gone over to Christianity.

The death rate amongst Jews in Palestine is the lowest in the world, only 9.6 per 1,000.

A new newspaper for the Jewish blind in English speaking countries has been started in New York. Known as the *Jewish Braille Review*, it will be distributed freely.

H. S.

## Reflections on the Third I.H.C.A. Conference

By SIR LEON LEVISON.

PRELIMINARY.—The Third I.H.C.A. Conference has come but not gone. It has not gone, for the decisions which have been arrived at are of such far reaching importance that they will remain with us to be handed down, if the Lord tarries, to our successors.

After the immense amount of preparation which an International Conference must of necessity involve, and in which Miss Strahan, the Conference

Secretary, has rendered invaluable help (I do not know what we would have done without her), I left Edinburgh for High Leigh with mingled feelings of hope and diffidence, feelings which can be shared only by those who have undergone similar experiences. I realised that I was going to witness another stage in the history of our movement, and silently prayed to God on my journey that He would draw

away all our delegates from the world without, so that our minds might be entirely engaged in seeking how best to translate our Divinest dreams into realities.

ARRIVAL.—On my arrival at High Leigh I was soon overwhelmed by the warmth of the greetings that awaited me from 200 delegates, and I was deeply impressed by their affection, zeal, and high expectation. I soon realised through conversation with one and another that this Conference was going to be a profound and most important one: big problems were awaiting our consideration and solution, and grave difficulties relating to the care of young converts were to be overcome. It was simply delightful to see so many young people, about fifty being with us. The hum and noise of conversation and greeting when we sat down to our first meal would have jarred upon the nerves of a stranger, but to me it was the sweetest music conceivable. I felt that the atmosphere thus created and the spirit of fellowship which prevailed were the best reward that we could have for our labours, and I could see the smile of benediction of our Lord Jesus Christ Himself at this wonderful gathering.

THE CONFERENCE.—After dinner we all gathered in the Conference hall and amidst a deep hush the whole conference engaged in silent prayer, after which our beloved brother the Rev. Samuel Schor, led in audible prayer. Thus the Conference opened.

It is hardly possible to sit down and write out one's experiences in cold ink. We may lay down certain man-made rules and plan out schemes, but God in His goodness comes and alters all our feeble efforts and makes His way clear. There were, at the Conference, Hebrew Christians of all denominations indicating the various needs from their own

points of view, but it was delightful amidst their diversity to find that unity of spirit and of purpose which can only be achieved through the Presence of the Spirit of God.

Many were the requests for interviews, and by using what spare time I had, and inviting different delegates to sit beside me at each meal, I was able to obtain information with regard to the activities of the Alliances abroad, and to learn of their joys and sorrows, of their hopes and anticipations. And I felt that the River of God in its twisting and turning through the rising and falling way of our Christian experience is full of grace, and that this knowledge of God's grace keeping company with us in our journey, in its untiring and enduring power is most comforting.

Our brethren abroad who find life hard and sometimes painful, find also that the best remedy is not to think of themselves, and their sorrows and difficulties, but to think of our dear and glorious Saviour and go out to help their fellow men, and in service and worship they not only build up their Christian character but find happiness and divine joy.

The life and testimony of these Hebrew Christians, are to me the strongest argument for religion that I know. They exhibit a radiant faith and carry with them an atmosphere of goodwill. Here I found men of sorrow who were also men of exceeding joy, and learned that joy and sorrow are not alien and antagonistic, for they both come from the same capacity for feeling, the same breadth of sensitive surface, which the soul exposes to the touch of God and of the world. The souls of these are like the depths of the ocean where we find tempest as well as calm, for a place where great storms arise is also a place where great calms fall. When they described their sorrows to me, there was no sorrow like

unto their sorrow, but when they told me of their joyful experience in winning souls for Christ from among their Jewish brethren, what a depth of joy they exhibited. Such men and women are verily joy bringers to their Jewish brethren, and to Jesus Christ our Lord.

**THE TESTIMONY MEETING.**—The testimonies which were given on Sunday afternoon on "What I have found in Christ that I did not find in Judaism," were both an exhibition of the minds and hearts of the delegates and a revelation of the truth as it is in Jesus that was simply thrilling. They showed a simple understanding of the Master, and an absolute devotion to Him.

They not only told us that the greatest thing they had found was Christ Himself, but their recurring loyalty to Him ran through their testimonies as a theme runs through a symphony; and their symphony was aglow with the Eternal Life which He has promised to all those who believe on Him. Christ entirely took possession of our hearts and souls that Sunday afternoon, because we experienced His supernatural Love and realised anew that the central thing in our lives, must be a desire to do the Will of God, Who has a purpose and plan for His ancient people as well as for the world.

**OUR BELIEF.**—We entered every session in the absolute certainty that God has not forsaken His Jewish people, but that He has a plan, and that we His followers must build by His grace a highway over which Israel will march to Calvary and victory.

We believe that their irrepressible mental and spiritual conflict is not going to last for ever. Jewish History has a plot; a progressive plot, and will surely have a climax; and that climax is their ingathering into His Kingdom.

Each delegate must have felt himself

a soldier battling under his great General, Jesus Christ, in whom he fully trusts, and believing in the day when all Israel shall be saved. We will not do the ultimate winning. He must do that, and He will: but we must work, watch, and pray, for the Kingdom of God is at hand.

**LEADERSHIP AND LITERATURE.**—At every conference on the Christian approach to the Jews that I have attended the questions of leadership and suitable literature have been prominent. The need of cultured Hebrew Christians of social and personal standing, to command the respect of the Jews and overcome their antagonism; and the special need for a new type of literature, of a higher standard, for Jews, a literature which would deal with their spiritual needs and difficulties in a positive and constructive manner; and of where to discover suitable authors for such a literature, were discussed.

I cannot help feeling since attending this third Conference that while those who considered the above problems at the various international gatherings to which I have referred had sight, and recognized the need, yet they lacked what is more important, namely, insight. For the I.H.C.A., I feel sure, can supply all the leadership that is necessary for the Jewish mission field, and also authors for this special type of literature.

If, however, these two objects are to be achieved, the missionary societies and the Churches will have to alter their practice. Hebrew Christians participating in the work of evangelising the Jews, have constantly been given subordinate positions and not encouraged even in these.

The position is tragic in the extreme. In pleading the cause of the Jewish people an advocate of these Churches and societies never fails to point out how clever the Jewish people are and the position which they occupy in

every branch of knowledge. But it would seem that the Jew ceases to be clever as soon as he becomes a Christian, for we have been told time after time that a Hebrew Christian is only fit to occupy an inferior post, and can only work under the supervision of a Gentile Christian! The result has been that some of our ablest Hebrew Christians have been forced to enter the Church as ministers and forsake the Jewish mission field.

If the problem of leadership and suitable literature is to be solved in the future, it can only be solved through the I.H.C.A. and its members.

CARE OF CONVERTS.—This seems to be the most vital issue with which we are confronted at present. It is a tremendous problem which has baffled every endeavour in the Jewish mission field. Now it is engaging the attention of the I.H.C.A. and to our minds almost the whole work of Jewish missions is a waste of money, time, and energy, until this problem is solved. We are living in a time when a missionary is no longer compelled to spend weeks in constraining each Jew to come to his meetings: but when the Jews are coming in hundreds to the missions, hungering for knowledge, and keen and anxious to learn the truth as it is in Jesus Christ. And what is the result? The Gospel is being preached, and Jews are studying their Bibles and ultimately asking for baptism, and the missionaries have to exercise the painful policy of sending most of these Jews away because they do not know what to do with them! On the closing day of the Conference we faced this problem and decided to start *an agricultural colony in Poland*, where young converts can be given work, with the hope of being sent to a Hebrew Christian colony which we are to establish in Palestine. These two schemes will not only demand vision and knowledge, but will also

require decision and sacrifice. Having, as a Conference, reached a decision, I hope we will not look back, but devote every ounce of our power to this end, trusting in the Lord Jesus Christ to make the way clear to us.

One question I must ask. Will the societies and churches who are engaged in Jewish mission work be willing to help us financially? Those workers from the various fields who are Hebrew Christians have shown their feeling about this important matter very plainly,—by pledging themselves to contribute from £1 to £10 per year towards the establishment of these two colonies,—and we are now waiting to see what the Committees of the various missionary societies will do by way of following the example of their workers.

IN CONCLUSION.—My reflections are many, but space will not permit my giving expression to them all, but I cannot close without expressing my joy that the problem of the much needed Hebrew Christian Church in Europe is now receiving careful consideration and saying how intensely moved I was in taking part in the Communion service. When we sat down at the Lord's Table, Hebrew Christians of all Protestant Denominations, experiencing in a deep and eternal sense the real Presence of Christ in our midst, we realised our unity, rest and peace in Christ, and had a veritable fortaste of Heaven.

It has indeed been well for us to have met together as one great family of Christ for a week's fellowship. It sent all of us away with songs in our hearts, praises to God, and a renewed zeal to serve our Master in winning our Jewish people for Him, whatever be the cost. It is in this consuming devotion which makes us ready to give up everything selfish for our Jewish people whom we love, that there lies the strength and power of our movement.

## Report of the Third International Hebrew Christian Conference, held at High Leigh, July 17-24, 1931

[N.B.—The addresses here given are those of which no written copy was available. When such a copy was available, no report was made, it being anticipated that the majority of these will appear in full in the present and subsequent issues of the Quarterly. In such cases, only the title of the address is given.]

### OPENING MEETING.

FRIDAY, 17TH JULY.

8 P.M.

THE delegates having had opportunities to become acquainted at tea and dinner, and an atmosphere of the friendliest of house-parties having been created, the first meeting was held in the Conference Hall.

Sir LEON LEVISON, presided over a crowded gathering that sang "O God of Bethel" with great feeling. Then followed silent prayer and audible prayer, led by Rev. Samuel Schor, after which the PRESIDENT delivered his address of welcome.

Brief address of welcome were also given by the Rev. Harcourt Samuel, General Secretary of the I.H.C.A., and his father, the Rev. E. Bendor Samuel, President of the British H.C.A.

The Rev. HARCOURT SAMUEL said that this was a greatly anticipated day, especially for those who had had the task of arranging it. There were friends there that they had not seen for three or six years, and others who were only known through correspondence. One thought arose in his mind as he listened to the President's speech: how many of those met for the first time came up to the ideal formed of them? He was glad that the great Christian ideal had been spoken of, for the world to-day

needed Christ; it was suffering because in many of the Gentile Churches Christ was no longer the centre and the Christian life must be Christo-centric. They had discovered Him to be a light to lighten the Gentiles and the glory of His people Israel, and had come making it their aim (1) to see fresh glory in Him; and (2) to tell the Jew first, then the Gentile, of Him Whom they had found. The eyes not only of their Hebrew Christian brethren and their Jewish brethren, but of the world, were on that room; for in the past, their people had been the means of giving the world everything of value. God had given them through their people Him Whom they recognised as Friend and Saviour. He trusted that those present would catch that vision of Christ of which their President spoke, and go forth to spread it. They might not go through the week without disagreement; but if they made Christ the centre of their meetings they would have love, for the nearer they drew to Christ, the closer they came together, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." They were met in love; love's perfection was in unity. Unity was found in Christ alone. In Him they were one. Might they draw near to Christ, and so draw near to each other, then their gathering would mean much to their people, to Christ's Church and to the world.

The Rev. E. BENDOR SAMUEL recalled Hamburg's welcome of three years past, and expressed his wish to make those from abroad as welcome as they had made him. He endorsed what his son had said on their unity. They were one in a thousand ways—they were one in the Lord. They did not have to ask what denomination each belonged to, for they were one in Christ. He often thought that when Christ stretched forth His hands on the cross He united them to Him, and when united to Him they were, *ipso facto*, united to one another. If united what possibilities there were! God could do wonderful things through them. They might feel insignificant, but sometimes a tiny raindrop shows all the glory of the sun, and forms a gorgeous rainbow. They might be opaque, but when they caught God's radiance what could they not do? "Arise, shine for thy light is come!" Might the Lord reflect His glory through them to their Jewish brethren, the Church, and the world.

The rest of the meeting was spent in listening to messages from other lands, but time permitted only a few delegations to speak.

Rev. D. J. NEWGEWIRTZ, of the American H.C.A., expressed regret that the newly-elected President of that branch had been prevented from attending the Conference. For himself, he felt that that night a dream was realised, a dream of some years' duration. He spoke for the other American delegates in saying that their hearts bubbled over with joy that at each Conference there was evidenced a growth in strength, enthusiasm, numbers, and ideals. The American H.C.A. had been trying to help the International to realise those ideals. They would endeavour to do so more. They trusted that they would make a worthy contribution to the world at large and

to the Church which the first Hebrew Christians founded.

Dr ARNOLD FRANK, President of the German H.C.A., expressed his joy that so many from the Continent had come. He emphasised again their unity in Christ, and told of the reply of Hudson Taylor to the question "How do we know that we are Christians?" For answer Taylor quoted 1 John iii. 14, "We know that we have passed from death unto life, because we love the brethren." The more they had the Holy Spirit in their hearts, the more they loved each other. Rabbi Lichtenstein once expressed the opinion that if Christians lived according to their ideals there ought not to be differences of opinion between denominations. But even husbands and wives differed unless they were asses or angels! Yet different denominations might be one in Christ. They knew that God would redeem Israel, for they believed in the inspiration of God's Word and the truth of His promises. They hoped to get rich blessings for themselves and their work, for God never failed them.

The Rev. H. C. CARPENTER, President of the Polish H.C.A., said that the message from Poland was indeed heartening. If anyone had had a vision they had had it. Poland had been the Jewish grave and prison, but they, the Hebrew Christians, had broken through. The prison was still there, but the prisoners were rubbing their eyes. He thanked God for their institution and constitution, and for so worthy a President, who had done so much in six short years. But what of the next years? He promised to bring up a great scheme in connection with the future at a later stage of the Conference. Those who were gathered there (and particularly they, for those in Poland were still poverty-stricken) were moving. They were looking up and out, instead of down. Their hearts pal-

pitated for those who were looking out from the ghetto to freedom, for there was a grave danger that these might be led to Bolshevism. In act, deed, and aspiration they should band together and take note of the various things that would be brought up at the Conference.

A further message was delivered in German by Dr FOLDES, President of the Hungarian H.C.A.

Greetings were received from Dr H. Zeckhausen (New York); Presbyterian Mission to Jews, Baltimore; Mr F. C. Barnes (Torquay); Mr L. Cohen (Dublin); Mr M. Sigel (Damascus); Rev. P. Gorodishz (Poland); Rev. M. Zeidman (U.S.A.); Mr Pollock (Austria) and others.

The session closed with a hymn, prayer, and the Benediction.

#### SATURDAY, 18TH JULY.

9 A.M.

Every day at this hour Dr MAX I. REICH conducted a Devotional Service, and gave a series of addresses on "The Spiritual Message of the Psalms." Mr BERNARD LIPSCHUTZ also conducted a Devotional Service in German.

10 A.M.

#### REPORT ON THREE YEARS' WORK.

The session opened with the singing of a hymn, reading of Scripture, and prayer.

The PRESIDENT'S Report on the three years' work was the feature of the meeting. He was afraid, he said, that the task was too big for him. If he gave a sufficient report he would speak for three years! The work had been a labour of love, requiring all his powers, but above all, requiring the grace of God, without Whose provision he did not think he could have stood there that day. He did not think any of

them could foresee the result of their witness. The Jewish people were watching their movement, and there was scarcely a week when he did not receive letters from Jewish rabbis. Many rabbis confessed that they could hardly conceive of what one of them called such a "wonderful combination" as the Alliance. This same rabbi, of New York, asked whether the two words "Hebrew" and "Christian" were not contradictory. His (the speaker's) reply had been that they were following a great precedent, inasmuch as their Lord was born a Hebrew child of a Hebrew mother, the Son of the Hebrew's God, and they as Hebrews gloried in their tradition. The rabbi's reply to this was that if what he had told him was true, then the sooner their people realised it the better it would be. The orthodox Jews, continued Sir Leon, came and told them what they thought of them. They told of persecutions committed in the name of Christ, and asked what they had to say. Their reply was that they acknowledged that, and were sorry for it, but that they had found all that to be contrary to the spirit of Christ—He could not be held responsible. They had found Him and realised that if the world knew Him, there would be a different atmosphere in this world. Other epistles had shown them that there was no Mission or Church that was such a telling witness as the Hebrew Christian Alliance and its associate members. Now the orthodox Jew sees that it is possible for a Jew to become a Christian. Consequently, it was extraordinary how these orthodox rabbis became softened in heart, and turned from an attitude of cursing to one of wonderment, and ultimately of blessing. If, then, they did no other service than what they rendered by being such a witness, it would be worth while. But then he came to the Jews that were neither orthodox nor reformed. Thousands were just wandering, and there was a



great danger that they might wander *from* instead of *to* the Cross. But behind the indifference of these wanderers, there was a longing. The Jew was essentially spiritual, and could not easily throw off his heredity. If they were to speak pious platitudes to him he would merely despise them, but if they spoke from full hearts he would listen. Through letters and prayers they had made many converts from these wandering Jews, and the Jew who is neither orthodox nor reformed was beginning to realise that the only hope for the Jewish people is in Christ Jesus. If they could go out as members of that Alliance in the spirit of the early disciples, and act as informal missionaries, they could and would win their people for Jesus Christ.

In their relationships with separate alliances they had been making progress. Groups had been gathering where there were as yet no alliances, and where there were alliances positions were consolidated.

He was glad to learn that the Polish Alliance had put its house in order, and that the Roumanian Alliance, which was formerly in Bessarabia alone, had had a joint conference with groups in other parts of the country, and was now a national alliance.

In nearly every place there were tremendous issues that would come before them. Some of these were not on the programme, because they were too big, and must be considered very carefully by a committee first.

For instance, the problem of a Hebrew Christian Church in countries where anti-Semitism was rampant had to be thought out carefully. They wanted to show their Jewish people that they worshipped none other than the God of their fathers and Jesus Christ in Whom He is revealed.

Then there were questions to come before the Conference, such as the problem in Poland, and how best to

render relief. Schemes had crystallised, and Brothers Landsman and Carpenter would speak for Poland, and he himself would deal with Palestine.

Then there were Hebrew Christians who were anxious to render service. These were the young soldiers who would have to carry on when they were gone from the field. Since Hamburg they had been able to assist in the education of no less than twenty-three young Hebrew Christians. They had trained six Hebrew Christian girls to become nurses, and three were now in India and three in China. They had also helped girls who wanted to learn a livelihood in other spheres; educating eight in secretarial work and all of these were earning from 25s. to 40s. a week. In four of these cases the girls were relieving the anxiety of their widowed mothers. They had also been able to assist the American H.C.A. in their educational programme. They had first sent them £50, then £100, then £120. His feeling with regard to this part of their work was the same as that of one of their great leaders in history. Samuel found their nation disorganised—warring clans. He came to the conclusion that the best way to unite them was to educate the young men, and he handed over a consolidated nation to Saul. They must do likewise, and prepare for those who come after them.

Then came the problem of relief. Russia, Poland, Palestine, Bessarabia, Hungary, and other places needed relief. It was a lovely thing to sacrifice a little for these suffering brethren. And there were some heartbreaking things happening. He would give one incident. A Russian Hebrew Christian had been sent to Siberia for bearing testimony, and his wife and four children had been left behind to starve. They had tried to do all they could to maintain a ministry of mercy in all such cases.

Then there had been the massacres in Palestine. Here he had to acknowledge the help of the American brethren. Mr Rohold had set the ball rolling, and let the Alliances know of the need, and £700 was raised in America and £700 in this country, whilst poor Hebrew Christians in Poland sent £20 for their poorer brethren in Palestine. To able-bodied men in distress they gave work on Abraham's Vineyard, thus relieving their need and benefiting their property. The part of the work connected with Abraham's Vineyard had been looked after by Mr Karmouche, whose patience had been a great witness.

Now he must refer to the question of Abraham's Vineyard, and to what had happened since the Hamburg Conference. They had started monthly meetings in the New Alliance Club, London, organised by their loving friend, Mrs Sheffield. At one meeting a lady came forward and said she was a trustee of Abraham's Vineyard. As the trustees were all getting on in years they wanted to sell it to someone who had the same love for the Jewish people. She could not have come to a better man or better organisation! She told him that if he wrote to their committee she thought the Alliance would be given the property. After much prayer he did so, and eventually the property was handed over to the I.H.C.A. Mr and Miss Finn were great Christians, and when they gave them the Vineyard they made no reservations. That property was now theirs, but since it was fit only for building, it had been agreed to sell it and buy arable land. They were aiming at getting enough land to settle, say, twenty families, and make them self-supporting. They hoped that when these families could repay them they would settle more families, and make another colony there, to be a witness in the country which was the centre of Jewish thought.

Meanwhile, the work became too

heavy for him, and the need of a full-time General Secretary became very serious, for the life of the Alliance was at stake. They wanted to provide a sufficient salary. Mrs Sheffield, Miss Barnes, Mrs Logie-Pirie, Miss MacNeill, and others had come to their help. They thanked God for friends such as these, and after due consideration decided to invite Rev. Harcourt Samuel, who, after much prayer, accepted the position. Those present could now judge the suitability of their choice. Harcourt Samuel was a man after his own heart, and a jack-of-all-trades in the best sense, for Christ. There were men who were willing to do this thing but not that, and that but not this, but Harcourt Samuel was willing to do anything. This, in short, was the work that had been done during the last three years.

But he had to make mention of one who had been a tremendous help, but was now with the Lord. The Rev. S. B. Rohold was not merely a lover of our Hebrew Christian brethren, but a person who never spared himself in serving the cause which had gathered them together. Everything in connection with the International Hebrew Christian Alliance came first and foremost with him. "I am a Missionary," he said, "but am only a Missionary because I am a Hebrew Christian, and love my Jewish brethren," and consequently, he believed, that the Alliance was not only going to influence the Jews, but would be the means of evangelising them, and he wrote that since the Alliance had come into being the Christian Church in this country and abroad was beginning to be more Christlike in their dealings with Hebrew Christians.

His death was a great loss personally, and to the Alliance. He was his right-hand in Palestine. There was nothing that he asked of Mr Rohold that he did not do, and after he passed away, he

had found what a generous-hearted man he was through letters sent him from Jews, Arabs and Hebrew Christians. When he looked through these letters he felt that neither the Alliance nor the British Jews Society could have sent him anything like the money he gave away, and therefore much must have been from his own pocket. We all missed him, but his progress was not ended, but had made another beginning. As yet we were but in the making, but he believed throughout eternity we should continue to become like unto Him Whom we should see not through a glass darkly, but face to face. Their Master was the Secret of life and love of this world and eternity, and He had been as a Man journeying into a far country, and so were His followers, and now our brother Rohold has been welcomed home after his long wandering.

It was difficult to believe in spiritual things, but it was not difficult to believe in Jesus Christ, and when we had Jesus Christ, their brother was still with them. It was easy to believe in Him, and he was there.

One would think that power in the sense of influence must be measured by ability. What they saw most clearly they felt most powerfully.

Christ's Ascension set love in the heights for ever, and from the heights that love for ever looked down upon them and upon mankind. The spiritual presence of their brother Rohold was with them still, for neither height nor depth could separate them from the love of God which was in Christ Jesus their Lord.

The meeting closed with the Benediction.

5 P.M.

#### REPORTS FROM AFFILIATED ALLIANCES,

The afternoon session opened with the singing of a hymn, and prayer.

Mr LEON AWERBUCH, President of the Roumanian Alliance, said that in the year 1925 there was formed in Bessarabia a Jewish Christian community, to which were joined believers from Bucharest. In 1928 the Bessarabian circle became connected with the International Hebrew Christian Alliance. In 1930 he had the opportunity of arranging at Bucharest for a Jewish Christian circle, the members of which also joined the I.H.C.A. This year at Easter they held a Convention of the Roumanian Jewish Christians in the town of Galatz, when a new circle of Jewish Christians was formed who also joined the I.H.C.A.

It would be known that in the town of Chisinau there were terrible pogroms during the *régime* of the late Czar which were made by those who, unfortunately, called themselves by the name of Christian. That greatly hindered the spreading of the Gospel among the Jews. The Word of God was, however, powerful and victorious over all.

The first Jewish Missionary in that town was the well-known Joseph Rabinowitz; several others laboured after him for a short time. He and his wife commenced work in Chisinau in 1918. Not a single Jewish Christian then remained there. The Lord helped them to overcome many difficulties, and the light of the Messiah had illumined several Jewish souls, and by His grace there was now a small Jewish community. Praisefully they lived an honest Christian life, and the Jews had now a better conception of Christ, and knew the difference between nominal and true Christians.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



*Photo by Haines.]*

THE THIRD INTERNATIONAL CONFERENCE AT HIGH LEIGH, JULY 1931

They had also a good choir and orchestra composed of believers. Large numbers of Jews attended their meetings, and Jewish children came to the Sunday School.

They believed that now was the time to raise high Christ's banner, that by the word and work of the believers in Jesus Christ the Jewish people might learn that Jesus is the true Messiah of God, and that they were true believing Jews.

The Rev. JACOB PELTZ, General Secretary of the American Alliance, said that when they in America had their annual conference two months ago they had finished sixteen years' service as united Hebrew Christians. Their influence now stretched from coast to coast. They had branches at New York, Philadelphia, Pittsburg, Toronto, Los Angeles, San Francisco, and Chicago. Their work during the last three years had been the best in their history; their influence, they believed, had counted for more, and they had been more active. They were trying to be a testimony. Bible conferences had been held in leading churches. These were interdenominational, and their aim was to reach the city or community. (These meetings lasted usually for a week, and Dr Reich and himself were amongst the principal speakers.) Work was done also in the education of young Hebrew Christians. In connection with the Moody Bible Institute, the first school of Jewish missions had been begun, and quite a number were trained there now. Their ideal was that the students should support themselves, but to some it was necessary to give what they called "Student Aid," some twenty-five dollars a year. They also gave relief in cases of distress. There was a dearth of distinctive Hebrew-Christian literature in America. At present, they only published some Jewish tracts and a

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magazine called "The True Light," but they were not satisfied yet. He would say a word or two on their relation to the International. They wanted them to know that they were heart and soul interested in the International. Their President in a message he had sent, had begged them not to be parochial. They were not. They had not been able to do what they wanted, for, for the last two years America had suffered from a financial crisis and trade depression, but they assured the President that they wanted to do more for the great cause represented by the International Hebrew Christian Alliance.

Dr FOLDES, President of the Hungarian Alliance, was the next speaker. His message was brief, as he hoped to give a fuller account on Monday. He spoke of the Budapest Fellowship of Christ-believing Jews, a body which met twice a week, and was becoming more and more a spiritual centre. He repeated what America had said—that they felt themselves one with the International in aims.

The Rev. B. PERNOW, Director of Swedish Jewish Missions, explained that Mr Philippson, the President of their Alliance, was prevented from coming by illness, but had asked him to bring his hearty greetings. The Alliance in Sweden was closely related to the work of the Swedish Missions. In Stockholm there were 3000 Jews, and in Sweden about 6000. Thus, since there were not many Jews there was not a large Alliance. In 1903 or so, an alliance was founded. It consisted of ordinary and associate members, and held a monthly meeting, and a Conference at the New Year. They had mission stations in Pressburg and Vienna, and a missionary in Jerusalem. Mr Pernow also delivered messages from Mr Philippson and his committee.

The PRESIDENT asked Mr Pernow to convey a message to the committee, and to tell Brother Philippson that they were grieved that he was not with them, but they knew he was with them in spirit, that they were praying for him that he might be restored, and might again be able to serve his Church and Alliance.

Mr A. C. KARMOUCHE, of Palestine, gave the next report. They in Palestine, he said, had been having a very uphill journey. In 1927 Mr Rohold called upon a few of them to get together and see if they could form a branch. Then the whole thing was dropped for a year. In Jerusalem they formed a Young People's Hebrew Christian Fellowship. They struggled on till a year and a half ago, when they decided to merge their Young People's Fellowship into a branch of the Alliance. Then, unfortunately, they had opposition, and from their own people. He, himself, was overburdened with the work both of the secretaryship and of Abraham's Vineyard, but Mr Rohold encouraged him to try and go on. Then came the President's visit, and an inspiring address in Mr Maxwell's house. While they were not a mission, they were the handmaiden of all missions, and could reach people who could not be reached by any mission. They held monthly meetings and told the stories of their conversions. To the first of these—a drawing-room meeting—they invited thirty-five, many of whom were unconverted Jews, and they had such meetings on several occasions. With the going of their dear Brother Rohold, they had more difficulties, and needed the delegates prayers for the peace of Jerusalem, and that they might form a strong Alliance there.

Dr FRANK, President of the German H.C.A., told how they invited Hebrew Christians every month in Hamburg to

tea, conversation, and prayer in the Mission House. When Paster Rohold had visited them he expressed a desire to see some of the Hebrew Christians, and on that occasion about fifty gathered. They found it important to have meetings in the large cities. They had had them in Cologne and Stuttgart, and also in Berlin. These lasted for a week, and they tried to encourage Jews to come and to increase the interest of the Christians. Testimonies were given by earnest Jewish Christians, and in their country the Jews took notice of baptisms, and spoke of them in their papers—thus their Alliance was a living witness.

The General Secretary, Rev. HARCOURT SAMUEL, spoke on behalf of the British H.C.A., of which his father is the President. The situation, he said, was peculiar, as the work of the British Alliance was overshadowed by that of the I.H.C.A. His meaning was illustrated by the fact that when the British Alliance asked something of the International, the committee that considered the request was almost identical in personnel with that that had met to ask it the day before. Needless to say, the most perfect harmony always prevailed between both committees! Moreover, the work of the British Alliance in making itself known throughout the country was overshadowed by the great interest shown by the Christian public in the International. Nevertheless, they had made progress. They held a Bible Conference in Manchester over a year ago, and their committee now wanted to have a similar Conference in a provincial town every year. They also held monthly devotional meetings in London. Most important was their work among Hebrew Christian girls, undertaken by Mrs Shore and Mrs Schonfield. They very much needed for these girls a hostel in London. They had now £200 or more

towards it, and hoped that their prayers might soon be answered. They knew that those present had not very long pockets but they could pray, and their prayers they very earnestly solicited.

The PRESIDENT said that he had hoped to call on somebody from Russia to speak. He had been in communication with the brethren there, and it was decided that Messrs Schapiro and Guberman should come. They sent them the money, and every day almost a letter had come expressing their hopes and fears. Then the tone of the letters had changed, and 90 per cent. of them were against Schapiro's coming. Schapiro now wanted to know if the Conference would let him use the money that was sent him for a woman whose husband had been sent to Siberia for bearing testimony. So devoted was the wife that she wished to follow him there. Guberman was more optimistic than Schapiro, and hoped to be there even as late as Monday or Tuesday. [He never, however, arrived.—Ed.] What it meant to those brethren to know that there was someone outside of Russia who cared for them! They would send them a message of good cheer, and tell them how much they regretted not having them with them.

The Rev. B. PERNOW, Sweden, thanked the Alliance for the relief it had sent to Russia. He knew, he said, what it meant to them, and he spoke movingly of the hunger and opposition there.

A message was handed to the President to the effect that the Hebrew Christian brethren of Poland and Roumania had sent relief to the suffering woman in Russia, of whom he had spoken. This relief, however, did not cover anything more than her immediate needs, and excluded the means of her joining her husband.

The Rev. PHILIP TROSTIANETSKY of Holland said that a national alliance was founded in Holland in October 1928, meetings had been held in different places, notably Amsterdam, Rotterdam, and The Hague. They felt their Christian life deepened and their Hebrew sympathies revived. Two months ago they had a two-day Conference at Rotterdam, the first of its kind in Holland. All the meetings were crowded, and a young Jewish student confessed Christ to be his personal Saviour. Difficulties had arisen to prevent their affiliation to the I.H.C.A., but they were hopeful that these would soon be removed. Meanwhile there were many earnest members in Holland who were keenly interested in all that the Alliance was doing.

The session concluded with prayer.

8 P.M.

The evening session opened with the singing of a hymn and prayer. Addresses were given by Dr ARNOLD FRANK on "Causes and Objects of Israel's Sufferings," and Rev. A. J. KLIGERMAN on "Hebrew Christianity and Gentile Christianity—Is there a Difference?" Between these addresses the Hebrew Christian girls of London beautifully rendered the 24th Psalm in Hebrew.

SUNDAY, 19TH JULY.

11 A.M.

Divine Service was conducted in the Chapel, according to the custom of the Free Churches. Rev. A. P. Gold-Levin and the Rev. Jacob Peltz officiated, and the Rev. Nahum Levison preached the sermon.

3 P.M.

A Testimony Meeting from which few, if any, were absent, was held, and

moving testimonies were given by many Hebrew Christians on what they had found in Christ that they did not find in Judaism.

6 P.M.

Divine Service was conducted in the Chapel according to the rites of the Church of England. The Rev. Samuel Schor officiated, and the Rev. Harcourt Samuel preached the sermon.

### MONDAY, 20TH JULY.

10 A.M.

The meeting opened with the singing of a hymn, and prayer in German and English.

The PRESIDENT announced that Dr Sinnreich was unable to be present owing to the illness of his mother. He also regretted very much that Rev. P. Gorodishz and others of the Barbican Mission had been prevented by their Committee from attending.

Rev. Harcourt Samuel then read Dr SINNREICH'S paper on "Post-War Jewry: a General Review."

Mr M. J. SCHIFF opened the discussion by saying that Dr Sinnreich's words were only an echo of what they felt in Poland. In the past, they had thought only of how to win souls; it was time now to think how to hold them, and time to witness in their daily walk of life.

Mrs SOMAN asked, "Have the leaders of the I.H.C.A. any reason to believe that Polish Hebrew Christians are endowed with the superhuman endurance which would be required to bear the double persecutions and isolation from the Polish *gentile* community as well as the Jews?"

Rev. H. C. CARPENTER answered that that the more scattered they were the more they were oppressed, but the more

they got together the better. If they were firmly united, the opposition would gradually turn into friendliness.

Mr A. KROLENBAUM said that all the persecutions that they had undergone were the best proof that they in Poland had endurance.

There followed a paper by Rev. J. GARTENHAUS on "The True Basis of a Better Understanding between Christians and Jews."

Rev. P. SMOLJAR then addressed the gathering on "The Jews in Latvia and the Gospel."

As the Rev. P. Gorodishz, who was to have spoken on Poland, was not present, the President asked Rev. H. Hellyer if he would step forward and fill up the breach, by telling something of the Jews in that land. Mr HELLYER said that he did not come prepared to speak on "The Jews in Poland and the Gospel," but he felt that though a paper was not being read, many ought to become acquainted with the situation. He did not wish to anticipate the paper on the Hebrew Christian colony in Poland, and even with regard to the general question, there were many who knew the situation better than he did. At the same time, he was grateful for the opportunity of raising one or two points. Before he came to the Conference, he met some Jewish missionaries who had been doing evangelistic work in Poland, and asked them, "What is the hope of Hebrew Christianity in Poland?" "The hope of a Hebrew Christian witness here in Poland is in the Jewish youth," had been the reply. There did not seem to be much interest among the older branch of their race, and they had not to expect much of the old generation, but everywhere they had found a great response from youth. Missionary societies were carrying on great work in the large centres, and were meeting



to a great extent the problems of the cities, but they were touching but little of the problem as a whole, because of their limitations—limited means and personnel, limited outlook as to the possibilities. He would impress the fact that the missions, as at present constituted, were unable to meet the situation. What, for instance, was to be done with the converts? Their efforts were directed to the making of converts, but they did not receive the necessary assistance to establish them in the faith. This was the chief problem for the I.H.C.A. If the convert happened to be a tradesman, he was shut out from his own surroundings, and what was he to do? The Jewish missions on the whole were interested in those converts that they hoped would, some day, become missionaries—their own converts; but what was to be done with the others? He believed there was a cry going out from Poland to the I.H.C.A.

Mr OTTO MAHL (Berlin) said that the problem was an old one, and he knew it from Berlin. The Berlin Society for Promoting Christianity among Jews had separated its mission work from relief work, because of the frequent reproach that they were buying the Jews. Yet it was their duty to help all who needed it, despite this reproach. In Berlin a clergyman had been asked to preside over the relief work, and every poor convert wanting relief was sent to him, so that no mission could be accused of buying the Jews.

The PRESIDENT said that at the Conference of Missionary Societies at Budapest and Warsaw, it was decided that the International Hebrew Christian Alliance should be asked to look after all Jewish converts, and he had assured Dr Mott that they would be delighted to do it. It was further agreed that each missionary society and Church should stand by them. Not one of

them had ever subscribed a single penny to assist them. On the other hand, the missionaries brought every-one to them. He, one man, could not raise the money. They must realise their duty. That morning he had received a letter from a Hebrew Christian who pledged twenty-five dollars a year. He liked to see a little self-sacrifice like that, for it was ultimately a thing they would have to do themselves. As to organising, they would deal with that when Mr Carpenter spoke. They wanted now just to hear the situation—they would discuss methods later.

Rev. H. C. CARPENTER said he wished to make one or two remarks in connection with what Mr Hellyer had said. The future was in the hands of the youth, and they were moving. That was their blessing and their trouble. He did not think Mr Hellyer was correct in stating that the country was untouched. For the last five or six years, in motors, they had been reaching villages where the Word was never heard. He would give an instance. They had come to a village where there was a little shop owned by a Jew. The owner was away at the time, but their arrival gave his old wife a fright.

At first she thought they were tax-gatherers, but they reassured her, and said that they had come with a message. "What message?" said the woman. "The Messiah has come!" "Why," she replied, "my husband knows nothing about it." They found the desire to know and to learn more. They knew the source, but they could not tap it sufficiently. Every worker could tell of letters from those who wanted to know more and wanted to come out, but they could not take the responsibility. Personally, he did not think they had a right to ask the missionary societies for assistance. The money of the missions was for the

evangelisation of the Jew. It was their business, the business of the Alliances, to raise money for looking after converts.

The PRESIDENT said that he regretted having to differ from Mr Carpenter. The bogey that money was only to be used for evangelising was all wrong. They could not get money to bring people to Christ and let them die—that they must oppose. The phrase “dedicated money,” used in that manner was almost irreverent. They must remember that Christ told them to feed the poor—their bodies as well as their souls.

Mr GITLIN said that he was forced to use a striking analogy. He referred to the practice of birth-control. It was said that “If you cannot keep children it is better that they should not be born.” Birth-control was bad enough, but how much worse that one should have also to practise birth-control in spiritual matters—that the missions should have to refuse to accept the responsibility of making converts because unable to provide for them! They could learn a lot from the Salvation Army, who were not afraid to make converts. He went on to show that the present position bore out his analogy. The missions preach, attract, and interest Jews in Christ, but when these Jews ask for baptism, they discourage them, because unable to help them in the distress that follows confession of Christ.

The PRESIDENT commended Brother Gitlin for the fire with which he had spoken, and said that he liked to see young men who were burning with zeal and expressed themselves fearlessly. He was also glad to announce that further gifts for Poland had been received.

The meeting concluded with the Benediction.

5 P.M.

After the singing of a hymn and prayer, Dr DESZO FOLDES (Budapest) addressed the Conference on “The Jews in Hungary and the Gospel.” After this paper, the Sir Leon Levison said that he was informed that Dr Foldes was taking up every poor Jewish case in Budapest, and that when he earned anything he shared it with his Jewish brethren. Consequently, he was a poor man in the things of this world, but rich in the spirit. If he had begun to tell them what he had told him, he would have kept them long. They, in Budapest, wanted a proper place of meeting. If the Alliance could assist them with money for a room for two or three years, they could have a congregation that would pay its own minister and rents, and have a house to themselves. He urged the Conference to make it a serious and honest matter of prayer.

Rev. H. JACOBS (Jerusalem) was the next speaker, and his subject was “Palestine To-day.”

The meeting closed in the usual manner.

8 P.M.

Rev. J. I. LANDSMAN spoke on “Chassidism,” and the Rev. K. E. KEITH on “The Synagogue and its Services in the Days of Our Lord.” Mr Keith illustrated his paper by displaying many of the garments and articles used in ancient synagogue worship.

TUESDAY, 21ST JULY.

10 A.M.

The meeting opened with the singing of a hymn and prayer.

Rev. MARK JOHN LEVY read a paper on “Hebrew Christianity and Jewish Nationalism.”

The PRESIDENT said that there was something left for him to do. Mr Levy had made, first, a complaint, and secondly, a plea. The complaint was that he had been accused by various individuals of trying to Judaize. He (the President) knew that that was wrong—there was no saintlier Hebrew Christian than Brother Levy. He wanted it recorded that they exonerated Brother Levy from this charge, and testified that his one aim was to win their people to their Lord Jesus Christ. Mr Levy's faith had been a strength to him. Might he tell him that they all loved him with all their hearts.

Dr REICH interposed that their brother had not been trying to Judaize, but to prevent Jews from being Gentilised.

The PRESIDENT continued that the second point was that of appeal. It concerned the nationalistic idea, and the problem of declaring that the Hebrew Christian was free to do concerning the Law. That question would be considered under the head of a Hebrew Christian Church in places where there was nothing but Roman Catholicism or anti-Semitic Reformed Churches. When they considered these things they would also examine Brother Levy's paper.

The most important thing was the fact that they were redeemed by the blood of Jesus Christ and by His vicarious suffering on the Cross, and the next thing to consider was the Sacraments, but when it came to questions of Hebrew Christians observing circumcision and so forth, these were matters that they could leave to the individual.

Mr H. J. SCHONFIELD read a paper on "Our Relations with Jewry—Official and Unofficial."

The PRESIDENT remarked that it was delightful to see the young men of their

movement and their dreams and ideals and the activity of the spirit in their hearts. He prayed God that they might have many such. He wanted the Conference to take to heart all that their brother had put before them. They must have vision and go ahead without fearing what men would say about them.

Dr REICH said he wished to correct the President. The President had referred to the paper as evincing the dreams of young men. He should have said visions. "Your old men shall dream dreams," but "your young men shall see visions," which was better, and the way for the old to keep going was to have a vision.

#### WOMEN'S AUXILIARIES.

Mrs FLECKER then moved the following resolution concerning the formation of Women's Auxiliaries, which was seconded by Mrs Schonfield.

"That in every country having a National Hebrew Christian Alliance a Women's Auxiliary be formed to assist the Alliance in its activities and especially in looking after the spiritual and social welfare of Hebrew Christian women and girls."

The PRESIDENT said that they had had the resolution moved by their dear sister, who, he believed, was about to celebrate her golden wedding. (So he had learned from the wife of her son of international fame.) He knew that they would want him to wish her and her husband every happiness for the years to come.

They had heard the views of the old and young generations, and he had no doubt about the vote, but he wanted their hearts thrown into it. The resolution was carried unanimously.

The GENERAL SECRETARY suggested that the resolution be brought into

immediate effect, that the delegates from different countries might have an opportunity of speaking with Mrs Flecker.

The meeting closed with prayer.

3.15 P.M.

#### VISIT OF BISHOP OF NORWICH.

A special meeting was held on the occasion of the visit of the Right Rev. the Lord Bishop of Norwich (Dr Bertram Pollock). The attendance was full, and the meeting opened with the singing of "Praise to the Holiest in the height," and prayer, followed by the Lord's Prayer.

Sir LEON LEVISON, in introducing the speaker, said that he wanted to say something about what His Lordship's coming meant to them. He was asked on the ground that his defence of the faith had endeared him to many hearts. He felt that such a man of God could not but love their people also. It was most kind of him to come, and they were expecting a message that would enable them better to return to their vocations.

The BISHOP OF NORWICH said that he came in an entirely unofficial manner, and committed no one to anything but quiet enjoyment of their hospitality. He felt already that he was among friends, and friends could talk quite easily and freely to one another. There were two things that led him to wish to be with them that day. Eighteen months ago he had been in the Holy Land, and though they did not wish to know Christ after the flesh any more than Paul did—did not want to look back as a retrospect, but to know that He lives to-day—yet it was of interest to view the spots with which He was familiar. He had seen fishermen mending their nets as they passed Capernaum, and all came back so

vividly. One could picture the Lord speaking to the sea at Galilee, stilling the storm; calling His apostles;—it was all deeply moving and touching. But he had seen another spot on that same day, a spot that had appealed to him strongly. They knew the difficult questions about sites and positions in the Holy Land? But when they came to Jacob's Well no one could have any doubt, and when they drank from it "the water was cool, for the well was deep." It was by the side of that well that their Lord spoke these words that meant so much to them all, "The salvation is of the Jews." The second thing that made him feel at home among them was his love of the Old Testament. He could not understand how people who had a respect and admiration for their Lord could do anything but admire the Old Testament. It was the book in which He was reared, and in which He found words to express His heart's deepest feelings. It was the book which supplied Him with His defence when the Tempter came upon Him. He (the Bishop) thought that those who did not care to read the Old Testament were those who read *about* it, and not *of* it. It was a book for use, and it was those who were using it wrongly and who were not using it for the work of love who said, "What was good enough for our Lord is not good enough for ourselves." A friend had told him of a great psycho-analyst who said that the two books that helped him most were not treatises, but the Bible and Shakespeare. And he could see that, because the Bible showed the development of character to and from God. We could see in the pages of the Old Testament men become great by the touch of God, and on the other hand, we could not see anywhere a greater example of the loss of faith in a man's life than in the picture of Saul. The Old Testament would always be a favourite book of

children, and a book to study in the game of life. And he always respected the language in which the Old Testament was written. He did not profess to be a Hebrew scholar, but he did love the Hebrew language. Did they not think there was a dignity in the very characters, and that they were extraordinarily adapted for the purposes of God? They were often too analytical and not imaginative enough. He liked to think the Hebrew meant faith. The revelation of God to Moses was both that "I am" and that "I will be." We change, but He is always the same—the Eternal; and we are constantly seeing that God will be what He will be, for He is the God of experience and the occasions on which He has met us and guided us mean that He is the God to use, that we may lean on His arm and expect His guidance. It was not till the main total of human experience was exhausted that they would know what God meant by "I will be."

No one could travel in Palestine without being stirred by many thoughts that were of interest to their hearts. Although the situation in Palestine was largely associated with sentiment, they did need adequate information. The Balfour Declaration had always appealed to him, and its sentiment was of immense importance to the Hebrews all over the world. Palestine was a little country (and he was glad it was little, for when he was in Jerusalem on Christmas Day, some of their party were able to lunch there, see the Dead Sea, and be back in Jerusalem for dinner!) but its size did not suggest that it could hold all the people who talked of it. It reminded him of those who thought of "my England," though they might never step on English shores. Two things struck him forcibly—the lofty conception of the inhabitants of Palestine, and that the Jews would make grander use of the Holy Land if it were not entirely used for commercial

and industrial ends, important though these were. He liked to know that there was a Hebrew University where the great thoughts of the Hebrews had a home. That cultural aspect was most important. He always respected intellect, and they would forgive him for saying that they were the most intellectual people in the world. Jews held exceptionally important positions, and they held them because they had the capacity to hold them.

Now one thought of Hebrew Christians, and of the foolish and wise things said about Foreign Missions. People often forget that our Lord's humanity was universal, and His home localised. When the Word became Flesh, the Word took to Himself the whole of human nature; our Lord took every fragment that was noble to Himself. We say there are some qualities chiefly manly and some chiefly womanly. Which did our Lord exhibit? Neither; for He exhibited both perfectly, and in the same way when we apply to Him the saying of a writer that "The characters about which we read evoke either admiration or affection," we can never decide whether we admire or love Him more. He (the Bishop) was old-fashioned enough to believe in the Creed, and in the Virgin Birth. Each of them were restricted to two parents; but their Lord's humanity was open on His father's side, and was, therefore, universal, and what He had done in His human nature He had done for the whole race. He thought of the Hebrew nation, scattered. What would it mean if the whole Hebrew race were to become Christian? It might be the way of carrying the redemption of Christ into all lands. If the Hebrew nation was all Christian, it would be such a federation of Christians as never had been seen in the world. It would mean evangelising the world from east to west and north to south. It was the

greatest ideal of any missionary work. But they ought not to look upon the ingathering of the Hebrew nation only as some kind of missionary work. He felt that they should not break from the past. But it was for them to look forward to the day when, just as the Old Testament found perfection in the New, so the Hebrew race should find in the Christian Church the glorification of their standing as Hebrews. When that came about, they would find that the Hebrew Christians had a logical position and a position that the world would easily comprehend, and he believed that this was the kind of good that would be the more readily achieved by the progress of the Alliance which he was having the honour of meeting.

He understood that they belonged to different Churches, but that their aim was to make it plain to their own people that Christianity was not primarily a creed, but a life. He was not one of those who made little of creeds. The whole question to individuals, "What think ye of Christ?" was answered by creeds that drew a line between those who thought He was a good man, an example, and those who saw that He was their own Redeemer, their living God. But Christianity is a life dominated by a Christian creed, and it is the life in which the outsider will take an interest, before the creed. It was the lives of Christians that the critics looked at. They usually picked out the worst; he did not know why. If anybody wanted to know what a strawberry was like he did not pick up the most measly strawberry in the garden, that the birds had been at, or whose condition was due to a slug or a bug! He felt that it was not Christianity that made the poor examples what they were, but the want of true Christianity. They should look at least at the lives of the saints, and judge Christianity by such as St Paul. He felt strongly that their joining together was going to be a

great force in bringing the world to Christ. They were everywhere, and being everywhere, the day was coming nearer when the world everywhere would know their Lord. He only hoped they were not going to go too fast, but he believed that the more they were in the spirit of Christ the better. It might be that in good time they would outgrow anything put on paper, but they would never outgrow the fulfilling of Christ. Jesus Christ was "the same yesterday, to-day, and for ever!" He had no doubt that great things lay in front of them, that the whole world would be indebted to that Alliance, and that in the days to come they would all thank God for the redemption of His own people.

Sir LEON LEVISON, in thanking His Lordship, said that when they were deeply in earnest with their religion they always kept young! His Lordship's words had been simple, sweet, gracious, and full of example. He felt that a great honour had been given them, and he would never forget his coming. He would always look back on that afternoon as a landmark in their experience.

The BISHOP said that the Chairman had made him feel still younger. Indeed, he went back to his childhood, and was reminded of a saying of his nurse—"You don't know when you've had enough!"

The BISHOP closed the meeting with prayer and the Blessing.

5 P.M.

#### ELECTION OF OFFICERS.

The Election of Office-bearers and Committees for the next three years was the important business of this meeting.

After praise and prayer, Dr GOLD-

LEVIN took the chair, and announced the purpose of the meeting.

The first office to be filled was that of President. Dr ARNOLD FRANK said that in proposing the name of Sir Leon Levison he had a delightful duty to fulfil. The idea of an Alliance had been thought of by many before it was founded, but God had sent the right man. Sir Leon was possessed of the wisdom of Solomon, the patience of Job, the zeal and energy of Paul, and the love of John. There was a story of a famous German painter whose canvases contained a richer red colour than those of any other. After he died the secret was discovered, that he had painted with his own blood. That is what their President had done for them—poured out his very heart's blood. During the last six years, since he had seen Sir Leon first elected President of the Alliance, he had seen great changes in him. Sir Leon's eyesight had weakened with the work he had done, and he had aged visibly.

Dr MAX I. REICH, in seconding, endorsed everything that Dr Frank had said. He only wished to add that in his opinion there was no one in the Alliance who could fill the post of President as Sir Leon could.

Sir Leon Levison was unanimously re-elected as President of the International Alliance with great enthusiasm, the Chairman's ejaculation, "Long may he live!" voicing the feelings of all.

The gathering rose to honour Sir Leon as he was brought into the hall, and when silence had been restored, Dr GOLD-LEVIN said:—"Sir Leon Levison, I have the honour of being unanimously commissioned by this assembly to inform you that you have been re-elected President, beloved President, of the International Hebrew Christian Alliance for the next three years. All I can say, sir, is that if you had been present to hear the expressions of gratitude, of love, and feeling for you

and concerning you, it would have, I am sure, given you encouragement in the work, even more than the great love that you have already shown. All I can say is this—thank you for the past, and as for the future—"the Lord bless you and keep you; the Lord make His face shine upon you and be gracious unto you; the Lord lift up His countenance upon you, and give you peace.'"

Sir LEON LEVISON replied:—"Mr Chairman, and my dearly beloved brethren and sisters, I can assure you that there has been nothing in my life that has cost me more in my Christian experience towards my people than just the intense amount of labour—the labour of love—which I put into the work of this wonderful, God-ordained movement.

"When I came to it, there was nothing that I could see but anxious faces and wistful wondering what the outcome of the movement was going to be, and with that wistfulness in my heart and mind I started this great undertaking and enterprise.

"While I have laboured I have had many difficulties to overcome. "Well, you have given me a great deal of encouragement, as I have got to know you. Your fellowship and your love sustained me; your prayers upheld me. Now you have done me the honour of re-electing me as President for three years, and I want to assure you that I appreciate it beyond words. The only thing that I would beg of you, that I will look forward to, is—do not let me do the work myself. You are as much interested in this work as I am, and therefore your prayers should be as sincere as mine, but even your present work and your devotion I would like to see maintained and increased as we go on with this great work of ours.

"Our people are desperately in need of Christ, and you and I can give them Christ. Our Hebrew Christians are

desperately in need of fellowship and love and brotherhood in Christ, and you can supply them with that. You have come here with great hopes and expectations. You have up till now accomplished a great deal, but I want you to go away from here, my brothers and sisters, with one thought in your mind, that you are going to become still more the disciples of Christ; and in this way we shall be enabled to show even more than we have done at this Conference.

"Let us go out having something definite, something real, a dynamic which is impelled by love, and a power that is supreme by the promise we have in His utter sacrifice on the Cross. We will go on and on until we win our people for Christ and make ourselves worthy in the eyes of the Church, both visible and invisible.

"This is my desire. That is what I have promised you to do, and this I want you to promise me, in silent prayer, so let us spend just a few minutes in silent prayer."

After prayer, the re-elected President became Chairman of the meeting, and himself proposed the nomination for the next office.

The PRESIDENT said:—"The next election is of our General Secretary, and it gives me intense pleasure to propose the Rev. Harcourt Samuel. Mr Samuel has been with us since the formation of the International Hebrew Christian Alliance. He has not only occupied offices in an honorary capacity in one way or another, but has always been ready to fulfil any post. He never once said to me, 'I am busy,' and it is always a willing heart that finds time for everything, and the unwilling heart that has time for nothing.

"When, as I intimated in the *Hebrew Christian Quarterly*, we came to the question of whom we should employ as the General Secretary, we decided upon

our dear brother, whom you have now seen and heard.

"He has relieved me to an extent which I can hardly describe here. The burden was too heavy, but he has already taken it half off my shoulders. And as he goes along addressing meetings I hear nothing but praises, and I feel that he has done us great credit, and is going to do us greater credit still.

"Mr Samuel is gifted with many gifts. He has got graces for which we thank God. He is always acceptable, and nothing but love and affection follow him from every meeting and from every group of people. He is altogether suitable for us, by temperament, education, devotion, and ability, and consequently I feel that we will be well served as an Alliance in our electing our dear brother to the post which he has already proved himself efficient in and capable for, the General Secretary of the International Hebrew Christian Alliance."

The proposal was seconded by Rev. D. J. NEWGEWIRTZ, and the Rev. Harcourt Samuel was unanimously re-elected.

The following were then elected Vice-Presidents of the I.H.C.A. :—

Rev. E. B. SAMUEL, for Britain.

Dr ARNOLD FRANK, for Europe.

Rev. E. S. GREENBAUM, for America.

Mr A. C. KARMOUCHE, for Palestine and Near East.

Dr A. P. GOLD-LEVIN, for Africa and the Far East.

They were proposed by Rev. Jacob Peltz, and seconded by Mr Taffen, and after some questions had been asked and satisfactorily answered with regard to the abodes of the last two, nominations were carried unanimously.

The following were proposed, seconded and unanimously elected as members



of the Executive Committee of the International Hebrew Christian Alliance:—

Mr S. Adamsbaum; Mr A. Aperia; Mr L. Averbuch; Mr A. Ajzerman; Mr M. Baruch; Dr B. Barta; Rev. H. Cooper; Mrs Coutts; Mr L. Cohen; Mrs Coutts; Dr D. Foldes; Mr A. Feit; Mr J. Feinstein; Rev. P. Gorodishz; Mr P. Gitlin; Mr G. Guberman; Miss M. Hellman; Rev. H. Jacobs; Mr M. Kagan; Mr A. Kaganski; Rev. A. J. Kligerman; Rev. Nahum Levison; Pastor B. Lipschutz; Rev. M. J. Levy; Rev. J. R. Lewek; Rev. J. I. Landsman; Mr J. Leibowitz; Rev. P. P. Levertoff; Miss Lack; Mr E. A. Mazin; Rev. M. Malbert; Dr E. Moser; Rev. D. J. Newgewirtz; Rev. L. Philipsson; Rev. J. Peltz; Dr Prentki; Dr M. I. Reich; Mrs M. Ruben; Mr L. Rosenberg; Rev. P. Rad; Mr N. Rudnitzky; Dr Leslie Samuel; Mr H. J. Schonfield; Rev. S. Schor; Mr B. Segall; Mr M. Sigel; Mrs J. Shore; Mrs Schonfield; Rev. H. Spitzer; Mr M. Spalanice; Mr J. Singer; Mr P. R. Smoljar; Mr A. Scheradsky; Mr Boris Schapiro; Mr J. Y. Taffen; Mr C. Ueberreich; Mrs Wulfsohn.

The meeting concluded with prayer.

8 P.M.

The session opened with the singing of a hymn, followed by prayer.

The PRESIDENT said that they had with them a very dear, personal friend of his own, and one who had learned to love their people in a manner that was astonishing. He would give an instance. He was invited to address the General Assembly of the Presbyterian Church of England, but he had another engagement, so he recommended Mr Erskine Blackburn to take his place. The result was that his fire, zeal, love, and knowledge made an eminent minister say, "That little Jew

did wonderfully!" He (the President) was delighted that he had been able to come and address the Conference.

The Rev. ERSKINE BLACKBURN, of Egremont, Liverpool, then gave an eloquent and inspiring devotional address.

A pleasant divergence from the programme of speeches was provided by a choir of young Hebrew Christians who sang the 121st Psalm very beautifully in Hebrew.

WEDNESDAY, 22ND JULY.

10 A.M.

After a hymn and prayer had been offered, Rev. JACOB PELTZ spoke on "The History and Progress of Hebrew Christianity in America."

In view of the fact that no Russian delegates had arrived, Rev. LEON ROSENBERG (Poland), whose knowledge of Russia is extensive, gave, in place of his advertised address, a marvellous account of his work in that land. He wanted, he said, to tell how it came to pass that they had a Hebrew Christian Church in Russia. It had been his privilege to bear testimony for Christ in Galicia, Warsaw, and Odessa. The year 1905 was a most terrible time, when hundreds of Jews were killed, and he witnessed dreadful things; but all worked out for good, for in those days the Czar gave religious liberty, so that for the first time in the history of Russia the Gospel could be preached. When the persecution was stopped, they could hardly approach Jews for Christ, because the pogrom had been in His name. How could they say "Do you believe in Christ?" His best missionary, his dear wife, said, they must do something, so they wired to Pastor Frank and to the Director of the Mildmay Mission. It was a wonderful relief work, but it was their aim

to preach. They had to do with good honest people, who appreciated their help and the way it was given. Hundreds of Jews came to see what the missionaries were doing, and they had to witness to them for hours—himself for two or three hours, and then others, and then himself again, after he had rested! Often they went on all night! The Jewish rabbis became excited, and one of them delivered a hot speech against him (Rosenberg), and ended by saying, "This man is the cause of the pogrom!" He had to quieten that rabbi, so he just stood and gazed at him, and he could not stand that gaze, and was silenced! The Lord granted them a wonderful revival, and there arose a group of Hebrew Christians. Where could they go? They were not wanted by the Protestant or the Russian Churches. The Lord laid it upon his heart to gather the little flock together. He loved their good Director Wilkinson, but he was not in favour of Hebrew Christianity, so he had to go ahead himself. The Lord blessed them. He remembered a saying that occurred to him often at that time—"Not having means, means not to stop the Lord's work," and his heart rejoiced when he saw the wall between two rooms in their house taken away, to accommodate the congregation! (He was so glad to see so many at the Conference who were with them in those days. He praised the Lord.) Removing one wall was not sufficient, so where could they go? But the Lord provided. Then the family had to leave for St. Petersburg, where they tried to organise, and there he came in contact with a Government minister named Schwartz (and his name was truly "Black"! ) who said, "If all our business be in Hebrew Christian hands, then it will all be lost!" Schwartz wanted to know if they called themselves "apostles," and he replied, "If

you give us that name, we will bear it," so the Government minister said he would give them freedom with limitations. Even then they caught some dead fishes in their Church—it was not an easy task to be pastor of a Hebrew Christian Church, but the Lord was with them. Then came difficulties, Where could they go with their children? He himself became teacher of these Jewish children, and Jewish children came among their Hebrew Christian children. (He remembered a Gentile teacher asking a little Jewish girl of twelve, "Tell me about Abraham?" For some time the girl could give no answer, but at length her memory worked and she said "Abraham? Oh, he was the man who died two weeks ago of consumption!") The Jews, prohibited studying the Bible for it led to Christ, yet many children were missionaries, bringing fathers and mothers to Christ. The war scattered them, and he escaped by a miracle and was three months in exile. He was able to return to Odessa, and the Lord enabled them to gather the believers in his own home, though other ministers were banished. Awerbuch, Smoljar, and another helped in those days. Then Bolshevism came—a terrible time. It was awful to see the starvation that ensued. Many brethren were starved to death. They learned that "The Lord is my Shepherd" was not a promise; it was an experience of David's; but they learned from Philippians both to suffer and to abound. It was a blessed time, though a severe testing of faith. He was condemned to be shot by the Bolsheviks. He disappeared from his wife and his friends, and nobody knew where he had gone. He was in a dungeon, but his dungeon was his sanctuary. What he realised in those hours! He knew that he had practically passed from this world. It was a wonderful feeling to have such com-

munion with the Lord. He did not pray once for deliverance, for he thought escape impossible. All the time he heard the noise of a big engine that went to drown the noise of the shooting. The Lord delivered him from the red-terrorised country, and he came to Poland. When his wife heard that he was at the gate, she could hardly believe it! Then the Lord blessed Smoljar and Awerbuch, and brought them to other towns in Poland. Again, they were having wonderful Gospel meetings, and some nice little meetings of about twenty Hebrew Christians. But they were not organised, and they had the same difficulty, where to go, for who would accept Hebrew Christians in the Churches? Might the Lord lead them, and guide them.

Only one paper followed, that of Mr M. SPALENICE (Poland) on "An Indigenous Hebrew Christian Church: Its Aid to Church Unity."

The PRESIDENT said that this was a tremendous issue. It involved the race solidarity that was unique among the Jews; there was nothing like it on earth. They also saw in the Jew an international conception which was again unique. They, that day, were an example of both. Let them look at their harmony; they never questioned each other as to denominations, they were there as Hebrew Christians, one in Christ. They were not only united as believers in Christ, but His heart throbbed within them, and they could be loyal to any Church, but meet as brothers in Christ. There were far bigger things that united them than separated them—he thanked God for it. They had also to consider if such a Church was to be established, they had heard that morning, from Brother Rosenberg, of the need as concerning Russia. The need had been brought very clearly, and would be discussed thoroughly.

The session closed in the usual manner.

5 P.M.

The session opened with devotions.

The Rev. NAHUM LEVISON spoke on "The Theological Basis of the Jewish Mission Problem," and discussion followed.

Rev. D. J. NEWGEWIRTZ said that from an experience of forty-three years' mission work he must say that the things the speaker had told them about did not apply to missions generally. There were isolated cases, but he really thought that the methods employed heretofore were such as could be used in these times. He was sure that any well-conducted mission to the Jews was not confined to the ghetto, but, where the opportunity afforded, the better class Jews were reached by both Church and missionary. In Montreal they had approached West End ministers for meetings to the better class Jews, and the result was that the regular members of one congregation sent a delegation to their pastor to ask that the church be fumigated! When the Christian Church became educated, their methods would be able to change accordingly, but the members of the Hebrew Christian Alliance had been reached by the present methods.

Mr N. RUDNITZKY (Frankfurt) said he was thankful for what he had heard that day. He had worked for years on the lines of the lecture, and could testify that Jews would come by hundreds when they sought to meet them in reasonable ways. He urged them to work further along these lines, for they had a Gospel that was the power of God for salvation, and educated Jews were now lifting up their hands to Messiah.

Rev. J. PELTZ said that he must agree that the paper was timely, thoughtful,

and courageous. They in America had found the old methods totally outgrown. They must use new methods. In Chicago the work of the missions was along progressive lines. They began with the old methods, and had an ordinary Gospel service. Then one night a man got up and said, "You missionaries love to preach, but are afraid to answer any questions." This same man came back again; he was a well-known preacher of social gospel. Another time he asked a question, then he challenged the missionary to a debate on Christianity. Such a thing was unheard of, but they allowed him. Well, Lewis Aaronstein, though he was not converted in a day, was finally won and was now a flame. They must be courageous.

Sir LEON LEVISON said that his brother had tried to be provocative, but he had not the slightest doubt that he had understated the situation. They did not need to hide the fact that there were 75 per cent. Gentiles and 25 per cent. Jews in some mission schools and hospitals. They heard missionaries come home and talk of the "stiffnecked Jews," but not in that way of the Arabs. Meanwhile, Jews said, "How does the Church dare to come and misuse consecrated money on the wrong people?" Several societies were doing that. It was true that many had been brought into the Church by the old methods, but what numbers might not have been brought in? When he went to Palestine, Mr Rohold said, "I am here as a missionary of a society, to work among Jews," and he was, therefore, respected by all. It was not so in some other missions. They required to work exclusively among Jews. Then he knew of the case of a man whose superintendent feared he would take his place. When they got the right Hebrew Christian he could deal with Jews far better than a Christian not of Jewish birth. They were wasting

thousands of pounds on fields that they should not, but changes were being made, and the time was coming when all these things would be rectified.

Two other papers on the same subject followed—that of Mr E. COHEN on "The I.H.C.A. and Jewish Missions," and of Rev. E. BENDOR SAMUEL on "Evangelisation of the British Jews," after which the session closed with prayer.

8 P.M.

The PRESIDENT, before the opening prayer, reminded the delegates that that evening was the evening of the Ninth of Ab.

The Rev. SAMUEL SCHOR read a paper on "Growing Opposition to Restoration of Jews to Palestine," at the conclusion of which it was thought that the gathering could not do better than sing "O come, O come, Immanuel."

The evening Devotional Address was given by Dr T. M. Cochrane, of the World Dominion Press, who was introduced as one who was a missionary and interested in indigenous Churches. Above all, he was trying to get the different fields brought before the notice of the public, and he was looking forward to a study of Jewish missions.

Dr COCHRANE said that he wanted to try and speak in the language that all would understand—the language of Heaven. When Christians got together they understood one another. His thoughts were gathered round a few verses bearing on the idea of close contact with God. [Here the speaker quoted several passages, among which were Genesis xii. 1-3; Exodus xxiii. 18; Luke i. 45; John i. 47-51, and xx. 26-29; and Hebrews xi. 8.—ED.] His first thought was of the prevalent indifference in the nominal Christian Church to the great duty of trying to win others, by personal contact, to

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

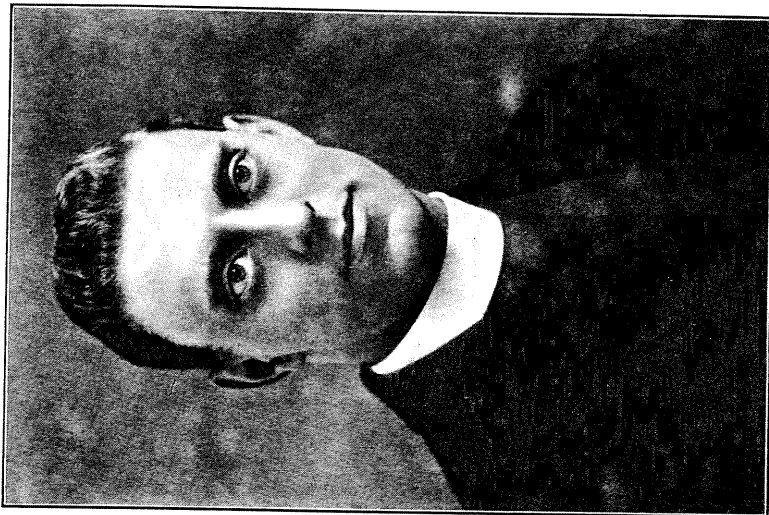
THE PRESIDENT



SIR LEON LEVISON, KT., K.C.S.H.

*by Haines.]*

THE GENERAL SECRETARY



REV. HARCOURT SAMUEL

*Photo by Haines.]*



Christ. Secondly, he did not think that the Christians spent enough time in trying to find out the state of their spiritual health. When he was a doctor in Mongol and Peking, he wondered if there was a whole people in the whole world. But how often did they examine themselves to see if they were in robust *spiritual* health, if they had life abundant? The proof of life abundant was that they could win men and women to Jesus Christ.

They were told in the Bible of being dead in sin, of death to sin, and of death for sin. Death for sin—that was Jesus dying for the thief. Death to sin—when they had this life abundant, sin was dead to them, it had no interest for them. He would like to direct their thoughts to Nathaniel. When they were spoken to by their friends, these friends did not know what they were thinking, but Jesus said, "When thou wast under the fig tree, I saw thee," revealing His sympathetic insight.

Faith was easy to-day. He remembered speaking for the first time on the telephone; the first time electric light was used; when he saw a tramcar without horses (and he remembered a negro saying, "Yes, I understand it perfectly, but how does it go without horses?") Other things had followed. When they began to think like that, of Jesus Christ as God knowing and foreseeing all this: it made faith easy. Let them think of Nathaniel again, "Before Philip called thee, I saw thee." The Lord Jesus looked into each individual heart, and gave each a message, and they knew that God had spoken to them. The greatest difference between Christianity and other religions was that in Christianity God sought men, and in other religions men sought God. One of the most pathetic sights he had seen was a Mongol pilgrim setting out in search of God, year after year. In "David Copperfield" Peggotty said this about little Emily: "I'd go ten

thousand mile. I'd go till I dropped dead. If I don't find her, maybe she'll come to hear, sometime, as her loving uncle only ended his search for her when he ended his life." And that was a picture of the Lord Jesus Christ seeking them. He sought them to save them, and in order to put a vision in their hearts of the great things he wanted them to do. He had put a divine urge into their hearts as into Abraham's, who went out not knowing whither he went. He trusted that this divine urge was in the International Christian Alliance, that they might do tremendous things corporately. Let them remember Isaiah, and his response to that spiritual vision, "Here am I, send me."

Some Indian tribes believed that when they murdered an enemy the strength of that enemy entered into them. So, too, they went out against difficulties, out to make life—to build up a character, and God was teaching them. What was God's supreme purpose in their lives? It was to develop and further their faith. After being a Christian for years he was only on the fringe of the great subject of Faith. Faith said "Yes" when everything else said "No." When they were utterly beaten, and every door was shut, then when they had this immaterial Faith they could say to that material mountain, "Be thou removed." That was the great object that was before each of them individually—Faith, realising that what was real was not the real. The table before him existed in thought before it was made; it was the reality before the real that was real. He supposed that some day they would be able to materialise and dematerialise their will, but that was a tremendously deep subject. Then the words of Jesus conveyed something to Nathaniel that no one round knew. God had an individual message to an individual heart.

Some God-given word of his own (Dr Cochrane's) might start a train of thought. Years ago when he was sweethearting, he and his wife-to-be wrote on a pebble by a Scottish loch and hid it in a tree. Years after, he was there again, and read the writing whose meaning no one knew but themselves. That was the relation in which they were with God—speaking to Him, and Him to them, none else understanding the language. After that there followed the first reality that followed the thought. God told them something He wanted them to do, and some day they would do it. God was going to tell them something to do as a corporate body, and it was never a small thing that God would ask of them.

He was talking to a blind Japanese man who spoke excellent English, and he asked him if he had any books. The Japanese replied, "I love the books of Dr Matheson, the blind preacher of Scotland, and I love his hymn, 'O Love, that wilt not let me go.'" If he (Dr Cochrane) had been Matheson, he would have thought that sufficient reward.

There was a constant responsibility; there were twenty-four hours in a day for bearing witness for Christ.

"Not merely in the words you say,  
Not only in your deeds confessed,  
But in the most unconscious way  
Is Christ expressed.

For me 'twas not the truth you  
taught,  
To you so clear, for me so dim,  
But when you came to me you  
brought  
A sense of sin.

And from your eyes He beckons men,  
And from your heart His love is shed,  
Till I lose sight of you—and see  
The Christ instead."

That was the perfume that exuded from the life that was lived in close communion with God.

So much for the individual side. What about the corporate side? Dwelling in the secret place of God among unseen relations was the individual tide. They heard to-day about union and reunion; they could individually have union in that way; a threefold cord bound them in that bond. When they prayed together they had corporate union. He sometimes wondered when he heard people argue and debate whether they could really pray together. But they were facing the same God; they had a common meeting-place, a common will, love, and objective. Never mind if he was Presbyterian or what; he was their brother, and they were bound together by a threefold cord that could never be severed. There were more present in that room than were at Pentecost. What could not God do? Nothing would be impossible to them.

Was there ever such a tremendous need for testimony as to-day? There were more heathen in the world to-day than ever; there was a tremendous world need, and the population was increasing. God's chosen people were needed, and nothing should be impossible. Here they were at the beginning of their movement, only six years old. Oh, how fascinating were beginnings! When he first went to China, he was axtonished at the breadth of the yellow water of the Yangtse; yet it came from the hills a little stream—there was a beginning.

Here they were with a need. They must think how they could meet it. They must not go along conventional lines. He once saw a converted man dancing for joy; if they went into the streets like that to-morrow people would begin asking questions! That was the sort of witness people needed. Might they have it.



The meeting closed with the singing of "O Love that wilt not let me go."

#### THURSDAY, 23RD JULY.

After breakfast, presentations were made to Sir Leon and Lady Levison and Miss Strahan, on behalf of the delegates and visitors.

Dr GOLD-LEVIN, in handing to Sir Leon a gold fountain pen, said he had been honoured in being asked to express in a practical way their esteem and gratitude to him for his great interest in them, and to give him a slight expression of their love. He had been asked to present a golden pen as a slight token of their affection. It symbolised that he was written indelibly on the tablets of their hearts. They prayed that God would keep him in greater love and use him in a greater way, in the Kingdom of God.

Sir LEON said he had been overwhelmed with kindness ever since he reached High Leigh, and he was touched beyond words. The work he had been doing was not of himself, he would have been afraid to look at it in his own power; but when he entered the thing by the grace of God it became different altogether. The vision he received in 1925 came with such power and force, beauty and radiance, that he felt that here was something that would appeal to any man with an ounce of courage, manhood, and love. He tried from the first to give of his best to the Lord. The glory must go to God, for without the Lord Jesus Christ he could do nothing. They had made him their slave, and he was proud to be so. He would work harder than ever before.

Mrs FLECKER, in presenting Lady Levison with an umbrella, said she had been honoured with the task of expressing the gratitude of the Conference to her. She might not think she

had done much, but they knew that Sir Leon could not have done what he had without her help. She had been his friend and helper, and had been with him in rejecting the temptations of worldly advancement that had come his way, and putting the Alliance first. They were grateful for all this, and especially grateful that she had become President of the Women's Auxiliary.

Lady LEVISON replied that she did not know how to express her thanks; they had overwhelmed her, and any thanks were inadequate. Anything she had done, had been done willingly, as a wife always should. She thought that an umbrella was a very appropriate present for use in a climate like that of Scotland, because even on a fine day it was not safe to venture out there unprotected! She would like to say what a pleasure it had been to her to attend the Conference and not only a pleasure, for she felt that she could go home and face daily tasks with a new spirit.

The PRESIDENT, in giving Miss Strahan a Chinese clock and a handbag, said he did not think they could have done a sweeter thing. They had realised how good Miss Strahan had been to them, and had bought her a beautiful Chinese clock. He thought they could not do better than get their expression of gratitude inscribed on the clock. She had not only done something to make it possible for them to be there, but the work she had done before the Conference began had been immense—it was not easy to make all the house arrangements for a Conference. He had also to give her a handbag—when at home she could see the clock, and when away from home the handbag. Might God spare her in the years to come, to help them with her prayers.

Miss STRAHAN said it was very difficult indeed to express what was in her heart. She had done what she had

that the covenant people should meet under one roof, that the covenant God might speak to them. That was her one passion and one desire, and she begged them with all her heart, and soul, to listen to Him. They were the descendants of Moses; God spoke to Moses face to face. But they must get rid of themselves. The world was so hungry, the Gentile Church was so hungry. If they failed, all was done. She thanked them, and was grateful for these tokens. She would treasure them all her life, but above all she would treasure their love.

10 A.M.

### **Hebrew Christian Colonies in Poland and Palestine.**

The morning of the last day of the Conference was devoted to the consideration of two very important schemes: concerning an agricultural colony in Poland, and a Hebrew Christian colony in Palestine.

Rev. H. C. CARPENTER spoke first for Poland proposing the following resolution:—

“That this Conference is of opinion that an Agricultural Colony should be established in Poland to provide employment for Hebrew Christians who lose their means of obtaining a livelihood upon confession of their faith in Christ.”

He said he was going to give the situation in tabloid form, for it required taking away and thinking about.

He firmly believed that the suggestion of a Hebrew Christian colony had come as an answer to their question, What is to be done with our young converts? This question had shown itself in its most acute form, and pressed itself so far that last year at the annual Conference of the Polish H.C.A. the whole matter was discussed, and a

resolution for the establishment of an agricultural colony for Hebrew Christians was unanimously passed; and so deeply did the poverty-stricken Hebrew Christians present feel the need, that they, spontaneously, contributed sums amounting to £50, and he and Brother Landsman had been delegated to bring the matter before the International.

The position was this: A great change had taken place in Jewry—an outward change from the ghetto to the homeland; but also—what less were aware of—an inward change. The young had changed in thought and aspiration from their fathers. What had caused this change? They might say “Circumstances,” or they might say “God,” and circumstances just meant God. Whereas, before the missionaries used to find one convert in two years, it was almost no exaggeration to say that now they got one a day. The young Jews were out in search, and if they were given food for thought they would take it as a fish snaps bait. “Seek, and ye shall find,” says God, and they were finding, some with more conviction than others—that depended on the missionaries. There was not a centre in Poland where definite work was not being carried on.

Many young men were coming nearer and nearer to Christ, through study and prayer, and were wanting to take the final step. Their brother Gitlin, two days ago, in the extraordinary parable he used, said that the attitude of the missions in refusing to baptize many who were ready for that step was spiritual birth-control, and made him feel that they were doing a wrong. But of two evils, they had to choose the lesser. If they refused to baptize converts, that was an evil; but if they baptized them, the consequence was that the converts lost their livelihood and starved, and the missions had not the wherewithal to keep them; and that was surely a worse evil.

When a convert wanted to be baptized he (Mr Carpenter) asked him, "Are you at work just now?" If the reply was "Yes," he asked, "What will happen when you are baptized?" "Oh, I will lose my work." "And have you any prospects elsewhere?" "No, none." "Then what do you expect?" The answer was either "Help from you," or "I don't know."

What were they to say in a case like that? This was the argument he used:—"Your faith in Christ has saved you; that no circumstance can alter. It is true that the order is to be baptized. But what would your baptism do? Would it be an honour to the name of Christ to be wandering about the streets and villages without food and without work? My advice is to carry on with your work, to keep in union with Christ, to unite with the brethren, and to pray and work for the time when God will open the way for you to find work that will not interfere with your coming straight out for the Master."

Now if accepted, would eliminate these two evils; and it would help them on their way to the development of the international idea of a Palestinian homeland. What would a colony in Poland do? Well, as soon as a man was thrown out of work, there they were. There would be work of various kinds, and one industry would lead to another. At first they would have tillers of the ground, and perhaps a smithy and a carpenter. At once a convert could begin to earn his livelihood again, and they would be in command of the Hebrew Christians' development physically and mentally, as well as spiritually.

The stream of the Lord was not standing; it was flowing, and there would be a running stream of Hebrew Christian life to Palestine. For when converts had acquired their trades they would go to the land of their fathers and be the Hebrew Christian *halutzim*

(pioneers). He believed that though the whole question had been forced on them from an economic point of view, the Lord was opening up step by step His wonderful plan—that the Hebrew Christian should take his share in building the land of his fathers.

Rev. J. I. LANDSMAN, seconding the resolution, said that the idea of a colony was not new. The Jews said that every convert became a Christian in order to become a missionary, that they could make him nothing else, and that missionaries had not much to do and got good salaries! They had to do something to counteract this tendency.

Now, let them turn to the converts themselves. There were many who had never learned any work. Some had been at the Talmudical schools and, before their conversion, expected to marry when they were about twenty, and receive a dowry of five hundred dollars with which to start business. If such became Hebrew Christians they would naturally get no dowry; and they had not learned to work. So what could be done with them? Even those who had trades could not find work when they became Christians. Gentiles would not take them, and especially in Warsaw it was very difficult to find any work for Hebrew Christians.

They must not, however, look at the matter simply from an economic standpoint. An agricultural colony would have educational value; it would teach one type of convert to love work, and it would give another the opportunity of living where there was fresh air and healthy work (these latter young men were sometimes half-starved, and they would be able to restore their physical health) and they would then become useful members of society. He would like a real doctrine of work, but what he wanted especially was that these young men should love God. Then

he would like their people to be engaged in creative work. They wanted to have an ideal; that a man should know that when he worked he produced something. They read in the Bible that if they lived by the work of their hands they would be happy, and it would be well with them. Their Lord worked with His hands till He was thirty. Then they had Paul, who worked while he preached. (He wished the missionaries could do that—work and preach without having a penny from anyone. Then no one should have the right to throw in their faces that they preached for money.) In this way they wanted their Hebrew Christians to learn the nobility of work, that they should love it and be proud that they were engaged in it.

That would be a great thing; but if they could unite their Polish colony with the colony in Palestine, if they could fit the colony in Palestine with such Hebrew Christian pioneers, it would be a greater. It would give great hope to every Hebrew Christian who came to the colony that he would go to help in the restoration of their ancient land; it was an ideal that would egg them on to put their whole energy into their work.

A beginning had been made with the £50 they had raised. They would naturally still do their best, if the I.H.C.A. took it up. Anyway, he was quite sure that God would bless the idea, and that it would very soon be realised.

Mr M. SPALENICE (Poland) said that at their last annual Conference in Bialystok he had suggested that in Poland there were two kinds of Hebrew Christians, and they had to make a distinction. The Roman Catholic Church looked after her converts, and it should be put in the Resolution that only a Hebrew Christian baptized by the Protestant Church, or by a missionary of that Church, should, if he was denied work, be helped.

Mr GITLIN (Poland) said that converts from Judaism to Roman Catholicism did not call themselves Hebrew Christians, but only Christians, and that Mr Spalenice's suggested amendment would only cause confusion.

Rev. L. ROSENBERG (Poland) was very happy that this matter had been taken up, and he praised God for the motion. But Mr Gitlin was not quite right, because among the Catholics in Poland there was talk now of organising a section in their Church to be known as Hebrew Christians.

Mr GITLIN thought that, as the Hebrew Christian Alliance was interdenominational, any convert, even if a Roman Catholic, ought to be admitted.

The PRESIDENT said he had received communications from two parties.

(1) A Roman Catholic party in Poland asked how they conducted their movement; they wanted to copy them, as they had acknowledged the power, system, and organisation of this movement.

(2) He had received letters from individual Jews who had entered the Roman Catholic Church and were not happy there. Wanting to live the Christ-life they went to the nearest Church, but now they wanted to come out and join their Protestant brethren.

The Alliance must stand under its colours. A Roman Catholic might be just as good a Christian as himself, and better, but they were Protestants; and he believed that the Roman Catholic religion was more akin to heathenism than to the New Testament. The difference between the Roman Catholic Church and themselves was vital. They must stand where they were. They wanted to bring back the purity of the pristine Apostolic Church. He believed with all his heart that he was right in going straight to Christ.

Dr FOLDES (Budapest) said that there was no doubt that they did make it plain that they were Protestants, but

in the use of terms they must avoid anything that would seem to antagonise Roman Catholics. On his way to the Conference he had to appear before a Belgian Consul in connection with his visa. The consul had to ask what his intention was, and was interested very much, going on to inquire what they were doing in Budapest as Hebrew Christians. He promised to attend their meetings, and asked for a report of the Conference. Then he asked whether they were on a Protestant or Catholic foundation, and it turned out that he was a Catholic!

The teachings of the Roman Catholic Church were alien to their spirit. They would respect all that was good in their faith, but would build on a Protestant foundation. He supported the motion with that understanding. Two parts of the population in Hungary were Catholic, and hardly a quarter Protestant, but because they simply called themselves Christ-believing Jews, they had many contacts with the Catholics. When it came to testimony, however, they made themselves plain.

Sir LEON LEVISON said that they were a Protestant Hebrew Christian Alliance with a President and Executive, and who had the choice of saying who was to get work. He did not think the amendment was necessary. But was the colony feasible, necessary, and so forth?

He added that when a Roman Catholic came to them they should befriend him, but when he wanted to join them he should be told that he must agree to what they asked, and nothing else.

Mr M. SCHIFF (Poland) told how Hebrew Christians everywhere were hungering for such a scheme. When he set out for the Conference they said to him, "Whatever you do, bring up this matter."

Mr M. KAGAN (London) said that he

had come across Hebrew Christians who would gladly go to a colony. Would it be possible, he asked, for such a colony to become self-supporting? And unless it was self-supporting, would it be practicable?

Rev. H. C. CARPENTER replied that for the first two or three years it would not be self-supporting, but once it started producing a market would be found anywhere.

The PRESIDENT said that before speaking on Palestine, he wanted to review the situation in Poland, as he had seen it during the last nine months.

He had been aware for long that an industrial colony in Poland would not only solve a great difficulty, but was the only thing that would make their missions to the Jews adequate. Without it their missionary societies were labouring in vain, and the hands of the missionaries were tied.

It was their solemn duty when trying to evangelise the Jewish people to have foresight as well as insight. He knew that their missionaries were leading the Jews in Poland to the Cross of Christ. But what then? He had seen tragedies innumerable. He had known men who were willing to do anything, after they were baptized, become scavengers; and he had known men so desperate that rather than go back upon their faith they had committed suicide. He knew of a man in Scotland who had died on the way-side; and there had been suicides in London and Berlin.

Rev. H. C. CARPENTER—And in Poland.

Sir LEON LEVISON—To go and spend thousands of pounds on evangelising without providing for the needs of the converts was to him contrary to the spirit of Christ. It was all right to go to the Jew and tell him how concerned they were about his soul; but what about his body? Their Lord fed the hungry and then preached to them.

The time had come when this must be dealt with. The best way was to start an agricultural colony in Poland, so that converts could be trained and become independent. Numerous letters had reached him, for a while back, dealing with the problem of such a colony, from missionaries of all the societies which were labouring in Poland; and, finally, he read, in the report of the Polish H.C.A. Conference, the Resolution (which was unanimously passed), urging that the colony should be established, and that £50 had been subscribed. Mr Davidson, of the Barbican Mission, whom he invited to lunch, was deeply interested. He (Sir Leon) told him that they were going to call a meeting of the societies to discuss the matter, and that they must see that this open door was taken advantage of. They sent out invitations to all the societies working in Poland to a meeting in London—viz. the London Jews' Society, the Mildmay Mission, the Barbican Mission, and the British Jews' Society. The British Society was represented by Rev. F. J. Exley, and the London Jews' Society by Martin. The Mildmay Mission wrote saying that they had neither time nor money for such a scheme. The Barbican Mission, whilst indicating their pleasure at the calling of such a meeting, failed to send a representative, and, questioned afterwards, Mr Davidson gave the impression that he was not going to play second fiddle. That spirit was a thing that broke one's heart; if it came to a question such as was before them he (Sir Leon) would rather play third or tenth fiddle than show such a spirit.

He put the case before those who came, and they were very much impressed. They said it ought to be done, and he was happy to hear their approval. But after going back to their committees they sent letters in this strain:—"We very much regret that our financial state does not permit of

our assisting such a scheme." If money could be spent travelling about in first-class carriages, and staying at first-class hotels, it could be put to helping their Hebrew Christian brethren.

The proposal of Messrs Carpenter and Landsman was in order. The need was obvious. These converts could not be allowed to commit suicide. They could not save their souls and then throw them out! They must give them a bit of their life-blood. There might be among them a Saint Paul.

(Might he intrude with his own experience. When he first came to this country he was dying for a Hebrew Christian affection; and, for six months, oh! the loneliness!)

That was what they must give—their life-blood and the love of Christ, in deeds as well as in words.

Now for Palestine. He had already told them how the property known as Abraham's Vineyard came into their hands. When he was in Palestine he examined the place, and decided that it ought to be sold. If they had intended to start a school or university they could not have had a better situation, for the property was only suitable for building purposes. Moreover, there was now a town-planning scheme in Jerusalem, and the property, as it happened, stood in the way of its development; and he knew that if they did not sell it now, two roads would ultimately cut across and spoil it, and they would not get half the price. Incidentally, some Jews even suggested that they were holding up the sale out of spite!

On the other hand, a friendly old rabbi, who wanted to build a Talmudic school, offered them £10,000 for the Vineyard. He had regretfully to tell the rabbi that as trustees they could not sell the property under the price already offered, which was £5,000 more.

While in Palestine he was received very cordially by the High Commissioner, the Zionists, the Jews, the Arabs, and the Christian communities. He was assured by the High Commissioner that every facility would be extended to them if they came forward with a tangible scheme, and that they would be permitted to settle between twenty and thirty families on any land they might purchase.

Some of the Zionist leaders were delighted to hear that Christian Jews were so interested in the Fatherland, and said that this showed that while they were Christians by faith they still retained the Jewish heart, and belonged to the Jewish race. And several eminent Arabs told him that while they would not sell land to Jews as such, they were all prepared to sell land to them because they were Hebrew Christians. Mr Rohold and he lunched with three or four of these Arab dignitaries, and actually went and saw some of their properties. So it was evident that there would be no difficulty in getting land.

The Committee's idea was to sell Abraham's Vineyard, purchase arable land, and adopt a scheme similar to that of the late Sir Moses Montefiore. This distinguished Jewish philanthropist set aside a sum of money for the building of houses to be occupied by Jews. The occupants paid back the original cost in instalments, and when the full sum had been collected, plus accrued interest, more land was purchased, and used similarly, with the result that there were now no less than five settlements, each bigger than the former one, and the scheme still continued.

They proposed to settle on the land which they would purchase as many Hebrew Christian families as would be able to make a reasonable living from the land apportioned to them; and each family having cultivated its land and made it productive, would be able

to repay by instalments the Alliance's capital outlay, and thus become the owners of its own farm. In this way they would accomplish two things:— (1) They would make it possible for each settler to have an object in view, namely, to become independent; and (2) they would be able to get back their money, purchase more land, and thus make their scheme a perpetual one.

In this scheme they must have men with vision, men that looked forward to becoming farm proprietors. They must be careful that they chose the very best material that they possibly could. That was where all the Alliances came in—to see that they got men and women who were not only good agriculturists, but good Christians. These settlers could become informal missionaries, and be a beacon of light to the whole country. It was evidently of the utmost importance that they were trained first, and that was where Poland came in.

Abraham's Vineyard would be sold, but he would like to see the Polish scheme start before they acquired the new property in Palestine. If they had the money, he would not need to go to the missionary societies. He urged those delegates who worked with Missionary Societies to write to their Societies, because some of the Societies said that they had not heard much about the need. He asked them not to be afraid of their committees, for they had a good case; they must tell their committees how best their work could be advanced. If they told it prayerfully, and put the needs as they saw them, he felt confident that they would realise how immensely it was going to benefit missionary work among the Jews in Poland.

Rev. H. C. CARPENTER said they must be practical. (1) This was a Hebrew Christian question, not a missionary question. (2) He wished they could get the missionary societies to

see eye to eye, let alone work shoulder to shoulder. But they Hebrew Christians were there to unite, and in them the missions would unite. He wondered if it would be possible for the societies to see that the job was done through the Alliance. If half a dozen missionary societies had a finger in the pie, the plan would go under. It would be worked through the I.H.C.A., and the missions must contribute their share.

The GENERAL SECRETARY appealed to the Conference for support. What was the good, he said, of making the President and Secretary break their backs trying to raise all the money? It was their (the Hebrew Christians') Alliance; they must make openings for their President and Secretary. If they were to collect money it must be done by all.

Mr KROLENBAUM suggested the use of collecting boxes.

Mr KAGAN said that if the colony in Palestine became a reality the missionary societies would beg the Alliance to support their converts. Then the Alliance would be able to get their support.

Mr SCHONFIELD: "I am prepared to offer £5 towards starting the Polish Hebrew Christian Colony." Another delegate: "And I, £2!"

Dr REICH said that there was a time in the history of their forefathers when Moses had to go to the mountain and get a vision; and the vision was that he had to build a sanctuary in the wilderness. He might have said,— "Lord, how can I, a poor man . . . ?" But a spiritual revival broke out, and people brought their gifts till Moses had to send a message, "Bring no more. You have brought too much." They had had a great vision in that Conference; they had been on the mountaintops. Let them bring their gifts.

The following immediately promised gifts:—

Mr B. Segall . . . . .	£2	0	0
Mr A. C. Karmouche . . . . .	3	0	0
Rev. A. J. Kligerman . . . . .	5	0	0
Rev. S. John Thorpe . . . . .	10	0	0
Rev. H. Jacobs . . . . .	2	0	0
Rev. N. Levison . . . . .	5	0	0
Rev. and Mrs Harcourt Samuel . . . . .	5	0	0
Mr E. Cohen . . . . .	1	0	0
Dr Frank . . . . .	5	0	0
Dr Leslie Samuel . . . . .	1	0	0
Rev. J. I. Landsman . . . . .	10	0	0
Rev. H. C. Carpenter . . . . .	10	0	0
Rev. Theodore Samuel . . . . .	2	0	0
Rev. D. J. Newgewirtz . . . . .	5	0	0
Dr Barta . . . . .	1	0	0
Mr A. Feit . . . . .	2	0	0
Mr Eli Cohen . . . . .	1	0	0
Mr A. Nathan . . . . .	1	0	0
Mr M. Kagan . . . . .	5	0	0
Rev. A. P. Gold-Levin . . . . .	2	0	0
Rev. H. Cooper . . . . .	5	0	0
Miss Pearson . . . . .	1	0	0
Mrs Barber . . . . .	2	0	0
Mrs Spencer Johnson . . . . .	1	0	0
Mrs Soman . . . . .	3	0	0
Miss Garden . . . . .	10	0	0
Mr F. G. Collins . . . . .	5	0	0
Dr Benson . . . . .	50	0	0
Mr M. Baruch . . . . .	1	0	0
Mr Benn . . . . .	1	0	0
Mr B. Lipschutz . . . . .	2	0	0
Rev. M. J. Levy . . . . .	1	0	0
Mr Hillson . . . . .	2	0	0
Dr M. I. Reich . . . . .	1	0	0
Miss Blackmore . . . . .	1	0	0
Mr Gitlin . . . . .	2	0	0
Mr Rosenfeld . . . . .	0	10	0
Mrs Coutts . . . . .	1	0	0
Sir Leon and Lady Levison . . . . .	100	0	0

(In addition a number of anonymous gifts were received, including one of £1,000).

A resolution approving the scheme was unanimously carried.

After prayer the meeting concluded.



2 P.M.

A special afternoon session was held.

Mrs SOMAN briefly moved the following resolution :—

“That this Conference appoints a Special Committee with powers to act to issue Collection Cards properly organized for a Special Fund and to arrange in due course Centres for Personal Service for the benefit of the general community primarily in Palestine and Poland but also in such other countries as may desire to co-operate.”

and it was agreed, on the motion of Dr Reich, that the resolution be submitted to the Executive Committee.

The meeting then proceeded with the revisal of the Constitution.

5 P.M.

#### ACCOUNTS.

The Accounts for the years 1927-28, 1928-29, and 1929-30 ; and the Account for Abraham's Vineyard, from the time the property was acquired by the I.H.C.A. up till the close of the financial year 1929-30, were presented to the Conference by the Treasurer, and were circulated among the delegates. The Rev. HARCOURT SAMUEL moved, and Rev. H. L. HELLYER seconded, that the Accounts be taken as read and approved. This was unanimously agreed.

Three addresses were given during the afternoon. Rev. P. LEVERTOFF, D.D., spoke on “The Importance and Necessity of Corporate Witness;” Pastor B. LIPSCHUTZ on “The Fruits of Righteousness: What are they?” and Mr N. RUDNITZKY on “Hebrew Christian Expectations of Messiah's Return according to Hebrews.”

The session concluded with prayer.

8 P.M.

#### COMMUNION SERVICE.

The Lord's Supper was celebrated in

the Chapel. The service was conducted by the General Secretary, Rev. Harcourt Samuel. The lessons were read by Rev. B. Pernow (in English) and Rev. Nahum Levison (in Hebrew) and Prayer was offered by Rev. P. P. Levertoff (in Hebrew and English) and Dr Foldes (in German). The Rev. E. Bendor Samuel gave a most helpful exhortation from the text, “This do in remembrance of Me.” The Revs. Henry Cooper and Dr Arnold Frank offered the Prayers of Thanksgiving, after which the sacred elements were handed round. The service was concluded with the Aaronic Blessing, pronounced in Hebrew. The time thus spent was not only inexpressibly precious in the realisation of the Redeemer's presence, but was also deeply significant. Here were Jews, once taught to curse the name of Jesus, gathered to remember His dying love; here were men and women from a score of countries, speaking different languages, and representing a dozen different sections of Christ's Church, yet united in a common love and a common worship. What a lesson for the Church and the world!

8.45 P.M.

The Conference reassembled in the hall, and Sir Leon Levison delivered his closing address, and then led the meeting in prayer, closing the Conference with the Benediction.

#### A Memento for the Delegates of the Conference.

On Wednesday, the 22nd, after the evening Session was closed the president intimated that Mrs Logie-Perie—a great personal friend of his, a lover of Israel, and also a Life Associate Member of the Alliance,—has kindly sent him two hundred copies of her beautiful little

book of Poems, entitled "The Song in the Night," to present to the Delegates.

This came as a very pleasant surprise to us, and we were all doubly delighted, not only to have this as a beautiful Memento to take away with us, but, also to have Sir Leon's signature and date attached to it. We wish most heartily to tender our sincere thanks to Mrs Logie-Perie, and commend her book of poems, under the above title,

most heartily to our readers, Mrs Logie-Perie has imbued each of the poems with her own wonderfully matured Christian experience, and it will amply repay all our readers if they could obtain a copy. The cost is one shilling, and may be had on application either from Sir Leon Levison, 9 Albert Terrace, Edinburgh, or from Marshall Morgan & Scott, 12 Paternoster Buildings, London, E.C.4.

## Opening Address

By Sir LEON LEVISON.

THE fact of your presence, beloved friends, is one of the sweetest rewards of our labours through the past three years. The mental strain incurred has disappeared, and I feel as strong and joyful as at any time in my life. To-night, as our Conference begins, I wish to draw your attention to a thought or two that may be helpful through the coming days.

In order to make our Conference the success which we all desire, it will be wise for us to set before our minds certain ideas that may govern our deliberations. I would like to suggest that the first ideal that we should strive for is that the Holy Spirit should be our sole guide and director in everything that we do or say: that we should aim at making our Conference a divine observatory, that we may be enabled to see far into the heart of the Eternal regarding the salvation of our Jewish brethren, and God's purpose for the world at large: that we may realise that prayer on behalf of the Conference, and during our deliberations will be the grandest revealer to give us new insight into the power of the Holy Ghost, and foresight that we may exercise our

love in the best way for winning our people for Christ. The stronger our prayers shall be, and the more sincere, the more divine shall our vision be. That we may enter every session of the Conference with one thought: as to how we can become more united as Hebrew Christian witnesses for Christ, and how best we may win our people for Him.

We cannot over-estimate the power of an ideal. "Where there is no vision the people perish." Without ideals the world and the Church become low-roofed dungeons, and the man who never travels beyond logical and mathematical methods lives a poor, narrow, earth-bound life. Noble ideals are genuine realities, and not phantoms of the brain. A lofty ideal is not the freak of a lively fancy, but a sterling reality. It is true that an ideal is a thing of the imagination, but it is not an imaginary thing: it is an object of the imagination, but it is not created by it; just as the laws of nature were not created by scientists—they found them, but did not make them. The Decalogue was not created by Moses—he received it, but did not make it. We present grand ideals, but

we do not create them. The great seers of the ages were not creators, but men with "eye of lynx and ear of stag," who saw and heard and enabled others to see and hear.

If all ideals are phantoms, and nothing more, what is life better than a wild race after a soap-bubble? The greatest ideal in the world to-day is Jesus Christ, and He is also the greatest reality. Noble ideals are more than air castles—to multitudes of men they are the "vision of the face of God."

Have we ever realised that a lofty ideal is one of the greatest inspirations in human life, and that its lifting power is immense? We are nerved to noble resolves by faith in high ideals, and our greatest ideal must be to see in our day and generation the establishment of the Kingdom of our Lord and Saviour Jesus Christ on earth. Let us try and glimpse at this Kingdom, as we meet together from day to day, and enter by the grace of God within the veil.

What is a building but the architect's ideal embodied? A life devoid of lofty ideals is poor and barren in the extreme; it is the beginning of a man's doom when vision is withdrawn from him. Without high ambitions the soul becomes atrophied. The earth without the great sky above would soon become as barren as the wilds of Sahara, and a human life without a wide open sky above it, sunned and starred with noble Christian ideals, is not worth living.

Life loses vitality when you take the eternal out of it. Let us therefore keep our hearts open at the top. Have your skylight clear, and let the sun and stars of God have a chance to shine into every session of the Conference.

When the ideal is lost, the soul contracts. "Unless above himself, he can exalt himself, how poor a thing is man." A man without a vision is so satisfied

with himself, that he knows nothing of divine discontent with yesterday's achievements. We pity such a man with all our hearts. A Christian who is fully satisfied with himself is certainly on the down-grade. He has lost his lofty ideals, with the result that he is gradually losing his life. His moral power is in the deadly grip of a creeping paralysis.

Without a noble ideal, there can be no faith, no hope, no enthusiasm, no growth, no life. As is the aim, so is the man, so is the Church, so will be our I.H.C.A. Therefore, let us set our affections on the things above. Let us, then, "endure as seeing Him who is invisible." What a Christian earnestly strives to be, is more truly himself than what he seems to be. Paul was not disobedient to the heavenly vision, he was entirely captivated by it, and it held him through the toil and suffering of one of the most arduous lives ever lived; a lofty ideal made of him a lofty man. Since we are made or marred by our ideals, let us face the sunrise, be children of the dawn, harbingers of the morning.

Our ideals unless they become actualised, will do us more harm than good. It has been proven over and over again that ideals fade unless translated into fact; hope droops, love withers, faith decays, and enthusiasm dies out. Unless the abstract is translated into the concrete—unless our ideals become working forces, deterioration ensues.

Principal Sir George Adam Smith points out in his work on Isaiah, "The possession of a great ideal does not mean, as so many imagine, work accomplished—it means work revealed." One castle on solid ground is worth a million castles in the clouds.

Happy are we when we translate our vision into life. The imperial goal of life is not a thought, but an action,

The word was made flesh in Christ, and it must be made flesh in us. We may fail to reach many of our ideals for we are human, but we must not give up climbing. There is often a wide gulf fixed between our ideals and our achievements, but it is wise to remember that no image can adequately represent the ideal. There are pictures in the mind which no artist can put on canvas; sermons in the soul which no preacher can preach, but the man who cannot look beyond the already achieved is a poor mole-eyed creature.

All the great men in Israel who have shown our race how great things are possible, have had their inspiration in ideals and dreams of the seemingly impossible. The mountain outlook represents mountain climbing, and involves effort, struggle, and endurance. We fulfil our destiny in our Christian life and work only as we keep pushing upward to new achievements, looking not at the things which are behind, but toiling bravely towards the things which our Lord and Master Jesus Christ has set before us.

Ward, the great sculptor, was asked by an admirer which of his works he considered to be the best, and he promptly answered, "The next." This should be the spirit in which we face the work of our Alliance; our next piece of work should be always our best. I am so thankful to think that everything points to this Conference being the best we have yet had, and I am sure that the next will even be better still.

Of course, the work of the I.H.C.A. will present difficulties, as do all other forms of Christian endeavour, but they are there to be conquered. We must make thrones of our barriers, just as the angel did at Jesus' tomb when he sat upon the stone he had rolled away.

The world is deeply indebted to men of vision for its present conditions; the greatest benefactors of our race

are men who have set before us the noblest ideals, and who have helped us to reach them; and I maintain that we Hebrew Christians who have the love of Christ in our hearts can dream better than our Jewish brethren who are without Christ. All our prophets were men of vision, and who can estimate their services to Israel and the world? Read again the eleventh chapter of Hebrews, and you will find that all the great faith-heroes were idealists who looked above the conventional generations of the lower world to the celestial heights. Abraham was a man of vision, who looked for a city which had foundations. Jacob was a man of vision who saw the golden stairway which connected his stony pillow with the throne of God. Moses was a man of vision who endured as seeing Him who is invisible, and so were Gideon, Barak, Samson, Jephthah, Samuel, and David, whose eyes pierced through the seen to the unseen. Is it too much to say that our Divine Master was a Man of vision, who, because of the joy that shone before Him like a pole-star in His night, endured the Cross, and despised its shame? Who can tell how that radiant vision helped Him through the agony of the garden, and the terrible pangs of the cross?

All through the centuries the world has been foolish enough to ridicule its greatest benefactors. So Luther was laughed at as a troublesome young monk, but in a few years his visions became realities, and he shook the Papacy to its utmost foundation, and brought about the birth of a new empire. Columbus was denounced as a dreamer when he set sail, but the mocking laughter died away when a new world was discovered.

The world has always stood in need of soaring men, and needs them to-day; men of vision in business who will look straight into eternity and submit their

actions to the Divine scrutiny ; men of vision in the State, in the Church, and in our Alliance ; men whose main ambition is to bring the Kingdom of God right down into the kingdom of man.

It was the Son of God Who became the Son of Man that the sons of men might become the sons of God. His is the finest ideal of service for the human race. His is indeed the Pattern-life ; and in and through Him the life of the Eternal Father is perfectly reproduced on earth, in all its healing pity, and sinless purity, ceaseless benevolence and divine tenderness. Christ is the great synthesis of all human Being ; and in Him the moral and spiritual excellencies of the Universe meet and mingle. He is the great religious Ideal for all time. Power was the ideal of Rome, Beauty of Greece, but the Christian ideal is this—"To me to live is Christ."

Man's ideals are ever in advance of his reals, but in Christ, we have the ideal real and the real ideal. In Him, we have the "Happy Bridal of the Earth and Sky," never more to be divorced.

The assimilating power of a sublime life is stupendous. "Where love is the artist, and the supreme Object of Love the Pattern, and Humanity the material, the moulding process must come." Christ is love incarnate, wisdom incarnate, humanity incarnate, purity incarnate, beauty incarnate, and by looking earnestly unto Him, we unconsciously become like Him. It is the law of our nature that we are gradually transformed to the image of Him we admire most and love best. "We needs must love the highest when we see it." Of all visions, the Vision of Christ is the finest, let us never cease to study His character until it shapes our own ; let us look right into the face of the Divine Son and catch His beauty. Shall He not be

ours in an ever increasing sense ? He the Rabbi, and we the scholars. He the Bridegroom, and we the bride. He the sun, and we the planets. He the great Original and we the faint copies.

I can hear someone say, "What is the use of so high an ideal, we shall never be able to reach it ?" Very likely not, but an ideal lower than itself—you would be the first to despise. We must always have the perfect as our goal. For an ideal man—you must have a perfect man. We shall never be better than we aim to be. By striving to reach the unattainable, we achieve much more than if we made no effort at all. There may be schemes spoken of at this Conference that will startle you, but always remember we can never aim too high. Although we shall never reach the moral excellence of the sinless Christ of ours, still, He lifts us up as no one else can, blessed be His name. He shows us the goal and gives us power to reach it if we have absolute confidence in Him. He is more than a living model—He is also a living Helper, putting into our hearts a moral excelsior that helps us onwards and upwards, showing us the goal and giving us the power to reach it. "He giveth power to the faint." Here we have not only a high morality, but a mighty moral dynamic, to make the morality operative.

The *ne plus ultra* of the Christian life must be always to be Christ-like. We may be as strong as Hercules, as swift as Mercury, and as beautiful as Apollo, but unless we are Christ-like we are incomplete. God help us to live *with* Christ and work *for* Christ, and give our best to Christ so that on death's day, we shall be able to see Heaven and Earth melt into one another just as the night melts into the morning.

The quality of our work and our faith, as well as of our life and death,

will always depend on the quality of our service, in order to achieve our goal which is the salvation of our Jewish people in Christ Jesus. With such an ideal as the Lord Christ before us I am confident that our cause will triumph. With such a magnificent ideal as the Christ of God, His Life, His Work, His Death, His Resurrection to gaze upon and copy—our Alliance will not perish.

Let us not have an ideal only, the vision of a saved Israel, but let us see

how we may best live according to our vision. St. Paul's vision would have meant nothing to Him, had he not asked, "Lord, what wilt Thou have me to do?" We cannot be children of Christ without a commission and when we come to Him the first thing He says to us is "Go." I want you to strive for altitudes; we have lived too much in latitudes, wandering to and fro; let us climb to the mountain top and see Jesus Christ here on earth as in heaven.

## Studies in the Psalms of Israel

By Dr M. I. REICH.

### *Introduction.*

*(The first of Dr Reich's Morning Bible Readings at the Conference.)*

**I**N the Psalms we hear the very heartbeat of ancient Israel. No other book in the Old Testament has had a greater influence on the spiritual life of after generations; none is so frequently quoted in the New; no other contains the same heights and depths of pure spiritual emotion and mystical intuition.

In one particular the Psalms are unique in the sacred literature of the Old Testament. In the other books we hear God's communications to man, be they through the Decalogue, through history, revealing the governmental judgments of God or redemptive acts, or by the mouth of anointed messengers, called prophets. In the Psalms we find how the godly in Israel reacted to the divine speech. We hear man speaking to God and echoing back into His ears the truth His lips have uttered in the ear of man.

We say "the godly in Israel" are heard speaking in the Psalms. The Israel of the Psalms is not the mass of the nation bearing that name. It is the inner Israel of the Spirit, the true

Israel, however small at times; in the days of Isaiah "a very small remnant." The nation as a whole was ever bent on mischief. They were a constant provocation to the eyes of Jehovah's glory. But in the heart of the backsliding people was a remnant, a living kernel in the hard shell, true to Jehovah, conscious in some degree of its calling and mission as a people chosen of the Lord.

It was this remnant which held up the torch of the true faith in the midst of pagan darkness, and maintained a divine testimony in the earth from generation to generation. Because of this remnant the mass was preserved. It might have shared the fate of Sodom otherwise, which was destroyed because there was no righteous remnant in it. Persecuted by their apostate brethren, the faithful in Israel justified the continuance of the nation. They rallied to the prophets in a day of rebuke and blasphemy, so that the Word of God spoken by them was not in vain. In the Psalms the inmost heart of this remnant is laid bare.

The Christian Church has been largely unmindful of the debt it owes to the remnant of Israel. In the midst of pagan darkness it held on to its faith. When everything went into wreck and ruin in the nation, it clung to the conviction that Israel had a mission in the world, and that the principles for which the few despised believers in Israel stood would one day bring the knowledge of God to all nations. Theirs was a life and death struggle with Canaanite abominations, with Philistine overlordship, with Tyrian Baalism, with the seductions of paganism during the exile, and the overtures and militant terrorism of Hellenism in the Maccabean period, after the exile. But they held on with a death grip, or else there would not be any Christian Church to-day. The Church is the spiritual daughter of the Inner Israel of the Psalms.

The first two Psalms (really one Psalm in the Hebrew) give the introduction to the whole collection. The two Psalms are two parts of one theme; the twofold revelation of Jehovah, in the Law and in the Messiah. Blessed is the man who walks in the path marked out by the Law; and blessed are all they who put their trust in the Messiah, the Son of God raised from the dead and seated in heaven. In the first, well-doing and well-being go together. But only One Man measures up to the blessedness of the first. It is the Blessed Man whose holy walk the Gospels describe. The second half shows that earth rejects Him. Comp. Psalm ii. 1-3 with Acts iv. 25-28. The early Church saw in this Psalm the story of the crucifixion. But the crime of the Cross did not alarm heaven. It was really in the divine plan; and heaven has reversed the judgment of earth. The crucified One is installed as Messiah-King in the heavenly Zion, and the mandate to a universal empire is handed over to Him. Moreover, as Son He shares with Jeho-

vah divine adoration, and is set forth as the One who can bring sinful man who trusts in Him into His own blessedness.

The Israel in the Psalms confesses a wonderfully clear doctrine of God. It is enthusiastic for the ethical monotheism of Jehovah. He is no mere tribal deity. The gods of the heathen have no objective reality; they are figments of the imagination, creatures of human manufacture. The God of Israel alone is real; He is known as sustaining personal relations with His worshippers. Life is haunted by His invisible Presence: the smile of His Face is our greatest good. He is no mere looker on from a distance, seated on His heavenly throne, but He shares the life of His own. He is our Companion, the contemporary of every generation, the one Dwelling Place of His people during the succeeding ages through which the pilgrims to eternity have passed. To know Him and to possess His favour is more than earthly good. Unspeakably precious is the witness of the Psalms to the reality and the satisfying grace of Jehovah. Truly the New Testament sums up the God-concept of the Psalms when it says: *God is Love*, as the Apostle Paul sums up *the ethical content of the Law as Love to God and Man*. Love is as much the heart of the Old Testament as of the New. The advance upon the Old in the New is the record of that Love having become incarnate in the Son of God, and shed abroad in our hearts by the Holy Ghost.

Arising out of the discovery of God grew for the Psalmist the discovery of sin. The Israel in the Psalms is a penitent people. In the light of Jehovah's countenance they saw their secret sins condemned. The penitence in the book of Psalms is the penitence of men whose hearts were set on sanctity; the greater the saint the deeper his penitence. And this sense of sin gave them the evangelical experience of pardon,

cleansing, the new heart and the joy of God's salvation. We know how St. Paul builds up his teaching respecting the justifying Grace of God on Psalm xxxii. Then, as Psalm li. puts it, the evangelical experience makes men evangelistic. "THEN will I teach transgressors Thy way and sinners shall be converted unto Thee."

Thus was the Evangel borne witness to in the Psalms. In Romans i. we learn that the Apostle Paul found the message which he preached to the nations in the Ancient Scriptures. It was "promised afore." The difference between the Gospel then and now lies in the fact that what was once a Promise is now the announcement that the Promise has been fulfilled in Christ Jesus, and made available to all the world. But it is important to remember that the Old Testament is able to make us wise unto salvation through faith which is in Christ Jesus.

We know that when our Lord said of the Scriptures of the Old Testament, "They testify of Me," He included the Psalms, for after His resurrection He declared that all things written concerning Him in the *Psalms* would have to be fulfilled (Luke xxiv. 44). If that be the case, then we ought to find in the Psalms not only the language of trust, or of penitence, or of hope, or of adoration, or confessions of perplexity and doubt, followed by the discovery of the way of escape and deliverance; the experiences common to all the people of God, whatever their dispensation; but we ought also to find the Messianic Hope: and indeed that is the case in a very rich way. We have pre-eminently the *inner life* of our Lord in the Psalms. The Gospels tell us something of His outer life, but they are very reticent about His inner feelings. Only occasionally, at some crisis, such as in Matt. xi., and in the Garden of Gethsemane, is there a window opened into the inner experi-

ences of the heart of our Lord, whether as the Man of Sorrows, or the dependent and obedient Son, and the One ever lying in the Bosom of the Father. But what we get so little of in the Gospels is abundantly borne witness to in the Psalms. There we see the Messiah living a life of perfect and unbroken faith in God, sharing in all the sorrows and temptations of His "brethren," that He might sympathise with them and succour them; sinless where they failed.

The Hope centred on the Coming One is variously presented in the Psalms. Sometimes we have the coming age of righteousness and peace when Jehovah will reign without a rival, and when His Truth will be triumphant in the earth. Then again this hope is connected with the house of David, and with the oath-bound covenant made by Jehovah with that house, that a royal Seed out of the loins of David, raised up after His death, standing in the relationship of "Son" to Jehovah, as was set forth in the great prophecy of Nathan, should be the administrator of that eternal and world-wide kingdom. Sometimes Zion is spoken of as the spiritual metropolis of this new order of things on earth, the spiritual mother of worshippers of the God of Israel, even from among the erstwhile enemies of Zion, such as Egypt and Babylon, Philistia, Tyre and Ethiopia (Psalm lxxxvii.). Sometimes we have the Messiah as the *Tsaddic*, the *Chassid*, as the Ideal Man, His path of suffering and testing leading to the throne of power, for which the sufferings and subsequent vindication of David furnished such abundant typical material. In the Messiah God has found His Man; the Man who can right every wrong in the universe; the Son of Man Whom God has made strong for Himself, Whom He has placed in the seat of universal dominion, power and glory.

There is finally the witness of the



Psalms to the Atonement. The sacrificial system was central to the worship of ancient Israel, as the Cross is central to the entire revelation of God called Christianity. In the Psalms we have the various aspects of the sacrifice offered on the Cross set forth. The two halves of Psalm xxii. set forth the Sin offering and the Peace offering, Psalm xl. the Burnt offering, Psalm lxix. the Trespass offering, Psalm xvi. the Meat (or Meal) offering. I merely hint at these things here as these Psalms call for separate treatment. How far the psalmist entered into the meaning of the things he gave expression to under the influence of the Spirit of revelation is another question. But it is clear that the Spirit of the Messiah which was in the Psalmists did testify beforehand of the sufferings of the Messiah and of the glories which should follow (1 Peter i. 11).

In the Hebrew Bible the Book of Psalms bears the title *T'Hillim*, that is, *Praises*. And Praise is the end of all to which the Psalms lead. All the closing Psalms are Hallelujah Psalms. The Psalmist cannot say Hallelujah fast enough or often enough. All the ways of God, whether in grace or in judgment, issue in praise. He maketh even the wrath of man to praise Him. Now David declares in Psalm xxii. that the Holy One of Israel dwells among the *T'Hillim* of His people. Praise furnishes Him with a spiritual Temple far more wonderful than the one which Solomon built on Moriah's height. We know David's heart was set on building Jehovah an house, worthy to shelter the Ark of the Covenant. He was not permitted to realise his dream, but in writing the Psalms, of which over seventy are directly referred to him, he built better than he knew. In the Psalms he has set up a far more enduring house than the one which Solomon built of cedar wood, overlaid with gold, but which became defiled,

from which the glory departed, and which the Chaldeans destroyed. For in this holy temple of praise God still finds His habitation, and of it we may well say with Psalm xxvii. : "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

The Psalms, in the form in which we have them to-day, are grouped together in five books, suggesting the teaching of the books of the Pentateuch, each section ending with a doxology. See Psalms xl., lxxii., lxxxix., cvi., cl. These Psalms are not arranged chronologically, but according to their spiritual content. There is good ground for the view that the five sections of the Psalms were thus arranged for liturgical reasons, in order to furnish the post-exilic synagogue with a hymnbook. They are an anthology of the spiritual songs of the covenant people of Jehovah which accompanied their journey from the days of Moses till the times following the return from Babylon. The holy lessons of the past are here celebrated, and their permanent message conserved for generations yet unborn. It was during the exile that Israel learned more clearly to perceive the significance of the faith revealed to their fathers for humanity, and in many of the Psalms that conviction is expressed in lyrical joy. That Israel has a messianic and an apostolic mission towards all nations was, as Franz Delitzsch pointed out, one of the chief lessons of the exile. The post-exilic songs anticipate the spirit of the New Testament, which is, to quote again from Delitzsch, "the spirituality of the Old Testament emancipated from its barriers, . . . gradually growing throughout the Old, and the exile is one of the most important turning points in this progressive process."

## Women's Auxiliaries

*As mentioned in the Report of the Conference, it was unanimously agreed that Women's Auxiliaries should be formed in every country where the Alliance operates. We give below the speeches of Mrs Flecker and Mrs Schonfield proposing and seconding the resolution.*

### Mrs Flecker

SOME months ago I received a letter from a young Christian Jewess, whom I have grown to love and admire, asking me if I would become the President of a proposed Women's Auxiliary of the Hebrew Christian Alliance in London.

I was rather amused, and replied, "Where are the Christian Jewesses?" the answer was "Come and see." I went, and was moved to the heart by the little gathering of young women to which I was introduced. My sister, Mrs John Shore, had provided a simple meal for them, and it was most touching to see their joy at being received thus in a home as guests, and to witness the great pleasure it gave them to join in singing well known Christian hymns together.

They had for the most part lost their homes, and all that home means to a woman, for Christ's sake. And it was rather striking that they wished for no better entertainment than just meeting thus together and singing their favourite hymns. I could not help realizing that this group of young girls had in it many possibilities, all unused at present, because there was no common centre, no leadership. Some of them had only a completely dark basement room for a home and had difficulty in making a living. Others had troubles about relatives and friends. Some had tiresome decisions to make and so on. Girls such as these need women's care, women's friendship, women's advice; and the newly formed unofficial auxiliary in

London has been so helpful already, and is so full of promise, that it is felt that such Auxiliaries should be formed in all lands where a branch of the Hebrew Christian Alliance exists.

I do not know if I have made it quite clear that the idea of forming these women's auxiliaries was not mine but originated with Mrs Schonfield, the young Christian Jewess I have already mentioned. You will see and hear her presently for she is to second this resolution and ought really to have proposed it herself.

I can quite understand that some of you may perhaps have a prejudice inherited from long traditions against women taking any prominent part in important matters. I am afraid that, as a rule our women have been perhaps too content to obey Abraham in all things and call him lord. But the Abrahams of to-day for the most part will scarcely expect the same old submission and obedience in all things. And yet women of our race have helped with public affairs even in days long gone by! We have had our Miriams, our Deborahs, our Huldahs and others; moreover, we are living now in the year 1931!

Women are becoming prominent in many branches of social and religious work. What would our Alliance have done without the sweet loving work of women. So surely Christian Jewesses also may prove of real help to the Alliance in caring for the special needs of the women and children of all lands, and for this work they suggest that

they should be banded together by these Women's Auxiliaries within the Hebrew Christian Alliance making a circle of help and comfort.

I should like to remind you that thirty or forty years ago many young Jews came to England. There was then a wonderful centre for Christian Jews in London, Palestine Place. Here these young men came, sure of an ever-open door: every stranger was warmly welcomed and helped in mind, body and above all in soul, by older Christian Jews,—men like Dr Stern and Mr Bruhl and others,—who gave them their life-long love and friendship, help and advice.

We travelled, some of us many miles, to enjoy one another's fellowship, and the contact of warm loving Jewish hearts. How we love to meet one another all of us here to-day and many many others who would be with us if they could.

Palestine Place no longer exists; but we want sorely a Jewish centre in London to-day for our Alliance. I mention this because we need it specially for the Jewesses, for it is a harder thing for a girl or woman to bear isolation for Christ's sake than for a man.

Of course our women belong to various Christian missions and churches, but that is not quite the same thing. They will still belong to them: but they do need something more.

God has put into our hearts, for His own great purposes, a tremendous love for our own people. So for our girls to meet older Christian Jewesses, women of their own race, who would make plans for their social life, get to know them personally, advise them in their daily work and recreation, look after them while out of situations, provide homes for students in holiday times, and look at things generally from their standpoint, all this would replace some of the love and influence of the home life our sisters have lost through becoming Christians.

I believe that Women's Auxiliaries will strengthen the Alliance: tending to consolidate the phenomenal progress already achieved. For in uniting the activities of Christian Jewesses in such Auxiliaries you have the mothers in Israel. We need such mothers. When you have the mothers you have the children, the great hope of the future. As things are we often lose the children.

I do sincerely trust that no one will for a moment imagine that this resolution covers a desire to work independently of the Committees which have under God's guidance brought us on our way so wonderfully: or that these Auxiliaries if founded would be anything else but what the name means auxiliaries, helps. We are quite aware that their activities would be rather narrowly prescribed and that careful arrangements would have to be made ensuring that these Auxiliaries worked absolutely under the direction of the National Committees and with their sanction. Such Auxiliaries have been formed with some of the great Church Societies here in England and are proving to be of very real service: and it would not be beyond the wisdom of our Alliance to draw up wise, friendly and helpful rules for the conduct of our Auxiliaries.

In conclusion I will only say that it may occur to some of you that this resolution might have come more gracefully from a man than from a woman. I can at any rate assure you that while I feel it a great privilege to be allowed to propose it, I could not have done so had I not felt that the resolution, if carried, will prove not a hindrance, nor an incubus, but,—by the devotion of Jewish women who have consecrated their lives to Christ and His service, and by the blessing of God,—a real help to the International Hebrew Christian Alliance. I therefore have great pleasure in proposing this resolution.

### Mrs Schonfield

IT is a great privilege for me to be allowed to second this resolution. I am sure you will agree that Mrs Flecker has put our proposal very ably before you, and I feel you cannot fail to realise the necessity for such Auxiliaries. I understand that there is in America a very flourishing Women's Auxiliary under the presidency of Mrs Ruben.

One of the reasons why the I.H.C.A. was founded was that it might be a strength and a help to young Hebrew Christians, who on account of their faith have been forced to leave their homes and loved ones, and we in the Alliance have to stand to them as both father and mother. As an organisation, so far, we have been indeed a father to many a young Christian Jew, but what of our many girl converts, who are without the help and advice of their own Jewish mothers? It is here specially that Women's

Auxiliaries would be so helpful, with a Committee of Jewish Christian women to bring them in contact with other young Christian Jewesses, so that they should find themselves once more in a Jewish family, in an atmosphere to which they are accustomed, for the majority of Hebrew Christians come from orthodox homes, where Jewish family life is perhaps at its best. Now we all know, that in a Jewish family, it is the mother who looks after the home and makes it a true home indeed for her family. And this brings us to another side of our subject. Every organisation looks to its women members to take charge of its social activities, periodical meetings for fellowship and discussion, and we beg leave to assure this Conference that if they will let us women bear our share of responsibility, we will do our utmost to increase the spirit of warmth and geniality in this Alliance. I ask you to let us help, and have much pleasure in seconding this resolution.

## An Indigenous Hebrew Christian Church Its Aid to Church Unity

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Mr M. SPALENICE.

THE Jewish nation has made great contributions towards the civilisation of the world, the greater because from a race which was always small in numbers, and which had nearly always to struggle to keep its national existence.

At a remote age, in the past history of the Jews, when neighbouring countries still flayed war prisoners alive, and heads were torn off living men to be carried in triumph by victors, when votive-offerings were made to

deified heroes, and cruelty in battle was considered a national glory; even then the humanitarian voice of the Jew spoke in the clearest accents. David is told by God: "Thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house unto My Name, because thou hast shed much blood upon the earth in My sight." We hear again an exalted strain coming from the Jewish race. That voice asks, "Have we not all One Father? Hath not one God created us all? Why should man

deal treacherously with his brother?" Men of the Jewish race were moved by the Spirit of God. They saw noble visions and told men of a time when swords would be beaten into ploughshares, and spears into pruning hooks. They revealed more; they pointed men, in advance, to a time when wars would cease, and nations would learn war no more.

This race of advanced heralds of true world civilization has been persecuted bitterly. In the Dark Ages they were persecuted most by those who should have shown kindness to them. The brethren of the Saviour were shut in Ghettos: a yellow patch was put on their garments. Depleted treasuries, spendthrift dignitaries, and inflamed passion-blinded populaces, made the Jews their easy prey. The Mediæval Church did not see its shame, and persecuted the brethren of those who gave the Christian world, the Christian faith. That Church styled it, "An Act of Faith" to kill Jews by burning them. The possessions of the victims were then divided with the state. In their extremity, Jehovah wept with the Jews. The voice of the children of Abraham moved heaven with pity. Jehovah Himself said, that He was with them "in their afflictions," and that "their sorrows were His sorrows." Trembling with fear, the Jews pressed themselves closer to their Creator. They felt His nearness.

With the dawn of reason, after the Renaissance and the Reformation, Jews were again helping world civilisation. Literature and learning, philosophy and science, poetry, sculpture, and painting, politics and humanity, have been enriched by the contributions they made. The Jewish race has yet more to give the world; and it will be "as life from the dead." Their history is still in its beginning. When the middle chapter is written, this race will be a "kingdom of those who serve God in His temple,

and an holy nation." God Himself has promised this. The divinely-written history of the Jewish people has a glorious future. Greece saw her own Golden Age, and will always look back to it. Rome showed the world her might; her history will always ring with great wars and mighty triumphs. The ambitions of the Jewish people were not these: not wisdom, without that wisdom which leads sinners to repentance; not world conquests, which do not conquer, but to bring more people "under the wings of the Shechinah" was their aim. They saw themselves, as the centre of God's choice, messengers to flood the world with the true knowledge of Jehovah, even "as the waters cover the sea."

Two unique gifts the Jews have shown the world. They alone have shown race solidarity, of a kind not seen among other races, and they alone have given the world the idea of the ultimate unitedness of all men.

The Jewish nation has always known that God would preserve them as a separate race. Fusion of other races could not take them in. A subconscious perception that they were preserved to be God's messengers in His final world-salvation kept them separate. Some of the reasons that the Jewish people had to be preserved as a separate race were these:—

*Christ was to be born of them.*

*Calvary was to see Him crucified as "King of the Jews."*

*His Gospel was to be carried to the world by converted Jews.*

*The final world-salvation, in Christ, is to be made known through converted Jews.*

The Word of God says: "Ten men of all languages, and of all nations shall take hold of the corner of the garment of him that is a Jew, and they shall say, we will go up with you; for we have heard that God is with you."

This subconscious perception, that

they are to be God's messengers to the whole world, is expressed in their own liturgy for the Rosh Hashanah and also for the Yom Kippur. On these solemn days of prayer and fasting, the appointed prayers say:—

"Thou hast chosen us above all nations, Thou hast pleasure in us, Thou hast exalted us above all language, Thou hast sanctified us with Thy Law, Thou O King, hast drawn us near to Thy service, and Thy great and holy Name hast Thou called upon us."

St Paul knew that God would use the Jews thus. He asks, "Hath God cast away His people?" and answers with the strongest negation, "May that never come to pass."

Solidarity of race is rooted in the Jews. The fathers sat by the rivers of Babylon and they wept. Zion filled their memory. They refused to sing the songs of Zion, even the songs of Jehovah on the soil of the stranger. The harps they hung on the willows. A cry went up: "If I shall forget thee, O Jerusalem." During the present era Jerusalem was not oft remembered, the songs of Zion were heard on the soil of the stranger, but the heart of the people has never failed to respond to the cry of a Jew in every part of the world. Such race solidarity is unique.

Abraham, the father of the race, had a humanitarian heart, he prayed for alien people. "If there be fifty upright men in the two cities in the plain," he pleaded, four thousand years ago, "perhaps five less than fifty; perhaps only forty, even twenty, even if only ten, wilt Thou destroy the upright with the wicked? Shall not the Judge of all earth do right?" In the brick-fields of Egypt, under cruel taskmasters, the descendants of Abraham continued to learn to think internationally. "No straw was given, and the number of bricks, every day, was not to be diminished." Their oppressors then cried, as some do to-day,

that "The Jews were a danger to the land, and their numbers must be kept down." The murder of the boy children of the Hebrews, was the king's edict. But something, unforeseen by the Egyptian ruler, happened. I quote the words of the Bible: "the more the Egyptians oppressed the Hebrews, the more the Hebrews multiplied, and grew." An inherited disposition to think internationally helped them, under God, to cope with the annihilating decrees of Pharaoh.

One Jew is recorded in Sacred History as being unable to think internationally. This man was born nine hundred years before the coming of Christ, in a place not far from Nazareth. He was a prophet, but the needs of his own country crowded out, in his heart, the needs of other nations. He would rather be buried in the depth of the sea, and lose the salvation of his soul, than be the means of saving the life of an enemy people. The large and magnificent Assyrian capital, famous for its great splendour, and for its extreme wickedness, was to see its doom, and the doom of its heathen population, at the end of forty days. Any time these Assyrians might overrun the Jewish land, and fill the streets of Jerusalem with blood. Yet God choose Jonah to warn the Assyrian people by his preaching. The prophet was taught a lesson he needed, and the whole Jewish nation was reminded again that a Jew must think internationally.

It must have been from experience that an ancient Rabbi said that where there was no inherited tendency to think internationally it was wellnigh impossible. In the Rabbinic comment on Exodus xxiii. 9, a dual interpretation is given of the term, which they say, in Hebrew could be translated either as "rejoiced," or as "sorrowed." The Rabbis affirm that ten generations are the minimum required to gain a predisposition to think internationally. Possibly it requires more to be able to think nationally and internationally.

Abraham must have received direct from God the first nucleus of the tendency to think internationally, and this he transmitted to the Jewish nation. The idea of the unitedness of all mankind could only have been given to the world by the Jews. Rome could see the whole world united, but with herself as the ruling race. Greece equally so. The world-view of the Jews was God. With their inherited predisposition to think internationally, they could see "All nations joined in one bond, and serving God from a perfect heart."

The Christian religion is truth; its rewards are salvation and life eternal. In Christ the heart which is full of sadness, finds comfort; the perplexed soul makes Him its anchor and safety; weary people receive from Him rest and tranquility. Christian truth is a Power which no other can equal. And why is this power not used to its full extent? Why do false faiths keep souls which should have been won for the Saviour? The Gospel of Christ is "the power of God unto salvation, to the Jew first." The attractiveness of Christ is always the same. Want of unity, between Christian Churches, weakens its power, and gives the enemy of souls cause to rejoice. Our Blessed Master looked into the ages to come and saw that our testimony to the world would be weakened because of want of unity between the Churches, and prayed: "Neither pray I for these alone, but for them also which shall believe in Me through their words, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

Although nineteen hundred years have passed, His prayer is waiting fulfilment. But how is that unity to be brought into realization? No Protestant Church, could be safely asked to

abandon its distinctive tenets, customs, and principles. Some of the tenets and customs have been hallowed by the usage of long years, and its principles consecrated by the lives of founders and defenders. Nor need any Church give up its distinctive character. Renewed controversies would not assist in Church unity nor would they bring agreement.

History, however, is said to repeat itself; that is, like causes have a tendency to produce identical results. In Sacred History the same is true: there we are told of a special people who are to be used, and in past history have been used, in God's plan of salvation. When the world was in the darkness of sin, the Son of God came as the Son of David to seek and to save those who were lost. When the Gospel was to be sent into the world to lift the world from heathenism, and to teach the true revelation of God in Christ, it was the Jews who were chosen to be the messengers. The final world salvation is to be through the agency of converted Jews. Is it too much now to anticipate that converted Jews can be used by God to set an example to Christendom of Church unity?

We must not substitute, in this connection, uniformity for the word "unity." Our Master prayed for unity of those who believed in Him. Uniformity of worship and uniformity in Church management He did not mention in that prayer. Most Jewish converts remain members of the denominational Church, in which their public confession of faith in Christ by baptism was made. Their zeal for the teachings and customs of their denominational Church is quite equal to that of the other members. No attempt is anticipated, nor is it desirable, to draw Jewish converts away from any Church of which they are members. On the contrary, it is desirable for them to be zealous for their particular Church.

But an Indigeneous Hebrew Christian

Church is possible and would set a unifying example to the disunited Churches. The difficulty of being denominational, and interdenominational, would be overcome. Four thousand years have inured Jews to think nationally and internationally, and that would not fail; converted Jews would be good denominationalists, and equally good interdenominationalists. It might fairly be asked if it took Jews four thousand years to acquire the predisposition to think nationally and internationally, would it take the Churches four thousand years to unite? The answer is simple, and this by way of illustration. Five men stood by the edge of the sea shivering. The water was fresh, and the waves a little rough. Possibly the five men would have stood there till evening, and then would have gone back to their hotel. A sixth man, a native of the town, arrived. He looked for one second at the water and at the five men. The next moment he was already swimming. The five men saw his example, and they soon followed him into the refreshing waves. So powerful is an example.

In this Hebrew Church, all the other Churches would be represented by Jewish Christian members. All the Churches would in this way become united with the Hebrew Christian Church. Conversely, the Hebrew Chris-

tian Church would be represented in the Churches by the same Hebrew Christian denominational members. They would bring the Hebrew Church to their denominational Churches, and they would bring the denominational Church to the Hebrew Church. These two or dual memberships would strengthen one another. The Jewish Christian convert would love his denominational Church the more because he would represent it in the Hebrew Church; and he would be attached to his Hebrew Church the more, because he would represent it in his denominational Church.

An Indigeneous Hebrew Christian Church, as thus outlined, would be:

*An answer to the Divine Master's prayer for the unity of believers.*

*An example of church unity; for other churches to follow.*

*A living answer to leading Jews who object to conversion of Jews because of loss of race.*

One factor we must not leave out. We must redouble our efforts, and our interest in missions, "to the Jew first." More prayer must ascend. We need more Jewish converts to realise to the full that an Indigeneous Hebrew Christian Church could be built, and that its resulting blessings might be gained.

## Growing Opposition to the Restoration to Palestine

How difficulties are to be overcome

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Rev. SAMUEL SCHOR

WE are met together in the Name of our Covenant-keeping God to wait upon Him for guidance and instruction as to His will for us, Hebrew Christians, in the momentous

events which concern our brethren. The Jewish question is unique in this respect, that it can only be understood by an appeal to the Word of God. Without the Bible the story of the Jew



is a riddle, an enigma, insoluble by the ordinary methods which govern the problems of other nations. God's Word furnishes us with the history of the Jews from its origin till the very end of time. "He hath not dealt so with any other nation." When therefore a crisis arises in the story of the People of Israel, we have but to refer to His Word for enlightenment, and we find foretold there the difficulties themselves, and their solution.

That our brethren are approaching a great crisis, perhaps the greatest in their existence, is evident, judging by current events. Is this the commencement of "Jacob's trouble," the final tragedy, leading up to the nation's conversion and restoration? Anti-Semitism is once more rife in most countries. In this there is nothing new. But what is new is the bitter antagonism raging against our brethren returning to the land of Israel. When in the year 1917 the late Lord Balfour issued his Declaration favouring a Home for the Jews in the land of their Fathers, a thrill of hope filled the hearts of Jews all over the world, believing as they did that it foreshadowed the end of Jacob's *Galuth*. But during the last decade one set-back has followed another, until we are faced with the fact that a small number only of Jews are to be tolerated in the Holy Land by favour of the Arabs. It is taken for granted that our brethren returning to Palestine are the usurpers, and that the Arabs are the rightful owners of that land and victims of the aggressive Jews, seeking by foul means to dispossess them of their rightful inheritance. And not a few European nations take practically the same view. Has the Word of God any guidance for us in this matter?

Who is the rightful owner—Jew or Arab? Where are the title deeds to the land? And who are the Arabs claiming the Holy land as their own and what are their rights to its possession?

The Palestine Arabs are not descendants of Ishmael who came under God's promise to Abraham. "As for Ishmael I have heard thee, behold I have blessed him" (Gen. xvii. 20). The Palestine Arabs are mainly the descendants of Esau, Jacob's twin brother. At the time of their birth God foretold the enmity and rivalry which would exist between them and their descendants (see Gen. xxv. 23). This has been fulfilled in the past and is still in course of fulfilment. It is also probable that among the Arabs of Palestine are included many remnants of the Canaanites who were not altogether destroyed when the Israelites took possession of the Promised Land.

The descendants of Esau figure in the Old Testament as the Edomites. We read in Gen. xxxvi. 43, "This is Esau the father of the Edomites." They settled South of the Dead Sea and were established there at the time of the Exodus. When the Israelites left Egypt and asked for permission to pass through the land of Edom, using only "the King's highway," they were forbidden, the Edomites threatening them with attack. And this enmity figures in all their history. On the other hand, when the Israelites conquered Canaan, they did not disturb the Edomites from their territory, remembering God's command "Thou shalt not abhor the Edomites for he is thy brother" (Deut. xxiii. 7). An Edomite, Doeg, almost succeeded in destroying the priesthood in the days of Saul. Edom gloated over Judah's fall and captivity in Babylon. "Remember, O Lord, the children of Edom in the days of Jerusalem how they said, Down with it, down with it even to the ground" (Ps. cxxxvii. 7). In New Testament times the name, Edom, figures in its Greek form, Idumea. An Idumean, Herod the Great, reigned as King of the Jews, and sought to destroy the infant Christ in Bethlehem. And this

hereditary enmity continues to this day in their descendants, who, forced to accept Mohammedism have identified themselves with the Arab tribes of Ishmael in Arabia.

During the period of the Turkish rule of Palestine, the Arabs were oppressed and treated as hewers of wood and drawers of water, and so they continued until the late war and the occupation of Palestine by this country changed their fortunes. They now claim the land as their own and strongly resent the intrusion of the Jews and demand their expulsion.

Now this clashing between Arabs and Jews is foretold by Ezekiel in chapter xxxv. and the first verses of chapter xxxvi. Ezekiel foretells the judgment of God upon the Edomites. Mount Seir spoken of in this chapter is the symbol of the people inhabiting Edom just as Mount Zion represents the Jews and the Holy Land. We read in the second verse "Behold, I am against thee, O Mount Seir . . . I am against thee." Then in the fifth verse we have God's reason for His disapproval of them: "Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity, in the time of their iniquity in the end." Then in the tenth verse God refers to their arrogance in claiming the land which He had given to the children of Israel, "Because thou hast said, these two nations and these two countries (namely the Kingdoms of Israel and Judah) shall be mine, we will possess it, whereas the Lord was there." That is to say, Jehovah was in possession of it, and their arrogancy in claiming it was as blasphemy (v. 12). "And thou shalt know that I the Lord have heard all thy blasphemy which thou hast spoken against the mountains of Israel." The Arabs maintain that they conquered the land 1200 years ago and they have therefore a right to hold it.

But they ignore the fact that the children of Israel possessed the land from the days of Joshua onwards for many centuries. The Arabs even boast of their possession of holy places in which they have historically no interest, but which are very dear to the hearts of all Jews because of their associations with their ancestors and their history. Ezekiel foretells that Edom shall boast of their possession of these. In chapter xxxvi. 2, we read, "the enemy hath said against you, Aha, and the ancient high places are ours in possession." To the Jews the most sacred spots in the Holy Land are the Cave of Macpelah in Hebron, the site of the Jewish Temple on Moriah, and the tomb of David on Zion. These are now in the hands of the Arabs, and no Jew may enter them under pain of death. There is a strange irony in their possession of these for they are solely connected with Jewish history. The Cave of Macpelah is the burial place of the first ancestors of the Jewish race—Abraham, Isaac and Jacob, with their respective wives, Sarah, Rebecca and Leah, and is entirely linked with the founders of the people of Israel. The historical association of the Temple site and David's tomb is also obvious.

The claims of Israel to the Holy Land, on the other hand, take us back to the dawn of history, to the 12th chapter of Genesis when God calls Abraham out of Ur of the Chaldees to the land of Canaan with the promise, "Unto thee will I give this land." Then to make it quite clear that the land was to be allocated to one branch only of the Abrahamic races, God repeated His promise to Abraham with certain reservations. First, God excluded the race of Ishmael (see Gen. xvii. 19) "In Isaac shall thy seed be called." Though He also definitely promised Hagar that her son should also be a great nation (Gen. xxi. 18). God continues to eliminate the races, though of the seed

of Abraham, when Jacob is commanded to go up to Bethel with the promise, "The land which I gave to Abraham and to Isaac to thee will I give it and to thy seed after thee will I give this land" (Gen. xxxv. 12). God therefore first reserves the land to Abraham, next to the younger of his two sons,—viz. Isaac, and then to the younger of Isaac's two sons, Jacob.

And what was to be the extent of the land? After the exclusion of so many races who were also descendants of Abraham, one would have expected the land conventionally described as "from Dan to Beersheba" to be all sufficient; but it was God's will that the descendants of Abraham, Isaac, and Jacob should increase far beyond the capacity of the Holy Land. God has decreed that the territory of the children of Israel should extend from Egypt to the Euphrates. In Genesis xv. 18 God says—"Unto thy seed have I given this land from the river of Egypt unto the great river, the River Euphrates." This includes all Palestine, Syria, Mesopotamia and the vast district known as the Syrian Desert lying between the Jordan and the Euphrates. "Desert" it is at present, but just waiting to be tilled and cultivated for "the desert shall blossom as the rose." We stand amazed and bewildered at our Covenant-keeping God, Who in those early days of the world's history decreed that the tribes of Israel should increase to such an extent that the Holy Land would be far too small to hold them all. They number now some sixteen millions; and they are still increasing abnormally as they did in Egypt.

How are we to visualize the plan by which the land shall return to the people of Israel? Will the clashing between Jew and Arab lead to the terrible Armageddon foretold in Zechariah xiv.? If so how tremendously the odds will be against the Jews. The Arabs

already boast that they possess ninety million allies amongst the Moslems in India. Then Palestine is surrounded by Moslem countries—Arabia, Egypt, Turkey, Persia, Irak. Indeed, such a dispute would raise the whole Mohammedan world against the Jews, probably numbering some one hundred and ninety millions. Then the Arabs are known to be in secret league with the Bolsheviks. Can we conceive a battle of hundreds of millions against a small people of sixteen million? They would be crushed like a grain of corn between two millstones. Then again, there are thousands of Arab Christians who belong to the Roman Catholic and Orthodox Greek Church who have made common cause with their Mohammedan cousins. They can claim the protection of all the Roman Catholics and Greek Catholics of the world. Rome has always been a persecutor of the Jews, and during the Middle Ages she massacred many millions. As for the Greek Church, as late as the last Czar's regime pogroms were of frequent occurrence. We must admit with sorrow and shame that our Jewish brethren are not free from blame if they are not in possession of Palestine while an alien race is established there. It is not the first time that this has happened. There is many a black page in the history of our nation when our people were exiled and a strange people took possession of our land. And if we desire to know why the Arabs are in possession we have only to remember the words of Moses "If ye will not hearken unto me and will not do all these my commandments and shall reject my statutes, I will set my face against you, they that hate you shall rule over you (Duet. xxvi. 14-16). In the days of the Judges enemies ruled over them, and the land returned to Israel only after deep humiliation and repentance. The same is true of the Jews in the days of Nebuchadnezzar, then Daniel and the

faithful remnant devoted themselves to prayer and deep confession of sin, and they returned to the Land of Promise. "Before ye call I will answer, while ye are yet praying I will hear." Then came the darkest night upon our land and people when they rejected the Messiah promised in type and prophecy, and said "Away with Him, crucify Him." Long before the Arabs conquered the land it was already in the hands of our enemies — Romans, Persians, all enemies of the Jews. Within living memory Jews have been insulted in the streets of their beloved city Jerusalem and treated like dogs. What should we as a nation say to all this? We Hebrew Christians, like Daniel of old, cannot separate ourselves from our own people.

Will things mend in Palestine? We look to England for a solution. What are we to expect from the Mandatory Power? Can England force the Arabs to quit and leave the field open to the Jews? Can any combination of powers do this? The League of Nations is powerless; the Jews, in spite of their millions can do nothing.

Surely the remedy is in the lands of our people themselves. Let the nation return to God and to His Anointed and the world will behold wonders such as will eclipse those of Egypt. Nay, we thank God and say *this is going to happen*. The sure word of prophecy foreshadows stupendous events which will impress the world and amaze all nations. "Behold the days come saith the Lord, that I will raise unto David a Righteous Branch, and He shall reign as King and execute judgment and justice in the land. In His days Judah shall be saved and Israel shall dwell safely and this is His Name whereby He shall be called, the Lord our righteousness." This predicts their conversion. Now for the land—"Behold

the days come saith the Lord that it shall no more be said, the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel out of the North Country, and from all the countries whither I have driven them and they shall dwell in their own land" (Jeremiah xvi.). These words are Israel's divine charter. Who can possibly conceive of miracles and wonders, greater than those of the deliverance from Egypt? Like our Lord's "Verily, verily" to emphasize the importance of His message, this prophecy is twice repeated by the same prophet, and though it gives us no indication as to how God will solve the problem, it will be done in a manner which will impress the world that Israel is still the people of God, and that the Lord Jesus is the glory of His people Israel. HE, the Lord Jesus, will be the "Joshua," leading them back to the Promised Land, where they will receive a new name—"The Holy nation the redeemed of the Lord." Our duty is therefore obvious. If our restoration is in our own hands, and the return to the Messiah we have rejected depends upon ourselves, then we who have returned to Him have but one duty and that is to broadcast the news everywhere amongst our unbelieving brethren. The time to favour Zion has come. We must prepare our people, and the Saviour will respond to their cry, and from the whole Jewish world will go up the cry—"This is our God, we have waited for Him," and we in our blindness have kept Him waiting 2000 years. Upon ourselves rests the responsibility; let us hasten His coming in our day.

Oh come, oh come Immanuel,  
and ransom captive Israel.

## Closing Address

By Sir LEON LEVISON.

OUR Conference is drawing to a close. We have listened to many reports from many quarters, have handled many problems and surely we cannot help but feel that we are of all people the most privileged in living in days which are unique in the history of mankind. Everywhere movements are taking place on a scale and front hitherto unknown and undreamed.

Whether we look East or West, or North or South, people are breaking away from their old moorings and are out in search for something new, for something that will satisfy their spiritual cravings. No one who gets close to the soul of this age can fail to perceive that in spite of what appears at first sight as the love of materialism and lack of discipline, there is an honest wistfulness running through it all.

*How wise it is to know the present. How needful it is to know the future.* If we fail to know to-day we shall fail to know to-morrow. The duties of the one closely connect with the duties of the other. The first is the Cause, the second is the Consequence. The former must be *filled full* of meaning and work if we are in the latter to fulfil the end of our great task.

The two things which we most require at present are, insight and foresight; we must find out the spirit of this age, and feel how its current draws; we must get an insight into its push and pull; we shall then have foresight in our dealing with the situation and so achieve our final purpose. With knowledge of its drive and urge, we can make our work and message as well as our organisations bear upon it. Our work will be a failure without insight, and the conversion of the Jews impossible without foresight.

We find the Jewish people standing between two worlds at present, the world of dogmatic authority which is dead, and the world of spiritual experience which is not yet born. In this vacuum we observe inrushing currents; every idea of different sects and dogmas striving to obtain the mastery of these modern movements.

In studying the Jewish people, I find that in the break away from traditional Judaism; beneath agnosticism and materialism there runs a distinct note of earnest desire in searching for God and a message that is adequate.

We have reason to believe that the Jews are being prepared for a spiritual awakening on a wide-spread scale. There is a trend towards spiritual experience that will lead them to the heart of the prophetic message with its genesis and genius of a redeemed humanity when all shall know God and live in harmony and spiritual fellowship.

Their agnosticism is not irreligious as much as it is a protest against hollow unthinking dogmatism.

If you get into touch with the young intellectual Jews you find under their blasé, a heart hunger that is appalling. It is there if you can get to it. When you preach to them it is a question whether they will mentally despise you, or fall in love with your message. They are terribly hard against pious platitudes, against unreality or mere words, but they will rise like a trout to a bait if you can give them a gospel that challenges the depth of the human soul.

The most changing portion of the human race is found at present amongst the Jewish intelligentsia. There tension is terrific and terrifying. In this state of tension comes the consciousness, sometimes only dimly realised but ultimately

acknowledged that old sanctions and traditional Judaism is giving way under modern pressure. Even in the soul of the most orthodox Jew, tradition and scientific present-day attitude struggle for mastery, and his soul becomes a seething mass of conflicting claims. Science with its demand for facts is the soil, upon which our gospel can come to its own, for it is founded upon fact. We must show our Jewish brethren the Wounds which alone can heal wounds, the Death which has banished death, the Resurrection which has raised into newness of life. When they behold the face of Christ in its tenderness and triumph, they will share with us in His communion and will come out proclaiming the Gospel of glad tidings.

It is glorious to watch the faces of young converts rising out of stress, and doubt, resplendent and shining; the brighter because of the persecution with which they have to contend, rejoicing in the fact that the truth in Christ has made them free. I love to hear a Hebrew Christian pray. Oh, how wonderful—so different from the prayer he was brought up to pray in the synagogue. We must bring our brethren to this Reality, this great Truth, Jesus Christ. Hitherto the Jew has had a kind of truth but in and through the Gospel he will receive the living truth, the truth which comes from the depths of Him Who is the ultimate reality.

There is but one way by which we can win the Jews, and that is by raising the standard and altering the method of our approach, by way of exhibiting our inner Christian life, so that they may fall in love with the great love of God which constrains us. Divine love has always a power in it to move and melt hardness of heart. When we speak to them of the love of Christ, they will know what we mean if they see it in our faces and in our deeds, and in this manner our work and our words will be completely crowned because they will become one and inseparable. We must not only

teach them high ideals but we must live before them the higher life, the Christ life.

When Christ could no longer heal humanity, He died for it. There we have love not only approachable but irreproachable; a love which serves. When the Jews behold the love which girded itself with a towel and stooped to wash the feet of humanity, they will find it as we have found it, irresistible. Jesus by His life and love wrote in capital letters for all eternities the imperishable message, "God is love", and nothing can ever erase it, nor transcend it. As that love meets sin as it did in the Incarnate Christ, the cross will always be found, and love will for ever crimson on the cross. God being what He is and we being what we are, the Cross is inevitable. Put thus to the Jew, in the right spirit and in language which he can comprehend, I believe that the Cross will cease to be a stumbling block to him.

In every home where love meets sin a cross is set up and there is vicarious suffering. What generally falls upon the guilty one, falls more heavily and inevitably upon the innocent one. If my boy goes down the hill to ruin, the suffering is more to me than him: and there is the cross. Love accepts it and takes it upon itself, because love is love. But thank God that our Gospel does not end in a corpse, but in a Conqueror, not in a tomb but in triumph, and therefore brings with it a radiance of optimism which fills our hearts and our lives.

Love always woos and wins. It is the one thing that sweetens humanity and unites it into a Brotherhood. Let us do our best to win our Jewish brethren to Christ by love, because love alone has real power. It is penetrating and persuasive. It wins in every contest, for it kills the spirit of the contest, and instils in its stead the spirit of friendship. This is what our Jewish people want and Christ Jesus came to give it.

The leaders of Orthodox Jewry are being called upon to furnish a basis for

modern Jews living in a progressive modern world. This call has not only perplexed its leaders, but has made them realise that traditionalism has cracked and fallen to pieces. This is taking place before our very eyes. Judaism is in the melting pot because it has become hardened into cold formulas. The deadly hand of tradition which held the people in the past has become utterly paralysed. The rabbis have ceased to be prophets, and the priests have become things of yesterday. The Hebrew term *galuth* does not only signify dispersion; its true meaning is a sighing under the yoke of an oppressor. Rabbinic Judaism is a greater *galuth* for the Jews, than all the oppression of all the anti-Semitic governments combined. The reaction to oppression on the part of a government is resistance or an attempt at revolution, but the reaction to the oppression of rabbinic Judaism is the destruction of the Jewish soul and mind. Rabbinic Judaism is choking the Jew to death, intellectually and spiritually.

The cumulative effect of all the influences to which Jews are subjected in the modern world is seen in changes in Jewish life and thought that are nothing short of revolutionary. Things are not as they were. Jewish utterances are full of lamentations and forebodings, but no amount of repining can turn back the hands on the dial. The people are in perplexity, and there is no clear prophetic voice to give them guidance in their bewilderment. In one of his essays dealing with the problems now facing the Jewish people, Rabbi Mordecai M. Kaplan, of New York, declares:

"The most heartbreaking disillusionment which we Jews have faced in our entire history has been the one following the removal of our civil and political disabilities. The least that we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays. . . . The truth is, Judaism is disintegrating. So rapid is the process of

disintegration that unless it is stopped betimes Judaism will be past recovery."

The agency upon which the Jews have most relied to bring deliverance to Israel is Zionism. Arthur Ruppin declares Zionism to be "the last desperate stand of the Jews against annihilation." But even Zionism is encountering unforeseen difficulties in its efforts to establish a homeland in Palestine. The reluctance of Great Britain, the mandatory power, to interpret the Balfour Declaration as vigorously as the Jewish Agency demands has led to their resignation, and has called forth vigorous protests from various lands. The Balfour Declaration runs counter to Moslem aspirations for an Arab empire, to include Palestine, which the Arabs claim to have been promised to them as a reward for their adherence to the Allied cause. Evidently the hope of a Jewish state in Palestine under Jewish control, which will be "as Jewish as England is English," lies still below the horizon. The peaceful penetration of that land by Jewish colonists will surely go on, but the dream of a Jewish revival resulting from a quickening of Jewish life in the ancient homeland has little prospect of fulfilment in any period within our ken.

From the standpoint of the I.H.C.A. the most significant movement in Jewish life to-day is the changing attitude of the Jews towards Jesus. Professor Joseph Klausner of the Hebrew University, Jerusalem, has written a book, "Jesus of Nazareth," which has carried the name of Jesus into every Jewish community in the world. His view of Jesus is by no means that of the Christian, but it is significant that he wrote about Jesus at all, that he should have emphasized His historical reality and declared that the "acceptance of Him as a teacher" by the Jews "would add much to the prestige of the Jewish race."

A volume published recently in Warsaw in Yiddish entitled "Malcuth Hamashiach," (The Messianic Realm), by Isaac Joseph Povsner, contains among

other remarkable statements the following:—

"A change of attitude must take place between Jews and Christians. The return of the long-lost child to Israel is inevitable. The prejudice between Judaism and Christianity must cease. We must remember that Christianity is bone of our bone, and flesh of our flesh. The heralds of Christianity, its first disciples were Jews, and came out of Judaism. Christianity was a Jewish movement. . . . The controversy between Judaism and Christianity belongs to the past and to history. The recognition of Christianity by us is yet to furnish the greatest chapter in our glorious history."

There is urgent need of bringing to the task of Jewish evangelization a spiritual insight and strategy worthy of the enterprise. In no field, because of previous neglect and malpractice, is the call so urgent for sympathetic understanding and spiritual adventure. What is of paramount importance is for us to recognize that the supreme need of the Jew is Jesus Christ—not arguments about Him, but an unfolding of Christ Himself as He is presented in the New Testament and Christian experience. The finished product of Judaism in days gone by, exemplified by the Pharisee standing in the Temple and thanking God that he was not as other men, has become utterly disliked, and the present-day Jew is out in search of someone like Christ Who could draw publicans and sinners unto Himself and he will not be afraid of His goodness. He is beginning to realize that goodness is not an outward act, but an inwardness of heart. He is looking for a goodness that will be approachable, that will be merciful, and that will not only stand on a pedestal to be worshipped; not a Pharisaical goodness, but a goodness that will be tender and lose itself in service, the goodness of Christ.

Reformed Judaism is making an attempt to satisfy the cravings of the soul of Jewry, but their leaders and preachers find themselves in a ditch, and

know it. We can easily perceive how they slide into it when we study their psychology, and see how they are trying to explain spiritual life in mechanical terms.

At first their ideas seem plausible, but, as the Jews study their principles, lacking both the spirit of Moses and the Prophets, they soon realise the absence of spiritual power, and in spite of their claims that they are out in search for truth, the earnest spiritual-minded Jews soon discover that they do not possess the truth.

The reformed Jews may have changed in their attitude, but they have not reached altitudes. Heaven is missing, and God is a mere abstraction. Their sky is clouded, and the soul of the Jew when it reaches out in prayer, and listens, fails to catch the music of the spheres, or even an echo by way of an answer to its out-pouring. They are more reformed than Jewish. Rabbi Louis I. Newman, of Rodeph Sholem, New York, has said in an interview (according to last week's *Jewish Chronicle*):

"Reform Judaism after nearly a century of activity in the U.S.A. seems more susceptible to negative analysis than other manifestations of Jewish religious interests. It has ceased to evoke intense feeling; a torpor has descended upon it which suggests inertia and defeat.

"Reform Judaism is seeking to perpetuate itself on the basis of frantic opposition to Orthodoxy and Zionism. If Reform were not dead against Zionism, it would be dead in every other respect. . . . Many Reform Temples in the U.S.A. are superbly beautiful, but they are little less than mausoleums. Most Reform Jews have lost the mood for piety. Conservative and Orthodox Judaism in America suffer no less than the Reform from the disintegrating forces at work in their religion."

Liberal Judaism is hurting Orthodox Judaism very badly and Orthodox Judaism is largely responsible for the present-day situation, for it has neglected the



most essential part of Judaism—that is, the feeding of hungry-hearted Jews with the spirit of the prophets, and allowed them to break up into irresponsible groups.

The would-be philosophers amongst the Jews may enlighten their people, their moralists may instruct them, their mystics may to a certain extent inspire them, but the need of the Jews is deeper; they need a Saviour. Everything that the Liberal Jewish synagogue can give to the Jews without Christ amounts to mere *lecturing*, their prayers are only oratory or the repeating of formulas, and their services have little of service in them. They are earth-bound, circumscribed, inadequate, and the land where their spiritual resources are to be found lies undeveloped.

It matters not how favourable a view we would wish to take of Liberal and Reformed Judaism, we cannot fail to realise that in it there is a lost chord which haunts us, and until they find this lost chord their spiritual life remains more wistful than winsome, more plaintive than passionate. That lost chord is Christ.

The future of Judaism to our minds is bound up with Christ, their own Messiah, and, if ultimately, they cannot be Jews after the mind and spirit of Christ they will cease to be Jews altogether.

The best minds among the young Jews throughout the world are converging to this alternative, and we are led to believe through our own experience that the soul of the Jew is too spiritually inclined to become utterly secular.

They are gradually approaching the ultimate issue when they will find themselves face to face with Christ. For the Jewish people this will not merely be an academic question, but a live question demanding a live answer.

Hitherto both Orthodox and Liberal Jews have tried to live on the negative that he is a Jew who is not a Christian. That being the case you could be any-

thing you like and still be a Jew. But now it is different.

We must therefore show to the Jew that Christ is behind the Prophets in history and beyond them in fact. That He is both the final Word of God and God's unfailing Word, and that the fruits of the prophetic teaching are none other than the virtues of Christ, that these are not only seen in His life and work, but also in His Cross and Resurrection.

What our Jewish people need desperately in these present days is to have God in Christ declared to them, and they will learn to transfer all the qualities of Christ to God without any feeling of degrading their thoughts of God.

On the contrary, by doing so, as we can testify from our experience, their God will be far greater than He was before they knew Christ.

This leads me to enquire how we could extend our fellowship to the Jews; a fellowship that will deepen how we could extend our fellowship to the Jews. A fellowship that will deepen their knowledge of God and Christ in their everyday experience. They are longing for a divine fellowship that will have in it healing, freedom and friendship, with the whole of their being. This has been, and still is, the quest of their lives, since their souls have never found a home throughout their exile.

It is sad to reflect that some Christians are crucifying Christ at the doors of their churches by refusing to accept Hebrew Christians as members of their congregations. They seem to forget that Christ both loved His people and more especially their salvation.

When a Jew becomes a Christian he is no longer the man he was, but is a man for whom Christ has died, a man in whom the Spirit dwells, and therefore constitutes a Temple of God. If then Christ has opened the high places of Heaven to the Jew as a Jew, who dares to deny him the lesser gifts of Christian fellowship in His Church on earth and to make him feel that the stately

churches possess nothing but stale Christianity. It is imperative that the members of the Christian Church should share their personal spiritual experience with others. We must return to the principles of the early Church which won all its victories through its members, who were not only informal missionaries, but who shared and infected others with the love of God.

If the Christian people of the various Churches on the Continent, and in America, believe that they are a select people we would like to remind them that their selection is not one of privilege but of service. The chosen in Christ are selected for work which is the heaviest, duties that need daring, trials that test and demand endurance, and fellowship which is based on the love of God and knows no distinction of race or nationality.

As to any Christian men or women who take upon themselves the authority to judge as to who should be allowed to be a member of their congregation, we can only say that such an attitude is not only contrary to the spirit of Christ, but gives the non-Christian the idea that they are superior to the Christ Whom they profess to worship.

The truly consecrated Christian man must give all and refuse nothing, and in this way become supreme because he has entered into life's supremacy.

By extending his Christian fellowship ungrudgingly to people who love Christ, irrespective of race or nationality, he will get the far view of the mountain top, because through such fellowship alone can he climb to the summit and see the horizon; he will have crossed the rubicon that separates because he will have dared all for Christ. This is my ideal Church, the Church as it should be. But facing facts as we do, it is becoming more and more evident that we must have a Hebrew Christian Church for Hebrew Christians in such places and countries where the Hebrew Christian is denied Christian fellowship.

Next I come to the idea of *Goodwill*

Let us have goodwill, but not with Christian cowardice; goodwill that will not lack the love that dares everything for Christ. The practice which is being carried on in America lacks the courage which springs from devotion to Christ and the ultimate good of the Jewish people. In these days of religious liberty and universal tolerance we must take care that we do not wrong the cause nor deny Christ's kingship, nor shame our Master by a half-hearted Christianity, nor take the advice of Christ's opponents against the testimonies of His servants. For a so-called friendship those who have joined the goodwill movement have given up their Christian liberty for a humiliating slavery. They are held where they ought to hold, they are owned where they should be owners. This is not friendship; it is sheer want of friendship. Friendship ought to seek in love to share its gifts with its friends. The goodwill movement is a shallow outward show. Friendship is of the soul; the other of the purse. The former seeks to save men's lives, the latter seeks but to make another entry in its ledger. The Lord save us from fainting before His enemies, or being white-livered when men malign Christ and His Cause, and turning tail when His Cause demands a firm front and a plucky testimony. Timidity in friendship as in all other things is unmanly; Christian faith is a venture and an adventure: it must be progressive but must never cease to be aggressive.

The first thing we must remember about religion is that it is a personal thing, or it is not religion at all: and when our beliefs are Christ-like they will always send us out into the world with certainty, courage and hope, to climb the shining way. Religion is not a movement like any other movement worthy of our support. It is personal, not only on our side, but on God's also. What we find wrong with some people in our churches is that they recommend their religion as a movement with some degree of misgiving, and then they are surprised

when people pick up the misgivings and don't pick up the religion. They do not realize how utterly they have missed the way. The Christian life of such has no power and it lacks both meaning and beauty.

We surely know what beauty and happiness has come into our lives in knowing Christ. He is the representative of God to our Humanity. He alone has made known to us the Unknown. He assures us that God is love, and not wrath, justice and not revenge. Shall we not then tell the Jew of the great hope which gladdens us, of the redemption which bought us, of the love which has so enriched our lives. How dare we keep these gifts to ourselves and not share such largeness of love and make our friends partakers of our boon?

To Live in the Gospel is to know the Gospel; to Live out Christianity is to know Christianity. Know the delight of Christian friendship and duty, and you will know the further friendship and duty of delight. Let us reduce our ideals to realities and realise our dreams in better service.

You and I have been considering the situation, and I think we have felt all along how much more fortunate we are than our brethren. Moreover, our vision has been enlarged and the fellowship has enriched our lives. We have seen Christ from a new aspect. Who could have witnessed a morning like this morning, or an afternoon like Sunday afternoon, without feeling that God has been with us speaking through our testimonies, and making us worship through sacrifice.

Oh, what a rich grace we have! What a glorious Saviour! What a pregnant opportunity lies before us—let us go from here with a greater determination to do all that we can with our love and our lives to win the Jewish people for Christ. They need Him so much to-day: they need Him in their Liberalism, in their Orthodoxy. The soul of Jewry is just perishing for want of living bread and living water.

May God grant that we may go from here with consecrated hearts, that we may win our people, because we have seen the full face of God—for we have seen Christ.

## What I have found in Christ that I did not find in Judaism

Testimonies by Hebrew Christians at the Third International Conference

Dr REICH.

I am reminded of that old saint, Dr Chapman's words, "If you see a tallow candle burning in a gale, and the gale won't put it out, what would that be?" I look back to 1884 and see that since then all the gales of hell, sin, and suffering, have not put out that flame in me. To me the Incarnation is a most satisfying doctrine. Yet, as I look back over the history of Israel, the entire history of Israel had this for its end. Thus, the God who seeks out man, the redeeming God, satisfies my soul to its depths. Judaism tells me to reach up to

God, but I cannot. In Christianity God reaches down to me, and that mystery I seek further and further to explore.

Rev. J. D. LANDSMAN.

First I would like to say that the theme is not correctly worded (i.e. What I have found in Jesus Christ that I did not find in Judaism). In the first line, you speak of a personality, in the second of a religion, and you cannot compare the two. You ought to have written "What I have found in *Christianity* that I did not find in *Judaism*."

Even then Judaism has no Christ.

and so you cannot compare the two. The answer is at once given—that in Christianity we have Christ, Whom Judaism has not. If I were to say what I have found, I have found Christ. Do you remember how the disciples in the first chapter of John said, “we have found Him.” Judaism has a lot of good, but we have Christ. I was only eighteen years old when I found Christ. The town had fine rabbis, but none of the finest men in Judah can compare with Christ. None of the characters of the Old Testament can compare with Him, not Joseph whose character is one of the purest of ancient times. He is unique. A young Jewish student decided to become a Christian. On telling his decision to one of his professors, the latter boasted that he could show the young man many Jews comparable with Jesus Christ. That professor is alive to-day and after many years, he has still failed to fulfil his boast, and ever will fail. Jesus stands out as the unique character in history. We cannot but love Him. And if we have any true understanding of what is great, we must fall down at His feet and worship. “The Jews have some fine things; and fine doctrines, but the difference is that God has sent us the Lord Jesus Christ and they do not recognise that.”

Rev. ARNOLD FRANK, D.D.

I can say what is written in 1st Cor., chap. i. “Christ is made unto us wisdom.” Without Christ, I have no power of myself, no knowledge of God. He has made for me forgiveness, righteousness, and peace of conscience. He was made sanctification for me. Without Him I could not take one step that is good. He will ultimately be made unto me redemption. Jesus Christ said, “I am come that they might have life,” and without Him I would have no life, and life would be a burden. I have tried to tell to Jews and Gentiles that

what the sun is to the earth, Jesus is to my soul.

Rev. D. J. NEWGEWIRTZ.

I want to say that I could not quite follow what Brother Landsman said about finding Christ in Christianity, and not Christianity in Christ. I could not find Christ in Christianity, but I did not know what true Christianity was till I found Christ. The reason I did not find Christ in Christianity was that I did not find Him in Judaism. When we talk of Judaism, we must understand what kind of Judaism. If it was Mosaic Judaism, I believe our people would find Christ. They cannot find Him because they have not Judaism. The Judaism they try to follow is of tradition, not of the Old Testament. “Had ye believed Moses, ye would have believed Me.” “Search the Scriptures.” By the grace of God I found Christ in the Mosaic Scripture, but I found Him more in the New Testament and by finding Him, by the grace of God I am what I am.”

Pastor B. LIPSCHUTZ.

Some thirty-two years ago, I was on the verge of atheism, finding that traditional Judaism had failed me. I came to Hamburg and I will never forget the day when I came into the house of Pastor Frank. Thirty-two years ago I found the meaning of “Come unto Me and rest.” I first found the God of justice, then of grace. Justice, mere righteousness, is hard. Then comes grace which acts, we might say, as the woman. Its other name is Love. Then comes the Child to make the family life complete—Hope. Therefore, remaineth Love, Faith and Hope, and we have that, but it is not in Judaism, it is in Christ Jesus.

Rev. A. P. GOLD-LEVIN.

I am in a very happy position. I am only on one side a Jew, but I was

trained in orthodox Judaism. What have I found in Jesus Christ? Well, many things in Judaism are good, ethical, almost universal, but there is one thing I found in Jesus Christ that Judaism failed to give me. I found Christ to be the Light of the World, and blindness in part has overtaken Judaism. He is the Revealer of the highest type of human life. Rabbinism fails to do that. I came to Jesus and found in Him the highest form of God, man and human life. He is the vicarious Redeemer of all types of human failure. He alone is capable of adjusting and wiping out all kinds of failure. Judaism has not the vicarious Saviour—it clings to past failings. He is the Ruler over the most remarkable empire that the world has ever seen, an empire that is some two thousand years of age. He is always the Restorer of order wherever he is obeyed. Judaism fails in restoring order to orderly action, but wherever His principles are obeyed is order. He emancipates mankind from every form of religious tyranny. In Judaism there is a good deal of tyranny. But Christ shows that it is far better to be pure in heart than to keep on washing the hands. To take another example, He shows that the Sabbath was made for man.

Then there is a more personal side to my testimony. When I was seven, my mother taught me a fine thing. One day my grandfather was brought back badly hurt as the result of a pogrom. That night, I was angry with God and refused to say my go-to-bed prayer. My mother understood my feeling, and she told me that night the story of the greatest Jew that ever lived. She said, "He was the greatest friend that your mother, sister, and all other women who are often not treated as they should be, have." Thus I learned that He is the Emancipator of women. He honoured woman, and a woman became the Mother of my Messiah and yours.

Rev. NAHUM LEVISON.

It was very difficult for a boy of sixteen to analyse what Christianity is. I found Christ in Christianity, and in individual men. I told you this morning of Dr Anderson of Safed, and when I came to this country I found a Mr Sawkins, a very saintly man. I came to Jesus through Paul because my world was chaotic. When I came among those saintly men, I found Christ, and I find him more and more in men and women. As a minister I am happy to say, that I find Christ more and more in Christian people. Of course, I see a lot of theology and philosophy in Jesus, but that does not impress me,—what I want is a Man. I have known in Judaism some saintly men, but I have never found that tenderness and self-sacrifice that I have found in Christians. What means everything to me is that I find Christ in men.

Rev. H. C. CARPENTER.

I am a miniature replica of my uncle (Rev. Samuel Schor). I cannot say that I have sought anything in Judaism—thank God! My little feet were placed on the way by a mother who had found the right, so they started straight. But though they missed all the boulders and found all the blessings, I feel as if I have experienced everything that everyone has said, and everything they have missed I have missed. Blood is thicker than water, so in spite of being out of Judaism, I saw all the blunders, and He has been the Way. He has been the Truth. I read the New Testament and let that be the candle on the Old. And He has been the Life. To take the Hebrew who had accepted Christ right or wrong, to look for the lost Hebrew Christians, has been a parallel line with my missionary work to the Jews, and I am sure that that was Christ's way too.

Rev. H. COOPER.

I came to Christianity at a very impressionable age. I was barely eighteen, and I found afterwards that the secret of my coming was that there was always a hunger at my heart, a hunger which was aggravated by emigration. I became conscious that I was not constant to my religion. I was taken up with Zionism, and talked a great deal with Mr Bendor Samuel, whom I tried to win back to Judaism. At that time, I was given a New Testament, and I was impressed that these were Jewish authors. It was rather their faith than what they said that impressed me,—their faith was of far more importance than their words. Eventually, when I yielded, I found in Christ what I could not find anywhere else. I can only illustrate my experience by a burning glass. If you hold a magnifying glass between the sun or an inflammatory object, the sun responds: if you were to hold it up to the stars or moon it would not light. I went to Jewish Rabbis and saints, but they left me cold. I went to Jesus and was lit with His fire.

Mr M. SPALENICE.

Through the Talmud, God was an abstract to me. He was like a shadow. He was always near, but when I tried to come nearer, He went away from me. I felt too that He was like an automatic machine—there was no personal touch. When I came to Jesus I felt that I had God as a Friend. I cannot give the exact hour, but I felt that God came near to me, and I became a new being. God came to a poor sinner like me, and I try to live up to what He has shown me.

Mrs SOMAN.

I must differ from most of the previous speakers in one respect. My Judaism was a happy, glorious, wonderful time of my life. Every touch of the

Torah was a sort of mystical Judaism and real and orthodox. When I was eleven, I saw a picture of Christ in the temple and remembered it vividly, although I had not the chance of knowing the story it illustrated, for some years. When I grew up I wondered how a loving God made such suffering. I do not agree that there is not an immense amount of love in Judaism, but in Judaism man looks to the human end to work out his own salvation, and can never get justification or salvation. I learnt that in Christianity, God takes the initiative, and that explains suffering. He is the Dayspring from on high. "Except ye lose your life ye cannot find it", and the at-one-ing with Christ is like nothing in Judaism. It is from above to below and below to above. I was brought up on the Twenty-third Psalm, and I thought even that a bit selfish,—“The Lord is *my* shepherd. . . . He leadeth *me* . . . though *I* walk Thou art with *me* . . . goodness and mercy shall follow *me*,” but Christ said, “I am the shepherd.” Judaism begins from the wrong end up.

Miss ARONSTEIN.

From early life, I felt a longing for God and holiness. Without holiness I could not have the vision and experience of God, but I sought holiness in my own strength. (My happiest days used to be at the end of Atonement). Now I have learnt that “The Law came by Moses, but grace and truth in Jesus Christ.” Jesus Christ now satisfies me every day of my life.

Mr GITLIN.

A passage that expresses my thoughts is Acts, chap. xiii. v. 39, where we are told that when we can not justify ourselves by the law of Moses we are justified by Him. I praise God for it! What do the Scriptures say about things they had in Christ, that were not in Judaism? Hosea said “For

many years and days to come Israel will be without a king": and also that there was no sacrifice. And Job said "there is no mediator." I remember one thing that struck me as a boy. I had come to Odessa on my way to America, and came to a Russian Church which bore the inscription, "My house shall be called a house of prayer for all people." In America I found the same, but with this difference—they were not "for all people," and it was the same in Poland—not for all people. This was a prediction of Isaiah's. Finally, I think of a passage in Jeremiah: "Summer is over and we do not find salvation." I praise God that experience verifies that in Christ, Jesus we get what we cannot get in Moses.

Mr A. KROLENBAUM.

I cannot say that I have found something better in the Lord Jesus Christ, because I never found anything in Judaism! I was brought up in an orthodox Jewish home where I learned about God, and studied the Talmud, and attended one of the best rabbinical schools. But when my mind worked, I found I had no faith whatever—nothing but a mere observance of custom. I wanted to know, "Why do I live?" I saw some oppressors and some that were oppressed, and it seemed to me that those oppressed had some ideals to live honestly, so I joined them, for I had a desire for something better. I saw that the rabbis preached one thing and practiced another. They taught kindness, and my mother constantly lent them things, but when she was in need, they would not lend to her. So I threw myself into the arms of those that called themselves fighters for honesty—that is, into Bolshevism. Time passed, and I noticed that they did not do what they preached either. I saw that where they were there was corruption. Then I came into contact with Mr Gitlin, who was teaching

English and he became my spiritual father, and led me to Christ.

Mr A. NATHAN.

Christ means everything to me. I was converted ten years ago and my life before then was very sad. My home life had not been very nice, but I came in contact with Christian friends, and they showed me what the Christian life was by practice. I saw what real Christianity was before I used my own judgment. I was struck by the appeal that Christianity makes to the Jew. So I found myself drawing nearer to Christ, and decided to give myself to Him.

Sir LEON LEVISON.

In Judaism we had to give a sacrifice: in Christianity God is the Giver, or, to take another thing, we never heard a Jew say "Not I, but Moses in Me," or "Not I but Hillel in me," but we often hear a Christian say, "Not I, but Christ lives in me." Judaism is full of bewilderment. It is true as they say, that God created the world, but can they tell us why He created it? In Christianity is the solution to the mystery of the universe. It tells us that we have a great experience here that we can not have in Heaven. We can not explain to an angel that there is a thing called sweet and another called bitter, any more than we can explain a rainbow to a blind man. There is always something wanting in Judaism.

Mrs DE WOLFF.

I can say as Paul did in Romans, chap. i. ver. 16, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." In my native country, I learnt too late the name of Jesus from my parents, who were very pious. I spent my youth in Warsaw, and one day I got a New Testament from some Jewish missionaries in the market place. I had not known there was such a book

in existence and got very interested. Then my pious mother looked at it, and took it from me, saying, "This is an unclean book." I was fifteen then, and all the more I had a longing desire. Where could I get the book and where read it? I prayed for that book. Time flew, and I came to England. One day a missionary in Whitechapel asked me to the Mildmay Mission. There he read from Isaiah that a Messiah should be born. Then he gave me some new literature and I read the same words as of old! The sun began to shine, and now I look back through thirty years of experience. I was a secret disciple for five years, and then could not keep quiet any longer. What Christ gave to me was peace—for as a young girl there was something that I longed for and could not get. My desire now is not to look back to mistakes, but to press forward to run the race that is set before me.

Dr BARTA.

I would like to say what it means for me to be a Christ-believing Jew. First, of all, I am a Jew. I am a child of that ancient people Israel, I love that people in whose ethical and moral atmosphere I grew to be a man. I feel, I rejoice, and I sorrow with my people. When I read anywhere in the Word that a Jew was honoured, my heart beats higher, and if I read anywhere in the Word that a Jew was persecuted or cast down, then my own heart is made sorrowful. I am not ashamed of the name "JEW," I am proud,—if it is right to be proud of anything which is not a merit but divine favour. And I recognise that the Jewish people were chosen by divine grace to be the bearer of the revealed Will of God till eternity. I am proud that my people gave such as Moses, Isaiah, Jeremiah, Elijah and other prophets to the world.

I have another treasure than the one I have spoken of—a shining gem, a diamond of sparkling brilliancy,

more beautiful than could be thought—that I am not only a Jew but a Christ-believing Jew, and that means that I have found Christ as my Saviour, the Rod out of the stem of Jesse, the Messiah out of the tribe of Judah, the One of Whom our prophets have spoken for centuries. I did not find Christ in the pillared dome of History, as one of the glorious personalities of past ages who had been immortalised, by Art, but as a present, living dynamic power in my life, in my own soul, in my own heart, and since He has entered my heart I have found Him and learned to love Him. I have found One closer than a brother. He is a dependable Guide in the most difficult passages, and as my Guide, I have learned to love Him. He is my only Comforter in my disappointments and sorrows, as well as my Companion in my joys. When I am full of despair then He is my Hope and Strength. That is why I love Him and why I call myself a Christ-believing Jew.

Mr S. UNGER.

Had ye believed Moses . . . (John v. 46). This quotation from the sayings of the Lord Jesus Christ provides a paradoxical answer to the question set before us (i.e., What I have found in Christ that I did not find in Judaism). In Christ I have found *belief* in the writings of Moses. I have found in Him belief in Judaism. He is the complete answer to the mystery of Judaism. The Lord Jesus Christ reveals to me "Why I am a Jew" and gives meaning to the race of which I am a unit. He is the fullness of my life. Things left behind as meaningless, dead rituals of a glorious but superstitious past, now glow with vibrant, living meaning. The Habdolah, the Kiddush, Pesach, the Torah, all speak to me now of a living God, a Redeemer, God Who has found me, a Loving God Who loves me, but more especially, in the Lord Jesus Christ I find reconcilia-



tion and communion with Elohi Yisroel, as a Father to a child. In the Lamb of God, as Dr Max Reich has put it at this conference, I have known the Kiss of God my Father,—Av Horachamen; the One Who loved me and has done so

much for me. His righteousness and my peace have kissed. In Christ Jesus, I have found all that is comprehensible to me of Almighty God. These things I did not find in the Judaism I knew.

## The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL

(Continued from Page 83, July 1931.)

Psalms 42 to 72 form the second book, which the Rabbis say corresponds with the second book of Moses.

It is noteworthy that Exodus commences with the story of Israel's suffering in Egypt and their deliverance; it also deals largely with God's presence amongst His people<sup>1</sup> and with the erection of the Tabernacle.<sup>2</sup> Likewise the two first Psalms of this section were evidently penned when in exile,<sup>3</sup> and commence with a cry for God's presence,<sup>4</sup> and God's house.<sup>5</sup>

Though our chief concern in these articles is with the prophetic or Messianic aspect of the Psalms, we linger to notice that Psalms 42 and 43, which are closely connected, form a suitable introduction to the series by expressing a deep longing for God, which in the highest sense finds its complete realization in Christ, "For in Him dwelleth all the fulness of the Godhead bodily."<sup>6</sup> He is the answer to the cry of the human heart for God. Without Christ God

is invisible and incomprehensible to us. His spiritual nature necessarily transcends our capacity for understanding Him, His greatness overawes us, and His power overwhelms us.<sup>7</sup> But in Christ He has graciously drawn near to us, that our eyes should behold Him, our ears should hear Him, and that our hearts should feel, and be thrilled by, His love and compassion, and that it should be possible for us to enjoy intimate fellowship with Him.

The prayer of Moses was "I beseech Thee, show me Thy glory."<sup>8</sup> "If Thy presence go not with me, carry us not up hence."<sup>9</sup> The cry of the Psalmist is, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the Living God; when shall I come and appear before God?" God was to the Psalmist as He is to us, the supreme necessity of our being, we cannot do without Him. We need His power, we

<sup>1</sup> His presence in the bush (Exod. iii.), and at the Red Sea (xiii. 21); His manifestation on Sinai (xix. 20, xxiv. 10); and His appearance at the Rock (xxiii. 21—xxxiv. 8).

<sup>2</sup> Exod. xxv.—xxvii., xxxv.—xl.

<sup>3</sup> Ps. xlii. 6.

<sup>4</sup> Ps. xlii. 1, 2, 5, 11; xliii. 5.

<sup>5</sup> Ps. xlii. 4, expressed in Ps. xliii. 3, as God's Tabernacle (*Mishkan*) and in xliii. 4, as God's altar.

<sup>6</sup> Greek, *Somatikos* (Col. ii. 9).

<sup>7</sup> The prophet strikingly calls Him *El Mistater*, "The God Who hideth Himself" (Isa. xlv. 15). The Psalmist also says, "Clouds and darkness are round about Him" (Ps. xcvi. 2). The light that surrounds Him is so dazzling that our sight cannot penetrate and is as impenetrable as the thick cloud.

<sup>8</sup> By which he evidently meant, show me Thy person (Exod. xxxiii. 18).

<sup>9</sup> Exod. xxxiii. 15.

need His love, we need His salvation, yea, we need *Him*! He is not only the *El chay*, the Living God (verse 2), but the *El chayyay*, the God of my life (verse 8), and *Elohim Elohay*, God, my God (Ps xliii. 4). These expressions have an intensity that shows them to come from the innermost being.

The experience of the Psalmist is our experience. Thank God for the many thousands of all nationalities who to-day can make the language of David their own, who have the same thirst for God. Truly His loving-kindness is better than life.

O ye who declare that God is too great to interfere in our affairs, and quite indifferent to our needs, is it thinkable, we ask you, that God having created us with a mind to reason, a heart to love, and a soul to worship, and having instilled into our being a yearning desire for Himself, will, after all, only mock us and leave us to grope in darkness without making known to us His mind and His will, our duties and our destinies? A thousand times, no! Thank God, He has not only given us a revelation of all that is necessary to know for our spiritual welfare in the Scriptures of truth, He has done more, He has given us a manifestation of Himself in His Beloved Son, that we may enjoy communion with Him, and render Him acceptable worship and adoration.

This passionate Ode was apparently written in the *Erets Jarden*, the vicinity of Jordan, under great stress of mind when driven from the comforts of home, and deprived of the privilege of worshipping Jehovah in His Tabernacle.

In the writer's experience light and shade rapidly chase each other, but the dark shadows that crept over his soul are quickly dispelled by the bright hope that comes to him by his trust in an Almighty and All-beneficent Lord. "Why art thou cast down, O my

soul?" he cries, "and why art thou disquieted in me?"<sup>10</sup> Hope thou in God: for I shall yet praise Him for the help of His countenance." Faith in our Omnipotent and gracious God is the secret of changing our sorrow into joy. From the inward we turn an upward look. When within us all is gloom and disappointment we turn to God and find serenity and encouragement.

The Psalmist promptly acted on his own advice. "Hope thou in God, for I shall yet praise Him," is immediately followed by "O my God, my soul is cast down within me, therefore will I remember Thee."

The swiftly rushing water of the Jordan, as it came leaping noisily over its precipitous and rocky bed, supplied the Psalmist with a graphic picture of the waves of sorrow and distress that passed over his soul, "Deep calleth unto deep at the noise of thy waterspouts<sup>11</sup>; all thy raging waves and rolling billows<sup>12</sup> are gone over me." The cry was from the depth of his helplessness to the depth of God's power, from the depth of his need to the depth of God's love.

Once again the genial rays from the Sun of Righteousness dissipate the dark clouds and bring light and cheer, "Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me." Three times over in these two short Psalms we get the refrain, "Why art thou cast down, O my soul," ending up "I shall yet praise Him Who is the health of my countenance and my God. Literally it is the "salvations of

<sup>10</sup> *Tehimi alay* is literally "thou roarest against me," a picturesque expression. Hamah is "to roar, to make a noise," *alay* means "upon me," or "against me."

<sup>11</sup> The Septuagint translates *tsinor* by *katarraktou*—"Cataract."

<sup>12</sup> The Hebrew words *mishbarecha vegallecha* mean "thy breakers and thy rollers," and picture the waves breaking up and rolling over as they come into the shore.

*my face*," plural because salvation is so manifold, social and physical as well as spiritual; salvation for every moment, for every need and emergency, salvation commencing with the forgiveness of our sin at the *New birth* and continuing till the time when we shall stand in the presence of God, changed into His own image with an enlarged vision and an increased capacity to see and know things as they are, salvation will then be an accomplished fact, for our enjoyment and the riches of His grace will be merged into the riches of His glory.

Have we not here also a picture of the Jewish people in this age? who, exiled, like the Psalmist, from the land of their fathers, without a temple and officiating priest are deprived of their ancient worship prescribed for them in the Law of Moses, yet with a prayer in their heart for a manifestation of God's presence and for the return to

them of the lost privileges they once enjoyed.<sup>13</sup>

We believe that the time is soon coming when with real distress of soul and earnest supplication they will cry in the words of David, "O send forth Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill and to Thy tabernacles, then will I go unto the altar of God, unto God my exceeding joy," and their petition will be answered. The light of God will lead them, as it has led us to His holy hill, to His Tabernacle and to His altar, the place of sacrifice and pardon when "The Redeemer shall come to Zion and unto them that turn away from transgression in Jacob" (Isa. lix. 21).

<sup>13</sup> The Jewish prayers, especially for the Festivals are full of pathetic laments that they are in exile and without a Temple, without an officiating priesthood and sacrifice and without their ancient forms of worship.

(To be continued)

## Christ and Israel in the Literature of To-day.

### *Reviews of Books.*

Conducted by HUGH J. SCHONFIELD.

THE HELLENISTIC ELEMENTS IN CHRISTIANITY. By Anathon Aall, Ph.D., University of London Press, 1931. 3s. 6d.

This little book represents a series of lectures delivered by Professor Aall, who hails from Oslo, at London University. Their purport is that Christianity in its present religious form "is so permeated with ideas of Greek philosophy and culture that what is essential in it, as a spiritual and social influence, cannot

rightly be said to be of Jewish origin." We challenge that word "essential," at any rate, as applied to the spiritual influence of Christianity, but we cannot help but agree with the author that the modern faith is far removed from Jewish sympathies and ideas. "Etymologically," says Professor Aall, "the word 'Christianity' is simply a translation of a Jewish term referring to the cult of a Messiah. . . . Literally, therefore, a 'Christian' would be a man whose religious consciousness centred upon

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some specific belief connected with the doctrine of a Messiah. The belief in question was that the Messiah had come into the world, that the Messiah was embodied in the personality of Jesus of Nazareth. . . . A modern Christian would certainly feel somewhat puzzled on being confronted with a statement of this sort; he would hesitate to accept any such definition of the term as that just indicated. . . . The notion of a Messiah does not appeal to our religious susceptibilities; as a symbol in religious history, it has been stripped of its original significance. The Jewish ideal has been superseded by other ideals of a very different character." We commend these timely words to all sincere Christians. The restoration of faith in the Messianic character of the Gospel message is the great need of the Church to-day as much by converted Gentiles as by unconverted Jews. H. J. S.

THE RIDDLE OF THE NEW TESTAMENT. By Sir Edwyn Hoskyns, Bt., and Noel Davey: London, Faber & Faber, 1931. 10s. 6d.

The authors of this work have undertaken the defence of the Gospel narratives on critical grounds. They attack the conclusions of other scholars not because doubt has been thrown on the authenticity of certain passages by means of literary analysis, but because their researches stopped short of careful historical reconstruction of the life of Christ. The authors believe that by carrying true criticism to its logical conclusion the accounts of the Evangelists are completely vindicated, and the Christ of history and of faith shown to be One. They deprecate the attempt on the part of Christian scholars to discover in the teaching of Jesus some new teaching about ethics or morals. Our Lord was not concerned with philosophy. "It must be quite definitely

affirmed that neither the Jesus of history nor the Primitive Church fits into the characteristic nexus of modern popular humanitarianism or humanistic ideas." The Gospels are unique records of a unique historical event: the life of Christ was prophecy fulfilled in history. It is rather surprising to find the statement that all the Gospels were written in Greek. The traditional belief that Matthew, at any rate, was compiled in Aramaic has not yet been disproved in spite of the desire of modern Christian scholars to dispose of every association of Christianity with Judaism. But this minor fault of an otherwise admirable and satisfying book need not be too deeply stressed. H. J. S.

THE INSPIRATION OF SCRIPTURE. By Mrs A. C. Macgregor, Scripture Gift Mission. 2d.

We earnestly recommend to our readers this delightful little booklet. The author does not try to give us her own evidence of inspiration, but has carefully selected Scripture passages from Genesis to Revelation that prove the book to be Divinely inspired. We have read many books in defence of the Scriptures, but feel that this short pamphlet of fifty-two pages has more convincing proofs than them all. We are assured that all our readers will find it supremely useful. L. L.

CHRISTIANS AND JEWS: A report of the Conference on the Christian Approach to the Jew, Atlantic City, 12th-15th May 1931. 2 Eaton Gate, S.W.1. 3s. 6d. and 4s. 6d.

A contribution to the Jewish Mission question that is most valuable and thought provoking. It cannot fail to be stimulating to all who are interested in the evangelisation of the Jewish

people. We note amongst the list of writers, the Rev. Morris Zeidman, B.D., and the Rev. Henry Einspruch, both of whom are Hebrew Christians of renown on the American Continent. H. S.

THE CHURCH IN ENGLAND. By F. J. Foakes-Jackson, D.D.: Cambridge University Press. 2s. 6d.

This little book, which is one of a series entitled "The Christian Religion,

Its Origin and Progress," sketches briefly the history of Christianity in England and of the Church of England since the Reformation. Intended for use in Schools, it will be found concise and useful for reference. Its history is fairly stated, but we do not find ourselves in agreement with the Author in all his conclusions, especially in the last two chapters, on Science, Criticism, Modernism, and the Problem of Reunion. H. S.

## Contributions to the I.H.C.A.

WE gratefully acknowledge the following donations received from the 26th June to the 18th September, and we thank our members and friends most warmly for their gifts.

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242	.	1	1	0	268	.	0	10	0
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244	.	0	5	6	270	.	5	9	9
245	.	0	7	6	271	.	74	9	8
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# *The Hebrew Christian*

*The Quarterly Magazine of the International Hebrew Christian Alliance*

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VOL. IV.

JANUARY 1932

No. 4

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## Editorial

AS by God's goodness we enter upon a New Year we would send to all our readers the Apostolic greeting of Grace and Peace from God the Father and from our Lord Jesus Christ. In this most beautiful salutation Jew and Gentile meet, for Grace represents the common Greek salutation, whilst Peace was the greeting of the Hebrews, and was often heard from the lips of our Lord Jesus Christ. The two are inseparably linked, for Grace is the sum of all blessing bestowed by God, whilst Peace, in its fullest meaning, is the sum of all blessing experienced by man. Grace is the fountain from which Peace flows, and both are given only by God the Father, and imparted by Jesus Christ. May this New Year bring to all our friends a constant accession of Grace and much of the Peace of God which passeth all understanding.

The history of our people is a continuous testimony to the Grace of God. Chosen not because of any merit of her own, but entirely of His goodness, and in order that His favour might be extended to all other nations, Israel has not always proved herself worthy of the great mission entrusted to her, yet God's grace has at no time been entirely withdrawn, but her wanderings and failings have been borne with, and even in the darkest hours of her history there has been a remnant according to

the election of Grace. Perhaps the darkest hour that she has yet known was that when her Temple was destroyed, the Holy City razed to the ground and her people scattered to the four corners of the earth. Yet the Grace of God triumphed even amid that tragedy, for through her fall the Gospel of Peace was given to the Gentiles. In the centuries that have passed since then, God's grace has still been manifest, for, although scattered amongst all nations there have always been some who have found peace through our Lord Jesus Christ, and in our own day the number of these has been steadily increasing.

As we look back upon the year that has just closed, we are deeply conscious of the Grace of God, which has been shown to us all through its days. Of His favour our work has increased, and we have come to hear of more and more of the sons and daughters of Abraham, who have found peace through believing. The testimony that has been borne has been increasingly blessed of God; Divinely given opportunities have been embraced, and we have been made to feel more and more that it is a great door and effectual that is opened to us. These are days of unparalleled opportunity; there is a spiritual hunger that is manifest; minds are being awakened; souls are being stirred; the spirit of

enquiry is abroad, and the Gospel of our Lord Jesus Christ is attracting numbers of Jewish men and women. Orthodox Judaism has failed to satisfy them; it is out of touch with the times. Reformed Judaism, though attempting to meet the longings of modern Jewry, also fails them, for it is destitute of living power, and the heart of the Jew is ready for the Gospel. When this is taken to him how gladly he responds, yet we are staggered by the thought of the hundreds of towns and villages thronged with Jews that are still unreached by the message of the Gospel.

The outstanding event of the year was, of course, the Third International Hebrew Christian Conference at High Leigh. We were very conscious throughout its sessions of the Grace of God. Were we not all trophies of Grace? Was not the fact of our meeting in that beautiful mansion but a monument to God's Grace, expressed through the kindness of one of His servants? Did not the reports that came from every land tell of Grace to supply every need and point to higher heights to be climbed? It was a never-to-be-forgotten experience, and it has given fresh impetus to all our labours.

The months since the Conference have passed quietly—routine work, correspondence, and the addressing of meetings has occupied our time, and over all there has been resting the shadow of the crisis through which Great Britain and the world in general is passing. The financial stringency has affected our income, and has made it impossible for us to widen the sphere of our activities as we should have desired. As an example, the newly opened fund for the establishment of an agricultural colony in Poland to which £1200 was subscribed in the closing days of July has not advanced much beyond that figure. We have exhausted our Relief Fund in meeting

the acute distress that prevails amongst our Hebrew Christian brethren upon the Continent, and it has not been replenished. Contributions to the General Fund are just covering our overhead expenses, but allow no room for the expansion that is so much desired by us all. Yet we are not dismayed, for our confidence is in God. It is His work, and though He may test our faith we know that the knowledge of Christ must be spread abroad yet more and more throughout the Jewish world, until that glad day dawns when all Israel shall be saved.

But we turn from thoughts of the year that has passed to ask, What of the year upon which we now enter? There is every sign that the glorious opportunities of which we have spoken will remain and increase, and we shall need to make the most of them and occupy till our Lord shall come.

In many places small companies of Hebrew Christians have been led to form themselves into congregations, meeting sometimes in halls, sometimes in restaurants and private rooms, encouraging one another in our most holy faith, and inviting the Jews amongst whom they live to come and hear what God has done for them. This witness of Jew to Jew, this declaration, "We have found Him of Whom Moses, in the Law, and the Prophets, did write, Jesus of Nazareth," is being blessed, for the meetings are well attended and most fruitful. In other places groups of Hebrew Christians are anxious to do the same and look to us for help. Convinced as we are that much good work can be done in this way, we feel that we must respond to their requests and assist in the establishment of such centres in many places. Whilst regrettable local conditions, such as the prevailing Anti-Semitism, make separate congregations of Hebrew Christians a necessity, we can trace the over-ruling hand of God, for their very existence is a

tremendous missionary influence. Thus does our God make the wrath of man to praise Him.

The pressing problem presented by the persecution that invariably befalls those who confess their faith in the Lord Jesus Christ, will continue to engage our closest attention, and it is our earnest prayer that this year may see a beginning made with the colony in Poland.

We have a message not only to our Jewish brethren, but a witness to bear to the Christian Churches and the world at large. Our alliance in North America has for a number of years been holding Bible schools in many of the large towns and cities of that continent. Although two International Conferences have been held in Great Britain, and the British Alliance has from time to time met in its National Conferences, no such school for Bible study has yet been held, but one has been arranged at Bournemouth at the coming Eastertide, full particulars

of which will be found on another page. The speakers will be Hebrew Christians well known in the Churches, and by this means we hope to bear our testimony for Christ in the Church. Our associates and friends will be most warmly welcomed, and we rely upon our readers' co-operation and help in making the Bible school known.

That which the times demand from us is a quiet trust in God; a readiness to perceive the possibilities that present themselves; a quickness to enter in and seize upon them, using them by God's grace for triumphs in the Gospel; pressing forward with the presentation of Christ and His claims to our brethren; witnessing to the world of all that we have found in Him; praying much and with much of the Peace of God ruling in our hearts, waiting and watching for the return of our Lord.

Brethren, pray for us, that we may do this, and may Grace and Peace be with you all.

H. S.

## News and Notes

By Sir LEON LEVISON.

**I** DESIRE to extend to all our members and friends my best wishes for a Happy New Year, and sincerely pray that its coming may bring days of untold blessings to us all, and above all the blessing of having the Presence of our Lord Himself with us. Let our motto be, "If Thy Presence go not with me, carry me not up hence" (Exod. xxxiii. 15).

Learned in the wisdom of the Egyptians, Moses became a fool that he might become wise in the wisdom that cometh from above. We will be wise if we know and keep in mind that, apart from Christ, we can do nothing. Christ being the way, only in Christ can we move heavenwards. "Lo, I am

with you alway," says Jesus to them who believe. It is His Presence that glorifies creation in our regard, so that the wilderness is no more the wilderness, and we shall lack in no compensation which may not be found in Him. If His Presence goes with us the fortunes of the dawning year are already told. Would you know them? They are—peace, consolation, love, support, light, victory, progress, provision for all our needs, readiness for all requirements, and usefulness. The only thing that will hinder His Presence from coming with us will be lack of prayer, or unwillingness on our part, or want of faith and self-confidence to make Him Master of our destinies. Nay, Lord, we yield

ourselves to Thee, and will acknowledge our weakness that we may be made strong. If this be the foundation in our hearts for the coming year, then I feel that our Lord Jesus Christ will be able to build upon it, and room will be made in our Alliance for His wisdom, power, and all-sufficiency. He is made perfect in weakness that He may be made perfect in true strength.

As a Hebrew Christian Alliance let us endeavour to do our utmost to be an aggressive and a propagative spiritual force, and seek to make our movement, by the help of God, even a more glorious success than it has been hitherto.

#### GENERAL NEWS.

In looking at Europe, and one may almost say at the world at large, one realises the extraordinary hard times, full of perils, through which mankind (including the Jews) is passing at present. The world is standing on the brink of a precipice. One more step in the direction of materialism and it will be plunged headlong into ruin. All secular remedies seem to be breaking down, and as they break down we can see through earthquake, terror and thick darkness the Son of Man coming into His Kingdom. In these days of difficulties and dire distress there are all sorts of opportunities for Christian believers. Materialism is bankrupt, and intelligent men and women are hungering for something better. Only through the gospel of love is there any chance of turning the attention of inquiring minds to a solution of the problem that perplexes them. Jesus Christ is calling for heroes, and nothing less than moral and spiritual heroism can meet the need of the present hour.

Christianity alone can regenerate a world sunk in sin and suffering. We have got to work out the gospel of Christ in relation to the contacts of nation with nation, and people with people,

and this ought to be much easier now, because of age long evils which have broken down, age long barriers which have disappeared, and an age long waiting for Christ visibly coming to an end. The world, and particularly the Jews, have begun to hear the message of Christ.

As we sat in Conference last July, one and all of us must have become more and more conscious of the present need for more intensive work in evangelizing our Jewish people. What is the position to-day? Do Christian men and women take the Sermon on the Mount seriously? Do we take it as a supremely authoritative pronouncement on the practical affairs of life? The question really amounts to this,—How great is the Lord Jesus Christ? What is He fit for? How much ground does He cover? and how much does He claim for a dominion? Not until we have made Christ and Christianity effective in the councils and in the events of the world will we be in a position to carry the message of the love of Christ into the world at large. The tragedy that has befallen the world is due to the fact that it has hitherto only practiced a fraction of the Christian religion, and worshipped a fractional Christ, and believed in a fractional atonement. We fail to realize that not only is all we have said of Him true, but the Christ of God is unutterably larger than all we can attribute to Him.

This is the battle ground where we Christians have to win our victory. It will be a stiff fight, but it will not be won if we betake ourselves to trench warfare and attack these half-beliefs as they are and where they are. We must go forward in spiritual offensive, using all the resources which God has given us for this warfare.

#### THE FORWARD MOVEMENT.

It is with exceeding joy that we learn of a movement amongst the younger

Hebrew Christians in Europe who desire to bind themselves together and start as voluntary workers to witness for Christ. They wish to be known as the "Messianic Witnessing Heralds," and to go out two by two to proclaim the gospel of Jesus Christ from village to village. They have asked us to assist them with a little money to provide themselves with warm clothes, so that they may be able to withstand the severe winter weather. We would like to recommend this movement to the prayers of all our readers, and we would also solicit your financial help that we may be enabled to accede to their request.

#### A CORRECTION.

In our last issue I was reported to have remarked on the fact that the Committee of the Barbican Mission had put obstacles in the way of their workers from at home and abroad to prevent them attending the Conference. I did so as a result of information given to me by one of the Mission's workers in London. Since then the Director, the Rev. I. E. Davidson, has told me that my informer was utterly wrong. I therefore feel it my duty, as President of the I.H.C.A., to accept my friend Mr Davidson's statement, and to say how sorry I am that this should have occurred. As Christians it is imperative that we should live in peace, and consequently we have no other desire than to extend our good wishes to Mr Davidson and his Committee, and pray that God may abundantly bless their labours.

#### AMERICA.

##### THE JEWISH SANHEDRIN.

The death of the Jewish lawyer and merchant, Solomon Shwayder, who became famous by reason of his great attempt to revive the Jewish Sanhedrin for the purpose of revising the trial of

Jesus of Nazareth, is much regretted by Christians as well as Jews.

Mr Shwayder passed away early in July, and so far as we have been able to ascertain he seems to have died of a broken heart as a result of the fierce opposition of the Orthodox Jews, who feared that if such a trial took place it would lead to the conversion of the Jews to Christ as a nation. Writing to a friend immediately before his death, Mr Shwayder said, "May Almighty God and the Lord Jesus of Nazareth, Who, I feel confident, will be established as the Hebrew Messiah by the Jewish National Sanhedrin, when it does and must finally meet at Jerusalem, guide and lead you to the greatest fruition of divinely ordained labours."

The following wire he sent to the same friend from his death-bed: "Tell the people that it (the Sanhedrin idea) does not depend on Shwayder. It is of God. He will gather the Sanhedrin for the trial. Let the Christian people invite other Jewish lawyers nationally to investigate this question."

We cannot enter here into a detailed view of Mr Shwayder's ideas. Suffice it to say that when he started this great movement he did so out of a love of justice and a deep interest in the welfare of his Jewish nation, but when he was ultimately led to search the Scriptures to see what the Word of God had to say with regard to his great desire and ambition, he felt finally convinced that he was led of God in seeking to re-establish the Jewish Sanhedrin, and that the Bible, including both the Old and the New Testament, confirmed his desire, because the consummation of Christianity will not take place until the Jews accept the claims of Christ, when they shall say, "Blessed is He Who cometh in the Name of the Lord."

#### BIBLE CONFERENCE.

We have received a programme from

our Hebrew Christian brethren in U.S.A. of an extensive number of Bible conferences in various cities. One of these conferences has just been held in the city of Montreal, Canada, and we desire to express our gratitude to God for the splendid work done, and wish our brethren every blessing in the carrying out of their future programme.

It may interest our readers to know that a Jew has been elected Mayor of Utah Lake City; this is the first time that such an honour has been conferred by the Mormons on a Jew.

#### PALESTINE.

The new High Commissioner, General Sir Arthur Wauchope, on arriving in Jerusalem, was met by all the high officials with military honours, and was given a warm and cordial reception, aeroplanes circling round the station at the time of his arrival. Later in the morning he received the heads of the different communities in Palestine. General Wauchope delivered a speech in which he referred to the beauties of Palestine, and the struggle between the desert and civilization. He said he came to Palestine with an open mind and without prejudice, and emphasised the fact that he was a soldier, determined to do everything possible to secure the prosperity of all the inhabitants, and to maintain law and order, and that he would follow the wise principles of his illustrious friend Lord Plummer, hoping to establish good will and understanding between the various peoples in the country, and also between the inhabitants and the Government.

#### ABRAHAM'S VINEYARD.

We are happy to inform our members that the High Court of Palestine has granted permission and given its approval to the sale of this property, and that it only remains now for the

purchaser to obtain the approval of the Town Planning Commission. When this is granted the sale of the property will be complete.

We hope to give further information regarding the sale in our next issue, and an outline of the progress which we are making with our plans for a Hebrew Christian Colony in Palestine. Our Palestine Hebrew Christian Alliance has been very much cheered by the report which their delegate to the Third I.H.C.A. Conference gave, of all that took place at High Leigh. The work among Hebrew Christians in the Holy Land is being consolidated, but a very urgent appeal is made for relief as the suffering and distress of our brethren in Palestine is very acute owing to unemployment and will become more so during the winter season.

We are very glad to know that six Jewish colonies have now become independent, and will no longer require assistance from the Jewish funds.

A new colony is to be established by the Chassidic (pious) Jews of Rumania to consist of 100 Orthodox Jewish families.

#### POLAND.

The news from Poland has been of a mixed nature bringing both joy and sorrow to our hearts.

The work of our Polish H.C.A. has been making wonderful progress. Meetings in all places where missionary societies are engaged in evangelical work are very well attended and one is glad to observe that there is a genuine spirit of inquiry among the Jewish people throughout that land.

For the above glad tidings we are extremely grateful to our Heavenly Father as these evidences show clearly that the spirit of God is abroad, moving the hearts of Jewish men and women Christ-ward.

## APPALLING DISTRESS.

We are, however, grieved beyond words to learn of the desperate situation of the Jewish people in Poland. The number of suicides among the Jews is appalling, as a result of their being unable to obtain work and so being without food. As many as three or four suicides a day are often reported in different cities. The Rabbis have done their utmost to check this tendency, and have even threatened to refuse burial in a Jewish cemetery to those who commit suicide, and not to pay the customary tribute and honour at such funerals, but, all these threats are so much waste of words. The fact remains that there are more than 350,000 Jewish heads of families in Poland unemployed, and a conservative estimate by Mr Joseph C. Hyman, Secretary of the Distribution Committee for relief indicates that more than 1,000,000 Jews at this moment are face to face with starvation. In Lodz it is estimated that 70 per cent. of the total Jewish population is entirely without means of support; 38 per cent. of this number are receiving relief of a kind. The others are without any help whatsoever. Appeals which have rent our hearts have reached us from all parts of Poland, and in particular from our Hebrew Christian brethren, and I would strongly and prayerfully plead with our readers to come forward with whatever amount of support God will lead them to sacrifice, and help these people in their dire need.

THE POLISH HEBREW  
CHRISTIAN SETTLEMENT.

As my readers are aware we decided at the last I.H.C.A. Conference at High Leigh to purchase land in Poland to give employment to Hebrew Christians. Agricultural training was to be given, as well as the teaching of trades through which could be earned an honest and independent livelihood. Those Hebrew

Christians who show aptitude for agricultural work, while working on the land, are to be among those who will be chosen as settlers for the Hebrew Christian colony in Palestine. It was estimated that a sum of between £3,000 and £5,000 would be required in order to carry out the Polish scheme, and towards this sum £1,268 was raised at a meeting from amongst those present at the Conference. Since then, only a few additional contributions have reached us, but if the scheme is to be carried out, and before we can embark upon it, the additional money will require to be subscribed. We would, therefore, solicit your kind help and prayers since the need for such a scheme will be obvious when you read above of the prevailing conditions in Poland.

## RUMANIA.

We are greatly cheered by the good news which has reached us from Rumania. On his return home from High Leigh the Rev. Leon Awerbuch, the President of the Rumanian H.C.A., gave an account of the Conference to a meeting of Hebrew Christians, many of whom travelled 60 kilometres and some even as much as 200 kilometres in order to hear him. While this great gathering took place, the Hebrew Christians of Chisinau took the opportunity of holding several open air meetings at which, aided by a Hebrew Christian band and choir, they made a great impression upon the hearts and minds of hundreds of Jews. Gatherings were also held for children, and altogether our brethren experienced a time of great blessing.

MR AWERBUCH'S TOUR IN  
RUMANIA.

Mr Awerbuch also took the opportunity of visiting Galatz, Bucharest, and other towns in Rumania where he

addressed meetings of Hebrew Christians, and as a result we are very pleased to learn that a united Conference of Hebrew Christians has been arranged to take place at Easter. We sincerely pray that God may guide the Programme Committee and make the forthcoming gatherings real times of spiritual witness and uplift, both for the Hebrew Christians of Rumania themselves, and for the vast number of Jewish people who reside in that country.

#### THE HEBREW CHRISTIAN LADIES' AUXILIARY.

We desire to express our deep thanks and appreciation to Mrs Awerbuch for having organised a Hebrew Christian Ladies' Auxiliary in Rumania, and pray that our Heavenly Father may grant them joy and success in their endeavours.

#### DISTRESS AMONG THE JEWS.

From Bessarabia an appeal for relief has also reached us, and while the conditions in this country have not reached a stage of distress such as we have seen in Poland, yet it looks as if it is only a difference of degree, and with the cold weather approaching the outlook is very threatening. We wish to assure Mr Awerbuch and the Hebrew Christians of Bessarabia that we will do our utmost to help them in any way we possibly can.

#### LATVIA.

A few years ago a Christian friend in Devon was kind enough to enable us to send out a knitting machine to the Hebrew Christian women of Riga. This machine was used by a number of Hebrew Christian women, and has been the means of enabling them to earn a meagre livelihood. It has cheered our hearts to read the letters

from these women from time to time and see how happy they were in their work, but now our beloved friend Mr Smoljar, the President of the Latvian H.C.A., writes to tell us that, as a result of constant use, the knitting machine has completely broken down, and he would like us therefore to make an appeal in this issue of the Quarterly to see whether someone could see their way to provide them with a new machine.

Mr Smoljar further wishes us to thank those who have in the past sent gifts to assist our ailing sister, Mrs Lazarew. She is still lying in bed paralyzed, attended by her daughter, without any hope of her own people, who are fairly well off, coming forward to assist her, because of her Christian faith. Had they denied their faith in the Lord Jesus Christ Mrs Lazarew and her daughter would have received all the help needed in their terrible condition. We thank God, however, that notwithstanding the severe test of the past ten years, Mrs Lazarew is holding fast to her faith, and through her sufferings has been witnessing for Christ amongst the Jewish people in Riga in a more telling way than any number of sermons could have accomplished. Here, surely, is a case for our loving prayers.

#### RUSSIA.

The conditions of our Hebrew Christian brethren in Russia leads us into an atmosphere and environment which is unique. In this country, although our brethren are going through a seven fold furnace, several of them having even been deprived of their houses, and being made to suffer privation of a most cruel nature, yet there is not one word of complaint in their correspondence. On the contrary, the spirit of their letters breathes a glorious optimism and their determination and zeal for spreading the Word of God is unabated, and knows no limit. If anyone deserves



our support and prayers, surely these Hebrew Christian saints deserve it, and we wish here to assure these our brethren, that we will not cease to pray for them and uphold them before the Throne of God.

#### AUSTRIA.

We are glad to learn of the splendid work which is being carried on by Miss Martha Hellman amongst the women of Vienna and are looking forward to see shortly a strong Hebrew Christian Ladies' Auxiliary in this city.

#### HUNGARY.

We have learned with great pleasure and interest that Mr Rudnitzky who is making an itinery tour in Eastern Europe, has spent a very profitable time in the city of Budapest. A large number of meetings were organised and times of deep spiritual blessing were experienced, not only by the Hebrew Christians in this city, but also by their Jewish friends who were invited to attend the meetings.

We sincerely pray that the Word of God which was so earnestly preached by our beloved brother, may find sure lodging in the hearts of his listeners.

#### EDUCATION.

Good and encouraging progress is the report from the various Colleges and Bible Training Schools with reference to our Hebrew Christian students. We are happy to say that several of the students who are about to conclude their studies, have already been engaged to start work in the Jewish Mission Field.

We have a number of earnest young men on a waiting list, while appeals are coming in from all parts of the

Mission Field, begging us to come forward and help promising young Hebrew Christians who desire to become missionaries. If any of our readers would like to assist a young man with his study I shall be very glad if they will communicate with me.

#### IN CONCLUSION.

The appeals which are being made to us, especially now when everything seems to be so uncertain in our own country, seem to be almost bewildering.

I do believe that Great Britain will not be forsaken by God, because as a nation we have done more than any other people in the world to scatter the word of God and witness for His Christ. The God who has blessed our Fathers in days gone by, will surely bless us still: "For the same Lord over all is rich unto all them that call upon Him." (Romans x. 12.) If we call, He will answer with His wealth, and when our desires correspond with the Will of God they constitute real wealth. These are verily days of sacrifice, but let us keep in mind that the greater our sacrifices the deeper our communion and oneness with Christ becomes. Instead of making gold our king let us therefore allow Him to make it our servant. I know that He would love to appropriate our jaspers of faith, our sapphires of love, the chalcedony of joy, the emerald of hope, the sardonyx of humility, the sardius of self-knowledge, the chrysolite of sincerity, the beryl of holiness, the topaz of contentment, the chrysoprasus of long suffering, the jacinth of patience, and the amethyst of self-denial into His service. In this way we can make these treasures of ours into surpassing riches, when offered and dedicated to the service of our Adorable Lord, the Christ Who will surely smile His benediction upon both the gift and giver.

## Message from Lady Levison to the Women's Auxiliaries of the I.H.C.A.

IN sitting down to write you these few words of greeting at the beginning of another year, it has been laid upon my heart that I can give you nothing more appropriate in this age of upheaval and uncertainty than these words of St Paul, "Bear ye one another's burdens and so fulfil the law of Christ"; for just in as much as we do bear one another's burdens, are our own burdens lightened. I do not want you to get a misconception of what I mean by 'burden bearing' for one sees only too often how true it is that "the willing horse does all the work" and very often those most willing are least able for the heavy loads. But true burden bearing is that each one of us should give of ourselves in sympathy and love for all who are in need; and who is not in need of sympathy and love? Life for many of you, I know, at the present time, is full of difficulties; but let us not dwell upon these difficulties. If 1932 is to be a good year—a bright and happy year—for us, we shall gain that state best by giving thought to the trials and troubles of others. Whatever our condition in life, we can generally find someone

worse off than ourselves—someone who needs our sympathy and love, and the more we pour out upon others, the greater will be our own reward. When we feel lonely, how soon that feeling is expelled by cheering up the loneliness of another—when sorely tempted to grumble at the many petty things which go to make up the lot of most women's lives, how it helps to look round upon the lives of those who are even more circumscribed; and when troubles and trials come, as they must come to us all sometime or other, how comforting to have the fellowship of human sympathy; so let us all this coming year resolve to cheer the lonely, be contented with our lot wherever God has seen fit to place us, and at all times seek to give the comfort of sympathy and love to those in need of it. Verily this is fulfilling the law of Christ, Who Himself suffered all things, and Who is the Chief Burden Bearer. It is a wonderful privilege to be able to share this burden bearing of the world with Him. May we each and all be worthy of that privilege, and so find joy and happiness in the fulfilling of His Law.

## Easter Bible School

Bournemouth, 29th March to the 2nd April 1932

**W**E would draw our readers' special attention to the Easter Bible School that has been arranged by the British Section of our Alliance. It will, D.V., be held at "Slávanka," the Bournemouth Conference Centre, from the 29th March to the 2nd April. The general theme is to be "The Person of Christ," and amongst the speakers will

be Sir Leon Levison, the Revs. E. Bendor Samuel, Samuel Schor and Harcourt Samuel and Dr. A. P. Gold-Levin.

There will be two sessions daily—in the morning and in the evening; the afternoons will be left quite free for games, walks, etc.

All the speakers will be Hebrew



*Photo by Elliott & Fry.]*

LADY LEVISON

PRESIDENT OF THE WOMEN'S AUXILIARIES OF THE I.H.C.A.



THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



THE LATE REV. J. I. LANDSMAN,  
VICE-PRESIDENT OF THE I.H.C.A. IN POLAND.



Christians, and they will deal with their great subject from the Jewish Christian point of view. The full programme will be found below.

"Slavanka" is situated in one of the loveliest spots of Southern England, on the high cliffs of Southbourne, in the eastern suburb of Bournemouth, and is a very short distance from the cliffs and from the sea. The climate is ideal. The sandy soil and the pine trees give healthful surroundings, and the shady nooks in the beautiful grounds provide rest and quiet for guests. Both the house and the hostel are centrally heated, and gas or electric fires are fixed in all the bedrooms, which are also supplied with hot and cold running water.

We hope that many of our readers will be able to join this Easter Bible School.

The terms have been fixed at as low a rate as possible, and will be as follows:—

Sharing room in hostel	. 30/-
Single " "	. 35/-
Sharing room in house	. 35/-
Single " "	. 37/6
Best double room in house	. 40/-

to which must be added a small booking fee of 2/6 per person, which should accompany the application.

Mr J. Y. Taffen, the Hon. Secretary of the British Alliance, and our own General Secretary, the Rev. Harcourt Samuel, will be pleased to receive applications, which should be on the accompanying form, and should be sent

to 32 Anson Road, N. 7, or to 8 Clandon Road, Seven Kings, Essex.

## PROGRAMME.

### "The Person of Christ."

#### Tuesday,

7.30 p.m. Welcome meeting.

#### Wednesday,

11 a.m. The Subject of Prophecy.  
Rev. Paul Dressler.

Bethlehem; Born under the Law. Rev. Harcourt Samuel.

7.30 p.m. Christ and His Bible. Rev. E. B. Samuel.

Christ and the Synagogue.  
Rev. K. E. Keith, M.A.

#### Thursday,

11 a.m. Calvary; Made Sin for us  
Rev. M. Malbert, A.K.C.  
The Power of His Resurrection. Rev. Henry Cooper.

7.30 p.m. His influence on Men. Mr Meyer Baruch.  
Believers in Israel; the I.H.C.A.  
Sir Leon Levison.

#### Friday,

11 a.m. Christ and Problems of To-day. Rev. A. P. Gold-Levin, LL.D.

Christ and Jewry To-day.  
Mr J. Y. Taffen.

7.30 p.m. The Promise of His Coming.  
Rev. Samuel Schor.

The Nearness of His Coming. Mr Mark Kagan.

## In Memoriam

### Joseph Immanuel Landsman

**I**N our last issue brief mention was made of the sudden death of our beloved brother, the Rev. J. I. Landsman, the Vice-President of our Alliance in Poland, who passed to his rest and reward on Sunday, the 13th September.

The three months that have elapsed since then have proved to us how strong a place Mr Landsman held in the affections of all who knew him, and how grieved all have been to hear of his death.

Mr Landsman was born on 11th February 1869, in the village of Musniki, near Kovno. His parents were pious Jews, who gave him an excellent education in Hebrew and Rabbinics. When he was about eighteen years of age, he made the acquaintance of Pastor Meyerson, a Hebrew Christian missionary, working for a Swedish Society, through whose instrumentality he was led to Christ. Obligated to leave his father's house, he went to Sweden, where he studied for the ministry, and was eventually ordained by the Lutheran Free Church of Sweden, taking charge of a church in a small country town.

Our brother felt, however, called to work amongst his own people, and therefore resigned his charge, and after two years' further training at Leipzig, joined the Hebrew Christian Testimony to Israel, in whose service he laboured for more than twenty years. Leaving that mission in 1924, he went to America, where he spent two and a half years preaching in many of the large towns.

For the last five or six years he had charge of the Training Institution for Missionaries of the London Jews Society

at Warsaw, and has left behind him a band of young students and missionaries, all of whom have grateful memories of their instructor and friend.

Whilst there, he published *Der Weg* (*The Way*), a bi-monthly magazine in Yiddish and Hebrew. This paper, of which several thousand copies were circulated amongst the Jews in Poland, Roumania, the United States and elsewhere, contained many of his own articles. He set out to interpret Christianity to thinking Jews, and carried out a most effective ministry in this way.

Mr Landsman translated many books and tracts into Hebrew and Yiddish. He also wrote a very fine "Life of Christ" in Hebrew. This takes the form of a continuous narrative in the words of the four Gospels, with references and a systematic index; in addition there are notes and a glossary, and tribute has been paid to the usefulness of the work by Dr. Klausner in his "Life of Jesus of Nazareth."

Mr Landsman was present at our Third International Conference last July, taking part in the discussions and leading the devotions of the German-speaking delegates. He also read a paper on Chassidism, which was greatly appreciated. He went from there to Harrogate, where he spent six weeks in a nursing home. Anxious to return to Warsaw in time for the Jewish feast days he left this country on the 7th September, although far from well. The journey tired him, but he immediately resumed his work. Early on the morning of Sunday, the 13th of September, he was found unconscious in the bathroom. The taking of a hot



bath in his weak state had brought on a heart attack from which he never recovered.

The news of his death was sent from Warsaw by telegraph to many Jewish newspapers in England and the United States, thus proving how far-reaching his influence had been.

We give below a translation of a paragraph from the Jewish paper *Haint* (*To-day*), which was published at Warsaw on the 16th September:—

“The funeral of the Missionary Landsman.—The cortege consisted entirely of young Jews. The Missionary Joseph Immanuel Landsman came, as is well known, from London to Warsaw some time since to strengthen the efforts of the Mission in our midst. But he was not destined to work long in Poland.

“On the second day of the (Jewish) New Year, Landsman died suddenly in his bath at the Headquarters of the Church of England Mission to Jews, 3 Sewerynow Street, Warsaw, having attained the age of 63, and was buried yesterday at the Evangelical Cemetery. The funeral produced a peculiarly strange and significant impression. Large numbers of people crowded the streets of the Jewish quarter through which the funeral cortege, consisting of several hundred men and women, slowly wended its way, and the spectators looked with astonishment at the procession. A large wreath, bearing an inscription in Hebrew letters, preceded the open hearse, and the long procession consisted entirely of young Jews! ‘What’s this? Why they are all of them Jews!’ the Gentiles in the crowd were heard to exclaim. Before the hearse there walked two young men of a pronounced Jewish type, bearing a wreath of flowers, shaped like the traditional ‘Shield of David,’ with an inscription in Hebrew: ‘J. I. Landsman, of pious memory. A great man is fallen

this day in Israel.’ Apart from the Anglican clergyman, who walked in front of the bier, practically all the mourners in the procession were well-dressed young Jewish men and women, and among them one recognised all the missionaries at work in Warsaw. . . . At the Evangelical Cemetery several orations were delivered, in honour of Landsman, by some of the missionaries present.”

Thus it is seen that our brother’s last journey proved a powerful witness for Him Who is able to save, consecrate and use a Hebrew Christian to promote His glory. He was left to rest in Polish soil, where his race has for centuries found a home from home, his oft expressed wish realised,—that he should end his days in the service of His Master amongst the masses of his brethren in exile and in the darkness of Rabbinitism in Poland.

The following resolution was unanimously passed by the Executive Committee at their meeting on the 22nd September:—

“That this Committee learns with real sorrow of the removal by death of the Rev. J. I. Landsman, a beloved brother and faithful counsellor, and desires to place on record their high appreciation of the many services rendered by Mr Landsman, both in the Jewish Mission field and in Hebrew Christian work. They thank God upon the remembrance of his unselfish devotion and unceasing efforts, and feel that they have sustained an irreparable loss. They earnestly commend his loved ones to the healing and comfort of Almighty God through Jesus Christ.”

From the depth of our hearts we thank God for the testimony of our beloved brother, believing that in that day, when the secrets of all men’s hearts shall be revealed, there will be many from the house of Israel who will rise up and call him blessed.

H. S.

## Post-War European Jewry: A General Review

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Rev. Dr SINNREICH

**I**F the Cortes officially revokes the edict expelling the Jews from Spain, the last legalised inequality in Europe will have disappeared and with it the last remnant of what is called in political science the "Christian State," that is to say where religion, no matter in what form expressed, controls state actions and overrules all other considerations.

Medieval society was organised (theoretically, at least) on a Christian (Catholic) basis. Supreme authority was vested in the Church which, however, delegated certain functions to the secular organisation called the State. In such an organisation of society citizenship for a non-Christian was legally impossible. For non-Christians special arrangements (called privileges) were made because they carried out certain necessary functions from which the Church basis of the state debarred Christians.

The Church looked upon money-lending as one of the worst sins; at the same time it was a necessity and so medieval society had to make use of the Jews. "Florence was the financial capital of medieval Europe; but even at Florence the secular authorities fined bankers right and left, far away in the middle of the fourteenth century, and fifty years later, first prohibited credit transactions altogether, and then imported Jews to conduct a business forbidden to Christians." Many times these tolerated Jews were much better off than the full citizens. Jewish historians of the last half of the nineteenth century are quite surprised at

the liberty of speech which the Jews in France of the twelfth century enjoyed. Speaking of the old "Nizzachon" (a polemical book against Christianity) one of them, anti-Christian to the backbone, remarks that even in the present day no Jew in Europe would dare speak so freely on Christianity. True, more often they were subjected to restrictions, harsh measures and violence; especially when the mob took matters into their own hands.

The Reformation did not abolish the basis of "the Christian State" as is sometimes mistakenly thought, but continued the old basic conception of the state and hence the continuance of the segregation of the Jews in Protestant countries. Even in Holland where the Jews were accorded practically full citizenship they were not recognized legally as such until after the French Revolution, and as a matter of fact many of their leaders with the chief Rabbi at their head, deplored the abolition of the old position.

Even the enlightened Absolutism of the eighteenth century made no change in that respect, the feudal state was gone but its successor assumed the "Christian Basis"; not even a sceptic as Frederick the Great deviated as Sovereign from that conception.

The enfranchisement of the Jews began with the French Revolution and was not carried out even in the most cultured and civilised countries until after the revolutions of 1848. For example, in Switzerland, a small country known for centuries for its spirit of liberty, full citizenship was not accorded

to the Jews until 1865; in Bavaria, not until 1871.

The enfranchisement of the Jews is the logical result of the secular state. The eighteenth century was a mathematical and logical age and basing their conception of the state on what is called "natural law" it seemed to them a matter of mathematical impossibility to withhold citizenship from the Jews.

This is one of the chief reasons why the Jews were, in the nineteenth century, the pioneers, martyrs and pillars of the modern omnipotent state.

The vital issues of life, however, have never been decided by logical motives, but by primitive impulses, and men soon find a philosophy to justify their feelings. It is only the Divine Love in Christ that is really capable of transforming individual, national and racial egotism into mutual love. The legal equalisation of the Jew could not make the nations love him. The enfranchisement was an act of the brain and not of the heart.

"Man does not live by bread alone"; when and where "the truth" is given up then "a truth" is enthroned in its stead, when and where the true God is given up, an idol is put in His place. Man needs an ideal or an idol to supplement his life.

With all its faults, and they were many, the medieval Christian commonwealth conception was essentially super-national and super-natural. With the breaking-up of the medieval commonwealth and its successive developments into the omnipotent state and later into the omnipotent and secular state as well, new ideologies both anti-Christian and anti-spiritual, struggling for supremacy, were bound to come to the surface; both in their very nature, being deadly enemies of the Jews: the one of the Jewish body, namely racial Anti-Semitism (in its worst form known under the name of Hitlerism, National Socialism, Hakenkreuzler, etc.): the other, the enemy of the Jewish spirit and its

divine mission, known under the name of Historic Materialism or Marxism. This process went on among the civilised nations during the whole nineteenth century increasing and deepening steadily. The awful and terrible war with the kindling of the most terrible passions deeply rooted in human nature brought matters to a head. Such a situation by itself was quite enough to make the Jews suffer, but we must add to this the high political motives behind the intensified Jew-baiting throughout Europe. Behind each emotional mass movement there are always a few leaders cold-hearted and hard-faced using and directing them, we do not want to say to their personal advantage, but to the advantage of their own class, party, people, nation or race; so it is now with the intensified anti-Jewish feeling in certain parts of Europe.

The great catastrophe of 1914 has not only remapped Europe, but has overthrown mighty dynasties and with them all the privileged classes and brought directly or indirectly great suffering among them. Let us be just and try to understand them. It is only natural to identify one's own comfort (often it is done unconsciously) with the well-being of the whole human race. In all matters of life we meet with alleged indispensable institutions, groups or individuals. These dispossessed classes believe honestly that their respective countries are going to pieces because they do not enjoy any longer their privileges and leadership. They examine the causes of their downfall and obviously find the worst evil in the levelling of the classes; namely in the principle of equality of races, nations, citizens and strangers.

In short, the very nature of privilege is based on the assumption of inequality, that is to say division, strife, restriction, against union, peace and expansion. In a divided society Jews in virtue of their historic isolation must remain the

best target to shoot at. History has made them a people with a different bent of mind. The strangeness is felt by the non-Jew though it may be deeply hidden in their souls. Yea, the very anxiety of the western Jew to be continually correct draws attention and reveals the stranger. Here it seems to me to have the source of that extremism which non-Jews are inclined to ascribe to the Jew be it in politics or patriotism, etc. As a patriot the Jew is not satisfied with 100 per cent, he works himself up to 150 at least. In the great conflict the leading Jews of the belligerent countries were conspicuous for their super-patriotism. Every belligerent nation took, almost unconsciously, careful note of the hyper-patriotism of the Jews who belonged to the enemy country. It burned itself into their very souls. When the pacifistic wave started in the defeated countries leading Jews threw themselves whole-heartedly into the movement; the same in the democratic wave. In doing that, however, they were bound to draw to themselves the ire not only of the privileged and defeated classes, but of the masses also. Here, the brains of the Restorationists have found the vulnerable spot to upset the whole democratic fabric.

"He that oppresses Israel is made a leader." This great saying of our sages was not mere preaching but was based on historical observations. Thus it comes that Hitlerism which started as a revolutionary movement is now coming out openly as a legitimistic party for the restoration of the old dynasties (see *Daily Telegraph*, 21st May 1931, p. 13). What is true of central Europe is true of all other European states where Jew hatred is intensified.

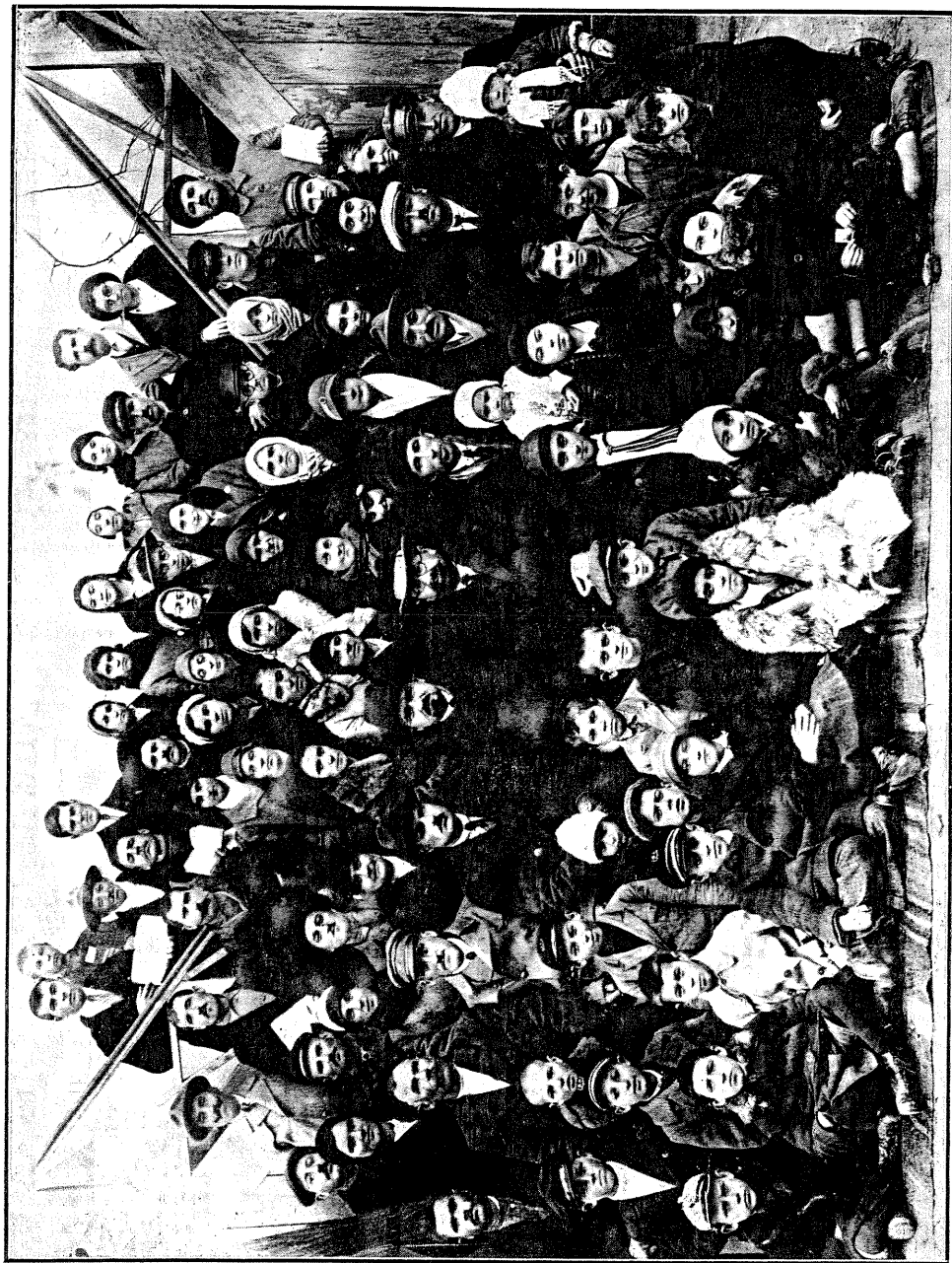
Politically the Jewish position is an anomalous one. They have full equality on paper, yet in reality they are worse off than they were without their paper charters.

Bad as their political conditions are, their economic situation is almost despairing. Between rationalisation and concentration of capital and industry in a few hands in the capitalist countries and the socialisation in that great union of republics in eastern Europe, the Jew, the so-called "petit Bourgeois" is squeezed out of existence. The process of pauperisation among them is making giant strides. And while in those happy pre-war days where freedom of move existed, millions had the opportunity of starting life again in new and fresh surroundings: now all doors, as it is well known, are shut against the weak and the helpless.

There is no general, definite plan to stem the process of pauperisation among European Jewry. All the great Jewish international organisations have been powerless to do anything effectively. With all its moral, political and financial support, Zionism has not been able to alleviate the economic suffering of European Jewry; it does not even touch the fringes. Moreover the beggars are expected (and they do it) to contribute their share for making model colonies in Palestine. Unwillingly we are reminded of Zangwill's "Manassah, King of Shnorers" who promises his son-in-law "Cost" for many years and keeps his promise by taking him to his own "Balebatim."

As we said, no plan of a general exodus is feasible. All experienced Jewish social-economic workers who are free from party ties have recognised that. There is a pretty general agreement among them that a solution of the economic question is beyond any private organisation. The best that could be expected is an amelioration on the spot; it is less expensive than an exodus, and in every way much easier.

What is our task as Jewish followers of the Lord Jesus at present? Not being in the councils of our organisation I speak as a private individual only, but I feel



THE HEBREW CHRISTIAN ALLIANCE OF CHISINAU WITH THE SUNDAY SCHOOL  
CHILDREN IN THE FOREGROUND.



that we must do something fundamental. We cannot dream of doing things on a big scale. We must strictly limit our activities to Jewish believers. We must do something that shall bear the form of collective action. It must be of a Jewish national nature and Christian at the same time. What we need first, and urgently, are Jewish Christian settlements, Jewish Christian units. We must have our "Chaluzzim" who must be endowed with even greater endurance than the Zionist ones, behind whom stands the mighty Zionist organisation. Only the best of the best are fitted for it. We must renew "Minuth"; namely the Jewish Christian "Commune" of old, and on every activity shall be written "Holy to the Lord." Every chicken added to such a settlement would be a most holy deed.

The later Cabbalah says of Enoch that he was a cobbler, and while repairing boots he said at every stitch, "In the Name of the Union of the Holy One, Blessed be His Name and His Shekinah." Because of that He was translated into Heaven and charged with making crowns for Him who sits on the Throne. This simile I take to mean, that Enoch sanctified the most prosaic actions of life and made of them Crowns for the Heavenly King. Hence I say a Jewish Christian cobbler in a Jewish Christian village repairing the boots of a Jewish Christian peasant is making with every stitch a Crown for the Lord Jesus Christ.

Where shall we start them? I am now treading on very dangerous ground and I crave your indulgence for what I am going to say. I am a Zionist of old standing (those of you who are old enough to remember the "Die Welt" must have come across my name). I love the land of Israel with all my heart. Nevertheless, I will say this.

Our means even if the response of friends should be most generous must remain in the nature of things, very

limited. We are poor in Chaluzzim, poor in national prestige and poor in finance.

When all is said and done, Poland is still the land with the maximum of Jewishness. It is, and will remain for a very long time, the Babylon, namely, the spiritual reservoir of Jewry. We know from our history that it was from Babylon that our race was renewed in times of crisis. Think of Ezra, think of Hillel, think of Rabbi Chya and his contemporaries, think of the great Babylonian Talmud, think of the long period of the Geonim! It was not cultured Alexandria, it was not imperial Rome, nor philosophical Greece which supplied energy to Palestine and to Jewry everywhere. It was backward Babylon that did it.

Polish Jewry possess that historic mission. They supply between 70 and 80 per cent of the immigration to Palestine. And it would be, so it seems to me, practical wisdom to start a settlement in Poland first and to concentrate all our energy there. It would be economical also for the transplanting of would-be colonists to Palestine costs, as we know, small fortunes; and life generally is more costly there than in Poland. All this could be saved. And morally; the very existence of such a settlement in the heart of Jewry would be the most stable, and most solid, Jewish Christian witness to the most living part of Jewry.

I know it is not sufficiently romantic, it lacks the glamour of Palestine; but all the same London is less romantic, than say Samarkand but more solid.

Some of us dream of Jewish Christian colonies speaking a Sephardic Hebrew in Palestine. Well, for myself I rather prefer if I must choose, real "Minuth" expressed in Yiddish than a gentilised "Minuth" that speaks Hebrew.\*

\* We must not forget that Jewish Christian settlements (speaking democratic Yiddish) brings them nearer to the masses of our brethren than aristocratic Hebrew.

## The Evangelisation of the Jews

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Rev. E. BENDOR SAMUEL

TO evangelise the Jewish people is to bring before them the claims of the Lord Jesus as their Messiah, Who came and fulfilled the predictions of the Old Testament prophecies concerning Himself; that He was not merely a great and good man, but Lord and Saviour, perfect in His Deity and immaculate in His humanity: that by his two-fold nature He spanned the chasm sin had made between a Holy God and fallen man, and that by His sinless life and efficacious death He secured forgiveness for those who believe on Him.<sup>1</sup>

(1) THE CHRISTIAN'S DUTY TO EVANGELISE THE JEWS.—It is clearly the Christian's duty to evangelise the Jewish people. We ought not to forget that in God's hand they were the first instruments of making Christ known to the other nations. They formed the channels through which the living waters flowed for the refreshment of the Gentile world. "To them" says the Apostle Paul "were committed the oracles of God."

They were not only writers of the Bible but also its custodians. With great care they preserved for us the Old Testament Scriptures and handed them down to us. Their Sopherim or scribes counted the verses, the words and the letters of the various books.<sup>2</sup>

<sup>1</sup> It would surely not be worth the Missionary's while to spend his lifetime preaching a good man, the Jewish nation has had many great and good men, but none of them could save souls.

<sup>2</sup> Here is a specimen taken from one of the Hebrew Bibles at the end of Deuteronomy, which will interest those who have not noticed it before:—

No wonder that the ancient Scriptures have come down to us with such remarkable purity. Surely for all this we are their debtors (Rom. xv. 27).

A still greater reason why we should take the gospel to the Jews is because it is our Lord's definite command. The Jew must surely be included in Christ's injunction "Go ye into all the world and preach the gospel to every creature" (Mark xvi. 15). In the last three verses of St Matthew we get in a striking manner a similar commission. Our Lord after His resurrection claims Divine Omnipotence, declaring "All power is given unto Me in heaven and in earth," then with supreme authority he charges His disciples "Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." This again is accompanied by a promise which only an Omnipresent Being could consistently make, "Lo I am with you alway, even unto the end of the world." That is all through the age He would be with us everywhere amongst all the nations. In our Missionary labours therefore, we have, not only the supreme authority of

"The sum of the verses of the book of Deuteronomy is 955, the mnemonic sign for that is חנץ (hanez) the letters of which have that numerical value, it is found in Deut. xiv. 15. The middle verse of that book is Deut. xvii. 10. "And thou shalt do according to the words that they shall tell thee." The words of Deuteronomy are 14,294 and its letters are 54,000. Its order divisions (Sedarim) are 27 and its mnemonic sign is יגיד (yagid) Prov. lii. 17. Its Parshoth (the Sabbath portions read in the synagogue) are 11, the mnemonic sign being חג (chag) Psa. cxviii. 27. Its chapters are 34 having their mnemonic sign לבב (levav)." A good deal more like that is given.



the risen Christ, but also the gracious promise of His continual presence. Further, coupled with this all-embracing command, we have the order in which it is to be carried out. "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" Acts i. 8 or as we have it in Luke xxiv. 47, "That repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." From the Acts of the Apostles we learn that that was the order in which the disciples actually carried the gospel; first Jerusalem, then Judea, after that Samaria, and finally the other nations. It is not surprising that such great success accompanied the witness of the early Church. We venture to think that far better results would follow the Missionary efforts of to-day if the Church of Christ would adhere more closely to the Divine programme outlined in the Scriptures and give the Jewish people greater prominence in its evangelising activities. Undeniably God's rule is "To the Jew first and also to the Greek."

(2) THE NEED OF THE JEWS TO BE EVANGELISED.—What a history has been theirs from the time they rejected the Lord Jesus. Scattered among all the nations of the earth, everywhere a reproach, a proverb and a byword, without a king and without a country, without a temple and without the possibility of worshipping God according to the Divine command. Their glorious past makes their sorrowful present all the more painful and humiliating.

Not accepting the Lord Jesus as the predicted Messiah, their own prophets prove them in the wrong and the Law of which they themselves are the custodians places them under greater condemnation. How sad to think that the people who were the instruments in God's hand of bringing refreshment to so many of the nations should them-

selves remain without the blessings they imparted to others. Can we enjoy the blessings they handed down to us and not even think of them in their deep need? They need Christ and His salvation, shall we not tell them?

It is pathetic to read in their Prayer Book the lament of their lost glory. On the Day of Atonement they beautifully describe the service of the High Priest and exclaim "Happy the eye which saw all these things but verily only to hear of them afflicts our souls. Happy the eye which saw our temple and the joy of our congregation but verily only to hear of them afflicts our souls." Again they confess "Because of our many sins we have no burnt offering nor trespass offering, no service and no sprinkling, no temple and no Mercy Seat. . . Because of our iniquities and the iniquities of our fathers we lack all these." Plaintively they cry "We are like an empty vessel deprived of everything. We have neither prophet nor vision, we walk and we feel our way as the blind, we daily ask "What will be our end?" Our death is better than our life. . . We are poor, despised, abhorred, reproached and defamed. . . From the day that the City was destroyed our joy ceased, our song was silenced. The blessings that endeared us to our Maker have ceased, Oh where shall we find balm for our cure?" Even in these days of declension ever and anon a lament is heard in Israel's camp. Rabbi Stephen Wise speaks of the Agony of Israel and says "The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard nothing to cherish, nothing left to preserve, as if there was no future, this the end. Religion! are we not becoming its destroyers rather than its guardians? There is something that calls itself religion in certain smug circles of Jewish life here and in other lands, but for the most part it is nothing more than a poor pulseless imitation or simulation of a

decorously unvital mysticism, and save for this there is little if any so called religion in the household of Israel, Orthodoxy being almost as dead as Reform." It is very significant that such a complaint should come from such a quarter.

Those of us who have come into contact with the Jews of this great city can confirm the words of the Rabbi. Specially the younger generation have left the faith of their fathers, but have nothing in its place. Not only is the religion of Christ derided by them, but the Name of God is flouted and the idea of a hereafter is scorned.

Their condition is certainly very pitiable. How our Lord must have felt for poor Israel in His day, when He saw the city and wept over it "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that 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'" (Matt. xxiii. 37-39). Pathetically He spoke of them as the lost sheep of the house of Israel; how prophetic that was of their state during the whole of this dispensation; lost sheep straying from the Shepherd's fold, away from His influence, care and salvation. As in His day He sent His disciples to seek them out, so in these days does He send us to find and bring them into His fold once again.

How the Apostle Paul felt for his benighted kinsmen he himself tells us, "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself anathema from Christ for my brethren, my kinsmen according to the flesh: Who are

Israelites; to whom pertaineth the adoption and the glory and the covenants and the giving of the Law and the promises: Whose are the fathers and of whom as concerning the flesh Christ came, Who is over all, God Blessed for ever" (Rom. ix. 1-5).

With the knowledge of their present state and with the example of Christ and the Apostle, we surely cannot remain indifferent to their need of the gospel.

(3) THE OPPORTUNITIES OF EVANGELISING THE JEWS.—"Lift up your eyes and look on the fields," said Christ, "For they are white already to harvest" (John iv. 35). What a remarkable prophecy this was in those days with Gethsemane and Calvary in our Lord's prospect. But Christ looked beyond the darkening clouds and beheld what the disciples could not see, the triumph of the gospel. Truly He did not fail and was not discouraged till He set judgment in the earth.

Similarly the Missionary of to-day, knowing that the gospel of Christ is still "the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek," has reason to be possessed of an holy optimism. Israel's need fills him with tender compassion, a recognition of his duty sends him forth with re-doubled energy to win her for the Saviour, while the many precious promises held out for her in the Scriptures of truth inspire him with hopefulness and courage. True, the Mission worker in this country meets with a great deal of opposition and disappointment, but he has nevertheless much to stimulate and to hearten him in his efforts.

For him, as for Paul of old, a great door and effectual stands open that he may enter with the message of salvation. Indeed the door has never been open wider than it is to-day, and the Jews have never been more accessible nor more responsive than at the present time. Opportunities for witnesses

abound everywhere; in the Mission Halls, in their homes and shops, in the streets and market places. Many are now willing to examine for themselves the claims of Christ. The New Testament, that was a forbidden book to most of us in our childhood, is now carefully read and reverently studied by many intelligent Jews. In some places it is even used as a text book for the Sabbath School. What is more remarkable still is that in some Jewish quarters the book is claimed to be their own in origin and doctrine.

Throughout the whole of this dispensation God has had Jewish witnesses for Himself. Every age has had its seven thousand Israelites who have not bowed the knee to Baal, and in these days there are larger numbers of them who are ready to bear testimony to the saving grace and keeping power of Christ.

The Spirit of God still operates upon the hearts of these people, convicting of sin and convincing of the truth, when the gospel is preached. Can it be otherwise, seeing God has declared His word shall not return unto Him void but shall accomplish that which He pleases? After studying the Old Testament prophecies with a Jew and comparing them with the New Testament, the writer of this paper said to him, "Max, tell me honestly, What do you now think of Jesus?" "Well," was the answer, "If I did not believe that He is the Messiah, I should have to throw half of the Bible away." It is easy to bring the claims of our Lord before the Jew because he holds Christ's credentials in his own Scriptures, and these are our Court of Appeal.

In our spiritual warfare for God *times* as well as *places* have their strategic value, and in Jewish Mission work these days are of supreme importance; great masses of people have now become dissatisfied with what the synagogue offers them and have broken away from their old Rabbinic moorings and in a be-

wildered state of mind are drifting in an ocean of religious uncertainty without cable or anchor. Many, alas, have already been wrecked on the rocks of infidelity, Christian Science, Spiritism, etc. Only a few have found refuge in Christ. This is the time to throw out the life line to them and endeavour to bring them into the harbour of safety.

(4) THE METHODS TO BE ADOPTED FOR THE WORK.—It is not easy to lay down precise rules for the way the Missionary is to carry on his work, but a few suggestions based upon a long experience may be worth giving.

In dealing with individual Jews the wise Missionary will adapt himself to the needs of each case. The man he addresses may be Orthodox, Reformed or Agnostic. It may be necessary also to adopt differing methods in different towns.

There is a diminishing, but still considerable number of Orthodox Jews who yet adhere to Rabbinic Judaism, holding the Tanach (Law, Prophets and Psalms) and the Talmud as the standard of authority.<sup>3</sup>

<sup>3</sup> The Orthodox Jew repeats every morning in the articles of his creed, "I believe with a perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of all created beings, and that He alone has made, does make and will make all the things that are made. . . I believe with a perfect faith that all the words of the prophets are true. I believe with a perfect faith that the prophecy of Moses our teacher, peace be upon him, was true and that he was the chief of the prophets, both of those who were before him or that came after him. I believe with a perfect faith that the whole law now in our possession is the same as that given to Moses our teacher, upon him be peace. I believe with a perfect faith that the Creator, Blessed be His Name, knows all the actions of the children of men and all their thoughts, as it is said, 'It is He that fashioneth entirely their hearts, that understandeth all their doings.' I believe with a perfect faith that the Creator, Blessed be His Name, rewards those that keep His commands, and punishes those that transgress them. I believe with a perfect faith in the coming of the Messiah, and though He tarry yet will I wait for Him every day till He come. I believe with a perfect faith that there will be a resurrection of the dead when it shall please the Creator, Blessed be His Name, and exalted be the remembrance of Him for ever and ever." (*Order of Morning Prayers.*)

Since Old Testament Scripture is regarded by the pious Jews as Divine and authoritative the Christian has in dealing with them common ground from which to appeal in support of Christ's claims. In this we shall also follow the example of our Lord and His Apostles, who invariably appealed for the proof of their statements to the Law and the Prophets. We must remind our Jewish hearers 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 the Jewish race distinctly foretold of the Messiah, the fact of His coming, the time of His coming, the place of His coming, the manner of His coming, His sinless life, His wonderful character, His vicarious suffering, His atoning death and His effulgent glory.

It will be no use approaching the Jew with the Bible as though it were a mere human production stripped of its authority and deprived of its effectiveness. If our work is to influence the Jew for Christ we must come to him with a real living message from God; we, as our fathers have done of old, must recognize the supernatural origin and supreme importance of the Scriptures; they must be to us, as indeed they are, the very oracles of God.

In evangelising the Jew we shall do well to point out to him that the rites and observances of the Mosaic economy were beautiful types finding their full significance in Christ, that the Tabernacle and its furniture, the Temple and its services found their highest and completest realisation in our Saviour; that the material objects which in themselves seem so empty and meaningless, in our Lord assume a high spiritual import.

The experienced Missionary will also draw the attention of his Hebrew friends to the striking harmony there exists

between the Old and New Testaments, how they mutually explain each other, and stand in relation to each other as prediction and fulfilment.

The Christian Evangelist will find it very necessary to remove the prejudice from the mind of his Jewish hearers, who are inclined to blame Christ for all the atrocities perpetrated on them by His nominal followers; they should be shown the actual teaching of our Lord, the lofty standard of his precepts, the spiritual beauty of His parables and sayings, that they may see how inconsistent such acts of cruelty are with the moral principles of His teaching. As well blame Moses for any thefts and murders committed by Israelites. The unfortunate part is that the terrible massacres of Jews were frequently done in the name of Christianity, but the Jew ought to know that all true Christians deplore such acts as much as he himself does.

Another error that should be corrected is that the Messiah was to be merely a social or temporal Ruler reigning over a handful of people. That was not the conception of the prophets; they predicted that He should also be a light to the nations and God's salvation to the ends of the earth.

Some of the above arguments may not appeal to all Jews alike. The Agnostic will pay little attention to reasoning from Scripture; he has first to be convinced of the existence of a supreme Being and the trustworthiness of Revelation. He may however be impressed by the remarkable history of his own race; their dispersion amongst the nations, their preservation in spite of hostile surroundings; their retaining their national identity according to Scripture prediction; their being in possession of the Bible, their observing the national institutions of circumcision, feasts and fasts, etc. Surely these bear eloquent testimony to God and His Word.

The Reformed Jews occupy a middle place between the Orthodox and Agnostic; they tell us that Christ was a great moral teacher Who has done much for the other nations who were once sunken in superstition and idolatry, but through Him have been made to recognize the true God. These rationalists are generally ready to sing the praises of Christ as a great Reformer, and give Him a place with Moses and the prophets. Some indeed raise Him to the highest pinnacle of human greatness but reject his claim to Deity and deny the vicarious character of His death. To these ought to be pointed out how inconsistent is their position in admitting His goodness and rejecting His claims. Could the prophets have used such exalted language as they have done concerning a mere human being and have held up a fallible creature as the great hope and salvation of mankind?

The methods generally used as a means of reaching the Jews are organized meetings for adults, classes for young people; Bible Readings and Lantern Lectures, Open Air gatherings, Street conversations, visiting in homes and shops, etc.

In the writer's experience Bible Classes at which the people are encouraged to ask questions are very desirable. If properly controlled the leader is able to draw out the difficulties of the people and deal with them, not only for the benefit of the questioner but also for all present.

In order to reach those who do not come to Missions it is well to hold from time to time special meetings in other places besides the Mission Halls. It is not easy however to secure a neutral and suitable hall for that purpose and to get a fresh audience to attend. Another advantage of such a meeting being held in a Christian place of worship is that the members of the Church co-operate by inviting Jewish

friends and neighbours to accompany them. The Jew can, further, have no objection that the lecture is from the Christian standpoint, he cannot say that he has been beguiled into coming and listening to what he did not expect.

Medical Missions are of great value as they bring us into touch with many who would not perhaps be reached in any other way. They have also been instrumental in removing a good deal of prejudice. One would suggest that it would be of additional value to get some specialist, say once a week, to deal with ailments prevalent among the Jews. This would attract a fresh class of people and would raise the status of the Mission.

Industrial Missions have in some cases proved successful, especially when combined with comfortable homes for the workmen. These institutions require good management, needing a spiritually minded man of good business ability at the head, but usually they are very costly.

Convalescent Homes and Homes for Children generally bring a good return, but here, too, a great deal depends on the matrons in charge.

Literature is a very important adjunct to Mission work. Books and tracts are the Missionary's tools. A variety of tracts are needed to meet the different tenets and arguments of the people, also the different standards of their education. A tract that is suitable for one class may be quite unsuitable for another. We need more apologetic tracts to counteract the sneers and objections of the infidel, and to prove the authenticity and trustworthiness of the Bible.

We cannot shut our eyes to the fact that a large number of Jewish young men have gone over to the ranks of Atheism. Alas that we should have to say it. In many cases the destructive criticism of the "Christian" press and pulpit is responsible for it. For the sake of the precious souls, whom we

seek to influence for good, let us leave out of our literature the elements of doubt that hinder and do not help the readers. People have enough doubt of their own. All literature should aim at being constructive more than destructive.

We need two kinds of tracts—(1) Leaflets for scattering broadcast, short and to the point, that the reader may take in the message at a glance, and (2) More reasoned and larger booklets for more careful distribution. One would like to see a good booklet on the first two chapters of Genesis to help Jews who are in doubt concerning the Creation.

For the Orthodox we need Scripture portions from the Psalms, Isaiah, Zechariah, and the New Testament with brief, but clear comments stating the Messianic point of view.

A good monthly journal for distribution and for sending by post into Jewish homes would be valuable. It should contain items of news interesting to Jews; it should deal sympathetically with Jewish problems, have articles stating the Christian point of view, and brief expositions of Scripture, such as the Sermon on the Mount.

(5) ENCOURAGING RESULTS OF EVANGELISING THE JEWS.—No branch of Missionary service has so many direct Scripture promises connected with it as the work among Israel. God has placed that people in the centre of His plans for the salvation of the world.

We must not forget that, even in this dispensation, when God is gathering out of all nationalities a people for His name, the Jews were the first instruments in His hands of spreading a knowledge of the truth among the Gentiles. True that as a nation the Jews rejected Christ, yet, individually, many received Him and were His witnesses to the others. It also appears from Scripture that at the end of this age a Jewish remnant will again be used

in accomplishing the Lord's plan for mankind, thus fulfilling His original promise to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. xx. 18.)

It is most significant that the Hebrew Christians throughout the world have formed themselves into a corporate body in order to render more effective testimony to their own people and the world, and the International Hebrew Christian Alliance is being greatly used of God in bringing enlightenment to our own people and nation preparing them for the return of the Lord Jesus, when they shall look on Him Whom they have pierced and mourn. (Zech. xii. 10.)

As Jewish Christians we remember with gratitude that it was chiefly through the Societies labouring amongst Israel that we were brought to Christ and therefore we owe them a tremendous debt. These Missionary Societies have great reason to thank God and take courage as they realise what the Lord has accomplished through them. It is a recognised fact that Mission work among Jews brings a richer return than work among the heathen.

Numbers of Jews have found Christ in this country and are now occupying high positions of trust and usefulness among the various denominations in many lands. One thinks of a long list of honoured names, who have not only been faithful witnesses to their brethren of the house of Israel, but who from pulpit and press have enriched the Christian Church and by their writings have brought spiritual refreshment to their readers.

Lastly, realising the importance of the work we are doing and how near it is to the heart of God, we take courage and go forward in spite of our difficulties. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him" (Psa. cxxvi. 5-6).

## The History and Progress of Hebrew Christianity in America

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Rev. JACOB PELTZ, B.D., General Secretary,  
Hebrew Christian Alliance of America.

**I**N its ideals Hebrew Christianity in America is nearly fifty years old, but in its organised form as embodied in the Hebrew Christian Alliance it is less than twenty years old. On the 4th May 1931, when the Seventeenth Annual Conference of the Hebrew Christian Alliance of America was officially convened, we had completed sixteen years of history as an organised, united body of Jewish believers in Christ on the North American continent.

Our Hebrew Christian movement in America was launched in weakness and in trepidation; for many and grave difficulties faced our leaders at the very outset. There were difficulties within our own ranks and difficulties without. The division of Christendom into denominations and sects created our first difficulty. Since Hebrew Christians belong to the various denominations of their choice, and are very loyal to their respective churches, it was found difficult to arrive at a common aim, programme and method of carrying on our organisation. Our early conferences were therefore argumentative and controversial in their nature. Much time was consumed in clarifying theological definitions, setting forth principles and adopting methods of procedure. We soon realised, however, that we were not an ecclesiastical nor a denominational body. Our unity was based rather on a common racial origin, a definite religious conviction, and a fixed purpose. In other words, our Hebrew Christian union was achieved because we as Jews

had beheld in Jesus Christ the glory of the Father, and desired to share that experience with those of our brethren who had not yet been transformed by the Messiah. Our first difficulty of denominational loyalties and differences therefore receded into the background and has not since affected our unity.

Another difficulty that we encountered in the early stages of our movement was the fear on the part of some of our Gentile Christian friends that with the organisation of the Hebrew Christian Alliance "the wall of partition" had again been set up. Since full membership in our Alliance was limited to Jewish Christians only, it was charged that we were fostering a spirit of Hebrew Christian exclusiveness that would issue in a return to the beggarly elements of the law. Some of our Hebrew Christians were persuaded on this score to keep aloof from our movement. Time, however, has removed all the early fears and apprehensions of our Gentile Christian friends, and now we have their goodwill and co-operation.

There were other difficulties and vexing problems, which, because of the limits of time, we cannot even mention, let alone elaborate. Time and again it was predicted that our Alliance could not surmount these difficulties and that sooner or later our organisation would collapse. We, therefore, as Hebrew Christians brought together from a score of different countries in this third International Conference, have reason to be exceedingly glad and to render all

praise to our Heavenly Father for the way the Alliance on the North American continent has not only continued to exist but has made most encouraging progress through the sixteen years of its history.

Let me briefly indicate some of the major activities of the American Hebrew Christian Alliance.

1. As an organised body we felt that our first duty was to seek out the numerous Hebrew Christians in America in order to unite them with our movement. It is estimated that there are about twenty-five thousand Hebrew Christians in America. They are to be found in the Evangelical Churches of nearly all the denominations. As members of the various Churches, their identity as Jews is in most cases lost sight of. These believing Israelites take their place in the Church, attend the services, support its benevolences and perform what duties devolve upon them in common with the other members. This is as it should be; for we believe in the ideal of Christian fellowship and Church membership; but we believe that the Jew who becomes a believer in Christ has a double duty as far as his Christian experience is concerned; he must not only give expression to his Christian life in the Church but he must be a witness to his own people according to the flesh of the reality and power of Jesus Christ. That is not to say that every Jewish believer must be a professional missionary, but he must be encouraged to identify himself with other Jewish believers so as to be known in the Jewish community as a disciple of the Messiah. The Jewish Christian, whether he is a physician, or teacher or tradesman or missionary must be known as a lover of his people, seeking the best welfare of the Jews and primarily interested in the reconciliation of Israel to the rejected Messiah. That is the ideal that the American Hebrew Christian Alliance set out to inculcate

and foster in the life of Jewish believers. In order to achieve our purpose, it was necessary to seek out Hebrew Christians in the churches, not to disjoin them from their Christian communions, but to acquaint them with our Alliance and get them to unite with our movement. For we realised that there was no testimony to Christ that was as potent in the Jewish community as a visible, united body of Hebrew Christians.

This work of identifying Hebrew Christians with our Alliance for the sake of a testimony for Christ has now been going on in America for sixteen years with encouraging progress. Our Alliance consists of the national body with headquarters in New York and Chicago. Wherever there is a sufficient number of Hebrew Christians in any one city we encourage them to organise a local branch of the Alliance. We now have seven such branches in the larger cities, namely, New York, Philadelphia, Pittsburg, Toronto, Chicago, Los Angeles and San Francisco. Once a year the American Alliance meets in a national Conference at which time the work of our movement is discussed and a programme for the year's activities is adopted. The various branches of our Alliance meet at stated times in their respective cities. At these meetings the programme is usually of a devotional and business character. The members seek to strengthen each other in the Christian faith; they discuss the problems pertaining to their organisation and people, seeking always the best welfare of their converted brethren and endeavouring to be a witness for Christ amongst their non-believing brethren.

2. Another major activity of our Hebrew Christian movement in America has been the endeavour to interpret the Jewish people to the Christian Church in the light of the plan of God as revealed in the Scriptures. This form of activity was necessary not only



to furnish an Hebrew Christian testimony to the Church, but to contribute to the solution of the Jewish Problem in America.

It must be admitted that the four and a half million Jews of America enjoy a greater freedom and exercise a larger influence than the Jews of any country in the world. It can be said also that there is no anti-Semitic movement in America. Yet it is equally apparent that underneath the current of our affairs in America there is a deep-seated prejudice between Jews and Gentiles. In fact, one of the frankest of our Jewish writers, Maurice Samuel, declared not so long ago "that between you Gentiles and us Jews there lies an unbridgeable gulf." These differences and misunderstandings between Jews and Gentiles in America do not manifest themselves in massacres or blood persecutions of Jews as was, and still is, practiced in Eastern Europe, but Americans have discovered more refined brutalities to show their dislike of the Jew. They are excluded from certain hotels and summer resorts; and kept out of enviable positions by the simple but frank advertisement, "Only Christians need apply," and their numbers are limited in the colleges and universities by more subtle methods. Occasionally certain portions of the American population will become possessed with the frenzy of Jew hatred as was manifested in the libelous attacks of the now defunct "Dearborn Independent," of Mr Henry Ford or the venomous assaults of the dying Ku Klux Klan. In any case there is no denying that there is a Jewish problem in America. It was necessary therefore for our American Hebrew Christian Alliance to take cognizance of this problem and make some contribution to its solution. This we have undertaken to do in a nationwide campaign of Christian education of Jew and Gentile alike. For we realized that there is no solution to the

Jewish problem in America unless the very nature of Jews and non-Jews is changed by the regenerating power of the Lord Jesus Christ. Maurice Samuel tells us "There is such a thing as conversion of a man's opinions; there is no such thing as conversion of a man's nature. That is beyond the reach of conscious effort, certainly beyond the reach of the Missionary." But this brilliant Jewish author has not been touched by the power of Christ so is not able to exclaim as did the Jewish apostle, "The things I once loved I now hate and the things I hated I now love."

Our campaign of Christian education has been most successful in the Bible Conferences and Conferences on Jewish Evangelization that we have conducted in the larger cities in America from the Atlantic to the Pacific. While the Bible Conferences are usually held in a Church or public hall, the messages and the appeals of our Hebrew Christian speakers are so universal (even as the Gospel itself is universal) that people of all walks of life, religious and non-religious, Jews and Gentiles in great numbers attend our meetings. In one Church where we held a Conference recently we had an audience of about twenty-five hundred people, about four hundred of whom were Jews.

In these Bible Conferences we endeavour to interpret the Jewish people from the point of view of the place they have in the plan and purpose of God according to the Scriptures; we interpret the Messianic claims of the Lord Jesus to our Jewish listeners; we emphasize the clear duty of the Church to evangelize the Jews and we point to Jesus Christ as the key to the solution of the Jewish problem.

In many cases our addresses are radio broadcast and reported in the public press so that our messages are heard and read by additional tens of thousands of people not in our immediate hearing.

3. Besides these Bible Conferences

and other public meetings through which we spread our Hebrew Christian testimony, we also carry on propaganda through our publications and literature. Our official organ, "The Hebrew Christian Alliance Quarterly" has been through the years a powerful instrument in the hand of God in the education and inspiration of tens of thousands of Christians to a better understanding and appreciation of the Jewish people. It has pointed many a Christian to the need and method of evangelizing the Jew. Our official publications for Jews, such as "The Watchman," now replaced by "The True Light," as well as our numerous tracts have been the medium of preaching the everlasting Gospel to multitudes of Jews throughout America.

Thus we have demonstrated to the Jews of America that we Hebrew Christians are their best friends. Indeed, we are their champions. For we have endeavoured as a Hebrew Christian movement to defend our people against injustice and misunderstanding and ill-treatment. And since, as Hebrew Christians we have easier access to the Christian Church and a larger hearing amongst the Christian public than any Jewish leaders in America we have been able to make a larger contribution for the welfare of our people than is commonly known or realized. It must be understood however, that in all our propaganda amongst both Jews and non-Jews we make it perfectly clear that there is no solution to the Jewish problem outside and apart from the acceptance of the Lord Jesus Christ as the promised Messiah of Israel and Saviour of the world. For we realize that all our preaching and teaching and educational propaganda is in vain unless the heart of the Jewish nation changes its traditional attitude toward Christ and accepts Him as Saviour and Lord.

4. From its very beginning our Hebrew Christian movement has also concerned itself with the need of

educating young Hebrew Christians for the ministry and for the Jewish mission field. There is no people that require a more educated and trained leadership than the Jewish people. The ignorant and untutored Missionary, no matter how zealous or faithful, has no message for the Jews, for such an individual is neither respected nor taken seriously. The Jewish Missionary must be a specialist in every sense of the word.

To supply the needed training for Hebrew Christian leadership the American Hebrew Christian Alliance in co-operation with the Moody Bible Institute of Chicago, instituted a School of Jewish Missionary training some nine years ago. Many have pursued this course of training and have gone into the Jewish mission field both in America and abroad. We have also been helping deserving Hebrew Christian students in other Bible Schools, colleges and universities in various parts of America. At this particular time we are in touch with some two score Hebrew Christians in training for either the ministry or the Jewish mission field.

5. We have also been called upon to aid Hebrew Christians in distress. It is a well known fact that many Jews are expelled from their homes and communities because of confession of their faith in Jesus Christ. It is literally true that many a Jewish convert has lost father and mother, brother and sister for Christ's sake. It is therefore providential that our Hebrew Christian movement has been raised up to succour and care for such in their loneliness, poverty and distress. We are looking for the time to come when the Lord will raise up Christian friends to help us build a large and permanent home to care for the young Jewish converts as well as for the aged Hebrew Christians.

From this very brief and inadequate survey it will be noted that our Hebrew Christian movement in America has been marvellously used in the hand of

God to unite Jewish believers in Christ into a fellowship; to give a united Hebrew Christian testimony to the Christian Church; to encourage the establishment of Jewish missions by Church agencies; to propagate the Gospel; to train for the ministry and mission field, and to care for and aid Hebrew Christians in distress. It has been our privilege also to be associated with the founding of the International

Hebrew Christian Alliance, which has had such a phenomenal growth throughout the world during the six years of its existence. But our entire Hebrew Christian movement is still in its pioneer stages. And who can tell but what God has raised us up, that through our national and international Hebrew Christian testimony we might help to usher in that glorious day when all Israel shall be saved.

## The True Basis for a Better Understanding between Christians and Jews

Paper read at the Third International Hebrew Christian Conference, at High Leigh, July 1931.

By JACOB GARTENHAUS

**B**EFORE entering into a discussion of this subject it would be worth while to acquaint ourselves better with the history of the so-called Good-Will Movement in the United States which has sprung up and gained wide popularity in recent years.

The Good-Will Movement for a better understanding between Jews and Christians came into being about a decade ago and was sponsored by the Central Conference of American Rabbis, in co-operation with the Federal Council of Churches of Christ in America, and it has since been crystallized in the organization of the Commission on Better Understanding between Christians and Jews, an organization composed of three Catholic, three Protestant and three Jewish representatives.

It might be well to state that the Jewish spokesmen of this movement do not represent the Jewish people, but only a very small body of American Jewry known as the Reformed Jews. The Orthodox and Nationalistic elements would have little or nothing to do with this "good-will" business. Nor does it

represent Christians to whom Christianity is a very serious matter—not to be played or bargained with.

This Commission for good-will has sponsored a series of seminars that have been held in many colleges, universities, churches and synagogues. Christian clergymen have been addressing audiences in the synagogues while rabbis have occupied Christian pulpits, each singing the praises of the other, and under the guise of these good-will meetings, Jewish spokesmen have repeatedly demanded that if good-will be attained, all missionary activities among the Jews must cease, and the three religious groups mentioned must be placed on the same pedestal. Catholics should be urged to be better Catholics, Protestants better Protestants and Jews better Jews, Christian Scientists better Christian Scientists, etc.

Thus, further to accomplish this end, a rabbi appeared before the Home Missions Council representing an organization of thirty-eight Protestant denominations. The rabbi protested against all missionary propaganda carried on

by the Protestants, and we wish to quote here the Council's reply, because it expresses the Christian's duty towards mankind :—

"We insist that every group of people has the right to propagate their faith. In accordance with this principle we affirm that the gospel of Jesus Christ is a gospel for the whole world. At the very heart of it is the missionary command of Christ, 'Go ye into all the world and preach the gospel to every creature.' This gospel is a way of life for the individual and for the nation. Not to go, therefore, to all people would be a direct violation of this central command of our religion. Not to go to any group of people would be a discrimination against that group from the Christian point of view."

"The Home Missions Council, representing the thirty-eight boards of Home Missions of the United States and Canada, must insist on not only the right but the duty to present the gospel of Christ in all of its fulness and the service of Christ in all of its implications to every man and woman within the bounds of this continent, without regard to colour, creed or condition. To do less than this would be false to our faith and unfair to our fellowmen."

Having failed to receive any encouragement, these Jewish champions of good-will then sought the opinion of more liberal Christians and conducted a symposium on the subject: "Whether Missionary Efforts among Jews should be Eliminated." We quote the reply of Dr H. W. P. Faunce, President of Brown University, one of the sponsors of the Good-Will Movement :—

"Surely every man of spiritual vision, whatever his form of faith, desires to give that faith to the whole world so far as he can. Every artist wishes to communicate his vision of beauty to his fellows. Every musician wishes that his sense of harmony and rhythm might be communicated to the nation.

Every philanthropist wishes that his sense of the value of human lives might be shared by all. Every real Jew wishes that the visions of Isaiah and the songs of David might be shared with the whole round world, and every true Christian must desire that the life of Jesus of Nazareth might be repeated in every human life to-day.

"If this be missionary work, then we must make the most of it. Is it simply human nature that the best we know we should desire to share with our fellowmen.

"A Jewish student was in my office. He said, 'I am a Jew and expect to remain so, but it seems to me that Jesus himself was a Jew and embodied all the finest teachings of our ancient prophets. Why can I not be both—a Jew and a Christian?' 'I told him he was exactly right and that I hoped he would be both as long as he lived.'"

Nor have these Jewish promoters of good-will stopped with this, but they have gone further in their demands, asking that the story of Judas' betrayal and the Jews' demand for Christ's crucifixion which they claim has caused much bloodshed to the Jewish nation, and other objectional parts of the New Testament which breed prejudice and hatred, be eliminated. Thus we hear of a famous rabbi in Chicago, noted for his oratory and liberal ideas, complaining bitterly that even the liberal churches recite the stories of Christ "as if they were true."

Thus far, this Good-Will Movement has accomplished nothing more than a great deal of oratory. The Jew after listening to the Christian minister, or college president, expressing his admiration of the Jewish race and their contribution to civilization, interprets his words as a concession to Judaism. "Don't you see even their own galoochim (priests), if they are sincere enough, admit that our religion is the best." On the other hand, Christians come away with,

"Poor Jews, what have they not suffered," or "That rabbi is certainly a very gifted speaker." But a few hours later, thoughts and deeds flow in the usual channels.

No one, of course, but the relentless Anti-Semite will ever object to the bringing about of good-will between Jews and Christians, and the true minister of the gospel will certainly lend his support to encourage and cultivate more kindly feeling and more friendly relations among all races.

It is evident from the foregoing that the demands of these Jewish sponsors of the Good-Will Movement are, in a nut shell, an acknowledgment of the sufficiency of Judaism. Christianity, they hold, is a splendid religion for the Christian to follow—but not for the Jew.

Let us see where following such a programme would lead us. Some time ago we read of an interdenominational prayer meeting where Jews, Catholics and Protestants united for the observance of a world day of prayer. It was understood that the Jewish element would object to prayer in the name of Christ, therefore, for the sake of harmony and good-will, it was agreed to omit the name of Christ in the prayers.

The question raised here is: Can the Christian afford to leave out the name of Christ, who said, "No man cometh unto the Father but by Me," and "Apart from Me ye can do nothing?" Is it not mockery and hypocrisy, we ask, to gather in the interest of world peace and rule out Him who is the Prince of Peace? This is exactly what the sponsors of this Good-Will Movement are asking us. Can the true followers of Christ afford to be a party to such a movement? That ministers of the gospel are ignorantly joining hands with the enemies of Christ to hinder His programme among his brethren according to the flesh is greatly to be deplored. How can they ignore the

Master's command, "Go ye into all the world and preach the gospel to every creature," which includes the Jew? What do they make of the words, "I am the way, the truth and the life, no man cometh unto the Father but by Me?" Are the words of Jesus to the Jews in His own time meaningless for the Jews to-day? "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My father which is in heaven." Matt. x. 32-33. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

I hear some one say, "But the Jew has a law." Yes, but the law does not save him, for we read, "Therefore by the deeds of the law there shall no flesh be justified in his sight. Rom. iii. 20. The Jews need Christ as much as we and others need Him.

But assuming that Christian leaders would be willing to heed the demands of the rabbis, would that be an end of race hatred, persecution and oppression and bring in the era of the much desired good-will? We emphatically say, No. Anti-Semitism existed before the Christian era. One need only to turn to the Old Testament record to be convinced of this. Anti-Semitism manifested itself in the time of Haman and Pharaoh as intensely as it does to-day; and Jews in heathen and Mahommedan lands to-day suffer as much as they did then.

If Jewish persecution could be traced to the lands where the stories of Christ have been in circulation, then we might consider the rabbi's demand. But we challenge anyone to prove this. As a matter of fact, the contrary is true. Persecution and bloodshed has reached its highest peak in countries where the New Testament is practically a sealed

book, while in countries like England and America where the Bible is taught to the children, Anti-Semitism is least known.

The Jewish problem has taxed the minds of sociologists, philosophers and statesmen, who sought a solution, but utterly failed. Many liberal minded Gentiles, whose sincerity the Jews do not question, desiring to bring about a rapprochement between Jews and Christians, have suggested complete assimilation as a remedy. They realize that as long as Jews remain scattered among nations who are more powerful than they, and who regard them as alien intruders come to take away their bread, and so long as the Jewish people have no strong army to protect them in all corners of the earth where they live—and they will surely never have such—and so long as Gentile nations remain unconverted, the Jew as such will have to endure his suffering.

There is one thing left for Israel to do and that is God's will. But what is God's will? This is the question every Jew must ask. His looking for the interpretation of God's will to the rabbis, both ancient and modern, has brought him nothing but ruin and desolation. Not only have they contradicted one another, but then as now they are "the blind leading the blind." Nor may you ask any man for an answer to that question, "What is God's will?" All men are liable to err. Look for the answer from God by prayer and study of His Word. Read carefully and prayerfully the Old Testament (keeping at a distance the sophistic, hair-splitting commentaries of the rabbis), and when you come to its end—its traditional end—and feel it is not ended yet, there must be a sequel to it, yea, that somewhere there is a climax to it—then lay all prejudice aside, and venture into the books of the New Testament. There may be something you will not at once understand. In that case do not bring

your difficulty before those who know nothing of the contents of these books or those who have hardened their hearts with hatred against them. Seek rather the advice of those who have made them their daily study. Then you will learn what the will of God is.

If it is the bringing together of peoples of different races that is desired, then we have the finest example of this in the teachings of Jesus Christ, for His teachings have broken down the middle wall of separation. In Acts x. we are introduced to Cornelius, a Gentile, to whom God revealed Himself in a vision, directing him to Peter, a Jew, from whom he would get further light. But before Peter would consent to associate with an uncircumcized Gentile, God had to reveal His purpose to Peter to convince him that, through the Messiah, there is to be no distinction between Greek and Jew, barbarian or Scythian; and thus, in Jesus Christ this proud Roman centurion and the exclusive Jew, Peter, were united.

The need is to realize that both Jews and Gentiles are sinners in the sight of God, and that it is only by His grace we are what we are. There is no difference (Rom. x. 12).

When Jew and Gentile confess before God they are sinners, He will forgive them, and create in them a new heart and new spiritual desires; no room will be left for oppression or hate; true love and peace, even the peace of God, will prevail among all, and one Lord will be Lord of all. This alone will bring a true rapprochement. Jew and Gentile must learn the will of God before they may expect peace and good-will.

In conclusion then, how can we bring about good-will between Jew and Gentile? By bringing to both, and to the Jew first, the old message of the angels announcing the birth of Christ "Peace on earth, good will to men."

It is the duty of all who really hope and wish for good-will among men to

help in this task. The more the love of Christ is infused in the hearts of men, the more will good-will permeate them.

Paul gives the solution of the whole problem in those marvellously eloquent words of his in the epistle to the Ephesians. When Jew and Gentile come together at the foot of the cross, their old enmities melt away in the transcendent love they learn there. Let Paul give us the divine formula for good-will and peace: "For He is our peace Who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances;

for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

## Causes and Objects of Israel's Sufferings

Paper read at the Third International Hebrew Christian Conference,  
at High Leigh, July 1931.

By Rev. ARNOLD FRANK, D.D.

**J**EHOVAH has chosen the Jews in preference to all other nations, not because they possessed any special intellectual, moral, or spiritual gifts; no, the choice was simply His free act of mercy, sealed by His sovereignty. This unique privilege involved the solemn obligation upon Israel of proclaiming the saving truths and communicating God's blessings to the entire human race.

Alas, the Jews, as a nation, have not availed themselves of this unparalleled opportunity. They have not intentionally benefited the world in any way, they have not even continued in the high and glorious state to which God's mercy had raised them. The prophet Isaiah wrote: "Hear, O heaven, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children and they have rebelled against Me." They fell and their fall has been unspeakably deep.

The prophets' endeavours to induce their people to return to their God, were fruitless. The Jews turned a deaf ear to their best friends' entreaties and warnings, and continued in their sinful idolatry. Hence, the holy and righteous God delivered them up into the hands of King Nebuchadnezzar. He devastated the Holy Land, destroyed the Temple and led the foremost and ablest Jews into captivity.

Another cause of Israel's sufferings is *the rejection of the Messiah*. "He came unto His own, and His own received Him not." John the Baptist called the nation to repentance, and introduced Jesus Christ to them, saying, "Behold the Lamb of God which taketh away the sin of the world," but they heeded not this glorious truth. Jesus Christ Himself, the mightiest of preachers, invited them to come to Him for pardon, for peace and for life, but alas, instead of being grateful for these heavenly

gifts, their unbelieving hearts rebelled against Him, and they rejected their Messiah. One day, standing on the Mount of Olives, Christ looked down upon Jerusalem, and with a bleeding heart, said: "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." (Matthew xxiii. 37-39).

Although the legend of the wandering Jew is so well known, I cannot refrain from mentioning it, for it is a true picture of the Jewish nation. When Christ was on His way to Calvary, Ahasverus, the shoemaker, refused to allow Him to rest before his house. Whereupon Jesus lifted His cross and said: "I go to My rest, but thou shalt not find peace till I come again." Immediately a spirit of restlessness took possession of this shoemaker. His house, Jerusalem, even the country, were soon too small for him. He wandered through many lands, he was found in the most strange and diverse places, but nowhere did he find rest. He mixed with the most eminent and the most despised men, he occupied palaces and was glad to find shelter in the most miserable hut. Nowhere did he feel at home, nowhere did he feel safe. Nearly every nation tried to kill him, and he himself longed for death, yet though he is bleeding of a thousand wounds, he still lives and is as strong and energetic as ever.

The Jews are now perhaps more numerous and more active than in previous centuries. The mightiest kingdoms, which persecuted them, are no more. They live amongst the ruins of their former enemies; they live but do

not understand why and for what purpose. They have outlived all nations: this is not due to any special strength or power,—it is only God's hand that has graciously sustained them for a special purpose. They are a monument to God's justice and mercy; they are kept to fulfill God's plan, for He has said: "This people have I formed for myself, they shall shew forth My praise." (Isaiah xliii. 21.)

Although in most places the Jews enjoy equal rights and freedom, and though many Jews occupy leading positions in every walk of life, their sufferings have not ceased. In Poland three million Jews live in abject poverty, on the brink of starvation, in unhealthy and unsanitary conditions. In Germany the Hitler party threatens to deprive the Jews of their rights, position and property. This enmity is growing and might any day come upon them like an avalanche.

But even worse than their social condition is their spiritual state. There is a well known painting which illustrates Israel's spiritual misery: a beautiful maid walking on a sunny day through a large field of lovely flowers, but she does not see any of the glories which surround her, for she is totally blind. Under her arm she carries an empty water jug, she is parched with thirst, and although near a fountain, rich with fresh, flowing water, does not see it. Such is Israel surrounded by the rich blessings of the Gospel of Jesus Christ, Israel should know, that everything that is good, pure and lovely, everything that satisfies, and transforms our hearts, everything that makes life worth living, comes from Jesus Christ—the fountain of life. But, alas, Israel does not understand it, she does not hear the most wonderful and blessed message: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."



We do not think or speak of our people's melancholy condition in any self-satisfied spirit, certainly not. We deeply grieve for them, and humbly confess with the Apostles: Only by the Grace of God are we what we are, happy and blessed believers in Jesus Christ, our Saviour.

**THE PURPOSE OF ISRAEL'S SUFFERINGS.**—It is a most comforting fact that God's judgments mostly, if not always, include thoughts of love and acts of mercy. An Eastern proverb says: "When God strikes with one hand, he always helps and heals with the other."

We are no doubt justified in considering the prophet Jonah as a parable or picture of Israel. Jonah refused to be a missionary to the heathen. He tried to run away from God, and as a punishment for his disobedience, he was thrown into the raging sea. In the belly of the fish, which had swallowed him, the prophet repented and cried for mercy. God heard his prayer and the fish, the apparent destroyer, proved to be Jonah's life-boat, his rescuer. Here we see God's judgment and mercy working together for his good. In a similar way God's attributes work together on Israel's behalf.

1. *Through the fall of the Jews the heathen have been blessed in various ways.*

(a) The Jews verify the divine origin of the Bible. As you know, Frederick the Great asked one of his chaplains to prove to him in a sentence that the Bible is God's word: He answered, "Your Majesty: the Jews." This answer satisfied the King.

Although the Bible so often condemns the Jews, on account of their sins, they love and revere the book and have ever been its custodians. Jewish history is a witness to the Bible's trustworthiness, a far better proof than all the stones, which have been excavated in Palestine, Egypt and other places in the East.

(b) The Jews are also a valuable commentary on the Bible. Many por-

tions of Scripture could not be understood, but for the Jewish festivals and religious ceremonies.

(c) To the thoughtful Christian the existence of the Jews is an evidence of God's faithfulness. It is also evident that God's plan to make Israel a blessing to the world, has not been wholly frustrated by their unbelief and rebellion. Although the nation, as such, is still opposed to the Gospel, many Jews have accepted Jesus Christ as their Messiah, and not a few have rendered great service to the Kingdom of God. I can only refer to a few of the eminent Jewish Christians, who inaugurated new spiritual periods.

Isaak da Costa was the greatest of Dutch poets, a Reformer, and one who gave to the Dutch church a new spiritual impulse.

William the Fourth, King of Prussia, asked the great Theologian Schleiermacher, what should be done to make the new Berlin University famous. Schleiermacher suggested to the King to call August Neander, Professor at Heidelberg, to the chair of Church history. This was done. The largest hall was assigned to him. It was always crowded with eager listeners, amongst whom were some of Germany's most famous men. Jesus Christ was to Neander the centre of history, the fountain of salvation, the incarnate God. He worked in the days of Bauer and Strauss. In reply to their rationalistic books, he wrote a *Life of Christ*, which is the deepest and most masterly work on the grandest of all themes. As many of Neander's Theological students were converted, he thus caused a stream of life to flow into the rationalistic Lutheran Church of Germany. He was also one of the founders of the Mission to the heathen.

I only refer to a few other names, which shine brightly in Church history.

Professor Friedrich Adolf Philippi, Bishop Schereschewsky, Spitta, a famous

German hymn-writer, whose mother was a daughter of Israel and the same can be said of General Booth's mother.

(d) Again, the Jews were scattered amongst the nations, mainly amongst Christian nations, that these may have an opportunity to treat them kindly and lead them to Christ.

When Peter and John went to the Temple, they did not pass by the lame beggar, who lay before the Beautiful Gate. They had an open eye and a warm heart for the helpless man, because they were Christ's followers. They stopped and looked at him. He only expected material help, but Peter said, "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk! And he took him by the right hand and lifted him up." Peter reached him a friendly helping hand and by Christ's power he was healed.

Even so did God place Israel—the poor helpless Jews—at the doors of the Churches, that earnest Christians may follow Peter's example, reach the Jews a brotherly hand, and lead them to Christ.

"It's the human touch in this world  
that counts,  
The touch of your hand or mine,  
It means far more to the fainting  
heart  
Than shelter, or bread, or wine.  
For shelter is gone when the night  
is o'er,  
And bread lasts only a day;  
But the sound of a voice and the  
touch of the hand  
Lives in the soul always."

This Conference is a proof that Churches, Societies—thousands of earnest believers—have acted in Christ's spirit, and we are more than grateful to them and wish them the Lord's richest blessings.

However, the mass of Christians do not understand God's plan for Israel,

do not remember Christ's command that they should be witnesses or send witnesses to the Jews, and do not realise Israel's melancholy condition, therefore her claims must be continually presented to the Churches.

*Finally.*—The sufferings of the Jews are meant to be a means of blessing to them. In Deuteronomy God compares Himself to an eagle. When the young birds are fledged and are unwilling to leave the nest, then the eagle stirreth up her nest and the young ones are thus forced to spread their wings and fly upwards. Likewise does God act with His people Israel. Nothing is more dangerous than success, wealth, honour, ease. These are mostly hindrances to conversion as well as to spiritual progress.

There are, of course, exceptions, as we know from Scripture and experience. In our Hamburg Mission, and, no doubt, in other stations also, well to do and highly educated Jews have accepted and confessed Jesus Christ as their Saviour, yet we know, too well, how sadly Christ's words are true; "A rich man shall hardly enter into the kingdom of heaven" (Matthew xix. 23), and "The Gospel is preached to the poor."

We gratefully take cognizance of the fact that a considerable number of literary Jews, by word and pen, acknowledge Jesus Christ to be the greatest of teachers, the most perfect of ideals, and the only real leader of mankind. Yet it remains true, the Jewish people either ignore the Divine message, or take a hostile attitude towards it. And as the offers of heavenly love are not heeded, God will be bound to use still greater sufferings in order to awaken their conscience and make them think of higher things. Jacob's trouble will come and it will probably overtake them soon.

We, individually and as a Hebrew Christian Conference, earnestly pray, that when God's righteous judgment shall come upon the Jewish people, the

spirit of grace and supplication may also be poured upon them. Then they shall look upon Him Whom they have pierced. They shall mourn over their sins; but their sorrow shall be turned into joy, for they shall recognise and accept Jesus Christ as their own Saviour and King.

Then, with Israel's salvation, a new and blessed day shall dawn upon the world. Mercy and truth shall meet together and righteousness and peace shall kiss each other (Psalm lxxxv. 10). And once more the angels shall sing: "Glory to God in the highest, and on earth peace, goodwill towards men."

## Miracles

By the Rev. A. H. FINN

IT is perhaps inevitable that in an age when men are probing more and more eagerly into the orderly processes of nature in geology, astronomy, chemistry, etc., there should be something of impatience at anything that savours of intrusion and interference, and that therefore the miraculous is looked at askance. This temper has spread into other spheres of thought so that many, even religiously-minded people, stumble at the miracles in Scripture, and are anxious to minimize them; sometimes attributing the events to coincidence, and sometimes discrediting the narratives as mere folklore or unreliable tradition. Yet even the scientific mind need not be scornful of miracle when it is rightly considered. A simple illustration may serve to clear the ground. A jar contains a saturated solution of some salt which if undisturbed remains fluid: into this a wire is introduced, and immediately crystals begin to form and cluster round it. Nothing unnatural has occurred, but a new element has been brought in and thereby a change is induced. The introduction of that new element is due ultimately to the invisible mind and will of the operator. If, then, there is (as most thoughtful men would be willing to admit as possible) a supreme Mind and Will, ordering both the processes of nature and the events of human history, it is not unreasonable to believe

that this Mind and Will may, when occasion arises, introduce some new factor to bring about some new result hitherto unprecedented.

Now it is remarkable that so many of the Scripture miracles are represented as due to the action of natural forces, earthquake, fire, stormy wind, and so on. There is nothing unnatural in these, but the miracle consists in their operating just when and where they were needed to bring about a change desired, and that indicates the action of a directing Mind.

Moreover it is worth noting that, according to Scripture, that Mind controls a number of subordinate intelligent agents, for the Hebrew word for angels is *Malakhim*, workers (cognate with *Malaakhah*, work). Now it matters not whether the head of a firm indites a letter with his own hand or employs an assistant to typewrite it for him: a vast army of workmen is needed to construct a great ocean liner, but their activities are controlled by the plan of the designer. In both cases the real force is the directing mind of the superior. In some instances in Scripture the angelic action is specifically recorded ("the angel stretched out his hand upon Jerusalem to destroy it," 2 Sam. xxiv. 16: "the angel of the LORD went forth, and smote in the camp of the Assyrians" Isaiah xxxvii. 36).

If it be objected that some of the

Scriptural miracles, such as raising the dead and causing iron to swim, are *contrary* to nature, a sufficient answer is available. Cases have been reported in which hand-massage of the heart has restored vitality to one who was virtually dead, and a powerful magnet will bring even an iron rod to the surface. If we with our limited knowledge and comparatively feeble means can accomplish so much, it is quite possible that there may be other means, at present unknown to us, which may suffice to bring the actually dead to life again and suspend the ordinary force of gravitation. The real question must be, is there a Mind wise enough and powerful enough to employ those recondite means? If there be, that should be sufficient for us to refrain from discarding as impossible the narratives which assert that they have actually been so employed in the course of human history.

It is more to the point to consider whether there are indications of a motive strong enough to warrant the interference of that controlling Mind. Here it is important to note that the great majority of the Scriptural miracles are grouped about three notable Epochs: (1) the Exodus, (2) the times of Samuel, Elijah, and Elisha, (3) the life of our Lord and His Apostles: in other words, the introduction of the Law, the Prophets, and the Gospel. This last was the introduction of a new and immensely powerful element into human affairs. Even from a purely secular point of view it can hardly be denied that Christianity has brought about a wondrous change in the course of human history. It has been, so to speak, the wire in the salt solution causing the crystals to form and collect, and very marvellous crystals at that. Is not this in fact a miracle on a gigantic scale as startling as any recorded in Scripture? Can it be doubted that it has been planned by a Wisdom and wrought by a Power greater than any we possess?

Just as that wire serves to attract and consolidate the diffused atoms of the solution, so this new power acts primarily on individuals. Think of the change from Saul the persecutor to Paul the Apostle: from the libertine Augustine to the saintly Bishop of Hippo: from Martin the dreamy monk to Luther the dauntless champion of religious liberty. Yet these are but a few outstanding specimens of the myriads of changed lives all down the centuries. Nor has that power weakened with the ages. Even to-day hardened criminals and debased savages in all parts of the world are being transformed, purified, elevated by its influence. These innumerable moral miracles, far more impressive in reality than the physical, are being wrought daily under our very eyes. Nor is that all. Arresting as these are, there is a yet deeper and surer witness to the influence of Christianity. Amid the forces of Nature the lightning flash, the shattering earthquake, the tornado, the volcanic eruption, startling because comparatively rare, are not so profound an evidence of power as the constantly prevailing phenomena of life and growth. The germination of the seed, the sprouting of the plant, the blossoming of fair flowers and the ripening of sweet fruits, silently going on year by year almost unnoticed because so familiar, really speak more eloquently to a thoughtful mind of the presence of a pervading Divine power. So the thousands on thousands of quiet, unassuming Christian lives during all these centuries, beginning in a consecrated childhood and maturing into saintly unselfishness and goodness, are in reality a more convincing proof of the life-giving power of Christianity than any number of sudden conversions.

Consider now what an important part in all this has been assigned to the Hebrew race. If the essence of a miracle is the choice and intention of the supreme Will, then it may be said that, while

their history has been marked by accompanying miracles, it has itself been something of a miracle. It was the Divine choice which singled out the otherwise insignificant Hebrew, Abram, to be the Father of the faithful. It was the miraculous Exodus which welded his descendants into a nation, chosen of God to be "a peculiar treasure, a kingdom of priests, and a holy nation" (Exod. xix. 5, 6), a witness and an example to all the nations (Deut. iv. 6). The miracle-attested Law was given to them to be their infant-schooling in morality and in the right approach to the Almighty, and even more to be their "pedagogue" (child-leader) to the Christ. The Prophets were the heaven-chosen, heaven-sent messengers to unveil to them the deeper meanings of that Law, and thus to point them ever forward to that same Messiah-Christ. The Christ Himself was an Hebrew, the Son of David, and His chosen men sent out (*ἀπόστολοι*) were all Hebrews. It was the Hebrew, Simon, son of Jonas, who was commissioned to open the door to the Gentiles (Acts x. 47, 48; xi. 18). It was Saul of Tarsus, "an Israelite of the seed of Abraham" (Rom. xi. 1), "an Hebrew of the Hebrews" (Phil. iii. 5) who was the chosen vessel "to bear My Name unto the Gentiles" (Acts ix. 15). The holy Scriptures which are able to make us "wise unto salvation" (2 Tim. iii. 15) are (with few exceptions) the writings of Hebrews. The world was first evangelized by Hebrew Christians. The number of Hebrew Christians is steadily and rapidly increasing. Since, then, these are of the race more sensitive than any other to the truly miraculous, the formation of a Hebrew Christian Alliance may well be a "crystallization" destined to promote and hasten the "crystallizing" of the whole world.

There is a fourth and final era of miracles yet to come, and in it the Hebrew race will have an important part to play. Their dispersion and

survival,—long ago foretold,—scattered among the nations yet ever separate, often scourged by obloquy and persecution, is in itself in the nature of a miracle. Their restoration will be even more astounding, for Jeremiah (xxiii. 7, 8) predicts that it will cause even the wonders of the Exodus from Egypt to fade into insignificance. Before that, however, will come a time of terrible trouble. Daniel is told of "a time of trouble, such as never was since there was a nation" (xii. 1), and our Lord warns us "there shall be great tribulation, such as was not since the beginning of the world" (St Matt. xxiv. 21). Thereafter there are to be signs and portents, sun and moon darkened and stars falling (St Matt. xxiv. 29; Rev. vi. 12). St Peter (2nd Ep. iii. 12) speaks of the day when "the heavens being on fire shall be dissolved, and the elements (heavenly bodies, RVm) shall melt with fervent heat," yet only to be followed (v. 13; cf Isa. lxv. 17; Rev. xxi. 1) by "new heavens and a new earth" involving a new Creation, itself a supreme miracle. How all this can be brought about,—whether by natural forces, volcanic, seismic, or cosmic,—we cannot tell. Only we are assured of the final marvel of "the Son of man coming in the clouds of heaven with power and great glory" (St Matt. xxiv. 30) to consume "that Wicked" one (2nd Thess. ii. 8) and to bring in an unending reign of Righteousness and Peace.

"Even so, come, Lord JESUS."

## MEETINGS

SIR LEON LEVISON and the REV. HARCOURT SAMUEL will welcome the opportunity of addressing meetings setting forth the work of the Alliance. They will greatly value the co-operation of friends who can arrange such meetings for them. Please communicate with the General Secretary, 8 Clandon Road, Seven Kings, Essex.

## The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL

(Continued from Page 173, October 1931.)

Psalm xlv.—This beautiful poem is evidently a nuptial song; it is called *shir yedidoth*, "a song of loves," and celebrates a royal wedding of great importance.

Whether the title *al shoshannim*, "upon lilies," refers to the tune, or is symbolic of the theme, it is a suitable inscription for this eulogium of the Messiah, Who is elsewhere compared to "the rose of Sharon and the lily of the valleys" (Cant. ii. 1). These flowers are not the same as ours that go by these names, they are nevertheless emblems of beauty and purity (Matt. vi. 29), and they thus set forth the spotlessness and sublimity of Messiah's life and character.

The historic background of this inspired epithalamium may well be the eventful marriage of Solomon with the Egyptian princess soon after his coronation (1 Kings iii. 1). The language used, however, by the Psalmist goes beyond all poetic licence in praising a mere human monarch, however great and good he might be. But that which appears frivolous flattery of an earthly king is honest, reverend homage to the Divine Messiah. Indeed, our highest tribute of praise falls far short in expressing His actual majesty, power and beneficence.

It was frequently the case that while the prophets were speaking of some local incident in their own day, the spirit of prophecy gave them a vision of a similar but more important event of the distant future. Especially is this so in matters connected with the Messiah, in Whom the entire plan of God will find its highest and completest

realization. Solomon as the illustrious son of David, king over a united Israel, enjoying a peaceful and glorious reign was a fitting type of his more exalted Son Who is yet to occupy that throne permanently and in greater splendour. Solomon, in the highest sense was the earthly viceregent of the Heavenly King and his marriage was a picture of Messiah's reunion with Israel, His Old Testament bride.

Have we a hint of this in the other part of the title? It is *Maschil*, "an instruction" from *sachal* "to be prudent," The causative form *hiskil*, is to make prudent, to instruct. In Ps. xlvii. 7 *maschil* is translated "with understanding." This Psalm is not a mere encomium of Solomon, but it is divine instruction "making wise the simple."<sup>1</sup>

Verse 1.—"My heart bubbles over with good matter, I am giving utterance of my work concerning the King; my tongue is the pen of a ready writer." Of the fulness of his heart his mouth spoke. His feeling of joyous emotion, making his lips to move and hands to write was like the bubbling over of a boiling cauldron or an overflowing fountain (as the word *rachash* means), and no wonder, for he caught sight of the glorious Messiah in all His loveliness.

There are many who do not see any

<sup>1</sup> The Jewish Rabbis have recognised the Messianic character of this Psalm. The well known commentary, "Metsudath David" says on verse 2, "Thou, O King Messiah, art more beautiful in thine acts than all the sons of men." Eben Ezra says, "The Psalm speaks of David or his son, of whom it is said, 'My servant David shall be a prince among them for ever.'" The ancient Jewish Targum also paraphrases the 2nd verse, "Thou O King Messiah art more beautiful than the sons of men."

beauty in our Saviour, for "the god of this world hath blinded the eyes of them which believe not," and like the daughters of Jerusalem in the "Song of Solomon" they ask "What is thy beloved more than another beloved?"; but those who have the enlightened eye, have, like Solomon's bride, a long list of commendable qualities to enumerate of Him, Who is "the chiefest of ten thousand" and "altogether lovely" (Cant. v. 9-16).<sup>2</sup> "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

Alas! that the Jewish people are still blind to the moral and spiritual excellence of their Messiah. He is still the despised and rejected to them, but we rejoice that the time is near when they shall recognise Him as Saviour and Lord. When they see Him coming in the clouds of heaven with power and great glory they will repent of their sin and receive Him with shouts of welcome, "Blessed is He that cometh in the name of the Lord" (Ps. cxviii. 26; Matt. xxiii. 39). Then Ephraim shall say, "What have I to do any more with idols? I have responded to Him, and I beheld Him" (Hosea xiv. 8). One look at the glorified Messiah will so fascinate them that nothing the world can offer will draw them away from Him. Their whole attitude towards Him will be changed. This Psalm will then find a fulfilment in Israel's experience. To their illumined eye David

in his strength and Solomon in his glory will appear insignificant in comparison with the Messiah. In a spirit of adoration and worship they will exclaim, "Thou art the most beautiful of the sons of men, grace is poured into thy lips; therefore God hath blessed Thee for ever. "In that day shall the Branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isaiah iv. 2).

The Messiah is not only to be beautiful in His person, but also gracious in His speech. The grace poured into His lips issued forth in gracious words of wisdom and benignity, so that "the people were astonished at his doctrine," "they bare Him witness, and wondered at the gracious words that proceeded out of His mouth" (Matt. vii.; Luke iv. 22).

Have ever words of men been known to accomplish such miracles in transforming the lives and ennobling the characters of their followers bringing pardon to the penitent, hope to the disconsolate, guidance to the perplexed, peace and good will to the outcast and the downtrodden? Truly "Never man spake like this man!"

Next we get a graphic description of Messiah's victory,—*"Gird Thy sword upon Thy side, O Thou mighty One, Thy glory and Thy majesty."*<sup>3</sup> And in Thy majesty prosper, ride on, in matters (or words) of verity and meekness of righteousness; and Thy right hand shall teach Thee terrible things." Yes, prosper, ride on triumphantly, no obstacle can really impede Thy progress, no enemy can hinder Thine onward march. The Messiah is to prosper not only in material things as did Solomon, but in moral and spiritual matters. All the conquests of the Lord Jesus were

<sup>2</sup> "O fair sun, and fair noon, and fair stars, and fair flowers, and fair roses, and fair lilies; but O ten thousand thousand times fairer Lord Jesus! Alas! I have wronged Him in making the comparison this way. O black sun and moon! but O fair Lord Jesus! O black flowers and black lilies, and roses, but O fair, fair, ever fair Lord Jesus! O black heaven! but O fair Christ! O black angels! but O surpassingly fair Lord Jesus. —SAMUEL RUTHERFORD, as quoted in the "Treasury of David."

<sup>3</sup> *Hod vehadar* expresses divine majesty and splendour as in Psalm civ. 1, "O Jehovah my God, Thou art very great; Thou art clothed with honour and majesty."

achieved not with carnal weapons, as sword and spear, but by the "word of truth," *debhar emeth*.<sup>4</sup> It was His wonderful teaching that has changed the world, has overthrown paganism to such an extent, and that will yet bring the entire human race to His feet.

Connected with "the word of truth" in procuring this marvellous triumph is "His meekness of righteousness" — *anevah tzedek*, a most striking expression. Christ's humiliation on the Cross caused "righteousness and praise to spring forth before all the nations." What an exhibition of meekness was His! From the highest height of heavenly glory to the lowest depth of earthly shame and suffering, He stooped in order to raise us to a higher level of righteousness.

Messiah's throne is divine, therefore eternal, characterised by righteous rule. *Mishor* from the root *yashar* is straightness, uprightness, and sets forth righteousness, just as iniquity is moral perverseness, crookedness. "Thy throne, O God, is for ever and ever: a sceptre of equity is the sceptre of Thy kingdom, Thou lovest righteousness and hatest iniquity, therefore, God, Thy God hath anointed Thee with the oil of gladness above Thy fellows." This prediction has its origin in God's promise to David, "And it shall come to pass, when thy days are fulfilled, that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. . . . I will settle him in My house and in My kingdom for ever; and his throne shall be established for ever" (1 Chron. xvii. 11, 14). No wonder that David, overwhelmed with gratitude, exclaimed, "Who am I, O Jehovah God, and what is my house that Thou hast brought me thus far, and this was a small thing in Thy sight, O God, but Thou hast

spoken of Thy servant's house for a great while to come," literally "from afar," *lemerachok*.

In harmony with this is also the striking prediction of Dan. vii. 13, 14. "I saw in the night visions, and behold, there came with the clouds of heaven one like the Son of Man, and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory and a kingdom, that all peoples, 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." Prophecies like these cannot, surely, be fulfilled by a human being, but will be blessedly realised by the Divine King. Of Him the prophets delighted to predict. Every king of David's line was a pledge and an earnest that the heavenly King should one day occupy the throne. When Isaiah caught a vision of this wonderful time he cried out, "Then the moon shall be confounded and the sun ashamed, when Jehovah of Hosts shall reign in Mount Zion, and in Jerusalem and before His ancients in glory" (Isa. xxiv. 23).

The Messiah is to be both Divine and human; while He is addressed as Elohim, which is in perfect agreement with the prophecies we have just quoted, He is at the same time said to be anointed by His Elohim. He Who is the child born, the son given, is at the same time the Mighty God and Everlasting Father. He is anointed with the oil of gladness above His companions. He was pre-eminently the Anointed, in so far as all the three offices for which men were anointed were to be combined in Him. He was the great Prophet Who revealed not only God's purposes but God's person, for He is the brightness of His glory and the express image of His substance. He is the great High Priest of Whom

<sup>4</sup> Even the rod of chastisement, and the sword of retribution are said to proceed out of his mouth (Isaiah xi. 4; Rev. xix. 15).



all the others were only types. As King He will one day come forth from the opened heaven, crowned with many diadems; on His garment and on His thigh will be written "King of kings and Lord of lords."

Again, all the others were anointed with oil, but Christ with the Holy Spirit of Whom the oil was merely an emblem. What a joyful coronation will be Christ's when His people acclaim Him King. Heaven and earth will resound with Hallelujah's when He is enthroned and crowned, "Jehovah reigneth, let the earth rejoice; let the multitude of isles be glad." Will there not be cause for jubilation when "the kingdoms of this world become the kingdom of our Lord and of His Christ? Oppression will then cease, iniquity have an end, peace and good-will abound.

The garments of the Anointed are myrrh, aloes, and cassia. Such an abundance of these spices is put on the garments that they are spoken of as the spices themselves. *Ketsiah* cassia is, according to Unkelos, the Chaldean paraphrast, the same as *kidah*, also translated cassia. Myrrh and cassia were of the ingredients of the holy oil used for anointing the Tabernacle, the holy vessels and the priests (Exod. xxx. 22-30), it was not permitted to be used for ordinary purposes. This, surely, sets forth the fragrance of Messiah's life and character which so gladdened God and man. The Old Testament prophet and the New Testament evangelist give Jehovah's testimony to this, "Behold My servant, whom I uphold; Mine elect in whom My soul delighteth, I have put My spirit upon Him" (Isa. xlii. 1). Again, "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17).

Solomon's queen in all her opulence and embroidery is but a faint likeness of Messiah's bride. The prophets frequently speak figuratively of Israel as having been united to Jehovah in

marriage, but alas! she has proved unfaithful to Him. He nevertheless promises to reinstate her, "Thus saith Jehovah, I remember thee, the complaisance of thy youth, the love of thine espousals, when thou wentest after me in the wilderness" (Jer. ii. 2). Behold I will allure her, and bring her into the wilderness and speak comfortingly unto her. . . . And it shall be in that day, saith Jehovah that thou shalt call me *Ishi*, and shalt call me no more *Baali*. . . . I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know Jehovah" (Hosea ii. 14, 18, 21, 22). What an exhibition of loving compassion is here displayed by God's readiness to forgive the terrible perfidy of His unfaithful wife, and to reunite her to Himself, never more to separate from her!

How fitting is the exhortation of verses 10 and 11, "Hearken, O daughter and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King desire thy beauty; for He is thy Lord and worship thou Him." The Jewish people will have much to forget, as has every Hebrew Christian to-day—the father's house and all it implies; the prejudice and hard thoughts of Christ, pride of race, early upbringing, tradition of the elders, and a thousand other things in order to find supreme satisfaction in Christ, to give Him whole-hearted allegiance and worship, and to gain His love and favour.

Verses 13 and 14 portray the king's bride, who is also a king's daughter, as all glorious within the royal palace, her garments being of gold and embroidery. This represents the comeliness He puts upon her. We have a striking parallel to this in Ezek. xvi. 10-13, where, in beautiful picture language, the prophet describes how Jehovah found Israel at

a marriageable age, but in a helpless and polluted state. In His love He entered into a covenant with her, and she became His. He washed and anointed her, clothed her in the finest embroidered garments, decked her with costly ornaments, put a beautiful crown on her head, and made her fit to become a queen. Thus she became beautiful in His beauty and glorious in His glory.

Nor will this bride be alone, other virgins, her companions, will also be brought in to share the joys and festivities. These are, no doubt, the

Gentile nations, who will be won for Christ by Israel's testimony, when they "proclaim His name, declare His doings among the peoples, and make mention that His Name is exalted" (Isa. xii. 4, 5). "The kings of Tarshish and of the isles shall render tribute. The kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before Him; all nations shall serve Him" (Psa. lxxii. 10, 11).

His Name shall truly be remembered in all generations, and all people shall praise Him for ever and ever.

## Interesting Happenings in the Jewish World

By help of a special fund of the Jewish Agency, it is hoped to instal one thousand Jewish families in Palestine within a short period.

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Strict economies in the supply of water which have had to be instituted by the Jerusalem municipality brings a remembrance of the problem that confronted rulers as far back as Pontius Pilate and King Solomon. The supply is now turned on once in three days only.

\* \* \*

The usual one day general strike of the Arabs against the Balfour Declarations, was not organised this year.

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Mr Sokolow, the new President of the Zionist organisation has succeeded in persuading the Colonial office to reduce the amount of capital, immigrants into Palestine must possess, from £1,000 to £500.

\* \* \*

The first results of the Palestine

census gives a total population of 1,035,154 and a preliminary estimate of the Jewish population is about 172,000.

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The number of Jews who have left the Jewish faith in Germany during 1930 is given by the "Jewish Chronicle" as 586, whilst the same issue states that during May, June, July and August, 246 Jews left the Jewish faith, in Vienna.

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The income of the Palestine Government for the first eight months of 1931 amounted to £1,498,897, the expenditure during the same period was £1,445,947, thus leaving a balance of income over expenditure of £53,000.

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"The Jewish World" reports from Warsaw, Poland, that during the past seven years over 1000 Jews have accepted Christ.

\* \* \*

An Epidemic of Suicide is passing over Europe. In 1930 50,000 persons in Europe took their lives.

## Questions and Answers

WE welcome questions from our readers as to the difficulties they have met in the reading of the Scriptures and concerning the Jewish life and customs. Questions should be sent to the Editor, 8 Clandon Road, Seven Kings, Essex.

1. Q. Under the Law, was there any Sabbath observed other than the fifty-two seventh days? The Feasts referred to in Lev. xxiii. 34; Num. xxiv. 12; Deut. xvi. 13; II Chron. viii. 13; Ezra iii. 4 need not have fallen on the Seventh day and might have been referred to as "High Sabbath" in the New Testament. Does Jewish History give any explanation?

A. Yes, there was a Sabbath, apart from the Fifty-two Seventh Days. It was the Day of Atonement,—Num. xxiii. 32. A High Sabbath was a Sabbath that was also the First Day of a Feast and the Sabbath in question was such a Sabbath. The Sabbath that falls within the Feast of the Passover is to this day called "The Great Sabbath."  
N. L.

2. Q. Annas and Caiaphas. Luke iii. 2 and John xviii. 13, 24. Does this mean that there were two High Priests at the same time just then; if not, why was Christ before taken both persons?

A. The Old Testament doctrine about the High Priesthood is that it is a life office, but from the time of the Second Temple this Law was disregarded, and during the early Maccabean period two and even three High Priests held the office at the same time and at least on one occasion a man held the High Priesthood who did not belong to the family of Aaron. During the Roman Period. High Priests were deposed at

the will of the Procurators; the case of Annas was one of them but, though Rome could and did appoint High Priests, the Jewish people did not always recognise them. Annas was one of the deposed and Joseph Caiaphas was his son-in-law. It was, therefore, natural for him to recognise his father-in-law's position and to consult him regarding so grave a matter as the so-called "Trial" of our Lord. Annas was the High Priest according to the Old Testament law, and, according to the law of Rome, Caiaphas was High Priest.  
N. L.

3. Q. Three Days and Three Nights. Matt. iii. 40. (a) On what day was Christ crucified so as to include three nights. (b) Would it correspond with the day on which the Passover lamb would be killed?

A. (a) The expression "Three days and three nights" is an Old Testament idiom carried over into the New Testament and means not necessarily three whole days and three whole nights but in round numbers, a period of about three days (cf. I Cor. xv. 4). The Jewish day begins at sunset and thus the night preceding the day is counted on to the day that follows. Since our Lord was crucified on the Friday, three days and three nights could, strictly speaking, be counted as the time, but literally He was only two nights in the Tomb. (b) There is some difficulty about this matter. On the surface there seems some difference between St John and the Three Synoptic Gospels, but a very careful examination of the facts shows us that there is really no difference. Our Lord died just at the time when the Paschal Lamb was slain. He was Crucified at about 9 a.m. and died at about 3 p.m., and that would be about the time of the slaughter of the Paschal victims.  
N. L.

4. Q. From the River of Egypt unto the Great River Euphrates. Gen. xv. 18. Is that the Nile or the brook of Egypt, sometimes marked on maps?

A. In some cases the River of Egypt is the Wady el Arish of the Sinai Peninsula and in others the Nile. The reason that this is so seldom recognised is that two different Hebrew words "Nahar" and "Nachal" are both translated by the same English term—"river." "Nahar" the word used in

Gen. xv. 10, is a permanent stream, whereas "Nachal," used in Num. xxxiv. 5 and Josh. xv. 4, is a brook whose waters may sometimes rush along rapidly and sometimes dry up completely in the summer. For a very good description of the latter, see Job vi. 15-18. This leads us to the conclusion that the brook of Egypt mentioned in Num. xxxiv. 5 and Josh. xv. 4, is the Wady el Arish, whereas the outer boundary of the promised land spoken of in Gen. xv. 18, is the River Nile. E. B. S.

## Christ and Israel in the Literature of To-day.

### *Reviews of Books.*

Conducted by HUGH J. SCHONFIELD.

THE MESSIAH OF ISMIR SABBATAI ZEVI. By Josef Kastein. Translated by Huntley Paterson: London, John Lane, the Bodley Head. 1931. Illustrated. 12s. 6d. net.

You must get this book! Never has the psychological reaction of the Jewish people to the Messiah idea been so graphically shown as in this study of the Sabbataian movement in the 17th century. Three Messianic claimants have shaken the Jewish world to its foundations—the first was our Lord Jesus in the first century; the second, Bar Kochba in A.D. 133; and the third, Sabbatai Zevi in A.D. 1666. The history of the latter is near enough to our own day to be thoroughly well documented, and it is therefore possible, as in Mr Kastein's effective volume, to give the story in all its pitiful details. Here you have the stark tragedy of the Jewish race, needing a real Messiah, desperately clutching at deliverance from persecution, believing with a faith that should have moved mountains that the promised salvation was about to take place. Oh! the ecstasy of that conviction—old and young saw visions; the rich sold their

goods and distributed to the poor; Rabbis, of the Pauline type, were suddenly converted to the cause; legends and miracles were freely related and as freely accepted; the ten tribes, hundreds of thousands strong, were marching on Palestine from their mysterious retreat beyond the river Sambatyon; the Sultan had been deposed, and many other signs. And then the terrible disillusionment when the hero of the movement saved his life by embracing Islam. Yet even so hope could not die in many faithful hearts. "He will come again," it was fervently whispered.

The parallels to the beginnings of Christianity are so marked that we may, without violence, apply the whole of Josephus' famous passage regarding Christ and the Christians; it fits down to the final sentence, "And the tribe is not extinct to this day," for they survive among the Mohammedans as the sect of Donmehs. To all who build their hopes on a claim to knowledge of times and seasons this book is a sufficient answer. But its greatest claim on our attention is that from the purely human standpoint, it is a justification of the rejection of Jesus by the Jewish leaders.

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The leaders of our Churches, faced with the same problem, would not have done otherwise. For the reason why the majority of Jews to-day have given up the expectation of a personal Messiah we must look back to the history of Sabbatai Zevi. The translator is to be congratulated on his excellent work.

**THE MYSTICISM OF PAUL THE APOSTLE.** By Albert Schweitzer, D.Th. Translated by William Montgomery, B.D., with a Prefatory Note by F. C. Burkitt, D.D. London, A. & C. Black. 1931. 21s. net.

Owing to the lamented death of the original translator of Dr. Schweitzer's book, so familiar to English readers for his previous excellent rendering of the same author's "Von Reimarus zu Wrede" as "The Quest of the Historical Jesus," my friend Dr. Burkitt has revised and seen the book through the press. In doing so he makes a very important prefatory statement. "We are still, as a nation, too much under the influence of Reformation theology (and the reaction from it) to apprehend the nature of the Church of the second and immediately succeeding centuries, or properly to realise the difficulties inherent in turning the hope of the Kingdom of God, set forth in a form appropriate to Jews in the first century, into a religious faith appropriate for Gentiles who lived in the days of Marcus Aurelius and Commodus."

The eschatological view of the teaching of our Lord, which Dr. Schweitzer has been at such pains to impress on a reluctant hierarchy of theologians, is gradually coming into its own. It is part of the Church's quickened Messianic consciousness, which for so long has been dormant. Too long has philhellenism obscured the Judaic catastrophic nature of the Christian gospel. "Why," asks Dr. Schweitzer, "has the task not yet been undertaken of explaining Pauline mysticism from eschatology, seeing that it is clearly apparent from the actual

substance of his teaching that his mysticism of the dying and rising again with Christ is centred in an ardent eschatological expectation?" And very adequately does he remedy the defect. Much has been made of the debt of St. Paul to the mystery religions; but Dr. Schweitzer shows that the Apostle's mysticism was of another order, it was realistic not an imitative representation.

It is impossible to give an adequate survey of the field covered by this valuable work. It has to be read to be appreciated, and then re-read. We venture to prophesy that it will be one of the most quoted works in theology for the next decade.

**THE MESSAGE OF ISRAEL.** By J. E. McFadyen, D.D. London, James Clarke. 1931. 7s. 6d.

We are in danger of forgetting that "the Gospel was preached beforehand to Abraham": that the Old Testament is as much a part of the revelation of God's mind and will as the New. If we are to act in accordance with that revelation we must carry not a pocket Testament but a pocket Bible.

We therefore welcome Professor McFadyen's timely book which sets before us the message of Israel on the problems of to-day. No one loves the ancient literature of the Hebrews more than he, and no one is better qualified to inform us of the attitude of the great thinkers and statesmen of old to just such questions as the world is attempting to answer. For the Old Testament, being the archives of a nation, is intimately concerned with national needs, and we may find in its pages valuable guidance on the subjects of Disarmament, Peace, Brotherhood, Education, the Meaning of Life, the Place of Suffering and the Purpose of History.

**WHAT IS HIS NAME?** By Rev. John MacBeath, M.A. Marshall, Morgan & Scott, Ltd. 3s. 6d.

Rev. John MacBeath is rapidly winning the confidence of evangelically

mindful folk in all communions, on both sides of the Atlantic. In Glasgow his name is becoming a household word. In the breath of his sympathy and in the width of his appeal many regard him as the successor of the late Dr George Morrison. His most recent volume "What is His Name?" will appeal powerfully to all Bible students. In it Mr MacBeath quietly passes over the unessential, and quickly creates an atmosphere in which devout readers find themselves feasting at a spiritual banquet, brought together for them by a scholar whose firm trust in the living God gives warmth and conviction to his commendation of a message that will bring healing, help and peace to those who seek release from the hurts that in these troublous times afflict the souls of men. In these studies the reader is made to feel that God is not a remote figure of far-off centuries, but the Great Contemporary Who alone is able to sustain man in his search for satisfaction.

W. E. B.

IN THE TRACK OF THE CRUSADERS.  
By Evert Barger. London: Nash  
and Grayson. 15s. net.

To those of our readers for whom the Near East and the Holy Land have an attraction, we recommend heartily this travel book by a young Oxford under-graduate, who is a friend of our President.

Evert Barger and a College friend accomplished amazing things with their savings of £50. They made Vienna their first halting-place, and visited Budapest, Sofia, Constantinople, Troy, Angora, Damascus, and Jerusalem, before they reached Cairo and begun the homeward journey, by way of Athens. And all the way they were asking questions, with the result that the book is full of information, historical, political, and general.

If we were to select any passage that would interest our readers more than another, it would be the graphic eyewitness account of the Jerusalem riots

of 1929. But from cover to cover the record is absorbing, and written with all the verve and humour of adventurous youth. If you have a son, he would love this book: or read it yourself, if you are old, and grow young again!

CALENDAR, JEWISH AND CHRISTIAN, 1932, with Notes on Jewish History, Manners and Customs. Designed by the late Rev. S. B. Rohold. 1s. 6d.

We have received from Haifa a copy of the new Calendar which has been prepared by Dr. Christie from material gathered by our late brother Mr. Rohold before his home-call. There is a biographical sketch of Mr. Rohold. The Calendar contains a great deal of information concerning Jewish customs and will be much appreciated by all who are interested in the Jewish people. It will be especially useful to those who have a copy of the Calendar for 1931. H. S.

THE TRUTH OF CHRISTIANITY. By Lt-Col. W. B. Turton, D.S.O. 11th Edition. Wells, Gardner, Darton & Co. Ltd., 3 Paternoster Buildings, E.C. 2s.

This is a careful revision of Colonel Turton's well known "Examination of the more important arguments for and against believing Christianity."

The book is in three parts, there being a section on Natural Religion, on the Jewish Religion and on the Christian Religion.

It is well up-to-date and its arguments are presented in an attractive manner that is easy to follow. It is thoroughly logical and most convincing and should, in our opinion, serve to strengthen the faith of our readers in our God-given religion.

The value of the book is increased by a full index of subjects and a list of scriptural passages quoted.

The fact that the book has passed through so many editions speaks for itself.

H. S.

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