

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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INTERNATIONAL HEBREW CHRISTIAN ALLIANCE
"SHALOM," CHALFONT ST. GILES, BUCKS.



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- 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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VOL. V.

APRIL 1932

No. 1

Editorial

LET us be done with mere negations. Unless Protestants realize that mere negations will not carry them very far, there is a danger of their becoming very ineffective. There are those who would go back into the Church of Rome still protesting, but ready to accept very humbly all that Rome demands.

The Evangel is something positive, and Evangelical Christians must by deed and word show forth its power, value, and eternal reality. Luther, when he protested, would fain have remained within the Roman Church if his protest had even been noted to a small degree, but the Roman Church, then, as now, showed that she would stand no criticism, that she would allow no protest by her children, right or wrong, that she must be obeyed implicitly. A few very earnest Romanists have tried protest recently, only to be driven from the Church, and to be told that the Pope cannot be wrong, he must always be right, and to protest is to be disloyal to the Church.

Our Lord did not rest satisfied with a mere criticism of the Scribes and Pharisees. His Gospel was a Gospel of action, his Evangel was no mere negation; He taught the Beatitudes, and Parables, and did mighty works among them. If Evangelism is to survive, it must forget the past, and take care of

the things that it is now faced with, seeking grace from on high to meet the problems of to-day. If one could do something by protesting of course, one ought to do it. Those who are hankering after the authority of Rome, and who are ready to submit their conscience to the keeping of Rome, may go back to it protesting, but they cannot go back with the Evangel as their basis and sure ground of action. Rome will not have anything to do with the simple truth as presented in the Good Book.

Nowhere is this negation seen, and in no sphere is it doing more harm than in that in which our brethren according to the flesh are concerned. In their present state of drift from the Synagogue they turn to the Church, and often hear no more than the prayer of the Pharisee: "God, I thank Thee that I am not as other men are." When they come to find out the difference between this party and the other in the Church, they find it consists of negations. In Germany, which is largely "Protestant," they are hated and persecuted. "Dirty Jew!" is an epithet that is rife in that country nowadays. The other European countries which claim to be "Protestant" have their own insulting terms. As for the Roman Catholic and Greek Orthodox Churches, they

make no pretensions in the matter of loving the Jews, they hate them, and are not ashamed to say so. Even in the U.S.A., which is a "Protestant" country, the protesting is limited to one of self-righteousness, and self-admiration. Walking with a friend who could not be said to be a Jew hater down one of Chicago's long streets, we came near a street, of which we were told: "No Jew is allowed to live in this street. The landlords even help to pay the rents of the houses that do not let, but under no circumstances will they allow a Jew to live there." A sister of a minister in the U.S.A. Cabinet, was refused admission into a New York hotel for no other reason than that she was a Jewess.

It can hardly be wondered at that the Jew finds "Protestantism" as unlovable as Romanism, or should we say, as lacking in love as Romanism, and so he drifts and drifts to Christian Science, Spiritualism, Rationalism, Agnosticism, and even into rank Atheism. From these it will be more difficult to win him than from Judaism, for once he finds a home in these sects or parties he will not give it up very readily, and the task of his evangelisation will become more difficult.

We do not contend that those who love the Evangel should give up their interest in China, Japan, India, or any other sphere in which they are a power for God and good. Far be it from us even to suggest such a thing, but we must point out what to us is so very obvious. The greatest opportunity for successful evangelisation just now is that offered by the Jew. The heathen nations are clinging to their worship and cults, they are politically concerned just now and not religiously. We believe that the day is not far distant when a glorious opportunity for the Evangel will arise in the heathen world. Once the political issues are cleared out of the way, the peoples of

India, China, Japan, and other lands will turn to the religious issues, and the missionary Churches will reap a great harvest for the Lord.

For the time being the opportunity is to be found among the Jews. They have been politically liberated during the last fifteen years, and though they still suffer from the past, and individuals are making life very uncomfortable for them, governments have had to recognize their rights, and give them their political freedom. This is a time of religious uncertainty for Israel, it is a time when its sons are drifting from their moorings, for the Synagogue cannot hold them since it has nothing to offer them. Reformed Judaism, which is also negative and "Protestant" by nature, has no appeal to the Jew, who has found the burden of the Rabbis too much for him to bear.

If the Continental Churches would make him at home, much could be done to solve the Jewish problem, but he is not wanted in most of the "Protestant" Churches on the Continent, and in America. He joins the Roman Church often because he has no choice, and he does not want to drift altogether into irreligion, but he does not find a home in Rome, for his heart and hope are in Zion, and for Zion's Hope and King he longs.

If God's people would study the situation more closely, and realize the great opportunity that is being given them to attack the Jewish problem with the greatest success that has ever offered itself, and rally round that work just now with all their means, the day of Israel's trouble would be at an end. Many of Israel would be brought in, and would help, indeed we believe would be a mighty factor in bringing in the fulness of the Gentiles.

The Home Mission problem must receive more attention than it has done. With a Europe that cannot or

will not provide opportunities to those in her own midst, the Far East, Near East, and Middle East, will not be greatly improved. The Gospel of Jesus cannot thrive on negations, on protestations, on pious acknowledgements. It must become a living Gospel, a Gospel that will offer that for which men's hearts are hungering, and there is no race or people that are hungering for it more than the Jews. We humbly sub-

mit that no one can give it to the Jew better than those who have themselves been led from Jewry to the Christ Who wept over Jerusalem, the Christ Who was crucified without her city walls, the risen and living Christ Who is waiting for the ingathering of the lost sheep of the house of Israel, that He may use them again and Who will come to reign in power and great glory.

N. L.

News and Notes

By Sir LEON LEVISON.

BRITAIN.

THE HOME-CALL OF DR GOLD-LEVIN AND MRS FRANK.

The sad news of the death of Mrs Frank, followed so shortly afterwards by that of Dr Gold-Levin came to us as a great shock. Mrs Frank had been ailing for some time, but passed away suddenly. She will be missed by us all. None of us will ever forget her sweet Christian character, and the lovely way in which she made us all feel at home during the second I.H.C.A. Conference, which was held at Hamburg in 1928. Her gentle demeanour and warm affection towards us both endeared her to us and enshrined her in our hearts, and we desire to extend our heartfelt sympathy to dear Dr Frank and his family in their overwhelming sorrow.

It was only a few days before his sudden home-call that I met Dr Gold-Levin in London just before a meeting of the Executive Committee. It so happened that we both arrived at the same time, and on meeting me he kissed me on both cheeks and said, "This is just a token of my love for you, my dear Sir Leon, and for the labour of love which you

are so unstintingly rendering to the cause of Hebrew Christianity, and your endeavours to win our Jewish people for Christ." He went on to remark, "I do not know why, but I have somehow been particularly impelled to come to this Committee Meeting. I have not seen you since the Conference, and felt that I must come to see you." Dr Gold-Levin attended both the Committee and a meeting of the Commission considering the question of a Hebrew Christian Church and brought his rare influence and catholic sympathies to bear upon the deliberations at both these meetings. He was one of the noblest spirits, and the most faithful of friends. One rarely comes across his like in life, and I count it a great privilege to have had his co-operation in the cause which is so dear to all our hearts. We will miss him in a way which is hard to express in words, and I desire to extend our deep sympathy to his beloved wife, praying that God our Heavenly Father may give to her and our beloved friend Dr Frank and his family both consolation and the assurance that their dear ones are now happy in His Presence.

We thank God that to us Christians the river which divides those who are

left here and those who are now alive in His Presence is a river that is full of grace. How comforting it is to us in a time of bereavement to know that God, as revealed through our Lord Jesus Christ, is a God of Love. If God loves us so desperately that only the Cross of Christ can measure His love, then we can rest assured that our dear ones must be happy in His Presence, for our Risen Christ has not only given us the promise "Because I live, ye shall live also," but, "Where I am, there shall ye be also." Let us, then, look forward to the great day of reunion, when all shadows shall flee away, and there shall be no more parting.

Meanwhile, we render praise to God for the saintly lives which our dear friends have lived, and for the services they have rendered to His cause and kingdom. We fervently pray that their example may stir us up to further efforts and greater zeal.

A STRIKING CONVERSION.

I had just received the news of the home-call of Dr Gold-Levin, and my heart was filled with sadness, when a young Jewish doctor from South Africa called on me and told me that he wanted to be baptised and join the Church. I found this young man to be an exceptionally fine and earnest character, and gave him every moment I could, and am happy to say that he has now been baptized. I tell this for several reasons: to show the wonder of God's way of dealing with his inquiring children; to solicit the prayers of our readers on behalf of our new brother in Christ; and to enable me to quote from the book that first led him to think of Christ as his Atoning Grace. "It was through the honest statement of an honest gentleman," to give his own words, that he was led to Christ. When further

questioned as to who the gentleman was and what the statement contained, he informed me that two months ago he read Dr Claude Montefiore's book, "The Old Testament and After."

In a chapter on the advance of the New Testament, Dr Montefiore shows a radical departure from the traditional Jewish attitude. He observes that though the idea of the Fatherhood of God found expression in a number of passages of the Old Testament, nowhere was there given to it such prominence as in the Gospels. "We certainly do not get in the Hebrew Bible," he remarks, "any teacher speaking of God and to God as 'Father,' 'my Father,' 'your Father,' and 'our Father,' like Jesus does in St. Matthew's Gospel."

Dr Montefiore further declares, "We do not get so habitual and concentrated a use from any Rabbi in the Talmud. And this habitual and highly concentrated use produces upon us an impression by which we are led to believe all the more in the truth of the doctrine on which it rests. We are moved by it to wish that we, too, could feel that doctrine, even as Jesus teaches that we ought to feel it, and that we, too, could order our lives in its light and by its strength."

The second great idea Dr Montefiore finds expressed in the New Testament as nowhere else is, the Spiritual Nature of God. In the Gospel of St. John, Chapter iv. verse 24, he finds the words, "God is a Spirit," to which he adds the following illuminating comments:—"It appears to sum up, to sharpen, and to bring to a conclusion teaching which was more or less clearly expressed and implied in the Old Testament. Its point and emphasis lies in its application; because God is a Spirit, therefore, He must be spiritually worshipped. . ."

The true worship of the omnipresent God is not limited to any one place.

Its essence does not lie in material symbols and sacrifices. The spiritual God must be spiritually worshipped. So, too, in St Paul's address to the Athenians in Acts xvii. 16-31, the Old Testament teaching that God does not dwell in man-made temples and shrines is expressed with utmost emphasis. "He dwelleth not in temples made with hands; neither is worshipped with men's hands." The deduction from this spiritual omnipresence of God is that God is near to all men without distinction of race, and then follows the famous saying in Acts xvii. 28—"For in Him we live, and move, and have our being." They who are not philosophers would be hard put to it to explain exactly what this saying means, yet we feel it to express in necessarily inadequate words one side of a complex truth. God is present in all things, but He is more present in life than in inert and lifeless matter, and most present of all in human souls. We men, capable as we are, of knowledge, goodness, and love, have more of Him than beasts and plants and stone. . . . The words are noble. They answer to our deepest conviction. We feel that they do express a truth of religious experience, even though we who are not philosophers cannot fully set forth that truth to our own minds or to others in ordered words and phrases.

Dr Montetiore next takes us to the 4th chapter of the First Epistle of St. John, which contains the great argument that "God is love." Here is what he has to say about it. "Nothing can be more striking or more noble than the ethical use to which this doctrine is put in the argument which leads up to it. It is an appeal to the disciples and believers, but it could be equally an appeal to our fellow-men. 'Let us love one another; for love is of God; and everyone that loves is begotten of God and knows God. He that loveth

not knoweth not God; for God is love.' It is idle to attempt to minimise or to pare away the greatness of these moving and wonderful words, and it would be foolish to argue that goodness or righteousness could be put equally well in the place of love. . . .

"The Christian and the author of the Epistle means something more forthcoming, more passionate, more venturesome, more self-sacrificing, more eager, more giving than can honestly be said to be connoted by righteousness or goodness. It is the virtue which, as the author of the Gospel says, does in its height cause a man to lay down his life for his friend (John xv. 13).

"It is the virtue which drives a man forth to save, to redeem, and to forgive. That virtue is more than 'goodness,' and more than 'righteousness.' It is charged with emotion. It is filled with longing and yearning—it is, in short, love, and love being all that, is more than goodness and more than righteousness, and we dare not forego the word lest we do not practise or adore the thing. Moreover, the saying in the Epistle lays down one great proof to the believer of the existence of God. Love calls out to love. Human love recognises divine love. We are unable to believe that man's love has not a superhuman source and a superhuman guarantee, and only through love can we, in spite of evil, believe in God's love or in God. From the visible to the invisible. The author is justified in arguing, 'He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?' (1 John iv. 20). . . .

"Jews, as well as Christians, can be grateful for it; they, too, can believe that 'God is love.'"

A TEA PARTY FOR HEBREW CHRISTIAN GIRLS.

Through the generosity of a dear friend and member of the Alliance, a

tea party was held in January, when a large number of our Hebrew Christian girls in London were able to spend a very pleasant and joyful evening together. I was sorry not to be able to be present, but all those whom I have met, who were there, have told me that they spent an evening of fellowship together which will never be forgotten. They wish me to express their thanks to the donor, and I would like here to assure her of my own gratitude and admiration for her greatness of heart in having afforded an opportunity to these girls which has brought them such delight.

CONGRATULATIONS.

We extend our hearty congratulations to Mr and Mrs Karmouche on the birth of a little son, David, in December last, and to our own General Secretary, the Rev. Harcourt Samuel, and his wife on the birth on the 22nd of February of a daughter, Margaret Irene. We sincerely pray that God may long spare these parents to their children and their children to them, and make them a great blessing to each other.

REV. E. BENDOR SAMUEL

We rejoice to learn that our esteemed friend, the Rev. E. Bendor Samuel has been invited to become the Director of the Hebrew Christian Testimony to Israel in succession to the late Rev. David Baron, and that he has accepted the invitation. As our readers know Mr Samuel is the President of the British Alliance and the first Vice-President of the International Alliance; it is, perhaps, not so well known that he has been connected with the Hebrew Christian movement in this country for nearly forty years. During the whole of this time he has been loved and trusted by his brethren and we feel sure that the Trustees of the

Hebrew Christian Testimony could not have made a better appointment. Mr Samuel has been connected with the Mildmay Mission to the Jews for thirty-eight years and has been Deputy Director since 1907; his long experience and his earnest desire for the salvation of our Jewish brethren make us confident that under God's blessing he will be greatly used in the work to which the Holy Ghost has called him. We congratulate him most heartily and wish him God-speed from the bottom of our hearts.

YUGO-SLAVIA.

We are extremely glad to be able to announce the formation of another National Hebrew Christian Alliance—in Yugo-Slavia. It is with great joy that we welcome these brethren and sisters into our midst, in the name of our glorious Redeemer and King, Jesus Christ. I would like to assure them of our sincere fellowship, and express in the name of the Executive Committee our affectionate brotherly love.

We are all very grateful to Miss Weinman, of the Barbican Mission to the Jews, for her labour of love in having brought about this addition to the I.H.C.A., and pray that God may abundantly bless this young body of Hebrew Christians, and make them a powerful witness among the Jews of Yugo-Slavia; and that He may grant them the joy of seeing many Jews brought into the fold of our Great Shepherd, Jesus Christ.

ROUMANIA.

We congratulate the Rev. Leon Awerbuch, the President of the Roumanian Hebrew Christian Alliance, and Mrs Awerbuch, on the wonderful things that they have accomplished during the Christmas and New Year seasons. The ladies' work party, under Mrs

Awerbuch's energetic guidance, by their tireless efforts, succeeded in making sufficient articles for a bazaar which was held a little before Christmas. The money realised enabled them to buy clothing, which was distributed among the poor Jews in the city of Chisinau. The Hebrew Christians met together on the eve of Christmas for prayer and praise, and afterwards, Hebrew Christians in better circumstances invited their poorer brethren to have a Christmas meal with them. On Christmas morning, a service for Hebrew Christians was held, after which Mr and Mrs Awerbuch invited all the new converts to their home for a meal, when a very happy time of fellowship was spent. In the evening there was a great gathering in the hall, where a Christmas tree was prepared, and the Hebrew Christian Orchestra and Choir rendered hymns in which all present took part. So crowded was the hall that there was not even standing room, and the two policemen employed could hardly cope with those who were waiting for admission, many having to be turned away for lack of accommodation.

There was also a gathering of over 700 children, with ages varying from three to thirteen, and we are told it was a sheer delight to hear them sing the praises of our Redeemer in hymns composed in Yiddish and set to special Chassidic tunes.

On New Year's Day crowded meetings were again held (which lasted from 9 p.m. to 3 a.m.!) The Orchestra and Choir rendered excellent service, but most of the time was occupied by testimonies from Hebrew Christians which added to the solemnity and joy of the occasion. Christian friends, who are lovers of Israel, also testified to Him, Who is a Light to lighten the Gentiles and the Glory of His people Israel. A number of unbelieving Jews who were present

expressed their desire for prayer on their behalf.

In reading such news, one cannot help feeling that God's promise is being fulfilled—"For the Lord will not cast off His people, neither will He forsake His inheritance." and we pray that many more souls may be added to the Church of Christ at Chisinau.

LATVIA.

The news from Latvia is somewhat similar to that of Bessarabia. Many wonderful meetings were held during the Christmas and New Year seasons, when the lives of Jewish men, women, and children who are suffering very great privation were brightened and cheered; when, for a day at least, their sorrows were forgotten. We thank God for the wonderful work that is being carried on at Riga by the Rev. and Mrs P. R. Smoljar.

HUNGARY.

Great interest has been created in the city of Budapest through a controversy in the public press about the Christian faith between the Chief Rabbi and the Bishop of Budapest. This controversy has stirred the hearts of many Jews, resulting in a large number of inquirers who have come for instruction both to the members of our Alliance and to the Church of Scotland missionaries who are labouring in that city. We are also happy to hear of the meetings which were held when the newly appointed Missionary, the Rev. R. Calder, of the Church of Scotland, took part, and delivered an address which was very much appreciated.

POLAND.

The work of witness for Christ by members of our Alliance among the Jews in Poland is full of cheer. We are much encouraged by the zeal and self-sacrifice of our young men, and pray that many more may be added to their number.

RUSSIA.

The news from Russia has touched us very deeply. On the one hand we have learned with great regret that a large number of our Hebrew Christian brethren and their families have been turned out of their houses during the present severe winter weather. A number of them who were thus left to live under the open sky in the cities had to travel away long distances into small villages where they knew secret Christian believers with whom they could lodge for the time being. Others have simply to beg themselves into houses from night to night for shelter.

On the other hand, notwithstanding this intense struggle for existence on account of their faith in the Lord Jesus Christ, not one word of complaint can be found in any of the letters which have reached us. The only cry that comes is that we should remember them before the Throne of Grace. The longing of their hearts is that we should pray for them, that the time may soon come when persecution will cease, and our Christian brethren in Russia will obtain freedom of conscience and liberty to worship God according to their faith. We have been specially grieved to learn of the serious illness of our brother Mr Guberman and we solicit our reader's prayers on his behalf.

GERMANY

We are deeply grateful to our Heavenly Father for the news that has reached us from Germany. Many believing Jews who have hitherto been afraid to disclose their Christian faith are now coming forward to associate themselves with us since hearing of the possible formation of Hebrew Christian places of worship.

Our thanks are due to the Rev. N. Rudnitzky for a number of con-

fidential letters which he has sent us in order that we may see the wonderful way in which God is leading many a Jew in Germany unto Himself. We also desire to congratulate our enthusiastic brother, Robert Weitz, for his untiring labours on behalf of the cause which we all have at heart, and pray that his Bible classes may be owned and blessed of God.

PALESTINE.

We are very happy to intimate that the sale of Abraham's Vineyard has now been completed, and the 4th of April is the day fixed for the first payment of the money, as per the original agreement. We rejoice to think that we shall now be able to look out for suitable land on which to establish a Hebrew Christian colony, where Hebrew Christians and others in Palestine who are suffering terribly at present as a result of the world wide financial and commercial distress will be able to find work and earn a livelihood.

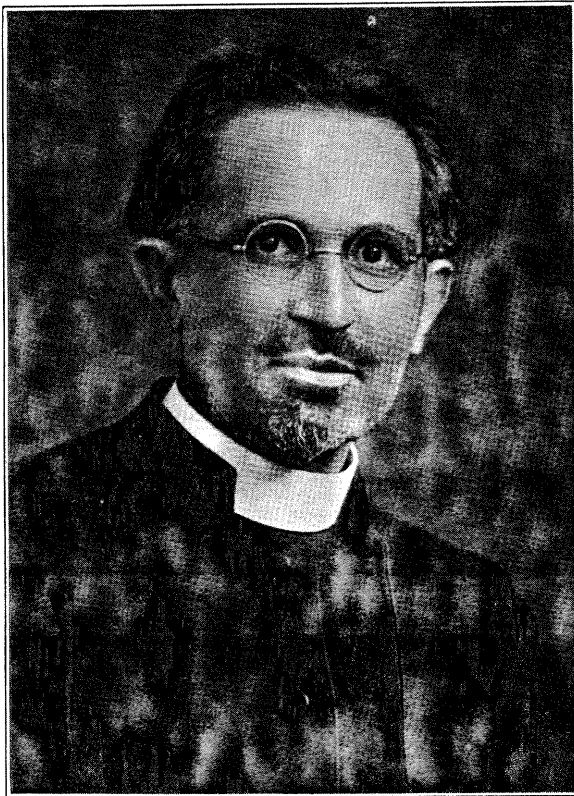
CONGRATULATIONS.

We congratulate Mr Ben Maeir on his marriage to Miss Rachel Rosie Rothblatt, whom he met while studying at the Moody Bible Institute in Chicago. As they are both earnestly interested and actively engaged in winning our people for Christ, we feel that this union cannot but result in great happiness and blessing. We pray that our dear Lord may be gracious unto them and make them a blessing to each other throughout the days of their pilgrimage together.

AMERICA.

From America we have received very cheering news, and are told that at no time has the work of the Hebrew Christian Alliance been more encouraging, nor have the Jewish people

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



THE LATE REV. A. P. GOLD-LEVIN, LL.D., D.LITT.
VICE-PRESIDENT, I.H.C.A., FOR AFRICA AND THE FAR EAST.

ever been more responsive to the appeal of Christ. More Hebrew Christians are offering their lives for the service of Christ than ever before.

We thank God for the conversion of an eminent Rabbi in New York. This Rabbi is about to issue a book in which he gives an account of his life, and tells of his secret belief in Christ for some years before he declared himself a Christian. We have read some of the poems which will appear in the book, and were especially moved by one in which he describes his feelings when he first sat at the Lord's Table and took part in Holy Communion. Surely this volume will have a far-reaching effect upon the Jewish community of America.

"THE STORMERS OF HEAVEN."

Ever since Dr Klausner issued his "Life of Jesus," learned Jews have been trying to get a deeper insight into the Christian faith by studying the New Testament, and we are happy to say that they are gradually gaining a deeper understanding and a far truer appreciation of the person and work of our Master. It will interest our readers and friends to see what Dr Solomon B. Freehof, in his new book entitled "The Stormers of Heaven," has to say on the subject :—

"The personality of Jesus was such, that His Sonship to God was magnificently evident. The divine Spirit received manifestation in His words and deeds. He impressed Himself upon the world as a 'Child of the living God.' The consciousness of the presence of God has come to millions of men and women through Jesus.

"That is why His personality, which is the essence of His power, should be evident to every objective student of Christian literature. It is not merely that legends have been woven around His name. Every great religious genius

has been en-haloed with loving legend. The significant fact is that time has not faded the vividness of His image. Poetry still rings His praise. He is still the living comrade of countless lives. No Moslem ever says 'Mohammed, lover of my soul.' Nor does any Jew say of Moses, 'My teacher, I need thee every hour.'

"The genius of Jesus is not one of doctrines nor of organisations. These things were added to Him. It is distinctly one of direct influence. He brought God near to men through His presence. He made the Divine personal for myriads of worshippers and posterity in gratitude has made His personality Divine."

Referring to the subject of conversion, he says :—"Moreover, the manner in which these men became Christians is significant. Paul was taken by storm on the road to Damascus ; Augustine suddenly hears a verse and becomes a Christian ; Francis too, and also Luther. There seems to be a uniqueness in the nature of Christian conversion. Judaism is patient discipline, and Christianity is sudden deliverance ; Judaism is concerned with social development, Christianity is a personal revolution. There is an explosive power in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment, tear down their spiritual organisation, and build it upon a new plan. The renunciation of the physical life and a sudden inner revolution are typical of the lives of the greatest Christians of history, and seem to be essential characteristics of Christianity.

"To a world drugged by the flesh, blinded by pleasure, Christianity, if it can find its voice, will always have a message to proclaim. And it will always find the strength to proclaim it. It has inner resources of power. Its energy cannot be calculated. The faith which converted Paul and Augustine,

Francis and Luther, may convert anyone at any time. Christianity may yet manifest its explosive power, awaken a flesh-sodden age to the joys of the spirit, and make it willing to count the world well lost if it can only regain its soul.

"This is the strength and the promise hidden in the historic 'city' which has been built on a hill by its apostles, philosophers, statesmen, and saints."

RELIEF.

I wish to express our deep gratitude to all those who have so generously responded to our appeal on behalf of our distressed Hebrew Christian brethren in Eastern and Central Europe and Palestine. As a result of the gifts which have come in, we have been enabled to send £20 to Russia; £20 to Poland, £10 to Rumania; £10 to Latvia; £10 to Hungary; and £10 to Palestine. Words fail me to describe the gratitude expressed in the many letters which have reached us from these countries. I can visualise the joy and happiness which our gifts of love have brought and I can only pray that our Heavenly Father will grant all the blessings and good wishes which these Hebrew Christians are sending to one and all of those who have helped us to help them.

EDUCATION.

As a result of God's answer to our prayers, we have been able to start two promising young Hebrew Christians with their training for the mission field. Mr H. E. Luria, of Budapest, has started his studies at the Bible Training Institute in Glasgow, while Mr Horowitz, of Jerusalem, is proceeding to the Moody Bible Institute, Chicago. We will pray for them that our Lord Himself may be their Instructor, and Guide, during their period of training,

and that, when they conclude their studies, He may use them abundantly in the winning of many souls for His Kingdom.

KNITTING MACHINE.

We desire to express our gratitude and appreciation to the anonymous donor of a knitting machine for the Hebrew Christian women of Latvia. This machine has come in answer to prayer, and is a very timely and helpful gift, which will go a long way materially to assist these needy women and help them to make a livelihood.

THE APPOINTMENT OF A BISHOP IN JERUSALEM.

In view of the fact that a new Bishop is to be appointed to take the place of Bishop M'Innes, who so suddenly passed away at the close of last year, I took the liberty of writing to the Archbishop of Canterbury, and pointing out the splendid opportunity which His Grace has at present of appointing one of the many Hebrew Christian clergymen in the Church of England to this post. The effect of such an appointment would, to my mind, be far more reaching than any of us could describe, and in the present situation of Jewry in Palestine and throughout the world, it would accomplish more than the witness of many missions and preachers has done. In his reply to my letter, the Archbishop promised to give my request his very careful consideration, without overlooking the interest of the Arab population in Palestine. I would like to invite our readers to make this matter a subject for prayer; and while doing so let us also intercede that if the new Bishop is not a Hebrew Christian, the man appointed may yet be a man of God with a deep love and zeal for the salvation of Israel.

A HEBREW CHRISTIAN CHURCH.

While the Commission appointed by the third I.H.C.A. Conference to consider the advisability of forming a Hebrew Christian Church is still meeting it is faced with the fact that there are already a number of Hebrew Christian congregations in actual existence, and my readers will at once realise that this matter is one of Providence, and not of our own doing. We all feel the tremendous responsibility of this enormous question,

and desire your prayers on our behalf in this matter. Please pray that God the Holy Spirit may guide us in a special sense, that in all our deliberations we may have the singleness of heart and mind to do everything for His glory, and the welfare of His Kingdom among our Jewish brethren. And let us praise God for the wonderful spirit of unity which has hitherto prevailed among the members of the Commission, and pray that this may continue to be among us during the meetings which lie ahead.

In Memoriam

AARON PHILIP GOLD-LEVIN

IT was with the deepest sorrow that we learned of the sudden death of our beloved brother, the Rev. A. P. Gold-Levin, LL.D., D.Litt., who passed to his rest and reward on Tuesday, the 16th February. On the preceding Thursday and Friday he had been present at and had taken part in our Committee meetings in London, and the news of his sudden illness and death came to us as a very great shock.

Dr Gold-Levin was born in 1883 at Mariampolis, in Russia, and was the child of a Jewish father and a Gentile mother, but he was brought up as a Jew, being educated at Rabbinical schools in Kovno and at Jerusalem. He was intended for the Rabbinate, but in the providence of God he was destined to do great things for the kingdom of our Lord Jesus Christ. While at Jerusalem a copy of the New Testament found its way into his hands; he studied it carefully, and was greatly impressed. Knowledge of this reached the college authorities and he was expelled. Whilst still a young man, he came to England, and was led to the Presbyterian Jewish Mission, where he met the Rev. Mark

Polan, who is still with us, and whose ministry was used to bring him into the light of the Gospel.

After spending two years at a training colony at Linfield he went to Harley College, where he remained for four years, afterwards commencing work as the Jewish Mission Deputy of the Presbyterian Church with whom he worked for one year. He was ordained into the Presbyterian ministry in 1910, but became a Baptist minister in 1917, remaining in that denomination and enjoying the confidence of its leaders until his death. In 1910 also he joined the staff of the British Society for the Propagation of the Gospel among the Jews. That Society had hoped to send him to Adrianople, but difficulties arose, in consequence of which he became the Society's missionary in Liverpool. In 1919 he became Organizing Deputation Secretary, and with the exception of a brief seven months' visit to Palestine he exercised a greatly appreciated ministry on Israel's behalf from then until the day of his death. He had endeared himself to numbers of Christian people throughout the country, and the fragrance of the life he lived as well as the power of his ministry will long be remembered by

many who were proud to call themselves his friends and to have him under their roofs for a little.

The University of Athens conferred upon him the degree of Doctor of Laws in recognition of his exceptional ability, and the Royal University of Serbia made him a Doctor of Literature. He was also a Fellow of the Royal Geographical Society. Yet none of these well-deserved honours touched him so much as the request of his Hebrew Christian brethren in Hamburg in 1928, that he should become their Honorary Secretary. In spite of the many demands made upon his time he served us in that capacity for a period of three years, becoming a Vice-President at High Leigh last year; he had been a member of the Executive Committee from the earliest days.

Dr Gold-Levin died, as he would have wished, in harness. He had gone to Saltburn-by-the-Sea to fulfil deputation engagements; he was found unconscious on the Sunday morning, and a doctor, who was called, thought his condition very serious. He never recovered consciousness, and passed away early on the Tuesday morning.

Mrs Gold-Levin had herself been very ill, but she was able to make the long journey from Cornwall, and she was with him at the last. Our deepest sympathy goes out to her in the terrible loss that she has so suddenly sustained.

Dr Gold-Levin was buried in Liverpool on Friday, the 19th February. While he was living in that city he lost his only little son, David, and he was laid to rest in the same grave in the Allerton Cemetery. A Memorial Service was held in London, at the Wingate M'Cheyne Mission, on Wednesday, the 2nd March, at which the Alliance was represented by our General Secretary, who also gave an address.

The following resolution was unanimously passed by the Executive

Committee at their meeting on the 8th March:—

"That this meeting of the Executive Committee of the International Hebrew Christian Alliance, having learned, with profound sorrow, of the sudden death of their beloved friend and brother, the Rev. A. P. Gold-Levin, LL.D., D.Litt., desires to place on record its sincere grief and sense of irreparable loss. The Committee gratefully recalls the many services rendered by him to the Hebrew Christian cause, his wise and faithful counsel, first as Hon. Secretary and then as Vice-President, his singleness of purpose and the fragrance of the life he lived in their midst. They earnestly commend Mrs Gold-Levin to the Father of Mercies and God of all Comfort, praying that the presence of the risen Christ may be unto her more and more an ever present means of help, healing and comfort. They also express their deep sympathy with the British Society for the propagation of the Gospel among the Jews in the loss of one who had served them so long and faithfully.

We do, indeed, thank God for the memory of our dear brother, and we are thereby inspired to press forward in the work he loved, praying that something of his spirit, the spirit of his master, Christ, may be in us that we too may hear, as doubtless he has heard, the Divine welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

H. S.

MRS ARNOLD FRANK

MRS ARNOLD FRANK, of the Jewish Mission of the Irish Presbyterian Church in Hamburg, has been called from her manifold labours of love on earth to higher service in the heavenly kingdom. Born in a godly home, that of Rev. John Kinghan, Belfast, she was early led to consecrate

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



THE LATE MRS FRANK

WIFE OF REV. DR ARNOLD FRANK, PRESIDENT OF THE HEBREW
CHRISTIAN ALLIANCE IN GERMANY.

Christ than have the four Evangelists. Speaking from my own experience, when I started to read the New Testament, and the Gospel which is said to have been written especially for the Jews (Matthew) I was so repelled that I could not go on reading it, but it was quite different when I turned to Romans. It is quite true that I skipped the first few verses of Romans too, but once I got through the first eleven chapters of Romans I could come back to the other books of the New Testament with a fresh sympathy and understanding.

While in a sense the basis of St. Paul's Gospel is more miraculous than that of the other writers, the miracle itself upon which it is based (the resurrection of the Lord) at once faces one with reality, and in his subsequent reasoning from this bedrock fact, he erects a superstructure that nothing can shake or move.

SAUL OF TARSUS.

We must examine the type of man we are dealing with if we are to appreciate his viewpoint and his presentation of the facts of Christ.

Jerusalem, in spite of the extent of the dispersion, remained the centre of Jewish thought and hope, and in spite of the fact that the Synagogue and not the Temple was the creative agency of the best thought in Jewry, everything was brought to the Holy City to have the stamp of authority placed upon it. Every Jew thought it his duty to send his boys to Jerusalem. This family in Tarsus, who traced their origin to the tribe of Benjamin, and named their son after the first king of Israel, who was also of that tribe, did not, we may be sure, neglect their duties in this matter. It is somewhat difficult to decide with any assurance at what age Saul was sent to Jerusalem, but two statements of his own (Acts xxii. 3;

xxvi. 4) imply that he came up to Jerusalem when quite young. The word "young" is, of course, very elastic, but those that are sent even to this day to Jerusalem are sent before they become Bar Mitzwah, that is to say, before they reach the age of thirteen, when the boy whose father is alive becomes responsible for his own conduct under the Law. (The orphaned boy becomes responsible at the age of twelve.) When this age is reached the boys, who up to this time have said their prayers without the putting on of phylacteries, now have to use them for morning prayers. They are also now allowed to be counted in the *minyan*. Ten males over the age of twelve or thirteen years are required to constitute proper public worship. Of course a Jew may pray in his own home, but whenever prayer is held in the Synagogue, it must be properly constituted. In the time of our Lord it was the usage of the Rabbis to call in ten unemployed males, and to pay them for their service in making up the perfect number. It would seem that the number ten was agreed upon because there are ten Commandments. With our passages from the Acts before us, we can take it for granted that Saul was sent up to Jerusalem before he reached the age of thirteen. This is a point the importance of which should be emphasised, as many students of the life of St. Paul would have us believe that Saul was "A Septuagint Jew," that is to say, that he was brought up on the Greek translation of the Old Testament (the LXX.).

While there must have been numerous schools in Jerusalem for children of the Jews of the dispersion, it would seem that the boy Saul attended the most outstanding of these, and his teacher was no less a scholar than Gamaliel, the son of the venerable Hillel. It would require much ingenuity to prove

that a scholar of this great teacher studied his Old Testament in Greek, or approached it from that viewpoint. While our facts are very meagre, we may yet conclude with confidence that Saul was a boy of parts. To belong to the school of Rabban Gamaliel a boy must have had outstanding ability, and must have belonged to a family that had influence and wealth.

DID SAUL KNOW JESUS IN THE FLESH ?

This question, while having no important bearing upon the Gospel which St. Paul preached, is yet interesting, for it must have had some influence upon his outlook. The passage which might decide the matter beyond doubt (2 Corinthians v. 16) is somewhat vague. But it is unthinkable that Saul should have been absent for two passovers from Jerusalem, for at the lowest estimate of the duration of our Lord's ministry there must have been included in it at least two passovers, and apart from that there was the intervening period. That Saul should have been quite ignorant of the "Prophet of Nazareth" does not present itself to the mind very readily. An old tradition has identified Saul with the rich young ruler who came to our Lord to ask Him what he might do to inherit eternal life? But very little credence can be given this tradition. If Saul knew the Master in the flesh his knowledge must have been such as he would not care to recall in after years. He probably was among those who persecuted the Master in His lifetime, adding to His burden, perhaps one of the crowd that went out with torches to imprison Jesus, and to bring Him before the High Priests, and one who believed that the cross had put an end to that precious life.

We are not left in any doubt as to Saul's attitude to those who called upon the name of Jesus. Saul was present at the death of Stephen, and

he gave the saints in Jerusalem no rest, and was even on his way to harm the faithful beyond the bounds of Palestine.

Yet there was something about this young Pharisee that God saw which man did not see. He did not allow him to become guilty of more persecution of His saints, and sent His own Beloved to win him for Himself. Men who honestly seek light, no matter how mistaken they are in their views, are never left in the dark; for those who yield their wills to God in truth, find the truth, and the truth makes them free.

DAMASCUS AND AFTER.

We need not enter into the narrative of events in Damascus itself; since it is amply set forth in the Acts, chapter ix. What is of utmost importance for the understanding of St. Paul's theological outlook is the contents of the message that he preached there. "And he hastened and preached Jesus in the Synagogues, saying that He was the Son of God." There is no faltering here between the idea of a good man, a moral example, a divine being. "That He was the Son of God." What exactly did this mean to St. Paul? Let it be said at once that this conception is not Jewish. The Messiah was to be many things, He was to manifest qualities which were supernatural. The second Psalm, (v. 7) has often been taken as the source of this title, and occasionally one comes across passages in books like Enoch, Baruch, and the Psalms of Solomon that suggest the concept of Messiah as Lord. In 2 Esdras the Messiah is called in the Aramaic *Bri-Mesicho* (the Son Messiah) and in Daniel we also have the term *Bar Elohim*, Son of God (Daniel iii. 25), but this is said by the Gentile king Nebuchadnezzar. It is quite true that in the Old Testament the idea lies behind many a passage, and one could almost express it boldly

without doing violence to the text, but it is not explicit, and it is very difficult to say just what was behind the idea. The Pauline concept is very clear and unambiguous. The term "Son of God" means for him one who shares the nature of God, One who is equal to God in substance and being. This we learn clearly from Philippians ii. 5-11, and many other passages. So that, whatever can be said about the meaning and usage of the term in the other Gospels and plenty of very questionable matter has been adumbrated in the name of "scholarship," so far as the Gospel of St. Paul is concerned, such explanation is impossible. The foundation of the Pauline Gospel rests on this supreme concept, "Jesus is the Son of God," which means Jesus is God. How, indeed, could St. Paul start from a different premise? Jesus, Who taught, healed, and was crucified, and Whom he had looked upon as a blasphemer, but also the One Who appeared to him on the road to Damascus, was a living Being who identified Himself with those who believed on His name. The God of his theory and faith, was now fully revealed to him. Every attribute, every concept found realisation in this Being Whom he saw on the way to Damascus, and He could therefore not be less than God. It is legitimate to ask just at what point on the road to Damascus Jesus became his Lord Christ. The answer may escape us after the most careful investigation. Had Saul not known Jesus according to the flesh, he would have taken the vision as an angelic manifestation. Had not that Being identified Himself with the Jesus Whom he persecuted, the very idea of preaching Him to be the Son of God would have been as remote from the mind of this theistic monotheist, this learned Pharisee, as, indeed, it would have been from the mind of any Jew. But vision and experience combined to make this sense of the Deity of Jesus

inescapable. Many of us who have come from Jewish homes, with Jewish ideas, know how very difficult the acceptance of Jesus as Son of God, and God, was. But experience conquered prejudices, and soon our soul cried out, "My Lord and God!" It was not theology, not philosophy, but the crystallisation of all Messianic ideas and ideals. It was the concentrated essence of all the past breaking forth in presence of the Light which shone on the road to Damascus, and St. Paul's after-thought and experience went to justify and amplify it, and to give it full expression in his Gospel.

AFTER DAMASCUS.

Saul did not go up to Jerusalem further to investigate the fact of Jesus, but to Arabia to rebuild his world, which had so suddenly and utterly crashed down upon him. He is thus able to say, "The gospel which I preached has not come to me through man. I did not receive it through man, nor was it taught me, but through the vision of Jesus the Messiah." Having spent three years in Arabia and brought his ideas into line with his new viewpoint, he returned to Damascus, but he soon found that his gospel met with the most strenuous opposition from the Jews. The disciples in Damascus thought that his safety lay in flight, and they sent him back to Jerusalem, and from thence he went to Tarsus. The task that awaited him in his office as the "Apostle of the Gentiles" required tuition of a different kind, and Saul now set himself to get to know the Gentile world from the inside. In pursuit of this he studied the mystery cults, or religions, that he might be able to preach his gospel to them with understanding and knowledge. Then there were his brethren of the dispersion, the "Septuagint Jews"; he must also have given some time to

studying their viewpoint, and their Greek version of the Old Testament.

There were, however, matters about the Master during His earthly life which he wanted to assure himself about, and for this purpose he went up to Jerusalem. As we shall see, the question of the descent of the Messiah was a matter of great importance for Saul, and about that and many other things he sought information from Peter and James the brother of our Lord, and I should not be surprised if it were proved that St. Luke's genealogy was obtained through investigations made by him. We must now turn to the contents of this Gospel, and while we shall, of course, have to turn to all his writings, we shall take his Epistle to the Romans as our chief text-book, as the basis of his maturest thought and conclusions.

IN THE PROPHETIC SUCCESSION.
(*Romans i. 2.*)

We shall miss the very substance of St. Paul's teaching if we forget for a single moment that to St. Paul, as well as the other Apostles, our Lord was not the outcome of a sudden thought of God the Father, but that He was the culminating expression of His forethought for mankind; that the Prophets of Israel were His forerunners, and when the fulness of time was come God sent His Son! There are to-day "Anno Domini" Christians, Christians who cut out the Old Testament from their Bibles, and for all intents and purposes their creed consists of "I believe in God through Jesus Christ"; as for the Jews and their sacred books, if they must consider them, they are ready to give them a place in the literature of the world similar to that of the Koran (the Mohammedan Bible), or the sacred books of other religions, but no more than that. The Christian Church has

suffered from the earliest times from a disease called "Antinomianism," that is to say, hatred (or perhaps one ought to use a milder term, violent dislike) of the Old Testament and all that it stands for. Antinomianism in modern times is accompanied in very many cases by anti-Semitism. While it is obvious that St. Paul was controlled by one central thought, viz., that the Lord Messiah whom he saw on the road to Damascus was Jesus of Nazareth raised from among the dead, he yet had to fit Him into the scheme of God's plan as it was revealed in the Old Testament. Stephen, Peter, and the others, as is evident from the records of the Acts, did the same. With the main fact of Christ as the risen and living Messiah, St. Paul had to reconcile the pronouncements of the Prophets, and we may say without hesitation that this was to him the foundation of theology, and the stones with which the structure of Christianity had to be built up. If we may be allowed a metaphor, we should put it thus: The fact of Christ crucified and risen is the foundation, and the superstructure is the prophetic teaching and personal experience, held together and cemented by faith.

For the student, the history of revelation is the history of revealed religion, and naturally for the Jew who in the providence of God was the vehicle of the revealed religion, this must still remain the central factor. Does Jesus of Nazareth fit into the scheme of things as they are set forth in the prophetic pronouncements found in the Old Testament? To St. Paul He did, and St. Paul therefore from the outset traces the matter in the clearest possible terms. Jesus the Messiah is the natural heir to all the prophetic ideas, ideals, and visions. He is the realisation of these in the fullest and most complete measure.

"CONCERNING HIS SON, WHO IS OF THE SEED OF ABRAHAM ACCORDING TO THE FLESH."

Does St. Paul argue from fact to theory, or from theory to fact? The conviction that Jesus Who was crucified was the risen Lord Who revealed Himself to him, might lead St. Paul to assume without any further investigation that He was also of the seed of David, for so the prophets foretold that He would be, or did St. Paul make the necessary investigation himself? (We know that St. Paul's Epistles

in point of time are earlier than our Gospels, so that he had not before him the genealogies which we have.) The question is not easy to answer. We feel that St. Paul would not be satisfied with reasoning from the fact, but would want to support the fact by as much external evidence as possible, and it may be that his going up to Jerusalem after his Arabian visit was for the purpose of verifying this fact, and some others which will be considered as we proceed.

(To be continued.)

The Problems of the Old Testament People of God

The Second of Dr Reich's Morning Bible Readings at the Conference

By DR MAX I. REICH

THE devotional literature of ancient Israel, of which the Psalter is the main section, not only records the calm faith in, and the jubilant certainty of, the living God that marked the pre-Christian saints, but also tells us of their doubts, their penitential confessions, their heart-sinkings in the presence of the mysteries of life and death. We are permitted, as it were, to be eaves-droppers to some of the most intimate communications that passed between the lonely, struggling, perplexed human soul and its Maker; to hear how it wrestled with its problems and prayed itself out of uncertainty into assurance. In the remarkably autobiographical book of the prophet Jeremiah, for instance, we have many passages which record such secret outpourings of heart; the Psalms are full of them also; and they make us feel that those ancients were men of like passions with ourselves.

Life was by no means easy to the thoughtful Israelite. He had to walk by faith, as we have, and not by sight,

to justify the often inscrutable ways of Providence, and he had not the benefit of the light which shines for us from the cross of Christ, the key to the enigmas of earth. Nevertheless light was given to him, sufficient light to travel by—or else life would have been unendurable. But the complete solution of his difficulties awaited the coming of Him who said, "I am the light of the world; he that followeth Me, shall not walk in darkness, but shall have the light of life."

Let me take up some of these problems and their Divine treatment. There was first of all the problem of suffering. The Psalms, as other books of the Old Testament, are shot through with feelings of perplexity on account of unexplained suffering. Hence the repeated cry of "Why?" and "How long?"—utterances which have been called "Faith's mighty question." Why do the righteous suffer? Why does trouble come upon the innocent? It is so easy to get transfixed on the horns of a dilemma. Either God sends

trouble, or "an enemy has done it." Would a *good* God send trouble to a good man? If not, would an *almighty* God allow His enemy to do so? Either God is not good, or, if good, not almighty. A terrible conclusion to come to.

We know how the entire book of Job deals with this problem. Job was a righteous man, and yet calamity upon calamity came upon him. His friends held the naive faith that *piety* and *prosperity* must always go together. Job was stripped of the latter, *ergo*, he never was a pious man! He must have been a hypocrite all along! This was their way of justifying the character of God. But it was all false, as Job felt; though he expressed that feeling in a rather vehement way, of which he afterwards repented in dust and ashes when he came face to face with the Almighty.

Now how did the Psalmist find peace in thinking of this painful enigma? He still held with Psalm i. that the godly man is the truly prosperous man. But he got a new definition of prosperity. Wherein does it consist? In earthly values? Nay, in communion with God, in the light of His countenance, in the joy and blessedness of His daily companionship. See Psalm iv.: "There be many that say, Who will shew us any good?" (*good* is the equivalent of *happiness* in the Hebrew). "Lord, lift Thou up the light of Thy countenance upon us! Thou hast put gladness in my heart, more than in the time when their corn and their wine increased."

Or take Psalm lxxiii. Asaph, its author, was in sore confusion over the prosperity of the wicked and his own troubles, though he was a sincere worshipper of Jehovah. As a singing Levite the Lord alone was his portion, and that meant poverty and want for him, when Israel was slack in bringing the tithes into the storehouse.

But when he returned into the sanctuary, he saw the whole problem in a new light. The light of heaven made the enigmas of earth look very different. How rich he was in Jehovah! Guided by His counsel, he looked forward to be received up in glory. In the spirit of adoration he exclaimed, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. . . . It is good for me (or "it is my happiness") to draw near unto God." A new content was put into the word "prosperity." Spiritual values made earthly gains look mean and beggarly. He had disquieted himself in vain.

And this mighty discovery of wherein true happiness and prosperity consisted gave the Old Testament saints victory over suffering. It really antedated for them the teaching of the Christ, who, in the Sermon on the Mount (Matthew vi. 19-21) bids his disciples transfer their affections from earth to heaven, where no moth nor rust can corrupt, where no banks fail, and no financial depressions can occur. For, where the treasure is there will the heart be also. And if the treasure become corroded—and all earthly treasure, sooner or later will become so—the rust will get into the heart. But how glad, and sweet, and free from corroding care, is the heart of a true disciple whose supreme quest is the blessings of the heavenly places, where nothing spoils, and nothing fades, but where everlasting life flows on in its deathless course.

And the Old Testament people of God had a foretaste of this in their day.

Suffering, for the rightly exercised Jew, became a discipline, a divinely-given help to detach his affections from earth, to break the hypnotic spell of things seen and temporal, to create the heart of a stranger here and of a pilgrim

to the coming city of God. We know that this was the very essence of the faith-life of Abraham, the father of the chosen seed and of all them that believe. Even when in the enjoyment of the land of promise, the Israelite was instructed that he was a stranger and a sojourner *with Jehovah*, the true Owner of the land. (See Leviticus xxv. 23.) For in the fulness of time, when incarnate, Jehovah was as a stranger in His own world and in His own land (John i. 10, 11), unrecognised and despised—yea,

he was "cut off and had nothing" (Daniel ix. 26, R.V.) in the person of the Messiah, the Prince. And if we to-day must go forth unto Him without the camp, bearing His reproach, so did the godly sufferers in Israel before His earthly advent bear "the reproach of Christ" in anticipation (Hebrews xi. 24-26). They trod the suffering path of the Messiah yet to come; they had fellowship with Him in His rejection, and in the day of His coronation they will be glorified with Him also.

The Jews in Hungary and the Gospel

Paper read at the Third International Hebrew Christian Conference,
at High Leigh, July 1931.

By DR DESZO FOLDES

MISSIONARY zeal is dependent upon personal attitude and condition of soul before God. Our endeavours to spread the Word of God, and to promulgate the Gospel of Jesus Christ come from our soul, and are the first fruits of our belief in God. Where there is a lack of faith in and of devotion to God and His Christ, there is no inward longing to bring spiritual help to our fellow men, and to lead them to the fountain of that salvation which is our blessed portion. To me, indeed, a true Christian without personal missionary activity of some kind or other, is inconceivable. Missionary activity is but our common human duty and work. Every man feels the need of propagating the Truth as he knows it, and in every human heart there is a longing spiritually to enlighten our fellow men, to raise them to a higher standard and teach them. This missionary desire animates the literary man, the scientist and the poet. These have but one desire, to spread the knowledge of the Truth. In the true Christian such desire will be mani-

fest not in mere professional activity, but at all times and in all circumstances. This is the ideal that we have endeavoured to keep before us in our work at Budapest.

Years ago we began to form a Fellowship of Jewish Christians in order that we might help our brethren. Feeling their sorrows and sufferings, it had become a sacred duty to help and to do this we founded the Fellowship of Christ-believing Jews in Hungary. Two thoughts were ours in selecting that name; we were desirous of expressing our love for Jewry and our love for Christ at the same time. We did not want to loosen the physical and moral bonds which bind us to the Jewish people, but we wished to let it be known that we had found it possible to unite our faith in Christ with our love for our Jewish Kinsmen. Our people have suffered for so long at the hands of nominal Christians that they could not imagine that it was possible to unite Christ and Jewry. They failed to see that Christianity has sprung from Jewry. For this reason we thought it important

in carrying on our missionary work to show that our faith in Christ and our love for Jewry are by no means incompatible.

Our aim and purpose was to form a fellowship of the sons of Israel, who are believers in our Lord Jesus Christ, and who accept both the Old and New Testaments as the basis of their faith; and to further their spiritual growth; to spread amongst the Jewish people the knowledge of the love of Christ, labouring to build a bridge across the gulf that separates the Jews from Him.

For the last five years we have had meetings every week; gradually our circle has widened, and now there are always forty to fifty people at our meetings, and on special occasions, from eighty to a hundred. Jews come to our meetings who have never before had an opportunity of becoming acquainted with the truths of the Gospel, and some come who, though not belonging to any congregation, take an interest in Christianity. Some come out of curiosity, but when they learn that sincere Christian Jews are preaching the Gospel without hope of material profit; when they see men of different vocations and employment endeavouring to explain the Scriptures and the real meaning of the Christian Gospel to them, their interest is roused, and they are generally favourably impressed. We address them on these lines: "Dear friends, we fully understand you and your suffering, we know the hostility and persecution to which you have been exposed, and your consequent ill-feeling toward Christians. You are but passing through an experience that we have known; we have passed through that school of suffering, yet we have come to know and to love Christ. What led us to Him? We found that He was the Truth, and that without Him we could not live. We love you; you are our brethren and we come to you because we are anxious

for your salvation and your peace. It is an error to imagine that Christianity hates Judaism and the Jews. No true Christian can hate a Jew. Be not led away by the many persecutions—not because of Christ have Christians persecuted you. Jews have been persecuted only by those who are not really Christians, and who have no genuine Christianity nor understanding of that which is and was and always will be God's purpose in Christ Jesus. The true Christian loves the Jew. We tell you this because we are your brethren. We speak from our own experience; we speak as Jews who are not ashamed of being Jews, yet glory in being believers in Christ, and as those who would not think of deserting our Jewish brethren in their need."

Thus we speak to them, and they come to see that it is a mistaken prejudice on their part to think that our faith in Jesus Christ has destroyed all feelings of attachment and loyalty to Jewry. When they see the love of our people that exists side by side with our faith in Jesus Christ, the Redeemer of Jews and Gentiles, their distrust and suspicion ceases, their doubts begin to disappear, their attitude of aloofness from Christianity lessens, and there begins to be hope for promoting faith in Christ amongst them. We want to see our brethren come to Jesus Christ, acknowledging Him as their Messiah, and we are able and willing to prove to them that He is indeed the Lord's Anointed. We can point to the mighty dissemination of the Gospel and Doctrines of Jesus Christ and their influence in history throughout the world; we can show that all civilized nations have drawn food, spiritual food, from Christianity. It is not merely an accident that the foremost nations of civilization are all Christian nations. Yet we never cease to accentuate that we are one with our brethren, and that those who think

that to acknowledge Jesus as the Christ of God involves a severance from Jewry are entirely wrong. We point out that our Lord Himself said that "I am not come to destroy but to fulfil" (Matt. v. 17). We rejoice in telling our brethren that the Saviour of mankind came from the midst of our nation, for Jesus was a Jew and that the Apostles were Jews. We ask why they steel themselves against the New Testament, a Book written entirely by Jews, though it was written in Greek, it was merely because at that time the Greek language was used by literary men throughout the world; Josephus wrote in Greek. But the spirit of the Gospel is the spirit of Israel.

I do not want to give you figures—figures do not always express spiritual growth, but I can report that our meetings have been a means of strength to us ourselves, and that many Jewish men and women who have listened have found faith in our Lord Jesus Christ. Indeed, a stir has been created through the whole province. Widespread interest is being taken, and we make use of this interest that we may bear witness for Him who is the Light of the World. Will you allow me to give two illustrations? Not long ago I was at our law courts in the course of my work as a barrister. After the hearing, the judge—himself a baptized Jew—asked me: "Are you that Dr Foldes about whom the newspapers have written?" Upon my answering in the affirmative, he asked "What is your object? Why are you not satisfied to be a Christian? Why do you want to be known as a Jewish Christian?" I told him that we did not consider it right to "become a Christian" without inward conviction and merely for the sake of material advantage. I emphasized that to be a Christian meant to be born again and to have Christ living in one's heart. He was greatly interested. Then, again,

last year I was due to appear in court on the Jewish Day of Atonement. The opposing counsel was also a Jew, and the day before the hearing he rang me up asking that I would explain the reason for his non-appearance to the judge, and ask for an adjournment. This I did, and the judge consented. Then he turned to me and asked if I was not also a Jew. I said that I was, but that I was a Christ-believing Jew. He asked to know more, and I was able to make confession of my faith and to speak freely about the way of salvation and our Jewish brethren. Other barristers who were present seemed greatly interested, and afterwards asked me many questions concerning religion in general and Christ-believing Jews in particular. As a consequence I was asked by a Budapest newspaper to write an article on the whole subject, and this was published. I only mention these incidents because I consider it important that every particular of our lives, every action and incident should be a testimony for God and for Christ. Wherever we are, and whatsoever we do, we should strive to do all to the glory of God, and for the blessing of our fellow-men.

My life has been changed by the Christian Gospel. My father was a very pious Jew, one of the most saintly of men. My dear mother wept if in my childhood I omitted any religious duty. Returning home from the university during vacations my mother always asked if I had faithfully observed the command of laying on the Tephilim, and my father would inquire if I had eaten aught but Kosher food. In spite of all this, I lost my Jewish faith, and for many years I found no other. I did not know what to do nor where to turn, and I had no knowledge of the Gospel. But at length I found in our Lord Jesus Christ that which quickened, blessed, and illuminated my life, and my unrest and uncertainty was gone;

I had found peace. What bliss and joy were mine that day; that joy and bliss is still mine, and I am anxious that my unbelieving Jewish brethren should share in it. I cannot turn away from the people from whom I descend—it would be a sin. With my Christianity is linked a love for my people and a burning desire that they should

come to know and love Christ too. We, in Budapest, find no reason for relinquishing Israel because we have found Christ, but we try to labour for the coming of that day when all Israel will be saved and come to the knowledge of Him Who is the glory of His people, Israel.

The Jews in Latvia and the Gospel

Paper read at the Third International Hebrew Christian Conference,
at High Leigh, July 1931.

By P. R. SMOLJAR

TRACES of Jewish immigration into Latvia can be found as early as the middle of the sixteenth century. That beautiful and rich country at the eastern end of the Baltic ocean is situated on the trade route between East and West, and its treatment of the Jews in its midst has been no different from that of many others during their Galuth (exile). Envy, jealousy, hatred, calumny and persecution have been their lot throughout their wanderings in the Latvian provinces.

This ill-treatment did not come from the kind-hearted native Latvians, but from Poles, Germans, Swedes, and Russians who in turn have held the country, and cruelly treated the native Latvians as well as the Jews. It was not possible for Jews to settle there in large numbers or to form large congregations, but we can trace the existence of small groups of Jews in most of the towns. Many orders for expulsion have been issued and many steps have been taken to force the Jews to join the Churches, but all have been in vain although many have lost their freedom, and not a few their lives.

The hardest period Latvia has known, and therefore the hardest period for Latvian Jews, began at the end of the

eighteenth century, when the whole country (Livland, Curland, and Latgalia) came into the hands of the Russians. Rules and regulations were issued to oppress the Jews, who were forbidden to live in any towns or villages but those allotted to them by the authorities. The privilege of living in forbidden towns was, however, extended to baptized Jews as a result of which some Jews joined the Greek Catholic Church. These took no real interest in the religion of Jesus Christ, and were not only lost to Israel, but were unknown to Hebrew Christianity.

In the second half of the nineteenth century the Lutheran Evangelical Church started missionary work amongst the Jews, and their labours have been fruitful, and have resulted in blessing amongst non-Jews also. Since the beginning of the present century the Mildmay Mission to the Jews has also been at work.

The terrible World War not only interrupted all missionary work, but also brought much calamity and distress upon Latvian Jews, many thousands of whom were, within a few days, reduced to great poverty, and became homeless refugees. Such Jews as could afford to leave the more im-

portant towns did so in order to avoid accusations of espionage, and these migrated into the interior of Russia. Those whose poverty rendered flight impossible were deported in batches, like war prisoners, to distant regions, where they lingered in misery and privation until many thousands perished. Such, however, was not the fate of the Latvian Jews only, but was shared by Jews throughout other parts of Russia at that time.

The revolutions that followed the war in Russia and Germany brought about many great changes. The aspirations of many small and oppressed nations have been realized; their peoples have been freed, and they have launched out as autonomous republics. Latvia was declared a republic on the 18th November 1918, and by the united efforts of her people a firm political foundation has been laid, just in spirit and saturated with a love for freedom both of the state and the individual inhabitant. To a great extent this was due to the labours of Latvia's first Foreign Minister, Mr Siegfried Meirowitz, who was of Hebrew Christian descent. He stood for equal rights for everybody living in Latvia. As a result, the restrictions that had for so long been imposed upon the Jews disappeared, and they became full citizens. Many who had been deported returned, and they were joined by Jews from Lithuania and other parts. Thus the Jewish population of Latvia increased until, of her 2,000,000 inhabitants to-day, approximately 96,000 are Jews—nearly half of whom live at Riga.

Latvian Jewry is divided into the same factions as in all other countries, namely, Orthodox, Liberal, Zionist, etc., but two distinctly different types are noticeable—the native Baltic Jew and the Jew who has migrated from Russia, Poland, etc. The Baltic Jew shows much of the influence of Western

culture, and shares many of the peculiarities of the Baltic Gentile. He is less ready to receive the truth of the Gospel though evincing much respect for Jesus and His teaching; whereas those Jews who have entered from neighbouring countries recognize the difference between Evangelical and Catholic Christianity, being more easily influenced, and in some instances truly won for the Truth as it is in Jesus their Saviour and Messiah.

In July 1923 I was expelled from the Ukraine by the Bolsheviki, and I proposed to the Director of the Mildmay Mission, with which I was associated, that in future Riga should be the centre of my missionary activity. First and foremost in my mind were those Jews who had come as refugees from Russia; I longed to turn them to the testimony of the love of God in Christ Jesus our Lord, and I am thankful that my hopes have been fulfilled. Many thousands of Jews have listened to the story of the Gospel which I have been privileged to preach; many have wept tears of joy and thankfulness; many copies of the New Testament have been accepted with trembling hands and grateful words. Nor have our labours been restricted to Jewish immigrants passing through Latvia; we have preached Christ and Him crucified in the Jewish quarter of Riga and other towns in Latvia. We have found the ground to be hard, but by patient perseverance and holding on in prayer we have sown the seed of the Word of the Lord, and we have seen good fruit spring up.

Let me give you an illustration of the mighty power of the Gospel. On the 1st of June 1931, a young man, one of the lost sheep of the House of Israel, lay on his death-bed in the Riga Municipal Hospital, and expressed a desire to have a last conversation with me. When I approached his bed, he recognized me and welcomed me enthusiastically.

cally. I sat down by his side and listened attentively as in a low voice he told me the sad story of his past life. After the War he had passed through a bitter experience in his own family, and had been thoroughly disappointed in life, sinking into sin and wickedness, until in the goodness of God, he met an old Hebrew Christian missionary—Mr Altmann—who told him of the Love of God, and the offer of Eternal Life through the Messiah Jesus. He felt his need, but could not summon up courage enough to surrender to Christ. Coming to Riga he heard the Gospel message again and again. Although longing to experience the joy that was ours he felt himself restrained by a power stronger than himself, until at last he fell ill, and at the end of his days sent for me that I might tell him whether he could still

obtain forgiveness of sins and be accepted by God Whom he had so often vexed and refused. I assured him that God loved him, and out of His love He sent His Own Son, who had followed him all the way, and that there was most certainly forgiveness for him. His face shone as I spoke, and I asked him whether he could and would believe that God had provided a Redeemer in Jesus Christ, who would bear his own sins away that he might die in peace. He answered "Yes! I believe with all my heart, and I have now such calmness and peace as I had never thought to be possible."

This is but one of the many stories that could be told of the blessings that God has bestowed upon His work amongst Israel in Latvia during the the last few years.

"The Outstanding Sign"

Paper prepared for the Third I.H.C. Conference at High Leigh, July 1931.

By M. KAGAN.

THERE are many signs to-day which tell that the Return of our Lord must be very near, but *the great* outstanding sign is that which our Lord Himself gives, viz.: "*The Fig Tree*" (Matth. xxiv., Mark xiii., and Luke xxi.).

From Mount Olivet.

Our Lord from Mount Olivet was looking down upon Jerusalem, and He as God, who knew the end from the beginning wept over the city and His people as He contemplated the judgment that was to come soon upon it and them. It was upon the Mount of Olives that the disciples approached their Lord with the threefold question: "Tell us (1) when shall these things be?

And (2) what shall be *the sign of Thy coming* and (3) the end of the age?" (Matth. xxiv. 3). In reply to the second part of the question, our blessed Lord gives them the outstanding sign of "*The Fig Tree*."

The Parable.

"Now learn a parable of the Fig Tree, when his branch is yet tender, and putteth forth leaves, ye know that the Summer is nigh. So likewise when ye shall see all these things, know that it (or He) is near, even at the doors (Matth. xxiv. 32, 33).

Three Symbolic Pictures.

There are three symbolic pictures in

the Bible referring to God's earthly people Israel.

- (i.) The Fig Tree (Matth. xxi. 19 ; xxiv. 32 ; Mark xiii. ; and Luke xxi.).
- (ii.) The Olive Tree (Jerem. xi. 16, and Rom. xi. 17/24).
- (iii.) The Vine (Isa. v. ; Jer. ii. 21 ; and Hos. vi. 1).

Each of these symbols has a special significance with regard to Israel's position.

- (i.) "The Fig Tree" speaks of Israel Nationally.
- (ii.) "The Olive" speaks of Israel Spiritually.
- (iii.) "The Vine" speaks of Israel Fruitfully.

May we consider "*The Vine*" first. Israel as the Vine rejected Christ, her Messiah, Saviour and Lord, and they have become ever since a fruitless Vine. God says, "I had planted thee a noble vine, wholly a right seed ; how then art thou turned into a degenerate plant of a strange vine unto me" (Jerem. ii. 21).

"Israel is an empty vine, he bringeth forth fruit unto himself" (Hos. x. 1). For the last nineteen centuries Israel as a nation brought no fruit nor joy to God. But when they become identified with Christ at His *second coming*, when they recognise in Him the One whom they have pierced (Zech. xii. 10), they will then become the fruitful Vine, which will bring fruit and joy to the heart of God and His Christ. "He (Jehovah) shall cause them that come of Jacob to take root ; Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

The above is yet future, thus showing that Israel as the Vine will begin to function rightly in Christ's reign.

Secondly the Olive.

"Jehovah called thy name a green Olive Tree, fair and of goodly fruit" (Jerem. xi. 16).

Because of unbelief and their rejection of Christ the branches were broken off, but "God is able to graft them in again" (Rom. xi. 23).

When they look upon Christ at His Second Advent in power and glory they will say to Him, "Lo, this is our God ; we have waited for Him, and He will save us ; this is Jehovah ; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9).

Then it will become true of them as the *Olive tree*, for in Christ they will become a spiritual blessing to the Nations of the World. "And I will set a sign among them, and I will send those that escape of them unto the Nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory ; and *they shall declare my glory unto the Nations*" (Isa. lxvi. 19).

So we see that the Olive position of Israel is also yet future.

Now we come to *the Fig tree*.

While the first two symbols refer to Israel's future position, *the third* is beginning to function now in these last days.

Nationally Israel is waking up, though still in unbelief, her national aspirations have revived wonderfully.

Before the War if you were to ask a Jew whether they, as a people, are a nation, the reply would be : "How can we be a nation, we have no king, no country, we are scattered and driven from pillar to post, we are only a wandering people among the nations of the world."

But since 1917 the Jew not only looks upon his race as a nation but other nations also have recognised them as such.

Once again a People.

The Jew says we are once again a people with national hopes, ready to build up our own country. "Eretz

Yisrael"—the Land of Israel. This is certainly one of the evidences that the Fig Tree (the Jew nationally) is beginning to blossom and bud.

"Palestine a National Home for the Jew."

Lord Balfour, on 2nd November 1917, wrote to Lord Rothschild on behalf of His Majesty's Government saying: "I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionists' aspirations, which has been submitted to, and approved by, the Cabinet. His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object. . . ."

The principal nations have recognised the above. "Whereas the principal Allied powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on 2nd November 1917 by the Government of His Britannic Majesty, and adopted by the said powers in favour of the establishment in Palestine of a National Home for the Jewish people."

"The Jewish National Hope."

With such a declaration by His Majesty's Government and the approval of the Allied powers for the establishment of a National Home for the Jews in the Holy Land, their national hope has revived once again. Jews from all over the world have largely migrated since then and have whole-heartedly begun to rebuild the Land of their fathers; and have indeed made "the desert blossom like the rose and the wilderness like the Garden of Eden."

The Hebrew Tongue.

Another evidence of the National revival of Israel is the Hebrew language;

98 per cent. of the Jews in the Land speak Hebrew, and Jews all over the world are learning Hebrew, the language which for nearly 2000 years was only used in the synagogues by the scholarly and learned Jews, but now once again a living language—thus fulfilling the prophetic Scripture of Zeph. iii. 9.

"Jewish Currency."

For the first time since the destruction of Jerusalem the Jew has his own currency. In our Lord's day the Jews evidently were still allowed to have their own coins for ecclesiastical purposes only, like the shekel, but outside the Temple they had to use Roman money (Matth. xx. 20, 21).

Now the Jew has once again his own money; and although there are three languages on each coin, viz.: English, Arabic and Hebrew, yet the Hebrew is very significant—the Hebrew has two letters of its alphabet, the "Aleph" and "Yod" standing for *Eretz Yisrael—the Land of Israel*."

Think of it! Every coin thus signifies that it belongs to "*The Land of Israel*."

"The Valley of Dry Bones."

To understand the National aspect of "*The Fig Tree*" one must study Ezekiel xxxvii., and in the light of the present-day movements in Jewry, you will at once see how the Jewish nation is waking up. To see this, one verse in that wonderful chapter will suffice. In Ezek. xxxvii. v. 7, we notice three things happening to the bones, viz. :—

1. "A noise."
2. "A shaking."
3. "A coming together of bone to his bone."

These three describe the present-day happenings among the Jews all over the world.

First, a noise—Ezekiel says: "As I prophesied, there was a noise." This, surely, finds fulfilment in the *noise* Jewry

made all over the world soon after the Balfour declaration in 1917.

World-wide celebrations were made and articles were written by famous Jewish leaders, saying that Israel's National Salvation is at hand, at the same time appealing to their Brethren to wake out of their long centuries of sleep.

The result of such an appeal was far-reaching, for it brought in thousands of Jewish emigrants to the Holy Land, and the sympathy of hundreds of thousands of those who could not go there themselves but were willing to give of their substance to help those who had the ability and were willing to go. This was almost a repetition of Ezra i. 4—where Cyrus, in his decree, told the Jewish remnant who were willing, to return to their country, and those who remained, to help those that went with silver and with gold and with goods. This is literally true to-day. Jews are giving their silver and their gold in order to help their pioneering brethren to build up their future National home.

The efforts to build up their land became more intensified when on 3rd June 1922, in a White Paper, His Majesty's Government officially recognized the Zionist organization as a body "whose declared aims and intentions shall be consistent with the policy of His Majesty's Government," but that this identity of aim should be made patent both to the people of Palestine and of this country, and indeed to the world at large.

Judean Hills.

To-day a noise is heard upon the hills of Judea, the hammer of the Jewish mason and the mallet of the Jewish carpenter is heard everywhere upon the hills and valleys of Zion. All this is done by them still in unbelief and without a thought of Christ. "A noise," but there is no breath in them.

A Jerusalem Architect.

I recollect speaking to a Jewish architect who was superintending a large building in construction at Jerusalem. I said to him, "What wonderful changes you have brought about in the last few years by your efforts in this land; but what will be the result of these, your activities? I cannot see the Salvation of Israel yet." "Sir," said he, "Israel's Salvation will come when we have built up our land, when we make our hills and mountains blossom and bud—that will bring our Salvation!" To this I replied, "God knows the end from the beginning, He knew there would be people in Israel who would look to the mountains and hills for their Salvation, and, therefore, He warned them by the prophet Jeremiah, saying, 'Truly in vain is Salvation hoped for from the hills and from the multitudes of mountains: truly in Jehovah our God is the Salvation of Israel'" (Jerem. iii. 23).

Poor Israel to-day is looking to the hills and mountains, but not yet to their Creator and Redeemer for their deliverance.

Politician and Financier.

From two other aspects we can see the National revival of the Jew viz.: I. Politically; II. Financially.

(a) *Politically* the Jew is heard all over the world; as politician he occupies an important place among the nations such as never before for nearly 2,000 years.

In our own beloved country for instance, we have great politicians of Jewish birth, like Lord Reading and Sir Herbert Samuel. Even in countries where a few years ago the Jew was denied citizenship, to-day he occupies a high position politically. Indeed his voice is heard very loudly in the world.

(b) *Financially*. Upon this point I need not dwell much, for the Jew holds the key to the money markets of the world; with regard to this their fame is

heard everywhere!! There, surely, is the *noise* politically and financially.

The prophet Ezekiel says, "As I prophesied, there was a noise, and behold a *shaking*," xxxvii. 7. "*A shaking*." As the noise so the shaking of the dry bones has a present-day application.

Jewry all over the world began to dream of a real restoration at last; they began to put their trust in empires and men; but God had to teach them as well as us not to put trust in men—not even in princes—and in order to make us and them see this truth, He sometimes has to shake the very foundations beneath us.

"An awful Shaking."

In August, 1929, God shook the very foundation of the Jewish world by allowing the *dreadful pogroms* of the wild Arabs against the Jews. Although we abhor such brutal treatment of the Jews, yet we know that it did not happen without God's permission. God is Sovereign and He is on His throne and nothing is done unless He permits or directs. Jews, Jewesses and little children were brutally tortured to death; Jewish villages, colonies and towns were looted and burnt down. This has so horrified the Jewish people that they called upon the Jews of the world to proclaim a fast and mourning for the dead. One great Rabbi wrote in the Jewish press saying that "*the outrageous pogroms in Palestine have shaken our nation to the very foundation*." In some measure the Jews of the world had their hope dashed to the ground; it certainly showed them that they cannot even depend upon the British Government for their protection. Oh, that many of them, through this "*shaking*," may be led to trust in Jehovah, their God (Jehovah Jesus).

Zionism at Basle.

Another shaking of the nation took place on the 1st of July 1931, at the Zionist

Congress at Basle in the presence of the 2,500 delegates from all over the world, when Dr Chaim Weizmann—the President of the world Zionist movement—said, "We have suffered many disappointments." "The Zionist organization has been subject to a severe strain financially and politically. The position of the Jewish communities all over the world has undergone a change for the worse. Our work of reconstruction in Palestine has been slowed down to a dangerous degree." Such an admission of almost defeat from the lips of the greatest Zionist leader will cause a real *shaking* of World Jewry.

The above has indeed proved a real shaking of the "Dry bones."

"Bone to his bone."

Thirdly. The bones come together "bone to his bone." Coming together implies unity. Unity is so true a word applied to the Jew, "bone is coming to his bone" as never before.

Before the war the Jews were also at variance among themselves. A great Rabbi, in describing the lack of unity among his people, said that "when two Jews meet together there are three opinions." The orthodox Jew did not like the liberal Jew, and the materialistic did not care for either of them. But since the war, all the Jews, like one man, have their faces turned toward Zion; they all aim for Zion as their National Home; they may not agree on everything, but on the question of Palestine they have all come together, "bone to his bone."

Of course, we all know that this will have a further and more complete fulfilment when the Church has gone up to be with her Lord and poor Israel is passing through "the time of Jacob's trouble" (Jerem. xxx. 7), which will mean even a greater shaking and coming together. Now they do not yet seek Him Who is their Messiah and Saviour, but then, God says of them that, "In their

affliction they will seek me early" (Hos. v. 15).

The parable of the "Fig Tree" is given in the first three Gospels. In Matth. xxiv. 33 our Lord closes the parable by saying, "even so also when ye see all these things, know that He is nigh, even at the doors." In Mark xiii. 29 similarly. But Luke puts on record that our Lord said, "Behold the fig tree and all the trees" (Luke xxi. 29). Thus showing there will also be signs among all other nations ("and all the trees") referring back to the 25th and 26th verses, where it says, "and upon the earth distress of nations, with per-

plexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." How this also is in evidence in the world to-day.

The third Evangelist closes his parable of the parable by saying, "So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke xxi. 31).

Surely Israel, as the Fig Tree is to-day indeed beginning to blossom and bud, (although still without fruit) and, therefore, it is certain that the Master must be nigh, even at the door, to establish His Kingdom.

Our Relations with Jewry, Official and Unofficial

Paper read at the Third International Hebrew Christian Conference,
at High Leigh, July 1931.

By HUGH J. SCHONFIELD

ONE of the strongest weapons in the armoury of Jewish opponents of Hebrew Christianity is that Jewish converts "notoriously lose, and lose quickly, the old ideas, the old affections, the old loyalties, if you will, the old prepossessions. From St. Paul downwards the worst person to ask for any sympathetic understanding of Judaism is the convert." I have selected this criticism by Dr Claude Montefiore, the leader of Liberal Judaism in England, rather than a similar statement from an orthodox Jewish source, because the relations of the Liberals to the Traditionalists are not so far removed from our own. They too have to meet a charge of religious disloyalty; but they are free to express their opinions because they have been careful to remain within the community. In all communal matters their leaders and adherents are active workers. They move in Jewish circles socially; they serve on the committees of

Jewish charitable and philanthropic institutions.

How far is this criticism justified? Is it true that Jewish Christians notoriously lose the old affections and the old loyalties? I fear that with a large percentage of us it is only too true. We have definitely renounced a great deal that we once held dear. One of the lamest pleas that I have heard from the lips of Jewish Christians for dissociating themselves from Jewish life and activities is that "they do not want us." We are told that the community will have nothing to do with us as Christians, and with a few exceptions we accept our dismissal without question, without an effort to remain, and perhaps imagine that we are Christian martyrs for so doing. And once outside, we are swallowed up in an alien environment with that ready adaptation to new conditions which is our heritage of exile. We cease to attend Jewish functions, marry out of

our race, and generally conduct ourselves as Gentiles. Henceforward, any approach we may make to our people is the approach of a stranger, and a rightly suspected stranger, whose motives must be critically examined and analysed.

The outcome of this policy of non-participation has been only too evident in the steady drift of Jewish Christians away from all Jewish sympathies, often, I regret to say, accompanied by the sin of pride in taking up an attitude of spiritual and even social superiority. What we are, we are by the grace of God, and we can claim no merit for the change. But some would forget that the change is one of heart and not of blood, and that our place is with our people in all things agreeable to right conduct. The negative position adopted develops a progressive rejection of Jewish privileges and associations which no pietism can excuse. We lose, and the loss is all our own, that finer understanding of what the Judaism is which we have left behind. In saying this, I am, of course, excepting children of Jewish Christians and those converts who never had a real Jewish upbringing.

But for the rest—I appeal to the conscience of this Conference! How many have Jewish interests other than evangelical? It is high time that we looked at ourselves in the mirror of Truth. We couple our Christian profession of faith with the honourable qualification of Jewish or Hebrew; but what claim have we to either designation except an accident of birth? We have a duty to uphold the good name of Jew from which nothing can relieve us, and this involves the closest contact with the Jewish community that we can maintain. In the confession of sin recited by our people on Yom Kippur, every Jew acknowledges his guilt with every other Jew of crimes which any member may have committed. It is a

corporate responsibility. When we perceive, and Gentile Christians refer in our hearing to Jewish faults, we cannot excuse ourselves on the ground that those of our brethren who act in this way are unconverted. *Al cheit shechatannu*—it is the sin which we have committed, for we should have stood by them and sought to restrain them by our presence and example.

Is there any circumstance that can extenuate our conduct? There is one which we are very ready to state: "We should be misunderstood. Both our own people and the Gentile Christians would say that we were not out-and-out followers of Christ." This is an argument of weaklings. If we know that our love for our Lord is pure, cannot we bear to be misunderstood? Nevertheless, the argument is deserving of an answer.

So far as the Gentile Christian is concerned, it is not so much a question of misunderstanding as mistrust. We are suspected of secret leanings towards I do not know what Jewish doctrines and practices. I grieve to say that, but for this fear of man several faithful and well-known Hebrew Christians would have been here to-day, who now are absent from their places. This is where we fail. In order, as we think, to prove that we are good Christians, we have to be more orthodox than the orthodox, more dogmatic than the most rabid dogmatist. It is the old tragedy of the Spanish Marranos. We have to vex our souls in the declaration of our zeal lest we be accounted heretics or backsliders. Let me assure the faint-hearted that neither rack nor thumbscrew will follow a sturdy independence. We shall be respected by the Churches instead of mistrusted.

Now, how is it with Jewish misunderstanding? Let me agree at once that our actions must be conditioned by what is in the best interest of our service to Christ. If we live the Christ

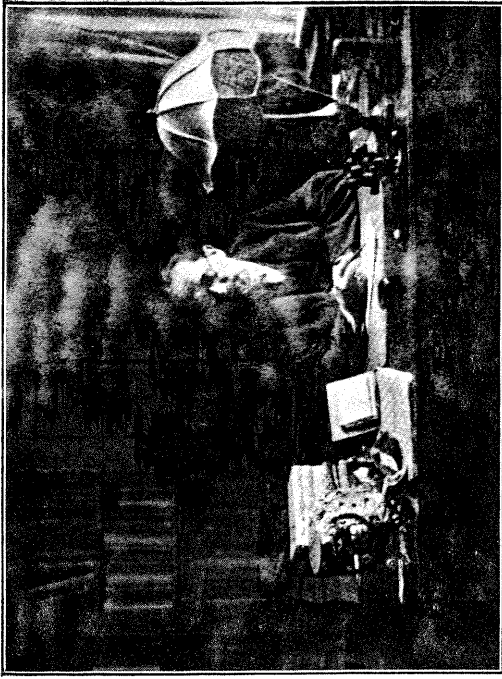
life in the presence of our people, will not our faith in Him be manifest? We must never deny, but must we go out of our way to hold ourselves aloof? Charity, says the prophet in the name of God, is not enough; see "that thou hide not thyself from thine own flesh." The proud boast of the Israelite is *Ani besoch ami yoshevet*—"I dwell in the midst of my people." Shall we be misunderstood? We are already misunderstood because we have gone apart. We are denounced as haters of our people as anti-semites of the deepest dye. We have become *goyim*, they say, worshipping other gods; we have sold our sacred heritage for wealth, for position, for the embraces of a stranger. Can misunderstanding go further? In our absence from the Jewish hearth we are condemned. But those of us who have clung closely to our Jewish life, despite every inducement to do otherwise, know that all such slanders die away before the proof which our daily presence offers that those things which have been said about us are untrue. Mark the case of the Apostle Paul. Was not his work misunderstood by them of Jerusalem? Why? Because he was in foreign lands and only slanderous reports came through. Was he weak to journey in haste to Jerusalem, to shave his head, and to offer vows and sacrifices in the Temple? No! He was following sound advice—"that all may know that those things, whereof they were informed concerning thee, are nothing." His presence and his action in associating himself with his people's customs was a sufficient answer to his traducers. And so will it be with us.

Brethren! many of you who sit here have in time past been cast off by your parents and kinsfolk, because you publicly confessed your faith in the Messiah. Did you, for this cause, cease to love them? Did you disown them because they disowned you? If the

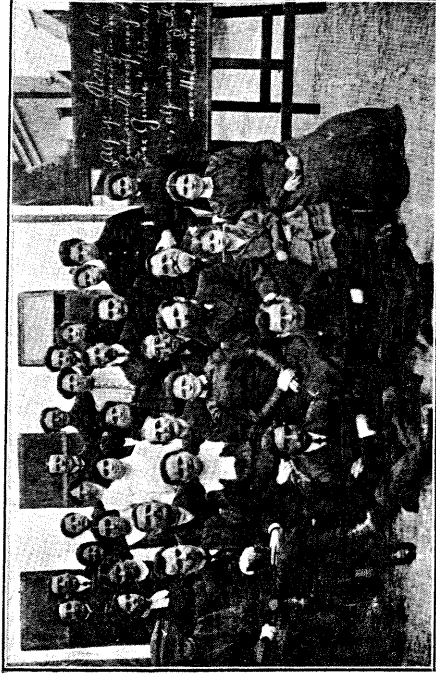
Spirit of the loving God dwell in our hearts, our love for our dear ones and of that family of Jacob of which we are members can only be intensified.

Let us see the practical side of this love. Love is expressed in service. As servants of the Jewish community, therefore, we must labour in every enterprise that seeks the welfare of our people. In every movement that is for the betterment of Jewry we must play our part devotedly and single-heartedly. Let me remind you, in case some have forgotten, that one of the foundation principles of our Alliance is to set up again, under Divine guidance, "the candlestick of witness *within* Jewry." At whatever cost to ourselves, then, we must remain within the community. We must meet reproaches with mildness, "not rendering evil for evil, or railing for railing; but, contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." So shall we succeed in winning our people's respect. This is a matter for every individual member of the Alliance. It is the only sound foundation upon which our unofficial relations with Jewry can be built up.

The question of our official relations with Jewry is more difficult, and more open to a variety of interpretations; but here again we must realise that a great deal will depend on the individual. We must determine to be of one mind, and loyally support the President and International Executive, who are acting in the best interests of Jewish Christianity throughout the world. The Alliance is now numerically strong enough, and sufficiently organised, to take a step forward towards that ultimate goal of rallying our whole Jewish people to the standard of Christ. I do not suggest that for the time being we should make any official move to establish connections, or invite recognition by any Jewish body; that would be both premature and unwise. But I do



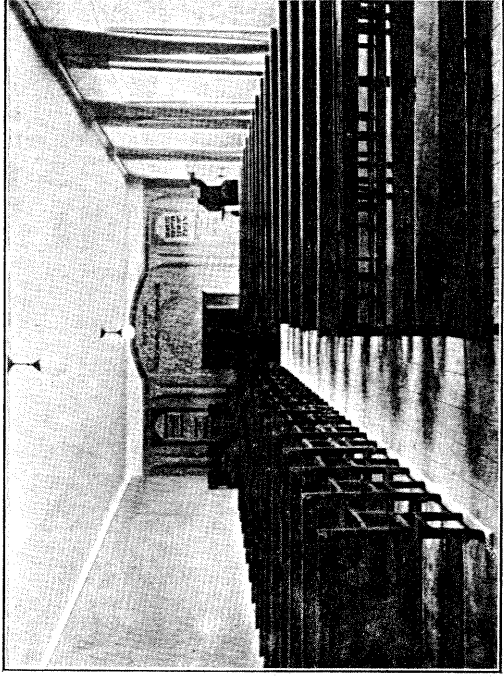
REV. L. ROSENBERG.



BEGINNING OF THE HEBREW CHRISTIAN CHURCH, ODESSA.



GROUP OF HEBREW CHRISTIANS IN LODZ.



"BETHEL" PLACE OF MEETING AT LODZ.

suggest that we should endeavour as far as possible to duplicate the Jewish agencies in our own organisation, and in time it will be possible for these to join hands separately with the corresponding Jewish activity. We should have our own Zionist organisation which will interest itself in rebuilding the Jewish National Home and in Jewish Christian colonisation in Palestine. The status of such an organisation would be similar to that of the Mizrahi. We should have our own Labour Bureau for finding work for unemployed Jewish Christians. We should have our own Association of Youth which will educate our younger members in Jewish culture and the Hebrew language. We should have our own Literary and Historical Society to foster Jewish Christian literature and encourage research. And, may I add, we should have our own Synagogues modelled on those of our people, so that any Jew or Jewish Christian may have fellowship in any part of the world by coming to our places of worship.

Of these suggestions, some are already practical, others must wait for the opportune moment; but I believe that each one of them is inevitable if the Alliance is to progress.

Brethren! Our people are at the beginning of the most critical period of their history. Their faith and their national hope is in the melting pot. No one knows what a day may bring forth. It is for us who are the chosen out of the chosen race to stand by them, and by our faith and fellowship to show them that we have the Messianic spirit which alone can bring about their redemption. Our people have lost faith in the Messianic promise, which means salvation for the world. It is for us to revive that faith. I say in all earnestness to each one of you the saying of faithful Mordecai the Jew: "If thou altogether holdest thy peace at this time, then shall there arise enlargement and deliverance to the Jews from another place: and who knoweth whether thou art come to the kingdom for such a time as this?"

The Hebrew Christian Church in Russia

By REV. LEON ROSENBERG

IT was in 1903, after the savage and sanguinary pogrom at Kishineff, that I first went to Odessa, that beautiful harbour city on the Black Sea, with its large Jewish community of about a quarter of a million, subject to much hatred and the many restrictions that form a well-known and pathetic chapter in the history of our people in Russia. The conditions I found then were very depressing. Anti-Semitism was exceedingly bitter although at that time the Jews could not be accused of taking the lead either in finance or politics. Never-

theless, they were violently hated. A religious element predominated in this. In churches and schools the priests and teachers endeavoured to implant in young and old a spirit of revenge for the Crucifixion of Christ. "The Jews have killed our God" was a well-known expression in Russia, and not only was the Jew made an object for revenge in this way but he was also made the scapegoat for all the mischief and calamity there was in the country. No wonder the Jews were strongly opposed towards Christianity, and even towards Christ, in Whose

Name they had been so ill-treated. We found difficulties in spreading the Gospel because the Russian Government, strongly supported by the Orthodox Church, strictly forbade the propagation of the Evangel.

In 1905, after the Russians had lost the war with the Japanese, and the country was involved in revolutionary calamities, the Conservative party did their utmost to place the blame upon the Jews, and they suffered severely. Yet blessing came through these cruel happenings and upheavals in the country. Forced by circumstances, the despotic regime of the Russian Government gave place to a Constitution of Religious Freedom and Liberty of Conscience. It was a happy change, not only for the despised, rejected and persecuted Jews, but for us and our persecuted, depressed, fellow-believers—the Russian “Stundists”—and much praise ascended to God for answered prayers. A door was opened for the blessed Gospel. Room was provided for missionary activities, and we could now safely testify of the Love of God, revealed in Christ Jesus. Our work commenced with expressions of practical Christian love, a necessary and legitimate means for service for the Master in those days in such a country. This testimony in words and deeds in the name of the Lord resulted in big crowds of Jews gathering eager to hear our witness, and this continued for weeks, despite the severity of the Russian winter. This alarmed the Rabbis, and before long a deputation, headed by one of the most zealous of them, came to us. Breaking through the crowds in the big hall, he started a fiery speech, accusing me of being the originator of the pogrom. A commotion followed, for those present knew that those accusations were nothing less than libellous; some wished to go for the police, but the Rabbi could not long stand the gaze I fixed upon him, and,

jumping from the chair he had used as a pulpit, he requested the assembly to leave the place, but only those who came with him followed him out.

We rejoiced to see that the Gospel of Christ proved to be the power of God unto salvation to Jewish men and women, young and old. A large number of those who were deeply interested requested continuation of regular Gospel meetings, but we had no proper place of meeting, and no means to provide one. We had, however, a spacious apartment in our home, and this we used, and by the grace of God, we were able to provide seats for about ninety people, and so started regular meetings. A storm of opposition broke out. All classes and parties from strict Conservatives to extreme Radicals were against us. Those who came to our meetings were watched and persecuted. The Orthodox party was exceedingly bitter because we were bringing Jews to the knowledge of Christ, and the acceptance of Him as Saviour. The Socialists were against us because, by our preaching the Christian faith, love, and hope, we were hindering them in the development of their revolutionary activities, but under all this pressure from the enemy we were greatly cheered and encouraged by the conscious presence of the Lord and His mighty Spirit, so that we could go on fearlessly despite all adversity. He put His seal upon our activities, both by widening and deepening the work. Before long our meeting room proved too small, and my wife decided to give another room. How our hearts rejoiced when the middle wall of partition fell down, and we gained larger space. This was to us a real symbol of the character of our Hebrew Christian Church as we believe and rejoice in Christ, Who is our peace and Who has made Jew and Gentile one, and broken down the middle wall of partition between us. A year later found a goodly company of believers

following in the Name of the Lord Jesus, the promised Messiah Saviour, through Whom, the true Lamb of God, they all received pardon and redemption, and who were growing stronger in faith in spite of the storms of trial and difficulty.

It was quite a problem with whom to join for Christian fellowship. We were simply Jews who had found in Jesus the promised Messiah, and recognized in Him the fulfilment of all that God had predicted through Moses, the Prophets and the Psalms. As Hebrew Christians we wished to remain. Our simple Abrahams, Isaacs and Jacobs, Sarahs, Rebecca's and Leahs would never have found a satisfactory understanding in the churches around us. All this pressed as a burden upon my heart. It was essential for the believers to obey the Lord in baptism, and to continue steadfastly in the breaking of bread and prayer. Then, too, our country had no civil office for the registration of Births, Marriages and Deaths. Each Pastor or Clergyman of each denomination was responsible for this. We, as Jewish believers, were quite isolated. I talked the matter over with leading Christians in other places, the most considerate and understanding of whom appreciated our difficulty, and much prayer was offered up on our behalf. Of course, various attempts were made by the Lutherans, Reformed Baptists and others, to take us under their wing, but their conditions were not acceptable. We much regretted the splits, divisions and various names by which the denominations were called, which were not in accordance with Messianic ideas or our hope of one Shepherd and one flock. Our desire was to have all possible fellowship with all real believers in every denomination. At last we combined to form an independent Evangelical community of Christian believers, having a sufficient number of

members to demand legalization by the Government. In this we were advised by our dearly beloved brother Friesen of Sebastopol, and we had the good wishes of most of the Evangelical believers of South Russia. A brother was ordained as Pastor of the Hebrew Christian Church; the converts were examined as to their faith and knowledge of the Scripture, and it was a great privilege to baptize such a large group of Jews, who were happy that the Lord had saved them, and was adding more and more to their number.

It was not easy to obtain Government recognition; although religious liberty had been granted by the new Constitution, the dispositions of the local Government, supported by the Greek Catholic Clergy were against us. They followed Russia's proverb: "God is high and the Tsar is far away," and we met with all sorts of trickery. I had to travel repeatedly to St Petersburg to bring the case before the officials there. After much prayer we were at last successful in carrying the registration through. I shall not forget what the Minister of the Religious Department of the Government said when I brought our case before him, and told him that our Church was based on Evangelical fundamentals. He was quite disgusted, and exclaimed that "When Christ gets into Jewish hands our orthodox Church is lost!" He inserted a clause in the registration document to the effect that although we confessed Christianity, as Jews we remained under the same deprivations and limitations as all other Jews, but even this proved a safeguard to our young Church. We had some Jews who, because of persecution, deserted the Jewish community, going to the various denominations and becoming Christians in name. Unfortunately, they were encouraged to accept Christianity as a form. Many of these came to us, begging us to accept them in our

community, but we had no place for such. I am sorry to say that our stand as Hebrew Christians was not understood by all, not even by Pastors and Clergy, who mixed up the religious and national viewpoint, saying that a Jew can never be a Christian, and a Christian can never be a Jew, forgetting that first of all a Jew is a member of his nation or race. Realizing from the Holy Scriptures that the New Testament is the fulfilment of the longing and hope of the Jewish people in the Lord Jesus Christ, we found it quite right to emphasize with the great Apostle Paul our position as Jews by race, Christians by faith, saved by grace.

The whole Bible was our standard; believing in the full authority of the Old and New Testaments, we made them the foundation of our Church and individual life and practice. A little booklet with rules and regulations was published, to give outsiders and the Government an idea of our belief and teachings. The Lord sent us a good number of elders and deacons and voluntary workers, who shared with us in our joys and difficulties. The inner life of our Church was built up by preaching and ministering the Word of God, by Bible study and prayer meetings. Whilst Gospel meetings were held for Jews on the Jewish Sabbath for the sake of those who were free on those days, the believers assembled together on the first day of the week, the day of the Resurrection of the blessed Lord and Saviour. In the evening the Gospel was preached and hymns were sung in several languages. Nobody could complain that we were like a Jewish synagogue. Knowing that our God is a God of order and His Spirit a Spirit of harmony, we sought earnestly to learn and to adopt the best means of carrying on the work. We owe a great deal to the advice of friends who came from

abroad — England, Germany and America. We sought to care for our young people and children and in answer to prayer our Lord gave us a nice day-school for Jewish children. This was a necessity, because of the attitude of the Jews towards converts, and our inability to send our children to the Catholic schools. Lovely Bible stories, hymns and choruses were drunk in by the children, as dew or rain is taken in by the dry soil. Many of the boys and girls opened their hearts to the Lord Jesus, receiving Him as their Saviour and friend. And through the influence of the children many of the parents came under the sound of the Gospel.

Believers were trained in the spirit of the Scriptures—"It is more blessed to give than to receive," and on the first day of the week each gave his contribution for the work of the Lord as God enabled him or her. All, even the poorest, came to know their duty in this matter, and their liberality was a real encouragement. The funds were controlled by trustees appointed by the Church, and a benevolent fund was started. Care was taken that this was used and not exhausted, and that, as far as possible, the money given out should be returned by those who benefited by it.

Amongst our Jewish neighbours, the term "missionary" entirely lost the sinister character it had borne, and the name "meshummed" absolutely disappeared. We were spoken of as Jewish Evangelists or "Stundists," and we were regarded with respect by our people. Our believers had the confidence of the Jews, and persecution was rare. We gave an entirely Jewish Christian stamp in the singing and praying and ministry, so that Jews who came to us were not made to stumble. The one offence was Christ Crucified, and this was quite wholesome. Very soon the power of God in the Gospel of

Christ broke through the offence, and many were saved and added to the Church.

The development and extension of the Church was regarded by us as a further proof that the movement was sound, favoured, and blessed by God. The brethren who were converted in Odessa, and felt called into the Lord's work were sure that aggressive methods in the spreading of the Gospel, and the definite purpose of gathering and linking up of the saved Israelites into communities, was the only right way, and they endeavoured to carry this into practice in their own mission stations. Despite difficulties, two other churches arose—one in Ekaterinoslav, founded by Mr P. Smoljar, and one in Kieff, through the labours of Mr P. Gorodishz.

A few quiet years were given us in which to edify and build ourselves up in our most Holy faith—then the Great War broke out. The Greek Orthodox Clergy went to the Governor and depicted the great danger which threatened the country from those who were preaching the doctrine of Protestantism, the religion of the German Emperor, against whom Russia was warring, and, by his orders, at midnight on the 6th November 1914, all ministers and presbyters of the Evangelical Creed were arrested, and early next morning deported to Siberia, where they were dragged from prison to prison. But I realized the protecting Hand of God which had guarded me so often in my life, even then, when I was surrounded by great danger and distress, leading me so wonderfully that I was only three months in exile. By the influence of friends I was released and returned home to find the meetings closed and our hall taken by the Government for military purposes. However, we were to experience, despite all, an open door for the Gospel, for the governor became

our friend, and although he could not allow us to hold public services, he did permit me to gather the Jewish community in my home. But worse followed, for in 1917 the Red Revolution broke out. The frequent changes of Government and the subsequent battles between the remnants of the Monarchistic "White Army" and the revolutionary "Red Army" turned all Ukrania into a wilderness. Distress increased from day to day. Whole families were starved to death, and the bodies of the dead lay by scores in the streets. Our community and school suffered greatly. It was awful to see beloved friends suffering the tortures of famine and starving to death, but even in these dark days we learned a better appreciation of the promises and the spiritual blessing that were ours in the heavenlies. We learned the deeper meaning of the twenty-third psalm—"The Lord is my Shepherd," and also to rejoice with Paul, the prisoner of the Lord, learning both to abound and to suffer want. The Word of God became more precious to us as we watched our Hebrew Christians die—we were able better to understand the word of the psalmist—"Blessed in the sight of the Lord is the death of His saints."

It is said of our brethren of the first Hebrew Christian Church in Jerusalem, that in the persecution which arose after the death of Stephen, they were all scattered abroad and went everywhere preaching the Word. That has been the experience of our little Church, and those who have not fallen victim to starvation or to the Red Terror, are scattered in many places, yet we rejoice, because each is bearing testimony to the saving grace and keeping power of the risen and living Saviour, Who is ruling over all, and will yet overrule to His own glory and the blessing of His people.

Those Holy Steps

By MAX. I. REICH

Unsullied life of perfect love,
The steps of which we trace
With adoration, as we mark
Their more than earthly grace!

Cast on Jehovah from Thy birth,
Schooled on Thy mother's breast
Faith's alphabet to spell, and find
In God alone Thy rest.

Tempted in all points, such as we,
Till Thine it was to drink,
In that dread hour, the cup of woe,
And 'neath death's waves to sink.

Where restless pride pursued with
greed
Passion and vulgar pelf,
Walking in holy poverty
Without one thought of self.

Through toilsome days and wakeful
nights,
One purpose moved Thee still,
Whate'er it cost, where'er it led,
To do the Father's will.

Who understood Thy loneliness?
Not e'en Thy much-loved own!
With them, as with the heedless
crowd,
Thy spirit dwelt alone.

Alone, but for Thy secret joy,
The vision calm and clear,
Behind each circumstance to see
The Father ever near.

And who could follow where Thou trod
Thy strange way to the throne?
The cup and baptism of wrath
For sin, were all Thine own.

Our sin and guilt, confessed by Thee,
The sinless Son of God,
Our scarlet sin, nought could avail
To purge it but Thy blood.

What Kingliness and lowliness
In one, are seen to meet!
While human hate but drew forth love,
And bitterness but sweet.

Thy tested inner life was felt
As frankincense above,
The sweetest fragrance from it rose,—
Unselfishness and love.

Well might they plait a crown of
thorns
And set it on Thy head;
Didst Thou not overcome the world,
Its thorns, the ills we dread?

Upon each single step of Thine
We meditate with joy;
To catch Thy spirit, learn Thy ways,
Thy people's glad employ.

They are the Manna from on high
On which our spirits feed,
Strength for the dreary wilderness,
And grace for daily need.

Till we shall see beyond these mists
That sometimes dim our eyes,
Thyself, already loved unseen,
Unveiled in Paradise.

The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL

(Continued from page 222, January 1932.)

THE xlv.th Psalm, which portrays Messiah's happy reunion with His people, is followed by a trilogy of triumphal songs, describing in progressive order the events that will take place at the return of the crowned King, and the setting up of His Kingdom on Mount Zion (Isa. xxiv. 23).

Psalm xlv. refers to the great war of Armageddon, when the Messiah obtains the victory over the Antichrist and the confederacy of nations that oppose His righteous rule. Psalm xlvii. is a joyful coronation scene of the Divine King; while Psalm xlviii. describes His Kingdom set up at Jerusalem.

The xlv.th Psalm may have for its background the deliverance of Jerusalem from Sennacherib, the Assyrian, as is maintained by Perowne and others, or the victory given to Jehoshaphat over the Ammonites and Moabites, according to Hengstenberg and Delitzsch. Prophetically, however, it looks on to the last premillennial war, when the Lord Jesus will destroy the hostile world-forces who come up to fight against Israel and who oppose His righteous rule.

In verses 2 and 3 the raging of the nations in their deadly warfare is compared to the raging of the sea and the shaking of the mountains, just as in Isaiah viii. the devastation of the Assyrian army is likened to a great inundation of waters overflowing their banks and overwhelming the whole land of Judah.

This terrible world war is predicted in many parts of Scripture. Zechariah describes it most graphically, "I will

gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled, and the women ravished, and half of the city shall go forth into captivity. . . . Then shall Jehovah go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 2-4).

Joel similarly foretells the same event, "Behold in those days and in that time when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat, and I will plead with them there for my people and my heritage Israel, whom they have scattered among the nations. . . . Proclaim ye this among the nations; prepare war; stir the mighty men; let all the men of war draw near. Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say I am strong. Gather yourselves and come all ye nations. . . . Thither cause Thy mighty ones to come down, O Jehovah. Jehovah will roar from Zion and utter His voice from Jerusalem, the heaven and the earth shall shake, but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel" (Joel iii. 2, 9, 11, 16).

Once again will the cry be heard concerning Jerusalem as in the days of the Babylonians. "Rase it, rase it, even to the foundation thereof" (Psa. cxxxvii. 7). The nations rage, the kingdoms are moved, but the Lord utters His mighty voice and the earth melts (ver. 6). Other

voices are also heard, the voices of the delivered Israelites raised in joyous praise as they realise what God has done for them. "Jehovah of Hosts is with us," they cry, "the God of Jacob is our refuge" (ver. 7). Then in adoring wonder and reverential awe they exclaim, as they point to the devastations around them, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh war to cease unto the ends of the earth; He breaketh the bow and cutteth the spear in sunder" (vers. 8, 9). That will truly be a war that will end war and usher in universal peace.

Isaiah and Micah predict a time when the swords of the nations will be beaten into plow-shares and their spears into pruning-hooks, while Joel prophesies on the contrary, that the plow-shares will be beaten into swords and the pruning-hooks into spears; both will be fulfilled. To carry on the great world war of the Antichrist the nations of the earth will require all the metal they will be able to procure, as was, to some extent, the case in the last great war, so that instruments of agriculture will be turned into weapons of warfare, but at the end of it, when Christ begins His reign of peace and righteousness, weapons of warfare will no longer be required, and will be turned into useful farming implements. "Nation will not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

Under the figure of the roaring and troubled waters the raging of the nations against Israel is similarly depicted in Psalm cxxiv., but there too, Jehovah's deliverance is assured. Israel will say, "Had it not been that Jehovah were on our side when men rose up against us, then they would have swallowed us alive, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul, yea the proud waves had gone over our soul. Blessed be Jehovah,

Who hath not given us a prey to their teeth, our soul is escaped as a bird out of the snare of the fowler's. . . . Our help is in the name of Jehovah."

The deliverance is described in verse 5, "God shall help her, and that right early," literally, *at the turn of the morning*. As at the exodus, when the Israelites were pursued by the Egyptians into the Red Sea, we read, "It came to pass that in the morning watch, the Lord looked upon the Egyptians and troubled them" (Exod. xiv. 24), so again, at the early dawn, God will graciously interpose on behalf of His people.

In verse 10 the nations are exhorted to be still in submission; for resistance is useless. *Hereph* means to let go, to drop the hands in inactivity. The nations will have learned the lesson not to fight against God. "Be still, also (in adoring wonder) and know that I am God. I will be exalted among the nations. I will be exalted in the earth."

In contrast to the raging and swelling sea which threatens to overwhelm God's people (ver. 3), we get the picture of the softly flowing river (ver. 4). "There is a river, its rivulets make glad the city of our God." Is this figure suggested by the streamlet of Shiloah, the waters of which go softly? (Isa. viii. 7). There, too, it is contrasted with the swiftly running waters of the Euphrates, strong and abundant, representing the Assyrians, flooding the land of Emmanuel. Or did Isaiah find a ready picture for his prophecy in this Psalm?

Spiritually it may refer to God's gladdening presence, imparting joy and tranquillity to the inhabitants of the city, and is likened to a peaceful rivulet, rippling and sparkling in the sunlight as it flows, imparting a sense of calm restfulness.¹ Then the glorious Jehovah

¹ The streams are not transient like Cherith, nor muddy like the Nile, nor furious like Kishon, nor treacherous like Job's deceitful brooks, neither are their waters "naught" like those of Jericho; they are clear, cool, fresh, abundant and gladdening" (C. H. Spurgeon). Isaiah uses a similar figure.

will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall mighty warship pass through her (xxxiii. 21).

Prophetically this will find its fulfilment in the "fountain that shall come forth from the House of the Lord, and shall water the valley of Shittim" (Joel iii. 18). In harmony with this Zechariah predicts, "It shall come to pass in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them towards the hinder sea; in summer and in winter shall it be" (Zech. xiv. 8).

Ezekiel, likewise, beheld water issuing from the threshold of the house eastward . . . from the right side of the house on the south side of the altar, ever widening and deepening till it became a great river that could not be forded, a river to swim in, imparting life and fertility wherever it flowed (Ezek. xlvii. 1-5).

The time and occasion in which this Psalm is to have its fulfilment we get in verses 5 and 11, when Jehovah will be in the midst of Israel, the God of Jacob will be their refuge. The benign influence of the Messiah, who will be reigning at Jerusalem, will bring righteousness and tranquillity, life and fertility not only in the land but also in the whole earth.

With no uncertain sound will the refrain resound through the land of Israel, "Jehovah of Hosts is with us, the God of Jacob is our refuge" (vers. 7 and 11).

Psalm xlvii. describes the joyous coronation of the Divine King. It commences, "O, clap your hands all ye people! Shout unto God with the voice of triumph! For Jehovah Most High is to be revered. He is a great King over all the earth." This, we believe, will have its full realisation at the return of our Lord, when His people,

who for centuries have been persistently rejecting Him, will gladly recognise and acclaim Him as their rightful Monarch.

There is a striking event in the history of Judah, recorded in 2 Kings xi., which is a beautiful foreshadowing of what will take place in connection with Christ. This is the story:—The land of Judah is ruled by a wicked usurper and worshipper of Baal. The rightful King, the scion of David, is hidden in the precincts of the temple; very few are aware even of his existence. But suddenly a remarkable scene is enacted. Jehoiada (he who knows Jehovah), the high priest, enters into covenant with the princes and the people to restore the son of David to his legitimate position. The young king is brought to them, and they swear allegiance to him. The soldiers and the guards bearing the spears and shields of David surround the king; others take up strategic positions round the gates. Young Joash is acclaimed King, and as he stands there in the temple area, encompassed by the loyal priests and Levites, having the royal diadem on his head and the Divine testimony in his hand, the people, with happy enthusiasm, clap their hands and shout, *Yechi hammelech*, "Long live the King." Athaliah, attracted by the sound of the trumpets and loud applause, hastens to the temple courts, and seeing what is taking place tries to protest against it, but she is hurried out from the sacred precincts and is put to death. The altars and images of Baal are destroyed, the idolatrous priest is slain, the worship of Jehovah is restored, and the son of David is placed upon his father's throne.

A similar scene will one day be enacted in unsurpassed splendour, when the greater than Joash comes out of the heavenly sanctuary, crowned with many diadems, having on His vesture and on His thigh a name written, "King of

Kings and Lord of Lords." Heaven and earth will then resound with praise, "Hallelujah—Salvation, and glory, and honour, and power unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah! for the Lord God Omnipotent reigneth" (Rev. xix. 16).

How the streets of Jerusalem, too, will ring again with joyous shouts,

"Hosanna to the Son of David! Blessed is the King that cometh in the name of the Lord!" or in the words of our Psalm, "Sing praises to God, sing praises, sing praises unto our King, sing praises. For God is King of all the earth; sing ye praise with understanding. God reigneth over the nations. God sitteth upon the throne of His holiness." "And Jehovah shall be King over all the earth; in that day shall Jehovah be one and His name one" (Zech. xiv. 9).

Interesting Happenings in the Jewish World

Results of the recent census in Palestine show a total population of 1,035,154, of whom 175,006 were registered as Jews. As at least 5,000 Jews failed to register themselves as such because of the Revisionist-Zionist anti-census propaganda there must be at least 180,000 Jews in the country. In Jerusalem there are 19,735 Moslems, 19,180 Christians, and 51,416 Jews.

* * *

The number of Jewish immigrants into Palestine in 1931 was 4075. Of these 2099 came from Poland.

* * *

It has been announced recently that all subjects in Jewish schools in Palestine are now taught only in Hebrew.

* * *

It is stated in Jewish papers that Tiberias is to replace Alexandria and Cairo as the air junction of the route to India and that Haifa will be used by the Imperial Airways as their terminus in the East.

* * *

A report is to hand from Kieff that the Jewish Scientific Institute in that city, is in favour of the Yiddish Alphabet being Latinised. At present it is the same as the Hebrew Alphabet.

* * *

Statistics obtained by the Jewish

Telegraphic Agency show that of the 15,000,000 Jews in the world more than 2,500,000 speak English which now ranks next to Yiddish as the mother tongue of the Jewish people.

* * *

The first Hebrew Radio Station has been completed in Tel-Aviv in connection with the forthcoming Exhibition in the city, and in the course of its first test it broadcast the blessing of *Shehechianu*.

* * *

From the International Committee on the Christian Approach to the Jew News Sheet we learn of 1,000 Jews resident in Burma, most of them at Rangoon. They are supposed to have come from India or Baghdad some seventy years ago; most of them are engaged in trade and they appear to be strictly Orthodox.

* * *

Professor Garstang has discovered a necropolis of the Middle Bronze Age, dating back to 1600 B.C. on the site of ancient Jericho.

* * *

A message from Jerusalem reports that Dr. Sukenik, of the Hebrew University, has discovered a slab with an inscription in Aramaic referring to the burial place of King Uzziah.

Questions and Answers

WE welcome questions from our readers as to the difficulties they have met in the reading of the Scriptures and concerning Jewish life and customs. Questions should be sent to the Editor, 8 Clandon Road, Seven Kings, Essex.

1. Q. In Vol. 4, No. 2, page 81, you say, "The great hope of the resurrection was already known to Job." I presume you base that on Job xix. 25-27. If that passage indicates that he foresaw resurrection how is it consistent with chap. xiv. 12, "So man lieth down and riseth not"? In the margin of the R.V. the word "*goel*" is rendered *vindicator* instead of *redeemer*, and it appears to me to have its fulfilment in chap. xlii. I would greatly value your views on this.

A. Job xix. 25-27 undoubtedly refers to the resurrection. A literal translation may be helpful:—And I, I know my kinsman redeemer liveth, and at the last he shall rise upon (or over) the dust. And after my skin is thus destroyed, from my flesh shall I see God, Whom I shall see for myself and not a stranger. My reins are consumed (with longing) in my bosom.

Goel, the word here rendered *redeemer* is translated *kinsman* seven times, *near kinsman* twice, *next kinsman* once, *redeemer* fourteen times. It is also translated several times as *avenger* and *revenger*, but then it is always, except once, coupled with the word *haddam*—

of the blood—and the only one exception would be just as well rendered *next-of-kin*. As a verb it is translated *deliver* once, *perform the part of a kinsman* four times, *purchase* once, *ransom* twice, *redeem* forty-three times. With these facts before us, we need have no hesitation in translating the word in Job xix. 25 as *redeemer*.

Again the word for *earth* is *aphar*, which is translated *dust* ninety-one times. The first occasion it is used is Gen. ii. 7: "And Jehovah God formed man of the *dust* of the ground, and breathed into his nostrils the breath of life, and man became a living soul." When man sinned and the sentence of death was passed upon him, he was told, "*Dust* thou art and unto *dust* shalt thou return." Job himself (chap. iv. 19) speaks of man's foundation as the dust; again he says, "Thou hast made me as the clay, and wilt thou bring me into dust again?" (chap. x. 9). Elihu, too, in the same book, says, "All flesh shall perish together, and man shall turn again unto dust" (chap. xxxiv. 15). On this dust, therefore, Job declares his ever living Redeemer will at the last stand or arise, and, as at the beginning, He breathed life into the dust, and it became a living soul, so once more in resurrection power he will impart life to it again, and it shall live, so that from his flesh, the raised body, he will with his own eyes see God.

This, surely, is in perfect harmony with other parts of Scripture. The Lord Jesus said of Himself, "I am the Resurrection and the Life, he that believeth in Me, though he were dead yet shall he live" (John xi. 25). On another occasion He declared, "Verily,

verily, I say unto you, the hour cometh, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25). Four times over in one chapter Christ declared that He will raise up the dead at the last day (John vi. 39, 40, 44, 54). Is the Greek expression *eschate hemera*—the last day—in John vi. the same as the Hebrew *acharon*—at the last—in Job xix? It certainly seems so. Job's outburst of confidence will assuredly have its complete fulfilment at the resurrection of the just.

As to chapter xiv., we have to acknowledge that in his speeches Job sometimes spoke unadvisedly with his lips, of which he afterwards repented. The inspired record gives us the very expressions he used, although they were mistaken expressions. We are not, however, convinced that when Job spoke of *dying, wasting away, lying down and not rising again*, he meant by that that there will be no resurrection of the dead. It is highly probable that he was only referring to the common experience of mankind in the present state, for immediately after he says, "Oh, that Thou wouldest hide me in the grave, that Thou wouldest keep me secret until Thy wrath be past, that Thou wouldest appoint me a set time and remember me." When he asks the question, "If a man die shall he live again," he adds, "all the days of my appointed time will I wait till my change come. Thou shalt call and I will answer Thee?" (chap. xiv. 13-15). Surely there is nothing here that sets aside the clear testimony of chapter xix.

E. B. S.

2. Q. Is there any reason why the Lord's command in John xiii. 14-17 is not obeyed to-day?

A. The reason for the discontinuance of this rite would seem to be due to the fact that in Palestine the washing of feet of guests was commonly practised; this practice was also in use among the Greeks and Romans, and it would appear to have been very difficult to distinguish the rite from the ordinary usage. Apart from that, it became the Lord of all, but how many of us could do so with the grace and humility of the Son of Man? Those who feel they can are certainly at liberty to do so, but we have many Christian duties to perform to others which we are conscious that we have not discharged. When we have done all our other duties and feel that this is necessary for complete obedience, we should not hesitate to carry it out. But as far as we can see, there are none of us who are worthy of doing this act.

N. L.

3. Q. Can you give me the exact location of Mt. Sinai in Arabia?

A. There are a great many theories about the location of this mountain; the chief difficulty arises from the problem as to the identity of Mt. Sinai with Mt. Horeb. As far as can be stated with assurance Mt. Sinai is situated 34 longitude and midway between 28 and 29 latitude, that is to say about midway between the Gulf of Suez and the Gulf of Akaba. No useful purpose is served by a detailed examination of the problem.

N. L.

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Christ and Israel in the Literature of To-day.

Reviews of Books.

Conducted by HUGH J. SCHONFIELD.

THE CHRISTIAN RELIGION, ITS ORIGIN AND PROGRESS. Vol. II. By P. Gardner-Smith, B.D. Cambridge University Press. Price, 2s. 6d.

There are, and perhaps there will always be, those who will shrink from religion because it presents the 'miraculous' as fact. Miracles are not confined to the pages of the Bible, as anyone who cares to read the history of the Christian Church as a record of events, ruled and over-ruled by Providence, will find.

The little volume under review sets forth in the plainest language and with a graceful ease of style that the most unsophisticated can enjoy reading, the "Miracle," of the birth of the Christian Church.

Persecutions to which the most refined cruelty of that barbarous age lent itself, heresies from within and philosophical attacks from without and within, and yet the Church went on making its creeds and ministering to a dying empire and dying world. This volume will amply repay its readers in time and knowledge, especially those readers who have no time or inclination to read large books on this subject.

N. L.

THE PRESENT DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY. By Dr. John R. Mott. Cokesbury Press, Nsagville, U.S.A. The Student's Christian Movement have issued a British edition at 7s. 6d.

One feels a little sceptical about books which deal with "The World." In spite

of the smallness of our globe when compared with the heavenly bodies, it is yet a very intricate planet, and the feeling that it takes all one's talent to know his own little sphere, makes anything dealing with world problems either too awe-inspiring or too general for one to give time to examine the book.

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N. L.

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The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. V.

JULY 1932

No. 2.

Editorial

THE disciples once approached the Master and told Him that there were some casting out evil spirits and healing, who were not identified with them as His followers. He at once told them that these people, whoever they were, could not do such works apart from faith, and unless they did in very truth derive their power from on high. Again, when the Scribes accused Him of casting out demons in the name of Beelzebub (the god of filth), by which, of course, they meant by his power, He asked them in whose name their own sons cast out and healed, going on to recount the parable of the binding of the strong man, in which He showed very conclusively that no one can do good in the name of or by the power of evil. As followers of Jesus Christ we should—indeed must—accept His dicta in these matters as the only guide to our own thinking, outlook, and standard of judgment.

The Hebrew Christian Alliance ought not to, and cannot, formulate any other standard than that laid down by the Master. Its aim is, and must remain, the ingathering of Israel by the help and power of the Holy Spirit, into the one fold of the Shepherd of Israel. There can only be one way into that fold, the way of Calvary, and the empty garden tomb. "No man cometh unto the Father but by Me."

In this task we seek the fellowship of all who are truly Christ's; we must not leave behind any who would go with us, nor can we ask such as are willing to walk with us in the way of the Cross, if they belong to this Church, that Church, or the other Church, if they hold this opinion, that opinion, or any other opinion. It would be impossible for us to cement our fellowship, if we set ourselves up as judges, as to whether the Church of England, the Baptists, the Congregationalists, the Presbyterians, the Society of Friends, or any other denomination is the right one, and we should certainly stamp ourselves as very foolish if we deemed ourselves judges of other people's consciences.

Not only do we seek the help of all the people of God, to whatever denomination they belong, but we are trying to point out to the Churches their duty towards our brethren according to the flesh, and we appeal to all God's people, in whatever Church they find themselves, to help us to interest that body in the work we are doing. We are confronted by a grave situation; the Methodist Church, which is the second largest Protestant Church in England, does not officially employ a single person to work amongst the Jews, and we might name other Churches, which in other fields are doing great

service for the Master, but who do nothing for Jewish Missions. However, we may thank God for the interest that is being shown in some quarters in our cause. The official report of the great Presbyterian Church of Scotland commends our work, while the Archbishops of Canterbury and York have kindly consented to receive deputations, thus showing an interest in what we are being enabled to do. We would earnestly beseech our readers to bear us up in their prayers before the Throne of Grace, that as we approach the different Churches and organisations the Holy Spirit may go with us and evoke a response, creating a love in the hearts of the leaders, as well as the rank and file, for the cause so dear to the heart of the Father and of the Son.

We are glad to say a word here about the help that has kindly been promised us by the British Israel World Federation, mention of which is made elsewhere, and to thank them for the interest they are now showing in our people. A question is sure to arise in the minds of some as to whether we agree with the particular view held by these friends; we therefore want to make it as plain as we can that we are not concerned with their interpretation of history; nor have they desired us so to do. We gratefully appreciate their wish to help us in the work that lies so near the Master's

heart, whose humble servants we are. All true Christians who love the Lord Jesus Christ, and who pray for the ingathering of Israel, and help to this end, are our friends and the friends of our people.

Lest any beloved friends should be caused any anxiety as to our own position, we desire to reiterate that we stand by the inspired word of God, both Old and New Testaments, as our only guide and basis of faith and life; we adhere to the Protestant principles of the Churches of the Reformation and we welcome the prayers and help of these Churches in our work amongst Israel. We seek the unity of the Church of Christ in the Spirit and in the bond of peace, and we aim at the establishment of a haven of refuge, in which all our brethren of Israel's race may find freedom from anti-Semitism, and a welcome from those who, like themselves, have been disowned by their nation, because they have accepted the Lord Messiah as their Saviour, and come to the Father through His Well-beloved, who suffered at Calvary for their sins, and who was raised from among the dead by the power of the Spirit, Who, in the power of Holiness, has ascended into heaven, and will come again to reign, in Whose Kingdom Israel fully redeemed will be numbered with the other peoples upon whom God has had mercy.

News and Notes

By Sir LEON LEVISON.

BRITAIN.

In its great task of consolidating Hebrew Christian believers into a strong and efficient witness for Christ in order to evangelize the Jewish people, the Executive Committee of the I.H.C.A. has had to deal with problems of the utmost importance. In the first place,

we are constantly prayerfully seeking for an outpouring of the Spirit of God on all our members throughout the world, not only that He may encourage them to organise evangelistic campaigns or preach sermons, but rather that each and all of us may bring our brethren according to the flesh to God through repentance

and faith, and in the merits of our Divine Saviour. With this object in view we feel conscious that the present time calls for deep spiritual preparation. More depends on what we do before we evangelize the Jews, and what we do after, than what we do when we evangelize them. If our evangelistic efforts are to be fruitful, and the fruit permanent, the soil for the rootage of the message must be kept in proper condition. Something must be done before as well as after if our efforts to preach the Gospel are to prove satisfactory and become ultimately real. If the "before" and "after" are by the guidance of the Holy Spirit, what will take place between will come quite naturally. Where a deep and spiritual life prevails, that in itself, we feel sure, will be the most effective evangelistic force in our midst.

In our soul-winning work we must constantly remind ourselves that prayer is of the utmost importance, because through prayer we are led into the vestibule of the Most High, where we receive, not only the Divine Vision, but also the wisdom from on high, which enables us to carry out God's plan and purpose.

It was in this spirit that we approached the many problems that confronted us, both at home and abroad, and while we record here our sincere thanksgiving to our Heavenly Father for His guidance in our deliberations, we desire to solicit the continual and earnest prayers of all our members and friends for the immense work that lies ahead of us.

BAPTISMS.

Our readers will be glad to learn that since the last issue of the *Hebrew Christian* eight Jews and Jewesses have joined the Church of Christ by public confession and baptism in the city of Edinburgh, and while rendering thanks to God for these tokens of encourage-

ment, let us also pray for these young converts, that our Heavenly Father may grant them ever-increasing joy in their new Christian life, protect them from all persecution, and make them witnesses for their new-found Lord and Master.

EASTER BIBLE SCHOOL.

The British Hebrew Christian Alliance, held an Easter Bible School at Slavanka, Bournemouth, Hants., from 29th March to 2nd April. I was personally deeply impressed by the wonderful meetings, which were not only attended by Hebrew Christians, but also by Associate Members and friends. The theme of the Bible School was "The Person of Christ," and in every session those present could not fail to realise that our Lord Jesus Christ was exalted. To summarise the Conference in my own words, I feel *first* and foremost that the speakers made it explicit for all of us that the Bible is inherently a book of prophecy. We were shown how it begins with prophecy and ends with prophecy, and were then led to realise that every prophecy is connected with Christ. He is the seed of the woman, and the Shiloh of Genesis, the Paschal Lamb of Exodus, the sin offering of Leviticus, the rock of Deuteronomy. He is Prophet, Priest, and King. To Him all prophets witness. We were then led to see that all the centuries moved in solemn procession to lay their tributes at Golgotha. From Golgotha we saw the glorious Resurrection of Christ and His Ascension on high, where He now sits on the right hand of God the Father.

We were then made to realise that the Spirit of Christ is the best testimony of prophecy, and that we can gather all the teachings of the Bible under three phrases concerning Him, namely: "He is coming," "He has come," "He shall come again." And just as

all roads led to Rome, so all prophetic roads lead to Christ. He alone has revealed the purpose of God, and that God has not dealt with the human race in any accidental or chaotic fashion, but in accordance with a Divine Plan which will have its consummation in the Lord's second coming when He shall reign as King over all mankind.

In looking back I feel that it would be a tremendous help if all the Hebrew Christian speakers who took part in the Bible School could organise Conferences in various centres, and so help to lead others further into the glorious truth of the Word of God. Our General Secretary will be glad to be put into touch with any friends who can help in the organization of such Bible Schools.

THE HEBREW CHRISTIAN CHURCH.

The Commission appointed by the Third I.H.C.A. Conference to consider the advisability of forming a Hebrew Christian Church has met again, and was able by the Grace of God finally to approve unanimously of the Principles of Faith, while two-thirds of the Constitution has also been passed. We would point out that the members of the Commission consist of Hebrew Christians who belong to the Church of England, the Presbyterian Church, the Baptist Church, and Independent believers, and that, notwithstanding these divergent loyalties, all felt in very deed that the Spirit of God was in our midst, guiding and directing us. The spirit of harmony and Christian love was never absent, and throughout the proceedings we felt that we were all united in the same Christ who is Lord and Head of His Church. Let us, therefore, pray not only that the work thus far accomplished by the Commission may be blessed and owned of God and be made the means of guiding the future Hebrew Christian Church in truth, but that its

members may be enabled to be a living witness both by their lives and deeds, so that they may constrain our Jewish brethren by the love of God to realise in Jesus Christ their Saviour and Redeemer.

THE BRITISH ISRAEL WORLD FEDERATION.

Since I had the honour of being elected as the President of the International Hebrew Christian Alliance, I have addressed meetings from Plymouth in the south to Inverness in the north, in order to interest the Christian public in our work, and I have seldom fulfilled an engagement without Christian people coming forward to ask me what I thought of the British Israel ideas and beliefs. I have always informed such inquirers that it is being said that in some way or another they are not upholding certain fundamental beliefs and doctrines of our Holy Christian Faith and which we believe to be the ultimate truth as revealed in and through our Lord and Master Jesus Christ.

Without exception I was assured by these Christian people that they believe in the whole Bible as the Inspired Word of God. They believe in the Deity of our Lord and in His Virgin Birth, in His ministry and teaching, in His vicarious sufferings for our sins upon the Cross, in His Resurrection, Ascension, and Second Coming.

I also found in many places where I had hospitality extended to me that a good many of the friends with whom I was staying were staunch adherents of the B.I.W.F. When questioned as to why I was not interested in the B.I.W.F. movement, I invariably answered that in the first place I was too busy with my own work to allow my attention to be diverted, that the present opportunities for Christ amongst the Jews were of such a nature that I felt I could hardly cope with the

immense task to which, I am sure, that our dear Lord has called me.

In the second place, I have never failed to point out that in my opinion, it was the duty of the members of the B.I.W.F., if they believed in the principles of Christian faith as stated above, to make the question of the evangelization of the Jews part of their programme. I was then assured by all those who spoke to me (and they number many) that they were active members of their Churches (and they belong to all the various denominations in this country) and that they took an interest in Jewish Missions and contributed to various Jewish Missionary Societies. Many of them promised to write to the Headquarters of the B.I.W.F. in order to get their Executive Committee to take an interest in the conversion of the Jews to Christ.

Many letters were sent to the officials of the British Israel World Federation, as a result of which I met their President and Deputy-President twice, when we discussed frankly the whole question of Jewish evangelization. I must state here that I found the President and Deputy-President to be among the finest Christian gentlemen whom I have had the pleasure of meeting. They were not only gracious, but evinced the utmost interest in the work of the I.H.C.A., and they informed me that the B.I.W.F. were willing to assist us in our cause, and help us with the sum of £500 per annum to enable us to appoint a Hebrew Christian Pastor Evangelist, who will be able to go about from one Alliance to another preaching the Gospel, and assisting in the upbuilding of our scattered members. No conditions were either asked or given, nor has any document been signed, and I must testify that the spirit of courtesy, as well as the kindness which I have received at the hands of Major Knowles, Dr Pascoe Goard, and Mr Garrison has made me feel that their help in the work of

evangelizing our Jewish people will be owned and blessed of God.

We, as an Alliance, are open to accept the help, and desire to solicit the prayers, of all Christian people, irrespective of the denomination to which they belong. We feel that all earnest Christians who are not against us are for us, and consequently we most humbly thank our Heavenly Father for this timely help.

EDUCATION.

Those of our members who have so generously come forward to assist us financially to educate Hebrew Christians for the ministry and the mission field, and all members and friends, will be glad to hear that our students have decided to spend the long summer vacation going about in groups from place to place, both at home and abroad, witnessing for Christ both by preaching the Gospel at open-air meetings, and visiting Jewish homes wherever the opportunity may arise.

They are requesting me to ask most earnestly for the prayers of our readers on their behalf. I make this appeal willingly, and desire to assure our students that we will not fail to uphold them before the Throne of Grace. May God abundantly bless their efforts, and give them holy joy in the service upon which they are so lovingly embarking.

MAGAZINE SUBSCRIPTIONS.

We thank all our readers who have sent their annual subscription for the magazine, and also those who have paid for the Quarterly during the year at the time when their subscriptions were due. May we, however, remind those who have not yet done so that our year begins with the April issue, and we will be very grateful if they will kindly send us in their subscriptions as soon as possible. We insert this reminder at the request of many subscribers. A form is enclosed.

RELIEF.

The Executive Committee wish to put on record once again their gratitude to God for having enabled them, through the generosity of our members and readers, to send out the following sums for relief amongst Hebrew Christians:—£20 to Russia, £20 to Poland, £10 to Rumania, £10 to Hungary, £10 to Palestine, and over £10 to Hebrew Christians in our own country.

Conditions abroad are so distressing, and the sufferings of our brethren so great, that words beggar description. Many Hebrew Christian families are without homes. Children are suffering from the lack of food and clothing. Heart-rending appeals are reaching us, and I would again appeal for assistance. I know that whether we give small or large sums, under prevailing conditions it means sacrifice on our part, but I feel sure that it is through sacrifice we have deep and real communion with our Lord Jesus Christ, that in sacrifice we become daily identified with Him, and shall appear by the grace of God like unto Him.

The relief which we have sent out has stirred the hearts and cheered the lives, not only of those Hebrew Christians who have received small sums, but of all our brethren who through hearing that we think of them and pray for them feel that our remembrances come as the dew of the morning upon a parched land. In the letters which we have received it is abundantly evident that our token of Christian friendship has cheered many in their Christian journey and life amidst tremendous difficulties.

There is nothing more disheartening to a perplexed and troubled body of Christian workers than to face a time of difficulty, such as we are experiencing at present, and in our work amongst the unconverted Jews just now we realise anew that men cannot be won for Christ merely by theology, by work

which has no warmth in it, but by real Christian living, Christianity that offers sympathy and helpfulness.

Of the troubles in our own country no man can see the end, but fortunately, as yet we are mainly suffering in a commercial sense. If we are only to lose money and by painful experience be taught wisdom—the wisdom of honour, faith, sacrifice and charity—no Christian man or woman need seriously despair! So long as our moral and religious life is uninjured, we need anticipate no calamity. Let us, therefore, maintain our Christian life and conduct, never failing in our sympathies, contributing our best to the upbuilding of the Kingdom of God amongst the Jews and in the world, and proving ourselves big enough to face all the tremendous opportunities which confront us. As we sow now so shall we reap bye and bye.

AMERICA.

The American Hebrew Christian Alliance Annual Conference took place from 15th to 19th May, in the city of Boston, U.S.A. Our brethren had a very attractive and intensely interesting programme, one item of which was the question of the Hebrew Christian Church. Unfortunately, the account of the Conference has not reached us as we are going to press. We were delighted, however, to observe from their programme that the great note which they struck was Humility, and that they sought to be Christ and God-centred rather than man-centred, seeking God's will, and calling upon all the brethren to wait upon Him in prayer and march step by step with our Lord Jesus Christ.

POLAND.

The Polish Hebrew Christian Alliance has recently held its Annual Conference at Warsaw, and we are glad to hear that

this Conference was the best yet held in that country. Our brethren there had seasons of great blessings, and considered questions of the highest import relating to their spiritual welfare. The care of Hebrew Christians occupied a large place in their deliberations, while the establishment of the Hebrew Christian Agricultural Colony was felt to be of vital importance. We only regret that owing to the financial depression in our own country our fund for that purpose does not amount to more than £1300 of the total sum of £4000 to £5000 required for the establishment of the colony. But we have great faith that our Lord will in His own time, provide all that we need, if, as members of the I.H.C.A., we persistently continue in prayer; for it is only through prayer that we shall achieve our purpose.

GERMANY, RUMANIA, HUNGARY, AUSTRIA AND YUGO-SLAVIA.

Our work in the above countries is progressing steadily, and the news that has reached us is full of hope. Space does not permit us to write on the various activities which are taking place in these countries, but two things we desire to mention. First, we wish to thank Miss Amanda Schwartz and Miss Karlsson for the inestimable service which they are rendering by sending out every month a typewritten periodical called *The Round Letter*, in which Hebrew Christian women tell the story of their lives and of their conversion to Christ. This periodical is specially designed to reach Hebrew Christian women who are living in isolated places, where they have no Christian fellowship, and is circulated amongst 170 such women, to whom it is a message of great cheer.

Secondly, we must speak of the great Jewish author,

FRANZ WERFEL, AND CHRISTIANITY.

In a recent address to leaders of intellectual life in Vienna, Franz Werfel raised the question, "Can we live without faith in God?" Werfel, who is a firm believer in religion, and a determined opponent of materialism, denounced, according to the *Jewish Daily Bulletin*, "the godlessness of our generation," which he sees as "the source of present-day materialism and exaltation of chauvinist belligerent nationalism, and the twin-authors of destruction, Bolshevism and Swastika National Socialism." "Both," he said, "are a kind of substitute for religion, for neither of them is based on reason, nor can be justified by reason."

"Historic materialism and mystical raceology both appeal to blind instinct, and thrive not on logic and argument, but on phraseology. Anti-religious Socialism is a serious error," Werfel went on, "because every religious man feels socialistic, although religious and spiritual Socialism is in no way to be identified with the Socialism of any political party. The boastful race purity ideas of the Nationalists were equally false, for the fact was that there are no pure-blooded racial Europeans in existence. I as a Jew," Werfel cried, "look to the salvation of the world to come from a revival of a pure and real Christianity."

Readers will remember that Franz Werfel is the author of the drama, "Paul among the Jews." The *Jewish Daily Bulletin* anticipates that sooner or later Franz Werfel will publish a book in which he will endeavour to explain himself, and to reconcile his Jewish feelings and his Christian mysticism.

PALESTINE.

We have received the following from Mr. M. Sigel, of Damascus:—

"Having gathered on Mount Carmel for the Jewish Missionary Conference, we eagerly took this opportunity of holding some meetings in connection with our Palestine Hebrew Christian Alliance.

"In Haifa we gathered in the home of our Secretary, Mr Ben-Maeir. Besides the members of the Haifa branch, we had some Hebrew Christians from other parts, and the present worker from Damascus. We had a happy time of prayer and fellowship, and we were able to discuss our problems. It was a polyglot meeting. Hebrew, English, and Yiddish were spoken, but it was thoroughly enjoyed by all. The self-sacrificing efforts of Mr and Mrs Ben-Maeir are building up the Haifa branch.

"From Haifa I went up to Jerusalem, accompanied by Mr and Mrs Ben-Maeir. Our first meeting was held in the Mission premises of the Christian and Missionary Alliance. We welcomed some new members, one young man from the Polish Alliance, who had come to Palestine with the Maccabean Sports Association, and others. Our second meeting was held in a home on the Mount of Olives, by the kindness of Miss Anderson, a Swedish lover of Israel. She has opened her home for Hebrew Christians, who will meet there on the last Saturday of each month.

"We crave your earnest prayers for the many problems that are confronting us. There are Hebrew Christian lads who need our special care. I am thinking of one in particular, who left school with the very best report, and he is a splendid King's Scout. A grant from our fellowship fund (which is all but exhausted) enabled him to get his Palestine citizenship, and having done this he could get work in the Jerusalem Post Office. For this and some other lads we are trying to find a good Christian home to take them in for a little, and help them in their Christian life.

"At our gatherings we heard a story of suffering, but also of a noble stand for the truth as it is in Jesus. We thanked God for the help that you sent us for our needy ones. There were some sick ones who needed help not only for themselves, but also for their little ones. Some were without work partly because of the universal crisis, but also because they refused to hide their light.

"In Jaffa also we had a good meeting. Pray with us for this, please, that the right leader may be found, so that the Hebrew Christians may be true lights to the 50,000 inhabitants of the all-Jewish city of Tel-Aviv.

"I was asked by more than one of our members to send greetings and hearty thanks to our dear President, and all the faithful officers of the I.H.C.A. May you be blessed in your great work. We are getting more and more convinced, as you must do also, that the banding together of Hebrew Christians is the best way of conserving the fruit of Jewish Mission work, and saving some young converts from slipping back to their old life and surroundings, either through persecution or loneliness. It is also worth a good deal for Hebrew Christians to bear a united testimony to the power and goodness of our blessed Lord Jesus Christ.

"(Signed) MORRIS SIGEL."

LATVIA.

We are deeply grateful to our President of the Latvian Hebrew Christian Alliance for the inestimable help which he has rendered us in purchasing parcels of food with the £20 which we sent for relief to Russia. The following letter will give our readers an indication of the Russian situation, and in a measure show the feelings of the Rev. Peter Smoljar towards our suffering brethren in Russia.

" To Sir LEON LEVISON, President of the I.H.C.A.

" My dear and Honoured Brother,— Thank you very much for your kind letter of 26th March containing the £20, which I received safely, as you see from the enclosed bill, which I immediately used for its appointed object, namely, to send parcels of food to our suffering Hebrew Christians in Russia. I thought at first I could only send twelve parcels, as I informed you, but I am pleased that I was able to send sixteen, including a double parcel to Miss Ronasch Kooskaja, Dnepropetroost, so that she could share it with her other sister Lissin, as I could not send one to her address. We have also been able to send help to seventeen other homes of our suffering brothers and sisters in Russia. Only three are living alone, the others have small or large families of young children who will starve if they do not receive our help.

" It will soon be a year since the M.M.J. began to send help through me. I am overjoyed that our help has preserved the lives of so many of our brethren. Brothers Chintschuk, Guberman, and others have written and told me that if they had not had help through the parcels of food which I send to them from time to time, many of them would probably be no longer on this earth, as they would have died of hunger and cold. Thank God we were able to do this, and I hope it will be possible to help our brethren so long as such aid is needed.

" The £20 was not enough to send parcels to all sufferers, and I have sent to the others to-day utilising a sum which I had in hand from the M.M.J. I hope the Lord will provide me with sums from the I.H.C.A., so that I can help them again in a few weeks' time. The need is increasing, especially with regard to our sisters who have a double burden.

" Enclosed you will find an account

from the firm who sent the parcels, showing how the money was spent. A formal receipt and other documents, such as receipts for the parcels, are in my hands, and can be forwarded at any time should the need arise.

" A few names such as Guberman, Chintschuk, Kaganski, and Schwarzman, are well-known Hebrew Christians who have done a great deal towards the spreading of the Gospel amongst our people. Some are less known, but I personally know most of them as faithful Hebrew Christians who have already suffered great material need.

" The help which I am able to send through the I.H.C.A. will be of great use. Each parcel which is put into the hands of such families or lonely souls means a kingdom and riches the value of which we cannot adequately appreciate. Although the contents of each parcel only last for two or three weeks, and cost us about £1, including postage and duty, they are of such great value for the suffering brethren who cannot find words to express their gratitude. It is the Lord who sends them such suffering, and it is the same Lord who enables us, through His grace, to relieve their need. Let us not weary in so doing. Our sincerest greetings,

(Signed) PETER SMOLJAR."

ABRAHAM'S VINEYARD.

We are now in the happy position of being able to inform our members and friends that the sale of Abraham's Vineyard was completed on the 4th of April. On that date the purchasers paid the sum of £7000 to Barclay's Bank at Jerusalem for the credit of the Trustees. The sum for which the Vineyard was sold is £15,000. The balance of £8000 is secured on a mortgage on the whole property, and the purchaser has undertaken to pay us this sum within or at the end of the next three years. We

are to receive five per cent. on the £8000 until it is fully paid up. We are hoping to be able to pay the commission of the agent who sold the property, and the legal expenses which the sale involved, with the interest which will accrue on the £8000 on the mortgage. We will now be able to look out for suitable land on which to establish our Hebrew Christian colony in Palestine. Our scheme in the Holy Land is of such vital importance that we doubt if our members can visualise what it will mean not only to the future of the I.H.C.A. and to those Hebrew Christians who will settle on the land, but to the Jews in Palestine and Jewry throughout the world. Our hope is to

make this colony a beacon of light and witness to the truth as it is in Jesus Christ our Lord, in the Jewish National Home which is becoming more and more the centre of Jewish culture, and in this way to make the message of the glad tidings and good news radiate throughout the Jewish world. It thrills us to think of the immense possibilities which the Hebrew Christian Colony carries with it, and we would solicit the faithful prayers of all our Christian friends that God, the Father, the Saviour, and the Comforter may guide us in our choice of land and settlers, that the land may be fruitful and the settlers a living witness who will make the message bear abundant spiritual fruit.

The Church and the Jewish People

The following statement by The Right Rev. BASIL STAUNTON BATTY, Bishop of Fulham, is reprinted by kind permission of the Church Assembly Publications Board.

THE Church must view the Jewish problem with penitence and thanksgiving, with penitence when we think of the ghastly record of our dealings with the Jewish nation over many centuries, and with thanksgiving for the changed outlook that has come over Christendom.

Christ prayed "Forgive them, they know not what they do," but His Church for eighteen centuries refused to act in the spirit of her Master. Suffering and indignity were heaped upon the Jewish race everywhere. Men were butchered, women were ravished, little children were carried off and forcibly baptized, and civil rights were denied to a despised people. It makes one hot with shame to read of the close connection between this outrageous treatment and the Christian Church. A preacher recently before the Univer-

sity of Cambridge used these words: "Has not the Lord Jesus been presented to the Jews as the incarnation of cruelty, arson and rapine, bloodshed and murder, as, in fact, the very Anti-Christ himself?" These words sound none too strong to the student of history.

With penitence, however, we can join thanksgiving. The Church takes a different view to-day, and has only one desire for the Jewish race, that they may know and realise the love of God in Christ towards them, and may learn to rejoice in that which we have so failed to present before them in action.

I can only speak from personal experience of the work of one Society, the oldest and largest of several doing this Christ-like work. The Church Missions to Jews has several stations in my jurisdiction, and I visit them frequently. I am amazed at the work which is

being done. In Poland it is no exaggeration to say that inquirers are flocking in. They do not lightly embrace Christianity, and for weeks and months will attend for instruction and discussion before coming to a decision. They belong to all classes, and amongst those I have confirmed have been prominent doctors, lawyers, and professional men of high standing as well as those whom we call the working classes. I regard this work as of the highest importance for many reasons. I will only mention two:—

1. It is an act of reparation towards God and the Jewish nation; towards God for the horrible way in which we have misrepresented Him to the Jews throughout the ages of the Christian era; and towards the Jewish nation as we invite them with Christian love instead of the old repulsion with hate.

2. If we can enlist the evangelistic zeal of the Jewish race, the Church will have at its disposal a great force for the winning of the world to Christ. The golden age of evangelistic zeal in the Church was that time when a few converted Jews set to work, some in their own country and others throughout the world, to spread the Gospel of Christ. Those of us who have had contact with work amongst the Jews know that the old zeal which fired St. Paul and others is still latent in the Jewish race. It is a common experience for me to confirm a member of a family who has been expelled from the family circle on his taking this step. In a year or two I find another member of his family, and even eventually he wins over the entire family circle by sheer persistence. They then seek out their friends, and the circle spreads. *I am convinced that the soundest policy we can pursue for the evangelization of the world is to ordain chosen men amongst Jewish converts, and set them free to work amongst their own people, preaching Christ in the way that will appeal to*

*Judaism and to the deepest longings of the Jewish mind. If we do this the Church will, in a generation, have at its disposal a remarkable force composed of men of international mind fired with that enthusiasm and peculiar ability which marked the early pioneers of the Faith. I believe with all my heart that the Jew still makes the finest missionary.**

To do this we must remedy the lack of interest in Judaism which hinders this all-important work. I know of no better or more inspiring source of information than the Sixth World Call Report dealing with work among the Jews. I find it grips the mind as we study it, and a vicar who told me that he made it the subject for a study circle during Lent added that he had never seen his people so deeply interested. Let us work and pray for increased interest in this work so near to the heart of Christ, and so pregnant with possibility for the extension of His Kingdom.

* Italics are ours.—Ed.

True Love

By MAX I. REICH

WHATEVER love my heart has lavished
On idols or on painted toys,
On carnal pleasure's bursting bubbles,
The chimeras that men call joys.

Whate'er the dreams which may have
ravished
My heart, seduced by foolish pride,
Or secret lust for fading glory,
Fair things which foul corruption hide.

Now that my eyes have caught the vision
Of the true glory in the One
Who by His great renunciation
His greatest victory has won,

I would pour out my adoration
And treasured love alone on Him
Who satisfies the heart, and fills it
Out of His Fullness, to the brim.

What Great Jews think and say about Jesus

It seems that present day Jewish ideas and principles of faith are constantly harmonising with those of Christianity; and Jews everywhere are wondering whether there can be a mutual recognition and respect between themselves and Christians, and seeking a point of reconciliation.

Dr Chaim Zhitlowsky (Author and Journalist, U.S.A.).—“The Jewish legend about Jesus is the most shameless and the most damnable desecration of everything that should be regarded as sacred and dear to humanity.”

Isaac Joseph Poysner (Author, Poland).—“A change of attitude must take place between the Jew and Christianity. I have no desire to enter here into our sin against the first Christians, for which we have made such costly payment, and which served as an instrument in the hands of our persecutors.

“Such *victims* on the part of the dominant power and order every other nation has on its conscience. A whole people, however, is not responsible for the deeds of a certain clique, or even of a mob. History is full of examples of such victims being later rehabilitated and honoured—that is their vindication. A people of a higher plane generally reverse past judgment, and the victims ultimately obtain justice.”

Dr Max Nordau (Zionist Leader).—“Jesus is the soul of our soul, flesh of our flesh. Who then could think of excluding Him from the people of Israel?”

Jacob Schiff (Banker, U.S.A.).—“We Jews honour and revere Jesus of Nazareth as we do our own prophets.”

Israel Zangwill (Author and Poet, England).—“Dear Jesu, now to Thine

own seed, creep home again—who else can understand Thee?”

A. Glantz (Journalist, U.S.A.).—“The attitude of modern Jews to the personality of Jesus has long since changed from what it was. There is hardly a modern Jewish poet of any importance who has not sung the praises of the Carpenter of Nazareth.”

Constantin Brunner (Philosopher and Author, Germany).—“What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is He to be of no importance to us Jews? Understand, then, what we shall do: We shall bring Him back to us. Christ is not dead for us—for us He has not yet lived; and He will not slay us, He will make us alive again. His profound and holy words, and all that is true and heart-appelling in the New Testament, must from now on be heard in our synagogues and taught to our children, in order that the wrong we had committed may be made good, the curse turned into a blessing, and that He at last may find us, who has always been seeking after us.”—From “The Dawn.”

The Rev. Dr Kaufmann says:—“The principles of Judaism and Christianity are running in convergent lines, and can therefore not avoid colliding with one another. In fact, they must some day merge into one another and complete each other, as they have grown from one and the same root. And only in the same measure as a mutual understanding is reached between them, are mutual recognition and respect and final reconciliation between Jew and Christian possible.

. . . In Christianity, as it is represented in the Gospels, the sublime doctrines of Judaism, if we subtract the dogmas, find their most beautiful expression. If we deduct the purely human additions, as well in Judaism, where they take the form of observances, as in Christianity, where they crystallize themselves into dogmas, we find that there is no real antagonism between the two. And how could it be otherwise, for did not Jesus stand upon the ground of biblical and prophetic Judaism?

"The fact that love, the highest religious principle, has not yet fully penetrated Christianity, as is shown by the awful fanaticism of the Middle Ages, and the odious anti-Jewish movement of our own time, does not alter the fact that Jesus promulgated a sublime doctrine which is in full harmony with Judaism, and with which Christianity must be entirely imbued before it can be seriously called the religion of Christ. . . .

"Judaism and Christianity both have still to go through a process of purification as to law and dogma, and only after these separating walls have fallen, will Jews and Christians, and with them all humanity, on the terrain of pure morality and the spirit of the prophets, tender one another forever the hand of brotherhood in the noble spirit of reconciliation.

"Meanwhile it would be appropriate that honest and enthusiastic men might form an alliance in order to reconcile Judaism and Christianity, and for this purpose Jesus and the prophets would be rather genial helpers than detractors."

And Dr Adolf Bruell writes:—"The beautiful tales about the things that happened around the Lake of Galilee show that there was a spiritual day-break in that dark corner of Judea of which official Judaism had failed to take sufficient cognisance. The stone

that the builders rejected has become the corner stone of a new world.

"Jesus, the living Man, was the teacher and practiser of the tenderest love for God and man, the paragon of piety, humility, and self-surrender; His very failings were born of overflowing goodness and sympathy with the afflicted. He was one of the best and truest sons of the Synagogue. Did He not say, "I have not come to destroy the Law, but to fulfil it"? . . .

"But He was more than an ordinary teacher and healer of men. He went to the very core of religion, and laid bare the depths of the human soul. As a veritable prophet, Jesus in striking manner disclaimed allegiance to any of the Pharisean schools, and asked for no authority but that of the living voice within, while passing judgment on the Law, in order to raise life to a higher standard. He was a bold religious and social reformer, eager to regenerate Judaism. None can read the parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone'; that speaks the words, 'Be like children, and you are not far from the kingdom of God.'

"The leading thinkers of Judaism willingly recognise that the Founder of the Christian Church was sent by a divine Providence to prepare the pagan world for the Messianic kingdom of truth and righteousness.

"The Jew of to-day beholds in Jesus Christ an inspiring ideal of matchless beauty. His name as helper of the poor, as sympathising friend of the fallen, as brother of every fellow-sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing

the work of the Synagogue, the Christian Church, with the larger means at her disposal, created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love.

"All this modern Judaism gladly acknowledges, reclaiming Jesus as one

of its greatest sons. But it denies that one single man, or one Church, however broad, holds the key to many-sided truth. It waits for the time when all life's deepest mysteries will have been spelled, and to the ideals of sage and saint that of the seeker of all that is good, beautiful, and true will have been joined; when Jew and Gentile, synagogue and church, will merge into the Church universal, into the great city of humanity whose name is 'God is there.'"—From *News Sheet*.

The Gospel of the Messiah According to St Paul

By REV. NAHUM LEVISON

(Continued from page 18, April 1932.)

THE PHYSICAL DESCENT OF THE MESSIAH.

ENOUGH has already been said about the importance Judaism attached, and still attaches, to the Messianic ideal as proclaimed by the Prophets and Seers of the Old Testament. To Paul, Peter, John, Stephen, and all the early Christians, the Old Testament was the only and sufficient basis of the Messianic concept, and anyone who tries to present Jesus apart from the Old Testament Messianic ideal lacks sadly in the finer understanding of Christianity as Jesus and His followers taught it.

The natural or physical descent of the Messiah was according to the teaching of the Prophets to be in the Davidic line, and this was not merely to be a physical descent, but was to carry with it the highest and most exalted tradition of that house.

We approach our examination of the descent of the Messiah from David without any apology; but before going on we must pause for a moment to examine a passage of Scripture which

has caused some difficulty, viz., Mark xii. 35-37. Our Lord points out there that according to Psalm cx., David calls the Messiah, Lord. He was not to be merely a descendant of David, but He was to be David's Lord, thus showing that not the physical descent, but the Davidic ideal presented by the Prophets mattered. Judaism laid too much stress upon physical descent, and not enough on the spiritual descent, and our Lord points out that if those Jews who claimed descent from Abraham had done the noble things for which their progenitor was justly famed, they would have been his worthy sons (John viii. 39-47). St. Paul in like manner emphasises the fact that mere natural descent is not sufficient; not all that descend from Israel are Israelites, nor do all the descendants of Abraham share in the promises; only Isaac's children are children of the promise, because they inherit the spiritual gifts of their progenitors.

It is but right that we should realise that even in Jewry itself physical de-

scent did not altogether hold the field of Messianic doctrine. Among the Zadokites there was the belief that the Messiah was to be a descendant of the tribe of Levi. Nor were the Zadokites the only Jewish school who gave expression to that belief; here is what the book of the Testament of the Twelve Patriarchs has to say about the matter: "Then shall the Lord raise up a new priest, and to him all the words of the Lord shall be revealed. And he shall execute a righteous judgment upon the earth for a multitude of days. . . .

"For he shall give the majesty of the Lord to His sons in truth for evermore, and there shall none succeed him for all generations for ever.

"And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth, and enlightened through the grace of the Lord; in his priesthood shall sin come to an end, and the lawless shall cease to do evil.

"And he shall open the gates of Paradise, and shall remove the threatening sword against Adam.

"And shall give to the saints to eat from the tree of life, and the spirit of holiness shall be on them."

There can be no doubt but that this Levite priest was looked upon as the Messiah, and no wonder, for during the time this book was written the Hashmonaim ruled Palestine. They combined both priestly and kingly office, and for a time at least it looked as though they would usher in the Messianic era. Another short quotation from the Ruben section will make this clear beyond any doubt.

"And draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because him hath the Lord chosen to be king over all the nations."

We know that the Rabbis inclined to the belief that a Messiah was to come who would belong to the house of

Joseph, and there are further speculations about the descent of the Messiah, but the nation as a whole and the orthodox in Jewry remained faithful to the belief in the Davidic descent of the Messiah.

An abbreviated quotation from the Psalms of Solomon will make that clear, and when we remember that the date of this Psalm is between 50 and 1 B.C., we know ourselves to be among the contemporaries of our Lord.

Psalms of Solomon, chapter xvii. :—

"THOU, O LORD, DIDST CHOOSE DAVID FOR KING OVER ISRAEL; AND THOU DIDST SWEAR TO HIM CONCERNING HIS SEED THAT THEIR KINGDOM SHOULD NOT BE REMOVED BEFORE THEE. . . . BEHOLD, O LORD, AND RAISE THEM UP THEIR KING, THE SON OF DAVID, ACCORDING TO THE TIME WHICH THOU SEEST, O GOD, AND LET HIM REIGN OVER ISRAEL THY SERVANT. . . . AND THERE IS NO WICKED PERSONS IN HIS DAYS AMONGST THEM BECAUSE THEY ARE ALL RIGHTEOUS, AND THEIR KING IS THE LORD MESSIAH."

Some of the prayers in the Jewish Prayer Book which we know to be pre-Christian breathe the same Davidic Messianic hope. There may have been speculative ideas among the Rabbis about the Messiah, but among the Jewish people as a whole the Messiah was to be of Davidic descent and of no other, and therefore both prophetically and popularly the descent of the Messiah from David was of the first importance, and St. Paul gives it the rightful place in his gospel, and the Apostolic Church generally did too.

THE VIRGIN BIRTH IN ST. PAUL'S GOSPEL.

We may assert with confidence that Mary was still alive when St. Paul wrote most of his Epistles, and he would avoid any allusion to the birth of our Lord, out of regard for Mary, for such references would draw atten-

tion to her person, a thing any Christian gentleman would avoid. But the argument from silence which many have adduced against belief in the Virgin birth is surely invalid. St. Paul's own phrase is "Born of a woman!" That is very strangely un-Jewish, for the Jews generally counted generic matters from the father's side.

It is somewhat difficult to argue that St. Paul reasoned from theory to fact when he asserts that Jesus was of Davidic descent. Had he simply assumed this because he was convinced that Jesus was the Messiah, and therefore must have been of Davidic descent, or had he made sure that it was the case in actuality? If we take his doctrine of the pre-existence of Christ into our consideration, our deductions might lead us to adopt either view, if He was the pre-existent Christ, He must, when He took upon Himself the form of man, have taken it in the Davidic line, this would follow from the prophetic pronouncements on the matter, and no further investigation would be necessary. His own absolute conviction reached on the way to Damascus would make this point clear for him. But on the other hand, we cannot prove that the Lucan genealogy was altogether unknown to him, and that he had no interest in it.

St. Paul must have known enough of the Gentile world to have known that to claim for Jesus miraculous descent would simply have placed Him among the many other Gentile gods who were said to have descended from the gods. He wisely refrained from confusing the issues, and concentrated his teaching round the Cross and Resurrection; there no confusion could arise. He left the matter of proving the descent of Jesus to Luke, who was dealing with the facts from the historical and consecutive viewpoint.

A careful examination of all the facts leaves the strongest impression that

St. Paul knew and believed that Jesus was born by the power of the Holy Spirit of the Virgin Mary, but that it did not call for the formulation of a doctrine by him, and that he was satisfied with the attention the matter received in the Gospel which was about to appear from the pen of his trusted companion the "beloved physician."

I must ask the indulgence of the readers for the following personal remarks. When I was first given a New Testament to read it was a Gospel of St. Matthew, and the first chapter of that Gospel, which is said to have been especially written for the benefit of Jews, at once gave me the impression that this Gospel is the phantasy of some ignorant Jews, and deserved no examination. It occurred to me that if this was what Christians built their religion upon, the rest of what they had to say would be in line with this strange exposition. The second time I was induced to read the New Testament the missionary (being a very learned Talmudist) wisely directed me to the Epistle to the Romans, and though I felt a little difficulty in reading the opening verses, once I got into the Epistle its contents gripped my mind, and with it as a background I could return to the Gospels.

The mere physical fact of the birth does not need emphasis. Need we any more definite expression than that in Romans?—CONCERNING HIS SON, WHO WAS ACCORDING TO THE FLESH OF THE SEED OF DAVID!

SON OF GOD.

What exactly did St. Paul mean by this term? One thing we must note before we go on to seek the answer to our question. He did not learn the use of this term from the other Apostles. From the narrative in the Acts we learn that at Damascus HE HASTENED AND PROCLAIMED IN THE SYNAGOGUES THE



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A JEWISH GOSPEL FOR GENTILES.

One often hears ministers of the Gospel complaining that the Gospel is too Jewish, and it is to be expected that there are many, not clerics, who are "anti" something—anti-semites, anti-nominians, anti-Christians, and others whose "anti" is indefinable, who are bitter against history, if not the Almighty Himself, that in His providence He made the Jews the custodians of His mysterious love, and exponents of His will. I will refrain from saying a word about this matter, but will invite these people to read the second and third chapters of Romans. They will there find a very good mirror of their ancestry, I do not judge them, nor do I point to this passage in pharisaic pride or self-righteousness, but to the sad fact that the truth of these charges is of course beyond question, and St. Paul's comments upon them have made many anti-Paulists, but there was his Jewish courage, his prophetic disregard of consequences, and his gentle Christlikeness that made them stand out in the light of day, that where sin abounded, grace might more abound.

I would fain accept a Teutonic, Celtic, Saxon, Slav, or any other gospel if it could be offered. St. Paul would have too, for he was a seeker after truth, and ready to accept it at great cost. Further comment here is unnecessary. No one who knows history will disagree with St. Paul that the only basis of an ethical religion was that which Judaism offered, and he did not hesitate to set forth such a Gospel.

It has sometimes been a matter of surprise to many that St. Paul should have written to the Romans as though they knew the Torah, that he did so to the Galatians was due to Judaising influences, but to the Romans seems rather surprising, since we do not know

of any Judaising influences that had been at work there. But St. Paul could no more build up his theology without the Old Testament than could a builder raise his structure without first laying the foundation. The reason that the Pauline theology depended upon the Old Testament so much was, and is, that while the Gentiles might understand his belief in a Risen Christ, they could not understand the Crucified Christ, for only where the Torah had dominion did sin have a place in the conscience, only where the story of Abraham was known was faith a living thing, only where Moses and the Prophets were expounded was there a full consciousness of God, and apart from these factors Christianity could no more be understood than could God apart from Himself. It may be easy enough for men and women who have been brought up in the New Testament to do away with the Old, for the Old is in the New to a very large extent, but for the student of religion Christianity without Judaism is an impossibility, and that is not putting the matter too strongly.

St. Paul's line of thought, however, is very difficult to follow unless one has had his background. He has to prove at the same time that the Torah is holy and of God, and that it no longer holds the field of faith, for it is essentially concerned with works. The reconciling of these two principles make his theology very difficult and involved, and we must try to see things from his viewpoint if we are to understand his system of doctrine.

Since he deals with the matter at fullest length in the Epistle to the Galatians, we must examine the problem as it is represented there. One thing we must bear in mind, and that is that he has to meet certain charges that were brought against him personally in regard to matters that arose from the Torah.

REGARDING THE TORAH.

In the first place, he maintains that the Gentiles did not receive their adoption through the Torah, they accepted Christ on His own merits, the basis of the Gentile's religion is faith, and this carries with it liberty, it is therefore folly to exchange that liberty for the yoke of the Torah. Abraham himself received the promise of blessing before the coming of the Torah; it was faith that brought him his blessing, since he could be made the recipient of the blessing and promise on the basis of faith, so could they; and furthermore, simply by taking upon himself the yoke of the Torah which involves its carrying into effect, man cannot be justified before God. The Torah gives the consciousness of sin, but does not free from its effects. So far, then, as the Torah could not save from sin, it was a curse rather than a blessing, and Christ saves from that curse. Abraham himself received the blessing apart from the Torah, therefore if the Gentiles are to participate in the blessing of Abraham, they must do so apart from the Torah. The Torah is a contract; it was entered into subsequent to the promise. The Law, which came into effect four hundred and thirty years after, did not annul the promise; it was carried over to the coming of the Messiah. Abraham did not need the Law to maintain his fellowship with God based on faith, but his offspring did need it, because they no longer kept the covenant of faith. They sinned, and therefore required the Law to keep them in mind of their obligations to God. The Torah was never meant to break the covenant, but it was required to supplement it, because the offspring of Abraham no longer kept the covenant of Abraham. The promise to Abraham that in his seed (that is, the Messiah) the Gentile world (the world at large) would be blessed continued throughout the ages.

The Law was a codicil to keep certain matters in their proper order till the general lines laid down in the will or contract could be fulfilled. These could only be fulfilled when the Messiah came. The Torah was therefore a safeguard, as is the case when the will concerns a minor; he is heir to the whole, but he is under certain restrictions. These restrictions in themselves are a hindrance, but they must be made. They are not bad in themselves, but are demanded by circumstances. They nevertheless exercise a restraining power. Now that He Who was to make the full blessing of Abraham available to the world has come, the restrictions under the codicil have ceased to be effective, and must no longer have binding power. The Gentiles have now come into their full right of Abraham and the liberty of the sons of God.

He puts the matter in other words. Abraham had two children, one by a bondwoman, the other by his legal wife, a free agent. The son of the free woman was free like his mother, and he was the natural heir of his father; the son of the bondwoman was not free. Those under the Law are like the son of the bondwoman, restricted and circumscribed. The contract was made with Abraham because he was free, the additions were made by the mediation of messengers, a necessary addition to which the original was not to become secondary. The additional clause in the agreement was a subsidiary clause, and only holding good for a certain time. This time is now passed, and so the clause is no longer binding. The clause was to act as a reminder that Israel was not carrying out her part; faith was not playing the part in her life that it did in that of Abraham. The clause was in that meaning a curse, for it only went to remind them that they were unfaithful to God; it only served the purpose of making them miserable because they did not fulfil

the simple foundation on which the covenant with God rested, viz., faith. The additional clause was not wrong in itself, since it was added by the command of God, but it must always have been a very unhappy clause, because it kept from the full blessing of the covenant. But now Christ is come, He has by His coming, in accordance with God's promise and will, removed and annulled the offending clause. Jew and Gentile alike have come into the full blessing of Abraham, and those who wish to encumber themselves with the offending clause are foolish, and hinder the blessing promised through Abraham in the Messiah from becoming effective for them.

There remained another point which was very difficult to handle. What about Paul himself? Did he deem himself bound by the offending clause (the Torah)? In so far as he was born under its jurisdiction, which was quite a different matter from those who were born outside its effective jurisdiction, he was in certain respects honourably obligated to it; so were those who, like himself, had been born under the effects of the clause. Their fathers had obligated them to it, and in so far as it did not conflict with the new enforcement of the old will, he was going to abide by its demands. He would thus show that the clause was not in itself wrong, but the original will was the real and main thing. He kept his vows made under the older regime, asked others in like position to do likewise out of respect for the clause, but only in so far as it did not detract from the covenant of faith and universal blessing made with Abraham.

Of course it will be realised that the Torah held a very high place in Jewry, indeed, the foremost place in its life and thought, for it was not only its

religious and legal code, but its history, poetry, etc. All this St. Paul accepted into the Christian system, the thing with which he was directly concerned was the actual legal enactments; these he says are no longer binding, because since the Messiah came they have no longer any force. A study of Judaism without fear or favour would disclose that St. Paul interprets it very justly. The Messiah was to free man from the demands of the Torah. He was to write a new Law upon their hearts and in their minds. The modern orthodox Jew holds the same view as did St. Paul; what he is not ready to admit is that Jesus was the Messiah, and so the Torah is still binding for him. That the average Jew, and even the most learned of them, cannot reason this matter out on the lines that St. Paul did, is simply because they have not the same keen mind that he had, and do not approach the matter with the same experience that he enjoyed. The charge of antinomianism against St. Paul is simply childish, and does not deserve serious attention.

To be continued.

Will all our readers and friends please note our General Secretary's Change of Address to:—

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All communications should be addressed to the Rev. Harcourt Samuel at the above address.

Bethlehem: Born under the Law

Notes of an address at the Easter Bible School.

By Rev. HARCOURT SAMUEL.

"And when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law that we might receive the adoption of sons."—Galatians iv. 4, 5.

AT Bethlehem, the Son of God was born a man that in Him all men might become sons of God. He was born subject to the Law that those subject to the Law might be rescued from bondage.

In these verses we have brought before us the great fact of His coming; we have also the time of His coming, then we get the manner of His coming, and lastly, the purpose of His coming. The fact is stated thus: God sent forth His Son; the time is given to us—it was "when the fulness of the time was come"; the manner of His coming is shown to us—He was made of a woman, made under the Law. The purpose for which He came was that He might redeem them that were under the law, and that we might receive the adoption of sons.

First, we get the fact of His coming simply and concisely stated: "God sent forth His Son." There are implications in that very simple statement which we must not overlook, the first of which most surely is that God sent Him—"God sent forth"—Christ therefore existed before He came into the world. Surely of no other son could it be said that on his coming into the world he was sent forth by his father. Yet the fact is that long before Bethlehem, Christ was. He was in the beginning with God, and was sent forth by His Father. Another of the implications of this statement is that in the sublime mystery of the Trinity there

are at least two distinct Persons—three, of course, but at the moment we are only concerned with two—existing side by side. The very fact that God sent forth His Son declares to us, then, that there were two persons, each existing side by side, in one, yet they were separate—one God, the other His Son.

And the last of the implications is bound up in that word "sent"—"God 'sent' forth His Son." He came with a commission to fulfil and a task to accomplish, obedient to the commands of His Father, to carry out His will. Thus the simple fact of His coming is that God sent forth His Son.

Second, we have here also the time of His coming—it was "when the fulness of the time was come," that is the time fixed in the counsels of God. The world had waited long for His coming; through long weary years the Deliverer who had been promised was constantly expected. We are told that every mother in Israel secretly hoped that hers might be the privilege of giving birth to the coming Deliverer. Certainly Eve expected that privilege, for when her first son was born she called him Cain, and said, "I have gotten The Man"—not "a man," mind you, but "The Man." But she was unhappily mistaken; and soon she was to find that out. . . .

So we might pass through the 4000 years, and how the hearts of the people must have been heavy; how they must have cried out and longed for the com-

ing of their Messiah ; and all the time wickedness and oppression increased. In God's own time He came—"when the fulness of His time was come"—the time fixed in the counsel of Eternity. He came, too, just when the world was ripe for His coming. God makes no mistakes, and the fulness of His time proved to be that when the time was best suited for the spreading of the Gospel. True, it seemed a weary and a sin-worn world that met the coming of the Redeemer, but now, looking back, we notice how carefully the world had been prepared for His advent, and that the conditions then existing were those best suited for the spreading of the Gospel.

There were three great peoples at that time ; first there were the Romans, the masters of the world ; secondly, the Greeks, now decadent, but not without influence ; and thirdly, the Jews, most despised of all, yet playing a wonderful part in spreading the Gospel.

The Roman Empire meant a world at peace—it was peace at the point of the sword, we know, but nevertheless, peace ; a peace which existed because the rest of the world was crushed into submission. but still, it was peace. In every part of the then civilised world it was possible for men to travel from country to country without any disturbance. The Roman power had constructed many great roads—some of the roads they built in this little island of ours still remain. In Asia Minor, Europe, North Africa, Palestine and Syria they made their roads—the Roman roads that were used by the first heralds of the Cross. Even pagan Rome had its part to play in the preparation of the world for the coming of Christ

Then there were the Greeks. It was not their philosophy, but their language which God used. They possessed one of the most beautiful and flexible of all

tongues, and their language was spoken well-nigh universally ; all over the Roman Empire, in Athens and Alexandria, even in Palestine and throughout Asia Minor, in all these places Greek was spoken. Just a little while before, the Old Testament had been translated into Greek, the version we now call the Septuagint. This language was destined to be the vehicle for the transmission of the New Testament. Had the Scriptures been written in Hebrew only, they would have been very limited in their circulation. But all knew Greek, and in Greek the Scriptures were written and passed from country to country, and, in all those countries, they were understood.

Then there were the Jews dispersed throughout the world. The majority of the people had not lived in Palestine since the Babylonian captivity, there were far more Jews outside Palestine than in. Trade took them far and wide into the furthest outposts of the Empire, and everywhere they went they talked of their faith in Jehovah, in their one God, Jehovah ; and everywhere they went they built a Synagogue or *proseuche*, a little house of prayer by the waterside, and gradually they gathered around them those who were dissatisfied with their heathen rites. Thus there grew up a company of proselytes, and devout men who knew the one true God.

The Romans made the spread of the Gospel possible by the peace that prevailed ; the Greeks gave their language and the Jews spread abroad, even in their dispersion, the knowledge of the one God. The time had fully come—prepared by the Hand of God Himself.

Then we got the manner of His coming. This is stated to us quite clearly—"God sent forth His Son, made of a woman ; made under the Law." "Made of a woman" ; by this we understand that He entered into

relationship with all mankind. "Made under the Law." That means to say He took upon Himself the obligations imposed by the Law and entered into a special relationship with the Jewish people. Born of a Jewish mother, at the age of eight days He was circumcised; and when thirty-one days old He was presented in the Temple. We read of His presence at the different feasts as they recurred; that He willingly paid the Temple Tax, although He pointed out that He was free therefrom—the law was made for God's servants, and not for His Divine Son. But willingly He became as others, and paid the tax. . . .

He lived but to fulfil the will of His Father. He Himself said, "I come not to destroy, but to fulfil," and perfectly He fulfilled the Law, both as to precept and penalty. Through all His life He perfectly fulfilled every task; and, finally, for the sake of others, He fulfilled its penalty, not for His own sins, but for ours.

So we come to the climax of the whole argument—the great purpose of His coming. This is two-fold, even as the manner of His coming—"To redeem them that were under the Law, that we might receive the adoption of Sons."

"To redeem them that were under the Law." Let us take that first. There are three Greek words that are translated "Redeem." First, "*lutroo*," which means to ransom; then "*agorazo*," which means to buy in the market place—a figure of speech taken from the prevailing slavery; and, thirdly, "*exagorazo*," which means to buy out of the market place, never again to be exposed for sale. The last is the word that is used in our text. He redeemed them that were under the Law—He bought out those that were under the Law. The word itself gives us a hint of the bondage in which the Law held those who were born under it and

those who took its yoke upon them. From that bondage Christ has set us free, never again to be entangled with its yoke. The yoke of the Law was indeed a heavy one. Peter's testimony was that it was a yoke that neither he nor his fathers had ever been able to bear. Christ took that yoke upon Himself that it might be lifted from our shoulders; He redeemed us from the curse of the Law, Himself being made a curse for us. On those who failed beneath its burden the Law pronounced a curse—Christ took that curse and bore it—nay, He did more than that. Look at Chapter iii., verse 13, and let every word sink in:—"Christ hath redeemed us from the curse of the law, being made a curse for us." . . . Free from the curse Himself, He not only passed under it, but was actually made a curse Himself that we might be bought out and set free for ever.

The second purpose of His coming was that we might receive the adoption of sons. Adoption is the giving of legal sonship to those who do not possess it by nature. We are not by nature the children of God, but are children of wrath (Eph. ii. 3); but in Christ we receive the adoption of sons. We who were not His by nature become His because He receives us into His family. A beautiful example of this is given us in Onesimus, a slave, who ran away from his master, Philemon, and we may safely assume that he did not go empty-handed. He fled to Rome, and whilst there he came under the influence of the Gospel. He became useful to Paul, but Paul was too much of a Christian gentleman to profit at another man's expense, so he sent the slave back to his master, and asked him to overlook his misdeed, to forgive him and set him free. The Roman law dealt harshly with slaves and decreed that slaves who deserted their masters should be put to death or else manumitted;

so Paul writes to Philemon and says, "Receive him no longer as a slave, but as a brother;—set him free." And then he goes yet farther, and says, "Receive him as myself." Can you picture that? If Paul had been set free from his prison chamber and come to the house of Philemon, how gladly he would have been welcomed, and given of their very best. And Paul tells them, "The welcome you would give to me, give to him."

And that, brethren, is what Christ

has done for us. We were in bondage but He has set us free; and He has not only set us free, but brought us the adoption of sons. "In Him the tribes of Adam boast more blessings than their father lost"; we have passed into the family of God; we have received the adoption of sons.

So we see that Bethlehem is the story of how the Son of God was born of a woman, that the sons of woman might, through union with Him, become the sons of God.

Calvary: Made Sin for Us

(Paper read at the Easter Bible School).

By Rev. M. MALBERT A.K.C.

AS the story of Calvary is not a philosophy that appeals to the human intellect, but a revelation of the depth of human sin, and the height of God's compassion and love, I am constrained to take a passage from the inspired Apostle upon which to build my discourse this evening. This passage you will find in 1 Corinthians i. 18-25. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

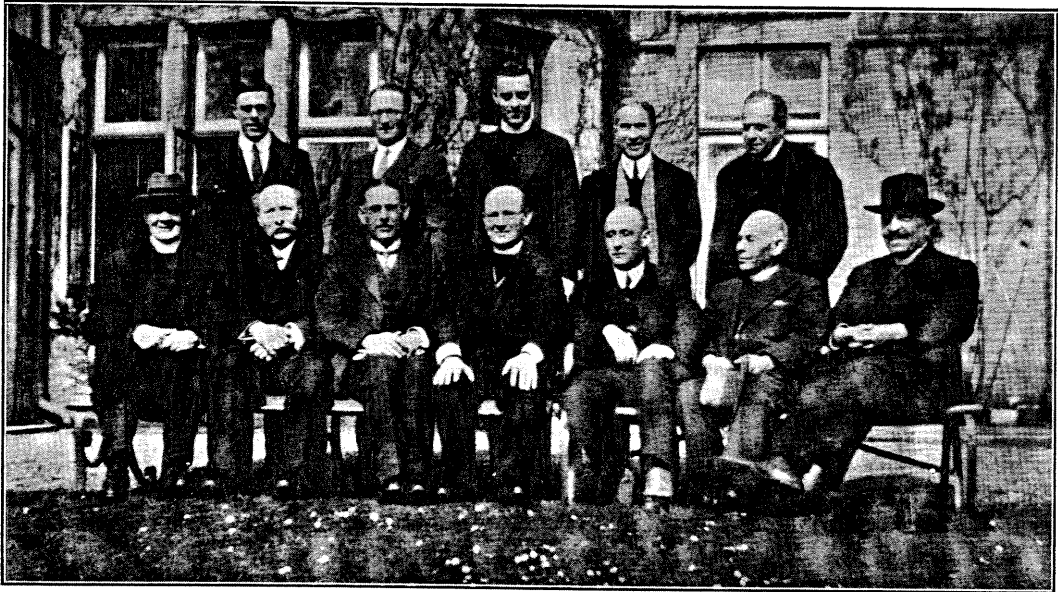
Dr James Moffatt translates it thus: "And to preach it (*i.e.*, the Gospel)

with no fine rhetoric, lest the cross of Christ should lose its power. Those who are doomed to perish find the story of the cross sheer folly, but it means the power of God for those whom He saves.

. . . . Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in His wisdom, God resolved to save believers by the *sheer folly* of the Christian message. Jews demand miracles and Greeks want wisdom, but our message is Christ the crucified—a stumbling-block to the Jews, *sheer folly* to the Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God. For the *foolishness* of God is wiser than men and the weakness of God stronger than men."

The message of Calvary was never meant to convince the human intellect. Only the person who has received spiritual enlightenment, the heart that has realised the change wrought by the Holy Spirit, can understand the meaning of the Cross.

BRITISH HEBREW CHRISTIAN ALLIANCE



SPEAKERS AT EASTER BIBLE SCHOOL, SLAVANKA, BOURNEMOUTH, 1932.

In the age in which we live the Cross is certainly regarded as foolishness. If you examine the 1500 hymns eliminated from the new Methodist hymnbook you will find that all these relate more or less to the Atoning Blood of the Lord Jesus Christ. We certainly live in an age of culture, in an age of great discoveries. I, however, deny that we live in an age of greater wisdom. It is true that in our day and generation many laws which govern the powers of Nature are being discovered; but those laws have been inherent in matter since the creation of the world; and there are still millions of other laws inherent in the material universe which have not been, nor ever will be, discovered by men. But these discoveries tend towards the materialisation of the mind, and breed conceit, especially in those who have no share in them. This age therefore sets up for itself a strange god, namely the human intellect, which is worshipped instead of the true God, the God of wisdom. And the worshippers of this strange god call themselves Modernists.

But materialism is not modern. It is as old as burglary. It cannot claim any originality. It may assume a different dress; it may assume a different name; but it is the same old sharp-pointed thorn. When St. Paul went about preaching the cross he met Modernism on all hands. His doctrine must have struck the cultured Greek and Roman as the very quintessence of absurdity. To tell them that the death of a man by crucifixion for sedition in the time of Tiberius, was the means of the salvation of mankind, must have seemed to the then cultured world not only ridiculous, but sheer madness. Festus was a type of Roman intellectualism, and he certainly expressed the feelings of his class, when he declared his opinion of St. Paul's madness.

Yet if there is no meaning in the

cross of Calvary, except as Modernists declare, as a mere example, Christianity must disappear from the stage of the world, and leave a void in the human heart. The storms of life will never be hushed; there will be no balm to the wounds of life; no solace to the broken heart; no staff for the depressed and sad to lean upon. Nothing will remain for mankind but a desolate void; there will be no pilot to steer the ship of life, nor any hope for the future. Sin and its miseries will be gnawing in the soul, and there will be no antidote. There will be little comfort to the despairing heart with a sin-stricken conscience to tell it that in millions of years there will be no more sin, as man will then have evolved from the monkey stage. As a matter of fact, without the Cross there will be a cultured monkey-stage, something like the racketeer class of America, or Bolshevik Russia, using all its mechanism for destruction. It will be a cultured barbarism which the world has never seen since the light of history.

The facts of the Cross of Calvary move the world nearer and nearer to the great goal for which every child of God longs, when the knowledge of the Lord shall cover the earth as the waters cover the sea, when the kingdoms of this world shall become the kingdoms of the Lord and His Christ; when swords shall be beaten into ploughshares, and spears into pruning hooks; and nation shall not lift sword against nation any more. . . . If the Death on Calvary was not an atonement and expiation, a reconciliation and a propitiation, it logically follows that the Resurrection is a fable. If that were so, what have we left? There might be an ethical teaching without the power to practise it—a beautiful motor car without the petrol within, nor any mind at the wheel to direct it. Eliminate the aim and object of the New Testament, namely, the salvation of mankind through the death and resur-

rection of Christ, and it would be reduced either to the status of fragments of a modern novel, or quite meaningless. St. Paul is quite clear on this point—and I would rather believe St. Paul, who suffered more than any man ever before or since for the facts revealed to him by Heaven; and he was not ashamed to proclaim them and endure hardship, persecution, and death for them, because he was sure that they were facts. He is very deliberate on these fundamentals. He writes:—"If Christ hath not been raised, then is our preaching vain, your faith also is vain . . . ye are yet in your sins." According to the great Apostle of the Gentiles, if the Resurrection is not true, then Christ died in vain, and the whole fabric of Christianity, therefore, must collapse.

Our Holy Faith rests not only on sentiment and emotion, but also on the firm foundation of strong evidence. The disciples of Jesus were simple, but hard-headed folk. They sacrificed everything that life was worth living for, and life itself for this Gospel of the Cross. I, therefore, prefer to believe these unselfish and honest men, rather than the Higher Critical schools, which, as Etocles and Polynices, sons of Oesipus, are dying in their rivalry.

Now the question may be asked, how is it that an execution by which slaves and malefactors ended their lives, should become the central argument of God to mankind? That cruel and savage execution by the cross was common in the Roman Empire. Wherever man travelled he was met by the horrid and vile sight of human beings writhing on a cross. After the fall of Jerusalem thousands of Jews were crucified, yet not one of their names has come down to us as a benefactor. Let us take even Peter, the first preacher of the Atoning Death of Christ; he was like His Master crucified. Why has not the death of Peter then,

affected the world's history, religion, and civilisation even as his Master's has? No one ever died for Peter, no one ever died for Paul, whose life was the most unique life ever lived by any man. It was a life full of pathos endured for the cause of the Cross of Calvary. Eventually that life was ended by decapitation on the Appian Way. Have the sufferings of Paul stirred the hearts of mankind as those of his Lord? When we read of them in the Acts and the Epistles they only seem a matter of course.

Some years ago the great Russian painter, Verestchagin, exhibited some paintings in three pictures hung side by side. One was of a Russian Nihilist being executed by hanging after midnight in a thick snowstorm. Another was of several wretched sepoys of the Mutiny of 1857, writhing helplessly, and in terror, as they stood chained to the muzzle of the guns, the discharge of which was to execute the sentence upon their revolt. The third was the Crucifixion of Jesus. The first two were heart-stirring, but the third picture had an inexplicable effect upon the mind. You will notice as you read the New Testament that it is never the intention of the writers to move the feelings to pity for Christ's sufferings, but rather to show in them our own degradation and God's infinite love. "He is despised and rejected of men; a Man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

If the Cross of Calvary had not been the revelation of God's love to mankind,

Christianity would have perished in its infancy. For not only was the Jewish world waging war against it, but the whole Roman Empire was arrayed against it. Everything seemed to conspire to make its progress utterly impossible. Its origin was not attractive from the world's point of view. It was but a despised Jewish sect. Its advocates and followers had nothing engaging about them. They belonged for the most part to the lower and uneducated classes. Its doctrine was a "stumbling-block"; it appeared a most vexatious "foolishness." The heathen regarded the Christians as atheists, for they used no images of their God. The mysterious rites of the Holy Communion were suspected as secret orgies. The worst and most immoral conduct was attributed to the Christians. Public opinion was prejudiced against them. Philosophy assailed Christianity with its intellectual weapons, whilst the authorities opposed it with brute force. Tacitus asserted that Christianity was widely diffused as early as the reign of Nero (Ann. xv. 44). Nor did it avail to arrest its progress, that Nero, in order to divert from himself the guilt of the great conflagration of Rome, executed vast numbers of Christians not because, as Tacitus admits, they were guilty of this crime, but because they were hated of the whole human race; nevertheless, Christianity continued to spread.

An interesting letter of the younger Pliny, Governor of Bithynia, to his friend the Emperor Trajan, written about seventy years after the execution of Christ, is still extant, distinctly portraying the state of the Christian cause at the time in the place which had been the scenes of St. Paul's and St. John's ministries. Pliny in his Epp. v. 97 writes:—"This superstition has spread on all sides, in towns, in villages, and in the country; the temples of our

gods stand deserted, and sacrifices have now for a long time ceased to be offered. I arrested a few girls called deaconesses, and put them to the torture, and discovered nothing besides excessive and pernicious superstition." A century later, Tertullian in his *Apology* (c. 37) could say to the heathen "We are but of yesterday, and yet we have taken possession of your whole country—towns, islands, the camp, the palaces, the Senate, the Forum; we have left you only the temples." Nor could the ten fierce persecutions ever hanging over the Christians arrest the triumph of their faith. Those persecutions spared neither age nor sex; all the strength of the Empire was put into requisition. Certain emperors especially considered it their duty to root out Christianity from the face of the earth, deeming that the very existence of the Empire depended on its extirpation. But the arm of the executioner failed, and Calvary triumphed. The Cross conquered scorn and hatred, because the death of Christ was the manifestation of the love of God, and all the weapons lifted up against those who reflected it failed.

Heine puts it thus:—"While the gods of Greece were assembled at the feast of the immortals, and Hebe tripped round with her goblets of pleasant nectar, and infinite laughter ran round the happy banqueting board, and the feast was in its fullest, the music at its sweetest, suddenly there came gasping towards them a pale Jew, dripping with blood, a crown of thorns on His head, bearing a great cross of wood on His shoulders; and He cast the cross on the high table of the gods, and the golden goblets trembled and fell, and the gods grew dumb and pale, and ever paler, till they melted in utter mist."

What Heine puts in poetic language we, who are Christ's, have experienced in our own souls. When the gods of

pleasure, the gods of our imagination, were controlling our lives, Christ came into our hearts with His great sacrifice on the Cross by which our sins have been removed as far as the east is from the west, and they melted into mist. "His own self bare our sins in His own Body upon the tree." I prefer "the foolishness" of God to "the wisdom" of men. I admire the attractive philosophy of Athens, but that philosophy has no power to save my soul. The repulsive sacrifice on Calvary reveals to me the infinite beauty of God's love.

"Abash'd be all the wisdom of the wise!
Let the wide earth through all her
kingdoms know

The promised Lamb of God, whose
blood should flow—
For human guilt the grand, sole
sacrifice.

No more need altar smoke, or victim
bleed :

'Tis finish'd—the great mystery of
love.

'Tis sin-condemn'd by this blood 'tis
decreed

Ye stand absolved : behold the curse
removed !

O Christ ! Thy deadly wounds, Thy
mortal strife

Crush death and hell, and give im-
mortal life."

The Power of His Resurrection

(Paper read at the Easter Bible School).

By Rev. HENRY COOPER.

THE Resurrection of Christ is the keystone in the arch of the Christian faith. On it depends the validity of Christ's claims prior to the Crucifixion, and it alone is the adequate explanation of the rise and progress of the Christian Church. "If Christ be not risen," says Paul, "then is our preaching vain, and your faith is also vain."

Baur, the great rationalistic theologian, admits that, without the belief in Christ's resurrection of His early followers, Christianity could not have got started on its marvellous world-conquering career. So he sets himself out to formulate no theory of how they came to believe in the Resurrection, but contents himself with describing very graphically the historical effects that belief had in the spreading of the faith. This attitude of Baur's is not

due merely to prudential considerations. He was too daring a man to be silent for fear of offending. It was due mainly to his profound mistrust of all rational theories to account for Christ's Resurrection. To Baur those theories were dismal failures, and proved most unsatisfactory.

The difficulty of belief in Christ's Resurrection is only present in the minds of those who refuse to countenance the possibility of the miraculous altogether. They would imprison the Creator Himself within the laws of cause and effect as known to scientists so far—laws, that is, whose operation can be explained because they are capable of being tested and demonstrated by the whole gamut of the scientist's instruments. Curiously enough, the unalterable law of causation has been questioned lately, not by

theologians, but by physicists, because of a further investigation into the mysterious atom. "The Universe seems to be playing ducks and drakes with us," said one of them lately.

To us, however, who believe that God transcends His creation and is free, within moral limits, there is no difficulty in believing that He can and does intervene by supernatural acts for man's highest good. Hence we hold that Christ's Resurrection was God's answer to man's treatment of the "Man of sorrows and acquainted with grief." They requited His spotless life, supreme love, matchless words, and gracious, miraculous deeds with a cross and a malefactor's death. And this same Jesus whom men put to death, God raised up. That agonising cry of dereliction, "My God, My God, why hast Thou forsaken Me?" was a question whose enigma lasted only from Good Friday till Easter Sunday morning. Then the solution of the enigma showed itself with mighty power. It said in effect, "Endure as the sin-bearer, the Just for the unjust. Give Thy life for the world's redemption. Let malice and wickedness do its worst, and God will demonstrate to eternity Thy conquest by bringing Thee back from the grave itself as Conqueror over death and hell." So He was "declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead." That declaration created the Church, completed its message of Salvation, and made it the good news of life and immortality. "If it be proved," says Dr A. M. Fairbairn, "that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave not of a man, but of a religion, with all the hopes built on it, and all the splendid enthusiasm it has inspired." It is this main citadel that the enemies of the Christian faith have, with all their arts and crafts, sought to invade

and destroy. With what success, if any, they have pursued their campaign, we must now briefly examine.

The earliest is recorded in Matthew xxviii. 11-15, namely, that the disciples stole the Body while the watch slept. This explanation is never now offered by men who value their reputation as honest seekers after truth. It is beset with so many pitfalls that only the ignorant street-corner man might venture to propound it. It is not in keeping with the timidity of the disciples as they are portrayed in the Gospels on the night of Christ's arrest. Even Peter was unnerved by the turn events had taken that night, and sooner than run further risks denied his Lord at the very moment when he should have stood by Him and defended Him. If that was their conduct when Christ was yet alive, how was it possible that these men should risk stealing the Body which was watched by a Roman guard? But supposing they did so. Would they not have buried the Body and escaped into hiding for fear of punishment? Instead of which, they preached the Resurrection in the very city where Christ had suffered: and defied the authorities who attempted to silence them. Here is Dr Fairbairn's comment on this theory, "That a company of men could be confederate in evil for the purposes or good, that they could be throughout life a society of organised hypocrites without ever smiling to each other of letting the mask fall, that they could preach virtue or live virtuously with a damning lie on their consciences, that they could nurse their souls, most of all in the very face of death, in the hope of being with Christ for ever in blessedness, while aware that He was rotting in an unknown grave—are positions that involve so many psychological impossibilities that any grave discussion on the matter would simply be absurd." I would only add that the martyrdom

of Stephen and the impression it made upon Saul the Persecutor who became Paul the Apostle, would be sufficient to condemn the theory of theft and false representation.

Nor does the attempt to explain Christ's Resurrection by supposing the Christians simply adopted the myth from the Phœnicians and their youthful deity Adonis, who was supposed to have been killed and raised from the dead, fare any better. It is true the Phœnicians observed days of mourning similar to our Good Friday, and joyous feasts of a resurrection similar to our Easter. But their mythological belief goes back to a vague and nebulous past, in keeping with all mythology, and cannot claim any historical basis, whereas the Christian faith is authentic history. All the elements so essential to the growth and acceptance of fables as truth are absent from the clear light of the Easter evangel. From the time of the Crucifixion to the time of the Resurrection and its proclamation on the spot, is only a matter of days and weeks, whereas it takes centuries to bring about the acceptance amongst a credulous people of a fabulous religious event. We might as well refuse to believe in aeroplanes because, long before the invention was brought about, a man wrote a book describing a trip to the moon. On the contrary, that book was only a happy anticipation of the possibility of travel by air. And the Adonis myth, too, was but the human craving for a divine proof of immortality. In due time that proof was actually given to mankind by the rising from the dead of the Son of God.

The other attempts at a rational explanation of the Resurrection are more subtle, and elaborated with a wealth of literary skill worthy of a loftier theme than the undermining of Christian faith. But, curiously enough, our task of refuting these scholarly sceptics is made comparatively light by the

sceptics themselves. For each one of them who has a theory to propound adversely criticises his predecessor, and their mutual refutations work out like a cancelling in arithmetical fractions, the answer to which comes to one, and that is, Christ has risen indeed.

Take, for instance, the Apparent Death, or, as it is sometimes called, the *Swoon theory* advanced by Dr Paulus, and countenanced by Schleiermacher. It runs thus:—Crucifixion, even when both hands and feet are pierced, causes little loss of blood, and kills only very slowly, by convulsions or by starvation. If, then, Jesus, believed to be dead, was taken down from the cross after some six hours, the supposed death may very well have been only a swoon, from which, after lying in a cool cavern covered with healing ointments and strongly scented spices, He might readily recover. In support of this Josephus is invoked, who relates the recovery of one of three friends of his who were crucified.

But what about the piercing of His side with the unerring spear of a Roman soldier? This is not accounted for because it is in the fourth Gospel, which, according to this school, is not historical. Let this pass. Hear what Strauss has to say about this theory:—"It is impossible that a being who had stolen half dead out of a sepulchre, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to His sufferings, could have given to His disciples the impression that He was a Conqueror over death and the grave, the Prince of Life—an impression which lay at the bottom of their future ministry." And much more in the same strain. So Strauss.

But Strauss himself has a theory. It is the same as that of Renan—the famous *Vision Theory*, propounded with a wealth of flowery language by Renan

to the great credit of his ingenuity. "Enthusiasm and love," he says, "know no situations without escape. They make sport of the impossible, and rather than renounce hope, they do violence to reality. Many words spoken by the Master could be interpreted in the sense that He would come forth from the tomb. Such a belief was, moreover, so natural that the faith of the disciples would have sufficed to create it. The great prophets Enoch and Elijah did not taste of death. That which happened to them must happen to Jesus. Death is so absurd when it strikes the man of genius or of a great heart, that people cannot believe in the possibility of such an error of Nature. Heroes do not die. That adored Master had filled the circle of which He was the centre with joy and hope. Could they be content to let Him rot in the tomb? To help matters, a rumour floated about concerning an empty tomb. Mary Magdalene was appropriately the first to have a vision. She stood by the Sepulchre weeping; she heard a light noise behind her. She turned; she saw a man standing, and asked Him where the Body was; she received for reply her own name, "Mary." It was the voice that so often made her tremble. It was the accent of Jesus. *The miracle of love is accomplished.* Mary has seen and heard Him; having visions will become infectious till it pass through the whole company of disciples."

Such is the Renan style of treatment—sentimental, theatrical, Parisian. The appearances of Jesus are the creation of excited nerves and ardent expectations. The slightest outward occasion, once Mary Magdalene created the miracle, acting on such susceptible subjects, will produce an apparition. During a moment of silence, some light air passes over the faces of the disciples assembled to get the surprise,

and lo! He is in their midst—a current of air, a creaking window, a chance murmur, decides the belief of centuries. Nothing easier than to comprehend the hallucination of those devoted ones. Can you possibly imagine a more garbled account out of the New Testament documents?

Strauss, holding the same view, explains it somewhat differently. He starts with Paul the Apostle, who, Strauss thinks, was subject to epilepsy—that was his thorn in the flesh—and being disposed by his contact with the other disciples' affirmation of a living Christ, he readily had a vision during a fit on the way to Damascus. This so strengthened the impressions of the other disciples that certainty of a risen Christ hardened into positive affirmations, and crowds came forward to testify that they had seen Him alive and radiant. But they were all subjective visions, identical with that of Paul.

Men like Strauss are capable of reshaping the material on which they base their theories. This necessity for reshaping the data is the biggest condemnation of the Vision theory. He says distinctly that the belief in the Resurrection required time for the disciples to rid themselves of the depression as the result of the Crucifixion, and so he says, "The heart thinks; the hour brings." Not all at once, not so soon as the Gospels represent did the visions come. The disciples retired to Galilee, and there, brooding on the Scriptures and visiting familiar haunts, they gradually got into the state of mind required for seeing visions.

The preposterous thing about Strauss' theory is that he must needs reduce the Apostle Paul to an imbecile epileptic before he can square him into the Vision theory. Paul, mind you, whose epistles acclaim him to have possessed a cultured mind, a colossal intellect, and a wonderful fount of shrewdness which stood him in good stead in cases

of emergency. About the last man in the world who could be bamboozled, we should imagine, into a state of make-believe to accept doctrines which he bitterly resented, and, moreover, one who madly persecuted those who held them.

As for the other disciples—all we need do is apply common sense and rethink what impression the Crucifixion must have made on them, and we must see how impossible it would have been for them to work themselves up into an ecstasy in which they could conjure up a risen Christ. The horror of it was so great—the cruel nails, the suspension of the body, the spear thrust, the agonising cry, the falling of the head—these were the things that scorched their minds and lacerated their hearts. The Gospel narratives are strictly in accord with what we should expect would be their attitude to any rumour of Christ risen. The report of the women, St. Luke tells us, seemed to the disciples as idle tales. Thomas, who carried away from the Cross the ghastly impression of wounds, refused to believe until he saw, and wanted to touch the prints of the wounds ere he would be convinced that Christ was alive again.

But lest you, brethren, are apt to become angry with Renan and Strauss for doing such violence to the truth of the Resurrection, please remain calm and let another rationalist demolish the Vision theory for you. Keim answers them adequately. He rejects the theory on three grounds:—

1. The manifestation was simple, earnest, and almost cold, which would not be the case with a subjective vision.

2. The speedy cessation of the appearances is against the Vision theory which requires at least years of hallucination—the pot must be kept boiling, so to speak, to impress generations.

3. The entire change of the disciples within a short time from visionaries to sane organisers and courageous missionaries is as contradictory and impossible as it could well be. Psychology is against it. The excitement which created the visions ought not only to have lasted a considerable time and to have cooled down gradually but terminated not in illumination and energy, but in dullness, languor, and apathy.

Very good. But does Keim accept the actual emergence of Christ from the tomb? Not he. He has a theory of his own—the *Telegram theory*. Jesus went to heaven and sent His disciples a telegram that He had arrived there alive and well. It is worked out, of course, with all the plausibility of a scholar who has an axe to grind; but it amounts to a divine intimation that Jesus is not lost, but safe home in His Father's house. In keeping with such a view, Keim is obliged to call in question that the grave was found empty.

Do you wonder that the fashionable thing to-day is neither to affirm nor deny the empty tomb and the actual and objective appearances of Christ, but to dwell, as does Baur, on the wonderful effects of the belief in Christ's Resurrection? The refusal to accept the miracle and the acknowledgment of its effects upon the Christian Church is as self-contradictory as to amount to a doctrine of unreality and make-believe.

We have not so learnt Christ. To us He is "the Lord who showed Himself alive after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Indeed, it is a far more reasonable thing to believe Christ rose from the dead when we realise the uniqueness of His Person, the mystery of His incarnation;

the spotlessness of His life, and the supremacy of His mission. There never was such a Being as He was on this earth, and there never will be until He returns. Peter's explanation on the Day of Pentecost appeals to me far more than all the juggling of scholarly ingenuity. "Him, being delivered by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: Whom God raised up, having loosed the pangs of death: *because it was not possible that HE should be holden of it.*"

Christ's Resurrection, let it never be forgotten, completes God's revelation of His love to a sinful world. If that love, as revealed by Jesus, is to be seen in its perfection, two aspects of it were necessary:—(1) Its appealing moral beauty, which culminated in the Cross as atoning love where "sorrow and love flow mingling down"; and (2) its conquering might, by overcoming the sharpness of death and opening the Kingdom of Heaven to all believers. Had it stopped short at the first, it would have remained fragmentary and ambiguous. Man's malignity would have proved overpowering. But with the Resurrection, love divine proved itself mightier than sin. The Resurrection crowned the demonstration of God's love as *the absolute power* to which all reality is subservient, and

which no sin of man or independent ordinance of Nature can ever defeat.

When the Risen Christ proclaimed, "All power is given unto Me," etc., He showed us the new might at the disposal of His redeemed family for their own individual lives and for their appointed mission in the world. That mysterious Resurrection Body was a proof and pattern of our Resurrection body. "Christ the first fruits; afterward they that are Christ's at His coming."

This glorious hope is the greatest power on earth, especially when the indwelling Spirit of God keeps it alive in the heart of the believer who is sanctified by Him. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

"And God hath raised up the Lord and will also raise up us by His own power." When Paul craved to know Him and the power of His Resurrection, did he not wish to be as invincible as was his Lord to be able to face the tyrant's sword and not fear?

Oh, that we might hear His mighty voice as it reverberates through the ages: "I am He that liveth and was dead, and behold I am alive for ever more."

The History of Jewish Christianity

FROM THE ASCENSION TO THE COUNCIL OF JERUSALEM.

By HUGH J. SCHONFIELD.

WHEN the earthly ministry of Jesus Christ was finished there remained as the fruits of His teaching a number of Jews who were convinced that He was their expected Messiah. Between these Jewish believers, distributed among the towns

and villages of Palestine little or no connection at first existed. Their life remained unaltered; they worshipped in the synagogues with their fellow-Jews, and were distinguished only by their adherence to the Galilean Wonder-worker, whose claims they no doubt

pressed as occasion offered. The driving force of the future Nazarene sect was concentrated in a small body of the Messiah's most intimate friends and some members of His family, who, according to the account of Luke, took up residence in Jerusalem in anticipation of His speedy and glorious return.

The Galilean fanatics, as the Jerusalem citizens must have regarded them, soon made their presence felt in the capital. Under the leadership of Peter they carried on an energetic propaganda in the name of Jesus, proclaiming His Messiahship in the Temple courts, synagogues, markets, and every place of public assembly. As devout Jews they were regular attendants at the diets of worship, while they sustained their cause by informal prayer and discussion at the houses of some of their number. To the Jewish authorities they represented one of the many "ways" with which the city was vexed. Jerusalem at this time was a hot bed of peculiar people offering infallible cures for the nation's undoubted ills. They had to be tolerated for the sake of peace, and were only interfered with when that peace was endangered by their loud-voiced activities.

The narrative of *Acts* seems to support the tradition quoted by Clement of Alexandria from *The Preaching of Peter*, and repeated by Eusebius from Appolonius,¹ that Jesus commanded His apostles not to depart from Jerusalem for twelve years, so far, at any rate, that they evidently made no attempt for some time to communicate with and link up the isolated believers in the provinces. This step was not taken until the persecution arising out of the death of Stephen drove them to it. The success of their preaching in Jerusalem, however, had already called for some local organisation. "And in those days, when the number of the disciples was multiplied, there arose

a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministrations."² As a result, seven *Parnasim*—deacons—were appointed to deal with the distribution of alms. There is no evidence to show whether the adoption of this synagogal custom implied the establishment of a Nazarene synagogue. Any group of Jews which comprised at least ten *Ballanim*, men of leisure, could found a synagogue, and there were hundreds in Jerusalem representing nationalities, trades, and no doubt "ways" as well.

It is not unreasonable to suppose that those of the "Way of Jesus" did in fact establish a synagogue of their own, for they were become sufficiently powerful "and a great company of the priests were obedient to the faith." Such a synagogue may have been situated, especially in view of the Hellenists, close to that of the Freedmen, Cyrenians, and Alexandrians, and of them of Cicilia and of Asia, with whose members Stephen came into wordy conflict, with the result that he was accused of blasphemy and brought before the Council. The authorities had already had to take notice of the Nazarenes through the outspokenness of Peter and John, and they were probably very glad of the opportunity to curb the growing influence of this disturbing element in the city. Their harshness in dealing with Stephen seems due to their determination to make an example of him. The outbreak against the Nazarenes which followed Stephen's execution was not authorised by the Council, and appears to have been instigated by Saul of Tarsus, who kept the clothes of the false witnesses who stoned Stephen, and who, being a Cilician, was no doubt a prominent member of the very synagogue which had laid information against him. It is expressly stated that

¹ Stromata VI. v. 43: Hist. Eccles. V. xviii. 14.

² Acts. vi. 1.

Saul "was consenting unto his death," and some acquaintance with the witnesses is clearly implied. It was Saul, who, breathing out threatenings and slaughter, desired letters of the High Priest, and Jewish Christian tradition describes him as "like a madman, exciting every one to murder, shouting, 'What do ye? Why do ye hesitate? Oh, sluggish and lazy, why do we not lay hands upon them, and pull all these fellows to pieces?' When he had said this, he first, seizing a brand, set the example of smiting."³ The same account goes on to relate that Saul even attacked James the Lord's brother, hurling him from the Temple steps and leaving him for dead.

However caused, the outbreak effectively scattered the Jerusalem community, with profound results on the development of Jewish Christianity; the disciples "that were scattered abroad went everywhere preaching the word." Not only were new adherents gained from among the Samaritans and provincial Jews, but contact must also have been made with many who had come under the personal influence of Jesus during His ministry.

One cannot read *Acts* without realising that the response gave the Apostles a new vision. They sent Peter and John to Samaria. The result was that in a very short time branches of the parent community had sprung up "throughout all Judæa and Galilee and Samaria," and we find Peter paying them an official visit, no doubt to organise the communities as well as to encourage them in their faith. Other Jewish Christians had gone as far as Phenice, Cyprus, and Antioch, preaching to the Jews of the Dispersion. To meet this further development Saul, now an ardent adherent of the faith he had lately persecuted, was called from Tarsus by Barnabas and installed at Antioch, where the Nazarenes first

began to be called *Christianoi* (Christians), the Greek rendering of Messianists, sometimes punned as *Chrestianoï* (goody-goodies).

So formidable had the Nazarenes now become that the civil authorities joined hands with the religious in a belated effort to suppress the movement. James the son of Zebedee, one of the most active members of the Jerusalem community, and therefore considered to be the most dangerous, was seized by order of King Herod Agrippa, and beheaded, while Peter was imprisoned, but providentially escaped. A touching incident connected with the death of James is recorded by Clement of Rome. He relates "that the man who led him to the judgment-seat, seeing him bearing his testimony to the faith, and moved by the fact, confessed himself a Christian. Both, therefore, were led away to die. On their way, he entreated James to be forgiven of him, and James, considering a little, replied, 'Peace be with thee,' and kissed him; and then both were beheaded at the same time."⁴

It now became evident to the apostles and elders that some sort of organisation was necessary if the scattered communities of believers were to be kept together. The movement was in every way a Jewish one, and its leaders were closely identified with Jewish affairs. There was as yet no split with the Synagogue, and it was only natural that the government of the communities should be modelled on current lines. This involved the establishment of local synagogues with their officials, president, deacons, precentor, and teachers, three of whom would form a tribunal for the judgment of cases concerning money matters, thefts, losses, immorality, admission of proselytes, etc. This local council in turn was responsible to the higher court in Jerusalem, to which graver cases would

³ Clem. Recog. i. 70-71.

⁴ Euseb. Hist. Eccles. ii. 9.

be referred. The organisation also provided for itinerant teachers sent out from the central authority, whose duty it was to exhort and expound the right doctrine. We gather that this system was adopted by the Nazarenes, the leadership of the visiting teachers being given to Peter, while James the Lord's brother, was elected to the presidency of the council of Jerusalem, both on account of his kinship to the Messiah and his noted piety.

In the course of his periodic visitations Peter found that various Jewish sectaries were beginning to propagate their doctrines among the provincial communities, whom he is said to have charged to "observe the greatest caution, that you believe no teacher, unless he bring from Jerusalem the testimonial of James the Lord's brother, or of whosoever may come after him. For no one, unless he has gone up thither, and there has been approved as a fit and faithful teacher for preaching the word of the Messiah, unless, I say, he brings a testimonial thence, is by any means to be received."⁵

An event now occurred which was to have far-reaching consequences for the future of Jewish Christianity. The community at Antioch, already mentioned, felt it laid upon their hearts to send out a trial mission into Asia Minor with the object of reaching the Jews of those regions with the Gospel, and if possible the Gentiles also. In so doing they were following the practice of the Pharisees, but with a more concrete and comforting message. Saul, shortly afterwards known as Paul, and Barnabas were set apart for this enterprise. They started out by way of Seleucia, and then set sail for Cyprus. Travelling across the island they again set sail from Paphos, and proceeded via Perga in Pamphylia, Pisidian Antioch and Iconium, to Lystra and Derbe, meeting with many adventures, and receiving

an unlooked-for response to their preaching on the part of the Gentiles. These Gentiles were among those already attracted to Judaism. Around every *proseuche*, or worshipping centre, of Jews in the Roman provinces were to be found Gentiles attendant on a teaching which impressed them by its simplicity of doctrine and emphasis on personal holiness. To them the Messianic message which promised deliverance and immediate reception into the fellowship of faith without undergoing any preliminary rite of a painful character was doubly welcome. Paul and Barnabas were therefore able to return to Antioch well satisfied with their success. "And when they were come, and had gathered the community together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."⁶

The conversion of the Gentiles, however, presented a problem. What was to be the status of these converts? Were they to be regarded as proselytes of righteousness (full proselytes), subject in all respects to the laws of Israel, or as proselytes of the gate (half proselytes), subject only to the Noachic laws? Opinion was divided. A bitter dispute on the subject broke out at Antioch, and being of such a grave character, the question was referred to the apostles and elders at Jerusalem. Thither Paul and Barnabas, with some others, repaired. The supreme Council was immediately convened, presided over by James, and the whole matter was thrashed out. After hearing the arguments on both sides James gave judgment to the effect that the evidence in accordance with the Scriptures warranted the conclusion that God was calling out from among the Gentiles a people for His name (reading Adam—man—for Edom in *Amos ix. 12*), who, without becoming Jews, were to share

⁵ Clem. Recog. iv. 35.

⁶ Acts. xiv. 27.

with them all the privileges of the covenants of promise.⁷ By this decision believing Gentiles were admitted to an associate membership of the House of Israel, subject only to the so-called Noachic laws, which satisfied all parties. It was agreed that the two organisations should be kept distinct, though closely allied to one another. James, Peter, and John gave Paul and Barnabas the right hand of fellowship; that the latter should go to the Gentiles, while the former went to the Jews.⁸ A letter embodying the findings of the Council was drafted as follows:—

“The apostles and elders and brethren send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

“Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Be circumcised, and keep the Law: to whom we gave no

⁷ Acts. xv. 13-21; Eph. ii. 11-23.

⁸ Gal. ii. 8.

commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus the Messiah. We have sent therefore Judas and Silas, who shall also tell you the same thing by word. For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”⁹

Thus happily ended this crisis in Jewish Christian history. The decree was delivered to the community at Antioch, “and when they had read, they rejoiced for the consolation.” Shortly afterwards Paul and Silas set out on a second missionary journey, confirming the Gentiles in their faith and giving them copies of the decree to keep.

⁹ Acts. xv. 23-29.

(To be continued.)

Hebrew Christianity and Gentile Christianity: Is there a Difference?

Paper read at the Third International Hebrew Christian Conference,
at High Leigh.

By Rev. A. J. KLIGERMAN.

TO Christians not in close touch with the problems of Jewish evangelisation, this question may come with a shock of pained surprise. Can it be that there is such a thing as Hebrew Christianity as distinct from Gentile Christianity? Must our Christian faith differ merely because we were born, one a Gentile, the other a Jew? We are sons of the same heavenly Father, sharers in a common humanity, and moved by the same fundamental

needs. We reverence the same Scriptures, written by mighty men moved by the Spirit of the one God. Through those Scriptures, Old Testament and also New, we have come to serve alike one Prophet, one Priest, one King—the Saviour of us, every one.

Our points of contact and of spiritual sympathy are many and inspiring. Our religion has but one ancestry. It goes back directly to the Man of Galilee. Hebrew Christianity is as old

as Christianity itself. It began with Andrew, the first convert of Jesus Christ. To him falls the honour of having first acknowledged the Saviour of the world as his Messiah; he was the first to raise the song of praise which has increased in volume and in clearness through the centuries, and will increase until all of the descendants of Abraham shall own Him as King of kings and Lord of lords. Gentile Christianity, also, is as old as Christianity itself. It began with the woman of Samaria, when her eyes opened to the fact of Jesus' Messiahship. To her falls the honour of becoming the first convert from the Gentile world. Thus the lesson is brought to us that both, the Jewish follower and the Gentile follower, trace their spiritual origin and satisfaction to the same source—To JESUS OF NAZARETH.

Can it be, then, that there is any difference between us? Has there grown up a new wall of partition, a real distinction, between the Hebrew Christian and the Gentile Christian? Every reader of the Acts, and of Paul's epistles, knows that at one time there was indeed such a distinction. As a matter of fact, it produced so threatening a crisis as to imperil the progress of Christianity. Until towards the end of the first century it remained a flaming problem. At times during the intervening centuries since, it has continued to arouse discussion, though always in much less violent form than then. Even to-day there lingers enough of a faint remnant of the ancient controversy to make it worth while to discuss the question: "Hebrew Christianity and Gentile Christianity: Is there a Difference?"

A discussion of this momentous question becomes the clearer if it recalls to mind some of the outstanding features of the old-time controversy. "The first disciples were all Jews. They had no desire to separate themselves from their

people or from the ancient faith. They still continued to worship in the synagogue and in the Temple, following the requirements of the familiar ritual to which they were bound by many sacred associations. They desired simply to acknowledge Jesus as the Messiah of promise, and as the One who fulfilled the ancient predictions of their prophets. They were reluctant to sunder their relations with Judaism. But the Jewish leaders would have none of them. They demanded a complete and unqualified surrender of the obnoxious belief. When Christians added to the Hebrew words then placed on the outside of the phylacteries some words of Jesus, they ordered all the writings to be placed within the box except the Hebrew letter Schin, the first letter of a Hebrew name for God, Shaddai, or Almighty. When Christians used the three prongs of this letter to symbolize the Trinity, they ordered an additional prong, added to which they attached an entirely different meaning. When Christians painted their phylacteries red as a symbol of the redemptive love of Christ, the order was given to paint all phylacteries black. This illustrates the reluctance of Jewish Christians to break with the faith of their fathers."¹

This zeal for ancient customs became more intense with the winning of an increasing number of Gentiles to Christianity. The zealots began to insist that Gentiles should be admitted to the faith only through observance of the ritual law of Moses. These legalists had many reasons on which to base their arguments. For example:—

1. The inspired Scriptures testified to the sanctity of the law.
2. Jesus, in His teaching, had showed that he revered both the Jewish religion and the Jewish Scriptures (Matthew v. 17-19).

¹ (Quoted by Dr Galbelein from "Our Hope.")

3. Jesus Himself during all His ministry had been careful to keep the law.
4. After His death His apostles and even the great Paul continued to keep the Jewish Feasts and Fasts, and to make Jewish vows.

Yet it was with Paul that the controversy reached its greatest height. A large party of Jewish Christians held that it was necessary for every Christian to keep the whole law of Moses, not as a matter of brotherly courtesy, but in order to be saved (see Acts xv. 1). They claimed that Christianity was only a kind of addition to Judaism. They insisted that the old dispensation was in full force still, in every particular, and perpetually binding. Was their position tenable? Not according to Rabbi Paul of Tarsus, the greatest Hebrew Christian of all times.

An examination of Paul's conception of Christianity may fitly begin with an inquiry into his religious history, and that for two reasons. First, because his theology is to an unusual extent the out-growth of his experience. Second, because an acquaintance with his spiritual experience will help us to assume a sympathetic and appreciative attitude towards him, and will, perhaps, furnish for us to-day that inspiration, courage, and wisdom, so much needed in the work of Jewish evangelisation.

The autobiographical hints contained in the epistles are valuable. Those which exhibit most conspicuously the autobiographical character occur in the *first chapter of his Epistle to the Galatians* and in the *seventh chapter of his letter to the Romans*. From the former we learn that Paul, before he became a Christian, belonged to a class which in the Gospels appears in constant and irreconcilable antagonism to Jesus. His religion was Judaism; in the practice of that religion he was exceptionally strict; he

was beyond most of his contemporaries, a zealot for the legal tradition of the fathers (Galatians i. 13, 14). His great aim in life was to be *legally righteous*. As he advanced in Judaism he made one day a great discovery. He noticed for the first time that one of the commandments in the Decalogue, *the tenth*, forbade coveting; that is to say, he discovered that a mere feeling, a state of the heart not falling under the observation of others, was condemned as sin. This was a revelation to Paul the Pharisee, and as instructive for us as it was momentous for him. From the day that the eye of Paul's conscience lighted on the words, "Thou shalt not covet," his Judaism was doomed. It might have lasted for a while, so far as outward habit was concerned, but the heart was taken out of it. That is the import of the other autobiographical hint in *Romans seven*, "When the commandment came, sin revived and I died." Hope died, because he saw there was a world of sin within, of which he had not dreamed, with which it was hard to cope, and which made righteousness, *by conformity with law*, appear unattainable. He had tried to satisfy the innate hunger of the spirit for righteousness with the food that came first to his hand—LEGAL ORDINANCES. It took some time to discover that what he had been eating was not wheat but chaff. That discovery once made, the imperious appetite of the soul compelled him to go elsewhere in quest for true nourishment. Is it surprising that he forsook the school of the Rabbis and went to the School of Jesus?

Paul, having recovered from the stunning effect of the strange things that befell him on the way to Damascus, saw that an end had come to Judaism and its legal righteousness—that the law itself was superseded as a way of salvation, that salvation must come through the grace of God, and that it might come through that challenge to all

men alike, to Gentiles not less than to Jews, and on equal terms.

In our own time there are scattered instances of Hebrew Christians differing from Gentile Christians on what appear to be minor points, though they are at the same time completely devoted to Jesus as Messiah. For example, they keep the Passover and other feasts, but insist, many of them, that such observances have no religious significance whatever; that they are only matters of sentiment, of hallowed association, etc.

There are certain Hebrew Christians on the continent of Europe who acknowledge Jesus as their Messiah, yet desire to remain in the Synagogue and to practise many of the Jewish ceremonies. If encouraged, this seemingly small movement may in time grow to be powerful and significant to the cause of Jewish evangelisation to a very marked degree.

Here, then, arises our modern problem. Is such a movement in Hebrew Christianity a wise one? Will it hasten the day when all Israel will accept Jesus as Messiah? What should be the attitude of leaders in the work of carrying the Gospel to the Jew toward it?

Their attitude, in my opinion, should be marked by at least three characteristics:—A sustained effort to understand the difficulties of the perplexed Jewish mind; a considerate but determined opposition to any extension of the movement, at least for the present; and third, an unflinching sympathy with the sincere feelings that underlie the movement.

I.—A SUSTAINED EFFORT TO UNDERSTAND THE DIFFICULTIES OF THE PERPLEXED JEWISH MIND.

It is, for example, quite fitting that both Gentile and Hebrew Christian should be keenly conscious of the handi-

cap imposed on complete Jewish freedom of thought and action by the experiences which have moulded them individually and as a race. The Hebrew Christian, like the Hebrew non-Christian, is a legitimate heir to all the checkered background of Israel. He is, to a marked degree, the product of—

1. Old Testament History, with all its ups and downs of allegiance to God, falling away from Him into idolatry, and eventual return to Him with a vehemence of remorseful attachment such as no other race or nation ever has even remotely experienced.

2. Rabbinical teaching through all the centuries. A long-continued education in the religious duty of "Separateness," and therefore in the duty of persistent adherence to Jewish custom at whatever cost. The idea of separateness is the root idea of the Hebrew word *kadosh*, "holy." It was only through their keeping apart from other races that the Jews could be a "holy" people.

3. A national and racial cohesion sustained since the Exile, to a degree which has astounded the world.

4. Persecution suffered during all the past eighteen hundred years. From the days when Christianity ascended the throne of the Cæsars until modern times, — Jews suffered persecution. Nothing was left undone to make their life bitter. They were beaten, hounded, robbed, exiled, imprisoned, slain; they endured scorn, ignominy, and shame in every form. And the tragedy of it is that all this was done by men and nations calling themselves Christian.

Each of these inheritances has had, and still has, its effect on the Jew's subconscious tendency to hold to honoured customs, whatever may be his place or condition—even when he becomes a Christian.

II.—A CONSIDERATE BUT DETERMINED
OPPOSITION TO ANY EXTENSION
OF THE MOVEMENT, AT LEAST
WHILE PRESENT CONDITIONS
WITHIN THE SYNAGOGUE CON-
TINUE.

Approval of the tendency seems forbidden by a number of powerful considerations. Among these are the following:—

I. It is *unnecessary*.

(a) Christianity, apart from any revival of Judaism, is in itself complete and sufficient for man's salvation. The Gospel of Christ "is not a patch to be sewed on the old garment of Judaism." It is a wholly new garment. Into its texture "have been woven all the elements of Judaism which are adapted to become parts of its permanent and perfect structure."²

(b) Christianity as it stands contains all that was in the mind of God when He called upon Israel to fulfil His purpose for the salvation of all mankind. The result is that all who put their trust in Christ are the true "Israel of God" (Galatians vi. 16).

(c) The Old Testament prophets themselves often recognised the temporary character of Judaism, and predicted that it would be succeeded by a superior religious system (see Jeremiah xxxi. 31-34).

(d) Jesus fulfilled not part, but all of the Old Testament system. We have no need to return to any feature of the older dispensation, for all of its essentials are preserved in the new. But the fact to notice is that the Old Testament has been fulfilled, not destroyed. Destruction would have annihilated it, but fulfilment preserved it. The Gospel in its fullness can therefore safely be taken as fully complete it itself; what God said in the Old Testament for man's salvation, that God said also in the New. The Gospel lacks nothing.

2. It should be recognised as *all but useless*—of no real avail, of small practical value in winning our Hebrew brethren to Christ.

(a) The movement in essence partakes of the nature of a half-hearted compromise. Compromise on important issues are seldom of permanent value when they are safe, nor safe when they are otherwise of value. It is essentially true of matters in which high principles are involved, that half-way measures are satisfactory neither to one side nor to the other. In spiritual concerns this is particularly true.

(b) The effect upon thinking Jews would tend to become one of increased aversion. Instead of bringing us closer together, it would rather force us farther apart. By many of our intelligent Hebrew brethren our formal acceptance of the movement under discussion would be interpreted as little better than a weak makeshift, possibly of hypocritical implications.

An indication of Judaism's attitude towards useless compromise is seen in current Jewish discussions of what is known as the dual Sabbath. Regarding reformed Judaism's attempt to preserve the spirit of the Old Testament Sabbath in the midst of present day economic facts, one prominent leader makes this very definite statement:—

"Touching this vital problem of Jewry, the Reform Movement of American Judaism has failed dismally. Our Reform leaders hoped to meet the exigency by adding Sunday to Saturday. It offered American Jewry a dual Sabbath, hoping thereby to draw in the young without driving out the old. But the result was exactly the opposite. Their timid, half-hearted, divided loyalty accomplished the destruction of the one without achieving consecration for the other . . . leaving Judaism in a state of chaos and desolation."³

²Quoted from "The Theology of the New Testament" by George B. Stevens, page 26.

³From Rabbi I. Warsaw's recent book, "The Broken Tablets," pages 72, 73.

(c) Another reason for concluding that the compromise cannot be expected to bring into the faith the majority of our Jewish brethren is that it would be directed toward the wrong persons. That is to say, the greater number of Jews to-day not only in America and England, but everywhere, are not those who are deeply concerned for the synagogue. It is, after all, only the remnant of the faithful who still continue in Rabbinical practices, and these pay little attention to the message of Christ.

3. *It is perilous.* It threatens the purity, and therefore the strength, of the Christian faith which we seek to propagate.

(a) Even when apparently innocent, it has its dangerous implications. For example, consider the desire to observe some of the Jewish feasts. It is natural for us to appreciate the permanent values of some of the feasts and fasts, especially the Passover Feast with its close relationship to the entire Christian plan of salvation, from the sin of our first parents to the triumphant death on Calvary. But do these feasts have such helpful and harmless meanings to the modern Jew?

(b) It is clearly a backward step. Why return to Egypt? Why should we, as sons of Christian liberty, resume the burden from which Christ once set us free? Must we once more require a Paul to set us right on Christian fundamentals?

To many of us there appears to be no harm in observing certain feasts, or in maintaining intimate connections with the synagogue, as activities which are quite voluntary, and of no distinct religious significance. But the limitations of "weaker brethren" may call for consideration. If there is any danger that a belief may grow up, among any of them, that feast observance or synagogue attendance is a duty, then there is a grave danger to Christian

purity and freedom which should cause us to halt and ponder. Examples of the results of such forms of Christianity have been seen repeatedly during the past 2000 years. Compare the Nestorians, the Greek Catholics, or the Christianity of Abyssinia to-day.

III.—OUR ATTITUDE SHOULD ALSO BE ONE OF UNFAILING SYMPATHY WITH THE SINCERE FEELINGS THAT UNDERLIE THE MOVEMENT.

1. For example, the desire for a Jewish Home in Palestine. It should not be surprising if numerous Jews, while accepting Christ as their people's Messiah, seek to retain, at the same time, their love for Israel and their hopes of a national restoration in the old home country. It is natural and right. We can the more afford to honour such attitude to the whole of Israel because of our Lord's example and Paul's also. According to God's word there is a future for Israel in His Divine economy. (See Romans ix.-xi., especially xi. 26-28.)

2. We may also well maintain a receptive attitude toward any tendency which may later be seen among Jewish leaders to change their habits of thought and life, in such a way as to enable Jewish followers of Christ to retain their places in the Jewish fold. "No Jew who becomes a Christian has ever any sense of a break with the religious part of his people. Instead, he rejoices that in Christ the ancient faith arrives at its Divine intent and realises its prophetic hopes."⁴

Conclusion.—The entire subject is one that leads, in the end, to a feeling of some optimism and considerable inspiration.

1. Differences between Hebrew

⁴ Quoted Dr J. S. Conning, from "Our Jewish Neighbours," March Number, 1931.

Christianity and Gentile Christianity are few, scattered, and immaterial.

2. Points of agreement are very many, and are inclusive of all that is definitely essential. In essentials, there is unity of faith and method and life.

Therefore, our attitude towards the problem should be one which combines :

- (a) A sympathetic regard for the underlying motives.
- (b) An unwavering loyalty to wise Christian procedure.
- (c) An exaltation of Christian love in all Christian relationships. For Christian love is the ancient law fulfilled (Galatians v. 14).

The Problem of Death

(The third of Dr REICH's Morning Bible Readings at High Leigh)

By Dr MAX I. REICH.

BESIDE the mystery of suffering in general, particularly the sufferings of the righteous whom justice might exempt from suffering, there was the terribly perplexing enigma of death. There are many Psalms that voice this perplexity. The fact is, the veil had not then been lifted from the mystery of the Beyond. Everything was dark and uncertain. For instance, in Job x. 20-22 we read how an Old Testament saint felt about death :—"Are not my days few? Let me alone that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

This is very different language from that which is placed on the lips of the disciples of Him "who hath abolished death and brought light and immortality (*lit.* incorruption) to light through the Gospel." "For now is the Messiah risen from the dead, and become the firstfruits of them that slept." He "through death destroyed him who had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage." These and many other passages in the New Covenant

Scriptures reveal the tremendous difference between the attitude of the people of God before and after the resurrection of the Messiah, towards death. Death is now a conquered foe. The grave has been mastered by the Prince of Life. And He has entered as the "Forerunner" within the veil, where the anchor of His people's hope is made securely fast.

What a difference we find between the expected dying of such a good man as king Hezekiah, and that of the Hebrew Christian saint and martyr, Stephen! Perhaps in nothing does the change that the Messiah has made come out more clearly. Hezekiah dreaded the prospect of leaving this present world. All his links, even his religious links, were with earth. He did not look forward to the Beatific Vision in the Beyond. "I said I shall not see Jehovah, even Jehovah, in the land of the living . . . for the grave cannot praise Thee, death cannot celebrate Thee" (Isaiah xxxviii.). On the other hand, Stephen filled with the Spirit, looked up steadfastly into the opened heavens, and saw the Son of Man in the glory of God, ready to receive his spirit. Heaven was a country with which he was well acquainted; it was his spiritual home. His links were with that sphere of light and love where he saw his Lord,

rejected on earth, in honour and glory. His heart was with Him up yonder, and his character took on the impress of His Spirit. He reflected Him in the hour of death; his very features mirroring the radiancy of the Lord. (See Acts vii.)

However, there is more to be said. The earlier dispensational gloom, dark by way of contrast with the brighter light that now shines through the rent veil from the heavenly sanctuary, was often pierced by gleams of revelation to comfort and reassure the worshipper of Jehovah. The Psalms particularly bear witness to the faith of ancient Israel in a blissful land, beyond the gloomy portals of death, for those now walking in communion with Jehovah. Else how could the Shepherd-Psalm speak at its close of an eternal dwelling in the House of Jehovah, after the experience of His goodness and loving-kindness "all the days of my life" on earth had come to an end? Somehow the Psalmists prayed their way through into clearer light. We see this in Psalms xvi., xlix., lxxxviii., cxv. 17-18. If I might be permitted to paraphrase the process of spiritual progress these Psalms reveal; the Psalmist, as he wrestled with the problem of death, reasoned thus:—"Surely the life which I have found in God cannot be limited to the fitful, often interrupted, moments of blissful consciousness of the loving-kindness of Jehovah in time. It belongs to the eternal order of things. There must be a world where the Divine Presence can be enjoyed more purely and more perfectly. On the other hand, was it easy for God to win my heart's surrender? He sought my faith, love, worship, friendship, for the gratification of His own affections. He loved me first. He had to lay siege to my rebellious heart before it began to love Him. How patiently He wooed me, until I finally capitulated to His over-

tures! And what has He had in return? But a feeble response of love at the best. Oh that I might love Him as He deserves to be loved! Will He never obtain from me the love He has been seeking so ardently? And will He allow death to rob Him of the hardly-won friendship of my surrendered life? Would not He be a loser, as well as I? Nay, there must be a more perfect state of existence, where love shall enjoy all that after which both the divine affections and mine aspire." "I shall be satisfied when I awake with His likeness." Is not this the great argument of Psalm xvi.? We know that in its full meaning the Psalm is a prophecy of the resurrection of the Messiah. But examined closely we find that it is a resurrection life beyond death of *the Messiah treading with the children of faith and dependence the pathway of faith and obedience and separation unto the will of God*. He alone trod that path perfectly. But all His own, both before and since His Advent in the flesh, have left their footprints in that narrow path. The man who can speak of God as Psalm xvi. speaks, as life's portion, enriching him beyond the dreams of avarice, even in poverty; who can speak of His guidance and inward teaching in the night seasons of sorrow; who practises the Divine Presence, setting Him always before his face, so that nothing can move him; feels that he has begun to live a life that has the stamp of eternity upon it. He can go into death "in hope" that the grave will not hold him; that on the other side of death's mystery the path of life continues into eternity, from light to light, from glory to glory; that in His unveiled Presence is fulness of joy, and at his right hand are pleasures for evermore.

So, even before the resurrection victory of the Messiah, the Spirit of the Messiah within the saints and seers of

ancient Israel (1 Peter i. 11) created in their spiritual consciousness the certainty of glory after suffering, of life after death. These spiritual intuitions our Lord did not contradict. Do we feel that there is a home and a welcome in that home for those whom separation to God has made homeless strangers and pilgrims here? Said our Lord to such wistful longings: "If it were not so, I would have told you." His very silence sets the seal of approval upon the hopes of the life to come.

Thus also when He confounded the Sadducees, who denied the life after death, he showed from the well-known words heard by Moses at the burning bush, "I am the God of Abraham . . ." that "He is not the God of the dead but of the living." Abraham's friendship-relations with God were not terminated by death. God is enjoying Abraham's society now, and Abraham

has communion with God still. What we find in God in this life is the germ of what we shall find again in fuller, richer measure in the life to come. Our present exercises in faith and obedience, our present sufferings in patience and silence, our present wrestlings with temptations and trials, as far as we bring God into all the tasks and tests of our humble, obscure daily lives, are the raw material out of which the wisdom and love of God work glory into the life that shall never die. And with this agree the words of our blessed Lord as He committed His own to the Father at the end of His earthly course: "This is life *eternal* that they might *know* Thee, the only true God, and Jesus Christ whom Thou hast sent." The experience of God is the guarantee of resurrection blessedness.

Interesting Happenings in the Jewish World

Figures published by the Warsaw Central Committee for Jewish Poor Relief reveal the horrible fact that a third of the entire Jewish population in the Polish capital are beggars. 99,551 of the 300,000 Jews living in Warsaw have had recourse to the relief organisations for loans and assistance. That means that a third of the Jewish population of the largest Jewish community in Europe is unable to live on its own earnings, and has been impoverished to an extent unknown before. A large number of these impoverished Jews were assisted with small loans. But the majority of them asked for food, medicine, clothing, and other things to keep themselves alive. Apart from these registered impoverished Jews there are a good many thousands who are either

too poor to come within the scope of this sort of help, and simply beg in the streets, or have not yet been registered at all in the Central Committee.

* * *

Two Jews are included in the new Herriot Government—Deputy Leon Meyer and Senator Israel. The Cabinet also includes the well-known Zionists and friends of the Jews—Messrs Godard, Painleve and De Monzie. M. Godard is the President of the France-Palestine Association.

* * *

Practically the whole of Palestine, including Tel-Aviv, is now lit by electricity, supplied by the Jordan Works

of the Rutenberg Palestine Electricity Corporation.

* * *

A Jewish company has obtained the concession for the historic Tiberias Springs, and hopes to convert Tiberias into a prominent health resort.

To commemorate M. Briand's work for the Jewish National Home, a Briand forest in Palestine is being planted.

* * *

At the end of March the first modern Jewish olympiad took place at Tel-Aviv. Jewish athletes from all parts of the world took part.

Questions and Answers

WE welcome questions from our readers as to the difficulties they have met in the reading of the Scriptures and concerning Jewish life and customs. Questions should be sent to the Editor, Shalom, Chalfont St Giles, Bucks.

1. Q. Would the moon always be full on Passover night?

A. As the Jewish month is a lunar month the moon is always full on the 14th and 15th. Passover was held on the 14th of the month. N. L.

2. Q. Why was God's anger kindled against Balaam? Because he went with the Princes of Moab (Num. xxii. 22); when he had previously received His permission to go (v. 20).

A. It appears from verse 12 that God told Balaam not to go, and that should have been final for him, but he seemed to want to go or he would have refused to have anything to do with the envoys when they came. The lesson for us is, that when God says "No" we should accept His will; but if we hanker in our hearts after what God does not wish us to do, He may let us have our way, but will make our path very difficult. It is better to accept God's will in the first place. N. L.

3. Q. Does Acts xxi. 26 imply that the sacrifice of Num. vi. 9-12 was still offered?

A. Yes. These sacrifices continued right down to the destruction of the Temple in A.D. 70. With regard to the attitude of St Paul and the other disciples to the Law, see the last paragraph of this month's instalment of the Rev. Nahum Levison's article on the Gospel of the Messiah according to St Paul.

4. Q. Please explain why this year the Jewish Passover was held exactly one month after the Christian Easter.

A. The Jewish month is a lunar month, that is 28 days. This being so, the Semitic people generally, before the time of Abraham, found it necessary to intercalate the month, that is to say, to have an extra month every so often to bring the year up to its necessary period of 365 days. In the old Babylonian Empire the extra month was inserted at any time, but the Jews decided that the extra month must be before the month of Nisan, so, when necessary, there is an extra month, Ader Sheni, that is second Adar or V' Adar. Whenever this extra month is added to the Jewish year the Passover occurs one month after Easter.

Christ and Israel in the Literature of To-day.

Reviews of Books.

Conducted by HUGH J. SCHONFIELD.

WHEN JEWS FACE CHRIST. Edited by the Rev. Henry Einspruch of the Salem Hebrew Lutheran Mission of Baltimore.

This is a very interesting book, consisting of a collection of choice stories of Jewish Christian heroism and accomplishment. The book contains biographies of thirteen outstanding Jewish Christians, and is written by Jews as well as Christians. And we can most earnestly recommend this book as one of the best yet published of its kind. It will not only be invaluable to purchasers themselves, but it is a book that can be handed to Christian friends and ministers as one of the best means of interesting them in the Jewish cause. Readers desiring a copy should send their orders either to us or direct to Rev. Henry Einspruch, 1505 East Baltimore Street, Baltimore, U.S.A. L. L.

THE MOST INTERESTING RACE IN THE WORLD. By the Rev. John A. Tweedie, 121 George Street, Edinburgh. Price, 6d.

In writing this book Mr Tweedie has rendered a great service to the cause of Christ amongst the Jews, and while he has set out to provide especially for teachers and leaders of study circles, he

has packed into it an amazing amount of information regarding the Jewish people. His style is fresh and his reasoning very conclusive. One feels very tempted to give some quotations, but it is extremely difficult to choose any portions without reproducing the book in toto. The best thing, therefore, to be done is to recommend every one of our readers to order the book for themselves, with the assurance that they will find it is the best booklet of an informative kind in existence at present.

If you should desire to interest others in Christian Mission work amongst the Jews, you could not do better than send them a copy. L. L.

INTRODUCTORY TO HEBREW BIBLE.
By the Rev. E. Bendor Samuel.
Thynne & Co., Ltd., Whitefriars
Street, London, E.C. 4. Price, 3s. 6d.

This book consists of certain passages of Scripture in Hebrew, set alongside their English translation and transliteration. We feel that no one can do this kind of work more ably than the author, who has from childhood taken a delight in studying the Hebrew Bible. Mr Samuel, who is the Director of the Hebrew Christian Testimony Mission to the Jews and President of the British Hebrew Christian

Alliance, is one of our best Hebrew Christian scholars, and in writing this book we feel that he has rendered a great service not only to those who are anxious to learn the Hebrew language, but also to those who desire to have a literal translation of the Hebrew scriptures in our English language.

I, personally, have read this book through with great pleasure and benefit, and in recommending it most heartily to our readers, I can only pray that the author may be spared to us for many years, and I hope he may continue this good work, by giving us, in a similar way, if not the whole Bible, at least as much of it as God may enable him to do; for he will thus render an inestimable service to students of Scripture.

L. L.

THE NEW HEBREW TYPOGRAPHY. By Hugh J. Schonfield. Denis Archer. 21s. net.

(From Mr Stanley Morison, Director of the Monotype Corporation and Typographical Adviser to the Cambridge University Press.)

Unbending conservatism has achieved no typographical result more hampering to a community than the forcing of modern Hebrew into the strait-waistcoat of an alphabet five times as ancient as the type of the First Folio. Hebrew has remained as it was when Nehemiah and Ezra published the Law. In the case of small and insular communities, such as the Copts and Ethiopians, such conservatism need occasion little surprise; but that a world-people should have preserved the jot and tittle of a script for two and a half millenniums is a remarkable phenomenon—a triumph, it must be allowed, for the conservative spirit, yet by no means a satisfaction of the purpose for which the alphabet is needed to-day, namely, the service of

a community whose transactions have been expanded to infinity by the printing press. Hence to-day the Jewish community, while retaining the old hieratic signs for its liturgies, needs to choose for its newspapers and its ephemera an alphabet of Roman equivalents for Hebrew sounds, or such a Romanised Hebrew as Mr Schonfield suggests.

Either alternative must be shocking to the practising Jew; and at least startling to the Jewish free-thinker who works for a Zionist Free State in Palestine. Of the two alternatives, the least offensive, and, in many respects, the most practicable, is the suggestion put forward by Mr Schonfield. The question to which Mr Schonfield addresses himself is no æsthetic one. Its urgency is emphatically not æsthetic, but practical—political, if you will. There is no prospect for Hebrew—in spite of all the prayers and propaganda—if none but the traditional signs are used, and there is none for the future of Gaelic unless the respective alphabets are equally capable of performing the work which the Roman alphabet discharges with ease. In other words, both Hebrew and Gaelic must be equipped with capitals, small capitals, lower-case and italic capitals and lower-case.

This is obviously no question of taste. Mr Schonfield is far from being an artistic meddler, desiring to bring Hebrew into closer touch with the *neue Sachlichkeit*, or any other species of "toy" modernism. His reasoning seems to me to be objective and sound; and sympathetic attention is invited from all those who are concerned, directly or indirectly, whether by motives of politics or of religion, with the forwarding of Hebrew culture or with the problem of Jewish nationalism—the most urgent of Continental-European non-economic anxieties.

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ON THE CONTINENT

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The lost sheep of the house of Israel are being gathered into the fold of the Good Shepherd. Children are taught to love Him. The sick are ministered unto. Aged Hebrew Christians are cared for in our Home. "To the poor the Gospel is preached."

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A HISTORY OF CHRISTIAN THOUGHT (Early and Eastern). By Arthur Cushman M'Giffert. Charles Scribner's Sons. 12s. 6d. net.

Professor M'Giffert has embarked on an enterprise which few would care to attempt even with the scholarly equipment which he possesses. Yet far from suffering shipwreck he has piloted his barque already with the greatest success through the most treacherous of the seas which he must needs traverse. Early Christian thought especially requires skilful navigation, for systemisation was slow in coming, and many were the syntheses with non-Christian philosophies and religions which were proposed by different leaders and rejected. Perhaps Dr M'Giffert is wise in keeping to the main stream of orthodox thought, with but few deviations, e.g. a mild discussion of Marcion and Gnosticism, but he must be criticised for this if one is to judge his work as intended to be a veritable history. Ebionitism and the Clementines seem to have no place at all in his scheme. It must be said that the book is very readable to the layman who wishes to become familiar with some of the great Christian thinkers, such as Irenæus, Origen, Clement of Alexandria and John of Damascus, and the theological jargon is studiously avoided. The present volume closes with the end of the formative period in the East, and further volumes will bring the history down to the present day.

THE TEACHING OF JESUS. By T. W. Manson, M.A. Cambridge University Press. 15s. net.

The sub-title to this book distinguishes the author's aim at discussing the "form and content" of the teaching. The form is determined by two factors—the kind of audience addressed and the period in

the ministry—before or after Peter's confession. The content has its key in the prophetic notion of the Remnant; and that Jesus is the Son of Man by idealising that notion in His own person. The author puts forward his views with full appreciation of the literature and ideas of his time, and following the present trend he pays proper attention to the Hebrew and Aramaic languages for the elucidation of variant texts. It is a very fine constructive piece of work, and will be found a most valuable corrective when the temptation occurs to commentators to read into the teaching of Christ ideas, which manifestly were wholly foreign to his outlook as far as human intelligence can judge.

Three new English Jewish periodicals have appeared during the last Quarter—*Jewish Views*, published by E. Goldston, Museum Street, W.C. 1; *The Jewish Review*, published by the Soncino Press, Gower Street, W.C. 1; and the *Jewish Weekly*. There is room for all of these, and readers of the *Hebrew Christian* will find them very interesting and informative.

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, "Shalom," Chalfont St. Giles, Bucks.

Contributions to the I.H.C.A.

We gratefully acknowledge the following donations received from the 16th March to 15th June, and we thank our members and friends most warmly for their gifts.

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697		3	6	0	737	Polish Colony	2	0	0
698		10	0	0	738	Polish Colony	0	5	0
699		0	2	6	739		2	4	0
700		0	4	0	740	Sales	3	0	11
701		2	14	6	741		7	0	0
702		2	2	6	742		1	0	0
703	Sales	0	11	8	743		1	0	0
704		0	4	0	744		0	10	0
705		1	11	6	745	Relief, £5	5	2	6
706		1	6	0	746	Relief	400	Dollars	
707	Sales	3	0	0	747		0	5	0
708		24	17	0	748		10	0	0
709		0	10	0	749		1	19	3
710		1	0	0	750		10	0	0
711		0	10	0	751		5	0	0
712		2	2	6	752		1	1	0
713	Relief	5	0	0	753	Relief	5	0	0
714	Relief	0	2	6	754		0	3	6
715	Collection	1	0	0	755	Readers of <i>Life of Faith</i> .			
716		1	0	0		Relief, £1, 6/-; Polish			
717		3	2	6		Colony, £1	14	11	0
718		1	0	0	756	Sales	3	10	3
719		1	0	0	757	Collection	0	7	0
720	Relief	0	10	0	758	Collection	1	16	6
721		3	15	0	759		0	10	0
722	Sales	1	18	11	760		1	0	0
723		0	5	0	761		250	0	0

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762		0	10	0	784		5	0	0
763		3	0	0	785		0	10	0
764		3	3	0	786	Collection	3	0	0
765		0	10	0	787	Collection	0	7	6
766		0	5	0	788	Collection	2	0	4
767		1	0	0	789		37	10	0
768		0	5	0	790		0	10	0
769	Education	25	0	0	791		0	7	6
770	Sales	0	7	6	792		1	9	11
771		0	5	0	793		5	5	0
772		0	5	0	794		1	10	0
773		1	Dollar		795		1	0	0
774		0	10	0	796		1	0	0
775		5	0	0	797		1	0	0
776	Relief, 16/-	1	0	0	798		1	0	0
777	Collection	2	4	0	799		1	0	0
778	Polish Colony	0	5	0	800		0	10	0
779	Relief	0	10	0	801		20	0	0
780		7	0	0	802	Relief	0	5	0
781		1	0	0	803		0	10	0
782		1	0	0	804	Relief	0	5	0
783	Education	50	0	0	805		1	3	6

The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. V.

OCTOBER 1932

No. 3.

A Letter from the President

*To my Fellow-Members and Friends
of the International Hebrew
Christian Alliance.*

I WOULD like to offer you some thoughts for reflection, now that the summer is past and autumn and winter are at hand. Many national Conferences were held during the summer, and I was glad to read their reports and to note that your gatherings were owned of God, that He gave you seasons of blessings and of renewed fellowship; and that you dedicated your lives anew, by yielding your wills unto Him, and opening your hearts to His indwelling. And you have once again promised to live your lives in the spirit of Christ, and work with greater zeal for the salvation of our Jewish people. It behoves us, therefore, to intensify our witness before our Jewish brethren, and this we can best do simply by living more earnest Christian lives, and confessing our Lord Jesus Christ not only to our Jewish acquaintances and friends, but to everyone whom it may be our fortune to meet, telling them simply what Jesus means to us.

Remember we are only Christians in so far as we boldly confess our Christianity before men. Let us remember that God has a plan for each and all of

us, and if I were asked what God's plan and purpose is for me, my only honest answer would be that I may lead others to the Cross of Jesus Christ.

There are many ways in which we can lead our unbelieving brethren to Christ, but the way which I would like to recommend from personal experience is just to invite individuals to our homes if possible, or, to have a quiet walk and tell them how the Spirit of God has led us to the Saviour and what the Spirit of God has wrought in our own lives, the happiness that has come to us through our submission to Christ. Let us never lose sight of the Cross of Christ, because the Cross is the turning point where alone we can decide to live for God and appreciate His eternal love for us.

It is only at Golgotha that our lives can be changed on a colossal scale, and our world problems can find a lasting solution. When Christ changes our life, it is only then that we can hope to change other people's lives. It is only when Christ enters our lives that we can accompany Him in search for the lost lambs.

In viewing the condition of our Jewish people throughout the world, in these unsettled times, I am more and more impressed with the fact that their deepest need is not merely money, power, or even a homeland in Palestine,

but *God*, because I am confident that when they have found God as we know Him, in and through Jesus Christ, all the other things will be added unto them.

In order to lead our people back to God, and reconcile them to our Lord Jesus Christ, let us go back to the Apostolic method of approach—not to argue with them, but just to recount the blessings which we have each personally received. By recounting our Christian experience, moreover, I feel sure that our own lives will become vitalised, because the more we share Him with others, the more will we realise the indwelling of Christ within our own hearts. Let us not cease to pray for one another, and to share each other's needs as well as our religious experience. Let us realise anew that we are a great spiritual family, that when one of us suffers we all suffer, when one rejoices we all ought to rejoice: for only in so doing shall we experience true Christian fellowship. Our lives must be the Christian life in action, animated by the love of Christ. If we live thus, and love each other and our unconverted brothers and sisters, as Christ loved us, I feel sure that the Holy Spirit will convince the people around us that we have been with Jesus, and lead them to a desire to share with us in our Christian life, by surrendering their own to the Christ Whom we serve. If we can establish a fellowship in this spirit, all barriers will soon be broken down, and there will be a loving understanding which will result in the happy reunion of our people with Christ, and in abiding peace and joy.

In reading the reports of the Conferences abroad, I was cheered by the spirit of supreme loyalty to our Lord and Saviour Jesus Christ which our

younger members and new converts exhibited. But may I say just a word about the lesser loyalties—and I speak especially to those who have more experience in Christian living, and who have been chosen as our leaders. I believe that we have all the right to point out any fault among ourselves, and I would be the first to encourage this, but I would urge that in doing so we should always be seemly, expressing our feelings in the spirit of loving fellowship, and not allowing ourselves to degenerate into the sin of fault-finding. We have, too, a duty not to lose our tempers, and we must see the futility of so doing, for of all things that we might lose, a temper is the least likely to be picked up: its loss does nobody any good.

If we allow our Lord to guide and control our lives and desires, He will lift our souls from the anchorage of selfishness, and fill our hearts with Christian charity. He will bridge our differences and supply us with that deeper experience of the love of God which will do away with all the opinions that divide and give buoyancy to our unity, establishing it upon the Rock of Ages. Our wills must be rooted in the Cross and our fruits will be glorious.

Let us give our whole heart to Christ for it is only in doing so that we shall find true happiness amongst ourselves. It is only when we give ourselves absolutely to the Absolute Lord and King of our souls, that we can enjoy Him to the uttermost. We must not only believe in the *possibility* of living a victorious life, but we must live it. It is in this spirit that I desire we should all enter into the work of our new session, because only in this spirit can we be made effective as servants of our glorious Redeemer and Master.

LEON LEVISON.

News and Notes

By Sir LEON LEVISON.

Since the last issue of "The Hebrew Christian" it has been my great joy and privilege to meet several of our Hebrew Christians from abroad who were able to tell me of the wonderful opportunities which prevail everywhere among the Jews for the proclamation of the Gospel of our Lord Jesus Christ, of the hunger for spiritual truth and the keen desire for Christian literature, that is to be found everywhere. And so encouraging was their report, the situation so thrilling, that we decided to send a member of our Executive Committee to Eastern and Central Europe in order to make a complete survey of that area.

THE REV. D. J. NEWGEWIRTZ.

Our choice fell upon the Rev. D. J. Newgewirtz, the former President of the American Hebrew Christian Alliance, who for thirty years has worked as Missionary to the Jews in Montreal. Mr Newgewirtz had obtained leave of absence for two years, and happened to be in England, and when the need of a survey of the present day situation was discussed he very willingly consented to undertake the journey under the auspices of the Executive Committee of the I.H.C.A. He left London early in June.

I wrote to all our Presidents and Secretaries abroad intimating his coming and asking them to give him every facility for studying the local situation and to place before him all the information at the disposal of the Committees of the various National Alliances, including their needs and future plans, so that he might be able to draw up and present us with a report.

Mr Newgewirtz first visited Holland,

where he met the Hebrew Christians and addressed a number of meetings. Then he proceeded to Hamburg, and was cordially received by Dr Arnold Frank, the President of the German Alliance. There in addition to discussing the situation of the German Alliance, Mr Newgewirtz was able to address meetings of Hebrew Christians both in the Presbyterian Mission to the Jews and in Dr Dolman's Mission. At Berlin, along with the Revs. N. Rudnitzky and E. Weinhausen, he met with the Hebrew Christians of that city. Then after visiting Danzig he proceeded to Poland and spent a very busy time in Warsaw where he met with the Rev. H. C. Carpenter, the President, and the Executive Committee of the Polish Alliance. From Warsaw he went to Bialystok where meetings were arranged at the Barbican Mission to the Jews, which is under the able leadership of the Rev. Peter Gorodishz. There large numbers of Jews gathered to hear him and many blessed times of fellowship were spent with the group of Hebrew Christians.

Mr Gorodishz then accompanied Mr Newgewirtz to Wilno, whence the latter journeyed to Lodz and addressed meetings at the Rev. Leon Rosenberg's Mission.

From Lodz he went to Lemburg where the British Society is doing work among the Jews, and where he spent a few days, after which he proceeded to Budapest, where meetings had been arranged for every day of the week. After leaving Budapest he intends to visit Prague and Vienna, and on his way home he is to break his journey at Frankfurt and Cologne.

We regret that owing to the summer vacations it was not possible for Mr

Newgewirtz to visit Yugo-Slavia Rumania, and Bessarabia. By the time this issue reaches our readers his tour will have ended, and we are hoping (D.V.) to have his report printed in our next issue of "The Hebrew Christian."

From the letters which I have received from all the places that Mr Newgewirtz has visited, I have reason to believe that his visit was not only deeply appreciated but it was a veritable apostolic journey, and the unanimous feeling abroad is that the I.H.C.A. should either set aside one of its members to undertake such journeys occasionally or appoint a number of consecrated Hebrew Christians, to each of whom might be allocated a different country, and who should visit that country frequently to stimulate and encourage the Hebrew Christian believers, and help them in the upbuilding of the Kingdom of God amongst the Jewish people.

INTERVIEWS WITH THE ARCH-BISHOPS OF CANTERBURY AND YORK.

As a result of the wonderful happenings abroad, and in view of the Commission appointed to consider the advisability of uniting the various Hebrew Christian bodies of worshippers into a Hebrew Christian Church, I was glad of an opportunity of interviewing his Grace the Archbishop of York, during a visit paid by him to Edinburgh. My brother, the Rev. Nahum Levison, B.D., and I met his Grace, who evinced a very keen interest in all that we were able to tell him of our Movement, and promised to do all he could to help us.

On the 1st July I was received by the Archbishop of Canterbury at Lambeth Palace. The interview lasted for over an hour, and like his brother of York, his Grace the Archbishop of Canterbury, was most kind and discussed our Movement with me with a

keen interest. He asked me many questions, and promised to consider the whole situation and to write to me at a future time.

THE NEW BISHOP IN JERUSALEM.

A reception was held for the Rt. Rev. Dr Graham Brown, the new Bishop in Jerusalem, in the Freemasons' Hall, Edinburgh, to which my wife and I were invited. A large representative body of Christian people were present, and the meeting turned out to be a great success. Dr Graham Brown, of course, could only manage to speak to me for a minute or so at the reception but on reaching home, to my great joy, the Bishop was announced, and we spent an hour and a half together discussing the work of the I.H.C.A. and its future undertakings in Palestine, as well as the general situation in the Holy Land.

I found the newly consecrated Bishop to be keenly interested in Jewish evangelisation and a true friend of our people, and I feel sure that he will do his utmost to strengthen the hands of all the agencies that are at work in the Holy Land. We sincerely pray that our Heavenly Father may spare him and his family for many years to come, and bless his endeavours with success, that he may be guided with wisdom from on high and that all his efforts may be directed to the upbuilding of the Kingdom of God in the land of the Redeemer.

THE HEBREW CHRISTIAN GIRLS' OUTING AT TOTTINGWORTH PARK.

Through the kindness of our beloved friend, Mrs Logie Pirie, arrangements were made for some of the Hebrew Christian girls in London to spend a day at Tottingworth Park. Few of my readers

can realise what such a day means to these girls, most of whom live in basements that are infested with rats, and have to work very hard for their livelihood, being turned out of their homes and despised by those whom they love. They came away radiant with happiness and have never ceased to sing the praises of their kind and generous hostess whom they greatly revere because of her saintly life and generous love for our people. Their prayer, in which we heartily join, is that our Heavenly Father may long spare Mrs Logie Pirie and abundantly reward her for the beautiful acts which have endeared her to all our hearts.

THE REV. I. E. DAVIDSON'S VISIT TO THE CONTINENT.

Mr Davidson, who is the Director of the Barbican Mission, has been visiting the Barbican mission-stations in Yugo-Slavia, and on his return had much to tell us of the wonderful opportunities which prevail in that country. He has been able to meet with our newly formed Hebrew Christian Alliance of Yugo-Slavia, and has been deeply impressed with the requests, from cities where large Jewish populations are to be found, that missionaries should be sent out to them, and also by the possibilities of forming Hebrew Christian Churches in various centres through which the Jews of Yugo-Slavia could be more effectively won for Christ than by any other agency.

We praise God for Mr Davidson's work while abroad, in speaking to individual leaders of Jewish communities, addressing meetings and baptising converts.

THE KESWICK CONVENTION.

I was very happy this year to find a number of Hebrew Christians at Keswick and especially to meet for the

first time Dr Martin Price, who is the new Vice-President of the Polish Alliance, and occupies a unique position as a Hebrew Christian ministering to three Gentile congregations in Poland; and also to meet again Miss Bernstein who was formerly Assistant Secretary to the British Hebrew Christian Alliance, and to hear of her work in Palestine and her future plans.

There prevailed a better spirit in Keswick this year than for some years past, and the addresses were most helpful. It is sometimes hard to compare the value of one speaker's message with that of another, but in my opinion the Bible Readings by the Rev. John MacBeath were certainly the outstanding feature. Mr MacBeath's addresses have been published in book form, entitled, "The Life of a Christian," at the price of one shilling, and I would most earnestly recommend them to all our readers with the utmost confidence that they will find this to be amongst the most helpful books of the present day.

THE INTERNATIONAL COMMITTEE ON THE CHRISTIAN APPROACH TO THE JEWS.

As a member of the above Committee, I was invited to attend a meeting which was held at Welwyn Garden City Conference Hall. Members from America, Canada, Germany, Sweden, Holland and Great Britain were present, when the findings of the Budapest-Warsaw Conference and the Atlantic City Conference were considered with a view of how best these decisions might be forwarded.

Many subjects were discussed, and the whole Jewish situation was ably reviewed. This Committee would render immense service to the Cause of Jewish Evangelisation if only a firmer attitude could be adopted. I felt that two points in particular needed a little

more courage and insight. The resolution on anti-semitism was not bold enough, and in fact it would not have been worth the paper it was written on were it not for the splendid stand and attitude of Mr MacLennan. Secondly, a policy was advocated whereby the ministers of the different countries in which large numbers of Jews reside, should treat the Jews in their parishes in the same manner as they treat the other parishioners. The opinion of this Committee was that if this could be accomplished there would be no need of special missions to the Jews, especially in Protestant countries.

Now, I can heartily endorse the Committee's endeavour to get ministers interested in the Jews who reside in their parishes, and feel that a great deal of good could be accomplished in this way. But, on the other hand, there is no gainsaying the fact that men with special qualifications, and a keen understanding of and insight into the Jewish character are needed if the Jews are to be won for Christ.

While Christian ministers here and there have been richly blessed in their testimony to the Jewish people, there is no shadow of doubt that ninety per cent. of the success that has been accomplished in the Jewish Mission Field has been due to the special missions set aside for this work, and the Hebrew Christians who were employed as missionaries to their own people.

The policy of the Committee in advocating that the Churches should undertake the work of missions, has already had a detrimental effect upon Jewish missions, since, on the one hand, several prosperous Jewish missions in America have been closed down, and on the other hand we know of missions where ninety per cent. of the workers are non-Hebrews and wherever this overwhelming number of Gentile Christians are at work, I find that the results are

very meagre and few, if any, of the Jewish people are led to confess Christ.

It is because of this that the American Hebrew Christian Alliance decided at their last annual Conference to withdraw from the Committee on the Christian Approach to the Jews, and a request has been made by them to the International Executive Committee to reconsider its attitude and relationship to the Committee on the Christian Approach to the Jews and its policy.

At their last meeting the Executive Committee decided to associate themselves with the American Alliance in their protest.

GERMANY.

As we go to press, the German Hebrew Christian Alliance Annual Conference is due to take place, and we sincerely pray that our dear Lord may Himself be present at all their gatherings and give them seasons of great blessings, guiding and directing all their deliberations, and leading them not only to make a further contribution to the upbuilding of the Hebrew Christians in Germany, but to be an example to our Hebrew Christian brethren on the Continent.

We desire to express our deep gratitude to Brother Rudnitzky for his attempt to form a Hebrew Christian congregation in Germany, and to Mr Robert Weitz for the splendid work which he is rendering in his work of testimony and his visits to isolated Hebrew Christians.

THE GERMAN - ENGLISH SPEAKING PICKWICK CLUB.

The members of the above Club who have obtained the book of poems, entitled, "Songs in the Night," by Mrs Logie Pirie, have been so much impressed and delighted by these poems that as an acknowledgement of the help which they have received, they have

elected Mrs Logie Pirie an Honorary Life Member of the Club. A similar honour has been conferred upon me by the officials of the Club, which consists of members of all Church denominations.

In thanking the members of the Club for the honour thus conferred upon Mrs Logie Pirie and myself, I wish to assure them that I shall be delighted at any time to render them every service which may lead them nearer to Christ and to the Cause which is dear to all our hearts.

AMERICA.

We have now received a report of the eighteenth Annual American Conference, and are glad to see the wonderful progress that has been made in establishing branches of the Hebrew Christian Alliance throughout the United States.

The news from the various groups is most cheering, notwithstanding the present financial and industrial distress through which America is passing. Our heart's desire and prayer to God is that each group in the various cities and each group member may become the means of leading many of their unconverted Jewish brethren to Christ, and that the time may soon come when all the Jews in America may be reconciled to our Lord and Saviour Jesus Christ, their own Messiah.

Let us pray especially for the President, General Secretary, and Executive Committee of the American Alliance, that God may be their staying power through the days to come, guiding them in every undertaking and richly blessing their endeavours.

YUGO-SLAVIA.

We are happy to inform our members that this young Alliance is making wonderful progress. The prospects in this country are very bright and promising, and Miss Weinmann's leadership is one

for which we thank God; we pray that His richest blessing may rest upon all the members and that they may have the joy of seeing many brought into the fold of our Great Shepherd Jesus Christ.

DENMARK.

We have received several letters from Denmark, and are glad to note the meeting which has been held for our Hebrew Christian members there. A small photograph of some who were present will be found on another page.

RUSSIA, POLAND, HUNGARY, AND RUMANIA.

The news from the above countries is both encouraging from the point of view of the spiritual progress which is taking place everywhere, and terribly sad because of the conditions which prevail in these countries. Further details of the situation will be published in the next issue when we receive the report and survey of our brother, the Rev. D. J. Newgewirtz.

PALESTINE.

We offer praise to God for the encouraging letters which we have received from the Rev. M. Sigel of Damascus, the Rev. H. Jacobs of Jerusalem, and Mr Ben Maeir of Haifa: and especially for the fact that our Hebrew Christian Alliance in Palestine has been officially recognized by the Government, which has granted them legal rights to prosecute their Christian work amongst the Jews in the land of the Redeemer without let or hindrance. We desire to thank all those who have so patiently worked for this end and to congratulate them on its achievement.

Our President for Palestine, Mr A. C. Karmouche, left England for Palestine with his wife and children on the 12th August, on the completion of his special

course of studies. Our earnest prayers go with him as once again he takes up his work in the Holy Land. We expect much from our Alliance there under his energetic leadership.

AUSTRALIA.

On Saturday, 7th May, a meeting of the Australian Branch of the Hebrew Christian Alliance was held at the Gospel Union Hall, 145 Commonwealth Street, Sydney, N.S.W. Mr G. E. Ardill, one of the Vice Presidents occupied the chair. After the ordinary business the Rev. W. E. Pietsch, of Los Angeles, U.S.A., delivered a stirring address on "The International Jew," which was followed with very deep interest by those present. Miss G. Stargett, Missionary connected with the N.S.W. Mission to the Jews, gave a brief report of the work she had undertaken during the previous month.

(Australian Christian World.)

ABRAHAM'S VINEYARD.

As we informed our readers in our previous issue, this property has been sold and nearly half of the purchase money has been paid. The other half, under the agreement, is earning five per cent., and is to be paid within three years' time.

HEBREW CHRISTIAN COLONY.

Following our decision to establish a Hebrew Christian Colony in Palestine with the money obtained from the sale of Abraham's Vineyard, we have received two offers from eminent Arabs who wish to sell us land in Palestine. The Committee is very fortunate in having a friend in Mr Abramson, the Commissioner of Land in Palestine, who knows the value and suitability of every mile of land both for agriculture and orange and fruit growing.

I have sent the offers and the report

on the land to Mr Abramson and hope to be able to give our members and readers further information in our next issue. Meanwhile, I would like earnestly to solicit your prayers that God may guide us in this important step, and that all that we do may be done in accordance with His plan and for the welfare of our Alliance and the establishment of the Kingdom of God amongst our Jewish brethren.

This Hebrew Christian colony is pregnant with promises of a far reaching effect, and I feel that if we are to achieve all that we hope for, we can only do so through earnest and constant prayers. Will every reader, therefore, kindly uphold us before the Throne of Grace.

EDUCATION.

We are glad to inform our readers and especially those friends who have supported us with means to enable us to send Hebrew Christians to various Christian schools of training, that the reports which we have received at the end of the summer term are most cheering. All of our students have worked hard and achieved high places in their year's examination. Two of our students have completed their course and are to begin work amongst their Jewish brethren on the date this issue is published. Let us pray for God's grace to the students during the new session, and God's guidance and blessing for those about to start their missionary career.

FURTHER APPLICATIONS FROM HEBREW CHRISTIANS.

We have received applications from Hebrew Christian men and women who are longing for a chance to enter into a Bible Training Institute, and also letters from missionaries in different countries recommending worthy and



Members of the International Committee on The Christian Approach to the Jew.



The Hebrew Christian Representatives who attended the Keswick Convention, 1932.

talented converts for assistance to enable them to prepare themselves for the Mission Field. These applications come from Poland, Rumania, Yugoslavia, Palestine, Hungary, Germany and Great Britain. It costs £50 per year for three years to train a missionary, and I cannot conceive of any better way for a Christian who cannot himself or herself go out to the Mission Field to help that cause than that of sending out another, and thus sharing with him or her in their work for Christ. I want, therefore, to appeal most heartily on behalf of those applicants and shall be glad to hear from any of our readers who may feel inclined to support a Hebrew Christian with his studies.

RELIEF.

We are accustomed by now both to hearing about and discussing the financial, commercial and industrial crisis through which practically the whole world is passing, but few of us can imagine the appalling conditions which prevail abroad. It may surprise our readers when I tell them that even as compared with the conditions in America, we in Great Britain may consider ourselves as very fortunate.

In view of the fact that the I.H.C.A. Executive Committee is in close contact with over twenty different countries, and that most of the correspondence ensuing is addressed to me in Edinburgh, I find myself in the position of the captain of a ship in distress, who has to send out wireless messages stating her precise position on the ocean of suffering, and transmitting a call for help. And it is my hope that this call will reach an ever-increasing circle of Christian friends who have their receivers tuned to the transmitter. However dire the need of our Hebrew Christian brethren, however urgent their call, unless our hearts are perfectly in accord with the spirit

of our Master, it will be in vain: though the vessel is within reach its message will be diverted. Yet we would be on the alert, could we only visualise the joy which comes to the hearts of the rescuing crew when they find that they have arrived in time, as well as the thankfulness and happiness of those in peril on seeing the approach of their rescuers.

It is only when our Christian lives are attuned to God and our wills are yielded to Him that we can appreciate how blessed it is to give, for to such grace shall be added upon grace. Who are those that call for our help? Just consider what they have had to bear for His sake: under what circumstances they have to live for Him: how they have responded to the call of the Spirit by giving up all that is dear in life: how Christ Jesus has become their Alpha and Omega, the beginning and the end of their faith: how they have lost the taste of everything that would grieve His spirit, and are constrained by His love, no longer to live unto themselves, but for Him and for all their unbelieving brethren, for His sake. Does that not impel us to love and succour them and to become the channels of the love of God towards them?

The tenderest beating of the heart of God was at Calvary. If, therefore, we bring our gifts to His altar, I feel that it will lead to a new consecration of our lives, and a closer walk with Him. For if we love not our brother whom we have seen, how can we love God Whom we have not seen? There is no alternative.

When we choose to be the channels of Christ in all tenderness, love and succour, and, in the power of the Spirit, taking active steps to prosecute its ministries, Heaven will open to us from above and we will become permanently more conscious of that love which will never let us go.

In conclusion, I would like you, my dear readers, to realise the wonderful happenings which are taking place among our Jewish people throughout the world, the vast opportunities the open doors, the hunger for the Bread of Life, the brave fight against tremendous odds, of those Jews who have found Christ, and their testimony for Him amidst persecution indescribable. When I see all this I seem to hear the

tapping of a dove on the window of my heart: and I know that if we could only let ourselves go in the spirit of Christ and open our hearts' windows, we would find in its mouth the green leaf of this new heaven and the new earth which will abide for ever. Therefore, little children, let us love one another for love is of God and they that abide in love abide in God: for God is love.

Correspondence

FROM RUSSIA.

To Sir LEON LEVISON, President of the I.H.C.A., Edinburgh.

Dearly Beloved Brother in the Lord,

The International Hebrew Christian Alliance has opened a new page in the history of Jewish evangelisation throughout the world. In these anxious days when humanity is in a state of tumult and chaos, and when as it seems men have lost their reasoning power, when they are not only opposed to God and His only Begotten Son Jesus Christ but are also opposed towards each other, our Alliance occupies an unique position, for it is the only body that has a plan for the future, that has in it a great hope for our Jewish people.

At no time have the youth in Jewry been so much in need of the Gospel of glad tidings and good news as it is in Jesus Christ as they are at present. We are on the threshold of a new religious awakening amongst the Jewish people here in Russia, and I believe also throughout Europe, when multitudes of our people who have forsaken God in recent years are turning back towards Him. They are seeking the truth and are anxious to find Him Who is the way, the truth, and the life.

I feel that by the grace of God the I.H.C.A. has just been brought into

being for the purpose of leading our people unto Him Who is the true way that they may receive Eternal life.

We must be prepared to post Hebrew Christian witnesses in all directions and at the various turns so that they may point the way to our Messiah and Redeemer Who alone can satisfy longing hearts and give the peace that passes understanding—the only peace which abides for ever. We must show our people that in Jesus Christ alone, and in His incarnate love, do we find true freedom. The present work of evangelising our Jewish people in Russia is very meagre in comparison with the opportunities that one can find now, and the more wonderful opportunities that are bound shortly to come our way. There is a longing to hear the message that awakens holy feelings and which alone brings comfort to weary hearts.

I do so earnestly wish that you could be with me and witness the joy that our message brings to the hearts of some of our people, and how their faces relax and become radiant. Years of oppression seem to fall away from them and the strain and stress of unbelief disappears. It thrills me to be alive and witness for Christ in these strange and appalling days and to realise anew the power of Christ that saveth the souls of men.

I was present personally at the I.H.C.A. Conference in 1928 when so many of our leading Hebrew Christians were gathered together at Hamburg and have read with great joy of the I.H.C.A. Conference which was held at High Leigh during the month of July of last year. I want you to publish this letter and bring it before the notice of all the leaders among our Hebrew Christians who are engaged in Christian work amongst our Jewish people throughout the world, feeling confident that they will be able to understand my plea. We desire not only to solicit their prayers in our present situation with all the difficulties which confront us, but I would like to plead earnestly for two things. (a) For your material support for our Hebrew Christian brethren in Russia during the coming winter, and (b) to prepare a plan through prayerful consideration and by earnest deep thought under the guidance of the Holy Spirit that as the time is speedily approaching when new opportunities will be coming our way for the preaching of the Gospel and the extending of our Lord's kingdom amongst the Jews in Russia we may be prepared to meet the situation and not be found wanting.

This is the burden of our hearts and I have been asked to place it before you, praying that our dear Lord and Master Jesus Christ may guide you in preparing the way.—I remain, Yours in the hope of Israel,

G. GUBERMAN.
(Translated.)

A LETTER FROM THE REV. H. JACOBS, OF PALESTINE.

To Sir LEON LEVISON,
Edinburgh, Scotland.

Dear Brother,

I was pleasantly surprised to read the address you delivered, when you declared, that "We have been born

Jews and we remain Jews, and we don't want to cease to be Jews by race; but we are Christians by Grace." Last summer after the Conference a brother in Germany took me in his car across the country from west to east and in my lectures I repeated again and again to the audiences that very same idea, and in one place I made this remark, "Suppose I come to one of your German citizens, who is a rank infidel and denies the Christian faith, and does not believe in Jesus as Saviour and Messiah, and after weeks of discussion and prayer the light of the truth comes upon him and he is willing to be baptised and confess the Lord openly; but then I say to him, wait a moment, before you enter the Christian life and make your public confession you must renounce your German nationality and your race, otherwise you cannot join the Christian fellowship—what would you think of me? And yet this is what many Churches and some Missions demand from a Jew when he is ready to receive Jesus Christ as his Messiah. In your illustration in your lecture you have expressed what I have tried to tell the Palestine Jews for the last ten years.

I received your note of the 27th of June and the copy of the Articles of Faith of the suggested Hebrew Christian Church. May I suggest that the Fourth I.H.C.A. Conference be held in the City of Jerusalem. This will be the best place to revive the Apostolic Church of Hebrew Christians and discuss the details of its organisation, or rather its "Reorganisation." I will do all in my power to help, and my home will be open to as many delegates as the rooms can contain; I hope to see the power of the Holy Spirit descend upon us on that day when the fifteenth chapter of the book of Acts be repeated, but this time it will be to give the Jews the same freedom as our forefathers the Apostles gave to the Gentiles.

It will be a great, if not the greatest day if you at Jerusalem in 1934 (D.V.) send out a general letter in the spirit of Acts xv. 23-29: something like this, "The delegates (apostles) and officers (elders) send greetings to the brethren which are of the *Jews* (instead of Gentiles) in the Diaspora. Forasmuch as we have heard that certain which went out from us have troubled you with words which are dismantling your souls, saying, Ye must deny your Jewish nationality and race and keep the laws and creeds and customs of the many denominations and associations in Christendom, to whom the blessed New Testament gives no such commandments:—It seems good to us, being assembled with one accord and the guidance of the Holy Spirit, to lay upon you no greater burdens than these necessary things that ye abstain from keeping the Laws of Moses as a means of Salvation, for the Blood of Jesus cleanses us of all sins, and His Atonement is sufficient for the saving of the soul; with this cardinal principle of Faith, each Hebrew Christian congregation can adjust itself to its local environment from Moscow in the East to San Francisco in the West and we shall be a blessing to our Jewish brethren and to the heathen and to the Church of God. Fare ye well."

Of course this is only a dim outline of many details which must be considered.

With best wishes for a bright future in the course of Israel's Salvation.—
Sincerely yours, H. JACOBS.

Sir LEON LEVISON,
Dearly Beloved Brother in the Lord,

Peace be unto you and all those who love the Lord. This letter is from a Hebrew Christian of Russia. I live in the City of D— where we have a group of Hebrew Christians who are

members of the Russian H.C.A. We meet once a week and a goodly number of Jewish people attend our meetings. We find at present glorious opportunities to witness for Christ among the Jews in our country, but we have not got the means of setting aside any of our members to do full time missionary work. The need is not only great but desperate.

I wish most earnestly now to appeal not only to you, our honoured Brother in Christ, but to all the Christians in Great Britain, to come forward and assist us to evangelise our unconverted Jewish brethren who number over 2,500,000. We feel sure that the Lord will reward all those who come to our aid at present with an abundant entrance into a peace and joy which is eternal and is worth all the sacrifices which we can make in our life on earth.

I am at present engaged as a clerk in a large business but I feel that the Lord is calling me to come out and witness for Him. The only drawback to my undertaking this work was that I had no other means of livelihood. However, seeing how great are the needs, I have felt compelled by the Spirit of God to set out in faith and am now devoting all my time to this work of witness. I beseech you, honoured brother, not only to uphold me yourself in your prayer, but to make our needs known to all the children of God in your country through the channel of the Hebrew Christian Quarterly Magazine. We have many requests from various Jewish communities and we hear again in this the call from Macedonia, "Come over and help us," but this time the call is from our Jewish people and we would plead with all our hearts in the spirit of the Shepherd of our souls that you should not overlook or forget this sincere request. It would require scores of missionaries to meet the need, but let us make a

beginning. There is a great demand for Scriptures and suitable tracts. Our earnest prayers follow the appeal which I make in this letter.

With greetings and prayer that our dear Lord may bless your efforts and your ministry.—I remain, Yours in His service,
T. T. M.

Notes from the Translation of the Zohar, "the Holy Book of the Kabbala," by Ernst Muller (see pages 101, 159).

With regard to Dr Max Reich's article in the July number of the "Hebrew Christian," it may interest your readers to know what is said on Isaiah xxxviii, "Hezekiah's Prayer," by the ancient Kabbalists.

"I said, I shall not see Jah, even Jah in the Land of the Living." "Nevertheless shall I perceive MEN among the inhabitants of that WORLD. . . . I said I shall nevermore see Jah."

"How dense are the children of men," exclaims the Kabbalist, "in that they cannot understand the meaning of these words! They do not comprehend them, but look upon them as if they referred to the things of this world, and the Spirit of Wisdom is ignored by them. When a man leaves this world and has to give an account to his Lord of all that he has done so long as his soul and body were united within him, if he can perceive what he saw before his entrance into this world, then he will meet the first-born among men (=Urmenschen) who sit at the door of Paradise to inspect all those who are filled with the Wisdom of their Lord, and to rejoice with them. He (i.e. he who has quitted earth) is surrounded by these many pious men who have kept themselves from the Paths of Hell, and have proceeded on the Paths

to the Garden of Eden." Hezekiah feared that he should not "see Jah in this Land of the Living," but that instead he would go hence to Sheol, that Land of Forgetfulness, where he would be but a shadow.

"I shall not see MEN" means that Hezekiah feared that he would not see those men of God who had attained to the Universal Life of glorified humanity. He was not, or feared that he was not worthy of that Light, or that Paradise, because that Stream of Light had been broken by him. The Kabbalists say it was because he had placed no children in the world. But (see 2 Kings xx. 18-21) Hezekiah had sons after the flesh, though it appears that Manasseh could not have been born until the King had recovered from his illness, for this son was only twelve years old when he came to the throne. Hezekiah was thirty-nine at the time of his illness, and it is scarcely credible that he should have begotten no heirs before he reached this age. If indeed such was the case, he rectified the fault after his recovery. It would appear, however, taking the point of view of the Kabbalist into consideration, that "spiritual children" are referred to here. It is failure to produce such "heirs for the Kingdom of Heaven," that is the sin punished by exclusion from Paradise. Whether such "Sons" are Spiritual Beings not of this earth, or human souls converted to the service of God, can only be determined by that Inner Divine Wisdom which is promised to all who seek for it.

The Kabbalist also speaks of a "Heavenly Garment" prepared for those who are found worthy of that Higher Life, when the earthly flesh falls away. In short the definite assurance of a glorious Life to come is as firm a conviction to the Kabbalist, as it ought to be to the Christian Believer who accepts the teaching of the New Testament.

J. M. SAWKINS.

The Influence of Christ on Men

(Paper read at the Easter Bible School.)

By MYER BARUCH.

"AND I, if I be lifted up from the earth, will draw all men unto Me." The primary meaning of this Scripture is made clear by the context, that is, the lifting up of Christ on the cross, but the attractiveness of our Lord Jesus Christ and its effect upon believers was surely in evidence long before His first advent. There is hardly need to remind an audience of Gentile Christians that the Messiah of the Old Testament is the same person as the Christ of the New. This fact, however, is a great stumbling-block to the Jewish people. They see in Christ a great man—yea, indeed, many go as far as to say He was one of their greatest prophets, but they cannot realise that this Christ is their Messiah. Christ, or the Messiah, has always been, as it were, a magnet drawing men unto Himself. We will deal with this subject under the following headings:—

- (1) The influence of Christ in prospect (pre-advent).
- (2) The influence of Christ in Person, during His earthly ministry.
- (3) The influence of Christ at the present time.
- (4) The influence of Christ at the *parousia*.

THE INFLUENCE OF CHRIST IN PROSPECT.—"O that the salvation of Israel were come out of ZION; when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psalm xiv. 7). The word "salvation" in the Hebrew is Yeshuah, the same as "Jesus." The

longing of the Psalmist was shared by all the pre-advent saints; they looked forward to the appearance of a Deliverer, a Saviour. The prophets wrote and spoke concerning the Messiah, and the people hoped for the appearance of this great Deliverer. When in bondage their hearts seemed drawn to the hope of Israel, their promised Messiah. Indeed, the promises concerning the coming Messiah are numerous in Old Testament writ.

Immediately after the Fall, God promised a deliverer to mankind. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" (Genesis iii. 15). The seed of the woman is surely, a reference to the birth of the Messiah through Mary. The eyes of mankind were thus directed to One by Whom Satan's power would eventually be crushed.

Jacob, when dying, foretold the coming of Shiloh: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis xlix. 10). He thus informed his sons of the great centre of attraction to the world. "Shiloh" is but another name for the Christ, the Messiah to whom the people would eventually be gathered.

Moses, the great leader of the Jewish people, spoke with clarity of the coming One, referring to him as a prophet like unto himself. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

The words of the Lord, too, are clear in the same chapter—"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Here it is made plain that this coming One is to have power and authority over the house of Israel.

Then we note again that *Isaiah* speaks with hope and assurance of the Messiah. "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (God be with us). His character is made very clear, God manifest in the flesh, God dwelling amongst us, and is again portrayed by the same prophet, "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

We pass on to another prophet, *Daniel*, that loyal servant of God who was privileged to know the time when this great One should appear. He gave, by the inspiration of God, the date of the revelation of the Messiah, namely, at the time of the second temple. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem until the Messiah the Prince shall be seven weeks, and three score and two weeks. The street shall be built again, and the walls, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for Himself," (*Daniel* ix. 25-26). Here is a reference, not only to the appearance of the Messiah, but also to His crucifixion for the sin of the world.

Micah the prophet gives us the place of Christ's birth. "But thou, Bethlehem Ephratah, though thou be little

among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (*Micah* v. 2).

Zechariah speaks of his public entrance into Jerusalem. "Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt of an ass." These and many other Scriptures show how the magnetism of the Messiah was *real* to the pre-advent believers. Indeed, we are told that many mothers in Israel hoped secretly that they would be the instrument through whom the Messiah would be born into the world, to usher in the salvation of Israel.

We pass next to the ATTRACTIVENESS of CHRIST IN PERSON, that is in His earthly ministry. We must refer first to a text in *Luke* ii. 29 and 30, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy *Salvation*" (or *yeshuah*). This story is familiar to Bible students, how that Simeon, the just and devout saint who waited for the appearance of Jesus, now realising his hopes, seemed to be drawn by an irresistible power to the temple, and upon seeing the Child Jesus, took Him in his arms and gave expression to the innermost feelings of his heart—"Mine eyes have seen Thy Salvation."

The unlearned shepherds, having heard the angelic choir singing and announcing the birth of this great Salvation, were also drawn to the rude inn. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste and found Mary and Joseph, and the babe lying in a manger" (*Luke* ii. 15). They worshipped at the feet of the Lord Jesus Christ.

Then later on, our Lord at the age of

twelve was a centre of attraction to the great Rabbis in the temple. Here we find Him surrounded by some of Israel's greatest leaders, among whom there might possibly have been found Hillel, now nearly a hundred years old, his son Simeon, his grandson the youthful Gamaliel, Jonathan the writer of the Chaldean Targum, also Shammai, the rival of Hillel, who bound whatsoever the other loosed. They asked him many questions, to which he gave wonderful answers, and they were astonished. There seemed to be an attractiveness about the very person of our Lord as He moved among the people. Seldom was He to be seen without great crowds following Him. Let us walk for a while with Him during His ministry. Note His magnetism as He selects His disciples. To Peter and John, He says, "Follow Me, and I will make you fishers of men; and straightway they left their nets and followed Him" (Matthew iv. 19 and 20). What was there about our Lord that caused Jewish men of all classes to forsake all and follow Him, hardly knowing what the future held for them? Not only were poor working men attracted to the Christ, but learned men also left their tables of custom and employment to follow this despised Nazarene. Zacchaeus climbed a sycamore tree in order to get a glimpse of this great One and after closer contact with Him, became a changed man, making restitution for his past sins, entertaining our Lord gladly. Truly He was called the friend of publicans and sinners. Note how the outcasts thronged Him! See how the sinner was drawn to the Saviour!

There are many similar cases of His attractiveness while on earth to both Jew and Gentile, but the zenith of His attractiveness was reached when He was lifted up on the Cross. Here were gathered all classes of people to watch this exhibition of man's hatred and

prejudice, and of God's love and consideration for His creation. Pilate himself was very conscious of the innocence of this just Man whom he sought by all means to release. The Roman Centurion, too, is drawn towards the Christ, and although he had witnessed—nay, conducted—many such crucifixions, he was overwhelmed by the patient attitude of the Lord Jesus, and being so convinced, cried out with a loud voice, "Truly this was the Son of God" (Matthew xxvii. 54). He became a convert and a follower of Christ. The thief on the cross was also drawn under Christ's sway, and prayed, "Lord, remember me when Thou comest into Thy kingdom" (Luke xxiii. 42). The scene had the effect of drawing men of all classes under the influence of the Christ, and not only then, but all down the ages, especially during the days of the early Church, were people drawn to Him. When Peter preached forgiveness of sin through this Man, many souls were brought under the power of the Risen Christ through the preaching of the Word. The Church grew, not only in Palestine, but throughout the world as one has aptly said, "The cross of Christ is the meeting place, the melting place, the making place, for all." Here sinner and saint meet together.

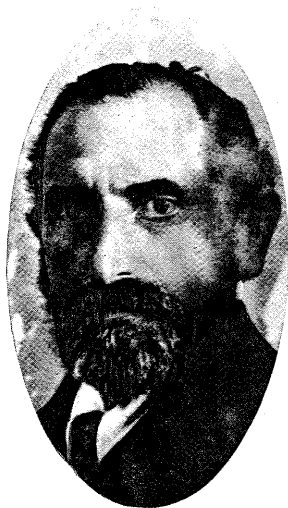
"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

Now we consider the INFLUENCE OF CHRIST AT THE PRESENT TIME, the Day of Grace. Christ is being lifted up to-day in all parts of the world, and many souls, Jewish and Gentiles, are being drawn



Group of Members of the Hebrew Christian Alliance of Yugo-Slavia, with Rev. I. E. Davidson, Director of the Barbican Mission and Member of the I.H.C.A. Executive Committee.



Mr GUBERMAN of Russia.



Group of Hebrew Christians in Denmark.

under His influence. I think you will agree with me when I say that as far as the Jew is concerned, the very fact of the existence of a Hebrew Christian Alliance goes to prove that Christ has in no way lost His magnetism. The speakers at this Conference are all Jewish believers. We come from various countries, we were brought up in the darkness of Judaism, but the appeal of the Saviour, whom we found to be Him of whom Moses and the prophets did write, has completely won our hearts, and we own Christ Lord and King of our lives. As this Bible School is convened by Hebrew Christians, it would be well to speak of one or more of the trophies of grace from among Israel who have been attracted to Christ. Someone has said that it is very hard to convince a Jew that Jesus is the Christ, but, once convinced, he will stand to it whatever the cost. A good example is RABBI LICHTENSTEIN, of Budapest. This great thinker was gripped by the simple story of the Christ as given to us in the New Testament. To use his own words: "I took a New Testament out of its hidden corner, a book which some forty years before I had in vexation taken from a Jewish teacher. I began to turn over its leaves and to read. How can I express the impression which I then received? Not half had been told me of the greatness and power and glory of the book—formerly a sealed book to me. All seemed so new, and yet it did me good." Rabbi Lichtenstein had looked upon the New Testament, as many other Jews do, as being an unclean thing. Having taken this book from a former student of his, he is now gripped by its influence, and speaks of Christ in the most glowing terms, suffering for His sake. Again note what he says with regard to the Christ, "When I traced from the fountainhead how that

the law and the prophets were all fulfilled in Him, the scales fell from my eyes, and I beheld the King in His beauty."

Many cases of conversion could thus be cited. In most cases persecution follows, but this only tends to make the convert cling more closely to the Christ he has found and under whose sway his life is lived. During the past one hundred years there have been more conversions from amongst the Jewish people than afrom amongst the heathen in proportion to their numbers, and many become missionaries, not only to their own people, but also to the Gentiles in all parts of the world.

Gentiles, too, of all classes, have been attracted to the Christ. What was it that inspired the early Christians to withstand the attacks of Satan, so that they chose rather to go to the flames, to the lions, than to give up their faith in Christ? What was it that changed the life of John Bunyan from a swearing sinner to a saintly sufferer? What was it that sent Livingstone to a life of difficulty in Africa, yea, even to death? What was it that sent Hudson Taylor to China, with its attending obstacles, trials, misunderstandings? Was it a theory or a code of laws? No, no, it was the Christ, His influence, yea, His power which held sway in their lives. They, with us, say concerning the Lord we adore, "He is the fairest among ten thousand, and the altogether lovely One."

We come last to the ATTRACTIVENESS OF CHRIST AT THE PAROUSIA. At the outset we noted the words, "I will draw *all* men unto Me." At the present time, however, we see that all men do not, as a whole, acknowledge Christ; indeed, many deny Him, but the day is rapidly approaching when all, including unbelieving Israel, shall acknowledge Him as Lord of Lords and King of Kings. "And I will pour upon the

House of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." As the Old Testament saints looked forward to the first advent, so do the present day believers look forward to the Parousia, or Christ's presence at His second coming. Do not our hearts cry out, "Even so come, Lord Jesus"? There is no other solution to all the Jewish problems. There is no other way out of the difficulties that beset all nations. There is no other hope for the believer. Everything around us seems to point to the appearing of our Lord Jesus Christ—wars, rumours of wars, earthquakes, pestilences—men's hearts failing them for fear. The leaders of governments are looking anxiously for the super-man (anti-Christ). "When ye (believers) see these things come to pass, lift up your heads for your redemption (salvation) draweth nigh." Salvation in person, namely, the Lord Jesus Christ.

There is a story told of a saint who lay upon his dying bed suffering pain. He was visited by a great friend, a fellow Christian, who expressed his deep sympathy in the sufferings through which he was passing, when the sufferer raised himself and said, "One hour of heaven and Christ will compensate for all that has transpired here." Yes, beloved, this is our glorious hope, we shall be attracted to Him in reality. Faith will become sight.

But what is the position of the people who now reject Christ and are not attracted by His magnetism—indeed, mock at the teaching of the coming of Christ. Will they come under His sway? Indeed, they will, but alas for judgment! The Judge is Christ

Himself. "For the Father judgeth no man, but hath committed all judgment unto the Son," and we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." This judgment is to take place at His coming in glory, when the quick and the dead are to be judged by Him who knoweth all things. It is then He will overcome His enemies. and reign as the Lord of lords, and King of kings. Every knee will bow and acknowledge Him in that day. "Wherefore God hath highly exalted Him, and given Him a name which is above every name, that, at the name of Jesus, every knee shall bow, of things in heaven, things on earth and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Yes, then Israel too will be saved with an everlasting salvation. The Gentiles will own Christ's deity and greatness. The believers reigning with Him will be like Him—perfect, satisfied, and this world will enjoy millennial peace, when He will be all and in all for all eternity.

"Far above all, yes, far above all,
God hath exalted Him, far above all;
Kings, thrones, and empires before
Him shall fall—
Jesus our Saviour is far above all."

SIR LEON LEVISON and the REV. HARCOURT SAMUEL will welcome opportunities 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, "Shalom," Chalfont St. Giles, Bucks.

Christ and Jewry To-day

(Paper read at the Easter Bible School).

By J. YOELSON-TAFFEN.

IT is just eleven years since the Lord led me to take up work amongst Israel. During this period I have come in contact with large numbers of Jews of different types, and of different thought. To the question, which I have put to them, "What think ye of Christ?" different answers have been given me by these different types of Jews.

I want you to think of the Jewish people as one great army divided into several camps, namely, the Orthodox Jews, the Reformed or Liberal Jews, and the Socialist Jews.

THE ORTHODOX JEWS.

In what light does the Orthodox Jew view Christ and Christianity? The Orthodox Jew, convinced as he is that he alone is in possession of the true God-given religion, thinks of Christianity and all other religions with contempt. From a Jewish standpoint this contempt of Christianity, amounting to a very high degree of hatred, is easily explained. Two causes have been at work, one of them, alas, the blemish and fault of Christendom.

The success with which God has so richly blessed the Gospel of the Lord Jesus Christ is one cause, and the other is the sin of the Christian Church. Persecution of the Jews has been revived in one form or another, in our time in Christian countries. Jew-baiting and anti-Semitism practised by the followers of Him who, according to the flesh, came to redeem the world as a Jew, is not only the record of past history. These actions, repeated from generation to generation, have impressed

the Jew to such an extent that it is not easy to eradicate his bitter feeling against Christ and Christianity. To the Orthodox Jew the name of Jesus awakens resentment, which finds vent in expressions at once shocking to the indifferent as well as to the Christian. In a word, the religious Jew is filled with prejudice as regards Christianity; from what he has been told he has made up his mind against Christ and the Gospel, and that without being in any way instructed on the subject. He asks, in effect, Can any good thing come out of a system which for centuries has persecuted our people, and is still doing so, for pogroms are still taking place, Jews are still being excluded from certain industries and callings, from schools and universities.

The present attitude of the larger number of Orthodox Jews is still the same as their forefathers in the day of our Lord. The question asked by Nathaniel of old—"Can any good thing come out of Nazareth?" is still asked to-day by a majority of them. And yet, there is a minority amongst them who do not mind expressing themselves otherwise sometimes when one comes in contact with them in private conversation. One reads also in the Jewish Press that Jesus was the greatest Teacher, Reformer, and Philanthropist of any age or people. They realise that they cannot altogether ignore the marvellous influence that Jesus of Nazareth has had, and is still having, upon millions of human lives.

We come now to the great number of Reformed or Liberal Jews. What is their attitude towards Christ and

Christianity? Many eminent men amongst them stand for a reversal of the judgment of their fathers as to the Prophet of Nazareth.

"The modern Jew is slowly giving up the antipathy caused mostly by fright, and horror mingled with it, which his forbears felt for the name of Jesus," says Dr Isidor Singer. More than this, he says:—"When I was a boy, in my little native town in Moravia, had my father or any other member of the congregation heard the name of Jesus uttered from the pulpit of the Synagogue, he would immediately have left the building in indignation, and the Rabbi would have been summarily dismissed. To-day, however it is not strange in many synagogues, especially in the United States, to hear sermons preached eulogising this same Jesus; and nobody, except a few Pharisaic followers of the Neo-Romantic school of Judaism thinks in earnest of protesting against claiming, with some dogmatic reservation, of course, Joshua ben Joseph as one of the noblest twigs of the old branch of Judah."

This goes to a considerable length in the right direction. The time seems approaching, if it has not already arrived, when the Jewish people in the more enlightened parts of the earth will as a whole regard Jesus as a true Prophet, a great Prophet, and one worthy of very high honour among Hebrews throughout the world.

"From the historical point of view," says Professor Jastrow, "Jesus is to be regarded as a direct successor of the Hebrew Prophets," "We should endeavour to reclaim Him for Judaism," said the late Professor Lazarus of Berlin. "He is flesh of our flesh," proclaimed the late Dr Max Nordau; "putting aside the Messianic Mission, this Man is ours; He honours our race!" "There is no necessary gap between Isaiah and Jesus," declared Dr Theodore Reinach. "Him," said Dr Kohler, than whom no

Jew in America can speak with higher authority, "the Jews had no cause to reject." In this Divine Son of Man, Dr Friendlander of Vienna saw the world's ideal.

These things, and a good many more of like import, are constantly said by leaders of modern Jewish thought. Many books dwelling upon the life and work of Jesus of Nazareth have been written by well-known Jews of modern thought in our day. Also, numbers of Jews do not mind accepting the New Testament when they are offered a copy in their own particular language.

The change in the attitude of modern Jews of to-day towards Christ is nothing less than a miracle. A century ago no Jew would admit that "any good thing could come out of Nazareth." To-day a large section of them confess that Jesus was one of the greatest Teachers and Reformers in the world. This change from a blind and determined denial of the very existence of such an historical personage as Jesus of Nazareth is due to a great extent, I believe, to the influence of Hebrew Christians. Not all Jews go so far, but in this direction the wind has set (and it seems likely to blow hard and long).

Now, just a word about the Socialist Jews. Their attitude towards Christ is full of praise and admiration; on the whole to them He is the greatest Socialist that ever lived. He is their great Ideal. I have often heard some of them expressing themselves thus—If humanity accepted in principle the moral code as outlined by Jesus in the Sermon on the Mount, we should have no hatred, no oppression, and no poverty; in other words, we would have real Socialism, as outlined by Karl Marx in "Das Kapital." This earth of ours would become a real Paradise.

In concluding my paper, I would say that I have tried to show you the

different attitudes adopted by the various sects of the Jewish people of to-day towards Christ and Christianity.

There is a very large section of them who think and admit by their attitude that there is a question for them—that the Person of Christ must be considered, that His claims must be pondered. There never was a time when numbers of Jews have been so disposed to listen to Christian doctrine as now is the case. At the same time, we must not draw hasty conclusions from the facts thus expressed.

Even while they admit that the Lord Jesus Christ was from Israel, the Jews do not feel a need of His saving grace. As a fact, the chief element in Jewish worship is self-righteousness. The Israelite stands on the Covenant of God with the Patriarchs, and he hesitates to take an unworthy view of himself. He says, "though a sinner, I am yet an Israelite." It never occurs to him to observe that the fulfilment of that Covenant takes place in and through Christ. God will perform the Old Covenant when He unfolds the everlasting blessings of the New Covenant. It is only in a spirit of self-righteous pride that the modern Jew claims Christ.

The demand of God is that, whether Jew or Gentile, men should come to Christ in humility and penitence. So far this has not been realised by the Jewish people; but in the fulness of time it will be realised. What says the prophet, speaking the words of God? "I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of Grace and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." (Zech. xii. 10).

The Jew

I walked among the pyramids
When they were young,
And heard God's living oracles
Ere Homer sung.

I witnessed Nineveh's dire fall,
Spite of her might,
And haughty Babylon go down
In blackest night.

The martial pride of Rome I knew,
Would have its day;
I saw her spread like green bay tree,
Then pass away.

Armies of heathen rushed on me,
Again, again—
Like monsters to devour me whole—
Their wrath was vain.

I passed through fire and through flood,
Yet I am sure,
Mountains may crumble into dust,
I shall endure.

My name is on Jehovah's hands
And on His heart;
Let hatred do its worst to tear
My life apart.

Yet for awhile I needs must feel
The chast'ning rod,
For I have sinned, and I have been
At odds with God.

The centuries adown I spurned
Him Whom alone
Heaven found worthy to be placed
Upon its throne.

But though I still drain sorrow's cup,
It can't be long,
And He will come and turn my sighs
To gladsome song.

The clouds are dark, but they are
pierced
By glory bright;
'Tis written that "at eventide
It shall be light!"

MAX I. REICH.

The Teaching of Our Lord on His Second Coming

(Paper read at the Easter Bible School.)

By Rev. SAMUEL SCHOR.

OUR blessed Lord's teaching on His Second Coming is to be found in every part of the Gospels. In definite statement as well as in many of His parables, He taught His disciples to expect His return to this earth in glory. The Master pictured Himself as a bridegroom coming for His bride, or as a householder in the evening of the day coming to reward His labourers. His constant message to His disciples was to be on the watch and to be at the post of duty.

As we study the four Gospels the references accumulate to such an extent that we are at last bewildered as to which phase of His Second Coming Christ refers, and it becomes a very interesting yet profound study, to pin them together with the object of grasping their order and sequence of events.

In nearly all cases He addressed His disciples only, demonstrating the fact that His followers are specially called upon to study and be prepared for that great event. The only time Christ definitely stated the fact of His Second Coming to unbelievers was the occasion when He as a prisoner stood before the High Priest (Matt. xxiv. 64). The High Priest questioned his Prisoner, "I adjure thee by the living God, that Thou tell us whether Thou be the Christ the Son of the living God." Christ's answer was definite, "Thou sayest that I am." "Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven." The Jews already understood the reference to the Second Com-

ing, as mentioned in Daniel vii. 10-13, and Zechariah xiv. Our Lord's word was regarded as blasphemy.

The great prophecy figuring in Matthew xxiv., Mark xiii., and Luke xxi. is our Lord's most definite utterance on the subject, and these chapters will occupy all our attention. He was leaving the temple, and the disciples with natural pride drew attention to its beauty and grandeur, only to receive the reply, "As for these stones, there shall not be left here one stone upon another which shall not be thrown down" (Matthew xxiv. 2).

Then as they approached the Mount of Olives, and took their seat on an elevated place in full view of the Temple and its courts, they asked three questions: "Master, when shall these things be? What shall be the sign of Thy coming? And of the end of the world?" In His discourse our Lord answers these three questions. According to St. Luke's description, which seems the easiest to follow, our Lord at the outset described in grand terms the difficult position of things which should perplex His own followers as a preliminary to His return (verse 8), "Take heed that ye be not led astray." His coming would be immediately preceded by the appearance of false Christs, false teachers, terrible wars, earthquakes, famines, pestilences, and great signs in the Heavens. All these things are the preliminaries. At this point our Lord goes back in His discourse, foretelling what trials and difficulties would confront the disciples

themselves (beginning with verse 12). "But before all these things." From verses 12-23 is a graphic description of their sufferings during the great war at the hands of the Roman legions, and their escape from the doomed city. Verse 24 forms the connecting link between the destruction of Jerusalem, and the future events connected with His Second Coming. Verses 25-33 tell of His coming, and how it would be ushered in. Then comes the concluding portion: which warns His disciples in every age to watch and pray that they may be ready.

We may therefore take these five points, and seek to gather further details from SS. Matthew and Mark, as well as from incidental utterances of our Lord on other occasions; we may then be in a position to form a reasonable idea of the course of events. We will need much prayer for guidance, and much grace and humility not to be led astray by preconceived theories or driven to false conclusions.

1. We need not spend time in describing the first section, commencing at the 12th verse, "But before all these things"; the Acts of the Apostles and the subsequent history of the Christian Church amply describe its fulfilment. The disciples suffered all this at the hands of their enemies, both Jewish and Roman, and when Jerusalem was surrounded by the Roman army, the many Jewish converts who found themselves in the city and neighbouring country found opportunities to escape, and did so. They fled to Pella, on the eastern side of the Jordan, and were not touched by the war which devastated western Palestine, the destruction of 1,000,000 Jews, and the burning of the city and temple. Verse 24 is a prophetic utterance which covers well-nigh 2000 years. "They shall fall by the edge of the sword." One million Jews lost their lives. "They shall be led captive into all nations." This was literally

fulfilled; the Jew is still a wanderer in every country of the world. "Jerusalem shall be trodden down by Gentiles." This covers 1900 years of the history of Jerusalem, "until the times of the Gentiles be fulfilled." This sets a time limit. This expression need not keep us long, we may but state that the expression "times of the Gentiles" covers a twofold period, when the Gentiles take the place of the Jews in the Gospel dispensation, referred to by our Lord in His parable of the wicked husbandmen (Matthew xxi. 33-43); and secondly, when the land is in the hands of the Gentiles, as it has been for centuries, and still is.

2. This brings us to our second point. The preliminary events described to us by our Lord, verse 25, "Signs in the sun and moon and stars, upon earth distress of nations, the sea and the rivers roaring, men's hearts failing for fear for looking for those things which should come upon the earth." To understand the "signs in the sun and moon and stars," we must see what these same expressions mean in the old Jewish prophets (Isaiah xiii. 10). This chapter is foretelling the destruction of Babylon. "For the stars of heaven, and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." We know all the happenings of the fall of Babylon, the "stars and the constellations did not cease to give their light, nor was the sun darkened. These expressions are oriental imagery, and implied the fall of kingdoms and princelings. The sun ceasing to shine referred to the downfall of the king himself. The moon and stars referred to the smaller governors and princes. We read of the "heavens being dissolved," and "rolled together like a scroll" (Isaiah xxxiv. 4). This is foretold of Edom, and implies that in her pride she had lifted herself up to the

heavens. Then says the prophet in very irony "your heavens shall be rolled up like a scroll." These, says our Lord, shall be the first tokens that shall happen. It is very remarkable and suggestive that since the war suns have gone down, and many moons have ceased to shine. The emperors have gone in Germany, Austria, and Russia; minor kings and princelings have ceased to govern in Portugal, Saxony, Wortenberg, and Spain. These great revolutions in the political world have changed the map of Europe.

But not only was there to be a change in the political world, but amongst the masses of the people the spirit of lawlessness would be rampant (Matthew xxiv. 12). "Iniquity shall be multiplied," "the sea and the billows roaring" (Luke xxii. 25). The allusion to the "sea and the billows roaring" refers to nations in a state of commotion. You remember, "The wicked are like a troubled sea, whose waters, cast forth mire and dirt." This clearly describes the condition of the peoples of the world. Our newspapers have made us familiar with the condition of things—*Socialism and anarchy*. The masses are seeking to conquer parliaments, and to wrench the wealth of the rich into their own hands. In America, a set of men belonging to the underworld can defy the Senate, the magistrates, and the police, and no one appears able to touch them. The breaking of all social laws and amenities, the marriage bond, public honesty in business—the troubled waters can be seen reaching the fury of the hurricane and raising the question—is civilisation going? "Men's hearts failing them for fear and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken."

Our Lord foretold a decay in true religion, "False prophets shall arise and shall lead many astray" (Matthew

xxiv. 11), "Because iniquity shall abound, the love of many shall wax cold" (verse 12). "When the Son of Man cometh shall He find *the faith* upon the earth?" (Luke xviii. 8). Those who love the truth of God's Word deeply deplore the marked falling away and the decay in true religion that is noticeable in all sections of society, high and low, rich and poor. It is not so much that men are becoming unbelievers, but that they do not trouble about religion. It doesn't interest the masses at all. Churches and chapels are becoming more and more empty, and the clergy are racking their brains to discover means of attracting people to their places of worship. Places of amusement are filled to overflowing, the bells call the people to worship, but how few desire to worship God! On another occasion our Lord, speaking on the same subject, compares the condition of the world with the days of Noah, and of Sodom and Gomorrah (Luke xvii. 26), "As it was in the days of Noah, so will it be in the days of the Son of Man." They ate, they drank, they married and were given in marriage until the days that Noah entered the ark, and the flood came and destroyed them all" (Luke xvii. 26).

In the whole of this gloomy picture there stands out one redeeming feature (Matthew xxiv. 14), "And this Gospel of the Kingdom shall be preached in the whole world for a testimony to all nations, and then shall the end come." This passage seems to contradict all we have studied of the falling away, and the abounding evil. The best explanation of this is to be found in Rev. xxii. 10, 11, "He that is unjust let him be unjust still, he that is filthy let him be filthy still, he that is righteous let him be righteous still, and he that is holy let him be holy still." The meaning seems to be this, that before our Lord's return, evil and good both are to be accentuated. Those who are evil will

become more bold in their wickedness. Public opinion, which has kept evil at bay, will to a certain extent have vanished, and wickedness will be brazen in open defiance. On the other hand, the righteous shall be at fever heat in Christ's service, and more on the watch for His coming.

3. The Sign.—When all this has reached a climax, then will the sign of the Son of Man be revealed (Matthew xxiv. 30). Now what is this sign? A sign is another term for a miracle, a miracle of a particular character (see Isaiah vii. 14), "The Lord Himself shall give you a sign." St. Matthew also states that the appearance of the sign shall have a marked effect upon the people of the world. He says "Then shall all the tribes of the earth mourn," "They shall see the Son of Man coming in the clouds of heaven with power and great glory." The great surprise of their life will be, that the subject they laughed at and ridiculed, the Second Coming, will have proved itself to be a fact. But it will also greatly affect the faithful followers of the Lord, who are watching and waiting for His Coming. They will all suddenly vanish from the earth, they will be carried away from this earth, and from every continent and island; all who are ready will be translated, like Elijah, they will not taste death. To this our Lord refers, "Two men shall be in a field, the one shall be taken and the other left; two women shall be grinding at a mill, one shall be taken and the other left." As this happens suddenly and simultaneously, we realise that the Lord refers to a round earth, when in one place it is midnight, in another early morning, in a third, midday. Moreover, at the act of translation, "in the twinkling of an eye," the corruptible is to be changed and become incorruptible. Nor is this all, a trumpet will sound and awake the dead—not all, only those who have passed away in the truth faith of the

Living God. Their graves are opened, they also are transformed, and with the living are changed. They, with those that had not died, are translated away from this earth, and all meet together in the air, and in the presence of our glorified Saviour. It is generally called "our Lord's coming for His saints," and is the first phase of His Coming. Just as Noah was first taken into the ark, and Lot taken out of Sodom, so the Lord rescues His own faithful children before the great tribulation, which is to overtake the unbelieving and unrepenting.

Now as we contemplate these left upon the earth, and realise their condition of hopelessness, and despair, we wonder if any of them will even then repent and be saved. It is possible that many will turn to God and repent—but they will unfortunately have to go through the great tribulation, from which the godly have been translated away from the earth, in order to escape the agony to which those left behind in the world would be exposed. We can well imagine an earth from which the salt has been removed, an earth corrupt and putrid, filled with violence and godlessness, and nothing left behind to hinder from every form of wickedness and sin, the contemplation of which must surely make the godless now turn to righteousness, and escapes the effects of any further rebellion of sin. We who realise our position and our blessed hope, will indeed "lift up our heads, for our redemption draweth nigh." (Luke xxi. 28).

Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find Him in the evil days
Thine all-sufficient Strength and
Guide.
Who trusts in God's unchanging love
Builds on the rock that naught can move.

The Apparent Defeat of Jehovah

Psalms lx., lxxiv., lxxix., lxxxix., cxxxvii.

By Dr MAX I. REICH.

(The fourth of Dr REICH's Morning Bible Readings at High Leigh)

AMONG the problems that shadowed the life of the Psalmist was that of the apparent defeat of the God of Israel, when the heathen entered into His sanctuary and destroyed it, causing the public worship of His Name to cease, and carrying off His worshippers far away into exile. No other problem caused the iron to enter into his soul like this. There are many psalms that were written under the shadow of the calamity of defeat, disgrace and exile, brought about by triumphant paganism. In that day it was held that every nation had its own deity, its leader in war, and it was the stronger god who crushed the gods of rival nations. Thus it looked as if Bel and Nebo had proven themselves mightier than Jehovah! How small did the captive Jew feel himself to be amid the sky-scrapers of Babylon! There was paganism blatant and arrogant! Daily it was like a sword thrust through his heart to hear the mocking cry—*"Where is thy god?"* Jehovah's House was a heap of ashes; His people were humiliated; they had no altar and no country left! Well might the captive Levites hang their harps on the willows, as they halted on their weary march by the canals of Babylon! How could they sing the songs of Jehovah in a strange land!

But that bitter and despairing mood gave way before a more enlightened understanding of the Divine dealings with His people. Jehovah was not defeated, His cause had not suffered a set-back. He was carrying out His sovereign will. They learned to sing

even in Babylon, and that before her very gods, as the Psalm following records a song which the kings of the heathen would take up, converted by the enthusiastic faith it reflects (see Psalms cxxxvii., cxxxviii.). The exile was indeed a chastisement, but it was also an education. Behind Assyria and Babylon was Jehovah. They were rods of correction held by *His* hand. Besides, a remnant of the people had been prepared for the ordeal of the exile by the ministry of the prophet Jeremiah, though he might have thought at the time that his labours had been in vain. In his days the long lost book of the Law of Jehovah was recovered, and started a revival, in which it obtained a place in the hearts of the pious it had never had before. Of its providential re-emergence the prophet wrote: "Thy words were found and I did eat them, and Thy Word became unto me the joy and rejoicing of my heart." That spirit the godly among the Jews caught, as Psalm cxix., and other psalms testify. The book, recovered on the eve of the destruction of Jerusalem, the people took with them into captivity. It was all that survived the terrible catastrophe of the destruction of the royal throne, the holy temple, and of their national life. It became their chiefest treasure, taking the place of country, home and sanctuary for them. In it they met the Presence of Jehovah and heard His Voice. It had foretold the exile, and the restoration therefrom, if they repented. To be in harmony with its ethical standards became their one

passion. It elevated them above the unethical pagan cults around which would otherwise have swallowed them up. Under God that Book kept the soul of the stricken people alive. It was their anchor, stay, and support in days of depression; it enabled their faith to triumph over disaster. They knew from it that, though in the minority, they were on the winning side. The Name of the God of Israel would one day be supreme in the earth. The idols would be utterly abolished and the knowledge of the divine glory would cover the earth as the mighty billows of the sea.

Thus did a remnant of the people obtain a more spiritual concept of God and religion through the exile than they had before. The worship of Jehovah was not dependent on sacred places, on a visible temple, altar and priesthood. When the externalia of religion had passed, they fell back on the essentials. Communion with God remained. He Himself would be a little sanctuary to His scattered worshippers. Synagogues arose where the Law and the Prophets were studied and the piety of the people nourished. And the Synagogue became the matrix in which the New Covenant Israel, the Church, could be spiritually born in due time.

The break-up of the religious and national life of Israel helped to bring that day nearer when our Lord could sit at the well of Sychar, settling the great question of eternity with the Samaritan woman who met Him there, and make the great pronouncement which is the Magna Charta of the religion of the New Covenant:—"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in

truth: for the Father seeketh such to worship Him. God is Spirit; and they that worship Him must worship Him in spirit and in truth." That which was local, temporary, merely national and a concession to limited knowledge, would give way before the more satisfying and eternal order of the Spirit. The shell would pass, the kernel remain. The scaffolding would be taken down, the palace stand forth in its glorious symmetry. And for this the Exile and the scattering prepared, bitter though its experience at the time.

In Jeremiah xlviii. 11, the two kindred peoples of Moab and Israel are contrasted. Moab remaining undisturbed in its nest, was allowed to have its own way, growing up from its youth-time undisciplined and unrestrained! Israel was emptied out from vessel to vessel; chastened, humbled, dispossessed, disgraced! But through this humbling process an exercised remnant was spiritually changed. Moab never produced a prophet, a psalmist, a saint. It made not a single spiritual contribution to the world. Out of tribulated Israel have come the Scriptures, the prophets, the Psalms, the Messiah and the Apostles, and the Church they founded. The message of God through Israel, contained in the Old and New Testaments, will never lack an audience, because it comes through broken hearts to broken hearts.

The Psalms celebrate the victory of Jehovah, in spite of apparent defeat; hence they end in praises. Through darkness and disaster we come to God's Hallelujahs. The ways of God end in the praise of God.

The twenty-second Psalm is really the key to the whole collection. The Messiah, forsaken, stripped, humiliated, crucified, becomes the Centre of a worshipping church of regenerated Israel and of the world-wide Kingdom of God.

The Gospel of the Messiah According to St Paul

By REV. NAHUM LEVISON

(Continued from page 68, July 1932.)

"THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT."

IN these words St Paul sums up for Christianity its fundamental and cardinal dogmas. The advantage of a concise summary of the theological concepts of a religion is seen quite clearly both in Judaism and Mohammedanism. The Jewish Shema (Deut. vi. 4) helps the making of contact between Jews who do not know each other's language; in their dying hours these words are often the last that their lips utter. The Shehade (the confession) of the Mohammedan, "There is no God but Allah," is all of that religion that any one need know or confess to make him a Mohammedan. We often find Christian approval of the summary of the Jewish Law given by the rich young Ruler; the ethical nature of the second part of that summary, "And thou shalt love thy neighbour as thyself," does certainly appeal, but it should be remembered that this is a summary of Judaism and not of Christianity; it should further be borne in mind that our Lord added a condition upon which those two great ideals might be made effective, "Go, sell all that thou hast, and take up thy cross and follow Me."

Search as long as we may, we do not find that our Lord ever gave a summary of anything; He was too balanced a thinker and teacher to put all that He ever knew or wished man to know into a particular formula, therefore, His every word has its eternal value. I

doubt very much if St Paul would have been willing to summarize his gospel in a conscious way, had he been asked to do so. This summary is an unconscious one and therefore the more readily acceptable. He would have become too involved if he had had to sit down and think out a summary of his Christianity in a few words. The Holy Spirit, however, for our good directed him to give us his fundamental dogma in the few words he uses so often in his doxologies. The Christian Church reverts more to the words which we assume to be the cardinals of St Paul's dogma than to any in the whole body of the Scriptures.

THE LOVE OF GOD.

These words sound more as though they come from the lips of the Master or from the Johannine literature than from St Paul. People somehow do not associate St Paul with love, and this in spite of the fact that human love has never been so exquisitely, and beautifully defined as in his wonderful homily to the Corinthians. But we realise, of course, that in that matchless passage he spoke of human love to a people who, because they possessed certain gifts, believed themselves to be better than others who had not these gifts. He told them that love is the only abiding measure by which human worth can be measured, and it must be the yardstick of their conscience. The love of God was to St Paul as it must be to all of us quite a different thing, not that it differs in kind, but it is the sovereign love

which must be absolutely balanced by justice, mercy, etc., etc. This conception of the love of God was not new with him nor did it even originate with our Lord. If there were no other in the Old Testament the Book of Hosea would suffice to show how deeply the love of God was realised by them of old; in the 11th chapter of that Book there is an appreciation of God's love that can have little added to it, but the other prophets also made their contribution, and yet it is not till the advent of our Lord and the coming of the New Testament that the love of God in its universal concept emerges. In the Old Testament that love is exclusively Jewish, it is Israel that is loved with an everlasting love, it is Ephraim that He cannot give up loving, but God's love of the World, 'the Kosmos,' Jesus and His disciples make known. Jewry's conception of God's love may be estimated from the H'Havah (the love prayer), found in the Jewish Prayer Book.*

St. Paul, following in the footsteps of His Master, made the universality of that love known and central in his teaching. The nature of that love may be realised from such a passage as Romans v. 5-8: "For he has shed abroad in our hearts the love of God through the Holy Spirit that is given us . . . and in this did God make known His love unto us, that the Messiah died for us while we were yet sinners." I have called this love "Sovereign Love," because it was love that was forfeited, it was in a manner of speaking thrown back into God's face by man, for it could only be enjoyed by man as man enjoyed God and did His will. St Paul illustrates this fully in another passage, "I have loved Jacob, and hated Esau" (Rom. ix. 13). That this passage should have been variously interpreted is not to be

wondered at. It has been dragged into the problem of predestination, and into many other problems. But the passage and its contents breathe the spirit of what we have called "Sovereign Love." The Potter at first gave the vessel the choice of what it should be, and it willed to be just that which was not pleasing to God, and now the Potter had to predetermine, predestinate the vessel in such a manner that it should not be able to frustrate His purpose. God willed from the beginning that all men should deserve and enjoy His love, but man willed otherwise, and God allowed man to go on willing as his heart prompted him, but He opened a new way to Himself through the Messiah, Who paid the penalty of spurned love, and made it possible through obedience that went the whole length that God demanded, for all men to become partakers of that love without violating His justice. If man had done God's will he would have been fairly entitled to His love, but since he refused to will God's will and forfeited His love, and this through the act of one man who was representative of the whole race, so through the Messiah, Who could love man while he was yet in sin, God while wholly just could also be wholly loving. Pelagius and others may still enjoy their mental puzzle as to whether any one might have justly earned that love in their own rights; St Paul says whether they might have or not may be speculated, but in point of fact, historically, none did. Adam is the standard by which man is judged, and it may be left to Pelagians or semi-Pelagians to show the man or woman who has acted differently from Adam and Eve.

THE GRACE OF THE LORD JESUS THE MESSIAH.

It is noteworthy that the term *grace* occurs eighty-eight times in the writings of St Paul, as against seventy-four times

* For a translation see *The Jewish Background of Christianity*, by the same author.

in the rest of the Bible; only in the Epistle to the Romans is the term absent from the concluding verse of the Epistles. The use of the term so frequently and so consistently as the closing thought of every communication to his beloved converts justifies us in claiming that it was the central dogma of his theology, and also in postulating that its significance was all-important. I shall not enter into a discussion of the theological development of the idea of grace, or pass judgment as to whether Pelagius, Ambrose or Augustine were right in their interpretation of the fact; it is with the fact that we are here concerned. There can be little doubt that St Paul's conception of the grace of the Messiah was intimately connected with the *kenosis* (the voluntary humbling of Himself) and that he argued that what was forfeited by one man could on the same line of reasoning be restored by one Man.

Definitions and etymologies are not the best guides in matters theological, nor indeed in any matter, for the original idea implied in a word changes with the progress of human thought. Thus, for example, the original implication of the word *cha-ta* was to miss the mark; it was a grievous offence to fail to contribute one's share to the tribal needs in the material sense, but the word in its fullest accepted Biblical sense is want of conformity to the Will of God, and thus comes to mean Sin. And yet the definition which Rashi (a Jewish commentator of the 12th century A.D.) gives of the word *chen* may fit St Paul's exact idea of the term. "Grace," says this commentator, "is the doing by one individual for another something the other cannot do for himself, and for which he cannot in any degree reward him." Indeed, Rashi would have it that an act of grace is possible only by the living towards the dead, for that makes it beyond doubt an act that cannot be recompensed.

The term *grace* seems to be all inclusive in the Pauline theology, it embraces reconciliation, atonement, salvation and all the other terms which concern our relationship with God in His plan and purpose for us. If St Paul had been asked to define *Relativity* he probably would have said time plus grace. That this should have had an intense and sacred meaning for him is not to be wondered at, for was he not the "chief of sinners," and yet Jesus met him on the way to Damascus and instead of striking him dead there and then, only struck him blind that he might open his eyes to a new world; his old world had tumbled about his head, its ideas and ideals were all false, and his action indefensible, he himself was the severest critic of himself, and yet he was pardoned, unworthy as he was. But St Paul was too great a man to see himself largely in the picture. "Would that I could be cut off from the Messiah for my brethren's sake, my flesh and blood." In his eighty-eight uses of his term *grace* there are naturally various applications of the term, and various shades in which it is painted, but never in idea or design is it far from the one central thought; Jesus of Nazareth, God made manifest in the flesh, lived suffered, and died for me that I might be forgiven my past and again enjoy the Love of God. It is not by mere chance that he uses the words "I was not disobedient unto the heavenly vision." St Paul believed, and he believed because it was beyond doubt in his mind, that he did not deserve the Love of God, and that he was made partaker of it through Jesus Christ; that was *the Grace of the Lord Messiah* for him, and therefore it was the centre of his dogma, the foremost axiom of his theology, and the most intimate personal expression of the relationship between God and himself through Jesus Christ.

THE FELLOWSHIP OF THE HOLY SPIRIT.

While it remained for Tertullian (Adv. Parx. 27), first to use the term "Trinity," there can be no shadow of doubt that St Paul was a believer in the individuality, personality, and Godhead of Father, Son, and Holy Spirit.

I do not know if it will profit for me to enter into a discussion of the doctrine of the Holy Spirit, but it is essential that we should remind ourselves of the antecedents of this dogma. The prophets bear witness to a power that possessed and controlled them in their office; they do not dogmatise about it, nor do they try to define it, and yet in a passage like the one in Ezekiel xi. 5: "And there possessed me (or fell upon me) the Spirit of Jehovah, and He said unto me, say, thus saith Jehovah" there does seem to be a consciousness of the individuality of the Spirit of Jehovah. Certain it is that the Prophets, Seers and Teachers of Israel felt that the power that moved them to speak and act for God was a reality, they did not deal with individualities and personalities, and they would be all the more vigilant in defining this phenomenon or numinous because God might not be defined at all.

Many modern Christians do not believe in the Holy Spirit as an individuality and personality in the Godhead. They get over the difficulty by saying that what is meant by this term is the "Spirit of Jesus" or the "Spirit of God," not a separate entity, but their own expression. The Johannine exposition of that doctrine is set aside, and the other New Testament passages are explained away. It might shock many to know how very numerous are the ministers who do not believe in the individuality of the Holy Spirit. It certainly cannot be said that St Paul did not believe in the individuality of the Holy Spirit.

It is reasonable to ask why this doctrine or dogma is not elaborated more fully and adequately than it is. One of the reasons, I am sure, is because neither St Paul nor any of the other disciples were tritheists, none believed in three gods—all believed in One God, Father, Son, and Holy Spirit—and that partly at least is the reason that some who think of religion in terms of mathematics cannot get beyond their addition table.

It is often overlooked that the really important factor in post-Pentecostal days was the absolute assurance that all the disciples had and expressed about their convictions. A careful examination of the facts leave no doubt that what happened at Pentecost, was a confirmation in their minds and hearts that all they had witnessed was just reality, that the Resurrection was no mere delusion, that the earthly life of Jesus was a reality, that all about Christianity was reality. The Christian to-day loses touch with God and with Christ when he is parted from the influence of the Holy Spirit. It is His fellowship that confirms us in our faith, that enables us to keep our consciences clear before God and man of the things we have experienced and know to be absolute in this reality.

St Paul who had not seen Christ as the others saw Him needed this constant assurance of the gospel he preached and the faith he confessed; if he had not believed with all his heart in the fellowship of the Holy Spirit Who alone could give him boldness to affirm even against the other disciples that his teaching was of Christ he would not have been the man he was. The certainties of the Christian religion can never be possessed by any who have not the fellowship of the Holy Spirit. All other things being equal the Church that has the deepest conviction of this dogma is the Church that will convince and convict men. The doubts of the

Church to-day about the essentials of Christianity, the doctrines that sway it with every new wind of scientific theory, and philosophic speculation are due to its forsaking the fellowship of the Holy Spirit.

I have said that argument about this matter will not be profitable, and I shall not argue. Nor will I infer that I am a better Christian than those who do not believe in the Holy Spirit. My object is to interpret, or set forth the Gospel of the Messiah according to St Paul; that I find myself, as did my betters in the past, in full agreement with

the Pauline exposition of the ideal of Jesus may be due to a training in Judaism somewhat similar to that of St Paul. If I knew no more of Christianity than the doxology of St Paul I would feel that I knew enough to make me conscious of the Love of God through the Grace of the Lord Jesus Christ, and would be content that in the fellowship of the Holy Spirit I shall stand fast upon that which is fundamental and cardinal in Christianity, which is the religion of a God-head of Father, Son, and Holy Spirit.

(To be continued.)

A Short History of Jewish Christianity

II

By HUGH J. SCHONFIELD

AFFAIRS in Judæa now began to assume an ominous appearance.

Political and economic conditions had been growing steadily worse. Soon the mutterings of the coming storm were heard; mutterings of an enslaved people straining at its bonds.

The dread herald of the cataclysm was the gaunt spectre of want. The peasantry, already groaning under the combined tyranny of the civil and religious authorities, were driven to the verge of madness by a great famine which swept the country in the reign of Claudius Cæsar. It is on record that the Christian community at Antioch contributed according to their means to the relief of their brethren in Jerusalem (Acts xi. 27-29), and Josephus tells of the generous help given by Helena, Queen of the Adiabene, a convert to Judaism (Antiq. XX. ii. 5).

In this sad situation the tax-yielded wealth of the high priests and Herodians,

like that of the high Church dignitaries and nobility before the French revolution, became an ever increasing source of bitterness to the suffering populace, calling forth the denunciations of all right thinking men. Patriots, Pharisees and Nazarenes, made common cause against the oppressors. There is some evidence to show that James, the Lord's brother, was made unofficial leader of a united people's party. The traditional title given him, "bulwark of the people"; the tenor of his epistle; the fact that his influence was so feared by the corrupt high priestly party that they illegally put him to death, and that this caused such an outcry among the people that the responsible high priest was deposed and the revolt accelerated, all point to this conclusion.

It says much for the growth and power of Jewish Christianity, and far more than ecclesiastical and lay historians have ever allowed, that a brother of

Jesus and head of the Jewish Christian communities, should be chosen as the mouthpiece and hope of loyal Israel—the prophet of the revolt.

The records of this period of Jewish history, the years which preceded and followed the fatal war with Rome, are scattered and fragmentary. Through the haze of tradition and cryptic imagery the opposing forces are dimly seen—Michael and his angels battling with the Dragon and his angels; a Pharisee-Nazarene alliance, the followers of Moses and the Lamb, the remnant of Israel “which keep the commandments of God and have the testimony of Jesus Christ” withstanding the Beast, the power of Rome, and the False Prophet, the apostate Jewish high priesthood. Not from the biassed statements of Josephus alone, but from the New Testament, the Talmud, and the contemporary Jewish apocalyptic writings, must the picture of the great struggle for freedom and righteousness be drawn—a struggle in which Jewish Christianity played a not ignoble, though hitherto unrecognised, part.

It is confirmatory of the understanding between Pharisees and Nazarenes that the language of the Epistle of James is echoed in the Apocalypse of Baruch, a Pharisee work of the same period, and that the latter should contain a description of the abundance of food and drink which should characterise the Messianic age, which, on the authority of Papias, a second century Christian writer, is attributed to Christ.

A quotation from each of the sources mentioned above must now be given, that in the mouth of several witnesses every word may be established.

“As for the high priest Ananias (the younger), he increased in credit every day, . . . for he was a great maker of money. . . . He also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the threshing-floors,

and took away by violence the tithes that belonged to the priests, and did not refrain from beating such as would not give these tithes to them. And the high priests acted in the same manner as Ananias' servants did, without any-one's being able to prevent them. And so priests that were wont of old to be supported with those tithes, died for want of food” (Josephus, *Antiq.* XX. ix. 2).

The Talmud also denounces the arrogance and rapacity of the high priestly families:—

“Woe unto the family of Boethus, woe to their bludgeons!

“Woe to the house of Hanan, woe to their viper hissings!

“Woe to the family of Canthera, woe to their libels!

“Woe to the family of Ishmael ben Phabi, woe to their blows with the fist!”

They are themselves high priests, their sons are treasurers, their sons-in-law captains of the Temple, and their servants strike the people with staves (*Pesachim*, 57*a*).

The Epistle of James expresses the Jewish Christian attitude. The patriot Nazarene is loud in his condemnation of the oppressors, and full of comfortable counsels for the oppressed.

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Hosts. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have con-

demned and killed the just ; and he doth not resist you.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned : behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy" (v. 1-11).

The Pharisee apocalyptist, putting his words into the mouth of Baruch, the son of Neriah, speaks in the same strain.

"And it will come to pass at the self-same time that a change of times will manifestly appear to every man, by reason of which, in all those times, they were polluted and practised oppression, and walked every man in his own works, and remembered not the Law of the Mighty One. Therefore a fire will consume their thoughts, and in flame will the meditations of their reins be tried, for the Judge will come and will not tarry" (Apoc. Baruch, xlviii. 38, 39).

As the misery of the people increased, so much the brighter burnt the flame of Messianic hope. On every hand portents were seen, rumours were heard. False prophets and false Messiahs began to make their appearance, deluding the sufferers with extravagant promises. Calculations of the length of the tribulation were eagerly read ; prophecies of stupendous miracles about to take place implicitly believed. Some there were who betook themselves to prayer and fasting that God might remember

His people, others who looked to the strength of their own right hand for deliverance.

Deeply moved and their own faith greatly strengthened by all that was taking place, the Jewish Christians went about with redoubled zeal, warning and exhorting. Others might speculate ; they *knew*. Jesus was about to descend from heaven at the head of the angelic hosts to take vengeance on the enemies and set up His glorious kingdom. Yea, and had more moderate counsels prevailed, every Jew in the land who served God with a pure heart might at that time have believed. But it was not to be. Other sheep there were not of this fold who must be brought in, that there might be one fold and one Shepherd (John x. 16).

At this stage of affairs in Judæa it is necessary to digress a little, only, however, to record circumstances of another kind, but equally unhappy, elsewhere.

After the Council of Jerusalem, Paul had set out with Silas on a second missionary journey, creating new Christian centres in Phrygia, Galatia, Macedonia and Achaia, under the terms of agreement reached at the Council. But after the lapse of some years strange tales began to filter through to Jerusalem. Paul, carried away by the success of his preaching to the Gentiles, had begun to magnify his office (Rom. xi. 13). He had declared that "the just shall live by faith," and that "by the deeds of the Law shall no flesh be justified" (Rom. iii. 20). He bade his converts not to be "entangled again with the yoke of bondage." He was reported to have said, "Behold, I, Paul, say unto you, that if ye be circumcised, the Messiah shall profit you nothing" (Gal. v. 1, 2). He was further quoted, but without foundation, to have taught, "Let us do evil that good may come" (Rom. iii. 8).

This seemed bad enough, but soon other messages began to arrive telling

of the unbridled licentiousness which had broken out among the Gentile Christians. To do Paul justice, the unexpected literalness with which his words had been taken, shocked him immeasurably. "The Epistles of St. Paul," writes S. Baring-Gould, "exhibit him grappling with this terrible evil, crying out in anguish against the daily growing scandals, insisting that his converts should leave off their 'rioting and drunkenness, chambering and wantonness, strife and envying'; that their bodies were temples of the Spirit of God, not to be defiled with impurity; that it was in vain to deceive themselves by boasting their faith and appealing to the freedom of Grace."

On receipt of the sad news of the conditions prevailing in the Gentile communities, a circular letter was issued by the leaders of Jewish Christianity in the name of Peter, as one well-known to the Asiatic Christians. This letter it is unnecessary to quote at length, but the Gentile Christians are strongly warned against "those who have forsaken the right way, and are gone astray, following the way of Balaam, the son of Beor," who "allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error," who "while they promise them *liberty*, they themselves are the servants of corruption" (2 Peter ii).

Henceforth, by the bulk of Jewish Christians, Paul was anathematised as an apostate from the Law (Iren. Adv. Haer. i. 26), and his way and theirs lay ever apart.

The strain of these events had told on the apostle of the Gentiles. Feeling his helplessness, he, who had for so long been independent, turned like a tired child to its mother, and made all haste to Jerusalem. Taking leave of the Ephesian elders at Miletus, he set sail for Palestine and landed at Tyre. When he reached Jerusalem, and the apostles saw the weary figure, they had nothing

in their hearts but sympathy, and said to him, "Thou seest, brother, how many myriads of Jews there are which believe; and they are all zealous of the Law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore the multitude must needs come together? for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow upon them; them take and purify thyself with them, . . . and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the Law" (Acts xxi. 20-24).

Paul willingly obeyed, and was not hypocritical in so doing, for though he had fought strenuously for Gentile liberty, he himself remained an observant Jew to the end of his life. In his last recorded speech he could say with sincerity, "I have committed nothing against the people or customs of our fathers" (Acts xxviii. 18). It is unnecessary to labour this point, but on at least two occasions (Acts xviii. 21; xx. 16) Paul left his mission field to hasten to Jerusalem for an impending festival. This time, as the apostles had foreseen, while at worship in the Temple, he was recognised by certain Jews of Asia, but they at once made a clamour. Such a disturbance in those violent days was sufficient to rouse the whole city. And as they went about to kill Paul tidings came to the commander of the Roman garrison, ever on the alert, that all Jerusalem was in an uproar, who immediately took soldiers and centurions and succeeded in securing Paul and carrying him into the Castle of Antonia, overlooking the Temple, under the impression that he was the Egyptian false prophet who had lately been making mischief (Acts xxi. 27-35).

Josephus writes of this Egyptian: "He was a cheat and impostor, and yet got credited as a prophet, and came into Judæa and got together thirty thousand deluded men, whom he led round from the wilderness to the Mount, which was called the Mount of Olives, and intended to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those body-guards of his that were to break into the city with him. But Felix prevented his attempt, and met him with his Roman soldiers, and all the people assisted Felix against him, so that, when it came to a battle, the Egyptian ran away with a few others, but most of those that were with him were either killed or taken alive; and the rest of the multitude dispersed every one to their own homes, and there concealed themselves" (Wars II., xiii. 5).

Having made known his identity to the Roman commander, Paul was presently brought before the Council of the Priests, presided over by the insolent and high-handed Ananias, already mentioned. Hardly had he commenced his defence before this unworthy high priest, true to his character, ordered him to be smitten on the mouth. Realising that there would be no justice or him in such an assembly, Paul attempted to create a division between the Pharisee and Sadducee members by claiming to be a Pharisee, and appealing to his faith in the resurrection, a doctrine which the Sadducees denied. The desired result was obtained, and the council broke up in disorder. Paul was taken back under guard into the Antonia. The next day Paul's nephew brought information to the castle of a conspiracy to assassinate him, upon hearing which the Roman commander determined to send Paul secretly to Cæsarea to Felix, and wrote the following letter, explaining the circumstances:—

"Claudias Lysias, unto the most excellent governor Felix, greeting.

"This man was taken of the Jews and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth unto their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him.

"Farewell." (Acts xxiii. 26-30).

In due course Ananias with some of the elders arrived at Caesarea bringing with them an orator named Tertullus to state their case before Felix, accusing Paul of being a mover of sedition, and a ring-leader of the sect of the Nazarenes. Paul ably defended himself, but the case was adjourned. For the next two years he was kept in custody at Caesarea because he would not bribe Felix to release him. But after two years Porcius Festus succeeded Felix; "and Felix willing to show the Jews a pleasure left Paul bound." This attempt to placate the Jewish authorities, with whom Felix was in bad odour, was unsuccessful, and they sent a deputation after him to accuse him to Nero. From this he only escaped punishment through the influence of his brother Pallas.

No sooner was Festus installed in his office than further representations were made against Paul by Ananias and his adherents, upon which Paul appealed to Cæsar, to whom he was accordingly sent not long after. But before his last journey westward, Paul had an unique opportunity of declaring his faith in the Messiah before no less a dignitary than Agrippa II., the last titular king of the

Jews, who with his sister Berenice had come to Caesarea to greet Festus.

About the same time that Paul arrived in Rome, it would appear that Peter in the course of his pastoral visitations had come there also. Tradition, at any rate, brings these two great Jewish Christians together before the curtain falls on their eventful lives. Each had contributed his share towards the setting up of the kingdom of God among men, and though often opposed to one another in policy, both were united in an undying devotion to the One Whom they believed to be God's Messiah. The Acts of Peter and Paul touchingly records their last meeting: "And seeing each other they wept for joy; and long embracing each other,

they bedewed each other with their tears." In the same document the Roman Christians declare: "We have believed, and do believe, that as God does not separate the two great lights which He has made, so He is not to part you from each other, neither Peter from Paul, nor Paul from Peter."

The two apostles are believed to have suffered martyrdom about the same time, Peter by crucifixion head downwards, and Paul by beheading. They had fought a good fight, they had finished the course, they had kept the faith; henceforth there was laid up for them a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day (2 Tim. iv. 7-8).

(To be continued).

The Prophetic Character of the Psalms

By Rev. E. BENDOR SAMUEL.

PSALM XLIV.

PSALM XLIV. is the nation's call for God, just as the two preceding Psalms are the cry of the individual for Him. God is as great a necessity for the nation as He is for each man and woman separately.

WHEN THE PSALM WAS WRITTEN.

Commentators have found some difficulty in determining the time the Forty-fourth Psalm was composed. Delitzsch, Hengstenberg, and Keil have assigned it to David, while others have placed it as late as the Maccabean period. They have not, however, been able to harmonise their theories with its internal evidence.

Calvin declared that this Psalm might have been written "by anyone except David." Verses 10 and 11 are certainly not applicable to his days. The Israelites were not then scattered

among the nations. Nor can we admit for a moment that any part of the Psalter was composed as late as the Maccabean period. The canon of Scripture was surely completed long before then.

The chief difficulties in locating this Psalm in its proper place in history are (1) The writer speaks of his people as scattered among the nations (verse 11); (2) he asserts their righteousness (verses 17-19); and (3) disclaims any idolatrous tendency amongst them (verse 20).

Our conviction is that it was written in the days of Hezekiah. If we accept this, the difficulties actually become aids. We consider them in order:—

(1) The people being scattered. The second book of Kings, xviii. 13, tells us "In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, came up against all the fenced cities of

Judah and took them." Now according to his usual custom, the Assyrian king must have taken the people of the conquered cities away captive, as he did the ten-tribed kingdom, and as he purposed to do to the people of Jerusalem (verse 32).

We find that this was actually Sennacherib's boast. On one of the cuneiform tablets now in the British Museum he says, "Six and forty of the fenced cities, and the fortresses and the villages round about them, belonging to Hezekiah the Jew, I besieged and stormed and captured. I carried away from them two hundred thousand one hundred and fifty souls, great and small, male and female. In his house in Jerusalem I shut up Hezekiah as a bird in a cage."

Here, then, we have sacred and secular history together, helping us to solve this problem. Incidentally, we see how the Assyrian cylinder confirms the truths of the Scripture.

(2) The assertion of their righteousness. Some commentators have found fault with this self-righteous assertion, as not becoming an inspired prophet. We need, however, to remember that Hezekiah was a great reformer, as we are told in 2 Kings xviii. 3. "He did that which was right in the sight of the Lord, according to all that David his father did." This claim to piety was, therefore, in harmony with the witness of the Spirit in other parts of Scripture. Moreover, we find that Hezekiah made a similar claim for himself in another place, "Then Hezekiah turned his face toward the wall and prayed unto Jehovah, and said, Remember now, O Jehovah, I beseech Thee, how I walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight" (Isaiah xxxviii. 2, 3). As far as is known, the Lord did not find fault with him, but He answered his prayer. This, then, also throws light on our Psalm.

(3) Disclaiming idolatrous practice. This also finds confirmation in 2 Kings xviii. 4, 5—"He (Hezekiah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made. . . . He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." We can well understand that Hezekiah might also have felt God's honour was at stake in this and pleaded the fact that, in clearing the land of Baal worship, he was the Lord's servant and witness.

Verse 12 may also be better explained in the light of the Assyrian tablet, "Thou sellest thy people for nought, and art not enriched by their price." Sennacherib says that the cities which he took from Judah he gave to Mitinti, king of Ashdod, *i.e.*, one of the Philistine rulers.

Now in 2 Kings xviii. 8, we are told that Hezekiah smote the Philistines unto Gaza. Mitinti was therefore Hezekiah's enemy, who evidently for that reason sought Sennacherib's help, or joined his forces against Judah, so that either as a repayment for his bribe or reward for his help the cities were given him.

GOD'S MESSAGE FOR ALL TIME.

This Psalm, like all Scripture, has a message for all people of all ages. It has been fulfilled in the history of Israel over and over again; it has its lesson for us to-day. We do well, as did the inspired penman, to take a retrospect of God's dealing with His people in time of old, that we may be warned by their failures and encouraged by their successes.

Some aspects of it have, undoubtedly, had their verification to the Jews in the time of the Maccabees, and a more exhaustive fulfilment of it awaits the faithful Jewish remnant at the return

of our Lord, as we learn from many parts of Scripture.

The Psalmist looks back to Israel's wonderful deliverance from Egypt, and is encouraged to pray for a similar divine interposition.

"O God, we have heard with our ears, our fathers have told us; Thou hast accomplished a work in their days—in the days of old. Thou, with Thy hand, didst dispossess nations and didst plant them. Thou didst requite evil to peoples, and didst send them forth" (verses 1, 2).

ENCOURAGEMENT TO PRAYER.

Study of Israel's history will spur us on to earnest prayer as it did the Psalmist. This will certainly be the case with the future Jewish remnant. When God pours out upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication, and they look upon Him, whom they have pierced, they will know how to pray. How they will mourn over their past! What bitterness will fill their soul as they think of their people's rejection of their Messiah! With true penitence and deep contrition of heart they will plead for forgiveness and mercy. And their petition will be abundantly answered.

ENCOURAGEMENT TO TRUST.

"It was not with their sword they possessed the land, and their arm did not save them, for it was Thy right hand and Thine arm and the light of Thy presence" (verse 3).

As at the Red Sea the Israelites had only to stand still and see the salvation of the Lord, so in the days of Hezekiah it was not their weapons of war nor skill in fighting that defeated the enemy, it was God's right hand of power that got them the victory. The Angel of the Lord smote the Assyrian host, and they were all dead corpses.

We have to do with the same unchanging and unchangeable Jehovah,

who in our utter helplessness, spiritual and physical, will hasten to deliver us.

This will also be the case with the Jewish remnant, when surrounded by the Anti-Christ and the Confederacy of nations, and reduced to a state of utter helplessness. The Lord will suddenly appear to their help, and destroy their enemies. "The multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. . . . And the multitude of all the nations that fight against Ariel . . . and that distress her shall be as a dream of a night vision" (Isaiah xxix. 5-7).

Zechariah also predicts the same event (chapter ix. 14, 15), "Jehovah shall be seen over them, and His arrow shall go forth as lightning, and the Lord Jehovah shall blow the trumpet and shall go with the whirlwinds of the south. And Jehovah of Hosts shall defend them."

The phrase "the light of Thy countenance" (verse 3) needs some elucidation. We can understand that God saved Israel by His *right hand* and *arm*; these are frequently used in the Bible as figures for His power and mighty acts. But how did He save them by the light of His countenance?

This expression takes us back to Exodus xiii. 21, "Jehovah went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light." *Panim*, here translated countenance is twice rendered *presence* in Exodus xxxiii. 14, 15. Note the wording, "*Jehovah went before them*" in a pillar of cloud. The pillar of cloud and fire was the visible emblem of the invisible Presence of God.* That this was so understood by

* Ex. xiv. 19, 20 also shows that there was a close connection between the cloudy pillar and the Angel of God, Who in Is. lxiii. 9 is called the Angel of His Presence, the same One Who said "My presence, (or face), shall go with thee (Ex. xxxiii. 14.)"

the Israelites is clear from Exodus xxxiii. 10, where we are told, "And all the people saw the cloudy pillar stand at the Tabernacle door, and all the people rose up and worshipped, every man at his tent door." What the Psalmist means, therefore, is that the Divine Presence in the pillar of fire or light saved them by His mighty hand and outstretched arm. He pleads, "Thou Thyself art my King, O God, command deliverances (salvations) for Jacob" as in the Red Sea (Exodus xiv. 13-30).

Verse 5 is an oriental figure borrowed from the animal world. The word *nagach* here translated "push down" means pushing with a horn as in Exodus xxi. 29. The Psalmist declares that through God he will be able to push down his enemy as with the strength of a horn and tread him under, that is, obtain a complete victory, just what we need over our spiritual foe.

ENCOURAGEMENT TO PRAISE.

"In God we boast all the day long, and praise Thy name for ever" (verse 8). We can well imagine how the city of Jerusalem was made to ring with the joyous shouts of praise when the discovery was made that the Angel of the Lord had destroyed the beseiging army that threatened Judah's destruction. Yet again, the streets of that city will resound with the grateful thanks of the Jewish people when they are delivered from the anti-Christian forces. "O Jehovah," will they cry, "Thou art my God, I will exalt Thee; I will praise Thy name, for Thou has done wonderful things. Thy counsels of old are faithfulness and truth. . . . Thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the wall" (Isaiah xxx. 1-4).

The Psalm ends with an urgent appeal to God, pleading in oriental figure for quick and strong action. "Awake, why sleepest Thou, O Lord? Arise, cast us not off for ever. . . . Arise for our help, and redeem us for Thy mercy's sake" (verses 23-26). We can well understand how the Jews in their capital city felt as they saw their land devastated by the Assyrian and Philistine hosts, and Jerusalem being besieged, though they were praying earnestly for deliverance. How apt we are to become impatient in such circumstances: and this figure exhibits at least a slight remonstrance at God's apparent delay and inactivity.

To Western ears an expression like that sounds offensive, but not so to the Eastern mind. In the Bible this figure is often used of God, and no irreverence is meant by it. Of course the inspired writer knew that Jehovah, Israel's keeper, neither slumbers nor sleeps (Psalm cxxi. 4), but under the figure of anthropopathy (ascribing human feelings and passions to God) he attributes to God alertness and vigilance, and sometimes, as here, inactivity and delay. He addresses God as he would his fellow-men—to awake, and to arise, and become active on their behalf.

By a similar figure God's vigorous exercise of power on behalf of His people is described as awakening out of sleep and shouting like a mighty man (Psalm lxxviii. 1-5).

All these figures of speech remind us that God is not indifferent to our needs, but is deeply concerned in our affairs; that with perfect confidence we may go to Him for guidance in times of perplexity, for help in time of need, for comfort in time of trouble. He will intervene on our behalf, because He cares, He loves, He provides.

Israel in Egypt: their Social Condition

By Rev. K. E. KEITH, M.A., Liverpool University

CONCERNING the *religious* condition of the Hebrews during their long sojourn in the land of Egypt, we have no direct information. We have to rely on incidental allusions scattered in various parts of the Old Testament. It is otherwise in the matter of their *social* condition, especially of their status immediately before the Exodus. As the social condition of a people often reacts on their religious outlook, I propose to examine in this paper all the main references in Scripture to their social position, and, in another paper, to use the knowledge thus gained to elucidate their religious life.

THE LAND OF GOSHEN.

When Jacob and his sons went down to Egypt, Pharaoh assigned to them the land of Goshen as a "possession" (Genesis xlvii. 11), a term implying hereditary ownership. Goshen is described as "the best of the land" (Genesis xlvii. 6). It extended from the Delta of the Nile to the Isthmus of Suez. It was an ideal place for a people who possessed flocks and herds, and wanted to retain their tribal organisation with some degree of independence. It had the further advantage of being near the Land of Promise. The western portion of the land, being by the Nile, was exceedingly fertile, while the eastern part was admirable for grazing purposes.

SOME BECOME CULTIVATORS.

The Israelites were not completely isolated. The extraordinary fertility of the western portion of the land of

Goshen and the comparative facility of growing corn there, would induce at least some of the Hebrews to exchange the hardship of a nomadic life for the more settled occupation of a cultivator of the soil. That such was actually the case, we have the evidence of Numbers xi. 5. At *Kibroth-Nattaavah* the Israelites murmured against Moses and contrasted the hardship of the desert with the comparative luxuries of Egypt, saying, "We remember the fish that we used to eat in Egypt for nought; the cucumbers, the melons, the leeks, the onions, and the garlick." Not only did they catch fish for nought, and cultivate vegetable gardens by the banks of the Nile, but they seem to have engaged also in the more laborious task of irrigating their fields by the method known as

"WATERING WITH THE FOOT."

In addressing the Israelites, Moses tells them that the land of Canaan "is not as the land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot" (Deut. xi. 10). Here, Moses is contrasting Canaan with Egypt. In Egypt, rain is exceedingly rare, and the crops depend upon the annual inundation of the Nile, and, on high lands, upon artificial irrigation. Canaan, on the other hand, is dependent for its fertility upon God's gracious bounty. Its field "drinketh water of the rain of heaven," and it is a "land which the Lord thy God careth for; the eyes of the Lord thy God are continually upon it." The "watering with the foot" refers to the method of irrigation practised both in Egypt and in some Eastern countries.

The waters of the river are stored and, when required, are distributed by canals and sluices over the fields. Buckets or pitchers of water are lifted by a machine from the river or from the cistern, and are poured out into a small channel of soft mud. This channel is intersected by a number of narrow trenches or furrows through which the water is conducted into every part of the field. At the juncture of the channel and the furrow stands a man, and with his bare foot controls the flow of water from the channel into the furrow. When one section of the field has been sufficiently watered, he, by raising a barrier of mud with his feet, blocks the flow of water into that furrow. Then he controls the water into other furrows until every part of the field is thoroughly irrigated. It is this mode of artificial irrigation which is referred to as "watering with the foot."

DWELLING IN HOUSES.

Those members of the Israelites who had relinquished pastoral work for an agricultural life, would eventually abandon tent-dwelling and take to living in houses. So, we find some of the Hebrews—probably a very small number of them—possessing houses of their own (Exodus xii. 4-7), and in some cases living in the same house with the native Egyptians (Exodus iii. 22). This can apply only to a very small number of the Hebrews, the bulk of the tribes (iving apart in the land of Goshen [Exodus viii. 22).

SPOILING THE EGYPTIANS.

The Hebrews are sometimes accused of having "*borrowed*" of the Egyptians jewels of silver and jewels of gold, and raiment" without any intention of returning them or compensating the owners for their retention. The fol-

lowing considerations will clear the children of Israel of such unworthy deed:—(1) The word translated "borrowed" means simply "asked" or "requested." (2) Only a very small number of Israelites—those who were dwelling among the native Egyptians—had the opportunity of asking their neighbours for articles of silver and gold and clothing. (3) The natives who granted the requests of their Hebrew neighbours did so voluntarily, because they were well-disposed toward them. It seems that a certain number of Egyptians sympathised with Moses (Exodus xi. 3). (4) The valuable articles which the Egyptians bestowed upon the Hebrews were a partial compensation for the property which the Hebrews left behind them for their kind neighbours. So, although some of the children of Israel despoiled the Egyptians of their silver and gold, they amply requited them with the articles they left behind.

ARTS AND CRAFTS.

Before "there arose a new king over Egypt, who knew not Joseph," the Hebrews must have enjoyed freedom of movement. Most probably, a detachment of them, taking advantage of that freedom, would visit other parts of the land. In Exodus i. 7, we read, "And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and *the land was filled with them.*" Even if, with some scholars, we take the "land" to mean the land of Goshen, the statement in verse 12 cannot be limited to Goshen. There we are told that "the more they (*i.e.*, the Egyptians) afflicted them, the more they multiplied and the more they *spread abroad.*" In chapter v. 12, we are expressly told that "the people were scattered abroad throughout all the land of Egypt to

gather stubble for straw." Further, we must remember that the Hebrews were oppressed, not only with hard service "in mortar and brick," but also "in all manner of service in the field" (Exodus i. 14).

From the above statements it is quite clear that both before and during the period of oppression, at least some of the Hebrews left the land of Goshen and travelled far and wide in the land of Egypt. It was to the advantage of their oppressors to scatter them abroad, and so diminish the supposed danger of their concerted action.

Intercourse with the natives, in various parts of the land, would introduce such Hebrews to the arts and crafts of Egypt, and would eventually induce some of them to gain a knowledge of such desirable accomplishments. That they actually did so, we know from incidental references in the book of Chronicles. In the fourth chapter of 1 Chronicles we have a list of the descendants of Judah. In the 21st verse we read of the "families of the house of *linen-workers*," and in the 23rd verse are mentioned certain "*potters* and inhabitants of Netaim and Gederah," who "resided there with the king for his work." In verse 14, we read of a certain "Joab the father of Geharashim [Valley of Craftsmen] for they were *craftsmen*" (or carpenters). So, we have clear evidence that at least some of the immediate descendants of Judah were weavers, potters, and carpenters. These are only incidentally mentioned. No doubt, there were members of other Hebrew tribes who had acquired some knowledge of other arts and crafts.

CONFIRMED BY MODERN DISCOVERY.

In April of 1922 Professor W. M. Flinders Petrie delivered the Arthur

Davies Memorial Lecture on "The Status of Jews in Egypt." The lecture was subsequently published by G. A. and Unwin. On page 18 he writes: "On a large family tablet of a chief of cavalry under Rameses II., that is, during the age of oppression, the Egyptians are shown worshipping the various gods of the country. The surprise comes where the servants have put their names on the blank edges of the tablet, headed by the 'scribe engraver' called Yehu-naam or 'Yehu, speaks'; just the converse order of the most familiar phrase, 'Thus saith the Lord.' This seems unmistakably to refer to a worshipper of Yehu or Yahveh, and hence an Israelite." This shows that an Israelite during the oppression was "one of the most highly skilled artisans, understanding hieroglyphics, and an artist able to draw and engrave all the figures of the gods." This Israelite was employed at Fayum, a hundred miles from the land of Goshen. We hope to refer to the importance of this remarkable discovery in a subsequent paper.

THE ART OF WRITING.

Not only were some of the Israelites the "most highly skilled artisans," but also a number of them at least must have been acquainted with the art of writing. In Exodus v. 14, we read that "the officers of the children of Israel which Pharaoh's taskmasters had set over them were beaten." The "officers" were Israelites in a subordinate position. The word translated "officers" is *shoterim* in Hebrew, and means "writers" or registrars. So, there can be no reasonable doubt that at least some of the Israelites in Egypt could write and keep record.

Interesting Happenings in the Jewish World

The *Menorah Journal* gives the following statistics of Jewish population:—

	Per cent.
Europe	62·5
Asia	4·3
Africa	3·0
America	30·0
Australia	·2
	<hr/> 100·0

Their different callings are given as:—

	Per cent.
1. Trade, Contracting and Banking	38·6
2. Industry & Handicraft	36·4
3. Professions and Public Officers	6·3
4. Agriculture	4·0
5. Houseworkers and Diverse Hireings	2·0
6. Without vocation	12·7
	<hr/> 15,800,000 100·0

* * *

Eleven cities in the U.S.A. have a Jewish population of more than 50,000, namely, New York, Chicago, Philadelphia, Cleveland, Boston, Detroit, Baltimore, Los Angeles, Newark, Pittsburgh, and St Louis. There are six hundred and sixty-six towns and cities with a Jewish population of more than 100.

* * *

Almost a third of the entire Jewish people now live in the fifteen largest cities of the world.

* * *

It is announced that Col. H. H. Lehman, the Lieutenant-Governor of

New York State, will be a candidate for the Governorship of that State in succession to Mr Franklin D. Roosevelt, the present Governor, who is a candidate for the Presidency.

* * *

The Antwerp Radio Administration has introduced a Jewish hour into its broadcasting programmes.

* * *

The famous synagogue in Cordova, the birthplaces of Maimonides, built in 1315, has been formally handed over by the Spanish Cortes to the Sephardic Jews. It was the only synagogue left in the city after the massacres of 1391.

* * *

The University of Dorpat, the Esthonian State University, has recently decided to establish a Chair for Jewish Learning as part of the tercentenary celebration of the University.

* * *

We learn that there has recently been established in New York City a Bureau that will answer inquiries with regard to Judaism, Jewish Life and History and the Jewish People. The Bureau will be known as the Jewish Information Bureau, and its services will be free to the general as well as the Jewish public. The Director of the Bureau is Bernard G. Richards, who is also Director of research and publications of the American Jewish Congress. —(*News Sheet*.)

* * *

We understand that the Secretariat of the League of Nations has authorized an investigation concerning a proposal

made by Professor Tedeschi to organize an international Convention to combat anti-Semitism and to be sponsored by the League. Professor de Francisci, Dean of the University of Rome, has been asked to take charge of the investigation and to render the League an opinion on the proposal.—(*News Sheet*.)

* * *

An anti-Jewish religious campaign in connection with the approaching High Holy Days has been opened in Moscow. An official proclamation was published in the Jewish Communist daily *Emess* urging all Jewish workers, artisans, employees and colonists to continue their work during Rosh Hashanah and Yom Kippur.

* * *

The number of Jews who declared Hebrew to be their spoken language in the census of last November was 165,632 out of a total Jewish population of 175,006 in Palestine. The previous census showed that there were roughly 82,000 Hebraists out of a total popula-

tion of 92,000. This is a striking demonstration of the growth in the use of Hebrew as a living tongue and a remarkable instance that the growth is steady and proportionate, and this development can be regarded as one of the triumphs of the Yishuv.—(*From the Jewish Chronicle*.)

* * *

A desert air service which will save travellers the discomfort of the two days' journey by desert car between Palestine and Iraq was opened by Imperial Airways on 5th September. The airplane made the westbound journey from Baghdad to Galilee in 5¼ hours, and the eastbound flight from Ramleh to Baghdad in 7¾ hours.

* * *

Reports are current in Jerusalem that efforts are to be made to expedite the plans for the construction of the proposed Haifa-Baghdad railway. It is expected that the railway line will be constructed side by side with the oil pipe-line from Iraq to Haifa.

Christ and Israel in the Literature of To-day.

Reviews of Books.

THE JEWISH BACKGROUND OF CHRISTIANITY. By Rev. Nahum Levison, B.D. T. & T. Clark, Edinburgh: 5s. (postage extra). Maybe obtained from the Secretary, Shalom, Chalfont, St. Giles, Bucks.

Jewish history from the Exile to the birth of our Lord presents many difficulties, and has in consequence been

largely avoided by Biblical scholars. It is, nevertheless, a period that is full of interest and one that ought to be understood better by Christians than it is since, as Mr Levison rightly claims, it forms the background of Christianity. The author of this work is already well-known to our readers; by birth, upbringing and education he is admirably fitted to deal with the subject he has

taken in hand, and, as was only to be expected, he has succeeded in removing many of the difficulties and in helping the ordinary reader to see just what Jewish life and thought was during the half-millennium preceding the Christian Era. He has dealt thoroughly with his subject from the political, the religious, the social and the literary standpoints, and so concise is his work that he has presented us with a veritable multum in parvo. His summary of intertestamental history is so arranged that reference may easily be made to it, and his list of intertestamental literature, including the Apocrypha and the Pseudepigrapha is almost unique. There is also a valuable account of the different feasts and fasts as well as of the social customs of the time. Mr Levison deals exhaustively with the different parties and sects, and touches upon some of the outstanding personalities of the time. With his main conclusions we find ourselves in cordial agreement; briefly they are these:—He is convinced that Christianity is not a mere appendage to Judaism, but a new religion based on the Messiahship of Jesus of Nazareth, Who was the Word made flesh, and on His death, resurrection and ascension, that it is in consequence the crown and completion of all Jewish aspirations; he is also quite certain that there is nothing in the assertion freely made by Jewish writers of the present day that parallels to all that Jesus said and taught can be found in the sayings of Hillel and other pre-Christian thinkers, that He added very few original thoughts to their teaching; Mr Levison asserts that He taught out of the fulness of the Divine Man and had no need to borrow, but that it was inevitably different with the other personalities of the New

Testament, and he truly remarks that it would have been better for the Church if there had been less Greek and Roman thought in the Patristic mind and a little more of the Semitic genius. His final conclusion is that whilst Judaism needs to take a step forward to become living and fruitful, Christianity must take a step backward before it can become the creed of the universe. Who can challenge the truth of this? We can cordially commend this book, believing that it will make plainer many things in the Scriptures and help its readers to understand how much we, as Christians, owe to the Jewish background of which it treats. It should, however, be borne in mind that on some matters, notably on questions of authorship, dates, etc., Mr Levison speaks for himself, and whilst we can and do recommend the book to our readers as a thoughtful and helpful study of the period, we must not be assumed to agree with all the author's views.

H. S.

“SONS OF THE LAW”: An outline of Jewish Life and Faith. By the Rev. W. M. Carter, M.A., Church Missions to Jews, 16 Lincolns Inn Fields, W.C. 1. Price, 1s.

This little book gives briefly and clearly a description of Jewish customs and ritual. Those desirous of knowing something of the subject, and who have not time to read larger works, will find here all that they need. A study of it cannot fail to impress the reader with the arrested development of Judaism, and the need of the Jewish people for a personal Saviour. We heartily commend it.

H. S.

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MISHNAH MEGILLAH. Edited, with introduction, translation, commentary and critical notes, by the Rev. Joseph Rabbinowitz, B.A., Ph.D. Oxford University Press: 10s 6d. net.

This important volume contains the Hebrew text and translation of the Talmudic treatise on the Book of Esther. It gives the prescriptions for the public reading of the book and the persons who are qualified to read it. This Mishna is of very great importance to Jewish Christians, as it dates from the time in the 2nd century A.D. when the Jewish disciples of Christ still attended the synagogue for worship, and various regulations were made to prevent them introducing their beliefs into the service when called upon to lead the congregation in its devotions. It is an heretical practice, said the rabbis, to utter the expression, "Over the nest of a bird do Thy mercies extend." One is reminded of the saying of our Lord: "Are not two sparrows sold for one farthing, and yet one of them doth not fall to the ground without your Father." Most of the regulations, however, deal with other sectaries of Essene, Gnostic and similar character. We can never learn enough of the conditions of life in Palestine during this vital period, and Dr Rabbinowitz's study may be heartily recommended as a very valuable contribution to our knowledge.

THE SPEECH THAT MOVED THE WORLD. By Hegesippus. Search Publishing Company: 4s. 6d. net.

This work is anonymous, but we are told that the author is a well-known New Testament scholar. His subject is really the political and economic significance of the Sermon on the Mount, which he presents as a speech, the greatest speech ever made. He shows us the logic and psychological force of Christ's words for the particular audience which was listening to Him. This is a new and original treatment of the Sermon on the Mount, which throws more light on its meaning than anything that we have ever read. The author draws liberally on the Talmudic and apocalyptic writings to elucidate the text, and his study brings out the parallelism between the contemporary and present day conditions. Very striking and noteworthy is his challenge to the Churches. Christ's plan for world government, he points out, was a Theocracy, and every other system has failed. Every Christian, politically, should be a Theocrat, and every one, without changing their own religion or nationality, can be a Christian, and he quotes St Paul's saying in first Corinthians: "Let every man remain in the same state wherein he was called." We foresee a great sale for this book, which is refreshingly clear and stimulating. The higher criticism, the author claims, has failed to do justice to the historic facts.

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WE gratefully acknowledge the following donations received from the 15th June to 15th September 1932, and we thank our members and friends most warmly for their gifts.

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The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. V.

JANUARY 1933

No. 4.

Editorial

CONTEMPLATING the beginning of a New Year and looking forward to another twelve months' labour for our Lord amongst His own people and on their behalf, the words of the prophet come to mind and conjure up a vision of the end of all our work, of the goal we have set before us, the day when Israel shall show forth to all mankind the praise of Jehovah. *"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. . . . This people have I formed for myself; they shall show forth my praise. (Isa. 43, 18-21.)"*

Israel's past history affords abundant opportunity for magnifying the grace of her God. He Who has always chosen the weak things of the earth to confound the mighty, chose her not because of anything that was in her. A Syrian ready to perish was her father and his descendants were a race of slaves, yet He brought them forth out of Egypt with a high hand and an outstretched arm. In the desert he found her and led her about, instructed her and kept her as the apple of His eye. He brought her to a goodly land and settled her therein. He dwelt in her midst and inspired her sons to write His message to mankind. Reviewing her history, we

her children find much of which we may rightly be proud, for we belong to no mean race, but how much more do not we find for which to extol the goodness of our God? Elsewhere an esteemed contributor reminds us that whilst other nations look back upon their golden age and find themselves but a shadow of what once they were, Israel, with a longer and more honourable history than them all, now scattered throughout the world and fallen apparently on more evil times than any of them, may yet look forward with a certain hope to a golden age yet to come.

The prophet, looking across the imminent restoration of the exiles in Babylon to a more distant return from a longer exile and a more cruel dispersion, comforts his people with the assurance that the deliverance of the past would be as nothing to that of the future. He, Who led His chosen people out of their Egyptian bondage through the waters of the Red Sea, destroying the horses and chariots of the pursuing army, and through the thirsty wilderness giving them water in the desert, will do yet greater things for them when again He shall turn their captivity; and all in order that those He has formed for Himself may set forth His praise.

With so gracious a promise that God will do a new thing, how can we dwell amid former things or consider the

things of old? This New Year finds us looking forward, rather than reviewing the past, looking forward with an unutterable longing to the dawning of that day when Israel shall show forth the glories of her God until the nations of the earth shall desire to go with her simply because they have heard that God is with her. And we long for that day, not only for Israel's sake, but for the sake of the nations of this weary world who are in fulfilment of the ancient promise to Abraham, to be blessed through his children. Then shall the prayer be answered, *Thy kingdom come, Thy will be done on earth as it is in heaven.* Israel converted and become a praise to her God is to be the means in His hand of bringing in His kingdom and teaching all men the blessings that come from the doing of His will.

This is to be God's work, not ours; He has said, "I will do a new thing," and in His own time He will bring it to pass. It is at His glorious coming that Israel is to be saved in the Lord with an everlasting salvation; then she will look at Him Whom she pierced and own in Him her God for Whom she has waited long. But have we no part to

play? Assuredly we have; ours it must be to make Him known and to publish His Name and fame throughout the Jewish world, to proclaim His gospel and tell it far and near that we have found Him of Whom Moses in the Law and the prophets did write, Jesus of Nazareth, not the son of Joseph, but the King of Israel. Thus shall our testimony prepare the way for His coming and the hearts of His people to look to Him and be saved.

In the meantime God has His own purpose for us to fulfil. He called us into being and made of us a new thing; for ours is a unique work, a witness to Christ from within the nation. That it was He Who formed us an Alliance we cannot doubt; there was a spontaneity about our beginning that assured us of His will, and all through the seven years of our existence He has led us from one new thing to another and still there stretch before us beckoning hands inviting us to enter upon new possibilities and start new work. Brethren, pray for us that in anticipation of that day when God shall be glorified in the whole nation, we may here and now show forth His praise.

H. S.

President's New Year Greeting

"God is our refuge and strength; a very present help in time of trouble."

MY DEAR FELLOW-MEMBERS
AND FRIENDS,

It is a great joy to sit down once again to write this message of greeting, and I feel how pleasant it is to communicate one's wishes to friends. Regiments of thoughts come streaming into my mind, and these I desire to convey to you, in the hope that they will reach your hearts with the sincerity

and truth with which they are leaving my own.

First of all I want to extend to you every good wish and prayer for a happy, bright, and prosperous New Year, and God's own benediction upon you all in the year to come.

In looking back upon the past year I feel that, notwithstanding the strenuous times and difficult world

situation through which we have passed, God has been wonderfully gracious to us, and we have nothing but praise and thanksgiving to offer unto Him for His many mercies.

I thank God for the goodly number of Jews who, during the past year, have found Christ our Lord to be the Way, the Truth, and the Life unto their hungry souls; for the very encouraging news of new endeavours put forth by our Alliances abroad with a view of making all our members lay-witnesses for their Lord and Master in order to evangelise our Jewish people; for His grace and guidance to the Commission that has drawn up the Articles of Faith and the Constitution for the Hebrew Christian Church; for having sent us, through Mrs Logie-Pirie, the means to establish a Hebrew Christian Girls' Hostel, and for the many gifts and tokens of His love through His own children, with which we were enabled to meet all our needs and assist our distressed brethren. When we consider the hard times through which we have been passing, and realise what God has enabled us to accomplish, our hearts' love, praise and thanksgiving ascend on high, and we can truly say that the Lord is good and gracious, and that He has done more for us during the past year than we can express in words.

Our journey, as is surely evident, has been very pleasant and full of good things. And our question now is whither are we travelling to-day? Is our direction still towards the Cross and the City of God? Are our faces set thitherward and our hearts eager to be there, to behold the face of Christ in all His grace and beauty?

In our earthly life we must surely feel that the reality of Christ is so great that no man can know His fulness, but only the segment of it that is nearest to the longings and desires of his own Christian life. Our Christ is fathomless in

conception and of ineffable pity. When we know the shadow of a great sorrow He is the Comforter; when weary of weight and crushed by heavy burdens, we find Him the burden-bearer Who gives rest to the heavy laden. He is all that any of us can think, and more than we can ever dream. In all our needs, whatever these may be, we find a point of contact with Him, and God has given us to see that He is the only Reality in our lives.

To keep our gaze steadily fixed upon Christ is like looking at a sunrise. Each Christian who looks is filled with the beauty and glory of Him and with His undiminishing splendour. Over all His ineffable wonder falls, subduing the mind, the softening the heart and exalting the being. We praise God for His life on earth, which has exhibited the human life of God; Love has taken a place in history and a date in time, and that is why His words once spoken, have never ceased to speak. He is more than a person; He is a personality; and more than a personality, because He is our friend; and more than a friend because He is our Saviour and Redeemer, and it is in Him alone that we find our great spiritual dynamic, a force to be reckoned with by any who seek to estimate the spiritual possession of mankind.

In these days people are apt to talk about the Christ-ideal, but without the living reality behind it, such an ideal would long ago have faded. Christ is no mere ideal but a living person and spirit Who alone can give us the wisdom of the Kingdom of Salvation amidst a troubled earth. He is that wonderful, unique vision of the life of man which gives coherence and the promise of an ordered advance out of the present chaos. He alone answers all our questions and satisfies our hearts utterly.

When we came to Him prayerfully with deep questionings about our future

undertakings and past actions, a hush fell over us, for we knew that *He was questioning us*. In that silence, far sweeter than any music, we found rest, and His answers made our hearts burn within us as they came home to our hearts with a vivid beauty that was not of earth, leaving a song in our souls. His human sympathy and tenderness out-tops all humanity. He has no peer amongst the sons of men, He is the only, the Divine Reality. His grace is as manifold as our human needs are diverse, and our only hope for the future of the Jewish race and the ultimate reign of purity, truth and justice is in Him. He stands to-day as a great challenge to the hearts and consciences of the Jewish people, and His victory, we believe, is as sure as the flow of the tides and the march of the stars.

If we are to lead our Jewish people to Christ we must try to sense the unformed or half-formed conceptions which are moving them to higher spiritual realms in these present days, and put these conceptions into utterances that may generally represent the voice of Christ. We must assist in shaping their thoughts and putting content into them. Let us not be concerned so much with what they are thinking as with what they ought to think. Let us seize the eternal truth, which the finest spirits of Jewry are endeavouring to reach, and give it phrasing. Keep your Christian faith pure and high, and remember that faith without work may dull the keenness of its vision and lose its flavour and joy in one's heart. The duty of the members of the I.H.C.A. is to give heed to Christ's will. We need not look to technical experts to tell us what that will is. May our services become ever stronger and purer with the passage of the years, both for God and to our fellow-men; and our faculties become more sensitive to the

presence of evils which thwart the higher aspirations of our lives. We must be uncompromising in preaching the Word of God, for the Word of God and the Spirit of Christ are the only true remedies for our people's needs. Our Alliance must be a militant body if it is to be the body of Christ. It must be militant and bold, never yielding the ideals and example which Christ set before us. We cannot be followers of the Jewish Apostles if we betray any lack of loyalty to Christ Himself. In the deepest sense, the future will only belong to us if we have that insight which is foresight, plus the desire and courage to do the will of God. Only as we belong to Him will the future in any great sense belong to us. I pray, therefore, that ours may be the faith of the saints, the courage of the pioneers, and the spiritual awareness of God's constant Presence; and let us highly resolve that in the days to come our lives may be consecrated entirely to the upbuilding of the Kingdom of God, so that what is now ours may soon also become theirs in Christ.

What we dare to dream of let us dare to do in His name. Let us trust His higher inward light, and neither retreat nor equivocate, but let us strive to work, to do, and never to yield. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." The true Christian spirit is the spirit of utmost devotion to Christ and His Cause, and this spirit will be ours only as a birth from above and a gift from God.

Yours in Him,

LEON LEVISON.

As we go to press we are glad to intimate that the House for the Hebrew Christian Girls' Hostel has just been bought and of which we print a photograph.

News and Notes

By Sir LEON LEVISON.

GREAT BRITAIN.

The Executive Committee of the British Hebrew Christian Alliance has elected the Rev. I. E. Davidson, M.A., Director of the Barbican Mission, as its new President in place of the Rev. E. Bendor Samuel, Director of the Hebrew Christian Testimony to the Jews.

We desire to put on record our gratitude to the outgoing President, the Rev. E. B. Samuel, for the sterling service which he has rendered for many years, not only to the British H.C.A., but to Hebrew Christianity in general. Mr Samuel has always been held in great esteem by us all, because of his upright Christian character, and his deep and sincere love for his Hebrew Christian brethren and sisters. His fervency, zeal, and enthusiasm for the cause of Christ among the Jews, and his gentle disposition, have always made him very approachable, both to individual Hebrew Christians and unconverted Jews, and his never-failing kindness and patience have endeared him to all our hearts. We praise God for all He has enabled him to accomplish, and pray that he may be spared for many years to come, to lend us his counsel on the Executive Committee of the I.H.C.A. and the National Committee of the British H.C.A., and that he may be richly blessed as Director of the Hebrew Christian Testimony to Israel which is carrying on most important work in London, on the Continent, and in Palestine.

The Rev. I. E. Davidson, the new President, as Director of the Barbican Mission, with its widely scattered agencies abroad and at home, has

hitherto exhibited Christian gifts of leadership of no mean order. His devoted life and great zeal for the cause have inspired us at Committee meetings and Conferences, and we look ahead with a lively hope that during his Presidency the British H.C.A. will accomplish great things by the help of God. Let us all pray that our dear Lord may both guide and abundantly bless the new President and the British Committee in all their endeavours, and crown their labours with success.

Mrs LOGIE-PIRIE'S GIFT.

We desire to render thanks to the God of our Fathers through our Lord and Saviour, Jesus Christ, for His wonderful answer to our prayers in connection with the Hebrew Christian Girls' Hostel, on behalf of which we have been appealing for the last two years. Readers may recollect the account I wrote of a visit to some of these girls—how I found them living in rat-infested basements with no natural light, and making use of the one room as kitchen, sitting-room and bedroom. These girls have left their homes and lost the affection of all those who were near and dear to them for Christ's sake. They had to find work as best they could for a small remuneration, and have put up a brave fight; but notwithstanding their hard struggle, they have maintained a happy disposition and rejoice in their newly-found faith.

Our readers will, therefore, be able to imagine the joy and delight of the Hebrew Christian girls when I intimated to them that the Lord had answered our prayers through Mrs Logie-Pirie, who has given us a gift of two thousand

pounds (£2000) in order to establish a home for them, where they will be able to live amidst surroundings of real home comforts and Christian fellowship. Words fail me to describe my sincere gratitude to God and His dear servant, Mrs Logie-Pirie, in lifting this burden from my heart.

Let us all pray that the new home may become a veritable Temple of God, in which the Holy Spirit may work mightily in the hearts of those who will live in it.

[A full account of the gift and our needs will be found on another page in this issue.]

CONGRATULATIONS.

We tender most hearty congratulations to Mr and Mrs Hugh Schonfield on the birth of a daughter. They have named their little child Joyce, and we pray that she may indeed be a joy to her parents, and grow up in the nurture and admonition of our Lord, following in her parents' footsteps by trying to bring happiness and salvation to others.

Mrs Schonfield, like her husband, is rendering sterling service to the cause of the I.H.C.A., and is the Secretary of the International Hebrew Christian Ladies' Auxiliary. It may interest our readers to know that her children are the youngest Life Members on the I.H.C.A. roll. May the Lord abundantly bless the parents and the children both in their home life and amongst their friends.

Rev. D. J. NEWGEWIRTZ'S TOUR IN EUROPE.

We record our grateful thanks and appreciation of the splendid services which the Rev. D. J. Newgewirtz has rendered to the I.H.C.A. during his tour in Europe. He was able to make an exhaustive survey of the position in the countries which he visited, and

apart from the report of his journey which will be found on another page, he was able to submit information and data of a private nature to the Executive Committee which will be invaluable to us in our future undertakings.

The main point in his private report is the need for the establishing of a Hebrew Christian Church, because he is of the firm opinion that only by such a Church working alongside, and co-operating with, the Missions that are at present established, will we be able to win the Jewish people for Christ.

Mr NEWGEWIRTZ'S RESIGNATION.

Mr Newgewirtz was only able to undertake the journey to Europe and make the survey because he had a year's furlough from his work as Missionary to the Jews in Montreal, where he has been working for thirty years under the auspices of the Episcopal Church of Canada, and, as his superannuation is due to begin on the first of April, he must return to Canada by that date; otherwise, according to the rules of the Church, he will be unable to claim his pension as a minister of the above Church. We wish to thank him for the splendid service which he has rendered us, and pray that our Lord may spare him for many years to labour in His vineyard, and that his services may be abundantly blessed in winning Jewish people for Christ and His Kingdom.

THE EASTER BIBLE SCHOOL AT SLAVANKA.

The Executive Committee of the British Hebrew Christian Alliance are arranging to have a Bible School which will be held (D.V.) at Slavanka, Bournemouth, from the 17th to the 22nd April.

The subject which will be dealt with will be "The People and the Book,"

and the following is a preliminary outline of the programme :—

The Growth of the Nation	} Wednesday,
The Giving of the Law	
The Time when the Judges Ruled	
The Early Prophets	} 19th April.
Prophets of the Exile	
The Later Prophets	
The Psalms and Writings	} Thursday,
The Intertestamental Period	
The Incarnate Word	
The Apostolic Period	} Friday,
The Dispersion	
The Conversion of the Nation	
	21st April.

We are again hoping to have with us most of the leading Hebrew Christians in this country to take part, and are looking forward to a season of great blessing and spiritual benefits.

Any of our members and friends who wish to join us should kindly communicate with our General Secretary, Rev. Harcourt Samuel, "Shalom," Chalfont St. Giles, Bucks.

Let us all join in prayer that our Lord Himself may be present in our midst, and speak to us through His servants, so that every session may be a season of great blessing to our own hearts, and that we may come away from the Bible School strengthened and encouraged, and made more fit to work in His vineyard.

PALESTINE.

After completing his studies at St John's Hall, Highbury, Mr Karmouche left with his wife and family to resume his work at Jerusalem. We are grateful to God for his safe arrival which is going to make a tremendous difference to the future welfare of the Palestine H.C.A. of which he is President.

HEBREW CHRISTIAN COLONY IN PALESTINE.

As you are no doubt aware, we have sold the property of Abraham's Vine-

yard, and the Executive Committee have decided to proceed to purchase land in Palestine in order to establish a Hebrew Christian Colony.

Since the last issue of this Quarterly we have been in negotiation with two parties who have made offers to sell us land for the above object. Two other offers have reached us, and these we have also carefully considered.

At the end of November, however, in view of the further depreciation of the pound sterling, letters have reached us from the prospective sellers informing us that they do not desire, at present, to proceed with the sale of their land, because of the fall in the pound. In examining the past correspondence and reviewing carefully the present situation, we find that it may be necessary for the President, Sir Leon Levison, to go out to Palestine in order to see land for himself, and obtain advice on the spot.

His visit to Palestine will, of course, depend on the future exchange of sterling.

The need of a Hebrew Christian Colony is beyond question, since many of our Hebrew Christian brethren, both in Palestine and abroad, are longing and praying for an opportunity to get work in order that they may earn an independent livelihood. Many Hebrew Christians also have volunteered to go out to Palestine, apart from any remuneration, and assist in the upbuilding of the Colony, in order to make it worthy, not only as a place where Hebrew Christians may live happily, but as a centre from which a strong Christian testimony may radiate to all the other colonies in the Holy Land, and so become a witness for our Lord and Saviour, Jesus Christ, and show their love for our Jewish people and the land of our fathers. We feel, therefore, that it is imperative for us to proceed with the matter in order that there may be as little delay as

possible in obtaining land and starting with the work. We earnestly solicit the prayers of everyone that God may open the way by removing all difficulties and guide us to do the right thing, and that we may always seek that His will shall be our will, and that if we accomplish our aims and objects, to Him shall be all the glory and praise both now and in the days to come.

AMERICA.

We were delighted to hear of the decision of our American H.C.A. to instigate a Forward Movement, and further the evangelisation of the four and a half million Jews who reside in the United States. The interest of the most prominent Christian ministers of every denomination has been enlisted, and these ministers have formed themselves into an Advisory Council. The national Alliance are preparing to engage as many evangelists as they possibly can, and have launched out in faith with wonderful zeal and enthusiasm in this new endeavour to win our American Jewish people for Christ. We cannot help admiring their Christian courage in starting on this new enterprise at a time when America is suffering financially, perhaps even more than we are in Great Britain, and we want to assure our brethren that they will have our constant prayers and every support which lies in our power so that their labour may be crowned with success, and that our dear Lord may give them many a soul for their hire.

GERMANY.

We praise God for the wonderful time which our German brethren experienced during their Annual Conference, and render thanks for the health and strength granted to our noble veteran President, Dr Arnold Frank. We rejoice that, after many wonderful years

of labour in the Lord's Vineyard at Hamburg, and notwithstanding his seventy years of age, he is still as vigorous as ever, and is pouring out his love for the cause of Hebrew Christianity and the conversion of our Jewish brethren. We pray that our God and Father may abundantly bless Dr Frank and all the Hebrew Christian brethren and sisters in Germany, and be very gracious to them all, especially in these days when anti-Semitism is so rampant in that country, and when every Jew, Christian or otherwise, is passing through a time of great anxiety.

We also desire to record our gratitude for the help rendered to the German Hebrew Christian Alliance by individual members, and remember especially Messrs Rudnitzky and Robert Weitz, as well as the brethren who are actively carrying on mission work in various cities and towns. We were glad to learn of Mr Weitz's journey through Poland and Austria, and rejoice in the times of Christian fellowship which he had with the brethren in various cities, and the witness which he poured out in every place for his Lord and Master. We pray that God may be gracious to all who are so nobly working for the ingathering of our Jewish people to the fold of Christ.

POLAND.

We have received a full and most encouraging report of the Annual Conference of the Polish Hebrew Christian Alliance, and are glad to record not only that there was a high spiritual atmosphere throughout and a wonderful zeal and fervency exhibited by all those who took part, but the fact that so many young Hebrew Christians were present and took part in the proceedings. Many helpful papers were read and discussed, the future activities of the Alliance being prayerfully considered and carefully planned, and a

great deal of constructive and consolidating work was accomplished.

The question of the Polish Hebrew Christian Agricultural Colony was, of course, one of the most prominent topics. For the sufferings of Hebrew Christians in Poland have been terrible, and the Conference had to consider how best work could be found to help those brethren who have been turned out of their occupations when they accepted the Lord Jesus Christ as their Saviour. We have got £1300 for the Polish Agricultural Hebrew Christian Colony, and, while we regret that as a result of the present financial difficulties we have been unable to proceed with the undertaking; nevertheless, we desire to assure our Polish brethren that the above sum is held for the purpose of buying land in Poland, and as soon as the Lord enables us to proceed, we will do our best with His aid to assist them. Our desire is to help them to obtain sufficient training on an agricultural farm or colony in Poland to enable some of them to become settlers in the Hebrew Christian Colony in Palestine. Meanwhile, we extend our love and good wishes and prayers to our brethren and sisters in Poland, bidding them be of good cheer and to have courage in these days of trial, for the Lord our God is mighty to save and He will help us, so that we may be able to help them.

TRANSLATION OF THE NEW TESTAMENT INTO YIDDISH.

Our readers will be very glad to learn that the Rev. Peter Gorodishz and his co-workers of the Barbican Mission to the Jews at Bialstok have undertaken to issue a new translation of the New Testament in Yiddish. Mr Gorodishz hopes to print all the Gospels first in his monthly magazine, *Das-Word* (The Word), which has a large circulation amongst Jews, and he has made a

start with St. John's Gospel. In reading his magazine we cannot help admiring Mr Gorodishz's and his supporters' mastery of the Yiddish language, and feel sure that their contribution in translating the New Testament will be of inestimable value. We earnestly pray that our Heavenly Father may both guide them in this very important work and grant them grace to accomplish their task speedily.

RUMANIA.

A great event took place in Chisinau during the month of September, when our Rumanian Hebrew Christian brethren foregathered to hold their Annual Conference, and to celebrate the jubilee of the work of Joseph Rabinovitch, who was not only one of the most eminent Hebrew Christians of his time, but the first man to establish a Hebrew Christian congregation in the city of Chisinau. The story of his conversion is the history of a miracle. We need only to read it to realise what the Lord wrought on Mount Olivet during the young Jewish advocate's visit to Palestine, and what He enabled this saintly servant of His to accomplish on his return to Bessarabia. The celebration of the bicentenary attracted many, who came from great distances to take part in it, and it left a great impression on the Jewish community of the city. We wish to thank the Rev. Leon Averbuch, the President of the Alliance, for the invaluable service which he rendered in organising the meetings. And we praise God for the wonderful blessings which He has granted to one and all who participated in the celebrations.

LATVIA, HUNGARY, AUSTRIA, PALESTINE, DENMARK, AND DANZIG.

The news which we have received recently from the above countries has

been very encouraging, and there have been numerous requests from individual Hebrew Christians for assistance with their education for the ministry and mission field. In certain countries, too, our brethren have been pleading for us to send them men who will help them spiritually, while in many localities there are those who are suffering from material wants. All these requests weigh heavily upon us, and while we feel so helpless in our anxiety to help, we praise God that, notwithstanding our inability and the sufferings which our brethren are enduring, many of our Jewish people are finding salvation in the love of our Lord and His atoning death on the cross, and a large number have boldly come out and openly confessed the Lord Jesus Christ as their personal Saviour and Redeemer.

RUSSIA.

We sent £50 to the relief of our brethren in Russia, and have received many letters full of gratitude. We are asked in these to convey deep appreciation, sincere thanks, and many prayers to the donors, and it gives us great pleasure to do so. The letters exhibit an unspeakable amount of suffering, pathos, and joy, at one and the same time. On the one hand it breaks one's heart to read of what many have to endure; and, on the other, the kindness and affection which our brethren extend to each other, the glorious things which the Lord is accomplishing in the hearts of the Russian people, the oneliness which is turning them to Christ Jesus, our Lord, in Whom they find a Friend indeed and in need, and in Whose Presence they obtain rest and peace unto their souls, are cause for joy.

Let us never cease, with our prayers and affections, to assist our brethren in their struggle, for I cannot conceive

of any who need these more than these valiant soldiers of Christ in benighted Russia. I wish to assure them all that with each letter which they sent to us our love becomes stronger and deeper, and our prayers more earnest and sincere that the Lord our God may remove all their difficulties by touching the hearts of those in authority in Russia, and leading them to realise that only through those who love Him and worship Him in spirit and in truth will Russia be made great, and her people happy.

FINANCIAL SITUATION.

Like all other Christian societies and institutions, we have passed through a very anxious time financially during the past year. Our policy, however, from our very inception, has been to live by faith, making our wants known to God's children and relying entirely upon our Father's grace and power to help us carry on the good work of reconciling our Jewish people to their Messiah, and of consolidating Hebrew Christians throughout the world.

Step by step, as, through God's help and guidance, our Movement progresses, we find that the demands on us naturally increase, and we feel that we dare not miss taking advantage of the wonderful opportunities with which we are faced. Hundreds and thousands of Jews have ceased attendance at the synagogue, and we feel constrained to extend to them the love of God as revealed in His only begotten Son, our Saviour Jesus Christ, by preaching to them the Gospel of the glad news. We believe that only through earnest and sincere prayer will our needs be supplied and I would therefore strongly appeal to all our readers to join with us in prayer and uphold us before the Throne of Grace, feeling assured that in so doing we need have no fears for the future—for God

is able to answer our prayers in a far greater measure than we can either think or dream of.

RELIEF AND PITY.

We have, during the past year, by the goodness of God, and through the kindness of our readers, been able to distribute various sums for the relief of our poor and suffering brethren and sisters in Eastern and Central Europe, Russia and Palestine. We wish to thank you for all that you have done to strengthen our hands in sending succour to our brethren in their tragic circumstances. Their suffering, as expressed in their letters during this winter, is simply appalling, and yet these very same letters indicate how wonderful their faith is, and we cannot but admire their childlike trust and simple reliance upon God. "Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James v. 11).

God has the pitying eye, and more, the outstretched arm to help and save. He is not only compassionate, but willing; not only sympathetic, but benevolent; not only grieved at the sight of forlorn conditions, but hastens to relieve.

We have pitied our brethren in days gone by, and our pity, thank God, has not been mere sorrow at the sight of their pain and distress; but rather has given us an uneasy feeling and the earnest desire to help. In this sense pity assumes a new aspect. It is not mere sentiment but service, not dreams but deeds, not the heaving a sigh or the dropping of a tear, but the stretching forth of the hand to save, to keep and to bless.

We pray that our heavenly Father may grant us grace to bear in mind our suffering brethren at this time, even

though we may have to make great sacrifices to continue to render them help, and so may we be the means of bringing cheer and encouragement to their hearts, and of strengthening their hope and faith in the Lord Whom we all love and seek to serve.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Psalm xli. 1).

MISS STRAHAN'S PRAYER CIRCULAR.

Soon after the third I.H.C.A. Conference at High Leigh Miss Strahan asked for my permission to send out a circular to all who had attended the Conference, her object being to provide items that would guide them in their prayer. Such a circular she thought, would both bind them together and enable each recipient to interest others and keep them informed.

I readily gave my approval and told Miss Strahan how heartily I agreed with her suggestion because I believed that we were in desperate need of prayer, and that without committing our needs and undertakings to God we could accomplish nothing.

I took it for granted that in order to carry out her plan effectively Miss Strahan would naturally make frequent enquiries as to what was happening both at home and abroad and those important issues with which the Executive Committee of the I.H.C.A. are not infrequently confronted. I regret, however, to say that Miss Strahan has not only made no enquiries, but has seen fit to include in her Prayer Circular items of a condemnatory nature and entirely of a private personal character.

Realising how certain requests in these Circulars will, without a doubt, lead to misunderstandings between the I.H.C.A. and other religious organisations, and between our Executive Com-

mittee and the recipients of the Circular we must inform all those concerned that the Executive Committee of the

I.H.C.A. are not responsible for anything that has appeared, or may appear, in Miss Strahan's Circular.

Message from Lady Levison to the Women's Auxiliaries of the I.H.C.A.

THE year that has gone has, I know, been one of difficulty and strain for many of you, and in writing you a New Year's message, I feel that I would like to lay stress upon the one word *Contentment*. So few of us are really content to-day. One has only to look around to see how numerous and how divers are the desires that are abroad—an ever ceaseless seeking after something new. It is seen not only in the non-Christian but even in those engaged in Christian work. Now to be content is to have no desires beyond the present with regard to material things; to have the mind so satisfied that environment, poverty, loneliness, grief or pain cannot disturb the quietness of the spirit.

How can we as women, faced in our daily life with countless trivial worries—with cares of the home, the upbringing of children, how to make ends meet, how to be loving and good tempered in all circumstances—how can we be contented? If we have this virtue of contentment we know our lives will be so much more effective as witnesses for Christ, for nothing hinders Christian work more than the discontented Christian who is constantly grumbling at his or her lot.

The dictionary tells us that "to make content" is to make quiet—to satisfy the mind; and who can satisfy the mind or quiet the restless soul but Christ?

Those who have put Him to the test can vouch for this. There is a joy and

comfort to be got from communion with Him, with which not one of earth's deepest joys can compare—a heart's satisfaction, which none of earth's sorrows can take away. Nothing less can give complete satisfaction. "As the hart panteth after the water brook, so panteth my soul after Thee, O God."

On the other hand, we must not forget that to be contented with our spiritual state hinders growth. The moment this happens stagnation sets in. Our life, with regard to ourselves, should rather be one of perpetual discontent, for the closer we come to our Lord and Master the more are we cognisant of our imperfections. We seek and strive, and, I think, the greatest saint will acknowledge that perfection is never reached in this life—it is constantly a going on to know the Lord, and only through His Grace at the end can we ever hope to become like Him.

But let us now, while it is yet day, follow on to do His bidding, by loving our neighbour as ourselves. Christ knew that to think of others left no time for self. Another way by which He satisfies our souls. Let us all, therefore, resolve this coming year to show such a spirit of contentment in all circumstances that those coming in contact with us may be drawn to the love of Christ, and find in Him the only true solution of all their heart's dissatisfaction.

KATE LEVISON, *President*.

A Gift of £2000 for Hebrew Christian Girls' Hostel and Headquarters of I.H.C.A.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."—2 Corinthians ix. 11, 12.

AS our readers are no doubt aware, for a long time the problem of the housing of young girl converts has exercised our minds, and been the subject of much prayer. Now our loving Heavenly Father has graciously answered us through a great saint of His who has given us two thousand pounds (£2000). With this magnificent gift we hope to be able to purchase a house that will both accommodate a goodly number of girls and, at the same time, allow us to have a room for our Headquarters in London.

The donor of the gift is Mrs Logie-Pirie, of Tootingworth Park, a great-hearted Christian who has rendered service to her Lord and Master through all her life, and who is not only deeply interested in every good work of God, but has always been a great lover of His chosen people, and a very dear personal friend of my own. Of her consecrated life it may be said that she is constantly helping every good cause by scrutinising her accounts with the mind of Christ and balancing her books in the presence of God, thus rendering her tithe by helping the establishment of His Kingdom upon earth. Through her Christian actions, and by the medium of speech, pen, and gift, she has, by God's grace and under His Holy Spirit, shaped not only

her own destiny, but that of countless others, and in her spending she has not only written her autobiography, but has inserted passages in the history of countless good movements and in the lives of many of God's chosen people. "By this shall all men know that you are my disciples, if ye love one another." She has shown her love for us and made glad the minds of our sisters and rejoices the heart of God.

I can hardly describe the great joy and gladness, praise and thanksgiving, which the Hebrew Christian girls showed when I intimated Mrs Logie-Pirie's gift to them. The following incident, however, must be set down: I visited a Hebrew Christian girl whose brother had always boasted the fact that he is a free-thinker. He happened to be present when I told his sister of God's wonderful goodness to us in sending us this gift, and when I had finished he spoke somewhat as follows:—"Whatever my theory of the person of Jesus has been hitherto, from what you have told my sister I believe that He is unquestionably the Supreme Teacher of goodness and moral uprightness, and I shall henceforth acknowledge that there are capitalistic saints just as there are communistic devils. Will you kindly let me have a New Testament—I've made up my

mind to study the life and teachings of Jesus Christ."

Wherefore weep ye, my noble sisters?
Why do you despair, my Hebrew
Christian friends?

Your hopes and prayers are not
planted in a plot—

No shadow can darken them.

Through Mrs Logie-Pirie He has
gladdened your heart.

He has given us all joy in His answer
to our longings.

In her life and actions He has pleased
many.

And her boast is to submit her will
to the will of God.

The Committee has decided to perpetuate the memory of the donor by naming the hostel "THE LOGIE-PIRIE HOUSE," and we pray that it may become a home where our Hebrew Christian girls will find again in some measure the affections which they lost by leaving their own homes, and where they will extend affection towards each other as one great family of God. May it also become a centre of Christian activity from which will radiate Christ's spirit and His love, so that many who in the future witness the lives of those living in the hostel may be led to the Cross of our Lord and Saviour Jesus Christ, and there find the rest and peace which has become ours through faith in our Redeemer.

The furnishing of the hostel is our next problem, and we take this opportunity of earnestly appealing to you for suitable articles of furniture, *e.g.*, beds and bedding, wardrobes, washstands, carpets, chairs, etc., for bedrooms; a table, a piano, furniture and appointments for the dining-room; sitting-room furniture, and kitchen furniture and utensils. Any of these articles, or donations towards their purchase, will be very gratefully received.

Where possible we will collect any articles, if you will kindly communicate with the General Secretary, the Rev. Harcourt Samuel, Shalom, Chalfont St. Giles, Bucks, or with myself at 9 Albert Terrace, Edinburgh.

Our main interest in this wonderful undertaking, as in all our work, is to direct all our efforts to the development of sons and daughters of the living God, who will love truth and righteousness, and seek to witness for Christ by telling our unconverted Jewish people of the redeeming and transforming power of His friendship, and what the Cross or the only begotten Son of God has wrought in our life, both here and for eternity.

LEON LEVISON.

God's Guileless Israel

CHILDREN of Abraham's lone faith;
Seed sprung from Isaac's meekness,
Altar-bound;
And Jacob's wrestling unto tears,
When crippled, clinging
He the blessing found!

Behold! the pattern meant for you!
You too must know faith's lonely
Pilgrim-way;
The altar must become your home;
You too must wrestle;
Till the break of day:

Until a princely nation ye;
Neath heaven's smile, no more
Its chast'ning rod;
Slain by the vision of the Cross;
At last, the guileless Israel
Of God!

MAX I. REICH.

My Itinerary on the Continent

By Rev. D. J. NEWGEWIRTZ

IT is just three months since I started on my itinerary through the Jewish Mission Fields of Eastern and Central Europe. I visited Rotterdam, Hamburg, Berlin, Danzig, Warsaw, Bialystok, Vilna, Lodz, Cracow, Lemberg, Budapest, Vienna, Prague, Frankfurt, Cologne, Brussels, and Ostend. In all of these places, except Brussels and Ostend, I stayed from three to ten days, whilst at Budapest I remained about three weeks. Important meetings for Jews, and Conferences with Hebrew Christians were held in most of these cities, and I have had a very interesting and a glorious time.

I desire here to express to my Hebrew Christian brethren my sincere and grateful appreciation of their friendliness, and the warmth of the reception accorded to me everywhere, as well as for their hearty co-operation given me in my work. My only regret is that I could not visit the Balkan countries, owing to the tremendous heat, and also because of the epidemic of malaria which had broken out in Bessarabia.

In a brief report like this, it is impossible to give an adequate description of the daily routine of one's work. My occupation, in brief, was travelling—sometimes by night in very uncomfortable trains—interviewing people during the day; addressing meetings in the evenings; holding Conferences with members of the Hebrew Christian Alliances; visiting people in their homes, etc. I returned to England on the second of September feeling tired, but tremendously impressed by my experiences.

In Rotterdam I had a lovely time with the members of the local Hebrew Christian Alliance, under the chairmanship of our brother, Mr Trostianetzky. This Alliance is growing stronger, and

the members are in favour of becoming affiliated with the International body. I hope they will decide to do this at their next annual meeting. I had some helpful talks here with individual Jews and Jewish converts.

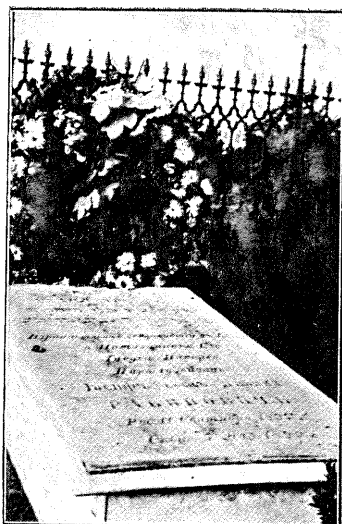
From Rotterdam I travelled to Hamburg. There I received a very hearty welcome from Dr Frank, Dr Aston, and Dr Moser, as well as many of the Hebrew Christian brethren, whom I have known for many years. Hamburg is the home of my spiritual birth; I was converted and baptized there some forty-three years ago. During my stay in the city, I addressed several meetings, and preached on Sunday in the Jerusalem Church to a large congregation of Gentile and Hebrew Christians, I also addressed the children in the Sunday School. I paid a visit to the "Bethel" Jewish Mission, at Wandsbeck, and had a very delightful talk with Dr and Mrs Dolman, who were greatly interested in my itinerary, and in the work which I was doing on behalf of the International Hebrew Christian Alliance on the Continent of Europe.

In Berlin, I had the privilege of addressing a very large meeting in the Jewish Mission Hall, kindly arranged for me by Mr Weinhausen and his co-workers. There were many Jews present at this meeting, as well as a number of Hebrew Christians, and we felt the presence and the power of the Holy Spirit with us. I had some profitable talks after the meeting with individual Hebrew Christians and Jews. In addition I paid a visit to the home of Mr Rudnitzky and his family. Our brother is doing a good work for Christ among the intellectual class of Jews in this city and in other parts of Germany, but he needs larger support.

From Berlin I went to Danzig.



Gathering at the Bi-Centenary of the death of Joseph Rabinovitch at Chisinau.



Grave of Joseph Rabinovitch,
at Chisinau.



Laying of Wreath on Grave of Joseph Rabinovitch at Chisinau,
at the Bi-Centenary of his death.

During my stay there I delivered several addresses in the Jewish Mission by the kind invitation of the Rev. Paul Rad. I also took part in the baptism of a Jewish convert, at the Sunday morning service, and spoke to the Jewish inquirers at their regular instruction class. On Saturday morning I visited two Jewish synagogues, accompanied by Mr Rad, and we had some helpful talks with individual Jews.

On my arrival at Warsaw, I found that the regular work at the Mission was closed for the summer months, and some of the workers were preparing to leave for their vacations, so I did not have much opportunity of seeing the work carried on there. However, I had a meeting with the Executive Committee of the Polish Hebrew Christian Alliance during my stay in the city, and several interesting talks with the Rev. H. C. Carpenter, and other Hebrew Christians.

Accompanied by the Rev. Peter Gorodishz, I went from Warsaw to Bialystok, where I had a most delightful visit. I gave several addresses to Jews and Hebrew Christians during my brief stay there, and was deeply impressed by the splendid work which I saw being done by the Jewish Mission in that city.

I went next to Vilna, and again had the pleasure of being accompanied by Mr Gorodishz. During my stay there, I had the thrilling experience of paying a visit to the famous Ramayles Yeshiboth (Rabbinical College), and of being introduced to Rabbi Shubb, the Dean of the College. We had a delightful time with the Rabbi, who showed us over the place, and took us to the students' quarters, where we found the students engaged diligently in the study of the Talmud. I told the Rabbi that I knew of two former students of his College, who became Bishops of the Church of England; one was Bishop Alexander, of Jerusalem, and the other Bishop Shereshevski, of China. To this the Rabbi replied that the Jewish

nation was like the sea, and as the sea lets out its waters into many streams, so from the Jewish nation many have gone over to other religious communities.

We also visited one or two other Jewish institutions, including the famous Jewish Library and the Jewish Soup Kitchen, and we had very interesting talks with the officials of these places. Then we paid a visit to the Ghetto of Vilna, and I was deeply touched by the sight of the pitiful poverty and destitution so prevalent amongst the Jews, not only in Vilna but all over Europe, in these hard times. The poor Jewish converts cut off as they almost invariably are by their own people, and often even by Christians, especially, need our aid and our sympathy at this time. I would earnestly appeal to the kind generosity of my readers for their help on behalf of these poor sufferers in Europe.

From Vilna I travelled to Lodz, and I shall not quickly forget this journey of seventeen hours in a most uncomfortable train. The tremendous heat was very trying. I addressed several meetings of Jews and Christians during my stay there, and spoke to the Jewish children at the Summer Camp, which is carried on by Mr Rosenberg, in connection with his Mission. I also had some delightful meetings with a number of Hebrew Christians, and with Miss Helena Weinman, of Novi-Sad, who was visiting Lodz. The work there suffers seriously from lack of financial support and a shortage of workers.

From Lodz I went to Cracow, the city of my birth, where I felt quite at home. Here I paid some helpful visits to my own people, and the Hebrew Christian workers of the British Jews Society. I am thankful to say that my heart-to-heart talks with my people have been fruitful of good results, and that some of them are not far from the Kingdom. There is no

Mission Room in Cracow where Jews can meet for Christian instruction, and this I understand to be due to lack of funds to pay for a room.

I went next to Lemberg, where I was brought into contact with a number of the intellectual Jews, who are believers in the Lord Jesus Christ, but are not yet baptized. Prominent among these is Dr Frederick Aszkenazi, a lawyer, and the author of several books on Christianity. One frequently meets with Jews of this class in other parts of Europe; they call themselves Christ-believing Jews, but are not attached to any Christian Church, and are not baptized. Possibly they would join a Jewish Christian community if such were started inside the environment of Jewry, and in sympathetic touch with everything Jewish. I feel that there is an opportunity here for the International Hebrew Christian Alliance. As the regular Mission work in Lemberg was closed for the summer holiday, I did not have an opportunity to address any meetings for Jews, but I met quite a number of them in Mr Ajzeman's home, and had some personal talks with them. I was also deeply interested in the work which Dr Aszkenazi is doing for Christ amongst the better class of educated Jews in this city and the country, who are not reached by the professional missionary. He conducts a Bible Class for these Jews, in his own home every week, and a number attend very regularly.

After leaving Lemberg I journeyed to Budapest, which I consider to be the most important place I visited on my itinerary. Certainly this city and the whole of Hungary abound with great opportunities for a Christian approach to the Jewish people with the message of the Gospel. The harvest indeed seems to be ripe, but the labourers are few, and the work suffers seriously from lack of financial support. I ad-

dressed a number of meetings for Jews and Jewish converts during my stay here, and I was greatly impressed by the apparent need of the work at such a time as this. Hitlerism in Germany, and the anti-Semitic propaganda carried on in so many countries of Europe, is stirring the Jews to give more serious consideration to the claims of our Lord to be their Messiah. Many are exercised about their salvation, and they listen to the Gospel message as they have never done before in their history. Hebrew Christians are allowed to witness for Christ openly in the synagogues, with the knowledge of the Jewish authorities. All this makes it more incumbent upon us who are Christians to go to the assistance of those who are trying to do the Lord's work with the limited means at their disposal. What is needed just now in Budapest, is a well-equipped building in the Jewish quarter, in which the Hebrew Christian Alliance could hold meetings for the Jews, and which would also serve as headquarters for the Alliance. I talked this over with Dr Foldes, Dr Fisher, Dr Barta, and other Hebrew Christians, and I hope that our visit in this city will be productive of encouraging results.

In Vienna I was only able to address one meeting, as the Jewish Missions were closed for the summer, and the staff had gone away for the vacation. I had, nevertheless, a number of helpful Conferences with the Hebrew Christian brethren about the Local Alliance, which, I am sorry to say, has suffered seriously from lack of proper leadership. Possibly things will improve here in course of time. I was also invited by Miss Martha Hellmann, of the Swedish Mission, to pay a visit to the Fresh Air Camp at Winzendorf, and to give an address to the Jewish children in the camp.

In Prague I only stayed a few hours, the missionaries being out of the

town, and the Mission closed for the summer holiday.

From there I went to Frankfurt, where I was invited by Mr Lowy to speak at two meetings, which were held in his home. The meeting in the evening was well attended, and there were a number of Jews present, as well as some Hebrew Christians, and we had a very profitable time together.

In Cologne, I spent a very delightful time with Mr Weisenstein and his family. It seems that the work in Cologne, and in some other places also, is

confined chiefly to visitation of Jews in their homes, and to the distribution of Christian literature, which is very effective work, and productive of lasting results.

On the whole, I feel that my itinerary has been a help to the cause of Jewish evangelism, and to the Hebrew Christian Alliances on the Continent of Europe, and I pray that the benefit of the work which I have been able to do may, under God, be far-reaching to His praise and for His glory.

September 1932.

A Hebrew Christian Church

IN considering how best the I.H.C.A. can, with God's help, assist in reconciling the Jewish people to their Messiah, to look ahead is as necessary and important as to look back. A Christian's hopes and plans and purposes are probably a better indication of his true self than his memories; and this is as true of an organisation as of an individual. When we study carefully the past endeavours of the Church of Christ in proclaiming the Gospel to the Jews, we feel deeply grateful for its every effort. Yet, we cannot hide from ourselves the fact that the approach made to the Jews in days past has been so far on a wrong basis, that it has made the very words "Mission to the Jews" hateful to many of our race.

Consequently we feel that a new approach must be made. We want to reconcile our Jewish people to their Messiah; we want also to do away with the continual reproaches that the Jewish people have made against Jewish Missions. And the solution of our difficulties, the best means of approach to the Jews, we now feel sure, is a Hebrew Christian Church.

It was with this in mind that a Commission was set up to determine whether such a Church was advisable, and if it were found so, to proceed to draw up Articles of Faith and a Constitution as a guide and standard for such a Hebrew Christian Church.

At the very outset the Commission realised the immensity of their task, and its tremendous significance, and entered on their undertaking with deep reverence and prayer that God might guide them in every step taken.

We realised that, as in the realm of nature we can in a true sense be possessed of the beauty of the lakes, the majesty of the mountains, the mystery and the splendour of sunrise and sunset, so also in the spiritual realm we can possess not only our Lord Jesus Christ and the apostles, but also such as Martin Luther, John Calvin, John Knox, John Wesley, and George Fox. Furthermore, we felt that we have a right to claim every help we can from the beautiful liturgies of the Episcopalian Church, the intellectual honesty and missionary passion of the Presbyterian Church, the social zeal of the Methodist Church, the moral vigour of the Congregation-

alist, the fine democracy of the Baptist Churches, and the spiritual insight and moral courage of the Society of Friends. All these belong to us, as to every child of Christ.

The Commission decided to continue with the project, and to draw up Articles of Faith for the Hebrew Christian Church. We set ourselves this task because we felt that three things are of vital importance to a Church—Articles of Faith or a creed, character, and conduct, and these are inter-related. For, just as the flower springs out of the stem, and the fruit takes birth from the flower, so does character spring out of creed, and conduct take birth from character.

We recognise the supreme and everlasting greatness of Christ, and are determined that He will reign supreme in the Hebrew Christian Church, and that all personal feelings or ambitions must be subordinated in utter devotion to Him. We are thinking of the great events of the early Apostolic Church and its teaching as we pursue our task,

so that all that is great in the New Testament Church shall live again in ours, that their joys may be our joys, and their courage may, by the grace of God, be our courage; their spirit our spirit, and their devotion our devotion; that the noble past which belonged to them may become the possession of our own life, and enlarge and enrich the Hebrew Christian Church.

The Commission have now completed their task, and have drawn up the Articles of Faith and a Constitution which will be submitted (p.v.) to the next I.H.C.A. Conference. And now we feel, as we look towards the unexplored beyond, that we can prayerfully say with the Apostle: "Eye has not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love Him."

LEON LEVISON.

[We give on page 170 for our readers' information the Articles of Faith agreed upon.]

In Memoriam

WE have been very greatly grieved to learn of the sudden death of Mr J. H. Lewis. Mr Lewis was a veteran missionary who had been connected with the Hebrew Christian Testimony to Israel since 1897 and through all those years he had been privileged to lead many of his Jewish brethren to acknowledge in Jesus Christ their Messiah and Lord. Although he had reached the age of seventy years—he was born in Russia in 1862—he was still engaged in active service and was regarded by the Director of the Testimony as his most useful worker. He was returning home from his work in White-chapel and within a few minutes from his house he was knocked down by a car; although he was taken at once to hospital he died without regaining consciousness.

For him it was a glorious passing for without pain or suffering he was taken to be with Christ which is far better, but our deepest sympathy goes out to his wife and family in the shock of so sudden a bereavement. We pray that they may be given to realise the blessedness of which our Master spake when He said, "Blessed are they that mourn for they shall be comforted." To the Hebrew Christian Testimony to Israel we also extend our very real sympathy in the loss of a valued worker and pray that the mantle that falls from our departed brother's shoulders may rest upon some other servant of God that His work amongst Israel may go forward and many more of her sons come to a knowledge of the truth as it is in Jesus.

H. S.

The Articles of Faith for the Hebrew Christian Church

"Hear O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength and thy neighbour as thyself."

Article 1. I BELIEVE in God the Source of all being, the Covenant God, the Holy One of Israel, our Heavenly Father.

Article 2. I BELIEVE that God who spake at sundry times and divers manners in time past to the fathers through the prophets promised to redeem the world from sin and death in and through His Anointed, Who would be a light to lighten the Gentiles and the glory of His people Israel.

Article 3. I BELIEVE that in the fulness of time God fulfilled His promise, and sent forth His Son, His eternal Word, Jesus the Messiah, Who was born by the power of the Holy Spirit, of the Virgin Mary, who was of the family of David, so that in Him the Word was made flesh and dwelt among us full of grace and truth.

Article 4. I BELIEVE that Jesus the Messiah is in very truth the Shekinah, the brightness of the Father's glory, the very impress of His person, that He was made unto us wisdom from God, and righteousness, and sanctification, and that by His Life, Death on the Cross and glorious Resurrection, He has accomplished our Reconciliation with the Father.

Article 5. I BELIEVE that the Father sealed all that the Son was, did and taught, by raising Him through the Holy Spirit from the dead, and that the Risen and Glorified Lord appeared to many and communed with them, and then ascended to be our Mediator with the Father and to reign with Him One God.

Article 6. I BELIEVE that the Holy Spirit, the Paraclete Who proceeds from the Father and the Son, was sent to be with us, to give us assurance of the forgiveness of sin and to lead us unto the fulness of truth and the more abundant life.

Article 7. I BELIEVE that the Holy Spirit, Who beareth witness with our spirits that we are the sons of God, will quicken us in the resurrection when we shall be clothed in the body which it shall please the Father to give us.

Article 8. I BELIEVE that the Church of the Messiah is the family of God in heaven and on earth, the sanctuary of the redeemed in which God dwells and of which the Messiah Jesus is the only Head.

Article 9. I BELIEVE that the Old and New Testaments are the divinely inspired records of God's revelation to Israel and the World and are the only rule of life and faith.

Article 10. I BELIEVE that it is the will of God, Who has graciously brought us into the new Covenant that we should strive to be His witnesses, making the teaching and life of the Messiah our standard and example, till He comes again to reign in power and glory.

Article 11. I BELIEVE that the Church visible maintains unbroken continuity with the Church in heaven by partaking of the same blessed Sacraments of Baptism and of Holy Communion and by confessing the same Father, Son, and Holy Spirit, One Godhead.

The Gospel of the Messiah According to St Paul

By REV. NAHUM LEVISON

(Continued from page 132, October 1932.)

WE have considered the fundamental aspect of St. Paul's theology, and noted that it expressed itself in a whole-hearted and whole-souled belief in the Trinity; his logical mind saved him from a Trinitarianism in which there were three Gods; Trinitarianism for him was a Divine economy of three Persons in the Godhead.

That St. Paul should have been a theologian is not surprising, for Jewish education then, as now, aimed at training the mind to reason out things and problems from God's viewpoint; even the little of philosophy that it admitted into its system was directed towards that end. The Epistle of Aristee, the writings of Philo of Alexandria, and the Johannine writings prove that contention. The Apocrapha and Pseudepigrapha do not of themselves allow us to estimate how far the purely speculative attracted the Jewish mind. It is safer to look upon the Mishnah as the norm of Jewish thought, and when the tractates of the Mishnah are studied collectively or individually, it becomes possible to realise our Lord's breakaway from Jewish methods of thought, and also to appreciate St. Paul's mode of teaching, and subject matter.

It is often suggested by Jewish apologists that what our Lord said might be found in some passage or other in rabbinical writings, and that what St. Paul taught may be easily traced in this or that saying or passage. I would invite these apologists to indicate a single connected passage in extra Biblical literature that will compare with the passage we are now to consider, viz., 1 Corinthians xiii. 13.

FAITH, HOPE AND LOVE.

Of course St. Paul did not invent these, but no non-Jew could have connected this trilogy so effectively and masterfully, yet he was only echoing the thoughts and teaching of Christ. To understand fully the importance St. Paul attached to these virtues we must study very carefully his writings as a whole.

"FAITH."

He divides this subject into three very distinct phases—

- (1) The historic Faith and Faith in the history of the nation, "The Faith of Abraham."
- (2) His personal Faith, that is, the Faith of experience.
- (3) Faith in Jesus the Messiah.

FAITH IN HISTORY.

There can be but little doubt that S. Paul argued with all his might against "Works" as a means of salvation. Judaism in his day, as now, looked upon deeds of mercy, strictness in observance of the Torah, as all sufficient for personal salvation. It is quite true that some of the great Jewish teachers taught that doing things "*L'shem Sham-aim*," for God's sake without any regard to reward was called for; one great teacher also warned his disciples not to act like hirelings, working simply for the reward that would be forthcoming for any deed of mercy or charity; but the main tenor of Jewish teaching was that works and deeds in themselves lead to salvation. Against this St. Paul argued with all his power. His argument can be stated in a very few words. Faith is a gift of God; Abraham ob-

tained it while he was yet a stranger to the promise, and before the coming of the Torah, he was declared righteous, not because of anything he had done, but because he responded to the call of God. The Jewish doctrine of salvation by works, therefore, contradicted the very foundations upon which Judaism stood. Abraham was the father of the race, the recipient of the promises of God, the "Friend of God," many years prior to the coming of the Law. It was not any personal accomplishment on the part of Abraham, far less the observance of the Law that gave him the position that he occupies in Scripture. It follows that the Gentiles who have no works to show are thereby not excluded from the plan of salvation; they, indeed, occupy the same position that Abraham did. God has willed to imbue them with Faith, and they become heirs of the "Father of the Faithful"; they come to share to the full in the promise of God.

Abraham did not attain to righteousness through works, but it was imputed to him because of Faith which itself was a gift of God; the Gentiles are in like case. God has not broken His promises to Israel, but has had mercy upon the Gentiles as He did on Abraham. Israel can still claim the promises of God, but not on the basis of a debt which God owed them, but by proving that the Faith that was in Abraham was in them, and they will be made to share with the Gentiles the mercy of God. The right of God to endow the Gentiles with the Faith with which He endowed Abraham, St. Paul holds to be absolute and uncontrovertible; he will not allow under any circumstances that God can be limited in this matter. Salvation is a free gift of God, so it is preceded by the free gift of Faith, and therefore Jew and Gentile may possess it alike. He does not deny that Judaism has many advantages over Gentiledom, but the gifts and

callings of God are free from arbitrariness or favour.

PERSONAL FAITH.

We can interpret the incident on the road to Damascus in any way we like, by any method we care, and draw any conclusions that commend themselves to us, but we cannot get beyond the fact that St. Paul, from that day onward, staked the very salvation of his soul on an experience that made him count all the past but loss. His faith in that experience never grew dim, never had a shadow clouding it; it remained to the end a childlike faith that did not even permit of the slightest doubt. If we want to illustrate just what childlike faith is we can do no better than point to St. Paul. He lived before in a world quite different from that in which he came to live; he was a convinced hater of the very name of the "Crucified," a persecutor of the saints, an "agent provocateur" against the name and fame of Jesus of Nazareth. But once he was made to realise his mistake, he humbly thanked God and never looked back, but to regret that he could have been so blind and wicked.

FAITH IN AND THROUGH CHRIST.

The Semitic conceptions of "B" and "Aal Yede, in, and through the hands of, or the mediatorship of, are very difficult to convey, they are a space and time factor. Personal faith in humanity, in abstracts, in possibilities, are eliminated in these two expressions. The person through whom or in whom this faith is relied becomes the factor, becomes the source and end of the thought feeling, or experience. Jesus as the Messiah is the Personal Factor in this experience; it begins, centres, and ends in Him. Christ is not an "Object" to which faith is directed, but faith is the factor which unites Christ and the believer into one. It is initiated by Christ, and as soon as it reaches the

soul of man it becomes a uniting force that makes it impossible to distinguish where the one begins and the other ends.

Judaism has two other such constants—The “Succah” (Booth) and the “Talith,” the praying shawl; they represent the Shekinah, the presence of God, and the Jew, enveloped in these, is merged and lost in them; they have a mystical binding or uniting force which makes them one with God. To these two, baptism might be added; the convert was immersed in water, it enfolded him, buried him to the past and gave him a new relationship to God which he could not have had in his old life. Faith was the greatest uniting forces of all these; it was the active uniting force of life in all its fulness and endlessness. “The life I now live I live by Faith in the Son of God, Who loved me and gave Himself for me.” A book might be written of large dimension about Faith without wasting a word, and even then leave much unsaid that might be said. yet I dare to sum up St. Paul’s conception in a few words. Faith is the gift of God. It has a long history in Judaism of a very honourable character. It is not to be set in juxtaposition to Works, as a means of salvation; it is the first step towards God, and must be continued and sustained. In its second phase it must be simple and childlike, admitting of no clouds or shadows. It must be an experience of the soul when the impact of Christ is felt, the slightest doubt breaks its charm and efficacy. And, lastly, it must be effective to such an extent that it would so unite the devotee to his Object that the atonement is so complete there cease to be two, but these twain become one. Its place in salvation becomes clear, it does not take the place of salvation, but it unites the sinner to the Saviour in such a way that the Saviour can suffer for the sinner, and the sinner can be atoned

with God through the Saviour in Whom he or she now lives, and moves, and has their being.

HOPE.

As a Jew St. Paul knew and realised to the full the import and force of this virtue. I shall fail as many another has done when attempting to define this virtue, especially in its relationship to Faith. The underlying Semitic concept may give us the clue to the idea, or ideal contained in the virtue. It is that of waiting, but among other meanings the ideas of twisting, stretching, tension, endurance, and standing stationary, are inherent in the concept. How very true of the history of Judaism these are. One might almost put it that hope is the tangle of our waking dreams, the webs that we weave for the future, often putting in threads that have no real relation to the colour-scheme of life. Most of us are inclined to put a very gay thread in where God ordained that a black one should be.

In the famous picture, “Hope” is represented by a young woman with covered eyes sitting on the top of the globe, and playing a harp of which all but one string are broken. I doubt if that was St. Paul’s idea. While individuals in the Gentile world may have shared Hope with Israel, no nation has ever known the power of Hope as Israel knew, and knows, it. Greece looked back upon the past as her golden age, at the time when Israel was scattered to the ends of the known world, suffering and enduring hardship. Israel still lives in “Hope”—all the ills that have befallen her have not damped this hope, have not detracted from its constancy, have not tired her in her long vigil.

But why introduce it into the new religion? Just because it centred round the Messiah, just because it was bound up in Him, and just because it was to become as strong a factor in the religion of Jesus as it was in that of

Moses and the Prophets. As an historic fact Faith could not very well go astray, as a personal experience the individual could judge of it for himself, as a bond of fellowship with the Unseen it became the greatest reality. But into Hope it was possible to introduce the strangest and most fantastic elements. Into the Messianic Hope commentator and imagination joined in introducing very extravagant concepts, with the sad result that when Jesus of Nazareth appeared the ideas which had been imported into "The Hope" of Israel could not possibly fit, and so the stage was set for His rejection by the very virtue which had kept Israel a nation in exile, a unity that took no account of time and space; a servant had become master! Hope, in spite of the dangers that it might be exposed to, must yet remain a Christian virtue till Christ comes to fulfil every ideal that noble men and women have, and humanity at last is brought into the fullest fellowship of God. Hope can be kept within reasonable bonds by Faith, and to be really effective Hope must be the handmaiden of Faith; they must be complementary and supplementary. When they are the twin children of the individual they work life into a harmony which gives it steadying effect that sustains it in failure, and knits it together when the forces of adversity and defeat would disintegrate it.

LOVE !

It is a task beyond the individual to comment upon Love; its highest and fullest realisation is found in God alone, for us it is made manifest in God as revealed in Jesus Christ. Faith and Hope are virtues that man may possess himself of, but Love is Divine, and at the best we can acquire or possess it but in part. Still, it is meant to be our noblest portion from God, and must ever be the constant object of our

quest. The great problem is how to acquire it. So long as its opposite has any part in our being it seems impossible to possess it. The Master taught that even towards an enemy we must manifest its qualities and practise its fulfilment. How many of us can do that? I am afraid that we are apt too often to mistake attachment for love, and many other things which look so much like it, but when analysed are so very different. The Law essayed to give some indication of its quality, as well as its quantity. "*Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.*" Love must embrace all, it can leave nothing out nor reserve anything. The Old Testament has some very rare passages in which an exposition of Love is set forth, for instance, Hosea xi. Judaism has included in its prayer H'avah (Love) a very fine appreciation of Love, but I hesitate to conclude from either of these passages that St. Paul could have drawn the picture he does in this chapter from any passage in Jewish literature. The basis of his ideal could be no other than the Master Himself; He was the personification of all the virtues enumerated in this grand exposition, and we must think of St. Paul not as a theorist about Love, but as one who had experienced some of it, and saw the rest of it in Christ Jesus His Lord. No man, not even St. Paul, could have given us this matchless exposition unless he had in the background the Reality. Faith is a great asset, as the Grace of God gives it freedom in man's heart and mind. Hope is a sustaining virtue, that smiles at failure, and sees the silvery lining behind the dark cloud, but Love is the greatest of these because Love is God, or perhaps we should put it the other way—*God is Love*.

The Corinthians had begun to split into sections, some priding themselves about their gifts, others complacently self-

satisfied, despising their fellows. Some, indeed, made Faith the excuse of their haughtiness, and still others Hope the handmaid of their vanity. Like men and women of our own day the Corinthians wanted their works to be known, and they had a sneaking belief that their sacrifice for Christianity made them perfect. We know the kind in our own Churches, men and women who are great workers, who do not lack in Faith, and who live in Hope, but have but few of the qualities that would make them Love; shall we not say to such as St. Paul said to the Corinthians, "Now abideth faith, hope, love, these three, but the greatest of these is Love."?

OUTWARD ACCOMPANIMENTS OF CHRISTIANITY.

Certain outward and visible usages became part of the life of the Church, and we must now turn to seek their place in the Pauline Gospel.

BAPTISM.

I take Baptism first because it is associated with the earliest story of the Church. In his first speech Peter's answer to the people in Jerusalem to the question "What shall we do?" is "Repent ye, and be baptized. When Philip meets the treasurer of the Ethiopian queen Candace in the Gaza desert, after opening unto him the word of God, he baptizes him. When Saul is received by Ananias into the Christian commonwealth he is baptized by him.

Some students of the mystery religions have found the counterpart of Christian Baptism in these religions, but even if it be allowed that St. Paul knew all about the Eleusinian, Mithraic, Delphic, and Orphic mysteries, we cannot claim the same for Peter, Philip, and the other disciples. It is quite true that St. Paul exclaims that he was not

sent to baptize but to preach; this is strictly speaking the absolute truth; in none of the passages in which we read of his commission do we find Baptism mentioned. Yet in point of fact St. Paul mentions the names of some whom he himself baptized. He goes much further than the outward and visible idea of Baptism when he speaks of being buried by Baptism with Christ or into Christ.

While we may assert with confidence that St. Paul did not view Baptism in the mystery cults idea, we must assert with equal emphasis that he did not accept the purely Jewish idea. This we gather from his treatment of the subject at Ephesus (Acts xix. 1-5). It will be seen that the essential in baptism in his view was that it should be into the name of Jesus, and since the question of the Holy Spirit is also raised in the passage, it may well be that it was into the Name of Father, Son, and Holy Spirit, but this must remain in the realm of conjecture. We must now make sure what is meant by baptism in the name or into the name of Jesus.

We shall have to examine a number of passages in the Pauline writings before we can form any conclusion as to just what Baptism conveyed to him, and what in turn he meant to convey to us by the act and idea. In 1 Corinthians x. 2, St. Paul speaks of "baptism into Moses, by cloud and sea." The words surely are figures of speech, but their implication is obvious when they are taken in conjunction with the passage in Acts xix. 5, "They were baptized into the name of Jesus." Baptism into the name of, would therefore seem equivalent to accepting the authority and leadership of Moses or Christ. From this it may be justly argued that the Baptism of children who cannot accept the Lordship of Christ is contrary to the spirit of this Pauline conception of Baptism. The question that we must settle next is,

What did St. Paul consider the nature of Baptism to be? "*Or are you ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through Baptism into death.*" There can be little doubt that in this passage St. Paul thinks of Baptism not merely as an act of being immersed or sprinkled, but an identification of the believer with Christ, which makes him share the death and resurrection of Christ. We cannot escape from the simple conclusion that along with the outward act of Baptism St. Paul saw a deep spiritual significance, the plain conception of identification with Christ is beyond dispute; the passage in Colossians ii. 12, puts the matter in the same form of thought and expression. It implies a living faith in Christ which enables the believer to identify himself with Christ by accepting His death for himself, entering into His death, and through this also sharing with Him His resurrection. Though I belong to a denomination of the Church which practises Infant Baptism, and I believe in its expediency, I must say that so far as St. Paul is concerned, there is not a shred of evidence that he favoured or ever practised Infant Baptism. "The household" does not imply children; they may all have been grown up in the household of Stephanas, or he may be speaking about grown-up relatives, which would be included in the word "household" in the usual idiom and usage of the Semite. I do not, of course claim that other passages should not be taken into consideration, but I am dealing here with the Pauline Gospel, and in that Gospel the teaching on Baptism only justifies three conclusions: (1) Baptism was administered by St. Paul; (2) that it was administered to those who could exercise faith; (3) that the exercise of that faith identified the baptized person in the death and resurrection of our Lord.

THE LORD'S SUPPER.

In the very next chapter to that in which he mentions Baptism, St. Paul goes on to deal with another matter of great importance, viz., the Lord's Supper. He implies in the first place that he had taught them the observance of this—"I delivered unto you" (1 Corinthians xi. 23). All we are justified in concluding from this statement is that St. Paul had told the Corinthians on some previous occasion of the manner and circumstances in which Our Lord had His Last Supper with His disciples. There can be little doubt that St. Paul considered the Corinthians ought to observe this Supper as a Memorial till the return of Christ.

The larger question involving St. Paul's view of the intrinsic value of the elements themselves is one of great difficulty and delicacy. The controversy round this subject has been taken part in by the greatest thinkers and leaders of the Christian Church, and one can add but little, if anything, to what has been said. There is, however, a consideration that ought to be ventilated in this connection, viz., the Semitic view of a covenant. It is a well-established fact that the Semites viewed the taking of food together as a form of the most solemn and binding covenant. Salt and Bread are the two elements that play their part in the covenant, but the real factor is the eating together by the parties who enter upon the covenant. That the actual food plays its part in the covenant is indicated by the fact that among certain Arab tribes it is considered that when the food that has been partaken of has passed out of the body the covenant is ended. Apart altogether from ordinary meals the Semites looked upon sacrificial covenants as very solemn and binding, the partaking of the sacrifice by the offerer was looked upon as eating along with the deity, this sacrificial covenant was religious in its

aspect, as the eating of bread, salt, or drinking of milk was the social sign of a covenant.

Our Lord, we must assume, had many meals with His disciples, and did not seem to attach any significance to those meals, but the Last Supper seems to have been a meal that He was particularly anxious to have with them, and He left them in no doubt that the meal was a covenantal meal—it was to be a New Covenant. We might, of course, ask what the nature of the old covenant was, and from the nature of the old draw some conclusion as to the new, but it does not at all follow that the new would follow the lines of the old with modifications and alterations. The fact that blood, either mystically or actually, was to play a part in this New Covenant should at least incline us to the view that the covenant was meant to be of a religious nature, and to be lasting in its power and duration.

It is important to bear in mind that a covenant, no matter what its nature be, whether it is in writing, or by food or blood, binds both parties; each of the parties has certain obligations to fulfil. It is to that end that St. Paul seems to me to add the warning that follows the passage in which he sets forth his account of the Last Supper. The Bread and Blood are in the body of Christ, not in the elements that they

partake of, and if they, without fulfilling their part, do partake of these elements, they become traitors not to the elements that they are partaking of, but to the body of Christ, which is the real seal of the covenant. The elements, so far as I can follow St. Paul's argument, remain what they are, but the sin is committed against the reality which these elements represent.

As has already been pointed out, two things apart from Baptism have this same symbolical meaning for the Jew. The Talith and the Succah. The Jew looks upon these as representing the Shekinah (the presence of God), and when he envelops himself in the one or enters the other, the material aspects disappear, and their divine reality is present very consciously to his mind. I take it that St. Paul looks upon this medium of the New Covenant in the truly Semitic way. The faith of the believer, whenever these acts of covenanting take place does make the covenant a reality, not the elements, not the water, bread, nor wine, but what they stand for; these the individual does actually participate in. Through Baptism we are made to share with Christ His death and resurrection, and in Holy Communion we enter the new covenant made with the Father by Him through Himself, through the offering up of Himself at Calvary.

Palestine and the Jew To-Day in the Light of Scripture.

By M. KAGAN.

IT was my privilege to visit Palestine not long ago.

To me it was indeed a thrill when I saw things in Palestine literally fulfilled as regards that which the prophets prophesied millenniums ago, and so I will give you a few incidents that will show how marvellously God

is keeping that land, as well as that people, to testify to His truth.

How marvellously the land of Palestine has been kept in spite of its modern developments! Some parts are as modern as any part of England, but other parts have not changed since the days of the prophets, and certainly not

since the day of Christ ; and as you look at the actual country, the villages, the land and the hills, you can see how wonderfully they testify to a God Who is true to His Word that abideth forever.

I remember going from Jerusalem to a city called Nablus, the present modern name, but the Bible name is Shechem, and as I came into Shechem I saw how wonderfully the city is situated. As you approach the city from Jerusalem, you have two hills : the hill on the right-hand side is Mount Ebal, and that on the left-hand side is Mount Gerizim. As I looked at those two hills, I was greatly surprised to see that Mount Ebal, though the same height, standing under the same Heaven enjoying the same amount of God's sun and rain, stands barren, a waste desert. You see barren rocks sticking out of that mountain, and no flocks of sheep are there, no cattle, nothing green, no olive trees nor fig trees ; it is very barren, almost like a cursed place. There on the left-hand side Mount Gerizim is full of life—beautifully fertile. It has orchards with all kinds of trees—orange groves, olive trees, vineyards, fig trees, and flocks of sheep and cattle. One begins to wonder how this can be. It is almost a phenomenon—the two mountains, one like a blessed place and the other like a cursed place.

So I went to the Bible to find out what I could with regard to this wonderful phenomenon. I came to Deut. xi. 29, and found there is a reason why Mount Ebal on the right is barren, and why Mount Gerizim on the left is fertile. Notice this word of Scripture spoken 3500 years ago ; it stands good to-day : "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal." There I at once found an answer to my difficulty.

God definitely commanded the Israelites to "put the blessing upon Mount Gerizim and the curse upon Mount Ebal," and in those two mountains the power of this wonderful Scripture is literally and definitely fulfilled even to-day.

I went on to another part of the country, and came to Tyre and Sidon. They are mentioned a great deal in the Bible, in the Old Testament as well as in the New Tyre, as you know, was a prosperous city in the days of Israel's prosperity, and used to flood the then known world with her merchandise—in the days before Christ especially. When I came there I was surprised at this great city, for it was nothing to look at. I remember speaking to a Mohammedan just outside, and asked him, "Can you show me anything of the ancient powerful city of Tyre ?" "I can only show you," he said, "the modern city of Tyre." (In Palestine, of course, they call "Modern" that which is nearly a thousand years old.) He said, "If you want to see anything of the ancient city, you must take a little boat and go a long distance into the Mediterranean, and you will then see something of the ancient city of Tyre." I did not want to go away from Palestine having seen nothing of Tyre, so I took a boat, went out a long distance, and there I saw rocks sticking out of the water, all broken viaducts and walls, and I had to go to my Bible to see whether God says anything about the position of Tyre to-day. Notice—in Ezekiel xxvi. 4, "And they shall destroy the walls of Tyrus, and break down her towers ; I will also scrape her dust from her, and make her like the top of a rock." I saw all that exactly as God predicted through Ezekiel. To-day the position of Tyre is exactly as this verse describes it.

The boatman said, "If you want to see a little more of Tyre, let us go a

little further." I saw magnificent ancient ruins of walls sticking up out of the water, surrounded by a big encircling wall. I saw fishermen throwing their nets into the midst of the sea, over Tyre. Then I read the fifth verse of that chapter (Ezekiel xxvi.): "It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God: and it shall become a spoil to the nations."

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I want you to go with me a little further, and see how marvellously God, who prophesied concerning the destruction of Jerusalem, has also prophesied concerning her building up again. Our blessed Lord (Matthew xxiii. 37, 38, and Luke xiii. 34, 35), sat upon Mount Olivet. Jerusalem is about 2500 feet above sea-level, and on Mount Olivet I looked down upon Jerusalem, and while sitting there with a friend I read to him a verse from Matthew xxiv.: "And as He sat upon the Mount of Olives . . ." Our Lord said this over Jerusalem: "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." Thirty-five years after Christ uttered these words, Palestine, Jerusalem, and Israel became a desolation. The people have been scattered from that day until this very day all over the world, thus showing how marvellously Christ's words concerning the scattering as well as the desolation of Palestine have become fulfilled.

But see the other side of the question. The same God Who predicted Israel's scattering and Palestine's desolation, has also predicted Israel's gathering and Palestine's rebuilding, and therefore we read in Jeremiah xxxi. 10, "Hear the word of the Lord, O

ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a Shepherd doth his flock."

God has permitted us to live in days when we see His prophetic Word in connection with that people and that land being literally fulfilled, God said: "The time must come when I will gather My people," and you and I can see with our own eyes how He is gathering them very, very fast. Before the war there were a handful of Jews in Palestine. You could count the Jewish colonies on the fingers of your hands. When I was there last October and November, twelve months ago, I found 123 flourishing Jewish colonies, and the number of Jews in Palestine proper was nearly 200,000 and in Syria and Babylonia there were another 200,000. When you compare these numbers with the number that came back from Babylon under Ezra and Nehemiah, it is astonishing to see how prophecy is being fulfilled, for only 40,000 Jews came back under Ezra and Nehemiah, and now you and I are living in days when nearly 400,000 have gone back.

How wonderfully the prophetic word is becoming literally fulfilled in connection with that people being gathered back to that land! I was in a modern city near Jaffa (the Bible Joppa), the most modern Jewish city in the world. (The last Jewish city that was in existence was Jerusalem; since A.D. 70 there was no Jewish city in the true sense of the word until quite recently in Palestine.) That city is called "Tel-Aviv." It is a Jewish city entirely governed by Jews, with a population of 46,000 Jews, a Jewish mayor and its own Jewish municipal authorities Jewish constabulary, and Jewish doctors and nurses. Everything is carried on by Jews from beginning to end. Altogether since 1917 Jews have returned

to Palestine from no fewer than *fifty-five countries* of the world.

Read in the light of that another Scripture, Jeremiah xxxi. 8: "Behold, I will bring them from the north country and gather them from the coasts of the earth."

One Hebrew Text is more emphatic than the English, for the Hebrew has another little word composed of two Hebrew letters meaning "all": "Behold, I will bring them from the north country, and gather them from *all* the coasts of the earth."

Who can doubt that, if God has gathered the Jews since 1917 from fifty-five countries, He is gathering them back in accordance with this promise?

What are these Jews doing there? Why, they are building up Palestine.

If you want to see how God is going to gather the Jew, read Ezekiel xxxvi., where in two or three verses is laid down the whole programme of God's dealings with His earthly people. He says that He will bring them from all over the world. "I will take you from among the nations and gather you out of all countries, and will bring you into your own land." "Then will I sprinkle clean water upon you and ye shall be clean. A new heart also will I give you." You see, gathering first; conversion afterwards. God is fulfilling His programme, *in spite of what people say*. His plans must be fulfilled, and His purpose must be carried out.

Of course we know very well from other Scriptures in conjunction with this that God is not going to gather the whole race at this present time to Palestine, but individuals only, for He says, in Jeremiah iii. 14 (and I want you to notice how these Scriptures definitely and accurately describe the present position of the Jew in Palestine) "I will take you one of a city, and two of a family, and I will bring you to Zion." That is what God is doing, before your

eyes. He is not taking all the Jews in bulk. There is no room for all the Jews now: the country is not ready for them: it would be fatal. God is a practical God. He says: "I will bring you to your own land one by one." And out of 16 millions He has brought 400,000 "one by one"—so you see how marvellously God is actually fulfilling His Scriptures before us.

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Now what is the Jew who has gathered there doing to-day? We shall only be able to touch the fringe of this. Let me take you for a walk in some of the 123 Jewish colonies where they have settled—beautiful homesteads, in some places with every modern appliance—electric light and good water supplies; some look exactly like modern "garden cities." I remember a little colony, one of the oldest, whose name means "The Beginning of Zion." There I was introduced to a very fine type of Jew, a very tolerant man. I told this Jew, to whom I was introduced, that I was a missionary from England—would he accept some literature? I gave him a copy of the New Testament; he put his hand in his pocket and was going to pay me for it, but I said, "You need not pay; freely I have received, freely I give. My reward will be if you promise that you are going to read it." He asked me to come and have a cup of tea at his house. It was a great day for me to find an orthodox Jew thus tolerant. It was a beautiful day, and we were able to have tea outside, and as we were sitting in his garden, I saw all kinds of beautiful trees—olive, fig, orange, and I said to this man: "Do you know the position you are occupying now? That you are actually finding yourself in Micah iv. 4." Though he was an orthodox Jew he did not know his Bible, so I showed him. "They shall sit every man under his vine and under his fig tree." I said,

"My dear brother, you are sitting under your own vine and your own fig tree." And there are thousands of Jews to-day in Palestine who are already occupying that position.

I was taken to see another colony. Petach Tikvah, which means "The Door of Hope." Sometime before the war a great Jew visited the Sultan of Turkey with a view to purchasing land for Jewish colonisation, and there was a place in Palestine called by the Turk "The Devil's Den," because it was eaten up with malarial fever and deadly mosquitoes; so much so that even the native Arab was afraid even to pitch his tent anywhere near it. The Sultan, being a kind-hearted and generous man, thought this a desirable piece of land to sell to the Jew! The Jews bought it, and paid a very high price. They drained and irrigated it, pitched their tents and put up their houses, and fifty per cent. of these pioneers lost their lives in building up this colony. They have put up a magnificent town which has become the centre of the Palestine wine industry, and is one of the most prosperous colonies. No wonder they call it a "door of hope."

In this colony I met a very high-class godly Jew who told me the story of his life. Before the war he was a poor man in one of the countries of Eastern Europe. He always had the desire to go to Palestine, but had not the money. He scraped together a little money, left his wife and children at home, and managed to get to Palestine. (The great desire of every pious Jew is to go there; if he cannot live there at least he wants to die there.)

He first worked his way as a farm hand. God prospered him; he saved up a little money and brought out his wife and two children, and now he is one of the richest farmers in that particular neighbourhood. As he was telling me how he bought first one piece of land and then another, I read to him

from my Bible (Genesis xvii. 18) where God says to Abraham, "I will give unto thee and to thy seed after thee the land wherein thou art a stranger—all the land of Canaan for an everlasting possession." I read nowhere in God's Word that the seed of Abraham should have to pay for the land. Poor fellow! when he heard that he was sorry he had paid for it! "But I know," I said, "that now you have to pay very dearly for every inch of ground because you are outside Christ, for all the promises of God will become Yea and Amen to you as a nation only in Christ."

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Personally, I have no doubt whatever that as the Jew goes back to his land, God is fulfilling Scripture, preparing the land for the people and the people for the land. I cannot help thinking of those two wonderful Scriptures we find in the Psalms concerning this very day in which we are now living. Oh, how they point to the day when Israel is being prepared to receive the Blessed King. I know that before that day comes, when Israel will enter fully into her blessing, and before Israel as a people can indeed enjoy all the promises of God, that they will have to pass through a great deal of trouble. In Jeremiah xxx. and in Daniel xii. 1, I read of a great time of trouble, and in Zechariah xiv. God describes the time when He will allow all the nations of the earth to be gathered against Jerusalem. The word in the Hebrew there implies that God will *allow* all nations to be gathered against Jerusalem. All these passages speak of Israel's suffering and great tribulation. But in every passage it says, "Ye shall be delivered out of it"—"The residue of the people shall not be cut off." When Israel's suffering reaches its climax, the Christ of God, this same Saviour, will come to their deliverance, and then (not before, but then) will their salvation come, when as a nation they will

use the language of Thomas of old when he saw the Christ of God: "My Lord and my God." When they see the Lord on Mount Olivet, they also will say: "My Lord and my God."

Now look at two verses—one in Psalm cii., which please connect with Psalm cxlvii., and see how marvellously those Scriptures give a description of the present day in which we are living in the light of what is happening to-day to Palestine and the Jew. Psalm cii. 16, "When the Lord shall build up Zion, He shall appear in His glory." That is to say, God has given this Scripture to you and to me to show us that when He actually begins to lift His Hand to build up Zion we may know that His appearing in glory is very, very near. This Scripture, of course, speaks in the future tense; but look at Psalm cxlvii. 2, "The Lord doth build up Jerusalem" (or Zion; in the first passage it is when He builds up Zion)—"He gathereth together the outcasts of Israel."

If you want to know whether God is actually gathering together His outcast people, go to Palestine, and you will not have the shadow of a doubt. He is gathering them—therefore, this Scripture tells us, He is actually building up Zion; He is gathering together the outcasts of Israel, and He says to you and me that when Jehovah puts forth His Hand to build up Zion, He shall appear in His glory. Think of it; near Mount Olivet to-day stands the first Hebrew university since the destruction of Jerusalem. The last one was, very likely, standing in the day of Christ, and probably Nicodemus, Gamaliel, Joseph of Arimathea and others were the professors. The present one was opened in 1925 by Lord Balfour, who had a great heart for Israel. In that Hebrew university the students are studying all the scientific subjects in the Hebrew language. By the revival of the Hebrew language

again, the prophetic Scripture has become literally true. In Zephaniah iii. 9, God says, "Then will I turn to the people a pure language"—Hebrew, not Yiddish; a Hebrew language for a Hebrew people! And ninety-six per cent. of the Jews in Palestine to-day are speaking Hebrew.

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I remember going from Jerusalem on a Sunday morning after a wonderful meeting in an upper room, walking to Mount Olivet, and overtaking a Jew who said he was going to Mount Olivet too. He told me he had been living for the last fourteen years in the Holy City, and he had counted it a privilege during all those years to walk from his house in the city to the Mount every day at this time of the morning. We asked him why he came to Mount Olivet and did not go to the other mountains. He said, "I am an orthodox Jew, and we orthodox Jews by watching the signs of the time and what is happening to-day amongst the nations at large and in Palestine and Jerusalem, cannot come to any other conclusion than that *the day of Messiah must be at hand*. I read in my Bible that 'In that day His feet shall stand on Mount Olivet.' Therefore I go every day to the Mount of Olives, for when His feet stand on the Mount, I want to be there to give Him a welcome." That was wonderful; and there are thousands of Jews like this. Are you, too, eager to give Him a welcome? May the Lord give us an intense desire to see that One Who is now at God's right hand, but Who will soon be coming again!

(A pamphlet, by Mr M. Kagan, from which the above is extracted, may be obtained from the Secretary. Price 3d.)

EASTER BIBLE SCHOOL

See page 156 and inset

A Short History of Jewish Christianity

III

By HUGH J. SCHONFIELD

THE Judean sky was now heavily overcast with thunder clouds.

The atmosphere was electric. The first hot drops that were to release the pent-up fury of the elements came blood red from the mangled body of James, the Lord's brother. The martyrdom of the Nazarene leader signalled the end of moderate counsels. "As Festus is now dead," writes Josephus, "and Albinus (the new Procurator) was still on the road, so he (the High Priest Ananias) assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and having accused them as breakers of the Law, he delivered them over to be stoned. But those who seemed the most moderate of the citizens, and strict in the observance of the Law, disliked what was done; and secretly sent to King Agrippa, beseeching him to bid Ananias to act so no more, for what he had already done was not done rightly." (Antiq. XX. ix. 1).

A more elaborate account of the death of James is given by the second century Jewish Christian historian, Hegesippus. "As there were many therefore of the rulers that believed, there arose a tumult among the Jews, Scribes and Pharisees, saying that there was danger, that the people would now expect Jesus as the Messiah. They came therefore together, and said to James, We entreat thee, restrain the people, who are led astray after Jesus, as if He were the Messiah. We entreat thee to persuade all that are coming to the Feast of the Passover

rightly concerning Jesus; for we all have confidence in thee. For we and all the people bear thee witness that thou art just, and thou respectest not persons. Persuade therefore the people not to be led astray by Jesus, for we and all the people have great confidence in thee. Stand therefore upon a pinnacle of the Temple, that thou mayest be conspicuous on high, and thy words may be easily heard by all the people; for all the tribes have come together on account of the Passover with some of the Gentiles also.

"The aforesaid Scribes and Pharisees therefore placed James on a pinnacle of the Temple, and cried out to him, O thou just man, whom we ought all to believe, since the people are led astray after Jesus that was crucified, declare to us what is the door of salvation? And he answered with a loud voice, Why ask ye me concerning Jesus the Son of Man? He is now sitting in the heavens, on the right hand of great Power, and is about to come on the clouds of heaven. And as many were confirmed, and gloried in this testimony of James, and said, Hosanna to the Son of David, these same priests and Pharisees said to one another. We have erred in affording such testimony to Jesus, but let us go up and cast Him down, that they may dread to believe in Him. And they cried out, Oh! oh! the Just himself is deceived, and they fulfilled that which is written in Isaiah, Let us take away the just, because he is offensive to us; wherefore they shall eat the fruit of their doings. Going up, therefore, they cast down the just man, saying to one another, Let us stone

James the Just. And they began to stone him, as he did not die immediately when cast down; but turning round, he knelt down, saying, I beseech thee, O Lord God and Father, forgive them, for they know not what they do. Thus they were stoning him, when one of the priests of the sons of Rechab, a descendant of the Rechabites spoken of by Jeremiah the prophet, cried out, saying, Cease! What are you doing? The Just is praying for you. But one of them, a fuller, beat out the brains of the Just with the club that he used to beat out clothes. Thus he suffered martyrdom, and they buried him on the spot, where his tombstone still remains, close by the Temple. He became a faithful witness, both to the Jews and Greeks, that Jesus is the Messiah.

"Straightway Vespasian besieged them" (Euseb. Eccl. Hist. Bk. ii. 23).

This last act of treachery on the part of Ananias and his artisans alienated the sympathies of those who still venerated the chief priests on account of their sacred office. The murdered saint was speedily avenged; for in the early days of the war with Rome Ananias and most of the other chief priests were slain by the Idumeans, whom the Zealots had brought into Jerusalem, and their bodies cast out without burial.

Under the next two procurators of Judea, Albinus and Gessius Florus, the cup of Israel's misfortunes overflowed. These tyrants made common cause with the brigands who were overrunning the country, receiving a share of the spoils in return for official protection, "so that there were no bounds set to the nation's miseries; but the unhappy Jews, being unable to bear the devastations which the robbers made among them, were all forced to leave their own habitations and flee away, as if they could dwell better anywhere else in the world among foreigners. And why need I say any

more," continues Josephus, "for it was Florus who forced us to take up arms against the Romans, as we thought it better to be destroyed at once than by little and little" (Antiq. XX. xi. 1).

Among those who now began to leave the Holy City until the indignation should be overpast were the majority of the Nazarenes and the moderate members of the Pharisaic party. The former, under the leadership of Simon the son of Cleophas, a cousin of Jesus who had succeeded James, sought refuge in the neighbourhood of Pella in the Decapolis; the latter, under Gamaliel, the son of Simon, president of the Sanhedrin, retired to Jabne, on the sea coast. What impelled both parties to take this course was a belief that the prophecies concerning the Last Days were being fulfilled before their eyes. Ancient Scriptures had prefigured the destruction of the Temple (the Holy House built of cedars) in the doom of Lebanon. "Behold the Lord, the Lord of Hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty ones shall be humbled. And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one" (Isaiah x. 33, 34). "Open thy doors, O Lebanon, that the fire may devour thy cedars" (Zech. xi. 1). In addition, the Jewish Christians had the clear warnings of the Messiah.

Soon, all too soon, the worst fears were justified. War with Rome was declared, and after a temporary setback to Roman arms, the forces of Vespasian, like another Noahic flood, swept over the country. Galilee fell, then northern Judea, until on a day the watcher on the walls of Zion could catch the glint of sunlight on the Roman eagles in the surrounding valley.

The scope of this history excludes a description of those awful years of Jewish agony which culminated in the

destruction of the Temple. Jewish reminiscences of the war reveal by their confused chronology, their vivid and exaggerated accounts of slaughter and slavery, how terrible was the impression of the ghastly tragedy left on the national consciousness. "For seven years," it was said, "the nations of the world cultivated their vineyards with no other manure than the blood of Israel" (Gittin. fol. 57A).

In the light of these events the warnings of Jesus took on a contemporary colouring. According to one evangelist His prophecy had run: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 20-24).

This, however, is not the only Jewish Christian reference to the war. The Book of Revelation is a message from one of the Jewish Christian leaders, deported like many other Jews after the war, to the Christian communities in other lands, explaining to them, necessarily in cryptic language because of the Roman authorities, the state of affairs in Judea, and bidding them hold fast to their faith, as these calamities were signs of the Lord's speedy return. "These sayings are faithful and true," he writes, "and the Lord God of the holy prophets hath sent His messenger to show unto His

servants the things which must shortly be done" (Rev. xxii. 6). How the scroll was smuggled out of Patmos and reached the Asiatic communities tradition does not record; but its contents are so illuminating that no writer of Jewish Christian history can afford to neglect them.

John, the author, explains that while in exile on the island of Patmos he was commanded in a vision to write a book and send it to the seven strategic Christian communities of Asia narrating the course of redemptive history, past, present, and future (Rev. i. 9, II, 19). Each of the communities to whom the Revelation is sent receives a separate admonition accompanied by a warning to look for the real meaning underlying the imagery—"He that hath an ear, let him hear what the Spirit saith unto the churches" (cf. Matt. xiii. 9).

The first part of the Revelation follows the same lines as the preceding chapters of this work. All that has transpired since the Ascension is incomprehensible apart from the Messiah, Who alone can open the book of God's purposes (ch. v.). The most significant events that preceded the war with Rome are briefly passed in review. The seer refers to the early conquests of the Faith, and then to the general unrest that prevailed in Palestine. He speaks of the famine in the reign of Claudius Cæsar, and the misery and anarchy which followed in its wake; when Death stalked abroad, and men perished by the sword and hunger, and by the ravages of robbers (the wild beasts of the earth), who had come out of their dens. Next comes an allusion to the persecution which the Jewish Christians suffered at the hands of the Jewish and Roman authorities, and their cry to God for justice in language reminiscent of the Epistle of James, ending with the forceful description of the reign of terror under the Procuratorship of Gessius Florus

(ch. vi.). The judgments are now about to fall on Jerusalem, but not before the servants of God are sealed (ch. vii.). A brief and dramatic pause, and then the trumpets of judgment sound, and the land reels under a deluge of hail and fire and blood (ch. viii.). There is the clank of cavalry, the tramp of armies, all the denizens of the pit are let loose; mailed Romans, long-haired mercenaries, locusts and scorpions invade the unhappy country (ch. ix.). The scenes in the distracted city are dealt with in chapter xi.; the last witnesses are slain and their unburied bodies are cast out; earthquakes (assaults) shatter the walls; Jerusalem is to be trodden down of the Gentiles, a time, times, and a half.

As to the present, the seer writes that the Palestinian Jewish Christians are safe in the wilderness, having escaped the general destruction (ch. xii.). Moreover, Rome's triumph, he says, is to be short-lived. After the conquest of Palestine "all the world wondered after the Beast." "Who is like unto the Beast?" was the universal cry, "Who is able to make war with him?" (ch. xiii. 3-4). Then comes the prophecy, "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints" (chap. xiii. 9, 10).

With this summary of past and present events the seer goes on to outline the future. The Roman Empire is about to feel the mighty hand of God; but before the vials of wrath are poured out a last opportunity of repentance is to be given to the nations. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to proclaim unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him that made

heaven and earth, and the sea, and the fountains of waters" (ch. xiv. 6, 7). The imagery of the succeeding chapters runs almost parallel to the judgments on Jerusalem, only with added horrors, illustrating the saying of Peter, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter iv. 17). As in Judea, so in the Dispersion God has faithful servants "that had gotten the victory over the Beast, and over his image, and over his mark" (ch. xv. 2). They stand on the shore of the Red Sea of fire in which the armies of the neo-Egyptians (the Romans) are perishing, and sing the song of Moses and the Lamb (ch. xv. 2-4). Chapter xvi. describes the judgments that are to overtake Rome. Pestilence strikes the adherents of the Beast; the waters are dyed crimson with the blood of the slain; thousands perish by fire and famine; the eastern powers rise in revolt; false counsellors urge on Rome and her allies to their doom at Armageddon, where East and West meet in a mutually destructive conflict. The chapter closes with an image of "a great hail out of heaven, every stone about the weight of a talent," a good instance of the seer's crypticism of which the meaning has been preserved. It happens that Josephus, describing the siege of Jotapata by Vespasian, states, "Then simultaneously the catapults hurled lances with a great noise, and stones of the weight of a talent were thrown by the engines for hurling stones" (Wars III. ix. 3).

The fall of Rome herself is foretold under the figure of Babylon (xvii.-xviii.) At her overthrow the Hallelujahs of the saints are heard; the Messiah rides forth at the head of the angelic hosts to complete the discomfiture of the enemy; the Millenium dawns (xix.-xx.)

The seer, however, has not finished

his message. There is to be a final outbreak of rebellion by the forces of evil, instantly quelled, after which follows the Last Judgment and the creation of a new heaven and a new earth; the new Jerusalem "whose builder and maker is God" becomes a lasting habitation for the righteous (xx.-xxii.).

Such in all too brief compass is this great Jewish Christian document, embodying the belief of the faithful Jewish followers of the Messiah, which nerved them in all their terrible sufferings of those days. "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." Who shall say that their faith in the immediate judgment of Rome, and the return of the Messiah was unjustified? Had not Jesus Himself said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be

shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 29, 30).

Such was also the faith of the non-Christian Jewish exiles, based on the study of the prophets. Did not the words, "And there shall come forth a rod out of the stem of Jesse" (Isaiah xi. 1) following immediately after the fateful "Lebanon shall fall by a mighty one" (Isaiah x. 34) prove that the advent of the Messiah would immediately follow the destruction of the Temple?

Pharisee and Nazarene had yet to learn that "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9).

(To be continued.)

Respecting Hebrew Christian Leadership

By MAX I. REICH.

PERSONALITY, divinely called and equipped, is the Church's greatest asset. Fine buildings, money, organisation, education, are important in their place, but cannot compare with it. And this holds specially good in the great task of Jewish evangelisation with which we are confronted. Our Lord evidently felt this when, looking upon Israel as a scattered and neglected flock and as a ripe harvest field in danger of going to waste for want of reapers, He commanded His disciples to pray the Lord of the harvest to send forth labourers into His harvest (Matthew ix. 36-38).

Those who did thus pray may little have thought that they themselves were to be the answer to their prayer. But the next thing recorded was the call of the apostles that they might be with their Lord, and that He might send them forth (ch. x. 1-6). They were called to be the representatives of the Messiah in Israel.

In order to do this they had a schooling to go through, till the impact of Christ's personality upon their personalities had transformed them, and they had become Jesus-like personalities, who could be trusted to go forth in His name when He was no longer

visibly with them. Two of them stood before the same council that had condemned their Master, with such dignity, poise, and boldness that they suggested Jesus to their judges. They had, indeed, caught His very style, and had been changed into His image.

Such men we need to-day—men like Peter, James, John, Paul ; men who can hold their own with the high-powered rabbis, and meet them on their own ground and win the respect of the Jewish people who recognise reality when they see it.

But how are they to be produced ? Here, it appears to me, the Church called out from the Gentiles has a great service to render. We have the promise that the Jerusalem of the latter days would have kings for her nursing fathers and queens for her nursing mothers. As Hebrew Christianity in the apostolic age, with its wonderful background of centuries of divine education, discipline, and revelation, culminating in the Messiah and in the Pentecostal gift, nursed the infant Church from among the Gentiles, so raw and uncouth in its first emergings out of a pagan life, so to-day Gentile Christianity, with its noble history of

saints, martyrs, scholars, must take the new Hebrew Christianity in hand, to nurse it and to direct its infant steps.

In the Old Testament story we read of Ruth, who came "under the wings of the God of Israel," leaving her idols behind in Moab. She came into the rich spiritual inheritance of Israel. But see what she gave in return ! She not only helped to pull Naomi out of abject poverty, but through her union with Boaz she "raised up seed" to Elimelech, that his name might not die out in Israel, and became the grandmother of David, and an ancestress of the Messiah.

Gentile Christianity, which, like Ruth, has come into Israel's inheritance, must make her influence felt to raise the type of workers among the Jews of Jewish origin. Better, Christ, Whose Spirit dwells in the Church, must once more, through the Church which is His Body, make His impact felt upon the personalities of His modern Jewish disciples, and thus produce such representatives of His cause as to establish His rights in the very midst of Jewry, never more open for the message of Christ than to-day.

Interesting Happenings in the Jewish World

The latest census shows that there are 155,606 Jews living in the Dominion of Canada. Most of these live in the provinces of Quebec and Ontario.

* * *

The famous Lubavitcher Yeshiva at Riga has been forced to close down on account of the lack of funds.

* * *

It is stated that the Prince of Wales is to perform the opening ceremony of the new Haifa Harbour next spring.

What great Jews think and say.

DR. CLAUDE G. MONTEFIORE.—"We Jews do not mind saying that the greatest influence upon European and American history and civilisation has been the Bible. But we too often forget that the Bible, which has had this influence, is not merely the Old Testament. It is the Old Testament and the New Testament combined. And of the two, it is the New Testament which has undoubtedly had the greater influence and has been of the greater importance."

DR. ALBERT EINSTEIN.—“No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. How different, for instance, is the impression we receive from an account of the legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the authentic vitality of Jesus.”

* * *

RABBI DR. ALEXANDER LYONS.—“Jews boast of having given the Bible to the world. I think that the Christians may claim a finer thing in having given it away to the world. Meanwhile, my Jewish brethren persist in prattling about being God's Chosen People with a world-mission. The Christians are at present its missionaries.”

* * *

ISAAC JOSEPH POYNSEY.—“The prejudices 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 recent elections in the United States, which resulted in the complete overthrow of the Republican regime, were in no small measure significant so far as the Jewish population is concerned. In the first place, two Jews were elected as Governors of States, Colonel Lehman in New York and Judge Horner in Illinois, and the new Governor of Florida, David Scholtz, is said to be of Jewish parentage. Together with Governor Seligman, of New Mexico, who was re-elected, and Governor Julius L. Meier, of Oregon, there are four, if not five, Jews who are the chief executives of States. Some eleven Jewish Congressmen were also elected to the House of Representatives. In addition, numerous Jews were elected to minor offices throughout the country.—(From *Jewish Chronicle*.)

Contributions to the I.H.C.A.

WE gratefully acknowledge the following donations received from the 16th September 1932 to 15th December 1932, and we thank our members and friends most warmly for their gifts.

No.		£	s.	d.	No.		£	s.	d.
923	.	2	10	0	935	Relief	0	5	0
924	.	7	7	0	936	Collection	2	0	0
925	.	1	0	0	937	Hostel (Anon.)	1	0	0
926	Relief	1	0	0	938	Polish Colony	1	0	0
927	.	1	4	4	939	Relief	0	10	0
928	Sales	2	10	0	940	.	1	1	0
929	Anon.	3	0	0	941	.	2	2	0
930	.	2	2	6	942	.	0	6	6
931	.	0	5	0	943	Relief	5	0	0
932	.	1	1	0	944	Hostel	2000	0	0
933	.	1	0	0	945	.	0	5	0
934	.	0	10	0	946	Relief	1	0	0

No.		£	s.	d.	No.		£	s.	d.
947		0	10	0	988	Per Life of Faith	5	2	6
948		0	10	0	989	Education, £50; Hostel, £5	55	3	6
949	Relief	1	0	0	990		0	5	0
950		1	0	0	991	Travelling Exp., 10/-	1	0	0
951		0	5	0	992	Relief	2	0	0
952		1	2	6	993		0	7	6
953		1	2	6	994	Relief, £5, 5/-; Hostel, £5, 5/-	10	10	0
954	Relief, £1; General, 3/6	1	3	6	995		3	0	0
955		5	0	0	996		1	0	0
956		0	10	0	997		0	5	0
957		0	10	0	998	Relief	1	0	0
958		2	0	0	999	Collection	1	0	0
959		150	0	0	1000	Sales	2	0	0
960	Sales	1	19	6	1001	Relief	0	10	0
961		0	10	0	1002	Anon.	50	0	0
962	Collection	0	15	9	1003		1	0	0
963		3	0	0	1004		0	5	0
964		0	4	10	1005	Relief, 15/-	0	15	6
965	Collection	4	1	0	1006		1	10	0
966		0	12	6	1007	Collection	44	7	0
967		0	10	0	1008	Collection	1	0	0
968		0	10	0	1009		2	5	0
969		0	9	0	1010		1	2	6
970	Relief, 2/6; General, 2/6	0	5	0	1011		1	0	0
971		0	5	0	1012		1	0	0
972	General, 2/6; Colonies, £1	1	2	6	1013		1	0	0
973	Relief, £1; General, 6d.	1	0	6	1014		1	1	0
974		25	0	0	1015		0	10	0
975	Relief, £1; General, 2/6	1	2	6	1016	Sales	1	16	0
976		0	10	0	1017	Collection	3	7	9
977	Relief, £2; General, 2/6	2	2	6	1018	Beginning at Jerusalem	1	0	0
978	Education	60	0	0	1019		1	3	6
979	Education, 5/-; Relief, 5/-; Polish Colony, 5/-; General, 6d.	0	15	6	1020		0	5	0
980	General, 10/-	0	12	6	1021	Relief	0	10	0
981		2	3	6	1022		0	15	10
982	Sales	3	1	6	1023		0	12	6
983	Sales	0	13	8	1024	Relief	0	10	0
984	General, £1, 0s. 6d.	1	3	0	1025		0	10	0
985		0	5	0	1026		1	5	0
986		1	0	0	1027	Relief	5	0	0
987	Anon.	2	0	0	1028		0	5	0
					1029		0	6	1