

The
Hebrew Christian

*The Quarterly Magazine of the International
Hebrew Christian Alliance*

EDITED BY
SIR LEON LEVISON, K.T.

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INTERNATIONAL HEBREW CHRISTIAN ALLIANCE
9 ALBERT TERRACE, EDINBURGH



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

Today, the IMJA:

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

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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. III.

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No. I

Editorial

IT is with peculiar feelings that I take up my pen to write this article on the eve of my departure for Palestine. My mind is naturally filled with a multitude of interesting and diverse problems. It is not easy for me to tear myself away from the work of the I.H.C.A., but duty calls me to go out to the Holy Land in order to investigate as to what can best be done with the property of "Abraham's Vineyard." Since I came to the decision that it is the Will of God that I should take this journey, the life of my boyhood in Palestine has been vividly coming back to my mind.

* * *

I recall how my parents used to impress upon me that Palestine stood as the centre of everything that was noble in Judaism, and held the only promise of the future greatness of our race. Palestine they told me, was even holy in its desolation, and God was always tending and watching over it. Its glorious past and its present are one and the same. They saturated my young soul with the idea that the souls of the Prophets, Saints, and the Great Men of Israel were still hovering in the air over that land of ours. If we were worthy, we could still see all the

manifestations which the prophets saw, and hear the sound of their voices which, when they spoke, made the air tremble and the earth shake. I was made to see the whole history of the Jews centre in the Holy Land, and to realise that in it is bound up the past, present, and future of the essence of all that is spiritual in our life. From the day when the Spirit of God entered into this land, from the day the Prophets saw their visions and spoke the words of God, the ground of Palestine has become holy, and the Spirit of God has always been there. This holiness I was told cannot be destroyed, and nothing in the world can diminish it. The very air we breathe is sacred, and tends to renew our inner manhood. It was here in Palestine that the "great day" was to come when the past of our race will be restored in all its glory. The Law issued from Zion, and brought light and life to all countries and in this sense I was led to understand that all countries share and have a part in Palestine, since each country takes its spiritual life from it. The "Shechina" dwelt there, and here alone absolute wisdom is to be found which enables man to attain to his highest degree by becoming once more the image of the invisible. Love for the land was instilled into my young heart like an

unextinguishable fire, and it was ever impressed upon me that only in Palestine and through the Word of God which was declared in the land, could one reach the highest level of spirituality, and attain the heights which are impossible to attain in other lands. The Holy Land was the spiritual centre twice in the past, both before and after the exile, and my people believed that it was to become the spiritual centre of the world for the third time. When the third time comes it will remain the spiritual centre for ever, because the Messiah will appear who will establish a reign of peace amongst the nations of the world, and Palestine will become the place of worship for all nations.

* * *

It will be easy for my readers to understand the joy which the pious Jew experiences on his arrival in the Holy Land. How happy he feels, and how wonderful the land appears to him. To such a Jew, Palestine is the "Holy of Holies," and he regards everything that happens in the land, as a sign from Heaven. I remember witnessing as a child the arrival of pious Jews to Palestine, and I saw them fall down and kiss its soil, for they felt that the air which they breathed was holy, and to lie in its shade was a joy inexpressible. They used to foregather in the evenings and sing praises unto the Lord, and I used to question them why they sang. A venerable old Jew told me, that in melody is to be found the essence of all holy thought. Every wisdom in the world, and every spiritual experience has its own melody. All creation resolves itself into melody, and melody is in everything. Faith in God has its own melody, which is the most important thing in the world, affecting all other melodies. Melody is in the whole universe, and

especially in every man's soul, indeed nature and the soul is saturated with it. Since heaven and earth are full of song, the man who has ears to hear must become purified and inspired to lead a new life, and God's melody cannot be heard anywhere as it can in Palestine, and in the Bible which was written in Palestine.

* * *

If the above is the belief of the Jews, my readers will be able to imagine how much more my visit to Palestine will mean to me when I have added Christ Jesus my Lord to all that my parents taught me, and as I leave for the land with all these hallowed memories, my heart yearns for my people, that they may see Him who is the glory of Israel, and who in Himself has personified all their ideals and longings, and who is the centre and source of all spiritual life. If only we could harness the spiritual aspiration of the Jewish people, and baptise it into the service of Christ—what a glorious power for good the Church of Christ would possess in the world.

* * *

I desire to thank all friends for their kind wishes and prayers which make me leave home without any feeling of anxiety for our God-ordained Movement since I believe you will continue to support it, and so not allow it to suffer through my absence. I would like especially to beseech you to assist our suffering brethren and their wives and children in Russia, and if possible to continue to assist us with further relief for the suffering people in Palestine, and may the blessing of God, the Father, Son and Holy Spirit rest with you all now and for evermore.

“Faith is the substance of Things hoped for”

AT our Hamburg Conference in July 1928 we surveyed the field of usefulness in which the International Hebrew Christian Alliance might be used of God for the building up of His Kingdom, and for making the Saviour more known, loved, and believed in.

We found very many urgent calls upon our time and finance, but one of the fields which seemed the most fruitful we had to keep in the background till the Committee which was appointed could indicate the line that would lead to most good.

The chairman of this Committee, to be known as the “Literature Committee,” is the Rev. Nahum Levison, Anderson Memorial Church, Blantyre, and although the matter entrusted to it covers a wide field, since it deals with the Intertestamental Literature, the object which it is to hold ever before its view is to furnish literature that will help the Jew to understand Christianity, and Jewish literature that will help Christian friends to understand the Word of God better as well as the Jew, also such writings of Jewish and pre-Christian origin as will aid both Christian and Jew to understand the Messianic hope, and outlook of the Disciples and Apostolic Jewish converts of the first century. Our faith was strong enough to rely on the Holy Spirit to guide us, and now the things we have hoped for are nearing realization.

There is a body of literature known among scholars by the name of Pseudepigraphs, that is to say, writings which appear under the names of eminent people. For instance, there are the Odes and Psalms of Solomon, the Books of Enoch, the Testament of the twelve Patriarchs, and so on. The influence of these books on the New Testament can hardly be estimated, for they are in the background of every book in it and they shed a light on the

Messianic passages and hopes of the time of our Lord, that illumines them to a clarity that cannot be expressed in words, only the reading of these books can give one the true value they have.

It might be asked—“If these books are so valuable, why have they not been made known to the Christian public before? And why have not the Jews kept them to the fore, as they have done their other literature?”

The answer to the first question is, that many of these books have for a time been lost altogether, and some have recently been re-discovered, and further, since many of them have only come down to us in such languages as Ethioptic, Aramaic, Syriac, and so on, they had to wait till Christian scholars had learned those languages to translate them for us. They have been translated in a volume, edited by Canon Charles, but that volume cannot be bought without its companion volume of the Apocrypha, and the two volumes cost £2, 2s., a price few can pay. The S.P.C.K. has issued some of the books in separate form, but here again to buy all the volumes would cost more than Canon Charles’ edition.

The second question can be answered in a few words. The books were rejected by the Jews because they could not be read in the light of history without leading to Christ, and all literature that leads to the Saviour is strictly avoided by pious Jews. We have heard a very pious Jew telling the Rabbi who was teaching his children, to stop teaching them the Prophets and especially Isaiah. When the Rabbi asked why, the father answered, “If they read these books they will become Christians!” When Judaism made up its mind to reject our Lord, the Lord of Glory, it also made up its mind to reject such books as most definitely pointed to Him as the blessed Saviour—Messiah.

We have now obtained the services of the most competent scholars in three Continents, who are to make a new translation of these books, and they are to be printed by Marshall, Morgan and Scott, in one volume, at a price of 7s. 6d., but to ensure that those who give their labour should not be the losers, and to meet the publishers half-way, we have undertaken to give them a guarantee of £350. This £350 will not be lost, but will be refunded as the edition of 5000 books are sold. We have faith that the Lord's people will welcome these books, and will read them with great profit.

We appeal to our readers to help us to find that £350, which money, as it comes back from the publishers, will be placed in the Literature Fund, with which we hope to publish such other works as will bring the claims of the Messiah before our brethren. We hope that as soon as this work is done we shall have ready other works setting forth the claims of our Lord to the Kingship of Israel, and we shall not only distribute these ourselves, but give them

to the missionary agencies at work among our brethren to distribute from their stations.

Need we say any more about this? God's purpose is inscrutable. Here is a literature rich in its Messianic promise, unanswerable in its direct message concerning the Christ of our hope. Here are very beautiful prayers from those who were waiting for the coming of the Redeemer of Israel. Here are pearls of wisdom hid away from the knowledge of man. Here are jewels of rarity waiting to make the truth as it is in Jesus, plain to Jew and Christian alike. Here are treasures of literature that will enrich both heart and mind.

We have faith in the Holy Spirit, Who guided our steps to these invaluable books, that He will put it in the hearts of our dear friends to give of their substance, that we may, when the time comes to go to press with the books, have the £350 and more, that will enable us to issue such literature as we may be guided to, to aid the seeker and lover of our Lord Jesus.

News Notes

"THE HEBREW CHRISTIAN" QUARTERLY.

With this issue of "The Hebrew Christian" we start the third year of its publication. Many readers have already paid their subscriptions for 1930, and there are others who have become subscribers during the intervening months, but may we ask those of our readers whose subscriptions are due with this issue, to kindly send the half-crowns, addressed to Sir Leon Levison, 9 Albert Terrace, Edinburgh.

SIR LEON LEVISON'S VISIT TO PALESTINE.

It will interest our readers to learn that Lady Levison and her second son

Frederick left for Palestine on the 21st of March, and will join Sir Leon during his stay there and travel home with him. During Sir Leon's absence their eldest son John will attend to all the correspondence.

THE PALESTINE RELIEF FUND.

In thanking our friends and well-wishers at home and abroad for their kind contributions to the Palestine Relief Fund, we desire to intimate that over one thousand people have been assisted with relief and clothing. The total sum which we have received up to date amounts to over £1400, and this has been distributed through the Executive Committee of the Palestine Relief

Fund, of which the Rev. S. B. Rohold of Haifa is the President. The Committee, in its distribution, were very fortunate in obtaining the co-operation of the various missionaries working amongst the Jews in Palestine, and we wish to quote from Mr Rohold's letter the following sentences:—"I want to make it quite clear to God's people, that there has been no expense whatever in connection with the administration of the fund. Everyone who has assisted with me here, in its distribution, such as Brothers Karmouche, Goldenthal, Goldstein, Hornstein, and the Revs. H. Jacons, A. R. Forest, Mr and Mrs Bioriness, Rev. Principal and Mrs Semple and Miss Clor, all gave their aid voluntarily. Not one person has charged in the administration of the fund. I am not writing this simply as a boast, but as the Lord's stewards we want God's people to know that every penny that came from the I.H.C.A. has gone direct to the poor, with the addition of our united labours and prayers."

Mr Rohold tells us that while all the money which he had for relief is exhausted, the suffering of the people still remains very acute. He says:—

No less than 9000 Jews left their homes during the disturbances.

Hebron, Kfar Uriah, Har - Toov, Huldah, Motza, Ain Zeitun, Yesod Haamalah, Mishmar - Harjaadon, and a few other small colonies have been evacuated.

Some of the Jews who fled during the disturbances have returned to their homes, but the Jews that lived in Christian or Moslem quarters have not returned. Thus they created a terrible problem of over-crowding, whereas in some of the Moslem and Christian quarters houses are empty.

There are 6000 claims. When the Government promised to give compensation, I am afraid that they did not realise what they were pro-

missing. If Safed is to be restored, it would need about £200,000. What about the other places? The Government find that they will only be able to pay from the money which they will receive from the fines imposed on the people, but you know the old Scottish saying, "You cannot take the breeks from a Highlander." How will they make the poor people pay? Of course, there will be collective punishment, but it would need an army to collect it. And the bitterness is so great that, if the Government began it, there would be no end to it. The accused have become the accusers and Arabs also want compensation. How the Government will distribute their £125,000 I do not know.

In order to alleviate the terrible sufferings which still prevail, we would further appeal to all lovers of Israel for their support in order that we may show to suffering Israel in the Holy Land the mercy, grace and compassion of God, as it is revealed in our Lord and Saviour, Jesus Christ. Space does not permit us to give more than one sample of the lists which we are receiving daily; and the following is one such, taken at random, for the benefit of our readers, of distribution of clothes through Mrs Semple, wife of Principal Semple of the Scottish College, Safed:—

Isaac Zaidy—Wife and four children, all possessions looted, and out of work.

Esther Shahronh—Eleven children, no husband; very needy case.

Jameelah Shahronh—Husband disabled, lost all property, three children.

Simha Rjami—Old lady, quite destitute of clothing, etc.

Rachel Cohen—Has had three parcels. Husband ran away after riots; has five children.

Raineh Shuaany—Young girl, with two sisters, very badly in need of clothes.

Rachel Cohen (2)—Widow, two children, very poor.

Esther Levy—Husband old and unable to work, has four children, and has no work and no money.

Esther Hadour—Husband out of work, three children.

Shahady El Faraan—Earns a little by porter's work; has wife and five children; was in rags himself.

Eliahu Sayagh—Wife and two children. His shop was burned and all his silverware melted; has nothing now.

Mrs Muscovitch—No husband, four children; lost everything; now in great poverty.

Adele Germaany—Widow with four children, one has been very ill. She has nothing.

Samuel Franke—A young man who lost everything in riots, money as well, and he had no clothes in which to apply for work. A very respectable young man, and active looking, who might be useful for many things.

The money that is distributed is accounted for in a similar manner as the above, giving the name and circumstances of every recipient, and letters are reaching us from hundreds of Jews and Jewesses, which are full of pathos as well as gratitude and prayer, that the Lord God of Israel may reward every contributor with a thousandfold blessings for the help which they have received.

ABRAHAM'S VINEYARD.

With reference to the employment which we are giving to Jews on our property, "Abraham's Vineyard," at Jerusalem, we desire first of all to make a correction with regard to the payment made to each man for the work rendered. When we first asked Mr Rohold what he thought would be sufficient remuneration per day for each man employed, if all the circumstances were to be taken into account, he suggested 5s. to 6s.

We found, however, that the people employed on the land were quite pleased to receive 3s. to 4s. per day, and are working happily for this sum.

On his first visit to Abraham's Vineyard, Mr Rohold wrote despairingly of the condition in which he found the property, but after a time, on again visiting it, he writes that the improvement which these working men have made has wrought a veritable transformation. The grounds have been cleared, and walls have been put round the property; all loose stones have been well built up, and, in short, everyone who passes wonders at what has taken place in so short a time. While Sir Leon has gone out to inspect the property with a view to putting it to the best possible use, we wish here to record our thanks to all those who have worked so hard in looking after it, and especially do we desire to tender our sincere thanks to Mr Karmouche, who has supervised the work and acted as manager voluntarily, without either asking or receiving any remuneration. The services which he has rendered have been a veritable labour of love. We are grateful to our Heavenly Father for having enabled us to carry through the registration of the property in the name of the new trustees, and for all the help and guidance which we have received at His hand.

RUSSIA.

Although it is somewhat belated, we are glad to see that the conscience of Christendom has at last been aroused to the reality of the cruel sufferings which the Christians of Russia are undergoing, and we take courage and find new hope in the fact that once the Christian public of Great Britain, Europe, and America have been induced to make this subject a matter of prayer the victory will be ours.

Religious persecution in Russia is not a

new thing : it has been going on for over ten years, and in order to let our readers realise the position, we would like to state the following facts in short :—

When the revolution took place it was to be expected that the Bolshevicks would not show a friendly disposition to the orthodox Greek Catholic Church that had done nothing in its heyday of power and prestige to use its influence with the Tzar's Government to ameliorate the sufferings of innocent people, who were continually banished to Siberia, where they perished. Consequently, the Soviet Government, when it came into office, began straight away to appropriate, from the altars in the churches, all the jewels, which were estimated to be worth millions of pounds. Well known priests and bishops, whom the Soviet Government considered to be guilty of not having lived up to the teachings of Christ, were imprisoned and shot, but this was only a case of the tiger tasting blood. The next move of the Soviet was to issue a law against the organization of the Greek Catholic Church as such. This was followed by another law prohibiting meetings of convocations, synods, and presbyteries. The next law was to prohibit children from being taught religion before they attained the age of eighteen, and after this all church organizations were declared to be illegal, and the congregations could only meet in their churches as worshippers without a head or officials, such as deacons and elders. Christians are only allowed to meet in churches for prayers, but when they do so, they are marked down as reactionaries and anti-Bolshevicks. When they are so marked, it is really tantamount to a death sentence, because Christian worshippers become ineligible as employees, and they have great difficulties in obtaining bread tickets. (The people in Russia are still rationed.) In order not to allow their children to suffer from hunger and die a slow death, Christian people everywhere have to

abstain from attending church and content themselves with worshipping God in their homes.

In this way the Government finds an excuse that the churches are not attended, and make this the reason for closing churches, synagogues and mosques, and turning the buildings into Soviet clubs, cinemas and dance-halls. There is no doubt that with the above restrictions the Soviet Government believe that in a generation they will completely kill the religions in the land of Russia. For they have made the negation of God into a form of Government. We thank God, however, that the blood of the martyrs has become the seed of a purified church and a greater than Russia has ever had, and that while here and there some corrupt minister or priest may go over to the Communist side for the sake of worldly possessions, there are hundreds of thousands who prefer to face death than to deny their faith in the Lord Jesus Christ.

Many of our Hebrew Christians are imprisoned, and all of them feel keenly the difficulties under which they have to labour in this land of tribulation. We feel it our duty to appeal to all God's children on their behalf that we may be able to assist in food and clothing, especially the women and children whose bread-winners have been taken from their homes. The only places where the preaching of the Word can be carried on, with comparative ease, are in the camps and prisons where some of our Hebrew Christians are doing excellent work during the time of their imprisonment. Donations towards the relief of distressed in Russia may be sent to Sir Leon Levison, 9 Albert Terrace, Edinburgh, and marked, "for Russian relief."

POLAND.

We wish to congratulate our Polish Hebrew Christian Alliance on their having obtained Official Recognition

from the Government as an Alliance, and we desire to thank God for having helped them to accomplish their object. The recognition of the Polish H.C.A. by the Government will enable our Alliance to work more freely than they have done hitherto, and our readers will be glad to know that a Hebrew Christian Church has been established in Warsaw which makes it the first place of worship of its kind in the land of Poland. We wish to thank Rev. Mr Carpenter, the President, and Rev. Peter Gorodishz the Secretary of the H.C.A. of Poland and all the others who have worked hard to obtain the permission, on their achievement, and we pray that the future of the Hebrew Christian Church of Warsaw and the H.C.A. may be full of blessings, and that our Heavenly Father may reward them by giving them many a soul for Christ.

RUMANIA.

During the New Year, in quite a number of countries, our Hebrew Christians have thought of celebrating the New Year by entertaining Jewish children, and also the fathers and mothers, in their cities, to a tea party; and after the tea party was over of having a service of bringing in the New Year at which prayers of repentance, thanksgiving, and intercession for the coming year, should be offered. It was thought that it would be a good opportunity to let the Jewish people see how the Hebrew Christians worship God. that there were neither idols nor anything that the Jews could object to. These tea parties and meetings took place, and we would like to tell of the meeting at Chisinau, Bessarabia, quoting from the account sent to us by the Rev. Leon Awerbuch:—

“God gave us a wonderful time on New Year’s Eve. Crowds of Jewish people came to us and we started by entertaining five hundred children ranging from seven to fourteen years of

age. Their fathers and mothers assisted, and when the children had finished their tea, they sang hymns and we had prayers together, and then sent them home at eight o’clock. We started our devotional service at eight, and it lasted until twelve midnight. At this meeting, we had a large number of unbelieving Jews, and when the meeting was finished, we were requested by these Jews to continue the meeting which we did, and thirty of them remained until three in the morning. They parted wishing us a happy New Year, and earnestly requesting that we should pray for them, that they too may believe in the Lord Jesus Christ and find the same joy which we have found.” Here is a request for prayer in which, I feel sure, all our readers will gladly join us, and I would further exhort the prayers of all our members and friends for the newly formed Hebrew Christian Church in Chisinau. The Alliance in Bessarabia is to be congratulated on the wonderful work they are doing, and we earnestly desire to assure them of our deep appreciation and sincere prayers.

AUSTRIA.

We are glad to inform our readers that we have received an exceedingly encouraging and spiritual account of the work of the Committee of the H.C.A. of Austria, and are encouraged to learn from their letter of their extreme anxiety, both for themselves and for all the other Alliances, that we should constantly look for guidance to the Holy Spirit in ordering our lives as Hebrew Christians. There seems to be a great desire among the Hebrew Christians in Vienna to start a Hebrew Christian Church in this city, and while we commend them to our dear Lord for guidance, we wish to assure them that all our aims and objects are continually committed to our Lord in prayer, and that our sole desire is to strengthen our own members spiritually, and win our Jewish people for

Christ. It is encouraging to learn that we are constantly upheld by the members of the Austrian H.C.A. in their prayers, and we feel very grateful to them.

AMERICA.

An account will be found in this number from the General Secretary of the American H.C.A., which we feel sure will not only interest our readers, but give them an opportunity of learning something of the various activities in which our American Alliance is engaged. We would, at the same time, like to ask our readers to remember the American H.C.A. Conference, which is to be held during the month of May.

GERMANY AND SWITZERLAND.

Two Conferences will be held during April and May in Germany and Switzerland when the Hebrew Christians from the various cities in these countries will gather. We trust that they will have a time of spiritual blessings, and that the Conferences will result in further strengthening these two Alliances.

LATVIA.

We have been very encouraged by the cheering news of the work which is being carried on by the H.C.A. in Latvia. The President of this Alliance and his dear wife have started meetings for Jewish women, and they tell us that they are having times of great blessings. We desire to assure our Hebrew Christian brethren in Latvia of our sincere prayers on their behalf and earnestly hope that many a soul from amongst the Jewish community of Riga may be won for Christ Jesus, our Lord.

GREAT BRITAIN.

A Conference of the H.C.A. of Great Britain will be held at Manchester in April. The full programme is printed in this issue on another page. We have been asked by the British Committee to intimate that all the members of the Alliance will be made welcome if

they can attend the Conference, and are assured that every endeavour is being made to make each session a season of refreshment and spiritual blessings. Those who wish to know more about the Conference may communicate with Mr Taffen, Secretary of the British H.C.A., 32 Anson Road, London.

HUNGARY.

It has been a great joy to the Executive Committee to receive a communication from Mr Ladislaus Gross, in which he states that he is anxious to be accepted as a student in order to prepare himself for the mission field. Having made Mr Gross' acquaintance personally, and learned to have a high regard for his Christian character, we felt that we could not deny him the opportunity of studying for the ministry. We consequently made it a matter of faith and accepted the responsibility. We sincerely believe that God will raise some friends to assist us to pay for Mr Gross' education, which will be £50 a year, for three years. Meanwhile Mr Gross and his wife are proceeding to America, where they will both study in Moody's Bible Institute.

BAPTISM.

We have much pleasure in recording the Baptism of a Jewish family from Budapest. This family came to settle in Scotland, and brought a letter of introduction from the H.C.A. of Hungary. After a period of intercourse, they expressed a desire to become Christians, and in due course were baptised at Finneston Parish Church in February. This man and his wife have opened a small factory for the production of electric lamp shades, which he supplies to the principal shops in Scotland.

EDUCATION.

It is a pleasure to be able to state that all our students, without exception, are doing well. From the reports which we have received from the different

colleges, we learn that they are all working hard, and are showing great promise for their future careers. In each city where our students are studying, they go to the Jewish missions and render every help they can, and at the same time assist in other Christian work amongst the Gentiles on Sundays.

Apart from Mr Ladislaus Gross, of Budapest, the I.H.C.A. has accepted the responsibility of starting another student in this country, while the American H.C.A. are determined to assist more students during the next term than they have done hitherto, and that is saying a great deal. In our work, which includes our witness for Christ amongst the Jews, the encouragement of Hebrew Christian brethren throughout the world, affording relief to distressed brethren in Russia, Europe, and Palestine, the education of our young men, and the distribution of literature, we have every reason to be grateful to our dear Heavenly Father for the encouragement given and the inspiring news, as well as for the assistance which we have received from the Christian public, and we pray that our dear Lord may use and guide us as we commit ourselves and our future into His holy keeping.

REV. ERSKINE BLACKBURN.

We desire to extend our sincere wishes to the Rev. Erskine Blackburn, M.A., on his new ministry at Eggermont Presbyterian Church in Liverpool, and earnestly pray that this ministry which has just begun, may be blessed and owned of God, and we extend our heartiest congratulations to Mr and Mrs Blackburn and their family for having had such wonderful send-off meetings in Glasgow, and also for the splendid reception which they have received at the hands of the Presbyterian Church of Liverpool.

CONGRATULATIONS.

We have learned with great joy of the honour which has been bestowed upon our dear brother, the Rev. Paul Levertoff, by the Archbishop of Canterbury. Mr Levertoff has been made a Doctor of Divinity by having received the Lambeth degree, and we wish to congratulate him most heartily on this occasion, praying that God may be gracious unto him and grant him and his family every joy in the future, and make His own presence the joy of their lives.

"Reminiscences of Mrs Finn, F.R.A.S."

(MARSHALL, MORGAN & SCOTT)

WE have great pleasure in recommending to our readers the reminiscences of Mrs Finn, wife of James Finn, Esq., F.R.A.S., British Consul in Jerusalem (1846-1863), and daughter of Dr Alexander M'Caul, the famous Missionary to the Jews, and author of "Old Paths."

Mrs Finn led an exceptionally varied and interesting life in Eastern Europe and Palestine, and everyone who wishes to know details of the progress of Christian work among God's Ancient People should not fail to procure her book.

She writes of the daily events in her career in homely fashion, not omitting small details which give a personal touch and bring the reader, so to speak, within the atmosphere of her friends and family.

Mrs Finn came in contact with very many notable personages in the course of her long life, and she draws their portraits in these pages of her "diary" in vivid but always kindly outlines.

She has also exciting personal adventures to relate, and refers to numerous

historical events of importance. She showed her deep love for, and interest in, the Jews by acquiring the property in Jerusalem known as "Abraham's Vineyard," which she devoted to their benefit.

Concerning this great gift all readers of "The Hebrew Christian" have had information, and we await further news on the return of the President of the I.H.C.A. from Palestine.

We recommend this book, especially at this time when events are happening so rapidly in connection with Palestine. The authoress who has lived and laboured for so long a time in Jerusalem has shed light on the many problems which are facing us to-day, and we can read no book which gives more help on the question of the Arabs and the Jews than Mrs Finn's.

Report on Visit to Safed, 15th January 1930

By PAUL M. DOANY, an Arab Christian.

"Have not I sent thee . . . I will be with thee." (Judges vi. 14-16)

"Withhold not good from them to whom it is due." (Proverbs iii. 27)

ON the 14th January our Superintendent, the Rev. S. B. Rohold, asked me to accompany him on a missionary journey to Safed, to that unlucky town, in order to find out and see for ourselves the condition of the children of Israel there who were attacked and robbed, and where so many lost their lives during the troubles of August last. However, owing to the very heavy rain on that day, we were unable to go, and it was put off till the next day if the weather was not too bad. During the whole of the night the heavy rain fell continuously, and it was still raining hard in the morning at 7 o'clock, so that I was in doubt whether we should be able to go. I rose earlier and, not being sure about our journey, prepared to go to the Reading Room for my usual work. However, as I was putting on my raincoat, I caught sight of Mr Rohold's chauffeur, who came calling to me, "Come along! Mr Rohold is in the car waiting for you." I could hardly believe it—that an old, weak and sick man as Mr Rohold, and with his many duties, should be able to go on such a day. I asked, "Is it true?" and then I understood that it was true, and

so I went and found our Superintendent in the car. I should have met him at 8 o'clock as promised, but on account of the awful weather I stopped, and I could hardly believe that Mr Rohold would be there, but I saw the sign of Christian zealotry and a heart full of love towards the poor and needy, especially when he addressed me, saying, "Should the bad weather and strong rain stop us from helping those who are without shelter and without clothing?" In that moment I felt that the Lord was speaking to us both from that verse of Ecclesiastes (viii. 5): "Whoso keepeth the commandment shall feel no evil thing (difficulty)." I felt that this cleared away all difficulties of weather and cold, and thus I received a lesson for myself, that nothing can prevail against the spirit of Christ. I felt humbled, and said, "Brother, really I feel too small before your goodness and energy, and I have received a great lesson."

So we went, with the rain pouring in torrents, so that even the roof of the automobile was leaking and we had to keep on our raincoats, and we also had waterproofs to prevent the clothes which

we were taking with us from getting wet.

We arrived at Safed about 11 o'clock, and as soon as we arrived we were met by the smiling Jewish faces, Orthodox Jews with their side curls, which, as our Superintendent remarked, raised the desire in us to give them comfort, shelter and help in their trouble. So we greeted many with the word "Shalom," and they answered, "Aleichem Shalom" (and to you be peace); and many came to us, men and women, young people and Rabbis, and our Superintendent began to give them the help, and I may say that he gave help until he had no more checks, and yet there were very many more people in need of help. Fortunately I had with me seven pounds in my pocket, and he had also money in cash, and so we gave them all we had feeling that these were unsheltered, unclothed people, in sore need of what we could give them.

Then I left our Superintendent talking and conversing with many of them, young and old. There was a family which used to live in a village near Safed, called Ain Zeitun, a rich family, whom I knew before. They have lost their cows, horses, all goods, and now have to find shelter in a room in Safed, not being able to return to their work unless they have soldiers sufficient to guard them while ploughing. With these people I left Mr Rohold talking and went with the chauffeur to see the ruin and desolation which the evil hand had made.

I have known Safed since 1910, as I was working as a missionary and teacher there, and in the villages around, from 1910 to 1913. I came in contact with many good Jews, Orthodox and modern, of a hard-working and good class. I knew many of them personally and visited them in their homes and shops, so that when my eyes saw this desolation—over 200 houses, shops and stores absolutely robbed, burned

and destroyed—I stood for a moment and thought, "What is this strong and wicked hand that has dared to do such things to quiet peaceful people here, who were not able to defend themselves?" I realised the strength and force of the flames when I saw heavy iron bars bent and twisted, and my heart burned within me. While I stood looking and sighing, many Jews and Jewesses, looking like Rabbis, greeted me, saying, "Shalom." I spoke to them in Hebrew, and they were wondering whether I was a Jew or not, but they did not ask me. They said, "What do you think of this?" I said I could not say anything, but remembered the verse in the Bible which says: "All things work good to those who love God." I had with me a New Testament in Hebrew, and with my weak Hebrew I read to them Matthew v. 14, "A city that is set on a hill cannot be hid." I asked them, "Do you know about which city these words were said?" They answered, "No," and I said, "Jesus said those words when He was saved from the Lake of Tiberias, and these words He said about Safed because it was then the high city as it is now; and I say to you, my friends, that nothing can hide the desolation of this high city." And so we continued speaking together in Hebrew and sometimes in Yiddish. I tried to show my sadness and sympathy. While I was speaking to them, a certain Christian whom I knew passed by, saluted me and said, "How are you?" I turned to him, and asked him, "What do you think of all this?" He stood as a speaker, and said, "If I say to you this is wild, savage, animal work, it is impossible to describe, it is a fierce and wicked thing, do not think I say this because I am a friend of the Jews. Not at all, but for one thing I say it is sinful work, it is the evil hand, because it was not necessary for such things to be done, because it is not

right that such things should be done, either for revenge or from boldness. I say that it is devilish work, and the reason is that it was not necessary, and the devil always works what is unnecessary." Some of the Jews, when this Arab Christian passed by, were in doubt in their first thought about me especially as I was speaking clear and classical Arabic with that man, so one Rabbi came up and said, "Excuse me, are you an Arab or a Jew?" I told him, "Not an Arab and not a Jew, I am a Christian." He said "A Christian must be an Arab or one of another nation. Are you Goy (Gentile)?" I said, "I can say I am a Goy and a Jew," and he said "That cannot be; 'Goy' and 'Jew' you cannot be." I told him, "Do you remember what the prophet said? 'When the Messenger comes He will be a light for the Gentiles and a glory for the Jew,' and as I am a follower of Christ, I have been illuminated by Him and grafted in by Him in the good olive tree. As a Gentile in Christ, I am glorified, and glory in Christ. Therefore I am a Jew to the Jews, and I am a Gentile to the Gentiles. And these very words, or something like them, were said by a great Jewish Christian, a man of the Sanhedrin a disciple of Rabbi Gamaliel of olden time, and that was the great Jew St Paul." Then I heard words from the others, "He is a missionary, a missionary," but I never noticed any sign of their hate of missionaries as there used to be.

There I had the opportunity of giving out literature, New Testaments, and other little booklets. I asked one, "What is the sign of a Christian?" He said, "I can tell you the sign of a Jew, and you must tell me the sign of a Christian." Then I told him, "The sign of a Christian who is saved is to show the love of Christ and sympathy, and to lead a sacrificial life for others, seeking the glory of God." He

said, "The Jew had to keep the law of Moses and the Talmud, and have the will to keep it." I said, "Then I have the same. I have the will and the love, and therefore I am a Jew and a Christian," and so our conversation ended. But before they bid me "Shalom" one old Orthodox Jew with the religious side curls said, "We have no doubt that the Nazarene Christ was a Jew, because we know a certain Jew who became a Christian. He was not well treated at first, and yet in this time of trouble as in all troubles he visited the town many times, and helped many of those who never wanted to shake hands with him before." I said, "Do you know his name? Some of them said 'Robold,' and I told them that is our Superintendent, Mr Rohold, and showed them where he was to be found. Everyone began to say to the other, "We have missed him. We will have to go and shake hands with him." Then I told them, "Those who recognise Christian worship and are saved through the Jewish Messiah, their religion is not Nazarene; it is a religion of love, which is fruitful. A real Christian must love everybody, because that is the spirit of the Jewish Messiah who is the Saviour and Lord of the Jew and the Gentile, and the spirit of Christ is the spirit of sacrifice for the Jews first, and for the Gentiles also. Then the old man said, "We have seen from experience that that old man, whom we told you about, has the spirit of the deliverer, and we hope that all the children of Israel will help Israel.

As I had given out all my tracts and books, Hebrew and Yiddish, I bade them "Shalom," and an old woman said, "God increase the number of those that love Israel." Then I went on and found Mr Rohold still surrounded by many of those who had his sympathy and love and help.

After lunch we left Safad, at a quarter past two, in a steady downpour of rain,

and arrived at Haifa at half-past seven. We were not able to open the windows of the car all through the journey as it rained so much, but by the grace of God we slept that night with great joy because we felt we had done our duty to the relatives of Christ. So I asked God to bless his Word, printed and verbal, and to bless all that was done for these poor, wretched and suffering people, and to awaken the spirit of Abraham, Isaac and Jacob in them to know why they were chosen to be a nation, a holy nation. And I remembered the word of Christ where he said, "Whatever you do for the least of my brethren you do unto me."

So I may close my report praying to God to raise many of the zealous Christians to pray and help all those who are suffering and are in trouble, and at the same time pray to God who is on the Throne of Justice to lead them all to all good and to peace, Jew and Gentile, especially those inhabitants of Palestine, and make them feel that as they are living in the Chosen Land, they must meditate upon the Holy Book of God, and they must follow the suffering and coming Christ that they may be able to meet Him as faithful followers and members of the Kingdom of Peace in Jesus Christ.

Amen.

Notes of the American Hebrew Christian Alliance by the General Secretary, Rev. Jacob Peltz

OUR Fall and Winter programme began with a Bible Conference at the Third Christian Reformed Church, Paterson, N.J., 15th to 20th September. The pastor of the church, the Rev. J. J. Hieminga, very warmly welcomed us and presided over all the meetings. This was the third yearly Bible Conference we have held in Paterson and it was considered the best.

The speakers of the conference included the Rev. Max I. Reich, who gave two most illuminating addresses on "The Titles of the Messiah of Israel" and "The Credentials of the Messiah"; the Rev. E. S. Greenbaum, who spoke three evenings on the subjects: "Obstacles in the Way of Jews Accepting Christ," "The Appeal of Israel's Messiah," and "Zionism and Palestine." These addresses were exceedingly helpful. The

Rev. J. R. Lewek gave a most inspiring address on the subject, "From the Rabbis to Christ." We had never heard our Brother Lewek tell the story of his conversion, and after listening to him we said with others that he was indeed a marvellous testimony to the saving power of the Lord Jesus Christ. The writer also spoke on several occasions on themes dealing with the present Jewish situation in relation to Christianity. Then, too, we had the pleasure of having with us Mr Alexander Kaminsky, our noted and beloved Hebrew-Christian violinist. Mr Kaminsky's musical numbers and conspicuous testimony for Jesus Christ were a distinct contribution to the programme.

No Standing Room

All the meetings were well attended, but on the last night of the conference,

when Mr Kaminsky gave his sacred recital and told the story of his conversion, the church was packed to its capacity, and hundreds of people were turned away long before the service began, because of lack of even standing room. Scattered through that tremendous audience that night were to be seen Jews who manifested a keen interest both in the sacred music and in the Gospel message that was delivered. Many came to us after the service to thank us for coming to Paterson.

We are exceedingly grateful to Mr Herman Schultz, the beloved Jewish missionary of the Christian Reformed Church in Paterson, for his indefatigable labours in preparation for our conference. It was a pleasure, indeed, to have Christian fellowship with his family and other devoted friends of our Alliance who greeted us at each meeting of the conference.

Many Jews who came to the meetings were surprised to find such keen interest and sympathy in the cause of Israel as manifested by the pastor, the Rev. J. J. Hieminga, and his people. We tried to convince them that true Christians do not have any hatred or ill-will toward the Jews, but on the contrary seek to promote the best interests of Christ's brethren according to the flesh. This was certainly demonstrated in our Bible Conference in Paterson.

Alliance Branch Organized

From Paterson I went to New York for a few days to confer with Hebrew Christians, after which I proceeded to Philadelphia to attend a special meeting of Hebrew Christians which I called for the purpose of organizing a local branch of the Hebrew Christian Alliance in this city. This meeting, attended by a goodly number of Hebrew Christians, was duly held on 19th September at 1701 Francis Street. Dr. Reich was present with us, and had charge of the

devotional period. The writer then made a brief address, and after some discussion, the local branch was formally organized. Miss Pauline Hoffman, one of the faithful members of the Philadelphia Branch, writes as follows of the organization and progress of their band of Hebrew Christians:—

"The local branch of the Hebrew Christian Alliance in Philadelphia, located at 1213 No. Franklin St., which was organized about two months ago, is steadily increasing its membership, and no doubt by the first of the year will boast of a large number of interesting characters.

"Many testimonials are intensely gripping and pathetic, which are related at each meeting by various people who are happy in Christ, and the fellowship of the monthly meetings with each other is a real joy. One of these Hebrew Christians told how he had been given a copy of the New Testament in Russia, and the first mention of Christ was brought to him. He has rejoiced in the Lord now for many years. There was another interesting Hebrew Christian residing in Collingswood, N.J., present, and he told us how he had been a non-believer and was now a saved man, having accepted Christ as his personal Saviour.

"A committee was appointed at its last meeting to seek out Hebrew Christians at various churches and places and acquaint them with the Philadelphia branch of the Hebrew Christian Alliance and join this organization; also to visit the different missions and bring the Hebrew Christians together to the local branch for the purpose of uniting in prayer, as one large family, giving thanks for their redemption in Christ and in being born over again against all handicaps and persecution.

"This Philadelphia local branch has at present for its President, Mr Lee Rohrheimer, who is ably assisted by his loyal and capable wife, Mrs Martha

Rohrheimer. There are other faithful members who are working hard for the progress of this organization, and let us pray that their efforts will be fruitful in this direction."

Baltimore Bible Conference

From Philadelphia we went to Baltimore to conduct a Bible Conference in the Arlington Presbyterian Church, 29th September to 4th October. The Rev. T. Roland Philips, the minister of this church, has been a friend of Jewish evangelization for many years. He and his people therefore prepared a very hearty welcome for us.

Personally, it was a great pleasure to get back to Baltimore and be greeted by many friends of long standing. It was in this city that I first came face to face with Jesus Christ and found Him to be my Messiah. It was here that I first entered a Protestant church (after having come from Russia), the Brown Memorial Presbyterian Church, whose minister at the time was Dr. J. Ross Stevenson, who later baptized me and received me into his Church. It was in this city, too, that as a young convert I was nurtured in the Christian faith by those who have remained loyal and helpful friends throughout the years. What blessed and hallowed memories!

The speakers for this conference including the Revs. M. I. Reich, A. J. Kligerman, and the writer. Dr. Reich gave a series of addresses on the "Psalms," and the other speakers dealt with the present aspects of the Jewish problem in relation to the Church. Mr Kaminsky, who was with us throughout the conference, stirred the hearts of the people by his matchless playing on the violin of the great hymns of the Church and sacred Hebrew music.

Although the Arlington church is located in a suburb far distant from the centre of the city, many people from various parts of Baltimore came to the

meetings and received a great blessing from the conference.

We Call on Rabbi K—

Among those whom we had the pleasure of visiting while in Baltimore was Rabbi K—, who has been in America less than a year. When Dr. Reich, Mr Kligerman, and I called upon the rabbi, we found him in his study busily engaged in grappling with the English language. Mr J. Malcolm Phillips, a Christian business man of Baltimore and a devoted friend of Israel, was giving the rabbi lessons in English. It was a unique sight to behold the Scriptures and other books in Hebrew and English strewn upon the table, the Christian Gentile and the Jewish rabbi reading in Hebrew and English and trying to understand each other.

Out of deference to the visitors, the English lesson was cut short a bit, and soon the rabbi and his Hebrew Christian visitors were absorbed in a very earnest discussion of the claims of the Lord Jesus Christ as the Messiah of Israel. We found the rabbi to be very learned in the Hebrew Scriptures and other Jewish lore. We found also that his knowledge of the New Testament and related Christian literature was more than superficial. We were amazed that this rabbi, coming so recently from the seat of Jewish orthodoxy in Poland, was so sympathetic to a Christian approach. He was deeply grateful for our long visit with him, and wished us God's blessing upon our departure. We must earnestly pray for Mr Phillips and Mr Kligerman to be given the wisdom from on high as they witness to this rabbi from time to time.

We Organize in Pittsburgh

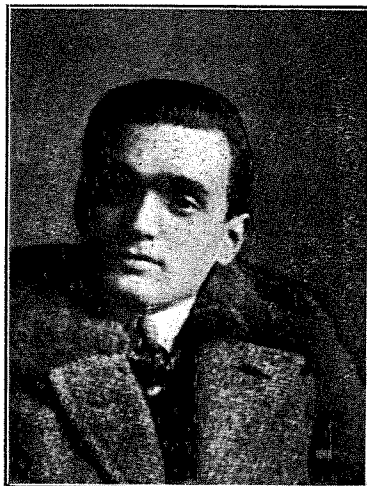
From Baltimore I went to Pittsburgh where, on the evening of 7th October, a representative group of Hebrew Chris-

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



A. C. KARMOUCHE

who is rendering invaluable assistance on our
Property—Abraham's Vineyard, Jerusalem,



A. LADISLAUS GROSS

of Budapest, who is just leaving to begin his Studies
at the Moody Bible Institute, Chicago, Illinois, U.S.A.



tians met in a hotel for the purpose of organizing a local branch of the Hebrew Christian Alliance of America. Preliminary to this meeting for organization, much work had been done by the Rev. Dan B. Bravin in looking up Hebrew Christians and getting them interested in the Hebrew Christian Alliance.

The meeting was presided over by Mr Bravin, and after an address by the writer and some discussion on the part of those present, the Pittsburgh branch of the Hebrew Christian Alliance was duly organized, and officers were elected as follows: Rev. Dan B. Bravin, president; Miss Caroline Solomon, secretary; and Mr Paul Ruben, treasurer.

With the capable and energetic leadership of our Brother Bravin and his faithful co-workers, we are sure that this recently organized branch of our Alliance will, with the blessing of God, make rapid strides and grow into a strong Hebrew Christian witness in the city of Pittsburgh.

Roanoke Bible Conference

By the invitation of the Ministerial Association of Roanoke, Va., we were invited to hold a Bible Conference in that city 27th October to 1st November. The Rev. Dr. J. Luther Sieber, chairman of the ministerial committee appointed to prepare for our meetings, together with Mr J. M. Wheeler, a Hebrew Christian business man of Roanoke and one of the most enthusiastic members of our Alliance, did the necessary publicity work for our Bible Conference.

The meetings were held in the new First Baptist Church, one of the most beautiful and up-to-date structures we have seen anywhere in the United States. Besides the large auditorium, the church has one hundred and seventy-four Sunday school rooms equipped for its religious education programme.

The pastor of the church, the Rev. Dr. Boone, and his able assistant were

very gracious and helpful to us throughout the conference. Besides Dr. Sieber, other ministers of the various denominations of the city attended in goodly numbers and took part in the services.

The speakers consisted of the Rev. E. S. Greenbaum, J. M. Wheeler, the writer, and Mr. Alexander Kaminsky, whose musical selections each evening charmed the large audiences which greeted us at each meeting.

As usual, on the last night of the conference, when Mr Kaminsky gave his sacred recital and told the story of his conversion, the church was full to capacity. Many tarried after the service that they might tell us they do not expect to hear more beautiful music in heaven. Many were touched, too, by the story of Christ's redeeming love as narrated by Mr Kaminsky.

Montreal Bible Conference

Our Bible Conference in Montreal was held on 24th to 29th November. This was the fourth annual Bible Conference we have held in this city under the auspices of the Scripture Testimony League, of which Mr Herbert Stewart is the chairman.

The conference was presided over by our honoured President, the Rev. D. J. Newgewirtz. The speakers consisted of the Revs. E. S. Greenbaum, Elias Newman, and the writer. Mr Kaminsky was with us throughout the conference, and charmed and inspired the audiences with his violin.

Mr Newman, fresh from his five-year missionary experience in Damascus and Palestine, delivered several addresses dealing with the situation in the Holy Land. His discourses were exceedingly interesting, and threw a flood of light upon the questions connected with the Zionist movement and the recent uprising of the Arabs. Mr Greenbaum's addresses dealt with the historic background of the Jewish people as related

to their traditional attitude towards Christianity. His messages were exceedingly helpful.

Jews Attend Meetings

The meetings this year were better attended by both Jews and non-Jews than any previous year. We were especially gratified to reach the large number of Jews who came night after night to listen to the Gospel messages, and then many would tarry long after the meetings to discuss the claims of our Lord.

We also had an opportunity to address the Jews who attended the Jewish Mission of Montreal, of which our Brother Rev. D. J. Newgewirtz is the Superintendent. It was a joy to see so many intelligent young Jewish men and women attend the English classes of this mission. At each one of these night school periods there is conducted a religious service, consisting of the reading of Scripture, prayer, and a Gospel message. We were agreeably surprised to see the keen interest in this service manifested by the Jews. The success of the Montreal Jewish Mission is indeed a tribute to the patient struggles of our Brother Newgewirtz for more than twenty-five years in that city.

Kaminsky Recitals

This year two sacred recitals were arranged for Mr Kaminsky to give in Montreal—one at the Emmanuel United Church, Drummond St., on Thursday night, 28th November, and the other at the Stanley Presbyterian Church at Westmount, on Friday, 29th November. Both of these recitals were well attended and much appreciated. We were very gratified to see many Jews in attendance at both churches.

Mr Kaminsky also had the pleasure of giving a recital in the Tudor Hall of Jas. A. Ogilvy's, Limited. This is one

of Montreal's finest department stores, which conducts organ and other high class musical entertainments for its patrons. Here, as elsewhere, Mr Kaminsky's talents were much appreciated.

We are profoundly grateful to our friends who make it possible for us to come to Montreal year after year. There is much labour involved in the preparations for these Bible Conferences, but the Montreal friends go to the limit in expense and labour to enable us to give our united testimony for Christ in their city.

Prayer Requests

Will our friends kindly pray for the members of the Executive Committee of the Hebrew Christian Alliance, which hold their winter meeting in Philadelphia on 9th January? Much important business relating to our movement will be discussed at this meeting, and we want our friends to hold us up in prayer.

On 19th December some of our Hebrew Christian students will complete their courses of study at the Moody Bible Institute, one of these, Mr Moshe Immanuel Ben-Maeir, will go to Palestine as a missionary. Will our friends kindly pray for these?

Our publication for Jews, "The True Light," is being read with keen interest and appreciation as it is periodically distributed amongst the Jews everywhere. Please pray for this printed Gospel messenger. We have quite a number of these "True Lights" as well as other tracts for Jews for free distribution. If our friends will undertake to help us distribute these, we will be glad to send them quantities of the same if they will send us the postage.

Please also pray that the financial needs of the Hebrew Christian Alliance will continue to be supplied. Our work is continually growing and making larger demands upon us. Please pray for us and our great cause.

The Hebrew Christian Conference

By Rev. R. W. HAZELTINE.

IT was the writer's pleasant privilege to attend most of the sessions of the Hebrew-Christian Conference held this year at the Arlington Presbyterian Church, Rev. T. Roland Philips, pastor. All the addresses were able, spiritual and impressive, while running through them all was a rich, deep Old Testament background that made a strong, satisfying appeal to the mind and heart like that which one learns to love in the works of Edersheim. Each evening there was a lecture on the Psalms, which enlarged our knowledge of and deepened our love for that wonderful book. The addresses of Messrs Peltz and Kligerman and others were truly helpful and inspiring.

The conference produced what was to everyone a real, unexpected and truly great sensation, and that in a musical way. Mr Alexander Kaminsky, a Hebrew-Christian musician of Chicago, Ill., and formerly court violinist for the Czar of Russia, played for every session of the conference. His playing was a revelation, and its effect was surprising if not rather astounding. Though he has heard practically all the great musicians of the world, the writer has heard nothing comparable to it since the days of Ira D. Sankey. Kaminsky, as did Sankey, carries his audience completely away. He completely loses himself in spiritual fervour. To a faultless technique that meets the highest

concert standards, he unites a beautifully impressive spiritual interpretation never heard on the concert stage, even Kreisler and Paderewski do not move one so deeply. Familiar hymns were played with beautiful variations and lovely harmonies that made a truly ecstatic impression. One could not but feel that he would not hear its like again this side of the other world. Seldom does one see the power of music so strikingly displayed.

Most of Mr Kaminsky's pieces are familiar to most violin students as prescribed studies, and as the writer has accompanied students on the piano often, he was fairly familiar with these pieces. He knew just where the ordinary student gets weak and ragged as they often do with the harmonics, especially. Mr Kaminsky flew past all these difficult spots, harmonics included, as though they did not exist, giving at the same time a charmingly beautiful spiritual interpretation of which the average student never dreams. One's wonder and admiration were all the greater because he was aware of the difficulties being so easily overcome. One felt as though he were being on an artistic Mount of Transfiguration. Mr Kaminsky plans to devote his talents to religious assemblies exclusively, and it would seem as though a great future awaited him.

Conference of the British Hebrew Christian Alliance

To be held at the Y.W.C.A. (Large Hall), New Bridge Street, Manchester, on Monday, 21st April to Thursday, 24th April 1930.

PROGRAMME

Monday Afternoon, 21st April.

Reception of Delegates. Tea, 5.30 p.m. Meeting, 6.30 p.m.

Tuesday, 22nd April.

Morning, 11—12 noon.—Prayer Meeting.

Afternoon, 3—5 p.m.

- (1) The duty of Hebrew Christians, from a Scriptural Standpoint.—Mr M. Baruch.
- (2) What we Hebrew Christians see in Jesus.—Mr B. Segal.
- (3) The claims of Israel on the Church.—Rev. P. Dressler.

Evening, 7—9 p.m.

- (1) The Jews and the Bible.—Rev. H. Cooper.
- (2) Judaism and Christianity.—Rev. N. Levison, B.D.

Wednesday, 23rd April.

Morning, 11—12 noon.—Prayer Meeting.

Afternoon, 3—5 p.m.

- (1) The Aims and Progress of the International Hebrew Christian Alliance.—Rev. H. Samuel.
- (2) Prominent Hebrew Christians in this Dispensation.—Rev. M. Malbert, A.K.C.

Evening, 7—9 p.m.

- (1) The Jews and Arabs in Palestine.—Rev. A. P. Gold Levin, LL.D., D.Litt.
- (2) The Place of the Messiah in Scripture.—Mr M. Kagan.

Thursday, 24th April.

Afternoon, 3—5 p.m.

- (1) Jewish view point of Israel's world mission and its historical development.—Rev. Dr. J. Sinnreich.
- (2) The Code of Hammurabi.—Rev. Khoddadad E. Keith, M.A.

Evening, 7—9 p.m.

- (1) Divine Promises, in relation to the Lord's coming.—Pastor B. Lipschutz.
- (2) God's Purposes for Israel.—Rev. E. Bendor Samuel.

J. YOELSON TAFFEN, Hon. Sec.,
32 Anson Road, London, N.7.

The Mount Carmel Bible School and the International Hebrew Christian Alliance.

By the Rev. WM. M. CHRISTIE, D.D., HAIFA.

WHEN the late Mr Joseph commenced work on the slope of Mount Carmel and began in his own quiet way to teach such as came unto him, he also began to look about for a designation that would make clear to all what he was doing and meant to do. Like every worker in Israel, he had an eye on the past, and remembered the "Schools of the Prophets." A name so ambitious did not appeal to his modesty, but still he had a "school" and it was on Carmel. Further, its purpose was the "Bible." That word indicated his outlook, and also declared to the world where this work took its stand—on the Word of God. In this way the name of "The Carmel Bible School" came to birth.

We did on one occasion hear fault finding with the name. It was said that this was a mission and not a school. We pointed out that every mission ought to be a school, and that in every department and movement there was with no uncertain sound "Bible teaching." But fault finders are of course always right, and our friend persisted, "but a school means a series of regularly graded classes" and the emphasis was laid on the "graded." Now the difficulty is not grading, but is and must ever be the prevention of over-grading, for in virtue of the special attention that each student at a different stage from his and her companions must get, there is the risk run of making the teaching individual. One good thing, however, our young critic did for the work, and that was to show more clearly that in all things a school was being run, and

that each worker was a teacher in the School of Christ.

When the Rev. S. B. Rohold, some ten years ago, with freshness, vigour, and enthusiasm entered into possession, there was advance and development. Faith and knowledge of God's Word are twin sisters, and accordingly the preaching from the first was exposition. Bible classes are of the same nature, with greater freedom of question and answer, leading to the teacher's getting a better understanding of the stage of the pupil. There came in English as a subject, that language being now an official one, and much desired by the young Jew. But with it there was associated Bible Teaching in the languages of the pupils. For this Evening School work, with its dozen classes (and certainly graded) every worker in the mission turned in. There was a double benefit here. Firstly, a splendid supply of teachers, and secondly, they by personal contact gained a knowledge of the mentality of the Jew and of things Jewish. Without a knowledge of this kind, there can be no sympathy between the western and the Jew, and mission work for Israel, if carried on at all, becomes merely mechanical, and a weariness of the flesh.

We need only mention Sunday and Sabbath Schools, Mothers' Meetings, and Clinical work. All are conducted with a view to the main purpose of the Mission, and the words "Bible Teaching" describe all.

But Mr Rohold had further purposes in view. When through labours many he could not himself go further, he

strongly advocated the starting of a Summer School for young missionaries at Safad, and this we were enabled to conduct for several years. Its purpose was to place the missionary in fullest contact with the languages, literature, and history of Israel, to place the worker in such a position as an intelligent well-educated Jew occupies to-day. Not only the Christian Church ought to demand this, but the Jew is asking that "ignorant people" be not sent to him. An intelligent Hebrew, sympathetic with Mission work to Israel says: "You seem to let loose as missionaries to Jews, scrag ends of humanity, and stray females that you would never dream of sending out as missionaries, say, to Bantus or Hottentots. It hurts one's Jewish pride, but I warn you, it hurts your Christian cause much more."

Now the unfortunate thing about this is that it applies to even the best Gentile workers in many instances. We have known men who held several university degrees and who could have filled "Chairs," but who were altogether out of their element in a Jewish mission. We were once much saddened to hear a "missionary" with three degrees declare, "I am proud to say that I do not know the difference between Alpha and Omega (sic) in Hebrew." Another declared, "I have given up Hebrew long ago. I do not find it any use." Of course they never touched the Jew nor any one else, and it was well for the work that both soon went elsewhere. When we want a suit of clothes we do not send for a carpenter, however excellent his work may be.

But the cause of such condition is not altogether in the worker himself, but much more so in his age, and in the want of facilities for the necessary preparation. Unless a student has "broken the back" of a second language before his thirtieth year, as a rule, he never learns to speak any new tongue. And

it must be admitted the studies are hard. We remember reading, over fifty years ago, of the difficulties of preparation a missionary to the Jews had to face. It was stated that the works to be studied were so voluminous and so dry and uninteresting to the Gentile that few if any would undertake the study. I muttered to myself "I will try." Something of a backset to such enthusiasm came a few years later on my first introduction to the Talmud. I handed a slip to "Surfaceman" then assistant librarian at Edinburgh University with the word "Talmud" upon it. There was a weary wait, and then he returned with a wooden boarded brass clasped volume on his shoulder, and in a breathless state said, "There are eleven more, but if you want to see them you must come upstairs." Everything showed that the book of 1200 folio pages had never been opened since it was printed in the Eighteenth Century. And yet Scotland had been sending out missionaries to the Jews for forty-five years!

It was to render facilities for the ending of such conditions that brought about the Hebrew Summer School at Safad. It was a small effort, but it had its encouragements. One student reported that after attendance he "was able to take a great part of a meeting in Hebrew." Others attained considerable facility in speaking the Holy Tongue, while one of the lady students perhaps knows the language better than any woman in Palestine.

Now the subjects there taught, and which had also some place on Carmel, are to be perennial studies in the Bible School. And they will not be treated narrowly from the one point of view. Mr Rohold with his severe rabbinical training, his intimate knowledge of things Palestinian and Jewish, has already revealed to us the mind of the Oriental, and the varying experiences he himself and others have passed

through. His Gentile training enables him to set these things forth, so that the western can grasp them. The Historical and Language teaching will generally fall to my lot, and will follow the lines pursued in Safad.

Besides a thorough colloquial knowledge of Hebrew, there will be a working knowledge of Aramaic, and an ability to handle and use such works as the Talmud and Midrash. Special attention will be given to everything Messianic, as references to the Messiah indicate that the Old Synagogue and the Early Christian Church were in full agreement on the Messianic interpretation of the Old Testament, and it is the synagogne and not the church that has changed its position. Our students will come to know the History and Literature of the Jews from the year 70 A.D. onwards, and that in itself will give them "something to speak about" in their association with the Jew. When you take the trouble to acquire knowledge on such things, you have gone a long way to show the Jew that you are interested in him, and he is not slow to acknowledge it. The barrier is broken down.

Now the Carmel Bible School, as set forth in these terms, is not merely ideal. Already as we have indicated Mr Rohold has his theme, and we too are trying to teach Hebrew to new mission workers. Besides we have already a class of sixteen for lectures on "Judaica," and to this class the teaching is given in both English and German. Facilities for the work we have too, for between the library of Mr Rohold and that of myself, we have perhaps the best Hebrew and Rabbinical collection in Palestine, outside the University of Jerusalem. All who now attend are Mission workers from different localities.

And besides Mission workers we are ready to accept such as may wish to join in from other lands. We have already in Safad had one or two "with travelling scholarships," and it is such that we can best assist, in what is usually designated "post-graduate work." There is no fee for tuition. It will in the end pay us to do all we can for them, because a knowledge of the Jew and things Jewish, though at the first dry and repulsive, become subjects of entrancing interest, and we feel sure that whoever graduates with us, will his life long be a friend of Jewish Mission work, whether he join a mission or not.

But we would not be misunderstood. These studies are the necessary equipment of the missionary, and in a very real sense his tools. But he will never be a missionary unless he approach all in the right spirit. We often recall with pleasure a conversation with the great Delitzsch. Counting on his fingers he said, "To be a missionary to the Jew, one must be inspired by an intense love for (1) the Hebrew people; (2) the Hebrew language; (3) the Hebrew Land; (4) the Hebrew Book, and (5) the Hebrew Saviour. We are on the eve of great events for Israel. If Christian missionaries could only live up to the spirit described, a mighty work would be possible. Here, on Carmel, in touch with all the five, we bid welcome to all such as feel a divine call to work for Israel.

Having stated the conditions, we see a splendid opportunity of co-operation with the International Hebrew Christian Alliance. We who are so deeply interested in Israel would consider it a great privilege to help forward the aims of the International Hebrew Christian Alliance.

What Do I find in Jesus Christ which Judaism did not offer me?

By MAX SPALENICE.

THERE is a fundamental difference between the teaching of the Rabbi's and that of the New Testament. Judaism demands the performance of 613 commandments, and offers a vague hope of salvation. Christianity points to the Lamb of God, and emphasises that faith in Him brings sure and full salvation.

These two faiths do not start from two different points of truth. Nor are they at variance as to the highest good man should seek. But Judaism took a false turning, and placed the impossible task on its people to work out their own salvation. Judaism says, DO 613 commandments, and thou MIGHT be saved. Christianity guided by revealed truth declares, BELIEVE in the Messiah and thou SHALT be saved. A Rabbi on his death-bed wept because he knew not whither he would go. A converted Rabbi, Saul of Tarsus, knew, and he said, that for him "to die" was gain.

We do not insist that all the framers of Judaism were unwise, or that they all were insincere. The volumes of the Talmud are a "monument of human wisdom," whatever value we attach to the books. Greek keenness of intellect is described as being able to show how one argument could be used to win or to lose the same lawsuit. A Rabbi went further. He was credited with having been able to give 150 reasons to show that a SHERETS which was ritually unclean, was also ritually clean.

The sincerity of a Rabbi has a beautiful example. At one time the study of the Torah was forbidden by all heathen oppressors. A Rabbi was discovered reading the Law. He was

rolled into the parchment and set on fire. As the flames enveloped him, he cried out: "Ye can burn the parchment, but the letters of the Law return to heaven."

We go further. We follow the Jew and allow that his religion which led his people through rivers of Jewish blood, through inquisitions, pogroms, and massacres, must have some truth. But Judaism can claim no more. A perfect religion would offer salvation, and not make it dependent on works, which like man are imperfect. Judaism sought to augment the Word of God and joined to it the words of man. David prayed for the cleansing of the heart. The Rabbi's tie phylacteris on the left arm and on the forehead to "subdue" the "heart" and the "soul." They ask God to accept the performing of the act of tying on the Tephelin as if they had fulfilled 613 commandments.

These 613 commandments form the framework of present-day Judaism. Theoretically they were intended by the Rabbi's to serve one purpose. The poor pharisee and scribe trembled over the letter of the Torah. They constructed "hedges" and defences to guard against any possible infringement. From one commandment, "thou shalt not seethe the kid in his mother's milk," three were made. Then the three again in turn branched out into numerous sub-commandments.

In practice these added commandments helped to break the Law. The subtle pharisee and the scribe, versed in their art, knew how to evade the added commandments; the people, less subtle, broke the Law as they broke the added words of the Rabbis. They

could not distinguish between the Word of God and that added by the Rabbis.

Christianity is the religion of the heart. It has no burden to place on the one, and no loopholes. In its munificence, pharisee, scribe, and unlettered, are all equal. Christ by His Spirit cleanses my heart, and no charms and tephilin are needed. Christianity speaks to me in the accents of the Hebrew Prophets, and I am reminded by it that only by the righteousness of One I am justified. God loved me, He gave His Only Son to die for me, and that by my faith in and acceptance of that most precious Gift I am saved, are the truths Christianity revealed to me.

Judaism at its best was to me a chilling system of multiplied regulations and injunctions. No personal Saviour in Judaism to love me, no Christ, the Son of God and my living Saviour to die for my sin. I obeyed Judaism, but my heart was cold, no satisfaction and no hope filled it.

In Christ I find a Saviour who loves me, a Redeemer who shed His blood to atone for my sin. He is the friend who will ever be with me even, in the words of the Psalmist, when I shall at last walk through the "Valley of the shadow of death" I will fear no evil, for He will be with me.

Judaism could not offer me this.

What the Lord Jesus Christ Means to Me

By Rev. P. SMOLJAR.

"One thing I know, that, whereas I was blind, now I see."—St. John ix. 25.

"And he said, Lord, I believe. And he worshipped Him."—St. John ix. 38.

"For to me to live is Christ, and to die is gain."—Philippians i. 21.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."—Philippians iii. 8.

THE passages from the Bible quoted above afford a slight glimpse into the lives of two sons of Israel to whom Jesus Christ has become everything. There is a very great difference between the personalities of the two who are mentioned, but Jesus has need of both of them. His omnipotence and infinite love and mercy transformed and blessed the lives of those two, who were so dissimilar.

Empty, joyless, and pitiable was the life of the poor man who was born blind. He longed for the sight which is so necessary but which nobody could give him; his heart yearned for the peace and comfort which he could find nowhere. His fellow-creatures all alike, whether rich and distinguished or poor and

common-place, had at least given him sufficient alms, accompanied by a word of sympathy. Many would not even have done this—on the contrary, they looked on him with contempt, thinking his parents must have been particularly wicked for him to have been born blind.

His life, therefore, would have ended in misery had he not had the wonderful encounter with Jesus, who not only opened his eyes and gave him eternal light, but made him one of His disciples. Now that he had found the Comforter of Israel, the Son of God, he could worship and praise God. Jesus was everything to him, and since then his life had become a happy one.

The life of the Pharisee, Saul of Tarsus, was no empty one. It was spent

in zealous activities with conscientious practice of the law and the precepts of the elders. Nothing was difficult for this upright and zealous scribe to perform if it seemed to him to be the will of God, and that God was glorified by it, and when he was called upon to persecute people, even to put to death the followers of the Nazarene, he did it with pleasure as he thought he was thus serving God. It was not good service, neither was it desired by God, and so his heart was always restless, his soul heavy and sad. How different it was after his meeting with Jesus!

How magnificent his life and his service became. How many blessings were showered on the world through this man, on individuals as well as on the multitude. Yea! on nearly all mankind.

Had he not come in contact with Jesus he would not have entirely surrendered his heart to Him, and Jesus would not have become all in all to him, his life would have been inefficient in a divine sense, his talents and abilities would have been of no real use to anybody. At best he would have enriched the world with new statutes and pious precepts. The life of the Messiah influenced him and altered his life in such a degree that he left behind for the whole world immeasurable treasures in his letters.

"For me to live is Christ."

From henceforth that was the substance of his existence. And "I preach Christ crucified"—that was his untiring life's work.

He bore his new name "Paul" with dignity and while glorying in his weakness, yet he deemed himself sufficient, with God-given strength, for every undertaking.

What can be said of Paul and others through the illuminating grace at that time. One can testify to the glory of God and of many sons and daughters of Israel at all times, and also at the

present day. The wonderful force of attraction of the personality of Jesus Christ still produces an impression on those in Israel who seek after truth and peace, and by their surrender to Him they obtain a costly treasure which they have sought in vain in Judaism or in any other religion or idea. Jesus makes their hearts happy and renews their life. He qualifies them to accomplish valuable work, uses them as a blessing for their companions, and gives them a wonderful object in life, as I can relate with a grateful heart from my own experience.

As I began to open my heart to the truth of the Gospel after a hard battle and in spite of opposition, the Gospel story of the person of Jesus began to interest me. I hoped to be able to find in Jesus a teacher and guide to a moral and ethical life. His Sermon on the Mount and the other sayings in St. Matthew xiii. and in the Gospel of St. John were to me like bright and shining stars in the dark night of my failing heart. The more I listened to His wonderful words the more I realized that I had need not only of a teacher and guide, but that I was wanting a Saviour and Helper, who could seize me by the hand and draw me out of the grave of destruction, cleanse me from the mire of sin and bring me from out of the distance, nearer to God, even in communion with Him. Have I found it in Jesus? Has He become all this to me? More than I could expect, more than my understanding was able to grasp, has He revealed and imparted Himself to me.

In conclusion, if I sum up now in a few words and solemnly acknowledge what the Lord Jesus Christ is to me, I will say to the glory of God—Jesus Christ is my only comfort in life, and my living hope in death. He is my Deliverer and Saviour, my Teacher and Guide, my Leader and Protector. He stands to me in place of a Father, and protects me from the dangers of this

earthly life. He is the source of my strength, the spring of my salvation, the foundation of my faith. His Word calms me in hours of danger and need, and through Him I receive all the gifts of love of my Heavenly Father, which I have only known through Him. Jesus

is to me as the sun is to the earth, as air and light to mankind, as water to fish. Yes, He is my Life's principle; He is all in all to me.

And with Paul I will also cry, "For me to live is Christ, and to die with Him and for Him is gain."

Who were the Sadducees?

By the Rev. K. E. KEITH, M.A., Liverpool University

(Continued from page 79, July 1929)

III.—THEIR RELATIONS TO CHRIST AND HIS FRIENDS.

(A) *The High Priests.*

IN the Gospels, references to the Sadducees by name are somewhat scanty.

St. John does not mention them at all; St. Luke (xx. 27), like St. Mark (xii. 18), refers to them only once. In St. Matthew, written for the Jews, by whom the word was well understood, the name appears six times. This limited reference by name need not occasion any surprise when we bear in mind that all the "chief" or "high" priests mentioned in the New Testament were members of the Sadducean party. Only we must be careful not to assume that all the "priests" were also Sadducees; as a matter of fact, by far the majority of the ordinary priests were followers of the Pharisees.

Careful readers of the New Testament, knowing that there could be only *one* High Priest at a time, are sometimes puzzled when they read, in the Gospels and Acts, of several men performing the functions of the Chief Priests simultaneously. The explanation is not far to seek. For some decades before the advent of our Lord, the office of the High Priest had ceased to be hereditary. "When Herod was made king by the Romans," says Josephus, "he did no longer appoint high priests out of the

family of the Asmoneus" (Ant. xv. 10). He ruthlessly exterminated all the descendants of the Maccabean princes, and put to death forty-five of the most wealthy Sadducees and confiscated their property. He appointed obscure men from Babylon and Alexandria to the high office, and deposed them with equal caprice. So, there were several high priests at the same time, though only one was the official head. As occasion arose, the ex-high priests and the members of their family performed sacerdotal functions. At the trial of our Lord, Caiaphas was the official head, but Annas, his father-in-law, took a leading part in the proceedings. We read in Josephus that "the elder Ananus* [= Annas] was exceptionally fortunate; he had five sons, all of whom became God's high priests, their father having previously enjoyed the same privilege for a very long period; an experience without parallel in the history of our high priests" (Ant. xx. 9:1).

(B) *Sadducees at John's Baptism.*

St. Matthew (iii. 7) tells us that when John "saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath

* He was the father of the younger Ananus, who put to death James, "the brother of Jesus, who was called Christ."

to come?" These words are taken by some commentators as implying that the Pharisees and Sadducees came to John for the purpose of being baptized by him. Against this, we have the clear testimony of St. Luke, who tells us that "the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him (vii. 30; cf. Matt. xxi. 25 and 32). So the visit of these official representatives of religion must have been actuated either by curiosity or by a desire to ascertain for themselves the activity of this revolutionary preacher, who was attracting crowds to his baptism. They wanted to know the significance of the new movement. The Baptist compared them to vipers creeping out of their holes and trying to escape when the dried grass and thorns around them are ablaze with fire. Such reptiles do not change their nature; they remain still venomous. He warns these leaders of the nation to change their mind and prove the reality of their repentance by their conduct, if they wished to escape the coming "wrath." Evidently the preacher's stern warning was too exacting for them; so they left him severely alone.

(C) *Sadducees and Christ.*

The Sadducees ignored our Lord during the earlier days of His ministry, but as soon as He drove the money-changers out of the Temple they resented it. He had interfered with their prerogative; He had touched their most vulnerable part, their pocket. So they formed an unholy alliance with the scribes, and "sought how they might destroy Him, for they feared Him" (Mk. xi. 18).

Jewish writings of the period throw welcome light on the significance of this episode. The nefarious trade which was carried on in the Court of the Gentiles was the source of enormous revenue to the permanent high officials of the Temple. We read also of "the Bazaars

of the sons Annas," the high priest. By exorbitant charges these members of the high priestly family accumulated vast riches and oppressed the people. Josephus tells us that "their servants went to the threshing-floor and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in the like manner as did those his servants, without anyone's being able to prohibit them; so that [some of the] priests, that of old were wont to be supported with those tithes, died for want of food" (Ant. xx. 9:2). No wonder, then, if we read that, three years before the destruction of Jerusalem, the popular indignation swept away the "Bazaars of the sons of Annas."

Knowing that their rapacity had made them unpopular, the chief priests did not venture to lay hands on our Lord; "they feared Him." They had, therefore, recourse to an artful device; they demanded His authority (Mk. xi. 27), and asked for sign from heaven. By His action Jesus had claimed to be the Messiah (Mal. iii. 1-3). As, according to the prophecy of Micah (v. 2), the "goings forth," *i.e.* the origin, of the "Ruler in Israel" was "from of old, from everlasting," *i.e.* mysterious, heavenly, these authorities asked Jesus to prove His heavenly origin by a "sign from heaven." Being foiled, they tried to ridicule His teaching by presenting to Him their stock-in-trade problem respecting a woman who had been married to seven brothers. Being frustrated in this also, they tried to entrap Him by asking His opinion about the legality of paying tribute to Cæsar. At last, in violation even of the Rabbinic law, they passed the sentence of death upon Him (Isa. liii. 8), for both Annas and Caiaphas, and probably the majority of the Sanhedrin which tried Him, were Sadducees.

(*To be continued.*)

Paul : and His Gospel.

Some Thoughts for our Times

By Rev. Dr A. P. GOLD-LEVIN, F.R.G.S.

I.

ONE of the most outstanding figures in the history of mankind is that of a man who began life as a Hebrew, was trained to the office of a Jewish religious leader, and at the same time also to be able to earn his livelihood as a tent-maker, a man who most conscientiously lived up to his religious convictions, when, one day a definite change took place in his life: he left Rabbinical Judaism, and became a follower, a "servant" as he himself puts it, of the Crucified and Risen Christ.

The name of that man was Saul. He was a native of Tarsus, a University town, through the midst of which the navigable river Cydnus ran down to the sea with its crowded ships and quays, and dockyards. Saul was proud of his native town. "It was no mean city," he says. He was also a Roman citizen, and was able to claim the respect due to a man who could utter the proud boast, "*Civus Romanus sum*." Saul also belonged to the tribe of Benjamin, and was namesake, probably, of the first King of Israel, King Saul, who was a Benjamite. And "as Abram became Abraham, and Simon became Peter at a crisis in the story of each," so we find that some little while after he became a follower of the Messiah, Saul became Paul. The Jewish name of the Apostle to the Gentiles was changed for a Gentile name, and to the rest of his life he was known by that new name.

Paul is the greatest human figure in Christian history. It was largely through his influence that the fold of the Messiah was opened up to the Gentiles. It was Paul who first saw that God is not only "no respecter of

persons," but also and much more so that in Jesus Christ there was no difference. His blood, His vicarious death, and the comfort of His Triumphant Resurrection avail for all people that on earth do dwell: Jew and Gentile, male and female, cultured Greek and also illiterate Barbarian.

It was also a return to the inspired teaching of this same man Paul (teaching with regard to "Justification by faith" and not through personal or papal merits), that led to the great Christian Reformation some fifteen centuries after the life and ministry of the Apostle to the Gentiles.

As Christians we owe, under the special leading of Providence, very much to the unique life and inspired teaching, and the great missionary efforts, privations, and successes of this remarkable and wonderful Christian Jew and Roman citizen, Saul of Tarsus.

II.

Now, in an inspired letter which he sent to the Romans, Paul wrote these words: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16).

What was the "Gospel" of Paul? What actually was it that he was not ashamed of?

I think that this is a subject well worth considering just now. For we are living in very interesting, but, in many respects also, anxious times. Questions affecting human life and happiness are being asked, and more or less dealt with. New theories on all sorts of subjects are in the air;

whilst some theories, very old in themselves, but dressed up in the latest garbs of the human intellect, and religious superstitions are being most forcibly pushed to the forefront of Thought and Faith. Before our very eyes to-day we are also beholding another remarkable thing. It is the re-birth, in a national sense, of the Jewish people. In the words of Ezekiel, the "dry bones" are (amid Arab) "noise" and "shaking," coming together, bone to its fellow bone.

There are voices many and varied crying in the wilderness of our human life to-day, each voice saying: "This is the way, walk ye in it." Yet, for the human soul there is really only one voice that calls and properly directs. Is it the voice of Him Who on the road to Damascus spoke to the Apostle Paul, the Apostle of the Gospel of which he was not ashamed.

III.

The Gospel which Saul of Tarsus preached, sets forth, amongst several other things, these outstanding facts.

(a) That God is not merely a Law-giver, but, more so, the Loving Father of all, or, as many as are led, by the Spirit of God. All such are the children of God. "To the character of Father belong the attributes of Love, Mercy, Compassion, Grace, the gifts of Peace, Consolation, Hope, and Joy." All these attributes Paul found in God the Father, his heavenly Father, and, in *a very special sense*, the Father of his Lord and Saviour, Jesus Christ. In other words, the first truth that shines brightly in and out of the Gospel of which Paul was not ashamed is, That God loves men and nations. "The all-controlling Divine power and providence, exercised over individuals and nations, Paul saw to be directed to ends determined by God's fatherly love, to the end that grace may reign through righteousness unto eternal life." (Rom. v. 21). God

loves men and women, and little children also, be they princes or paupers, Jews or Gentiles, of the household of Cæsar, or some poor wild natives on the island of Melita, be they owners of property, like Philemon, or slaves, like Onesimus. That is the first outstanding fact of Paul's Gospel.

(b) The second paramount fact is that God hates Sin: not the sinner, but the sinner's sin. This vital truth is also made unmistakably clear in the Gospel of which Paul was not ashamed. Sin, according to Paul, is an intrusion in the world made by God, who is Holy, Just, and paternally loving. Sin is an intrusion not of God's doing, but because of Man's wilful disobedience to the Will of God. Man professing to be wise became utterly foolish when he changed the glory and companionship of the incorruptible God for the corruptible things of Sin. (Rom. i. 22-23). Sin has led, and still leads mankind, to exchange the truth of God for an untruth. Sin, according to Paul's Gospel, is not a process of "falling upwards," but a very sad slide downwards. Sin pays wages, but its wages are fear, misery, needless sorrow, and death. And since God is Love, and the giver of every good and perfect gift, Sin, therefore, to Him is the most detestable thing in creation.

Humanity's greatest problem, according to the Gospel of Paul, is the problem of Sin, and Humanity's direst need is to be freed from the power of Sin. But how?

(c) Here we are brought to the third outstanding fact in Paul's Gospel. It is that God, in His Grace, Mercy, Righteousness, and Love, has done for Man what Man could not do for himself. God has provided "a way for man to rise" above Sin and its thralldom. It is the way of the Lord Jesus: the way of the Cross of Calvary. It is through the vicarious death of the Lord Jesus, through "Christ our Passover" . . .

sacrificed for us, a complete offering without blemish, that ample provision has been made for our redemption from Sin.

Sin is a fact, a negatory fact. Where Sin abounds, goodness is negated, shackled, and frustrated. But the Fact of Christ surpasses that of Sin. The Blood of Jesus Christ cleanses the believing human soul from all sin. The Fact of Christ is *the* fact positive in the Gospel of the Shame-less Christian Jew, Paul. And not only in his Gospel, but also in his own life as a Christian, Christ was all in all to Paul.

"Christ! I am Christ's! and let the name suffice you,
Ay, for me, too, He greatly hath sufficed;
Lo with no winning words I would entice you,
Paul has no honour and no friend but Christ.

Yea thro' life, death, thro' sorrow and thro' sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ." *

* *Saint Paul*, by F. W. H. Myers.

Monotheism and Christianity

By Rev. NAHUM LEVISON, B.D.

THE greatest difficulty which confronts a Jew when he considers the claims of Christianity, is the belief that Christianity teaches that there is more than one God. Of course Christianity teaches nothing of the kind when properly understood, but this the Jew does not realize till he has learned the full and clear teaching of the New Testament. I have seen it stated by Unitarian and even Christian scholars that the first three Gospels do not teach the Deity of Jesus. If these scholars want to put their theory to the test let them give the New Testament, the first three Gospels or any of them, to a pious Jew who has never before read them, nor read any theories about them, and they will find that their interpretation of the facts is not correct. I was given the Gospel of Matthew to read, and could make no advance with it because it seemed to me to violate the principle of Monotheism. I only came back to the Gospels after reading St. Paul's Epistles. I found I could read these,

especially Romans and Galatians (not that these were less Christian), because they were more Jewish, and their Jewish mentality attracted me, and I could pass over any passages which spoke of Jesus as God.

Christians should clearly understand what Monotheism means to the Jew. The doctrine is set forth in two passages, viz., Exod. xx. 3, "Thou shalt have no other gods alongside of me" (lit, in my face or presence). The second passage is in Deut. vi. 4-5, "Hear, O Israel, Jehovah (is) our God, Jehovah is sole. And thou shalt love Jehovah thy God with all thy heart, with all thy soul, and with all thy might." New Testament readers will remember that our Lord admitted that the last quoted passage was the "Greatest Commandment"! And one hardly needs to call attention to the exposition of our Lord regarding this matter, "Thou shalt worship the Lord God only, and Him shalt thou serve!" Every Jew, no matter how ignorant he be of the rest of the Law

and Prophets, knows the "Shema," that is the verses quoted from Deuteronomy. The pious Jew repeats it thrice daily, and with these words every Jew commits his soul to God. The words are ingrained in the conscience of the Jew as no other words in any other religion are, and little wonder that a superficial understanding of Christianity, and for that matter Judaism itself, makes the Jew look upon Christianity as contrary to Monotheistic doctrines.

The Jewish student of the Prophets gets a further exposition of Monotheism in all the prophets, but especially in Hosea, who makes the doctrine very clear by his homely comparison of it to monogamy. Hosea explains Monotheism to be in the spiritual sense what monogamy is in the social and family life. Just as there must be nothing between man and wife, but they must be all in all to each other, so there must be nothing between Jehovah and His worshippers; any departure from pure worship is infidelity and unfaithfulness. Hosea's simple metaphor goes to the root of the doctrine, and yet makes it plain by way of simile.

We must, however, examine this doctrine in the light of Old Testament teaching. Let us ascertain in the first place the meaning of the words used in the Old Testament for Deity. We shall not need to go beyond the passages quoted to do that. In the Exodus passage the word "Elohim" gods is used, and in the Deuteronomy passage, Jehovah, Elohim are the two words used. Now what do these words mean? The word Elohim, which is translated gods in that passage, is in the plural, and is used in the Old Testament to designate the God in Whom the Jews believed. Now the fact that the word Elohim is a plural is quite evident to any one who has even a very slight knowledge of Hebrew, and many pages have been filled to explain this apparent difficulty. The most plausible is that it

is the "plural of majesty," an explanation that might have suited the Middle Ages, when feudalism was in vogue, and might be accepted by those who are in the habit of reading of kings who speak of themselves as "we," but it cannot be accepted by serious Hebrew scholars, unless they have a pet theory to further. The facts are all against such a theory, for we have this word in the singular form not less than fifty-eight times in the Old Testament, and of these forty-nine occur in Job, but the word Eloah in the singular also occurs in Deuteronomy, Isaiah, Habakuk, Kings, Obadiah, Psalms, Proverbs, Nehemiah, and Daniel. The argument that it is a poetic form is futile. Either Elohim means gods in the plural, or has some other meaning or explanation. The form Elohim takes the ordinary suffixes, that is to say, whereas in English one would have to use two words if one wanted to say "your God" or "their God," in the case of Elohim in the Hebrew, the word is one with an appropriate suffix. The name Jehovah (better pronounced Yahveh) does not permit of suffixes, it must stand by itself, and like God in the English have the necessary pronoun added. As to the meaning of these words, so far scholars have failed to agree, but it might be said that, generally speaking, the word is a Semitic designation of the Deity, and implies the idea of power. It is used in the Hebrew for rulers, judges, angels, etc. The word "Yahveh" is in different case, it is a proper noun, and is singular in form, and is never applied to any but the God of Israel. It is the distinctive name of the God of Israel, and is not pronounced by pious Jews, and probably means the Eternal. While one must be very careful not to jump to conclusions in matters of such importance, but must follow by careful study, and step by step the development of the idea underlying the words, it is safe to say the Elohim means Godhead in a generic sense, just as man includes

many men and women in a generic sense, and it further follows that the Old Testament writers use it consciously in that sense.

The following passage will illustrate this claim, "And Elohim said, let us make man in our image" (Gen. i. 26). Both the words, make and image, are in the plural. If literally translated into English the sentence should read, "And Elohim said let us make man in our images." Now it is extraordinary that up to this point, Elohim alone is Creator, but at this stage a double plural appears. The answer given is that God was speaking to the angels, and other commentators say it is Wisdom to whom God is speaking, and still others that it was the Mamreh, that is to say the Word (the Logos). All these explanations may pass muster for theories, but cannot be accepted as fact. The entire use of the word argues against such explanations, unless the angels are associated with God in the creation of man, or that the Mamreh and Wisdom have an individuality of a personal nature. If the latter, we have no further quarrel with Monotheism; it is plain that there were other individualities apart from God in the act of creation, and from the beginning. The author of the Proverbs does not hesitate to express the idea that God had the aid of Wisdom in the creation of the world. Prov. iii. 12, and there can be no doubt about the writer of Proverbs presentation of Wisdom as a personal individuality.

Apart from the foregoing we have the Spirit of Yahveh given a distinct personal individuality. "There fell (rested) upon me the Spirit of Yahveh, and He said unto me, speak thus saith Yahveh!" (Ezek. xi. 5). Could there be anything plainer in definition of two individualities? Were that the only passage no weight could be laid upon it, but the (Ru-ach) plays a great part in the prophetic office and claim. Not only is it applied to spirit in connection with

Yahveh, but there is evil spirit as well as good, there are good and bad angels, and Satan has a place in the spiritual world, which is only next to Yahveh Himself. Man cannot see Yahveh and live, and yet man does see Him. Even the ingenuity of Jewish commentators cannot reconcile such two statements as the following:—"And He said, 'Thou canst not see My presence (face) and live, for no human being can see Me and remain alive'" (Exod. xxxiii. 20). And "In the year that King Uzziah died I saw the Lord sitting on a throne high and exalted, and His train filling the Sanctuary (Isa. vi. 1). Can Jewish theophanism satisfy either Monotheism or the human desire for communion with God?

I assert that neither the prophetic representation of Deity nor the other Jewish literature agrees with the Monotheism of Jew or Mohammeden. The presentation of the spiritual sphere is that of a divine economy, where there is a Godhead in which there are more individualities than one. When one turns from Biblical literature to extra Biblical literature, for example the writings known as the Apocrapha, Pseudepigrapha, Philo, and the Rabbis, the case against the rigid Monotheism of Judaism becomes merely an unintelligible shibboleth. I shall not quote from any of the foregoing sources, for the Jew can repudiate them. In point of fact he does repudiate them, just because he has made up his mind to uphold a theory no matter what the facts are.

If Monotheism is to offer a faith that will suffice for the mind as well as the soul and hearts of man, it must be clearer in its presentation of that theory. A string of attributes will never satisfy the mind, nor will assertions which lack the testimony of experience. If the Old Testament writers had set up a Monotheism such as the present day Jew claims, it would have had no earthly

chance to survive to this day, when religion must stand the test of knowledge and experience, and share in common with the other issues of life the test of faith and knowledge.

No Jew would deny that it is possible to be the most rigid Monotheist and yet be utterly mistaken as to the nature and personality of Deity. Mohammanism is a good example of what an unexamined Monotheism may develop into, and Judaism should take stock of its own belief and recognize that its doctrines do not satisfy its young folk, nor can it stand the test of its mature thinkers. It leads the former to agnosticism and the latter to pantheism.

We must now turn to the teachings of the New Testament and examine its conception of the contests of its Monotheism. Bearing in mind the whole time the fact that the writers of the New Testament are mainly Jews, and as such Monotheists. Whatever destructive criticism has done, it has not been able to reduce Peter to a "myth" as it has tried to reduce Jesus and even St. Paul. I do not claim for St. Peter theological acumen, for he was almost too downright and blunt to be a theologian, but he was a Monotheist in the same sense as all Jews are, and yet, at his first public utterance, reported in the Acts, we read the following as part of his speech:—"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, who ye have crucified, both Lord and Messiah" (Acts xi. 32-34).

Without any conscious distinction, nor any conscious transgression of his Monotheistic principles, this Galilean fisherman, out of a deep, unstudied experience, as a good Jew, who believed the Old Testament, from which he quotes as his source of authority, does

not hesitate to speak of the Holy Spirit and of Jesus as the Lord Christ. He affirms at the same time his Monotheism by a quotation from the Psalms, he does not give up his Monotheism, but his experience of Jesus compels him to speak of Him as he does.

We pass from the spontaneous testimony of Peter to that of a keen Monotheistic theologian and logician, to one who, after a very startling experience on the way to Damascus, went to Arabia for three years, and after consulting with those who knew Jesus, went home to Tarsus to meditate on the facts and theories. In the year 51, or thereabouts, we read in his letter to the Thessalonians, as plainly as words can state the mind's conclusions; that Paul regards Jesus as "Lord," and the Holy Spirit as the interpreter of his gospel (1 Thess. i. 1-6). There is not a trace of the abandonment by St. Paul of his Monotheism, but rather a recognition that Monotheism is not a rigid conception of God, but a plastic idea of Godhead, in which Father, Son, and Holy Spirit co-exist and co-operate in relation to man. Not that there are three Gods, but one Godhead, in which the three persons and individualities co-exist and are equal in substance, glory, and power. It is this Pharisee of the Pharisees, this student of Gamaliel, this Rabbinic scholar, who gives us the key to the Old Testament "Elohim" and the Divine economy of Monotheism. Monotheism to St. Paul is not a Trinity, but an absolute unity in a generic sense, just as humanity represents that which obtains among men and women.

We need not investigate the other writings of the New Testament, for they, even more than Peter or Paul, emphasise the Lordship of Jesus and the Divine essence of the Holy Spirit. The difficulties that face us when we turn from the New Testament itself to the teaching of the early Patristic Church and the theories of our own time are more formidable, and the reason for the con-

fusion that has arisen that make it so difficult for the Jew to be Jew and even for the Christian to remain a Christian, is traceable to the language the Church found necessary to employ in its endeavour to express its faith. It was Q. S. F. Tertullian who first used the word "Trinity" to which Monotheists, who do not care to investigate the matter, take exception. Tertullian was the son of a Heathen Centurion of Carthage, in North Africa. He belonged to the Stoic school of philosophy, and was converted to Christianity in 190, and ordained in 220 A.D. in Rome.

In his book, "Ad. Praxeam," which was directed against the Patripassians, section 27, the following occurs:—

"All are one, inasmuch as all are one, by unity, viz., substance, and yet there is guarded the mystery of the Divine appointment, which distributes the unity into a Trinity, covering in their order the three—Father, Son, and Holy Spirit. Three, not in essence, but in degree, not in substance, but in form, not in power, but in manifestation, but of one substance, and of one essence, and of one power, for there is but one God, from Who these degrees and forms and manifestations are set down under the names of Father, Son, and Holy Spirit."

It is the word Trinity which troubles the Monotheist, who, as a rule, interprets it as trithism. I think that the influx of Jews into the Christian Church greatly diminished and almost stopped when the idea of the Godhead was first formulated in the word "Trinity." Not that there was or is anything wrong with the word or the idea, but because it sounds and looks a contradiction to the Deuteronomy passage, which reads, "Our God is sole (or one)." The converts from Heathenism could not be expected to accept Christianity as the Jews had done, for the Jews religious beliefs had taken centuries to crystallize into the religion it came to be, as for many centuries the Hebrews and Israel-

ites were Henotheists, and only persistent teaching and preaching made Monotheism its heritage. While it is to be regretted that the Apostles, with their Jewish training and outlook, did not state the matter in language that would have settled the problem for all of them, the fact remains that the Apostles took it for granted that the problem was settled, that Father, Son, and Holy Spirit, were one indivisible unity. Like true Jews putting more confidence in experience than on possible theories, they went on teaching the doctrine of the Godhead, never perceiving even a trace of violation of their Monotheism. The Gentiles who flocked into the early Church in tens of thousands had a polytheism in the background, and for them the clear definition which the Church came to formulate was an absolute and imperative need. The language of Tertullian both avoids Polytheism and maintains the unity in the Divine economy, and it goes even further than that, for it clears up the position for the Jew himself regarding the doctrine of Deity in the Old Testament.

Only superior creatures can claim that Judaism is possible of understanding in the form it is left to us in the Old Testament. To a simple person like myself, and a great thinker like Spinoza, Judaism, in the form it is left in the Old Testament, leads either to atheism or pantheism, and the only Jewish answer to Spinoza was the dreadful (Cherem) ban. Even the attributes of God are lost in the philosophy of Spinoza, and not only in Spinoza but in the Rabbis themselves. Says Spinoza, "God loves Himself with an infinite intellectual love." And the Rabbis love of self, which is also a very intellectual love, makes them say that they should be revered just as God is revered. Browning sums up the matter so far as the human heart is concerned in the finest expression I know—

"Tis the weakness in strength that I cry for,
 my flesh that I seek,
 In the Godhead ; I seek and find it, O Saul,
 it shall be,
 A face like my face that receives thee ; a
 man like me,
 Thou shalt love and be loved by, for ever, a
 hand like this hand,
 Shall throw open the gates of new life to thee ;
 see the Christ stand !"

Christianity has rationalized Monotheism, it has made something more than a mere theory, or a string of attributes, it has made human experience of the Godhead analysable. It has enabled a man in my position to answer the questions which my own life raises. The Holy Spirit is no theory to me. He is a reality. He brought me from a snug self-satisfaction in Judaism, and from the maze of attributes, and empty shibboleth of a Monotheism, which explains nothing, but tells me that the faith of Abraham was enough for me to believe, and the Commandments sufficiently clear to obey an unseen and unexpected Deity. He brought me to Calvary, and to an empty tomb. He has enabled me to cast all my doubt into that empty tomb, and to cast myself and sin down at the foot of the Cross, and taught me to be crucified to this world.

In Jesus I find the God that I can love and be loved by. Love is not an attribute of the intellect, but a reality of history and experience. My Jewish friends often ask me, "What if what you think about Christianity and Christ be proven erroneous after all?" My invariable answer is, "I will be content to go where Jesus is, no matter what that sphere may be, and that I prefer perfect manhood to imperfect Godship." "But I know Whom I have believed, and am persuaded that He is able to keep that which I have deposited with Him against that day."

In conclusion, I would say that Christianity is intelligent Monotheism. Monotheism in which humanity shares

in that it contributed its quota when the Word was made flesh and dwelt amongst us, and now occupies that place in the Divine economy which partakes of man's nature. Such a Godhead I cannot fear, but I can love with all the passion of my earthly being, and feel certain beyond a shadow of doubt that only a Hand like my hand shall (be able) to throw open the gates of new life unto me!

There are some ambiguities in the phraseology of the creeds, but they can and in due time will be modified, and Christianity will be vindicated as the only logical Monotheism, both in experience and terminology.

As Einstein Sees Jesus.

WHEN men become famous it is customary to seek their views on many things quite outside the range of their immediate interests. Albert Einstein is the most famous physicist of our generation. He has had to suffer much at the hands of interviewers. But a recent interview by George Sylvester Viereck, published in *The Saturday Evening Post*, shows among other things that he does not share as a Jew the prejudices of so many of his people concerning Jesus. The following conversation with his interviewer reminds us that the appeal of Jesus is universal, compels often the attention of the high as well as of the lowly, of great scholars as well as of the unlearned, of the Jew as well as of the Gentile.

"To what extent are you influenced by Christianity?"

"As a child, I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"Have you read Emil Ludwig's book on Jesus?"

"Emil Ludwig's Jesus," Einstein replied, "is shallow, Jesus is too colossal

for the pen of phrasemongers, however artful. No man can dispose of Christianity with a *bon mot*."

"You accept the historical existence of Jesus?"

"Unquestionably. 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 which we receive from an account of legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the authentic vitality of Jesus."

"Ludwig Lewisohn, in one of his recent books claims that many of the sayings of Jesus paraphrase the sayings of other prophets."

"No man," Einstein replied, "can deny the fact that Jesus existed, nor that his sayings are beautiful. Even if some of them have been said before, no one has expressed them so divinely as he."

It becomes more evident every day that Jesus has definitely entered into the horizon of Jewish life. Everywhere throughout the world Jews are thinking and speaking of Jesus. The years of silence concerning Him are over. Even if Jews do not see as yet in the Man of Nazareth what vast numbers of the children of men have seen, still it is a movement fraught with great promise that they see Him at all. The more He is thought about the more transcendent He must appear. The dawn is the sure forerunner of noonday splendour.

Almost Persuaded

By P. I. MORENTZ.

I just got through reading, and, in some cases, re-reading, a number of interesting books; books that should be of absorbing interest to us Jews.

Let me list some of them in order of their importance, using the old Sanhedrin method of calling for decisions, by putting the least important first and the most important last.

1. "Jesus a Myth," by George Brandes.
2. "Jesus," by Henri Barbusse.
3. "The Crucified Jew," by Max Huterberg.
4. "The Son of Man," by Emil Ludwig.
5. "A Jewish View of Jesus," by Rabbi Enelow.
6. "Jesus as Others Saw Him," by Joseph Jacobs.
7. "Jesus of Nazareth," by Joseph Klausner.

Here are seven books dealing with the

most important personality that this world ever produced—Jesus Christ. Not that it is anything new to produce a life of Christ. I have before me a list of the lives of Jesus written during the first two decades of this century. I count no less than a hundred and fifty titles dealing with this most absorbing subject. But it is new to see Jews engaged in an attempt to reclaim Jesus as one of our own. And who can do it better? The present attempt is often crude, halting, shy, fearful, as if the writers feel that they dare not put too much on paper for fear of being misunderstood or going a little too far; but the last and the best has not been written on the subject—no, not from a Jewish pen. Some day we will have a life of Jesus written by a Jew that will not only make Jews in every walk of life pause and think, but will make

Christians of every shade and color see a Jesus whom they have never seen. That will be the last and the most important contribution that the Jew will make to a grateful world.

But let us return to the present and the books we listed. The readers will realize that the list is not only a limited one but more or less a personal one. Much more has been written about Jesus during the last decade than those given and, I dare say, much superior ones than at least some on our list of books. But these are contributions nevertheless, and some of them are certainly thought-provoking. I wish I could write about all of them, but time and space does not permit. I choose one of them: "Jesus of Nazareth," by Joseph Klausner.

I begin, not with an apology, but with an explanation. This is not a review of the book. The book has been amply reviewed and nothing that I could add to it in the shape of a review would be of much value. This is rather a reflection, maybe a more mature reflection, after re-reading what I consider the greatest life of Jesus written during the past decade, be it from a Jewish or Christian source.

I like the frankness of the translator, Canon Danby, of St. George's Cathedral Church, Jerusalem, and I like his Preface because as an intimate friend of the author he is best able to evaluate the book and appreciate its purpose.

"Dr. Klausner," the Preface says, "thought it a duty to his people to place this life before them and to throw such light upon it as he was able by means of his own learning and researches in contemporary Jewish history and literature, and his knowledge of the critical work done by his predecessors, Jews and non-Jews.

"This book is not, of course, intended for Christians. They will, and quite

rightly, find much in it to dislike. Though the author is conscientiously convinced that he has been quite untouched by subjective influences, the Christian reader will not agree. But apart from this, the Christian reader, and specially the Christian scholar, will be thankful for the material which the book provides for the better understanding of the Jewish mental and historical environment in which our Lord worked and lived. The fact is deserving of considerable emphasis that here, probably for the first time, there is set out a full range of what modern Jewish scholarship has to offer on the subject of the Jewish background of the Gospels."

I begin with what he calls the English book that deals with the teaching of Jesus and is the one that caused all the excitement incidental to the Rabbi Wise controversy in 1926. It is not at all strange that the part of the book which I consider the weakest has been the cause of so much fruitless discussion. The public mind, to put it charitably, is at best superficial and hence is carried away with sentimental phrases and glittering generalities. To the student that portion of the book contains nothing significant. What Klausner says of the teaching of Jesus has been repeated by every liberal Jewish Rabbi for years when he preached with one eye on his Jewish audience and the other eye on newspaper headlines intended for gentile consumption. It brings no one nearer either to the historical Jesus or the ecclesiastical Jesus to exalt his ethical teaching.

The Second book deals with the political, economic, and religious conditions of Palestine and the Jews in the time of Jesus. He adduces from it that Palestinian Judaism is alone responsible for the person of Jesus, His teaching and His work. How much nearer Dr.

Klausner comes to the real Jesus than the modern theorists in the co-called Christian fold who do not even hesitate to say that Jesus was not a Jew at all!

The Fourth book deals with the beginning of Jesus' ministry, in which Dr. Klausner shows a finer insight into the style and the spirit of the Gospel than many a book on the subject originating with Christian writers. The Gospel writers, he points out, were Jews in spirit. As Jews they aimed not at writing history or even biography, but at showing how the will of God manifested itself in certain events. One must not look for chronological narration in the Gospels any more than one would look for it in the prophets.

Book five deals with Jesus revealing himself as the Messiah—to His disciples at Caesarea Philippi; publicly at Bethphage. Here is one of the most significant admissions made by Dr. Klausner, a distinct step in advance of most non-Christian writers—that Jesus clearly and deliberately proclaimed himself as the Messiah. Most Jewish writers, as well as Christian writers with modernistic tendencies, are in the habit of denying that Jesus ever claimed to be the Messiah and thus put Christian apologists on the defensive. Once it is admitted that Jesus did claim to be the Messiah the issue is clean cut. He either was or was not what He claimed to be. If He was not, Christianity is the product of an impostor or a lunatic; if He was, then it is about time for us to admit it.

The Sixth book deals with events that transpired during the last week in Jerusalem. We are indebted to Dr. Klausner for the most satisfactory explanation of the Passover celebration by Jesus and His disciples. Official Jerusalem adhered to the rule of Hillel

which regarded the Passover as a public sacrifice, and hence would abrogate the Sabbath rules in case the first day of the Passover happened to fall on the Sabbath. Jesus and His disciples, however, coming from Galilee, where the most strict rule of Shammai was followed, regarded the Passover as a private sacrifice, and hence if the 14th of Nisan happened to fall on the Sabbath the Passover meal was to be eaten on the day before, the 13th of Nisan. What becomes of the Jewish arguments that saw a clear contradiction in the fact that Jesus ate the passover with His disciples on Thursday night when it states in another place that the next day was "Erebh Pesach," the preparation of the Passover?

Book seven completes the story of Jesus with the trial and crucifixion. The trial of Jesus always troubles Jewish writers on the subject. Comparing the Gospel accounts with judicial procedure as given in the Talmud, it must be admitted that the trial was utterly illegal. Jewish apologists, therefore, are thrown on the alternative of either condemning the Sanhedrin or cast doubt on the gospel narratives. The view Klausner takes is that it was not a trial at all and was not intended to be. The Sanhedrin here acted merely as an investigating body, handing over the result of their investigations to Pilate the next day. This conclusion agrees with the Gospel records and does not in the least try to whitewash either the Jews or the Romans in their responsibility for the death of Jesus. Official Jewry consented to His death; official Rome brought about His death.

On the subject of the resurrection, Dr. Klausner accepts what is known as the visionary theory, that the disciples did not see Jesus in spirit. The theory of imposture, as claimed by the Jews of His day, is an impossible theory.

"Deliberate imposture is not the substance out of which the religion of millions of mankind is created." Nor was it a conscious deception—"the 1900 years' faith of millions is not founded on deception."

To sum up our reflections on the book. We see significant admissions made by

the foremost Jewish scholar on the subject of Jesus. He makes no attempts to distort facts nor to misinterpret history. The essential difference between us is a matter of individual interpretation of a number of admitted facts. We can afford to be patient as well as tolerant on that score.

(From *The Dawn*.)

What we are Doing

The I.H.C.A., since the last Conference, has been enabled, by the grace of God and through the generosity of our Members and Christian Friends:—

- (a) To send several hundred pounds for Relief.
- (b) To train three Hebrew Christian Girls in Shorthand, Typewriting, and Book-keeping, who are now self-supporting, while a fourth one is in training at present.
- (c) To place three Hebrew Christian Girls in Hospitals to be trained as Nurses.
- (d) To assist eight young Hebrew Christians to attend Bible Schools, where they are receiving a three years' course of training to fit them to become Missionaries to the Jews.
- (e) To pay for the hire of a Hall at Budapest. (A special donation was given by a lady for one year.)
- (f) To assist a Hebrew Christian financially to complete his final two years of study in Medicine, who has now gone out to Mesopotamia as a Medical Missionary.

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Editorial

ON sitting down to write this Editorial, I do so with a very deep sense of thankfulness to our dear Heavenly Father for having brought us safely home again and to the work of the I.H.C.A., which I love so dearly. In looking back upon my visit to Palestine, I do so with a feeling of gratitude, not unmixed with regret. I would not have missed this visit to the Holy Land, with its experiences of spiritual uplift and sweet fellowships, for anything in the world, but my regret is that I had so much to do that I hardly had any time for meditation. I cannot adequately express in words the sense and desire which grips one in the Holy Land, just to forget the world and its affairs; to have a few days to sit quietly, and in the silence of the spirit to be allowed to meditate on the wonderful happenings which have taken place around these spots in the days that have gone. It was impossible, alas, to have one's heart's desire in this respect, and one could only store up the places and visualise the scenes in one's own mind, to recollect in the tranquillity of one's spare moments.

* * *

My visit to Palestine has indeed been

blessed and owned of God. Every Hebrew Christian whom I met marvelled at the manner in which I was received, and the access which I had to the various communities in the Land. The development and the transformations which are taking place therein are beyond description. I have written in detail of this in the report of my visit, which will be found in this issue.

* * *

The change in the attitude of both Jews and Arabs towards Christ is very real, while the new generation of Jews in Palestine is full of youth, vitality, and ingenuity. The zeal and the determination which they evince in the upbuilding of their "National Home" can only be accounted for if one realises that behind their return to Palestine there is the hand of God, and the fulfilment of His promises in prophecy. Wherever I met with prominent Jews they delighted to reiterate the fact that the British Government and Tax-payers have never been called upon to finance the re-establishment of a Jewish National Home in Palestine, by one farthing's worth. They point out that the civil administration is entirely self-supporting, and that Palestine is able to pay for its own military pro-

tection under the auspices of Great Britain. The Palestine budget has shown a surplus every year since their occupation of the land, out of which £648,823 has been paid as the Palestine share of the Ottoman Public Debt. They hope that Great Britain will continue to honour the promise made in the "Balfour Declaration" by affording the Jewish people every facility to build up a Jewish National Home that will do credit, both to Great Britain and to the Jewish race throughout the world. What a privilege it is for Great Britain to assist in such a glorious work, in the fulfilment of God's great plan for the future of the Jews, and the establishment of His Kingdom upon earth.

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Of course there are difficulties, but I have no doubt that these can be surmounted. And, after all, they are obstacles that but urge on the Peter Pan of the nations to further success.

* * *

One regrets sometimes to hear the Jewish people criticising the Palestine administration, but under prevailing circumstances, it is so natural and human to do so. My own opinion is that the administration in Palestine is in the hands of some of our most capable men. We are most fortunate in having in Sir John Chancellor, the High Commissioner, an excellent, capable, and devoted Christian gentleman, while all the other departments are under the care of most efficient and upright servants of the State. The Palestine administration is somewhat misunderstood on account of the conflicting views which prevail, as to whether the Balfour Declaration merely promises the Jews the right to establish for themselves a secure National Home in Palestine (which is the interpretation that the Palestine Administration puts

on it), or, as some of the Jews would like to interpret it, establishment of a Jewish Commonwealth. These conflicting views could easily be settled by the British Government at home if our own Cabinet, through the Prime Minister, were to make a clear statement in which they would, once and for all, interpret to the peoples of Palestine, and to the world, how the British Cabinet view the Balfour Declaration.

* * *

I am not at all surprised that this has not been done hitherto by the succeeding British Governments since the war. For, when one considers the tremendous happenings which have taken place; when we think of the work that was involved in the making of the Peace Treaties, and the innumerable Conferences for the establishment of the League of Nations at Geneva, and the matters which have had to be considered and dealt with by the League; the unemployment question at home; the depression in trade and industry; the troubles in India, and our relationship with Egypt; of the revolution which is taking place imperceptibly in the constitution of the British Empire; then can we wonder at the delay in dealing with the Palestine question by the British Government? But, I believe, although long in coming, a declaration on Palestine is bound to be made sooner or later by the Cabinet, and when that is done I have every confidence that a mutual agreement will be arrived at between the Jews and the Arabs. Thereafter, co-operation will be obtained between the two sections and they will work jointly with renewed strength and larger interest. Palestine will then be rebuilt in a manner which will be glorious to behold.

* * *

I came back from Palestine firmly convinced that no one can thwart the

plans of God, and that His promises, as we find them in His word, are bound to be fulfilled and become a reality, and so the future of the Jews is just as bright as the promises of God. It behoves us, my dear readers, to continue to pray without ceasing and to do our utmost to show to the Jews by our sympathy, love, and assistance, that we who believe in the Lord Jesus Christ and in the word of God, are their true friends and well-wishers, and, above all, let us give them the very

best that we have, namely, our Lord Jesus Christ and His Gospel of Salvation which is the power of God, both to the Jew and to the Greek alike.

I want to conclude this Editorial by thanking most sincerely our members and friends for assisting us so generously in our work during my absence.

May our dear Lord reward you all by granting you the very highest desires of your heart.

News and Notes

THE HEBREW CHRISTIAN.

We wish to thank those of our readers who have responded to our appeal to send in their annual subscription of 2s. 6d. for the Magazine, and sincerely hope that those who have not yet done so will forward this sum at their earliest possible convenience.

ACKNOWLEDGEMENTS OF SUBSCRIPTIONS.

Hitherto, we have not acknowledged the 2s. 6d. subscription from our readers, as we thought the Magazine was sufficient acknowledgment. This was done in order to save printing and postage, but we have now decided to alter this arrangement, and in future each subscriber will receive a printed postcard, either as an acknowledgment or a reminder that their subscription has not been paid.

GENERAL SUBSCRIPTIONS.

Another decision arrived at by the Committee is that a list of the donations and subscriptions received during each quarter towards the various funds of the I.H.C.A. should be printed in the "HEBREW CHRISTIAN" quarterly. No

names will be printed, but the numbers of the receipts issued with the corresponding sums of money. We feel sure that this will meet with the approval of our members and friends.

We would like to add here our deep appreciation and heartfelt thanks to all the generous friends for their support in the past, and would earnestly appeal for their further support in the future. Our movement is rapidly spreading, and with progress there come new demands and heavier burdens. As the work increases, further opportunities present themselves, each of which is pregnant with glorious possibilities, and we would therefore solicit your prayers as we commit ourselves and our burdens to our dear Lord and Saviour Jesus Christ.

THE THIRD INTERNATIONAL HEBREW CHRISTIAN ALLIANCE CONFERENCE.

It has now been definitely decided that the Third I.H.C.A. Conference will take place (D.V.) in London during the summer of 1931. We would like, therefore, to appeal to all our Hebrew Christian Alliances, and other National Committees

and Members of the I.H.C.A., at home and abroad, to write to Sir LEON LEVISON, 9 Albert Terrace, Edinburgh, and indicate what would be the most convenient month in which to hold the Conference. The second half of July has been suggested. Will they kindly intimate whether this will be suitable?

A HOME FROM HOME.

As it has come to our knowledge that there are a large number of Hebrew Christian girls living in London, a movement is on foot to form a Hebrew Christian Ladies' Auxiliary. A number of these Hebrew Christian girls are working in shops, offices, etc., and living alone in lodgings. They appear to have no Christian fellowship and in consequence feel very isolated; while there are a considerable number who, being afraid to launch out for themselves into the great life of the metropolis, are suffering untold persecution on account of their religion at home. It has been felt that if a house could be bought, say for £3000 to £4000, in a central place in London, that such a house could be turned—

1. Into a hostel for these girls to live in, under a Hebrew Christian matron who would look after the house and become a real mother to them. Each girl would, of course, be asked to pay such a sum as would be necessary for her food, and towards the upkeep of the house. We believe that the sum would be much less than that which they are paying at present.

2. If we could purchase such a house we could also make it the headquarters of the I.H.C.A. Two or three rooms could be set aside for this purpose where—

- (a) The meetings of the Executive Council of the I.H.C.A. could be held.

- (b) If a house, with a suitably large

room, could be obtained, our monthly meeting could also take place.

- (c) A centre for the meeting of Hebrew Christians and a library and reading room could be established.

One way by which we might acquire such a building is by the contribution of members and friends towards say the cost of a room, which could be named by the donor, or gifted as a memorial to someone whose memory he wished to perpetuate. We put this scheme before you as an object for your most earnest prayers and will leave it in the hands of God, with the assurance that He will give us guidance in the matter.

NEWS FROM ABROAD.

Owing to the space which we have had to give to our President's visit to Palestine, the report on "ABRAHAM'S VINEYARD," and other matters dealing with the Holy Land, we shall have to abbreviate the news from abroad.

GERMANY.

The German Hebrew Christian Alliance held its annual Conference in Berlin, which proved to be most successful.

SWITZERLAND.

Another Hebrew Christian Conference was held in Switzerland.

AMERICA.

The American Hebrew Christian Alliance's Annual Conference is being held this month. A larger number of delegates than ever is expected to attend this Conference, and from the programme which has reached us we learn that many items of the utmost importance are being discussed.

We are grateful to our Heavenly Father to hear of a new movement amongst the young people which has been started for Christ in America.

EASTERN AND CENTRAL EUROPE.

We have received very encouraging news from Budapest, Austria, Bessarabia, Poland, Latvia, and Sweden.

In Budapest we have financed two young men for the commencement of their education for the ministry, and a letter has been received by the President with an appeal from 100 Jewish families who desire to be baptized in accordance with the beliefs held by the I.H.C.A. members, and the teachings of the Old and New Testament.

The President is in communication with this group of people and we would ask the prayers of our readers on their behalf.

A similar letter has been received from another part of Europe, where thirty families are anxious to be instructed with a view to giving their hearts to the Lord Jesus Christ and joining the Christian Church. This request also we feel should be made one of sincere prayer.

While our President, Sir LEON LEVISON, was in Dublin addressing some meetings, he came into personal touch with the Rev. Mr Landsman of the Warsaw Bible Training School, who gave him an excellent report of the progress which the Polish Hebrew Christian Alliance is making. We are deeply grateful to God to hear of the spiritual growth of the newly-founded Hebrew Christian Church in Warsaw. The story which Mr Landsman had to tell of each new Hebrew Christian member, and the way each one was led of God to be baptized and join the Church, is wonderful, and we sincerely pray that God may abundantly bless both pastor and congregation, and bless

each meeting by making them real seasons of true fellowship with His dear Son, our Lord and Redeemer.

RUSSIA.

The news from Russia has been very meagre during the last three months, and we are much concerned about the welfare and whereabouts of our beloved President of the Russian Hebrew Christian Alliance, the Rev. Boris Schapiro. We have not heard from him directly now for over six months, and this is causing us great anxiety.

The tactics of the Godless society in Bolshevik Russia have been, first to seek legislation against all religious practices, and then to leave it to the Commisars to prosecute the "law-breakers." It is becoming a matter of *prosecution* rather than *persecution*.

Nevertheless, from the meagre news which we are receiving, we are grateful to learn that faith in Christ, the fear of God, reverence, penitence, and prayer is being intensified rather than weakened through persecutions, and we are confident that the influence of the spirit of God over the hearts of the Russian believers will be such that those who will outlive the present state of affairs will emerge from them purified and triumphant.

We have also received a large number of most encouraging letters from Hebrew Christians scattered throughout the world. In some cases these letters are accompanied by subscriptions towards the work of the I.H.C.A. We have also had a goodly number of letters from non-Christian Jews, who are seekers after truth, and are desirous of being instructed into the knowledge of our Lord Jesus Christ. We commend all these to the Throne of God, beseeching Him to strengthen the faith of those who are already His children in Christ Jesus, and to give guidance to those

who are seeking after Him in order that they may find Him.

REVISION OF THE TRIAL OF JESUS.

We have referred in a former issue of *The Hebrew Christian* to the movement amongst the Jews to reorganise the Jewish Sanhedrin, with a view of having a re-trial for Jesus.

We have indicated that this movement intends to take (a) about two years in order to select the right type of Jews for the office; (b) four years for listening to the evidence of leading Christian representatives from every denomination in the world, as well as of Jews and leading literary men who will give impartial witness; and (c) from four to six years for the careful examination of the evidences brought before them, before giving their verdict. We hope from time to time to keep our readers advised, by giving them any news which may reach us referring to this wonderful new movement. The following letter, which has been sent to our President, we hope will be of interest:—

“LOS ANGELES,
CALIFORNIA,
18th March 1930.

“MY DEAR SIR LEON LEVISON,

“Having been requested by the Jews who are sponsoring the movement for the reorganisation of the Jewish Sanhedrin for the purpose of reopening and revising the trial of Jesus, to write a book giving the evidence for the genuineness of the Gospel records, I am endeavouring to get all of the authentic information that bears upon this most momentous subject. These inquiring Jews are very eager that I bring to light in my forthcoming book the real facts concerning the historicity of Jesus and the genuineness of the Gospel records. In order to do this thing efficiently, they

are very eager that I investigate all of the facts that have been brought to light thus far by the diligence of scholarship and archæology. For about eight months I have been working literally day and night on this subject because I consider this request, coming from these orthodox Jews, a Macedonian call. The like of it has never been known in the annals of history, so far as my knowledge goes.

“Below appears the outline of my book, which is entitled ‘Some Historical Facts concerning Jesus and the Gospel Records,’ prepared for presentation before the proposed new Jewish National Sanhedrin:—

- “1. Positive Thinking and Quest for Facts.
- “2. The Mosaic Outline of Israel's History.
- “3. The Prophetic Outline of Israel's History.
- “4. The Prophetic Outline of Messiah's Career.
- “5. A Pen Picture of the Messiah.
- “6. Mountain Peak Experiences in the Life of Jesus the Messiah.
- “7. The Gospel Records subjected to the Canons of Historical Criticism.
- “8. The Gospel Records subjected to the Laws of Evidence.
- “9. A Forecast of World History by Jesus the Messiah.
- “10. Israel's Sacred Calendar on the Verge of Complete Fulfilment.

“In view of the scepticism and doubt prevalent in the world to-day, I have felt impelled to devote the first chapter to ‘Positive Thinking and Quest for Facts.’ They have requested me to present the Gospel facts in the light of historic predictions, therefore I have devoted three chapters, as you see, to a forecast of Israel's history and an outline of Messiah's career. Of course, these chapters deal with prophecy. There is involved in this discussion the

consideration of the critical questions pertaining to the genuineness and integrity of the Old Testament portions which are examined (Lev. xxv. ; Deut. xxvii.-xxxii. ; Hos. i.-iii. ; Isa. xi. ; Ezek. xxxvi. ; Dan. ix.

"In the chapter entitled, 'A Pen Picture of the Messiah,' Old Testament predictions are placed in one column with the New Testament fulfilment in another opposite it. In the 'Mountain Peak Experiences in the Life of Jesus the Messiah,' I take certain sections from the harmony of the Gospels, such as those pertaining to the pre-existence, the Virgin Birth, the Sermon on the Mount, and finally those descriptive of the arrest, trial, crucifixion, resurrection, and ascension. In this connection I have to deal with the many critical questions which are involved in the harmony. In 'The Gospel Records subjected to the Canons of Historical Criticism,' the external evidence as is drawn from Jewish, heathen, and Christian sources is presented. Likewise the recognised canons of historical criticism are applied to the Gospel records.

"In 'The Gospel Records subjected to the Laws of Evidence,' the laws in vogue in court of justice are applied to the testimony found in the records. In 'A Forecast of World History by Jesus the Messiah,' an exposition of the Olivet discourse is given in order to strengthen Jesus' position as Prophet and Son of God. In the final chapter, 'Israel's Sacred Calendar on the Verge of Complete Fulfilment,' the ecclesiastical calendar of Israel, which covers the first seven months of her religious year, is discussed.

"I shall appreciate your looking at this outline passing such criticism upon it as you deem wise, and making any suggestions concerning sources of materials that may be used to good advantage in the presentation of this great subject.

"Trusting that you will give this matter your earnest, prayerful consideration and then convey to me all information that you may deem helpful I beg to remain,

"Yours in Christ,

"DAVID L. COOPER,
Supt., Jewish Department."

The Goodness of God

Preached on Board S.S. "Pierre Loti" en route for Palestine

By the Rev. WILLIAM BURTON, D.D., D.Litt.

AUTUMN is fast approaching and the sickle is already being sharpened for the reaping-time. The fields, "white unto harvest," bring again to our remembrance the thought-provoking subject of God's unfailing goodness exhibited:—

(a) In the structure of the universe, including the manifold and varied adaptation of means to ends.

(b) In the preservation and care of His works in their numberless activities.

(c) In the interposition of His gracious

providence which is universal and benevolent.

(d) In the rule of His government including the superintendence of events and regard for all creatures.

(e) And in the administration of His Grace in which provision is made for man's moral and spiritual welfare.

This broad and comprehensive view, though not delineated with such orderly sequence, is most pronounced in the 107th Psalm. Recalling the blessings "the redeemed of the Lord" had received

the writer reiterates with tremendous emphasis the words: "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Unfortunately, all men are not so convinced of the goodness of God. "Nature, red in tooth and claw," they believe, shrieks against this creed. There are tidal waves, dreadful earthquakes, devastating diseases, wars of all kinds, resulting in the destruction of human life. If God be good and infinite in power, why does he not prevent these horrors? Why did He not in the original work of creation make the existence of evil an impossibility? That great interrogative "Why?" is far more challenging and vocal than the formidable northern Colossus of Memnon, the famous Thebian statue that emitted a musical sound at sunrise.

To remove from the modern mind the last vestige of doubt about God's goodness is a difficult task. Many things perforce must be classified as "unknownable." They can never be adequately explained, yet something may be said to relieve doubt and encourage belief. I, personally, am not concerned about the question: "Is God good?" A more pertinent enquiry is: "Is man good?" It will be quite soon enough to question God's goodness when men are themselves good. The existence of moral evil has done more to deepen my belief in the wickedness of man than physical calamities have to weaken my faith in an infinitely good God.

(I) Think of the supply of man's physical needs. Look at the world's yearly harvests. In January the great wheat fields of Argentine and New Zealand replenish earth's warehouses. In February and March the East Indies and Egypt contribute to the world's granary. Cuba, Cyprus, Persia and Asia Minor yield their grain in April. China and Japan pour in their abundance in May. Wheat-cutting takes place in

Turkey, Greece, Spain, Southern France, as well as in most of the Southern States of America in June. July is the ingathering time for the ripened grain in Austria and Germany, the northern states of America, and parts of Russia. In August Great Britain reaps her cereal crops; Sweden and Norway follow in October, and Peru and South Africa are busy harvesting in November and December. Every year is crowned with God's goodness. The miracle of Christ feeding five thousand people is multiplied billions of times every day. Every hour Dame Nature brings forth food from her inexhaustible larder for human consumption. As regards earthquakes, there would be infinitely more devastation if the following promise were unfulfilled for one year: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). Let us recite a poem of praise to our gracious Benefactor:

"Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light.
It streams from the hills, it descends to the
plains
And sweetly distills in the dew and the rain."

(II) Another consideration leads to the same conclusion. According to our conception of goodness, a person is good when there is no retaliation for an offence committed. When mercy is shown to the guilty, when patience, forbearance, and long-suffering are exercised by the one who is insulted and injured, we see goodness in its noon-day splendour. A king, against whom they had furiously fought, once came among the captive rebels and said, "You are expecting great suffering and death at my hands, but you are mistaken. I come to tell you that you are pardoned and that you may go at once to your homes. My soldiers are now filling your homes with plenty, and henceforth I command you to be peaceful citizens." Men have gone to extreme lengths in

wickedness but to give details would be superfluous. And yet God restrains Himself. What mercy! What patience! What long-suffering! What forbearance there is with God! "If I were God," said one, "I would put an end to evil, I would deprive man of the power of doing evil." That would be worse than the continuance of present evils. The destruction of the power to do wrong involves the impossibility of ever doing right. Every faculty and power we possess is capable of being used in opposite directions? We could not, for instance, be sensitive to degrees of heat without also possessing a corresponding sensitiveness to degrees of cold. We could not, have an ear for music without a corresponding perception for discords. Where there is a power to do, there is a power to forbear. Where there is a capacity for right there must be a capacity for wrong or there could be no exercise of the will. Where there is a capacity for feeling pleasure, there is a sensitiveness for pain. We could not be made capable of pleasure and incapable of pain, for both depend upon the same faculty—that of sensation. Get rid of sensation and both would be gone. It would be like doing away with the "light for the sake of getting rid of the shadows." If God were to deprive us of our powers for doing evil, we should have no power to do good and would be human beings no longer. That God does not interpose in such a way is to me a proof of His goodness. It is better to be capable of bad conduct than be incapable of good conduct. That He who made us possesses the power to reduce us to such a condition of life we do not question; that He has not done so is manifestly a sign of infinite goodness unmingled with evil, unweakened by defect and unsurpassable in degree. There is no vindictive act of wrath, no passionate retaliation of vengeance. Mercy, long-suffering, forbearance, and all the elements of goodness, are clearly revealed in God's restraint and patience.

(III) Again is it not true that the woes of the world do much for the promotion of human goodness and improvement? There is poverty with its piercing want and fearful apprehensions; suffering with its despairing cry and torturing pain; disappointment, with its thwarted schemes and buried hopes; and bereavement with the broken heart and bitter tears, but are not these things often used for a good purpose? Some see evil, not as the destroyer of happiness, but as the instrument of God for the perfection of character. Just as gold needs the crucible to bring out the golden lustre, and the diamond needs the fire to improve its sparkle, so man needs suffering and sorrow, that life may realise its full possibilities. Even Christ was "made perfect through suffering." The hand that over-rules suffering in the promotion of human goodness must itself be good. It can be no reflection upon the goodness of God to affirm that He permits unpleasant things, but a proof of His goodness, as no life can realise its highest without suffering. Were there no suffering there would be no sympathy or pity. Suffering is not the worst thing in the world. If human life can only come to perfection through pain then suffering is one of the best things in the world. It purifies, softens the heart, subdues the will. Physical pain makes us take more care of our body. It is the body's conscience. It is the saviour of the race, and God is good to permit and over-rule it for good. God is more concerned about making us good than making us happy, and suffering is a sign of His love, and not of hate. "Whom the Lord loveth He chasteneth, and scourgeth every Son whom He receiveth." The very thing upon which men place their finger and say, "This shows that God is not good," is to me the very thing that proves His goodness.

(IV) But the supreme proof of God's goodness is seen in the provision made for our spiritual needs. Man is a spiritual

being. He does not wholly belong to this world. The temporal is but accidental to human life. Not one of man's needs is overlooked. The soul as well as the body is surrounded by all that is essential for its highest development. God has struck sin its death-blow, and has placed within man's reach and capacity all that is necessary for his recovery. Only a good God, whose goodness is beyond human comprehension, would have made such provision. Is it not an axiom that that which produces good must be in itself good? Are we not compelled to assign uniform and permanent effects to uniform and permanent causes? Do not truthful acts and words have their source in a truthful disposition? The goodness revealed in and through nature and Christianity must have its origin in an underlying spiritual substance and reality, in itself good. Shall we for convenience sake call that personal substantiality "God"? There is no better word. I conceive of Him as possessing in infinite degree a quality which, to a limited extent, belongs also to man. Although the goodness of God is independent, infinite, perfect and immutable, yet it is clearly perceived by the human mind. It is plain, too, that God's goodness has its source in Himself, and is as permanent as His essence. Since God existed before all things, His goodness could not have been derived, but is natural to His Being, and is perfect and complete. The goodness of the uncreated God is incapable of betterment. It extends, too, into the future world. Not only is God good to us in this life, but for the life to come special preparation has been made. What did Christ say to His followers? "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." God's goodness, I repeat, extends beyond the grave. It

is not limited to the bounds of our earthly existence. He will be good to us throughout the countless ages of eternity. His goodness knows no bounds. It is as eternal as God himself. It is "a vast unfathomable sea, where all our thoughts are drowned."

In concluding this article, I would call attention to a most sensational announcement that has a direct relation to my theme. A Hebrew scholar has recently affirmed that the second commandment is incorrectly translated: "For I, the Lord thy God, am a jealous God visiting the iniquities of the fathers upon the children unto the third and fourth generation. . . ." The literal translation, he says, is, "For I, the Lord thy God, am a God of loving-kindness and mercy considering the errors of the fathers as mitigating circumstances in judging the sins of the children unto the third and fourth generation." In forming our conceptions of God we naturally create Him in our own image, ascribing to Him those characteristics which we possess to a limited degree, hence the word "jealous." The Hebrew word for "jealous" is certainly ambiguous, but it is never used in the sense that God is jealous of man, but of idols. The new translation is no more literal than is Pope's translation of Homer's "Illiad." It is somewhat fanciful and highly rhetorical, but the unprejudiced religious mind will welcome it as being more true to God's real nature, and more compatible with the modern conception of it. Since no noble mind bears a grudge, and no loft spirit cherishes a wound, and no generous nature nurses resentment, God cannot be vengeful or vindictive.

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in His justice
Which is more than liberty;
For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

My Pilgrimage to Palestine

By Sir LEON LEVISON.

AFTER making all possible arrangements to ensure that the work of the I.H.C.A. should be carried on in my absence, I left for London, where, on the 10th of March, on going to Victoria Station to join Dr Burton's party of Everyman's Tours, I was met by our dear friends Mrs Sheffield and Miss Cargill, who had come to bid me "God speed." This cheered me on my way, and I was next hailed by Dr W. Burton, who personally conducted the pilgrimage to Palestine. I may say here that Dr Burton proved to be a most capable, persevering, and painstaking conductor, and throughout the whole tour I never ceased to marvel at his inexhaustible patience and Christian courtesy towards every member of the party. He has made himself beloved by those of us who came into close contact with him, and made us consider him a personal and valued friend.

We left Victoria at 2.30 p.m., and travelled direct to Marseilles without stopping for the night at Paris, as had previously been arranged, as the ship was leaving a day earlier than was scheduled. After spending some very pleasant hours *en route*, and in Marseilles we embarked on the "Pierre Loti," and sailed about 4 p.m.

On Board the "Pierre Loti."

Here we found that our party consisted of twenty-four members, and that there was another party engaged in a similar pilgrimage under the leadership of the Rev. Mr Pearson. There were also others travelling independently under Messrs Cook & Sons, among whom were Colonel Holdham, the Rev. Mr Thornton, and Miss Noble.

It was arranged that Dr Burton should each morning, and sometimes in the evening, give lectures to the party on the places we were to pass, and tell us about the various interesting things to be seen.

I was asked to lecture on the days we were at sea, from three to four, while from five to six the Rev. Mr Pearson gave a series of interesting addresses on the habits and customs of the people of Palestine. Thus the pilgrims had a unique opportunity of acquiring information concerning their itinerary. These lectures helped to make the travellers known to each other, and we soon found ourselves one great happy family.

We were extremely fortunate from the day we left Marseilles to the time we landed at Beyrout in having ideal weather. The sea was calm throughout; the sky blue, and the sun shone all day long. Most of us soon discarded our overcoats and enjoyed basking in the warmth and sunlight.

Soon after we left Marseilles I found a very dear elderly Jew on board, and, on making his acquaintance, discovered that he was the Chief Rabbi Elect of Smyrna, whither he was travelling. I spent many happy hours with him, discussing Judaism and Christianity, and before we parted he showed his confidence in me by emptying his pocket of all the money which he possessed, asking me to distribute it on his behalf amongst the Jews in Palestine who had suffered as a result of the August riots. Incidentally, when he had finished shaking hands with me, this brief acquaintance laid his hands upon my head, pronouncing the Aaronic Benediction, and sent me away with every blessing of the Holy God of Israel in

all my undertakings and forthcoming meetings in Palestine, and praying, too, that God might safely bring me back to my home and family.

Stopping-Places en route.

On our way to Palestine we stopped at Naples, Athens, Constantinople, also Smyria, Rhodes, Cyprus, and Alexandria, from whence we proceeded to Antioch, and finally landed at Beyrout on the 25th.

I got into touch with the Jews at most of these places, and visited the Mission of the Church of Scotland at Constantinople, where we were taken through the buildings. To each of the classes the Rev. Mr Muir and I spoke, and we left the Mission with the satisfactory feeling that good work was being done there.

Mr Thornton.

Since, at my request, my friend the Rev. Mr Thornton has kindly consented to write an account of what we saw in the places at which we stopped *en route*, I shall refrain from saying anything further about this part of the journey with the exception of this: that the Sunday services on board ship, conducted by Dr Burton and the Rev. Mr Vine, the service which we had on Mars Hill at Athens, and the short service which was conducted by the Revs. Mr Vine and Mr Lundie while we were passing Gallipoli, will never be forgotten by any of us who had the privilege of being present.

Landing at Beyrout.

Landing at Beyrout, I was delighted to see the Rev. S. B. Rohold, along with Dr Inkster of Toronto (who happened to be staying with him at the time) awaiting me, and after passing through the Custom House I found that Mr Rohold had kindly arranged

to have a car in readiness to take me to Safed. Here, at Beyrout, I separated from the party, with many expressions of regret, after the delightful time which we had had together since leaving London. The party proceeded to Baalbeck and Damascus and then to Palestine, while I spent a little time with Mr Rohold and Dr Inkster before setting out on my journey to Safed. The changes in Beyrout which I noted have taken place under the French Mandate, were apparent at every turn, and the thing that struck me most was the number of French military men that one could see everywhere. The administration of Syria must cost the French Government a large amount of money, and yet it is strange that, because there is no Jewish question there, one hardly ever hears of anything being said in the French Parliament about the cost of their Mandate in Syria. It seems to me that only where God's own people are concerned, is there criticism of an adverse nature; even though, as we shall see when I deal with Palestine, not only does it not cost Great Britain one single penny to administer the affairs of Palestine, but the Palestinian budget has actually shown a surplus each year over and above the expenditure incurred.

Safed.

From Beyrout to Metulleh, which is the frontier colony of Palestine, the French have made a wonderful road which zig-zags up the Anti-Lebanon Ranges to the height of some 3000 feet, with Mount Hermon appearing and disappearing from view as one ascends and descends continually throughout the journey.

On arriving at Metulleh, which is beautifully situated amongst the hills, I had to pass through the British Custom House. Here one finds at once the difference between the officious

French officials and the courtesy and kindness of the Britishers. Having lunched, I left Metulleh and entered Palestine. I was now on familiar ground, and yet, I must confess, there was a strangeness which met me everywhere. Instead of malarial marshes and uncultivated tracts of land almost every yard of ground through which I was passing yielded crops and plantations which rejoiced one's heart to behold. The roads in Palestine have also been attended to, and the journey to Safed was like a dream as compared with the time when I made it some twenty-three years ago.

I was met on the road by my sister and was taken to her house in the colony midway to Safed, where I met her husband and children and had a cup of tea, after which she and her husband accompanied me to Safed, which we reached about 5 p.m. We went straight to the house of my mother, and my meeting with her was very touching and beyond description. My mother is now eighty years of age, and just as sweet a mother as ever God has given to a son. After a while I left her house and went to the hotel where I was to stay, since my mother had to put up my sister and her husband, during my visit to Safed.

My Experiences in Safed.

I stayed in Safed for two and a half days, during which time I had hardly any rest, since Jews kept calling on me from five o'clock in the morning until two a.m. the next morning, and no matter whether I was at meals or in my mother's house, I hardly had a moment's peace.

The Evidence of the August Riots.

I visited the portion of the Jewish quarter at Safed which suffered most during the riots of last August; and how shall I describe the sight which

met my eyes? Two hundred houses I found in ruins, without roofs, without doors, or windows. Everywhere one could see the havoc which petrol and paraffin had wrought; walls still black from smoke, the ashes of furniture, twisted remains of iron beds, pieces of burned wood, the remains of chairs and tables, and so forth. These were lying everywhere, and here and there one could see drops of blood still visible on walls and doorsteps which told their own tale of the acts of cruelty and inhumanity perpetrated during the black days of August.

The condition of the people in Safed is simply heartbreaking. Not only is physical suffering still severe, but it will take a long time before the remembrance of what they have witnessed will be eradicated.

I distributed among the poor and suffering over £70 in relief, and after visiting Principal and Mrs Semple of the Scots College, who are doing such excellent and far-reaching work amongst the youth of the country, and to whom we are indebted for assisting us in the distribution of money and clothes, I left Safed with a sickening feeling of inadequacy for what I had been able to do, and a deep realisation that the Shaw Commission has hardly touched on the horrors of Safed, and not even on the fringe of what has actually taken place there.

It is a wellknown fact that on the morning of the eve of the massacre in Palestine, a meeting of the Town Council took place in what may be termed the City Chambers of Safed, when the whole question of attacking the Jews in the city was discussed. And yet we are told in the Commission's report that there were no concerted plans made by the Arabs before the riot took place. I may add here to the credit of the Arab Town Councillors of Safed that they came to a decision that morning not to take part in any rioting or killing

of Jews. But while this is a fact, it turned out afterwards that two members of the Council left that meeting with the determination that, since the mob had been worked up to an excited state, this would be too good an opportunity to let pass, and these two Councillors then took it upon themselves to lead the mob, with the result that a Rabbi, a lawyer, aged people, and young people were slaughtered without mercy. *Men and women who could not defend themselves* and two hundred houses were destroyed; while something like £70,000 worth of goods was looted from shops and carried away, and the ruins were left as a sad monument of the horrors that one would dearly like to forget.

Leaving Safed.

As I descended from Safed, which stands 3000 feet above the sea level, to Tiberias, which lies 600 feet below level, I met with a sight which can never be forgotten. The different soft colours merging into one another until sky and land become almost identical, is beyond my power of description. Here, one realises in a peculiar sense the love which Jesus had for Nature. How He must have found Himself in harmony with it as He watched the hills and the sky, the birds and the beasts, the wind and the rain, and the many other things from which he made the Parables and sayings, since nothing could have escaped His observation. The seasons with their flowers, fruits, and harvests; the vineyard and all about it; the minds and hearts of the people among whom He worked and to whom He ministered. As I stopped here and there with the people coming about asking for help, and inquiring whether I was a doctor, I began anew to understand why the people heard Him gladly and why our Holy Faith will always remain the religion of the people.

Looking at Nature and the riot of colours from the numerous flowers of the field, one could again hear Jesus pointing to the truth that our Heavenly Father cares for all. What a wonderful book Palestine is, from which to learn lessons as one goes along! Wherever I went, and whatever I saw, I had a feeling that all was but a frame with a canvas which was surrounding the great portrait of our Lord who seemed to be visibly present in it all and everywhere.

Tiberias.

Arriving in Tiberias, I had lunch with Dr Torrance and his wife and family, and afterwards he took me round the hospital which is the envy of Palestine. Just as I was leaving Tiberias for Haifa, I heard that Dr Burton and the party had just arrived from Damascus, so I went up to the Elizabetha Haven of Rest Hotel to shake hands with them, then proceeded on my way through Nazareth, stopping at two or three Jewish colonies *en route*, and arrived in Haifa in time for dinner with my dear friends the Rev. Mr and Mrs Rohold, with whom I stayed for the night

Haifa.

The next morning my wife and second son, who had journeyed by the quickest route from Marseilles to Port Said, arrived at Haifa, and we drove up to the German Mission Hotel on Mount Carmel, where we stayed from Saturday to the following Tuesday. Here we spent a very busy time. On Saturday there was a large gathering in the premises of the British Jews' Society Mission; of which Mr Rohold is the superintendent. Four addresses were delivered. First, Dr Christie, who is working with Mr Rohold at the Mount Carmel Bible School, spoke in English, then Mr Ben Meir in Hebrew (he is one

of our students who studied at the Moody Bible Institute and is now working with Mr Rohold at Haifa, preparatory to going to Bagdad as a Missionary). I then followed with an address in Yiddish, and the meeting was closed with an address by Mr Rohold himself. I witnessed nothing better anywhere than the singing of hymns in Hebrew by this audience of Jews and the reverent and close attention which they gave to the message, as it was told by each speaker. It was a fine foretaste of what was to follow in my experience in the land of the change which has taken place amongst Jews towards Christ and the Gospel. On Sunday we had a service in our hotel at 11 a.m., and at 3 p.m. we attended the service at the Mount Carmel Bible School. It was addressed by Dr Inkster and attended by all the members of Dr Burton's party, which had arrived by that time in Haifa. Dr Inkster's address will be found in another part of this issue. After the meeting we all had a cup of tea in Mr Rohold's house, and then left for our hotel on Mount Carmel. On Monday we were received by the leaders of the Jewish community at Haifa, and distinguished members of the Zionist Organisation, and were shown round their magnificent institution known as "The Technicum." This institution consists of a very fine group of buildings, one part of which is devoted to laboratories for research by eminent Jewish scientists and departments where young men are trained in agriculture, carpentry and engineering, while the other part consists of a very fine secondary school for boys and girls, with dormitories for boarders. All the latest modern sanitary improvements are introduced, and this school can, in fact, take its place amongst the finest in Europe.

Speeches of welcome were made to the party by heads of the various departments and leaders of the Zionists,

and Dr Burton, the Revs. Mr Vine, Mr Muir, Mr Rohold, and myself replied. We all felt that the reception was a great success, and it was unique in that it was the first time that a party of Christians had been so honoured by the leaders of the Jewish community.

To Jerusalem.

We left Haifa on Tuesday morning about nine o'clock. My wife, son, and myself travelled in one car, while the Rev. S. B. Rohold, with Dr Inkster and Dr Christie, travelled in another. On our way we passed through the Plain of Esdraelon and various Jewish colonies (which had been established here, there, and everywhere). Apart from the splendid road which has been made, and which was all new to me, the change that has taken place all over the country through which we passed was not only wonderful, but spoke volumes of what the Jews have accomplished. I remember several large tracts of land on this plain through which the road passes, which used to be malarial marshes of the very worst kind, but instead I now saw flourishing colonies. In the olden days it was no uncommon thing for travellers, including Arabs, to make a detour of several miles in order to avoid these marshes with their deadly poison. The Arabs used to say that even the birds of the air avoided these places. As for the two wells that used to exist, one was warned not to drink of them, since drinking the water meant malaria and death.

Where there were no malarial marshes the land was arid desert, and now all this has been turned into a veritable garden; and when I use the word "garden," I am not merely exaggerating, for the desert has veritably been made to blossom as the rose.

Our way passed through Nablus (the ancient Shechem) where we spent two

hours. The High Priest of the Samaritans exhibited to us in his synagogue the oldest Scroll of the Law in existence, and entertained us in his house with coffee, after which we proceeded on our journey. Our only other halt was at Jacob's Well, and we arrived at Jerusalem at 5 p.m.

Jerusalem.

Arriving from the north side we were much struck by the size of the New Jerusalem outside the City Walls. Broad streets and new buildings have sprung up and seem to be growing daily. Passing through this new town we entered the city at the Jaffa Gate. We had to leave our cars at David's Tower, from which place our luggage had to be carried, and now within the Old City, we wound our way through David Street and by divers turnings, until we found ourselves at St. John's Hotel, which is situated close to the Church of the Holy Sepulchre. No sooner had we arrived at the above hotel than my work began. Jews, Arabs, Zionists, and Christians of all denominations called upon me, and I was kept busy from early morning until late at night during our eight days' stay in the city.

Jaffa.

On the morning after our arrival in Jerusalem, Dr Inkster, Dr Christie, Mr Rohold, my wife, son, and myself left for Jaffa for a day's visit. We were received by the Rev. Mr Forrest and Miss Bain of the Church of Scotland Mission and taken through the School, which is doing an excellent work at Jaffa. We also mounted the roof of what has now been established as the house of Simon the Tanner, where Peter had his dream, perhaps on that same ancient roof overlooking the sea. We then visited Tel-Aviv, the wonderful new Jewish city which has sprung up

so miraculously on the sand dunes through Jewish labour, ingenuity, and capital. A desert has been transformed into a city of boulevards with a hundred per cent. of a Jewish population, teeming with life and enterprise. Here again I was able to meet with individual Hebrew Christians and made arrangements for a return visit when I would address the Hebrew Christian community.

"Abraham's Vineyard."

On the following morning I had literally to tear myself away from all the people who were wanting interviews and went with my wife and son and Brother Karmouche, who had been looking after "Abraham's Vineyard" since we took it over, to inspect the property. A full account of this will be found on another page.

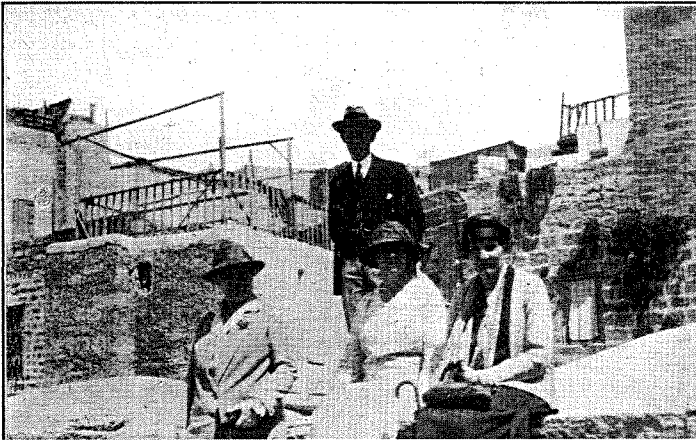
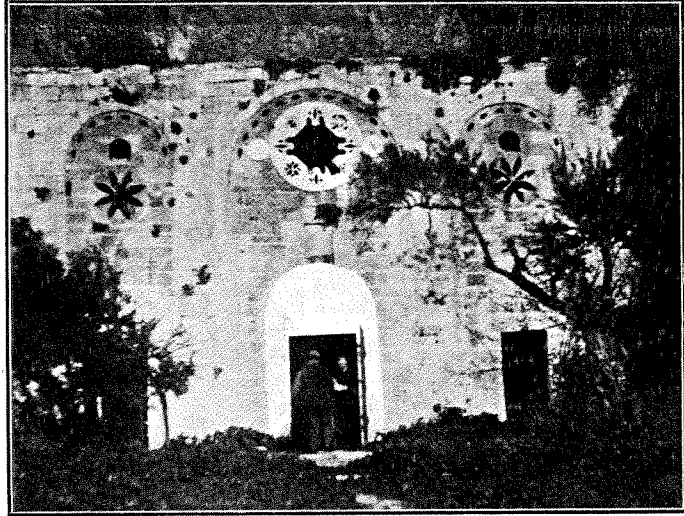
His Excellency, The High Commissioner.

On the third day after my arrival in Jerusalem, I was received by His Excellency, The High Commissioner, who gave me an hour of his valuable time, and I came away with the impression that in Sir John Chancellor we have a most capable Administrator. He has a fine mind and is full of tact, combined with a strong will, and I honestly believe that he has the interests of the Jews at heart, as well as the general interests of all others who live in the land, and of Palestine in general. Sir John is typically British, and is determined to mete out fair play to all the people in the land. I felt, however, that he, and his two predecessors have been labouring at a great disadvantage, having borne the heavy end of the stick, through their term of office having covered the transition period, which is of necessity the most difficult; and because of their labours I feel that their successors will have a fairly easy time, compared



GROUP
consisting from left to right—
Dr Christie, Sir Leon Levison,
The Samaritan High Priest,
Lady Levison, Dr Inkster,
and Frederick Levison.

First Christian Church at
Antioch, in which City the
followers of Christ were
first called Christians.



Lady Levison, Miss Bain,
Mrs Noble, and Rev. Mr
Forrest on the roof of
Simon Peter's House at
Jaffa.

with either Sir Herbert Samuel, Lord Plummer, or the present High Commissioner. At present I am sure that the cause of Palestine cannot be in better hands than in those of Sir John Chancellor.

Meetings with Hebrew Christians.

I met with quite a number of Hebrew Christians personally, and a conference was arranged for them and their friends in the house of the Rev. Mr Maxwell of the London Jews' Society, to whom, with his wife, we owe a great debt of gratitude. We were all received by Mr and Mrs Maxwell, who generously provided us with tea, after which we retired to a spacious hall, where I addressed the gathering for an hour, and answered various questions which were put to me. We spent a very pleasant and profitable afternoon, and I came away with the feeling that our dear Lord had been in our midst, and that much good had been accomplished.

I was able to see very little of my wife and son, who, fortunately, had the company of Dr Burton's party at the hotel, as I was busy with Mr Rohold, and alone, interviewing members of the Arab Supreme Grand Council, Orthodox Jews, Zionists, Armenian, Roman, and Greek Catholics, as well as a large number of Protestant Christians. On the following Monday, the Executive officers of the Zionist movement acted as hosts in the St. John's Hotel, and gave a reception to the whole party, when Colonel Kish spoke to us, explaining the aims and objects of the Zionist movement, what they had achieved, what they are doing now, and their hopes for the future. Colonel Kish's address was statesmanlike, lucid, and very informative. I can say with confidence that we were all surprised at the achievements which the Zionists have so far accomplished in the land.

During our stay in Jerusalem we

made a short excursion to Bethlehem and to Hebron, where we visited the Mosque of Macpelah, built over the graves (which we saw) of Abraham, Isaac, Jacob, and their wives. In Hebron we had another insight of the terrible riots which took place during the month of August.

Of all the deputations which I received in Jerusalem, the receptions which were given in my honour, and the innumerable other things which I did and experienced, three things will always remain vividly in my mind. Firstly, my meeting with the Hebrew Christians; secondly, the reception which was given to us by the Armenian Patriarch, of whose death I have heard with regret since coming home; and thirdly, the Pilgrimage on a Friday night from Jerusalem to Gethsemane, to which place we walked bareheaded and in a silence which was more eloquent than speech. Arriving at the traditional spot, with myriads of stars looking down upon us, and the full moon shining, and with our minds firmly made up that hereabouts our Saviour, on the night in which He was betrayed, passed through the agony of that prayer which brought forth from His Holy forehead the drops of sweat and blood; we sang a hymn, after which Dr Burton called upon me to offer prayers, and then we walked back to the city and took the road once again to Calvary. On the way I could feel in the silence of that wonderful evening the presence of Christ, who, in His ministry on earth, fulfilled the law and observed the Passover in this city, and demonstrated by His life everything that was best in Hebrew prophecy and literature.

I realised once again how Jesus was made a little lower than the angels that He might taste death for every man; how He suffered humiliation with honour, and died and rose again to be crowned with glory. These are

feelings that cannot be described. When we reached Calvary we again stopped and sung "When I survey the wondrous Cross," after which we repeated the Lord's Prayer, and with these feelings and remembrance of all the things which are taking place in the Holy Land we felt that the supreme hour is not very far away when He shall come again and reign supreme over a redeemed humanity when all things shall be under Him.

Return to Safed.

On 9th April we left Jerusalem and travelled direct to Safed in order to enable my wife and son to meet my mother. In Safed we accepted the kind hospitality of the Rev. and Mrs Semple, and the following morning we called upon my dear mother. She was very happy to see Lady Levison and my son saying to me that she thanked God with all her heart to have spared her not only to see me again in her old age, but also to see my wife and one of my children. Her only regret was that she did not see the other three. After a very happy meeting, we left on the following day, visiting Capernaum and the places round about it. We then proceeded to Tiberias, where we again went through the hospital and saw over the maternity ward and the other wards with their patients, under the guidance of Miss Varton, the matron, Dr Torrance being absent in Jerusalem.

We put up for the night in the beautiful hotel, The Elizabetha Haven of Rest, and here we met with two Christian lovers of Israel, Miss Palmer and the Hebrew Christian brother Mr Feingold, who are the joint proprietors of this establishment. They made us very comfortable, and we had a splendid time of Christian fellowship. I sincerely pray that our dear Lord may bless the efforts of these two Christians

in the splendid constructive work which they are carrying out in the Holy Land.

Mr Feingold and Miss Palmer made a very interesting proposition to me, and if this should (D.V.) develop and come into fruition, I hope to write more about it then.

When we left Tiberias we visited Nazareth and proceeded to Haifa, where we spent a most interesting week-end. On the Saturday we visited Acre with Mr Rohold, who had the day planned for us. In the morning we called on the ex-private Chaplain to the Sultan of Turkey, who was also the Chaplain-General to the Turkish forces during the War, and partook of coffee with him. Then we spent some time at the house of the Mayor, with whom we lunched (a real Arab lunch!) After lunch we were taken round the city by the Governor, and then we attended a great gathering in the public gardens, where thousands of Arabs and Chiefs congregated from all over Palestine to celebrate the anniversary of the death of the late Mayor of Acre.

Return Visit to Jaffa.

On Monday we left Haifa for Jaffa by a direct road that is yet in an incomplete state, and passed through a large number of prosperous Jewish Colonies. Twice on the road, our car sank in the mud. In the first place we were fortunate in getting out after fifteen minutes, but in the second place, the car was so deeply embedded that it took two hours and the aid of twenty noisy Arabs, to get it out. We arrived at Jaffa three hours later than we expected and went straight to the Jerusalem Hotel, in which place every room is named after one of the Tribes of Israel, or a Biblical character! That evening I addressed the gathering of Hebrew Christians in the house of the Rev. Mr Forrest, and did not return for my evening meal until nearly

10 p.m., so eager were their questionings.

Departure from Palestine.

The following day we left Palestine for Egypt where we spent three days in Cairo and then left for Alexandria and boarded the French liner "Champollion."

We reached Marseilles on 23rd April, and my wife and son travelled direct with the party to Calais, Dover, and London, while I broke the journey at Paris in order to meet several Hebrew Christians, and reached London two days later.

Impressions.

In looking back upon my visit, the first thing that impressed me was the manner in which the Jewish people of all shades had received me. I never dreamt that I, a Hebrew Christian, and one who is looked upon by the Jews as the leader of Hebrew Christianity throughout the world, would be received, far less welcomed, by the Jews in the Holy Land. It was a pleasant surprise to me to be greeted most cordially wherever I went. They sent deputations to me, and even gave receptions in my honour, but the thing that cheered my heart most was the numerous callers who sought me in private to discuss religion.

The Modern Nicodemus.

I had a new experience of the modern Nicodemus who did not call by night but before sunrise, and, as these people explained to me, they were afraid that I would be too busy at night, and consequently wished an interview before my day's work started.

It happened as follows.

On two mornings at about 5.30 a.m., I awakened to hear murmurings in my room, and wondering whether I was

dreaming or merely imagining it, I opened my eyes on the first occasion to find an elderly Rabbi sitting in my room, and when he saw my eyes open, he greeted me with the words, "Peace be unto you." On inquiring why he had come, he at once answered that he had come to ask whether a Jew had to be converted in order to believe in the Lord Jesus Christ. I told him that we Jews who believe in the Lord Jesus Christ were not converted, but completed Jews. Because as Jews we believe, or were supposed to believe, in the Old Testament, as Hebrew Christians we not only believe in the Old Testament, but accept the New Testament, which is the fulfilment and the completion of the Old. He then asked whether it was true that Missions to the Jews sought to proselytize the Jewish people and win them away from the Jewish race. "For," said he, "if that is the case, Jewish Mission work would mean the destruction of the Jewish race." I explained to him that what Jewish Missions were trying to do was to interpret the Messiah of the Old Testament as the Saviour and Redeemer of the New Testament, who had fulfilled in His own life and person all the fondest hopes of Israel. Christ's ideals and principles He personified in Himself, and He is now able, not only to make us think of the ideals and principles given to us in the Old Testament, but having personified them in His own Person, we can now love them because they are in Him, and He is the embodiment of them all. It is when we look upon the life and person of our Lord Jesus Christ in this way that we can realise the God of Abraham, Isaac, and Jacob as our Father.

I pointed out to him that neither our Lord nor the New Testament nor the Church has ever tried to alienate the individual Jew from his race. On the contrary, we Hebrew Christians

who have come to know and to love the Lord Jesus Christ, love our Jewish people with a stronger and more passionate love than we have ever done before, and that my work in particular is to co-ordinate all the Hebrew Christians throughout the world, and consolidate them into a body of believers, in order that we may contribute our Hebrew Christian testimony of our belief in the Lord Jesus Christ to the world. After further questions from this venerable Rabbi, he rose and said that if all that I told him is true, he cannot but wish me success in my work, and hopes that the day will soon come when all the Jews, including himself, will think and believe as I do.

On the second morning, about the same hour, four or five other Jews came to discuss Christianity with me on somewhat similar lines, but they went even further, questioning me as to my belief in the second coming of the Lord, and the resurrection of the dead. It would take too much space to give an account of this second interview, but I was amazed to find such a deep knowledge of the New Testament, and especially of St. Paul's Epistles as was evinced by these people. On each occasion after dismissing these early morning Nicodemuses, I felt just full of praises unto God for working so mightily in their hearts. What an encouraging evidence these people were of the working of the Holy Spirit among the Jews.

Arabs.

In meeting with Arabs, I was again struck by the changes which are taking place. An eminent Arab leader was discussing religion with me, and I asked him what he thought of the Bible, both the Old and New Testaments, as compared with his own religion. (He had told me that he had read the Bible thoroughly.)

"I believe," he said, "that Moham-mud is the greatest prophet of God, that Jesus is the grace of God, and that Moses is the great man of God; because while Moham-mud and Jesus claim so much for themselves, yet Moses showed his greatness according to my mind when he said, 'A greater one than I will come, and to Him shall ye listen.' It takes a very great mind to make such a statement," he continued. "Abraham was the friend of God, and friendship is a very sacred thing. It means self-forgetfulness for the sake of a friend, and sacrifice to the uttermost if friendship is at all true friendship. Therefore Abraham must be great when God called him His friend." This great Arab leader concluded by saying that he believed that at the end of time Jesus will come again, and while he is at present the grace of God, He will then be the Messiah of God, and accordingly He will be like unto God.

The above instances are merely an indication of what is taking place in Palestine, both amongst Jews and Arabs. Many are quite willing, and even anxious, to study the New Testament, while Dr Klausner's "Life of Jesus" is being studied by vast numbers of Jewish people. My readers will, therefore, be able to understand that the opportunities which we have at present in Palestine are unique in the history of the land and its peoples; and I honestly feel that we are living in the greatest day in the History of the Jews, and it is up to us to make these days days of real sacrifice, in order to take advantage of the situation, which is pregnant with immense possibilities.

The Riots of Last August.

With reference to the riots of last August, these naturally came as a great shock to the Jewish people, not only of the Holy Land, but throughout the

world. They upset all their calculations and destroyed their confidence. They shattered their sense of security, and broke, not only their hearts, but their spirit.

The Distress which resulted from the Massacre.

The distress which resulted from the massacres of the people and the looting of their houses will last for some time to come, as compensation given by the Government amounted to very little, yet the spirit of the Jews is simply wonderful. Their passionate longing for a National Home, and their belief that God will accomplish it, is so amazing that no event, no matter how tragic, will stop them in their endeavour to re-establish Palestine, and make it once again the centre of a Jewish culture, fit for the establishment of the Kingdom of God on earth.

The Jewish people, as I saw them at their work as well as in their leisure, struck me as a people who are still young. They show no signs of senile decay, but have got afresh the vision of their fathers, and are imbued with a great dream and a wonderful faith—a faith which dares to die for the land in order that others may come and live on it, and bring the dream into a reality. They claim that the idea of the Kingdom of God which is to be established on earth, is a contribution that was made by the Jewish prophets of the Old Testament even before the Christian Church came into existence and maintain that “The prophetic idea is not dead and will not die as long as the Jews are alive.” They will take up the idea anew and carry it to fruition, and whatever happens in Palestine—they have come to stay, and stay they will.

The Roman, Greek, Armenian, and Native Christians, having allied themselves with the Arab cause, the Jews

pathetically appeal to the Protestant Christians of the world to extend to them their sympathy, and afford them their aid in the great venture in which they are engaged of rebuilding Palestine and becoming a people once again. Will we give it to them?

The Arab.

On the other hand, in meeting with the Arabs, I found that the better educated disclaims any blame for what took place during the Riots. They profess friendship towards the Jewish people, and maintain that the Riots were the result of a few agitators who misled the mob by telling them that the Jewish people were going to take away the Temple Area, and destroy the Mosque of Omar in order to rebuild the Jewish Temple. This on the one hand, and the prospect of looting on the other, led to all the mischief for which the better class Arab expresses deep regret. The result of their quarrel with the Jews is, that the seeds which they harvested last year are unsold and rotting, while their fruits from the trees are in a similar condition. This has left the Arabs in general on the verge of bankruptcy, and most of them, with the exception of fanatics, are beginning to realise that it does not pay to quarrel with the Jewish people.

There are movements afoot which seem to promise well for the future. I believe ultimately there will be co-operation between Jew and Arab, and that both sections will come to work unitedly for the upbuilding of their own fatherland.

The Land.

While there is a great outcry at present amongst the Arabs about the creation of a landless people, through the fact of the Jewish people buying land, yet nothing was said about this

when the Arabs were incited to attack the Jews. A good deal of the land in Palestine before the War belonged to the Sultan, while that portion of it, which was the property of individuals, was in the possession of two or three hundred families known as the Effendis. The Fellaheen possessed very little land, but since the War there are in Palestine more Fellaheen smallholders than there have ever been in its history, as the land that was owned by the Sultan has, to a large extent, been given out in small lots to these Fellaheen. Out of 27 millions of dunems of land, the Jews possess only at present 1,200,000 dunems. 1,124,500 of these dunems were bought from the Effendis who made no use of the land, and in quite a number of cases the owners did not even live in Palestine. Most of the land which the Jews bought was arid desert and malarial marshes, as I have pointed out, and not worth more than five shillings per dunem. (There are four dunems in an acre.) The Jewish were made to pay between four and six pounds per dunem, and in some cases as high as ten to fifteen pounds for this useless land.

In order that my readers may see definitely what the Jews have accomplished, I would like to give three instances of land which the Arabs, on the one hand, would not go near for fear of malaria, and from which the Government of the old regime received practically nothing by way of revenue.

Rehoboth.

The grounds on which the colony of Rehoboth stands, in the year 1880, paid in taxes to the Turkish Government the sum of £11. In 1929 the amount paid by the colony Rehoboth in taxes amounts to the following:—

Tithe	-	-	L.P. 1,567,053
Werko	-	-	820,360

Carry forward, L.P. 2,387,413

Brought forward,	L.P. 2,387,413
Excise (Wine)	- 2,550,000
Building Permits and Licences	- 1,000,000
Total	- L.P. 5,937,413

The amount of revenue from Rishon-Le-Zion in 1882 was £29 Turkish, which is less than £27 Palestinian. In 1929 Rishon-Le-Zion paid in taxes—

Tithe	-	-	L.P. 1,115,734
Werko	-	-	1,038,194
Excise and Licences	-	-	3,668,659
On Benzine	-	-	1,000,000
Total	-	-	L.P. 6,828,587

And lastly, Petach-Tikwah paid £30 in taxes for its land to the Turkish Government in 1880, while in 1929 the following amount of revenue was received by the Government:—

Tithe	-	-	L.P. 4,792,350
Werko	-	-	1,202,771
Excise on Licences	-	-	4,350,000
Automobile Licences	-	-	1,150,000
Benzine Import Duty	-	-	5,400,000
Total	-	-	L.P. 16,895,121

These increases in themselves will show my readers in a way that nothing else can do, what the Jews are accomplishing, and I would conclude by saying that all which I have seen, and written here, should be sufficient to convince us all that the Word of God is as sure as God Himself, and that His promises and prophecies are being fulfilled in our own day and generation in a most marvellous way. We have every reason to be of good cheer and to rest with perfect confidence in the assurance that the future of Israel is as bright as these promises of God.

Sir Leon Levison's Report on "Abraham's Vineyard"

ON our arrival in Haifa at the Mount Carmel Mission Hostel, I was fortunate to find Mr A. C. Karmouche with his wife and child having a week's holiday there. Mr Karmouche is working with the London Jews' Society in Jerusalem, and very kindly undertook, in a voluntary capacity, to look after "Abraham's Vineyard" ever since the property was handed over to the I.H.C.A.

He employed the people and paid their salaries, giving up a great deal of his spare time to supervising the work, until the time when I could come out personally and make other arrangements. I would like to put on record here our deep sense of gratitude to Mr Karmouche for the sterling services which he has so lovingly rendered, and for the sacrifices of time and energy which he gave so unsparingly during the whole period of his supervision of the property.

It was a great help to be able to discuss the whole situation with him at Haifa and so get a firm grip of it before seeing the property.

On the day after we arrived in Jerusalem I went out with Mr Karmouche and made a careful survey of the whole property. I found (a) that the property is magnificently situated, (b) that the house is capable of being put to excellent use. There are two splendid rooms downstairs which can be made habitable, while of the other ground-floor rooms one can be turned into an excellent kitchen and the other into a workshop. I observed that this last room had in it some joiner's implements already. The upper part of the building has one very large room which could hold 100 to 150 persons. This room could be turned

into a reading room, and used for holding meetings. Then there are four more rooms, all quite good, which could be inhabited either by the Manager and his wife, or used as bedrooms for Hebrew Christians, who could be put up for the night. One room might be utilised as a library. Close by the house is another building with two rooms which can be made use of, while nearby there are small out-buildings which were originally stables, and one small outhouse which was used for the making of soap.

Remarks about the Buildings.

The buildings were last occupied by the Government as a reformatory school for boys, and it seems to me that when they were vacated, some claim for compensation should have been made, but apparently this was not done, and it is too late to do so now. I found that all the wood from the cupboards including doors, window frames, and shelves was missing. The steps of the staircase leading up to the roof (from which a splendid view is obtained of the Mount of Olives, Mount Scopus, and a large part of the city of Jerusalem) are practically destroyed, and will have to be repaired or totally replaced. The doors and windows of the whole property are badly in need of repair and paint.

Then, in the grounds of the property I examined the seven cisterns. These cisterns can hold a million gallons of water, but I discovered that only four of them are in a good condition, and even these four will have to have part of the roofs attended to. Of the other three cisterns, two are either in an incomplete state or must be leaking,

since they contain no water, while the third needs to be attended to.

The grounds themselves have innumerable loose stones scattered all over them, but this is being attended to, and I think that nearly eighty per cent. of these loose stones must have been utilised in the erection of the boundary walls which now enclose the whole property. This boundary has been put up since we have overtaken the property, and barbed wire has been placed on the wall in order to keep out intruders.

On the whole, the land is only fit for building purposes, as there are only two or three acres which are fit for cultivation.

What I have done meanwhile.

I at once realised from my conversation with Brother Karmouche that he could not in justice to the London Jews' Society, with whom he is working as Missionary under the Rev. Mr Maxwell, carry on the supervision of the Vineyard any longer.

Mr and Mrs Biorness.

I, therefore, with the advice of Mr Rohold, Mr Karmouche, and Mr Goldenthal, appointed Mr and Mrs Biorness as full-time managers of the property. Mr and Mrs Biorness I found to be most earnest Christians. They are not only lovers of our movement, but keenly interested in "Abraham's Vineyard," and anxious to assist us in our work with every talent which they possess. They have agreed to act for an honorarium of £20 per month, and when I agreed to this sum, Mr and Mrs Biorness went away and prayed over the matter, and afterwards decided that while the £20 per month should be given to them, they would not accept the sum for themselves, but use it on putting the property into a better condition. Mr and Mrs Biorness are going to live in the house and are endeavour-

ing to attract Jewish Christians and non-Jewish Christians round them.

I have further made an allowance of £50 per month, which, along with the £20 which Mr and Mrs Biorness will contribute, will make the total £70 per month for the next six months, in order to give employment to distressed Jews on the land. At the present time twenty-five Jews are being employed.

The Committee have voted a further £200 for the repairs of the house.

As will be seen from above, there are no sanitary conveniences whatever about the place, and these are being attended to, when drains will have to be laid and joined on to the main drainage of the city.

My opinion, after going over the property again two days subsequent to the first visit, is that we could utilise it by putting up an Industrial Colony where trades could be taught to both non-Christian and Christian Jews, and that the colony could be made self-supporting.

In order to put up the necessary buildings for this purpose, and to buy the necessary machinery and tools, and get craftsmen teachers, a sum of between £8000 and £10,000 of capital would be required, and we must face the question—Could we raise this sum?

A Training School for Hebrew Christians.

There is ample room, apart from the Industrial Colony, on which to build a Hebrew Christian Training School in which we could prepare young Hebrew Christians for the Ministry and the Mission Field, but here again we would require about £10,000. Again the question arises—Could we find this sum?

Other People's Suggestions.

In conferences which I had with various interesting parties, the following suggestions were made.

Party leaving the Reception at the Technieum, Haifa.



Principal Semple and Staff of the Scots College, Safed.

Party who travelled with Sir Leon Levison, visiting Abraham's Vineyard.



1. One party thought that we could handle this property on the same lines on which Sir Moses Montefiore's property is handled, namely, to allow Hebrew Christians and non-Hebrew Christians to build habitable houses for themselves on the property, and thus form, as it were, a settlement to be known as "The Abraham's Vineyard Settlement." Each individual should leave the Title Deeds with us until he had paid out in instalment sums the value of the land, plus five per cent. When all the money is paid up, this money should be held as a Trust Fund under the present Trustees and more land should be bought with the money available and another settlement started on the same basis. In this respect the money realised would not diminish on the one hand, and one settlement after another could be built up from the same fund, just as in the case of the Montefiore Fund, which has now six settlements, while the original fund is not only intact, but has even increased.

2. At another conference it was suggested that the land should be sold altogether on condition that the buildings that were to be put up should be known also as the "Abraham's Vineyard Buildings." With the money realised from the sale of the property, agricultural land should be bought to the extent of a thousand acres, and a purely Hebrew Christian Colony should be built on the land, and the land divided into such portions to the settlers as would enable them, first to make a living out of it, and secondly, to pay out also by instalments the amount which the land has cost us. Thus, ultimately, the settlers could become the owners of the land and the Trustees have the money available to buy more land and settle more Hebrew Christians.

In this case also, colony after colony could slowly be built up, with Hebrew Christians helping in a constructive way to contribute towards the establish-

ment of a Jewish National Home in Palestine.

3. At the third conference I was advised, since we have not the money and may find it difficult to raise sufficient sums to put up an Industrial Colony or a Training School for Hebrew Christians, to sell half of the land, and to retain the other half with the buildings. The money obtained from the sale of half the land should be considered as Trust money on the same terms as those on which the land has been handed over to us. The income from investments of this money should be made available to give work to Hebrew Christians on the portion of the land which we would still have, and the buildings could also be equipped in a suitable manner to serve—

(a) as our headquarters in Palestine,

(b) as a meeting-place for Hebrew Christians, and

(c) as a library and reading room.

I have put forth the above detailed account of what I have done and the plans which have been suggested to me in order that I may get a frank expression of opinion from our members, readers, and friends, and I ask the prayers of all that we may be guided to do what is right in this matter.

Meanwhile I would earnestly appeal for the financial support of all members and friends in order that we may be able to carry out the work which is at present being done. We are very fortunate in having Mr and Mrs Biorness who are hoping that by the time they have handled our property for six months, they will be able to show us some scheme by which we can carry on a useful work and make it, to a large extent, self-supporting.

Poultry farming has been started, beehives are being put up, and market gardening has also been attempted on the two or three acres of land which can be cultivated.

A crushing machine has been hired

and up to the present 250 metres of stones have been crushed. It is reckoned that it will cost us 7s. per metre and we hope to be able to sell the crushed stones at 9s. per metre. The crushed stones are used in Palestine for mixing with cement to make concrete blocks for building purposes. We have any amount of loose stones on the property which can be so utilised.

Jaffa.

Just one other thing remains for me to note here, and that concerns the Hebrew Christian community of Jaffa and those whom I met in various other places. There are as many Hebrew Christians in Jaffa as there are in Jerusalem, and from investigations I

found that these Hebrew Christians in Palestine find it very difficult to earn a livelihood. A plan was brought to my notice whereby with the sum of £700 to £1000 we could work up a scheme that would give permanent employment to most of the Hebrew Christians in Jaffa and Tel-Aviv. I honestly feel that a scheme should be evolved big enough to cover, not only these two places, but the whole situation; for something must be done to meet the present needs which are facing us in the Holy Land.

It needs only a certain amount of patience with an infinite amount of faith and earnest prayers; and I am confident that with these and the help of our dear Lord, we can, and will, accomplish great things.

The Commission of Enquiry :: The Lawyers

Our brave lawyer, SIR MERRIMAN,
Seeks the truth and fears no man.
He states our case in language plain—
"The Arabs did not lose, but gain
By Jewish immigration here
As from the evidence is clear.
For if the Jews had not arrived,
And Arabs only had survived,
The country would not have revived,
And from it's soil no good derived.
'Tis thanks to Western hand and brain
The country now yields fruit again."

MR STOKER, the Arabs' speaker,
Find his points a trifle weaker.
Nevertheless he lectures long
About the suffering Arab's wrong—
"Instead of a country strewn with sand,
Purely and wholly an Arabic land,
Where Bedouin tents alone are seen
And the effendis rule the fellahin—
There comes a people determined and keen
Who hide the sandhills 'neath
orchards of green

And now the poor Bedouin can no longer
roam
In his uncivilised, desert home."

Finally, for the cause is needy,
Up for the administration springs
PREEDY.
In tones of pained and severe rebuke
He denies the charges against Mr
Luke—
"Put yourself in his honour's place;
Think of the troubles he had to face.
You cannot say his behaviour was weak;
'Tis his duty to listen when Arabs
speak.
He could not ignore their harmless
request
And so British Jews of arms dis-
possessed.
And, when we consider the whole case
again,
After all—but few of the Jews were
slain!"

CECILIA STALBOW,
Palestine.

The Path of a Pilgrim

By Rev. R. N. THORNTON, M.A., Glasgow

IT was a saying amongst the ancient Greeks that not every man had the good fortune to visit Corinth. For Christian people the great attraction is surely the Holy Land, but to few is granted the privilege of seeing it.

Most unexpectedly this good fortune has come to me, and I write this on board the s.s. *Pierre Loti*, which might almost be described as a pilgrim ship.

Most of the passengers came on board at Marseilles, but for special reasons I had travelled via Switzerland in company with my cousin, and we joined the ship at Naples.

Naples

The beauty of the bay is famous, with Vesuvius dominating the whole. As we saw it on the 12th of March, ridges of snow appeared on the steep sides of the summit, while from above the constant cloud of white smoke rose silently into the blue sky, and spreading north and south, darkened into gloomy cloud and cast fantastic shadows on the sunny vineyards beneath. Close to the shore is the Torre del Græco, the houses nearest to the volcano; a district which owes its name to the fact that Herculaneum lies buried there.

Eleven miles to the south are the ruins of Pompeii, now revealed to our astonished eyes. We obtained a guide from Cook's, and first he showed us something of old Naples. Narrow streets, paved with oblong pieces of lava placed like a block floor, but extremely irregular. At every turn little shops offered their wares. We saw octopus on sale at a fishmonger's; here and there were street shrines, some-

times covered with glass, and bedecked with cheap ornaments. From upper windows the washing flaunted in the sun like dismal banners, but the deep narrow streets were plunged in shadow. That Mussolini has effected a great change for the better in the cleanliness of Naples and other places is generally admitted. We saw his Fascisti on duty everywhere, dressed in a dingy grey, with hats of grey felt like Tyrolese hunters; beneath their grey the famous black shirts appeared, and from their sallow faces dark eyes looked watchfully to see that other people did their duty to the State! From a local station we next took an electric train to Pompeii. The engine started with a weird warning note, like the sudden strangling of a chicken. The track led over lava at one point, where we could see ruinous houses still encircled by the black sea of lava. The soil, however, was rich, vines were plentiful, with branches trained to hang across from stem to stem, while orange trees were decorated with golden fruit, and here and there semi-tropical plants appeared. The houses are seldom white, but red or yellow or blue, for the Italian loves colour.

Pompeii

Arrived at Pompeii, we show our passports, and are admitted through a turnstile into the ruins.

It is almost inconceivable that the life of an ancient city should be arrested all in a moment, enabling us to see everything as it was on that terrible day when the winds from the north carried the deadly shower and poisonous

gases from the blazing volcano over the doomed city.

There they stand, houses and streets, shops and forum, notices chalked upon the walls, food cooking in the kitchen; the temples and the baths, the theatre and amphitheatre, the arches and the solitary pillars. Behind all, the purple hills of Italy circling around make a background of amazing beauty. How these ancients anticipated our modern advances! In the baths there is a system of central heating by hot air; there were lead joints on the piping; one old fountain still plays as centuries ago. But what impressed me most was the private houses, with their lovely gardens, surrounded by pillared porches with graceful statuary and ornamental pools, with richly coloured walls, and paintings of wonderful beauty, showing a mastery of perspective, and secrets of colouring, which give us still amazing reds and browns and yellows, on walls and jugs. The mosaics were astounding. A Greek city, with temples to the Greek gods, a temple of Isis, and a Roman temple to the Emperor Vespasian. Indeed, there were clear traces of a Roman attempt to restore the Greek city after some earlier earthquake. The red brick of Rome and Roman stucco were used to replace the purer carvings of the Greeks.

From these astonishing excavations, as if we had been plunged into antiquity we return to the upper air, like Virgil returning from the kingdom of the dead.

The kingdom of the living was interesting in a different way. Naples is a busy city, with a magnificent set of buildings, and a famous museum. We wandered through it, inspecting priceless Gobelin tapestries of the Battle of Pavia, noble pieces of statuary, and mediæval paintings of great beauty and value, mostly dealing with quaint religious subjects—the martyrdoms of saints, painted with details and evident

relish, the massacre of the innocents, and many a study of Christ and of the Virgin Mary. Some of the best were away at the Art Exhibition in London.

A castle dominates the city, and another castle juts out into the bay, called the Castel del Ovo, "The Castle of the Egg." It is picturesque, but is only used as a barrack. The city is perched upon a hillside, with steep streets, heights, and depths, reminiscent of Edinburgh. The motor cars rush hither and thither tooting incessantly in many discordant keys. The police regulate the traffic, wearing helmets like firemen, and indicating the way with a baton—but the blocks in the traffic are fearful. The city abounds in lofty archways and great arcades. We saw a magnificent funeral with prancing horses, a great black hearse decorated with huge silver lamps at each corner, and a vast crowd following.

The time would fail me to tell of Italian dishes, some of them awkward to eat. Spaghetti sometimes like loading hay into a wagon, sometimes like laying an Atlantic cable! Powdered cheese is sprinkled on soups, and on spaghetti, and is very good. In general the cooking is not so light as the French.

Italy impresses one as being a land of very poor people, with a great body of uniformed officials. The cost of such government must be enormous, and the development of the country is retarded by lack of capital. But I heard that the Italian works best when he is bullied a little, and he takes quite kindly to the Fascisti, with their covert threats of penalty.

We left Naples on a sunny evening on board the French steamer of the Messageries Maritimes. There is a different feeling of freedom in a French ship. To free people like British or Americans or French the excessive police scrutiny of Italy is apt to be irksome.

Next morning very early we passed

the volcano Stromboli. Rising abruptly out of the sunny sea, a trail of steam and cloud from its summit melting into the blue. Away to the west dimly appeared some other solitary islands.

Soon we were passing through the beautiful Straits of Messina, and saw the steam ferry boat crossing from the island to Reggio. Messina itself is beautifully situated, but the southern coastline of Italy is rugged and rather wild. Far on our right Etna lifted its snow-white peak through the clouds, the summit shining out against a deep blue background of sky like Mount Fujiyama in Japan. Land sank out of sight, and the sun in glorious splendour over the sea soon followed it. The swell of the Adriatic caused our ship to roll slightly as we went pounding on through the darkness.

With a new morning we saw signs of land, a "stern and rock-bound coast." Gradually we could descry a chain of snow-covered hills and promontories running out into the sea, with islands here and there. We rounded Cape Matapan that evening; its solitary lighthouse on the point black and conspicuous in the rays of the setting sun. Next we rounded Cape Sunium, and steered northwards, a glorious full moon now on our right, with a wide pool of white light on the sea, and a moonlit path across the black water to the track of our ship; with its yellow lights and the wake of tumbled water following after.

Athens

The tramping on the deck and all the usual noises awakened us next morning to find ourselves nearing the Piræus.

The passport formalities occupied a little time, and meanwhile Cook's representative came on board, with others, and we secured an excellent guide named "Andrew." Piræus is an

uninspiring place. We were glad to leave it behind and whirl up to Athens in a fast car. Here our guide showed us Hadrian's arch and the tremendous ruins of the Temple of Jupiter, the second largest of the ancient world, the largest being the Temple of Diana at Ephesus. We visited an ancient Christian church, called Capne Coreia, which means "the Smoked Virgin." There is a wonderful eikon of the Virgin, which was damaged by fire. The church should properly be called St. Mary's. Within the dark interior a great audience was gathered, people crowding in, crossing themselves, lighting candles, and placing them in a stand, kissing two eikons at the door, and so passing out.

The Bishop was preaching within—a fine speaker. It was "all Greek to us"; those who knew Classical Greek could pick up a word here and there, but little more. The church dated from about 450 A.D. Next we saw the tower of the eight winds, with the recently excavated ruins of the old Roman Forum.

Our next place of call was the Church of St. Irene. We went to see a painting of St. Paul preaching on Mars Hill. But a service was going and we were courteously invited up into the railed enclosure. All were reverently standing, and I was struck with the great number of men. The music was very beautiful, with eight-part singing and wonderful bass voices. The priests were very richly dressed in wonderful reds and pale blues, with tall black hats and drapery falling upon their shoulders. A little child ran across the church from one side to the other, without rebuke. The choir stood quite as they pleased, dressed in everyday clothes, while the "Master of the singers" was a curious-looking old Greek with a huge grey moustache and a magnificent voice. We felt the atmosphere of worship in the service,

although we could do no more than join in the Creed.

At the Museum next we saw the priceless antiquities. Statues of supreme genius by Phidias and Praxiteles, beautiful pottery from the Greek cities and islands, rich brown, with graceful figures in black and white. The treasures are too numerous for detail.

A Greek restaurant next gave us an opportunity of trying some Greek dishes, and we found them very good. In the afternoon we went up to the Acropolis. Its magnificence beggars description. What a people were these ancient Greeks! The massive stones, the majestic temples, and the huge scale of the whole plan were impressive beyond words.

Yonder to the north the bare ridge of Hymettus, famous for its honey. Away to the west Mount Pentelicon, whence come the marble, and through a gap in the hills the road led away north to Marathon. Along that road the messenger came running twenty-five miles to give his tidings of victory and drop dead in the stadium. To the south the road ran over hill and dale to Eleusis, the place of sacred mysteries, while below us the whole city spread out like a map. Near our feet were the remains of the theatre where Sophocles first heard his plays performed; and away beyond shone the broad bay of Salamis, where the Persian fleet was destroyed under the very eyes of its king. The buildings in themselves were marvellous. How did these old engineers contrive to place such masses of stone in their present dizzy positions?

Adjoining the Acropolis is the Areopagus, Mars' Hill. On this low summit stood St. Paul, with the Acropolis behind, and Athens before him, and spoke of the fact that they were "in all things too superstitious." Acts xvii, 22.

We were shown where Socrates was judged, and caverns in which he may

have been imprisoned. One thing which surprised me was the colour of the marble—not dead white, but streaked with yellow, some almost reddish in colour.

A lovely day helped us to carry away vivid memories of the historic city.

Leaving that evening we steamed north to the Dardanelles. Passing on our right the little island of Tenedos, which played its part in the Trojan war, and has its place in Homer and Virgil. Then we neared Gallipoli, with memories of a vaster war, and of heroes as valiant as any of whom Homer sang. The cemetery of Suvla Bay was clearly seen, the lighthouse standing up white to the right of it, then the obelisk of the British memorial, and the remains of the fort of Sidi Bahr. Beneath on the shore could still be seen the relics of a wreck. Further on we saw the White House into which the bodies of the French dead had been gathered. As we passed, our French steamer dipped its flag and hooted thrice. The British on board took part together in a short memorial service.

Constantinople

We crossed the Sea of Marmora, and next morning were at Constantinople. The approach to the city is singularly beautiful. The Hill of Stamboul is crowned with massive mosques, slender minarets, and fine buildings. Rounding the point, we saw the famous Galata Bridge, and on the northern side the district of Galata, with its upstanding tower, built by the Genoese, and the district of Pera on the hill beyond it.

Our ship did not draw up to the quay, as it is less expensive to be moored in the harbour. A little fleet of boats hung around the ship, and it was interesting to see an enterprising boatmen rowing about with food to sell to the other boatmen. The clear

view of the city was quickly lost in the smoke of innumerable chimneys and of ships' funnels. Meanwhile a guide presented himself. His name was Essâd and his card of registration contained the curious recommendation that Essâd was ex-boxing "Shampion" of Turkey! He quickly secured a fast Buick car, and carried us off to see the sights. Of these the most memorable were undoubtedly the mosques. The roads are unspeakable, and our driver was careless. We went bumping over edges of pavements, plunging into ruts, and climbing out of them, swinging round corners and under arches with reckless abandon. First we visited an old Christian church, now a mosque, but fallen out of use. On the walls, in the tops of the domes, and on the panels were astonishing mosaics. The face of our Lord looked down from the dome; St. Peter and St. Paul were on either side of the door. The story of the life of Christ was depicted in many scenes. They reminded me of the Bayeux Tapestry in the odd attitudes of the figures. Essâd pointed out the Virgin Mary showing her "passport" in Egypt! It was a new idea to us. Herod and the wise men, the massacre of the innocents, and other scenes were shown. The domes were decorated with twelve side panels, one showing twelve Patriarchs, the other twelve Apostles. The colouring was wonderful—rich blue and gold, as fresh as when first made. The monastery dates from 413 A.D., but the mosaics were later. The most remarkable of these was discovered only three months ago; it represents the burial of the Virgin Mary. We passed on.

There are 400 mosques in the city, three of them being of immense size; the first of these is St. Sophia. It was founded as a church in 325 A.D., but was burnt, and afterwards Theodosius rebuilt it in 415. Again partly destroyed, it was rebuilt by Justinian in

537. It contains eight red porphyry pillars from the temple of Diana at Ephesus. It is the masterpiece of Byzantine architecture. When the Turks captured the city this historic church was changed into a mosque. The dome is 188 feet high, with a diameter of 107 feet, and the floor space about 230 feet square. On the walls ancient Christian mosaics were reappearing, so these are now covered over by four large circular green placards, very unsightly, though decorated in huge letters of gold with passages from the Koran. The building is impressive not only for its size, but also for its historical associations, extending over a period of sixteen centuries. When we came to the entrance we were required to put on slippers over our shoes, and in order to keep them on we had to slide over the floor as men ski over the snow. The next great mosque is that of Suleyman the Magnificent, the work of the Turkish architect Sinan, who wished to surpass St. Sophia in 1556. The dome is 175 ft. high. There are wonderful stained glass windows, the work of a genius named Ibrahim the Drunkard, who was said to work best when under the influence of drink! They are amazing in richness of colour, and have a bewildering kaleidoscopic design. The floor space is about 190 feet square. But most impressive of all, to my mind, was the beautiful Blue Mosque of Sultan Ahmed, dating from 1617, built by a man who could neither read nor write. It is a few feet larger every way than St. Sophia. The huge dome is supported by four solid marble pillars 88 feet each in circumference. It is amazing. There is a wonderful echo like that of the Whispering Gallery in St. Paul's. The whole interior is blue in colouring, and the effect is exceedingly fine. Silence, space, and beauty combined to make this the most memorable building of the city. On the floor

were costly carpets, three of them, already 850 years old, valued at £3000. But lift a corner of the carpet and under it is dirty matting, with the dust of years, like fine earth, lying undisturbed.

St. Sophia has four minarets, but this mosque has six. It was thought to be unseemly for any mosque to have more than six, since Mecca itself has only seven.

A very remarkable relic is the Serpentine Column, brought by Constantine from Delphi, where it had been formerly set up, in 497 B.C., to commemorate the victory of the Greeks over the Persians at Plataea.

In the museums also one may see relics of unique interest. The sarcophagus of Alexander the Great, in carved marble; the exquisite figures still coloured in yellow and red and blue. The Siloam inscription, in another part, was taken from the walls of the tunnel which Hezekiah built in Jerusalem to bring water from Gihon to Siloam Pool. The Lachish stone is also here, with its account of the capture of Jerusalem, and there are Hittite inscriptions from Boghaz Keui, with a peculiarity which belongs to all Hittite inscriptions, namely, that one line runs from left to right and the next from right to left, and so on. We also saw in the Military Museum the famous chain which was stretched by the Greeks in 1453 from the point of Stamboul to Galata, in the vain attempt to keep the invading Turks from entering the "Golden Horn." It was like placing a boom across the Thames at Gravesend, or across the Clyde at Gourrock.

Constantinople has its modern interest. Mustapha Kemal's edict abolished the Fez and Eastern dress in forty-eight hours, under penalty of a £5 fine. People dress like ourselves on the whole. The women are not usually veiled. Restaurants are good and not expensive. We sampled a "pilaf," a

Turkish dish of rice flavoured with savoury sauce and a little meat. Turkish coffee is well known; it was poured out of long-handled little copper pots without lids, a pot for each cup. The coffee is very thick and sweet. There are electric cars and an underground cable car, as in Glasgow. Also, we took a trip by pleasure steamer up the Bosphorus to see the entrance of the Black Sea. The name is due to a mistranslation. The Turkish word for "coastline" is the same in sound as the word for "black." The Turks called it "the sea with a coastline," or, as we would say, "the inland sea," but foreigners translated it "the Black Sea," and the name has been perpetuated. The Bosphorus is beautiful, with many palaces and fine houses, and many poor wooden shacks which are rebuilt every five or six years. The northern end is defended by an old Genoese castle finely situated on an upstanding hill of the Asiatic side.

The Bazaars are in the old stables of Constantinople, covering a square mile, with endless narrow passages under arched roofs, with a glint of sunlight wandering in here and there, but all in deep shadow. Shops and booths to right and left display wares of every kind—carpets, rugs, brasswork, pottery, antiques of every description, valuable and worthless.

For my part, I was glad to emerge again into the blinding light of day, and so escape from the solicitations of would-be salesmen. The water-seller goes past with a small transparent barrel or huge bottle, and clinking two glasses in his hand. Another sells buns on a sheet of paper, each bun baked on the paper; tear off your paper and bun together! Men sit on the pavement beside little ovens and baskets with Turkish rolls, circular, like a very plain type of brioche. The Turkish soldier strolls along in a dusty grey uniform, usually ill-fitting, with gaiters

from boot to knee, and a soft forage cap with the crown pinched up, like a Boy Scout's hat. The pointsmen wear red helmets, and a band of white on the right arm from wrist to elbow. The police are in dark grey, with crimson facings, and hats like our own soldiers, but blue, with a crimson band. The Galata Bridge is a fine sight at night, with its chain of lights. By day each vehicle has to pay a small toll before crossing. The sight of Constantinople at night cannot be forgotten. Domes and towers and minarets stand black and silent against a golden sky, and the waves of the harbour leap up to catch a glint of the golden light and sink and rise again, an entrancing spectacle; while purple shadows close in above and around, and in lurid splendour the sunset dies away.

Smyrna

From Constantinople we steamed south to Smyrna; the placid waters of the Sea of Marmora gave opportunity for speed, and so our ship shook with the vibration, and in our cups the tea or coffee swung from side to side, overflowing into the saucers. We reached Smyrna about 11 a.m. The weather was perfect, very hot and sunny. As we anchored in the gulf boats came off to take parties ashore. The town of Smyrna suffered terribly from conflagration in 1922. Within forty-eight hours the homes of 500,000 people were destroyed. We went by motor cars first to a point near the old castle, commanding a view of the whole gulf, with the Turkish town still standing, the old Christian town a broad stretch of grey ruin. There is a fine American College, an English railway into Asia Minor, and a French railway. The tomb of Polycarp we visited, and saw the site of the old amphitheatre where the aged Bishop was martyred. The bazaars are not so interesting as those

of Constantinople. We saw remains of a fine Roman aqueduct. Past our cars drawn up beside the road, a woman in eastern dress went by, leading a string of three camels. It was a contrast of east and west. We took a trip across the bay in a small steamer to Cordelio, a corruption of "Cœur de Lion." We were told that Richard Cœur de Lion, during the Crusades, had founded the village there on the northern side of the gulf. We had a short drive around the district in a very crazy old carriage, which held together long enough to bring us safely back.

We left in noonday heat. The coastline seemed to rest upon a line of mist. Islands appeared, mostly rocky and wild, with villages nestling on clefts of the hills, where the course of streams was marked by olive trees. The sandy shores ran along beneath grey scarred cliffs, with detached masses of rock. It looked volcanic in origin. When islands were lost in the yellow haze, the gulls kept us company, circling after us in scores, swooping down into the water, with harsh incessant cries, then gliding backwards without stretched wings, swaying to catch the light of the sun, and suddenly showing white against the blue sky overhead, then winging away in the distance, black against the golden mist. The islands are most romantic in shape and outline. Chios has high hills like Mull. The lines of Byron came back to me—

"The isles of Greece, the isles of
Greece,

Eternal summer gilds them yet,
But all, except their sun, is set."

Smyrna was soon far to the north-east, and a trail of brown smoke flew north-west before the wind, obscuring the view.

Rhodes was our next port of call. We passed Patmos during the night or in the early morning. Nobody seemed sure what island really was Patmos.

There were several which might have been!

Rhodes

Rhodes is delightful. After seeing relics of Greece at Athens, and of Rome in many places, it was interesting to see the relics left by the Crusaders in Rhodes. In ancient times there was a brazen statue over the entrance to the inner harbour. It stood 120 feet high, and was one of the seven wonders of the world but was overthrown by an earthquake. The island is altogether charming. Two things impressed me specially. First the amazing relics of the Crusaders. The old knights of chivalry here held the fort against Mohammedan attacks for centuries. The massive fortifications and huge encircling ramparts fifty feet high have corner towers or gateways bearing the heraldic emblems of the knights of various nations. A wonderful hospital was built here by the knights, where poor pilgrims to the Holy Land were received. One could imagine the stately knights of famous names serving their guests with old-world courtesy. Here we see the spirit of the Crusades at its best.

Secondly, I was impressed by the work of the Italians, who have already since 1922 done much for the island. The town is perfectly clean and in excellent order. A fine museum has been opened in the old buildings, where interesting antiques are very judiciously assembled. The Italians have restored broken walls, unearthed buried relics, and generally done all that they could to make Rhodes a very attractive and well-ordered place. It has a population of 40,000, half of whom live in the villages. The old narrow streets, the Mohammedan quarter, the fine quay and imposing public buildings, the new cathedral and handsome hotel—said to be the finest in the near east—illustrate

the various attractions of Rhodes. In a day of blazing sunlight the black shadows of the great bastions and the coolness of the narrow streets, arched over with countless flying buttresses, were very welcome.

Cyprus

A spacious motor-boat, with a cargo of oranges, took a large party of us off to the ship, hurtling through wave after wave, and sprinkling us with spray, till we reached the ship's side and climbed the ladder. We looked down at the clear blue water, where the boat swung away and went dancing over the waves. Next day we reached Larnaca, passing by Paphos at the more rugged western end of Cyprus. The country is very flat. We went ashore in a sailing boat with a curved bamboo along the top of the big sail. The boat heeled over with the breeze, and flew over the waves like a bird. Landing at the quay we took a car to Famagusta, twenty-six miles to the north. There we saw tremendous bastions and moats, reminding one of Rhodes, but not so ancient. In 1195 Richard Coeur-de-lion was driven by storm to Cyprus and seized the island. When Guy of Lusignan, titular King of Jerusalem, lost the holy city, King Richard installed him as King in Cyprus, and for nearly three centuries the Lusignan Kings held the place. By marriage with a Venetian lady, the island passed into the hands of the Venetian Republic, after the death of her son the last Lusignan King. Sultan Selim II. captured Famagusta in 1571, cruelly violating the terms of surrender, and the island remained in Turkish hands till 1878 when Lord Beaconsfield returned claiming to have secured "peace with honour." The terms of the secret treaty with Turkey included the occupation of Cyprus by the British. The Venetians fortified it, but

the Turks used much of the stone in constructing the Suez Canal. We saw Othello's Tower, the scene of Shakespeare's famous tragedy. Six miles to the north are the fallen ruins of Salamis, which St. Paul visited. Acts xiii, 5. Returning at sunset we saw the peasants gathering in their small houses, built of mud brick, with no upper storey. Camels were settled down for the night in the village market-place. As we came across the open country a grey wolf appeared at the roadside, and slunk silently across, while Ahmed the driver shouted "Hooch!" Arrived at Larnaca, we came off in a motor-boat with oil lamps, and were soon safe on board the *Pierre Loti*.

Alexandretta and Antioch

We landed next at Alexandretta, in order to pay a visit to Antioch. On anchoring off the little port the boatmen created a great commotion at the foot of the ladder. It was a scene full of colour, the boats, mostly white, rising and falling on the blue water, the men, wearing a fez or turban, and dressed in oriental garb of many shades. After a great deal of shrill and voluble argument, they distributed us in various boats, and we soon reached the quay. Cars were in waiting to take us to Antioch. The road is one of the most romantic in the world. It climbs by zigzags and loops and hairpin bends up to the very clouds. We saw villages high up in the mountains with the clouds drifting over them like mist. What depths appeared at dangerous turns of the dizzy road! Looking back the view was entrancing. The blue bay

with the lofty mountains behind it, and a foreground of fresh green fields and rough hillsides. Crossing the summit, we came down upon a wide lake, and followed a straight level road to Antioch. It is a very oriental town. Nobody would suspect its former greatness. A few relics remain on the hills, where one may trace the line of buildings. Here is an old church in which St. Paul may have preached. A sarcophagus or two and some statuary alone remain. To-day there are Greek orthodox Christians in Antioch. I saw two priests in black, with their tall black hats. Also there is a school carried on by Capuchin Friars. Most people seem to be Mohammedans. The French are in authority, and a few Syrian soldiers are to be seen. The road over the hills is a very good one on which the French have evidently expended much work and engineering skill. Antioch has little in it to remind us that the disciples were first called "Christians" there! We had lunch on a verandah built out over the rapidly flowing Orontes, a yellow, turbid, shallow stream, which turned a huge old-fashioned water wheel close by. We returned in haste, our drivers making a race of cars over the dangerous route. It was not an experience for nervous people, but the views were magnificent, and the drive most exhilarating. We were back in time, and, after another vociferous wrangle, were rowed out to the ship. Not long after we came aboard the sun set: clouds are coming up from the north and the wind is rising, but we hope to reach Beyrout to-morrow.

To be continued.

Chassidim.

By MAX SPALANICE.

THE Chassidic Movement was a landmark in the history of Rabbinic Judaism in the early part of the eighteenth century. Orthodox Jewry which had always looked with suspicion on every attempt to reform its dogmas; which trembled at the words "religious innovation" which more than once stirred up its prejudice and fanned its fanaticism when the words of the Rabbis were questioned: which never knew to forgive those who went over to a fuller revelation—this vigilant and milchant orthodox Jewry for once forgot itself, and joined a new Movement. Nearly half of the Jewish masses in Eastern Europe attached themselves to Chassidism.

Chassidism was not the outcome of a religious reformation in the sense that Protestantism had been in the sixteenth century. Nor are Chassidism "Protestants of Judaism." The Protestant Reformation drew away large masses of Christians from the church to which they had belonged. Doctrines which had been expiated in the chambers of torture, on the rack, and on the embers of a slow burning fire "to save the soul," were after the Reformation proclaimed openly by Protestants. Protestants and Catholics no more met to worship God in the same edifice. Kings which were held sacred by the one, were given quite a different name by the other. The claimed infallibility for the Head of that Church in matters of doctrine and faith was challenged and disallowed. The breach between the Church of Rome and Protestantism was final.

Our Chassidic Movement knew no such separation. Chassidism possibly emptied half of the Orthodox Synagogues, but not that Chassidism could

not go there and worship. Chassid and Misnagid, as the non-Chassidim are designated, still used the same Jewish Book of Common Prayer, with a few minor alterations. They attended service and worshipped God in one another's Synagogue and Beth-Hamedrom (place of worship), when one of the other sect was not near.

When Chassidism made its first appearance, there was opposition, much wild talk, and fire-brands in each camp burned to attack the other. But the gathering clouds took a different direction. Orthodox Judaism felt itself safe again. No truce and no reconciliation were needed. Jews of both Synagogues could again calmly meet and reverently respect. "All Jews are brothers." There was no gulf made between Chassidim and Misnagdim.

On the contrary. Where Misnagdim stopped, from that point Chassidism began. Chassidism never put before itself a task to reform Judaism, or a part of its religion. Misnagdim followed Rabbinism in the letter, Chassidism intensified that Chassidism followed Rabbinism in the spirit and in the letter. Part-Biblical Rabbinism made a "ledge" round, and glared the words of the Rabbis on an equality with the Word of God.

But there was something in the soul of these God-thirsty men which drew them to Chassidism. There was something in the soul of the first disciples that drew them to the Saviour. There is something in the soul of men, women, and children, of every race and clime which inclines their hearts to listen to the Message. There is something in *our* souls which draws us to that secret place to be alone with Him, to be close to Him,

and to be taught of Him. Is it not to us the conscious, and to the unconverted, the unconscious, longing of the soul for closer communion and light, though in the case of Chassidism, it was walking from one darkness into another, yet all in quest of that soul-longing communion and lights?

Chassidism gripped the Jewish masses. It cemented them together. New hope, and fresh enthusiasm entered their hearts. To be told by Chassidism that with three simple things, such as love, faith, and sincerity, which could be the possession of every Jew, the most despised of the nation could reach spiritual heights inaccessible to the Rabbi who lacked these, was, at once, to win them. These Jewish masses discovered a new value in themselves. They became proud of their humility, and with a convert's grateful zeal, they followed Chassidism.

These men did more! They increased their love to one another. Their faith, they stretched to the point of fanaticism, and their word they made reliable. Chassidiens, like well-bred gentlemen, are truthful.

Exemplary love shown by Chassidim to the poor deserves mention. A poor Jewish stranger in need finds help and friends in the Chassidic Beth-Hamid-rosh. His spiritual and moral wounds are not probed there. His past is allowed to be forgotten. He is poor, he is a stranger, and he is in need. These are sufficient to reach the heart of the Chassid. An intelligent Chassid reasons thus: A man who had raised himself one inch from the ground had raised himself not less than the one who had raised himself one inch on the top of the steeple; and one who had slipped from the mouth of the pit had not slipped more than the one who did the same from the top of the steeple, though the one may find himself at the bottom of the pit, and the other still walking on the roof garden.

Chassidim says:—"God alone can judge the heart." It is greater (in merit) to receive the stranger than to receive the presence of the Shechinah, is the deduction which the Rabbis make from Genesis xviii, where Abraham left the presence of the Shechinah, and ran to receive three strangers whom he saw coming.

On the Sabbath and holy days, the poor strangers are taken home. They are not strangers in the house. The Chassid feels that God honoured him, and sent him these strangers to enable him to fulfil the Mitsvah (or the command of receiving strangers).

There is a curious habit among Chassidim. The women leave the table when a man, a stranger enters the room. Among Chassidim, men and women do not converse much together, and this is also applied to conversation with one's own wife. The Mishnah directs this. Parents themselves arrange the marriages of their children. Nevertheless, married life in Chassidic families runs smoothly. Husband and wife rarely disagree. The wife willingly suppresses "self" to share with her Talmud-learned husband in his "great rewards" in Heaven. In the case of the poorer Chassidim, the wife shares to give her husband the full opportunity to study the Talmud, as well as to recite long prayers in the Beth-Hamedrosh and in the house.

In Chassidic books the following is given in greater length:—

"Rabbi Eliezer lived in a village. His custom was to entertain all Jewish strangers who came near the village. He had a man on the road to direct these strangers to his house. He was kind to them, and very charitable. In Heaven, Rabbi Eliezer's deeds were praised. It was then desired to test him (see Job). But to Satan that commission was refused. The Prophet Elijah took upon himself to test Rabbi Eliezer. On the Sabbath, a poor

stranger, a Jew, came into the house of Rabbi Eliezer. He carried with him his staff and his knapsack. At such an open breaking of the Sabbath laws (St Luke vi. 1-2), horror would have filled the heart of every Jew, and the stranger would have been driven out of the house. Rabbi Eliezer would not put the stranger to shame, and did not mention to him that he broke the Sabbath. He entertained him kindly; and when the stranger left on the day after the Sabbath, Rabbi Eliezer gave him also a gift of money, and never mentioned that he had broken the Sabbath.

The Prophet, Elijah, who that poor stranger was, revealed himself to Rabbi Eliezer, and he announced to him that he would have a son who would be a light among the Jewish people.

Israel Baal Shem Tob, the founder of Chassidism, was this child."

Chassidic Rabbis are men who possess much intuitive knowledge of human nature, and they understand their attached followers. They are honest men, and they do not impose on the implicit trust reposed in them by their followers. But a Chassid is a man who it is not easy to depict in a few words. He is and he is not all you read and think about him. You can call him a fanatic when you see him in Europe with his untrimmed beard and side-locks (Lev. xix. 27), dressed in his long capota and special cap. You may give him the name of hero, whom sinners cannot force to change his manners, customs, and habits. Or you may style him a diplomat, who understands that a national dress, a national language, and a national mind helps to preserve nationality, and in proper time to claim the rights of nationality.

The Chassidim love their Rabbis. They call them wonder-working Rabbis, and they attribute to their prayers the power of healing.

In the sphere of Talmudic discourse

the wonder-working Rabbis shine more. Chassidim call such discourse "Torah." And a piece of "Torah," attributed to the founder of Chassidism, and printed in Chassidic books, is the following which I make clearer for the non-Chassid reader, but I also preserve some of the original way of its reasoning.

"It is written in Ps. cxlv. 19, Heb. text. He will fulfil no desire of them that fear Him, and their cry He will hear and help them" The Rabbi Israel Baal Shem Tob asks, "What when the desire of them that fear Him had already been fulfilled, should it not have been written differently, He will hear their cry and help them, and their desire He will fulfil?" Rabbi Israel Baal Shem Tob gives an answer: "It is the property of God to hear all who call upon Him, whether for their good or for their hurt. But what is the difference between the calling of a righteous man and that of a sinner? There is a difference. Our Rabbis of blessed memory, said that a thief who digs himself under to commit a burglary, he too calls up the Merciful One, and He hears him. But when the burglar is (afterwards) caught and he calls again upon God, God does not hear him, because he had chosen to do evil. But a righteous man calls upon the Lord, and though God may know that it would not be good for him, still God fulfils his desire; and when he asks God to take away from him that for which he has asked, God hears his cry and helps him."

Chassidim make also use of mechanical means to intensify their fervency during prayers, such as shouting, clapping of hands, rapid movement of the head and body, and, except during the recitation of the eighteenth benediction, also running or quick walking there and back.

The capacity of faith promised by Chassidim is great. Two Rabbinic statements which do not agree receive one answer, "These and those are the

words of the living God." The Chassids 'explanation' is this: "The Shechinah, the patriarchs, and the departed Rabbis sit in heaven and discuss questions in the Talmud. The majority vote for the law. So one statement was in accordance with the *Pamaliu Shel Malu*, as that one in heaven is termed; and the other statement was in accordance with the decisions of the Rabbis here.

Some of the teaching of Chassidism:

"Of those who sit in the house of worship and do not stand when they pray, but feel languid and tired without cause, the Word of God. (Ps. xliii. 22). "But thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel." A man can stand all day in the street, but cannot stand when he prays.

"Our Creator blessed be He, asks only that the heart should be right and perfect with Him. God accepts the

prayers and praises also of those who do not understand the meaning of the (Hebrew) words which they use."

"A man who is not worth that God should hear him, or has not the Talmud and good deeds, yet if he persists in his prayers, and sheds much tears, God hears him, and fulfils his desires."

A man should not pray in the proximity of a sinner. Evil thoughts would pass into his mind, and the Shechinah would depart from him. God will turn his eyes from him, and woe to the sinner and woe to the man near him.

"A man must do all he can to concentrate his heart on his prayers."

"A man who is going to pray should not be told anything that would grieve him, or make him laugh, or cause him to think deeply. These may take away his attention, and his prayers be hindered from coming fully from the heart."

"Brethren. . . ." Romans x. 1-5.

"Unto you it is given . . ."

An Address delivered by Rev. Dr Inkster of Toronto at Haifa during Sir Leon Levison's Pilgrimage in Palestine.

"Unto you it is given, in the behalf of Christ . . . to suffer for His sake."—PHIL. i. 29.

THERE is an expression which is found in the books of the ancients which runs as follows: "the riddle of existence," which means that life in its conception, course, and consummation, is a mystery. A similar idea is to be found in the Bible in these words: "How unsearchable are Thy judgments, Thy ways are past finding out!"

Now we have good reason for thanking God that *all* His ways are not past finding out, that everything in existence is not a riddle, that all things in life are not a mystery. There are some things which we can know—some things we can understand. We can understand

how we can speak of sunshine in summer as a gift from God. We can understand how we can speak of friends as a gift from God. We can understand how we can speak of health as a gift from God. But let us look at the *other* side of these same pictures. Suppose, instead of sunshine in summer, we had shadow and storm; could we speak of these as gifts from God? Suppose, instead of being surrounded by friends who love us, we were surrounded by enemies who hated us, could we speak of these as gifts from God? Suppose, instead of health, we were lying on beds of languishing and pain, could we speak of pain as a gift from God?

There lies the problem of this passage: How can we ever speak of suffering as a gift from God? Surely that is a strange text and difficult to understand. In order that you may understand me more clearly and follow me more easily, I shall say what I have to say under these three heads:—1. The fact of suffering. 2. The gift of suffering. 3. The effect of suffering.

I. The Fact of Suffering. Suffering is a fact. There are some simple people in this world who tell us there is no pain; but most people know better. Scripture teaches that suffering is a fact. Read the book of Job, and there you will find the writer dealing with the problem of pain. In Paul's life also we find he was brought face to face with pain—he suffered at the hands of enemies and friends, by land and by sea. Our Lord also suffered. From His cradle to His cross, His life was a continuous course of suffering. In fact, it is laid in scripture so plainly that suffering is a fact that thrice we find these words: "If ye be without chastisement—suffering—then are ye bastards and not sons."

Science teaches that suffering is a fact. By means of the telescope and the microscope men of science have surveyed the heavens, and examined the primal elements of the earth. They have revealed the glories of the heavens and the mysteries of the earth: until to-day we live in a new heaven and a new earth. To-day we can say in a fuller sense than even Shakespeare could say: "Sermons in stones, books in running brooks, and not only *good*, but *God* in everything." On the other hand science has been revealing ugly things in nature. It has been telling us about the leviathans of the deep ruthlessly swallowing the smaller fishes. It has been telling us about the monarch of the forest brutally destroying the weaker animals. Until one writer has graphically described the fact of suffer-

ing in nature in these words: "Nature red in tooth, and claw with rapine."

History teaches that suffering is a fact. I do not refer here to the history of pagan peoples or heathen nations. I am thinking of the history of so-called civilised peoples and nations. I well remember when landing in Liverpool in the autumn of 1899—before the days of wireless—I was impressed by the momentous movements on the Mersey. There, great ships were loading themselves—not with merchandise and men to go over to develop the natural resources of new lands—but soldiers and munitions of war to go over to inflict suffering on the wives and daughters and mothers of the men of the S. African Republics. When we landed and I read the daily papers I learned then that the men of these Republics had been preparing themselves for years to inflict suffering on the wives and daughters and mothers of the British Empire. Yes, suffering is a fact of history.

But suffering comes far closer home than that. Human experience teaches that suffering is a fact. In crossing the Atlantic it is interesting to listen to what the passengers on one of the liners, are going to see, or have seen. The cities, the cathedrals, the museums, art galleries, and such like. I wish sometimes they would come with me to the Broomielaw in Glasgow, the Pleasance in Edinburgh, or the wharfs in Bristol. I would take them off the streets into the courts and closes of "the submerged tenth." I would lead them up the stairs to the lands of some tenements. Then, ere the latch was lifted, we would listen—not long—and we would hear a sob or a sigh. We would go inside, and there we would see great salt tears running down making canals over the grimy cheeks. Let me ask, why these sobs and sighs and tears? They are silent signs and symbols of this—suffering is a fact of human experience.

It is not a beautiful fact ; it is an ugly fact, but it is a fact.

II. Now, I ask, how can this ugly fact ever be spoken of as a gift from God ; for the text says : " Unto you it is *given*—to suffer ? " In answering that question let me say : I do not believe that suffering *per se* can ever be called a gift. In fact there are few, if any, things which are, *per se*, either good or bad. Some say music and painting are *per se* good and beautiful. It matters not what lesson they teach, there is such a thing as " art for art's sake," irrespective of its didactic value.

Now I disagree with that most emphatically. Every great piece of music, every great picture teaches a lesson—conveys a message—good or bad. If things, *per se*, were good or bad—if suffering *per se* were a gift, then the criminal and the hermit would be the virtuous persons ; because they suffer—the one for his crime, and the other through his asceticism and flagitations. But neither one is necessarily a virtuous man. The one we call a bad man, and the other foolish.

In order that suffering may be a gift, it must be characterised by two things—a right source and a right spirit ; *i.e.* First we must know that the suffering comes from a right and good source. *e.g.* Paul during the shipwreck suffered the same things as the sailors. But while the sailors saw in their sufferings the dangers of a storm at sea, Paul saw the hand of God. Again Peter suffered the same tortures as the prisoners. But while the prisoners saw only the hard cruel hands of the law, Peter saw the hand of God, and was suffering in the Lord's work for Christ's sake. Or again Our Lord suffered the same physical agony as the thieves on the Cross. But while the thieves were suffering for their crimes, Christ saw the divine plan, and was suffering for the sins of the world.

Thus, when the Saint sees that his suffering springs from the divine source—that it is part of a wise and good

economy ; then he can say " even so, Father, for so it seems good in Thy sight "—he sees his suffering comes from God. Then he decides to grin and bear it, because he believes " all things work together for good to them who love God and are called according to His purpose." When the saint sees that, he will endure, and in doing so his character will be perfected—his suffering will do him good ; but it will do nobody else good. His suffering then cannot be called a gift ; because before a thing can be a gift, it must be capable of being given away.

Hence, second in order that suffering may become a gift from God, it must be characterised—it must be borne in the right spirit. It must be borne gracefully and cheerfully—" count it all joy when ye endure divers' trials." This can only be done through grace ; but grace can and will make the saint a cheerful and graceful sufferer. Then it is that suffering becomes a gift. If the saint merely grins and bears his suffering, it will perfect his character, it will do him good ; but it will do nobody else good. When the saint suffers gracefully, his suffering not only does him good, it does others good—it becomes a gift because its benefits are transmitted to others.

Perhaps an illustration or two will help to make this clear. When I was a student in Edinburgh I had a mission in the West side. There, in a small cottage, a widow mother lived with her invalid daughter. She was a victim of rheumatoid arthritis. She could neither walk nor feed nor dress herself. She suffered great pain. When I would touch her hand, it shrank from me in sheer sensitive suffering. But she never complained, never a frown was seen on her fair face. She was suffering gracefully and cheerfully, because she not only saw the hand of God in her pain, by grace, she suffered in the right spirit. Consequently, there was always some one or more in that cottage.

I went there as often as possible to learn the mystery of suffering. Her suffering was doing her good; but it was doing others good as well—it was a gift.

Another case—Henry Drummond was one of the saints of God—he was a beautiful and fascinating character in every way. But more so when, ere the dew of youth had passed from off him, he was struck down with a deadly disease—his bones began to turn into lime. They carried him down to Tunbridge Wells. As he lay their suffering, some of his friends came down to see him, to comfort and cheer him. To their amazement, when they entered the sick chamber, he met them with a smile and an amusing story. He was suffering gracefully and cheerfully. Instead of them cheering him, he actually cheered them. His suffering was a gift.

III. The effect of suffering.

I have already touched on this aspect of suffering. Paul says, "Whom the Lord loveth he chasteneth." Shakespeare says, "Sweet are the uses of adversity," Another strange character says:—

"Who hath not ate his bread in sorrow,
Who hath not spent the midnight hours;
Weeping and wailing for the morrow,
He knows not you ye heavenly powers."

I have only space to mention two of the many effects of suffering. (1) It has produced some of the finest literature in the world. The book of Jeremiah, in addition to being a great prophecy is also one of the best pieces of literature. But while the writer was producing that piece of literature he was suffering at the hands of his own countrymen. They say when the nightingale is robbed of her young, then she floods the valley with her sweetest songs. That seems to be the way in a parable of human experience. For it was when Bunyan was robbed of his liberty, he wrote that penless allegory, the "Pilgrim's Progress." It was when Milton was robbed of his eyesight he wrote his greatest epic, "Paradise Lost."

2. But suffering has produced something finer and better than literature. It has produced the greatest and best characters of all time. I ask you, "who is the finest character in all history or biography?" It is not a man. Relatively men do not know how to suffer. It is a woman. That is why women make the best nurses—they know. But among women, the loveliest of all characters is *mother*. When a woman becomes a mother she is transformed—she becomes a new creature. But motherhood is only possible through suffering.

There is a beautiful prophetic picture in the seventh chapter of Revelation. John is sitting in the isle of Patmos. He sees in a vision a company of glorified saints. He is transported with the grandeur of the sight. The vision has been paraphrased as follows. John asks the question:—

How bright those glorious spirits shine,
Whence all their bright array,
How came they to those blissful seats,
Of everlasting day?

The answer comes back:—

Lo, these are they through sufferings great,
Who came to realms of light;
And in the blood of Christ have washed,
Those robes which shine so bright.

These saints were made perfect through suffering. Our Lord was perfected through suffering. So too, each one of us must be made perfect by the same process.

Brethren, God is leading you through sorrow, sadness, and suffering, in order that all the dross of reputation may be burnt up, and nothing but the pure gold of christian character left. Where there is sorrow, there is holy ground!

"Heaven is not mounted to on wings of ease,
Nor doth the unthankful happiness of youth
move hitherward;
But moves from bloom to bloom
With earth's warm patch of sunshine, well
content,
'Tis sorrow builds the shining ladder up,
Whose golden wrungs are our calamities;
Whereon our firm feet planting,
Nearer God the Spirit moves and hath its
eyes unsealed."

Peter's Restoration

Notes of a Sermon preached by Rev. Dr James Black, Edinburgh

THIS is one of the loveliest scenes in all the possible relations between man and God. Whatever we may do, and however we may sin, it is good to know that this scene of restoration is still possible for us in the love of God. Our fellowmen may never forgive us; they may never forget our many grievous mistakes; but for the repentant man, if he is truly sorry, this glorious scene of restitution into God's love and favour is as sure as the love of God itself.

To understand the real splendour of this scene, one must first of all sketch in the background. It is a dark background, as we know, a background of sin, and shame, and unmanly fear. But we can see the true light only against the dark background.

First of all, behind this incident, there lies the scene where Jesus walks with His disciples to the Garden. In tones of kindly warning, He makes a remark about the Shepherd being smitten and the sheep being scattered. With some typical bluster, Peter cries out, "Lord, though all men forsake Thee, yet will not I." This is as much as to say, "These other poor chicken-hearted disciples may flee, but not I, Lord, not I!" Their love is a poor thing, but wait till I reveal the fine quality of mine."

This, then, is the first background—a man's foolish boasting and his thoughtless reflection upon other people's loyalty and love. "My love, Lord, is far, far greater than theirs. They may flee, but not I."

The second background is the scene in the court-room. Christ is alone; for Peter in the end has proved that he can show as clean a pair of heels as

any of the others, and that his love is just as poor.

Then later, with John, no doubt encouraged by John, he comes stealing back. I need not recall the sordid story. Three times, more loudly each time than the other, with more oaths and cursing each time than the other, Peter denied his Lord. Out in public, mark you, before the world, *three times*, he denied his Master. "Lord, though all men, and especially these other disciples, forsake Thee and flee, yet will not I. . . . I tell thee, woman, I know not the man."

That is the background, then, against which this scene to-day must be placed, if we are to understand its full and gracious meaning. Some people say that this is the scene where Peter is forgiven, unworthy as he is. I am sure they are wrong. First of all, let me remind you that Peter was forgiven long before this. He was forgiven the moment he burst into tears and wept bitterly. If we truly repent, God's forgiveness is as sure as our tears. But, in the second place, let me remind you that this was not the first meeting Peter had with Jesus after His resurrection. We are told by Luke and by Paul in his Letter to the Corinthians, that Jesus appeared to Simon in a special interview. *That* was the time when the disciple was forgiven, and when the hurt of his heart was healed. The personal wrong was personally righted then.

If so, what is the meaning of this scene? Has it any special meaning at all? To me, it is one of the most gracious, thoughtful acts that Jesus ever wrought.

In the first place, let us remember

that before the whole world, yes, so that every clipping tongue could speak of it, Peter had denied his apostleship. He had denied, not only Jesus, but his own vocation as an apostle. In after years, people might say, "It may be, Peter, it may be, as you say, that Jesus forgave you in that private interview; but none the less, what right have you to be an apostle? You gave up and forsook your vocation. Indeed, you are an apostle no longer!" See the beauty and fitness of Christ's act in this scene. Peter, I say, is already forgiven. Peter knows it; but does the world know it? So, before them all—as Peter had cursed before them all—Jesus replaces him in his broken work. Notice (though at first this only puzzled and hurt Peter), that Jesus does it *three times*—once, as it were, for each denial. At first, Peter thought that Jesus was only rubbing gall into his wounds, but we know He was rubbing balm into his wounds. *Three* times called to the work he had denied, as *three* times he had denied the work itself.

And yet, in addition (in the by-going, as it were) Jesus teaches him the special lessons he needed most of all.

(1) He said, "Simon, lovest thou Me more than these, more than these disciples love Me?" The point is obvious, isn't it? "Master, though all these men forsake Thee, yet will not I. Their love is so poor and flimsy compared with mine. I am the great one who will stick by you." "Simon, lovest thou Me more than these?" And poor silly Simon had learned his lesson. There are no more invidious comparisons with his brethren. There are no more oblique reflections on the loyalty and genuineness of others. There is just the plain, broken statement, "Lord, Thou knowest that I love Thee." And that is all that we or other people have a right to say. Any reflection on the faith or loyalty or

genuineness of any other member, or any other Church, is only a sort of religious impertinence. I am glad to think that even in the solemn moment when Jesus reinstated the broken apostle, He took occasion to correct his thoughts about others, and reprove his reflections and his comparisons with the loyalty of his brethren. It is not, "Do we love Jesus more than others?" but, "Do we ever love Jesus enough?"

(2) He showed Peter here the true basis of all Christian loyalty. Some people regard Christian loyalty as attachment to a Church. We in Scotland used to err by making it attachment to a creed. Both the Church and the creed are necessary. For, if we are Christians, we must link ourselves together in a visible community, for our own good and the good of the world. And if we are Christians, we must order and define and regulate our thinking. But still, the Church and the creed are nothing; nay, they are worse than nothing; they are a mockery, without the one thing that is deeper and entirely necessary, *a love for the personal Lord*. Everything within the Church, and everything within the creed, begins and ends in that. "Simon, lovest thou Me?" "Simon, lovest thou Me?" "Simon, lovest thou Me?" *Three* times driven home as the one last testing question. I am sure it is the testing question. There will be no more tragedies like your denial, Peter, if only you are sure from now that you love the Lord. There will be no more rude and unkindly judging of others if only you love the Lord. There will be no danger of what you believe, no real danger, if it all springs from true, deep, and informed love of Jesus. There will be no question of loyalty to the Church, if you have a sincere affection for the Master and His work. "Simon, you were in love with yourself before, lovest thou Me at last? Then feed my sheep."

(3) The third lesson follows from that last remark. If we love the Lord, we shall love His work; and it is our love that gives us the *right to work*. Men do not ordain us to the Kingdom; we are ordained by our love. We might almost say that there is no work done for the Kingdom that is truly worthy, without love. This is our Lord's own authority—"Lovest thou Me—feed my sheep." And if there is any love in our hearts for Him who so deeply loved us, it will assuredly drive us out to take some part in His service. I wonder if you have noticed that Jesus hung the two biggest things in the Christian life on this matter of personal love? (1) "If you love Me, keep My commandments." The beauty of a pure life should follow from our love. (2) "If you love Me, feed My sheep." The work for the needy world should flow naturally from our love.

Thus, then (it is a beautiful scene), before all, out in the open, where he had denied his own apostleship, *three* times, as he had denied it thrice, Peter has his commission laid once more on his shoulders. It is not that he has any higher commission given him than any of the others—(far from it, poor Peter, far from it)—it is only that he alone of all the others had thrown it from him in fear and shame. And Jesus, in His forgiving love, puts it back on his shamed shoulders—not any more than the others, not any more in love, and not any more in authority. But wait, I am wrong; I said that he alone of the others had denied his Lord. Not he alone, but he and Judas. And there is only one thing that would have made this scene even more beautiful and perfect than it is. It would have been perfect if Judas had been there. And had he been there, we who know Jesus can reconstruct the scene. Judas, ashamed and broken like Peter, is shielding himself behind the others. But Jesus, who sees the shrinking form,

says, "Judas, Judas, lovest thou Me?" And Judas falls at His feet, "O, Lord, I betrayed Thee. I sold Thee to wicked men. I brought Thee to Thy Cross. How can I look on Thee? But Lord, I love, O, Lord, I love Thee. I am not worthy of Thy boundless forgiveness." And Jesus says, "Judas, feed my sheep."

But it is all a dream. For poor Judas, despairing of forgiveness (it is the one thing that no man need ever despair of) lies dead at the foot of the crags. But what an apostle he might have made, had he crept to the feet of his Lord, and cried his sin out with his tears. For I am sure, as I know the love of Jesus, that the Lord he crucified would have forgiven him, and yoked him once more into the Kingdom. "Judas, feed my sheep."

* * *

"If I forget Thee, O Jerusalem,
Let my right hand forget her cunning."
Ps. cxxxvii. 5.

HEART of my heart, O Land!
None else so loved by me.
Fain would I now upon Thee stand
My arms stretch out to Thee!

Soul of my soul, O Land!
Where once my Saviour trod
Thy very stones and dust and sand,
Speak to me of my God.

Life of my life, O Land!
Bethlehem thou didst bring
To my heart's cold and weary strand
The Daystar of my King.

Light of my light, O Land!
Lead back Thy sons to Thee!
All clouds and prejudice disband
Let Thy blind children See.

M. J. D.

Safed and its Story

By the Rev. WM. M. CHRISTIE, D.D.

THOUGH somewhat side-tracked in so far as the old world's highways were concerned, the mountain city of Safed must have ever had an importance of its own. Its striking situation is indicated by the name Zephath, which means "outlook," and is indeed only another form of the better known Mizpah. It is this old Hebrew name that has got set down in Arab form, but never in all its history has the Hebrew form been forgotten, or fallen into disuse.

And though often for centuries at a time it is left unmentioned in so far as existing records go, this city has a very respectable antiquity. In the year 1096 B.C. when Samuel was still young, and when Hebrew and Philistine were contending for the land, an Egyptian Mohar, or merchant traveller, sets it down under the name of Tzephoth, which in its plural form might perhaps indicate a double outlook or two separate castles.

For the next reference we have to come down to the Apocrypha, and that only in the Vulgate edition of Tobit, in which it is mentioned as the home of that worthy. This was clearly an insertion by Jerome, but he may have picked up some tradition to that effect when learning his Hebrew in Tiberias. Josephus (Bella II. xx. 6), then tells us of having fortified it in view of the coming war (66 A.D.), and the next reference we find is about the year 360 in the Palestine Talmud (Rosh II. 2), where we are informed that it had been a signalling station for the new-moon bonfires.

Eight centuries of silence succeed, and then the castle plays a great part in the Crusades. It was fortified and occupied

by the "Knights Templar" in 1140, resisted a siege in 1180, but was taken by Saladin in 1188. Then it was dismantled in 1220 "out of fear that the Crusaders might regain possession," which however they did in 1240. Finally it surrendered on terms to Beibers, Sultan of Egypt, in 1266, but the treaty was violated, and 600 knights were slaughtered on the adjoining hill, where in a cave their bones were to be seen forty years ago. Four hundred of Napoleon's men occupied the ruinous castle in 1799, and finally on the 1st January 1837, the great earthquake reduced the tottering walls to a ruinous heap.

But the medieval Jewish history is of more value and greater interest than even its crusading story. The tombs of ancient Rabbi's in the city itself and in the neighbourhood gave it an odour of sanctity, and led to its being reckoned a "holy city" from the twelfth century. In one thing Safed rivals Hebron, for here we have three graves of Abraham, Isaac, and Jacob, that is the bodies of the three men there buried were inhabited by the spirits of the three patriarchs by "gilgul" or transmigration, a doctrine still believed in to some extent by Jews. Then there is the grave of the donkey of Rabbi pinchas, whose fame rests on the fact that it would not touch its barley till the tithes had been paid on it (Chul. 7a). And on the opposing hillside at Meiron, we have the graves and traditions of Hillel and Shammai, as also of Rabbi Shimon ben Yochai and his son Eliezer, to which annual pilgrimages are made from all parts of the world.

Deserted by Jews in the times of the

crusades, there were none to be found there when Benjamin of Tudela visited the land in 1163, but already in 1289 the city had assumed a position of importance to the Jew, and its chief Rabbi was a man of weight, who took an active share in the warfare over the writings of Maimonides. In 1289 he paid a visit to Tiberias, and over the grave of the "Second Moses" pronounced a curse (*cherem*) against all who should condemn his writings. It may be noted that this visit goes a long way to support the identity of the site that is pointed out as Maimonides' tomb. Between his death and this visit there were only eighty-four years.

But the period of Safed's greatest glory comes later, and may be said to extend from 1490 to 1600. On the former date, Rabbi Joseph Saragossi, a Spanish Jew, settled in the city and established a Talmudic College. The expulsion from Spain sent many Jews into eastern lands (1492), and many of them found a congenial home in this Galilean city. A goodly sprinkling of Ashkenaz Jews also came, and to this present day they have preserved their Jargon Yiddish speech. So famous as a centre of learning did Safed become, that in the sixteenth century there were in it eighteen colleges forming a kind of Hebrew University. Jerusalem manifested some jealousy, but the Chief Rabbi, Jacob Berab, asserted the rights of his city by re-introducing the "*semi-chah*" or laying on of hands at ordination, a custom that seems to have fallen into disuse.

During this period Safed produced a great constellation of Hebrew writers on all sorts of Jewish studies, which is only second to that of the Golden Age of Hebrew Literature in Spain. In 1563 the first printing press in the East was opened in Safed by members of the Ashkenazi family, and in 1588 a second at the neighbouring village of Beriah. Among the most distinguished

writers were R. Joseph Karo, who resided here from 1536 till his death in 1575. He wrote the Law book known as *Shulchan Aruch* (The Arranged Table) which is the chief guide of Rabbi's throughout the world till this day. Moses Alsheich (*d.* 1573), was a great preacher, and besides he has left us a kind of sermonising commentaries on practically the whole Old Testament. Then Jewish Mysticism and the Kabbala flourished under its great teacher R. Isaac Luria, who died of the plague in 1572 at the early age of thirty-eight. He wrote nothing himself, but half-a-dozen of his pupils have earned fame by transmitting his teaching. We should perhaps say that the Kabbala is a system of philosophy based on the creation story in Genesis, and on the chariots in Ezekiel. It has some connection with the teaching of Philo, and some affinity with Gnosticism. Then it was in Safed that Solomon Hallevi Alkabetz wrote his famous Sabbath hymn "*Lekha Dodi*" (Come, my Beloved), a song sung the world over to welcome the Sabbath every Friday evening. Along with this poet then we have one of the most distinguished lawyers, one of the most eloquent preachers, and one of the most famous philosophers that Judaism has produced, a combination nowhere to be paralleled.

In 1601 the Venetian Jews began to send *Khaluka* to Safed, It was a kind of alms system, and it may have contributed to the declension of the city, as a brilliant Jewish centre. Henceforward there was very little original work. As representatives of Israel the people were rather devoted to prayer for all Israel throughout the world.

The later history consists of references to oppressions by tyrannical pashas, visitations by the plague, earthquakes, and plundering by the Arabs. In 1760 there were only fifty Jewish families in the city, while from the population,

which had been increased by Russian Jews in 1776, four-fifths died in 1812. In 1819 Abdullah Pasha held the Jews to ransom. In 1833 the Jewish quarter was plundered by the Druzes. In May of the following year the Moslems of Safed, along with a company of raiding Arabs, attacked the Jewish quarter. They drove the Jews out of the town, and they lay in nakedness and hunger in the neighbouring villages for six weeks, after which they got messages sent through to the consuls on the coast, upon which relief was sent by Ibrahim Pasha (strange to say through the chief of the Druzes). Much of the loot was recovered, and the Safed leaders were hanged.

In later days the Jews were still oppressed, but rather in the matter of being "squeezed" for money than by way of direct attack. If they belonged to continental countries, as protected or as nationals, they had on reaching military age to get remission by bribery. In their relations to the Turkish Government, as individuals and as communities, they had to give frequent "presents," and few weeks passed without an intimation from some official that such and such a date was his "birthday." The Jews had also to pay at the post office an additional five per cent. on every stamp purchased, till through the missionaries the postmaster who bore the name of "Prince Cæsar" or "Emir Kaisar" was removed.

The Christians too had their disabilities. They were (as indeed the Moslems were also) immigrants, having come from Syria. Everything of the nature of religious service was forbidden them by their Moslem neighbours, and when they did venture to gather in a private room, it was in the dark, and the intimation was sent round to each door in the words, "It's going to begin." This state of matters was brought to an end by the presence and practical defiance of the missionaries, who openly held services

in their own houses for all who chose to come.

The sad events of last August are still fresh in all our memories. Burning, looting and assassination of mainly the aged and the helpless, and altogether unprovoked. The Jews of Safed were neither new immigrants, nor associated either with land purchase or politics. They had occupied Safed, as family names shew in many cases, since before the Reformation, and were themselves a studious praying community, with a simple Jewish market in their own quarter. The misery has been intense, and the suffering will continue for a generation at least, for the losses fairly estimated amount to £200,000, and only the merest fraction of that sum will be given as compensation.

Such then in short is the story of this ancient Holy City—a record of 3000 years. It is indeed what the name indicates "An Outlook." From its Castle Hill we have a panorama, that is in the North a counterpart to that in the South from Pisgah's Peak. Many a site in Israel's story is to be seen, and were it only the knowledge that it gives of relationships in the Land, and of the succession of hill, valley and plain this outlook would well repay a visit.

And in the 16th century it was the greatest educational centre of Judaism and from thence in matters legal it still controls the Jewish World. But the glory of that age has departed, and in 1926 the Jews themselves were ready to acknowledge that the real succession to these old schools was our own Christian Hebrew Summer School, by their passing on a letter addressed "To the Rabbinical College, Safed." We believe that with steadiness, care and perseverance, the Safed Christian College may soon become to the Jewish World in the Christian sense all that its old world college was to world Judaism 400 years ago. That is Safed's outlook now.

Contributions to I.H.C.A.

We thank our members and friends most warmly for the money gifts received from the 20th of March to the 20th of June.

No.		£	s.	d.	No.		£	s.	d.
612	.	1	0	0	655	.	1	0	0
613	.	0	5	1	656	.	1	0	0
614	.	0	5	0	657	Collection	7	6	0
615	.	0	10	0	658	.	5	0	0
616	Education	50	0	0	659	.	1	0	0
617	.	1	6	0	660	.	1	2	6
618	.	2	2	0	661	.	2	0	0
619	.	1	0	0	662	.	1	6	0
620	.	1	1	0	663	.	0	5	0
621	.	1	2	6	664	.	1	3	0
622	.	0	5	0	665	.	0	10	0
623	.	0	8	6	666	.	0	16	0
624	.	1	1	0	667	.	1	0	0
625	.	1	1	0	668	.	5	0	0
626	.	1	3	6	669	Collection	3	14	3
627	.	1	0	0	670	.	1	2	6
628	.	1	0	0	671	.	1	2	6
629	.	1	2	6	672	.	0	5	0
630	.	0	5	0	673	.	0	7	6
631	.	1	10	0	674	.	0	10	0
632	.	0	5	0	675	.	1	7	6
633	.	1	0	0	676	.	2	2	6
634	.	1	10	0	677	.	0	7	6
635	.	1	1	0	678	.	0	5	0
636	Russian Relief	10	0	0	679	.	1	0	0
637	do. do.	0	10	0	680	.	2	10	0
638	Education	2	0	0	681	.	20	0	0
639	Russian Relief	0	6	0	682	.	4	0	0
640	.	1	0	0	683	.	0	7	6
641	.	0	18	6	684	.	2	2	6
642	.	0	6	0	685	.	0	5	0
643	Russian Relief	0	10	6	686	.	0	5	0
644	do. do.	1	0	0	687	.	1	2	6
645	do. do.	0	10	0	688	.	1	0	0
646	do. do.	1	1	0	689	.	0	10	0
647	.	3	0	0	690	.	0	11	2
648	.	1	0	0	691	.	0	7	6
649	.	1	1	0	692	The Christian	27	10	0
650	.	1	0	0	693	"The Life of Faith"	5	0	0
651	.	0	6	0	694	.	2	0	0
652	.	3	3	2	801	.	0	5	0
653	.	0	5	0	802	.	1	15	0
654	.	1	0	0	803	.	1	2	6
					804	.	1	2	6
					805	.	0	10	0
					806	.	1	0	0
					807	.	1	14	6
					808	.	1	2	6

What we are Doing

The I.H.C.A., since the last Conference, has been enabled, by the grace of God and through the generosity of our Members and Christian Friends :—

- (a) To send several hundred pounds for Relief.
- (b) To train six Hebrew Christian Girls in Shorthand, Typewriting, and Book-keeping, who are now self-supporting, while a fourth one is in training at present.
- (c) To place five Hebrew Christian Girls in Hospitals to be trained as Nurses.
- (d) To assist twelve young Hebrew Christians to attend Bible Schools, where they are receiving a three years' course of training to fit them to become Missionaries to the Jews.
- (e) To pay for the hire of a Hall at Budapest. (A special donation was given by a lady for one year.) More is now needed.
- (f) To assist a Hebrew Christian financially to complete his final two years of study in Medicine, who has now gone out to Mesopotamia as a Medical Missionary.

The Hebrew Christian

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Editorial

EVERY prayerful Christian helps to lift humanity nearer to God. He becomes a creative energy which is constantly active within the human race, and in this sense we believe that spiritual stagnation becomes impossible. Prayer has in it the breath of life, and renews from day to day each particle of our soul by its silent spirit activity. It gives poise and balance to our whole being.

* * *

It is one thing to pray for our Christian friends, the salvation of the Jews, and the world at large, but it is another thing to pray for them with joy. If the elements of joy were only more present (than they are at times) in our praying, and especially in our intercessory prayer, how much added power would be introduced into it.

When we learn thus to pray we shall know that our wish and will are one with God's wish and God's will. Through prayer we learn "to desire to bless" with all our being, and thus we are conformed to the likeness of Christ, and are made to receive and send forth Divine energy. We can never estimate the value of true prayer.

What are the elements in praying with joy? It is made up of a great love, a great sense of power with God, and a great sense of the effectiveness of the power of God in bringing real blessing into individual lives, and great Christian movements such as our own.

Joy in intercessory prayer is the abounding sense of what one is thus able to do for others. That one is having a definite influence with God on behalf of lives, is one of the most satisfying realities of existence. If only we believed this, intercessory prayer would be one of the most heavenly of experiences.

Joy will become ours more and more as we live prayerful lives, and this is the true mark of a growing Christian life.

Let us not be content until this joy abounds in us. Let us be afraid of having an experience of prayer with joy which has ceased to grow, which is but a memory of a past, rather than a present reality.

* * *

Prayer enables us to enter into life eternal with Christ, and it is this living with Christ in the Eternal which gives

us our deep and discerning interest in our fellows. We become possessed with a passionate enthusiasm for the redemption of humanity, because it is only when we are in constant touch with the Eternal in our labours in Time, that we have an adequate sympathy and a sufficient message for our own people and our generation.

Let our prayers for the I.H.C.A. for the coming winter be—that our whole Membership should stand fast in one spirit, with one mind, striving together for the faith of the Gospel. Nothing can vanquish a man who is walking in the will of God.

* * *

We have opened this Editorial on the note of prayer, because we desire to solicit the prayers of our readers, not only at the beginning of another winter's work, but also for the work which is to follow.

1. That God may grant strength to our President to carry on his arduous duties during the coming months, and for guidance in the many problems which lie before him.

2. For our newly elected General Secretary, the Rev. H. Samuel, that many doors may be opened for him to address meetings, so that he may have opportunities of telling of the wonderful happenings taking place all over the world amongst the Jews.

3. For the Third I.H.C.A. Conference to be held in July 1931—that a suitable place may be found, and that all those who are preparing to take part may be guided and blessed of God in their endeavours.

4. For our suffering Hebrew Christian brethren in Russia, in this their time of famine and persecution. For our

suffering brethren in Palestine and Eastern Europe, and for our Students at all the various Missionary Colleges.

5. For our work at Abraham's Vineyard, and the preaching of the Word of God; and

6. For our forthcoming Meetings in London.

* * *

We have asked above for the prayers of our readers, and would like to conclude by asking *our London Members and friends* to make known our London meetings as much as possible.

It has been decided to hold *bi-monthly meetings* at the New Alliance Club, 10 Stratford Place, off Oxford Street, on each *second Tuesday of the month*, at 3 p.m., beginning 14th October,

We have left the intervening months open for Drawing-room Meetings, and shall be grateful if those who can offer their drawing-rooms for a meeting will kindly notify either the President or the General Secretary.

Hitherto we have had the invaluable help of our dear friend, Mrs Sheffield, who not only sent out the invitations to these meetings, but also paid all expenses incurred, but as she has left last month to visit her relations in Canada, we hope that everyone will do their utmost to make the meetings a success. This, we feel, will be the best message we can send her during her absence, for her thoughts are constantly with us and the work. We shall miss her greatly and shall hope to see her in our midst before many months have passed.

* * *

May our gracious God bless and guide us all as we enter upon another winter's work.

Our New General Secretary.

ANOTHER step forward in the progress of our Movement has been made by the appointment of the Rev. Harcourt Samuel to the office of full-time General Secretary to the International Hebrew Christian Alliance.

This appointment has been necessitated by the fact that our Cause has been developing so rapidly that it has become impossible for the President to carry the whole burden of the work upon his own shoulders, which he has done so nobly since the inception of the Alliance. Sir Leon Levison gave his time ungrudgingly and willingly attended himself to the many duties involved in the direction of a growing world wide work until it became too much for him and his health gave way under the strain. It was then evident that it would be necessary to make such an appointment as this in order that Sir Leon might be relieved of some part of the burden that he has borne and that the work might continue to expand.

While the Committee were considering this matter they found that a number of our friends and members had been thinking along the same lines, several had, in fact, expressed their thought by making contributions towards the expenses of such an appointment. Here the Committee saw the guiding hand of God and proceeded to consider several names of suitable Hebrew Christians who might fill the position. After much prayer they were led to invite the Rev. Harcourt Samuel to become General Secretary.

Mr. Samuel has been connected with our work since the first Conference and has served upon the Executive Committee

since its formation. For the last two years he has acted as Recording Secretary and Hon. Treasurer and given much of his time to the duties involved in these positions. When approached, Mr Samuel gave much earnest prayer to the matter; it was no easy task for him to reach a decision since it involved the giving up of a responsible position with one of the big Insurance Companies, where he had very attractive prospects for the future. Another consideration that Mr. Samuel had to think of was that in accepting the Committee's call he would have to resign the pastorate of the Church he had built at Lambourne End and which he had served for the past eight years. We rejoice that he was led of the Lord to accept the position in spite of the sacrifices involved, and to show the spirit in which he has undertaken the task, we quote from his letter to Sir Leon:—

"... I have not the slightest doubt but that in accepting this invitation I am in the line of the Lord's will. I have long thought that I should like the opportunity of serving the Master in this way, and ever since I knew that this post was to be created I have prayed that if it were God's will for me the offer should be made me without my seeking it, and if not that the right man should fill the post. In these circumstances I feel that it is a call from God to me, and it is as such that I now accept the call.

"May I assure you, dear Sir Leon, that it will be a real pleasure for me to work with you for our Alliance and relieve you of some of the burdens you have borne unselfishly for so long. I

sincerely hope that our association may be pleasant and beneficial both for ourselves and for the work. . . ."

In congratulating Mr. Samuel we feel it to be a matter of sincere gratitude on our part to our dear Lord and Saviour Jesus Christ for having moved the heart of Mr. Samuel to accept the post, and as he enters upon his new duties we desire to assure him of our good wishes and prayers, and promise him every

support which we can render to make his work effective and his office pleasant.

Will correspondents and our Alliances abroad kindly take note that in future all correspondence for the Secretary of the I.H.C.A. should be addressed to the

REV. HARCOURT SAMUEL,
8 CLANDON ROAD,
SEVEN KINGS,
ESSEX, ENGLAND.

The Third International Hebrew Christian Alliance Conference.

THE Executive Committee of the International Hebrew Christian Alliance having decided that the Third I.H.C.A. Conference should be held in London during the summer of 1931, a letter was sent out by the President, Sir Leon Levison, to all the Alliances abroad requesting them to state what time and month during the summer of 1931 would be most convenient.

As a result of the replies, we have definitely decided to hold the Conference from the 18th to the 25th July inclusive.

Further particulars about the Conference will be given in the forthcoming issue of *The Hebrew Christian* quarterly.

At present the Executive Committee of the I.H.C.A., requests

that all delegates from abroad, and those at home, who desire to attend the Conference should communicate with the Rev. Harcourt Samuel, General Secretary, 8 Clandon Road, Seven Kings, Essex, England.

We further wish to appeal to our members and friends for any financial help they can render towards the expenses of the Conference. We solicit the earnest prayers of all members of Alliances abroad and at home, that God may guide us in the arrangement of the programme of the Conference, and that He may abundantly bless us in our labours and make the Conference a stepping stone onward in the progress of our Movement.

News and Notes

"THE HEBREW CHRISTIAN."

We indicated in our last issue of the *Hebrew Christian* that several readers requested us to send them a post card reminding them when their subscriptions of 2s. 6d. were due. As a result of the above request we have sent out some six hundred reminders, and desire to express our indebtedness to the readers who have so readily responded. We would like to take this opportunity of apologising to those of our readers who, having paid their subscriptions previously, had a card sent to them by mistake. This was unavoidable, and we trust that it will be taken in a forgiving spirit.

GENERAL SECRETARY.

As our readers will see in another part of this issue we have now appointed a full time General Secretary as a result of the wonderful progress which our movement is making. Larger opportunities bring with them greater responsibilities, and the demand from various countries for literature, relief, and travelling expenses for men who go about proclaiming the Word of God, and witnessing for Christ amongst our own people has become more insistent. We would like therefore to take this opportunity of appealing to everyone who can do so, to assist us by arranging meetings or offering drawing-rooms where either the Secretary or the President himself, could give an account of the wonderful happenings which are taking place from day to day among our people everywhere. Another way of helping the I.H.C.A. is to get people interested in our Magazine, and thus extend its circulation.

DR. GOLD-LEVIN'S ILLNESS.

We were grieved to learn just as our last issue had gone to press that our beloved friend Dr Gold-Levin had had a breakdown. This came as a great shock to us all, and for a time it looked as if his illness would be more serious than any of us realised. We are glad, however, to say that we have recently heard that he is making good progress towards recovery, although we fear that he will not be able to do any work for some months to come. Our sympathies and affection go out to Dr and Mrs Gold-Levin, and we assure them both that they have our sincere and continual prayers that God may soon restore our dear friend to normal health.

A HOME FROM HOME.

In our July number of the *Hebrew Christian* we referred to the above object, and appealed to our readers to help us to purchase a house in order to establish a Hostel for Hebrew Christian girls and also a headquarters for the I.H.C.A. Since then two members of our Committee have visited a number of the Hebrew Christian girls on whose behalf we made the appeal, and found them living in basements infested by rats, and under other conditions which were described to us as *horrifying*. We wonder whether the lady members of the I.H.C.A. would make the establishment of the Hostel their own piece of work, and thus help us in a tangible manner to become a blessing and comfort to these young lives. We commend this object to our friends and readers for their earnest consideration and prayers.

PALESTINE.

We have been greatly cheered by the news from Palestine, where several successful meetings have been held which resulted in both benefit and blessing to our Hebrew Christian brethren and Christian friends. We would like to take this opportunity of expressing our gratitude to the Rev. Mr and Mrs Maxwell and others who kindly offered their homes and hospitality for these meetings.

RELIEF.

There is still a great deal of distress in the Holy Land and many letters have reached us both from Hebrew Christians and Jews appealing for relief. Our relief fund, we are sorry to say, is exhausted at present. Should anyone feel inclined to assist us in this matter we will thankfully see that the money sent in is forwarded direct to our Palestine Alliance and that every care is taken to assist only those who are really in need, and worthy of our help.

REV. S. B. ROHOLD.

Our friends will be glad to hear that Mr Rohold who had to leave Palestine owing to ill-health, to undergo treatment in Germany, feels greatly benefited thereby. He has been able to carry out engagements in Holland, and has visited Hamburg and other places *en route* for Trieste where he embarks for Palestine and will arrive at the beginning of October.

ABRAHAM'S VINEYARD.

At a meeting of the Executive Committee of the I.H.C.A. it was decided to extend the period of Mr and Mrs Biorness' engagement for another six months. We are indeed grateful to God for having sent us two such consecrated lives who are doing their utmost to exhibit by their deeds the Christ-like

spirit. Since Mr and Mrs Biorness undertook the care of Abraham's Vineyard both the ground and the house have been transformed, and people tell us that we would hardly recognise our property. Distressed folk are being assisted with work, to the utmost that our funds will permit, while the house has been made a veritable haven of rest. All are invited to go to it for conversation and spiritual intercourse in various ways, and we feel that God has owned and is blessing our endeavours there. While the above work has been carried on mainly by Mr Biorness with the aid of his wife, at the same time Mrs Biorness has undertaken work among children, and we feel that the following letter will best explain both Mrs Biorness' splendid Christian character and also her endeavours on Christ's behalf in the city of Jerusalem.

Jerusalem, *August 18, 1930.*
Abraham's Vineyard.

Sir LEON LEVISON, Kt.,
Edinburgh, Scotland.

Dear Sir Leon Levison,

During your visit to Abraham's Vineyard you kindly gave me your card and asked me to write. With great pleasure I remembered these words this morning, and while I do not wish to take any of your valuable time, yet I feel that it would be in place to pen a few impressions from Abraham's Vineyard as we have seen it and as we see it to-day.

First permit me to say we remember with pleasure your visit to Jerusalem, and the inspiration it was to us personally in the cause of Israel.

The call to Abraham's Vineyard was somewhat like our call into Jewish work a good many years ago. We went with fear and trembling, but also with great gladness and expectancy, for we felt the call was from God. These months have been busy ones, and I am afraid

that many in Jerusalem have thought us very unsociable and that we have isolated ourselves and the work altogether too much. But we felt our strength was limited and that if we should carry out the programme before us at all we would have to do *one thing*. We have, however, tried to keep in touch with the men and their families as well as the immediate neighbourhood.

What I mean by the immediate neighbourhood is, first of all, the children near the gate. Our acquaintance began with a smile and *pde* then perhaps a short ride in the old Ford—"just a little way, please." Then finally, after weeks, the gate opened on Saturday afternoons and these wistful little folks, who had been peering over the fence so long, were actually trooping up the road to what seemed to them like a paradise. How they enjoy a romp among the trees, a game, or a plate of figs! No set programme exactly, but of their own accord they ask: "Shall we not sing a little?" "Yes, of course, if you will promise to be good." In orderly procession they march up to the big hall, one of our girls seats herself at the little organ, and one of our boys helps them read the verses. Then my husband or I give them a little talk, trying always to point them to Him who loved the children. We all stand and ask *His* blessing upon these lives. They would like to linger, but with a promise of next Saturday they are satisfied. Joyfully they trot down the road, turning now and then to say "shalom" once more. Thus ends the day, and we feel it was well worth our while.

Four and a half months have swiftly passed by, and if our interest in Abraham's Vineyard was keen to begin with it is still keener to-day—even though we have been much like the farmer, who is too busy planning in the morning and too tired in the evening to see the beauty of his farm, and some outsider must wake him up to see it. So every

once in a while some intimate friend drops in to see us and exclaims: "What a wonderful place! We knew it before, but it feels good to be reminded of it."

It has been a great satisfaction to our hearts to see these rooms renovated and changed into clean livable rooms, and as the debris has cleared away, inside and outside, our vision has grown along with it.

I have caught myself day-dreaming more than once lately, for as I look into the rooms each one presents new possibilities. I catch myself talking aloud: "Yes, Lord, it can be done," etc. I see tired, heart-sore, folks come for a little change and rest, and a new outlook on life is revealed unto them as well as a view of Jerusalem.

This morning I looked out of the window in what Mr Rohold thought would be a nice guest room. I think I stood there for a good half hour—the dew was yet on the trees, a soft breeze bore the fragrance of the pines through the open window, and looking down there was a quiet spot among the trees—a rare retreat. Only a week ago it was a place of noise and stones and debris, for they were blasting, but now no trace of this, only a blessed quietness. The fact bore in upon me as never before—that from whatever angle you look, inside or outside in this place—*there are possibilities*.

We have tried to do that which we especially felt was our work to do these months with one aim—to satisfy Him who called us. We have to confess we have not accomplished as much as we should like, and it may fall short of what the people expected of us, but our conscience is clear, and whatever strength or money we have personally contributed we feel it is well worth it if the place will be as we believe—a *blessing to home-coming Israel*.

Wishing you God's richest blessing on your work in and for the furtherance of the cause of Christ among

yours and His brethren, in which Mr Bionness most heartily joins me, I beg to remain, Sir Leon, very respectfully,
Yours in the Master's service,

Mrs JOHANNA BIORNESS.

RUSSIA.

We were glad to receive a number of letters from Russia which indicated that some of our beloved brethren are free once again and doing Evangelical work, although under terrible conditions and numerous restrictions; but on reading further into their letters our joy is mixed with sorrow when we learn that 1,025 dead bodies of frozen children were picked up last winter in the city of Moscow alone, while 7,385 half-frozen children were treated in hospitals.

The persecution of Christians in Russia has not prevented an increase of Protestants in that country from 1,000,000 to 6,000,000, but when the story comes to be written of the tremendous uphill fight which Protestant Christianity has put up in face of persecution, we feel that it will read as if the Acts of the Apostles has been re-written in our own day and generation.

The universal prayers which have been called for by the events which are taking place in Russia have had a tremendous effect in altering the lot which the Christian people have to contend with, and it is the duty of Protestant Christendom not to slacken in its prayers, but to continue to ask that Almighty God may comfort our fellow-believers and further change the hearts of the oppressors who occupy positions of power and authority in this benighted land.

Who can describe in cold ink the heroism and suffering of our people, or how can one tell of their joys amidst suffering when they see hungry hearts being led to feed upon God's Holy Word and to accept the Lord Jesus Christ as their Saviour? Our pen certainly is inadequate to do so, and we would prayerfully appeal to our readers to do their utmost to assist our Hebrew Christian

brethren in Russia during the coming winter. The appeals for help and prayer which these Hebrew Christians are making to us in their letters are simply overwhelming. The best thing that we can do is to commend all their needs to the Throne of Grace in prayer, and to make them known to our readers with the confidence and assurance that the Lord will provide.

If any of God's children feel led to assist in relieving our Hebrew Christian brethren in Russia, donations for this purpose should be marked "Russian Relief" and sent to Sir Leon Levison, 9 Albert Terrace, Edinburgh.

GERMANY.

The sixth Hebrew Christian Conference of the German H.C.A. was held in Berlin from 12th to 14th May and was largely attended.

As President of the German H.C.A., the Rev. Dr Arnold Frank of Hamburg in an address of welcome explained the objects of the gathering, as follows:—

1.—*We wish to strengthen the faith of isolated Jewish Christians.* It frequently happens that a converted Jew is persecuted by his Jewish relatives, and Christians often do not fully accept him. Such a position tends to cool ardour, and a meeting with other Jewish Christians tends to quicken faith.

2.—*Among the Jews there are many secret believers in Christ, who are afraid to confess Him.* When such disciples learn of such a conference, and that thousands of Jews have accepted the Messiah, they are encouraged to take an open stand for Christ. This has actually happened in various lands.

3.—*The Anti-semites (Jew-haters), who are very numerous on the Continent, maintain that the Jews are the cause of every evil.* We do not deny that unbelieving Jews spread evil influences, but we also remind the public that the Jews have been the means of the greatest blessings, for through them we have the Bible and Christ Jesus. Again, through

such eminent Jewish Christians as Neander, Philippi, and da Costa, Evangelical countries have been revived. And in our own day there are more than a thousand Jewish Christians preaching the Gospel as missionaries, pastors, and evangelists.

4.—*Many writers on the Continent prophesy the downfall of the Western (Christian) nations, that they are not to be destroyed by war or other catastrophe, but that the soul of these people will soon be unable to cherish any ideals or noble thoughts.* The Jewish Christians, on the other hand, wish to quicken the believer's hope by showing that according to God's promise the Jews will be converted, and through them the nations will be renewed and blessed.

After the presidential address, one of the leading ministers of Berlin, Superintendent Israel, welcomed the Conference. He said he is not an Israelite, as his name might suggest, but, rather, he is a lover of the Jews for the sake of their past and future history, but chiefly because our Saviour was an Israelite. He remarked that the baptized Jew, if truly a Christian, is not a renegade, as he is generally designated by the Jews, for Christ is not a destroyer but a fulfiller of the Law and the Prophets; he who is joined to Christ by faith, is a true Israelite.

Papers having been read, the Conference exchanged thoughts on the theme: "What can Jewish Christians learn from Paul's conversion, holiness, and work?" On Tuesday evening several workers, fruits of the Hamburg Mission, spoke of God's great doings among the Jews. It was maintained that one of the most hopeful signs of the times is the attitude of leading Jews toward Christ. Many of them are proud that Christ belongs to their nation, and they praise Him as the brightest star in Jewish history. Thirty years ago no Jew would have ventured to say a kindly word about Christ.

On Wednesday morning the Holy Communion was observed by about 100

persons, of whom some seventy-five were Jewish Christians. It was a solemn, helpful time. In the evening Mr Ginsberg, Bratislava, Czecho-Slovakia, told the story of his conversion; and that was followed by a lecture on the cause and object of the sufferings of the Jews, by the President. On Thursday Pastor Moser and the President spoke on methods and results of the Jewish Mission.

POLAND.

We have had encouraging news from Poland, and are glad to know that arrangements for the Polish H.C.A. Conference have now nearly been completed. The Conference will be held during the second week of November, and we solicit the prayers of our readers on its behalf, that God may abundantly bless each session by being Himself present in their midst.

REV. H. C. CARPENTER.

We were sorry to hear of the serious break-down in health of Mr Carpenter who is President of the Polish H.C.A. as a result of which he was ordered by his medical adviser to take a long sea voyage. He accordingly departed for South Africa and has now come back again refreshed and strengthened, for which we give thanks unto God our Heavenly Father, praying that our beloved friend may be sustained in his work and blessed in his efforts.

REV. PETER GORODISHZ.

Our friends will join us in rendering thanks to God for the restoration to health of Mrs Gorodishz who has been seriously ill, and also will be interested to know that the Rev. P. Gorodishz is about to pay a visit to Great Britain. He will be in this country from 7th October for a week or a fortnight, and will be glad to address any meetings that can be got up for him to tell of his

work in Poland. Will friends kindly communicate with him—

c/o The Barbican Mission,
Whitechapel Road,
London, E C.3.

AMERICA.

An account of the 16th Annual Conference of the American H.C.A. which was held in Chicago from the 9th to the 14th June, 1930.

Only those who have had experience in preparing for a national convention realise the tremendous amount of work involved in such an undertaking. This was the third time in the history of the Hebrew Christian Alliance we have held an annual conference in Chicago, and all agreed that it was the best of the Chicago conferences. The entertainment, the meals, the publicity work, the programme, the proceedings—all were of the first order. The preparations were made and all the details of the conference cared for by a Committee on Programme and Arrangements, consisting of the General Secretary serving as Chairman and the following Jewish missionary leaders of Chicago: Rev. David Bronstein, Rev. J. S. Dallman, Rev. Solomon Birnbaum, Miss Anna Heistad, Rev. A. B. Machlin, and Dr Wm. J. Yonker. These Jewish missionary leaders raised the necessary sums of money for the expenses of the conference, secured friends of their own denominations to serve the meals to the delegates, published the news about the Alliance and the conference in their respective denominational papers and otherwise spared no time or labour to make this conference a success. We are profoundly thankful to God for such men and women who are serving the cause of Israel.

We were delighted to welcome to the conference the numbers of Hebrew Christians who have recently joined our ranks—the Rev. Morris Zutrau of San Francisco, Calif., Mr Robert Branch, a Hebrew Christian student at the Uni-

versity of Dubuque, Mr Daniel Bernstein of Los Angeles, Calif., Mr G. H. Greene of Baltimore, Md., Mrs Anna Towriss of Rochester, N.Y., and a number from Chicago whose names we do not mention as they were not registered.

We were also very happy to see a number of our faithful Hebrew Christian members who have not been able to be with us at the annual conferences within recent years. Amongst the latter who were with us were the Rev. S. Needleman of New York, Mr and Mrs Harry Brown of Toronto, Pastor Mark John Levy, Mrs Immanuel Gittell of Los Angeles, Calif., Mr and Mrs Jacob Bernheim of Buffalo, N.Y., Mr and Mrs Frank Nathan of Indianapolis, Ind., Rev. and Mrs John Solomon of Pittsburgh, Mrs Max Wertheimer of Ada, Ohio, and others from Chicago.

We were very happy also to welcome to the conference a number of Gentile Christian friends who are either giving their lives in the cause of Jewish Evangelisation or who are interested in the salvation of our people. Amongst these visitors were Mr and Mrs Louis E. Derby, Mrs Max Tetzlaff, Mrs Guy D. Allen, Mr James Allen, all of Minneapolis, Minn., the Misses Esther Sandberg and Minnie Froseth of St. Paul, Minn., Mr A. E. Thomas of Hamilton, Ont., Mr W. H. Adamson of Toronto, Ont., the Rev. J. B. Remmey of Philadelphia, Pa., the Rev. Clarence Harwood and Miss Maud C. Green of Denver, Colo., and Dr J. S. Conning of New York.

The conference showed its confidence in and preference for the Rev. D. J. Newgewirtz of Montreal by unanimously re-electing him President. Our Brother Newgewirtz is now serving our Alliance in this high office for the third successive year. The Rev. David Bronstein, Director of Peniel Community Centre of Chicago, was elected Vice-President. The Rev. J. R. Lewek was again unanimously re-elected for the office of Recording Secretary and Treasurer. There were three men elected on the

Executive Committee as follows: Revs. A. B. Machlin, Morris Zeidman and Dan B. Bravin.

The Ladies Auxiliary of the Hebrew Christian Alliance elected their officers as follows: Mrs Maurice Ruben of Pittsburgh, President; Mrs Hugo Spitzer of Winnipeg, Vice-President; Mrs L. C. Rohrheimer of Philadelphia, Secretary, and Mrs J. R. Lewek of New York, Treasurer.

The University of Dubuque has conferred upon our brother, the Rev. E. S. Greenbaum, the Doctor of Divinity Degree. Dr Greenbaum is a Past-President of the Hebrew Christian Alliance of America, and at present a member of the Executive Committee. In honouring Mr Greenbaum the University has honoured itself, for our brother is not only a Hebrew Christian scholar of note, but one of the most eminent Jewish missionary leaders on the North American continent.

We have never had at one time such a large number of promising young Hebrew Christians in training for Christian service in the various Bible schools, seminaries and colleges throughout the country. They have completed their scholastic year, and during their summer vacations they will be doing Christian work, either amongst the Jews or non-Jews.

The following is a partial list of these students and their summer occupations: Frederick Aston has just completed his first year at Princeton Theological Seminary and will be engaged in Jewish missionary work in the New York Jewish mission during the summer. Ernest and Jacob Sitenhof have completed their first year in the San Francisco Theological seminary. The former is in charge of several home mission churches out west, and the latter is in Chicago working with Jewish young people of Peniel Community Centre. David Liebhaber is continuing during the summer his scholastic work at Wheaton College, and at the same time rendering part time service at the Chicago Hebrew mission.

Lewis Berks has completed his course at the Moody Bible Institute and is entering North Park College for further training. Robert Branch, after finishing his scholastic work at the University of Dubuque, is at this time of writing in Chicago hunting for a position. Arthur Katz, who is preparing himself for a medical missionary amongst the Jews, has just completed his premedical work at the University of Minnesota, and is at present being entertained in the writer's home while seeking for summer work. Harry Bucalstein, after finishing his year at North Park College, has left Chicago to take up missionary work with our Brother Greenbaum at Bethany Camp during the summer. Joseph Oslender has done fine work at Crane College, supporting himself by doing part time missionary work. He is labouring in Chicago during the summer. Our Hebrew Christian students at the Moody Bible Institute do not finish their scholastic year until the 1st of August.

All these Hebrew Christian students are very promising and well deserving. Some of them are being helped through school by some of our Christian friends. Other Christian friends who would like to have a share in preparing Jewish converts for Christian service may communicate with us relative to these blessed opportunities.

We take pleasure in announcing the marriage of two of our Hebrew Christians. Miss Rose Kirschner, one of the most faithful members of our Alliance and for a number of years a missionary to her people at Bethany Community Centre, Newark, N.J., was married to Mr Ralph Ruben on June 21. Mr Ruben is preparing himself for the Christian ministry.

In writing to one of her Hebrew Christian friends regarding the impending marriage, Miss Kirschner said: "I want Jesus Christ to be the centre of the home I am to set up. I want Him to be in every corner of my home." May God richly bless and sanctify this Hebrew Christian union.

The Indiana *Jewish Chronicle* of Jan. 31, 1930, carries an article, entitled, "A Hebrew Christian Exposed." In substance it is an account of a Jew who represents himself as a convert to Christianity, and who goes about preaching in different churches and collecting funds for a supposed missionary enterprise. In reality the article is an attack upon Hebrew Christians. This attack is ably answered by our Brother Sobel of Anderson, Ind. His answer is published in the March 7th issue of the same weekly.

While this attack is similar to others which Jewish journalists and rabbis are constantly making upon Hebrew Christians and Jewish missions, yet we would like to take this opportunity to warn Christian ministers and the Christian public to be careful not to open their churches and pulpits to self-styled Jewish missionaries. We regret to say that there are a number of unscrupulous Jews who profess to be converts to Christianity and go from church to church seeking to collect funds for supposed missionary enterprises they are carrying on in America and abroad. These so-called converts style themselves as ex-rabbis, ex-lawyers and ex-opera stars. The Jewish people and we of the Hebrew Christian Alliance deplore the fact that there are such unscrupulous members of our race. We therefore warn the Christian public against such. We will be glad to give information about any Hebrew Christian worthy to represent a missionary cause.

Our friends will be interested to know that we will conduct a school of Jewish missions and Bible conference at Hollister, Mo., July 29 to Aug. 5, and at Winona Lake, Ind., from Aug. 8 to 15. Those planning to spend their vacations at these Christian resorts during the time of our meetings in these places may communicate with us as to programme, accommodation, etc.

We ask the prayers and co-operation of our friends on behalf of the following Bible conferences we are to conduct in

the fall. We are to conduct a conference in the Bethel Christian Reformed Church, Paterson, N.J., Sept. 21 to 26; in the Emanuel Reformed Church, Philadelphia, Pa., Oct. 5 to 10; in the University Baptist Church, Baltimore, Md., Oct. 12 to 17; and at the Northwest Gospel Tabernacle, Chicago, Ill., Oct. 26 to 31. There are other Bible conferences to be held during this period, but final arrangements have not yet been completed. We ask our Hebrew Christians, particularly in these localities, to reserve the dates mentioned above and plan to help us in the testimony we shall endeavour to give in each of these Bible conferences.

CONGRATULATIONS.

We have been delighted to hear of the marriage which took place of Mr Ralph Jacob Ruben to Miss Rose Kirschner. Mr Ruben is the son of our beloved friend Mrs Ruben, the President of the American Hebrew Christian Ladies' Auxiliary. We desire to congratulate our two young Hebrew Christian friends Mr and Mrs Ruben on their marriage, and in wishing them every success in their future lives we sincerely pray that our dear Father in Heaven may grant them joy and happiness both in their private life and in their work amongst the Jewish people in America. We also desire both to congratulate Mrs Ruben on the wedding of her son to Miss Rose Kirschner, and pray that they may prove themselves in their future lives a great comfort to her.

We wish to congratulate most heartily the Rev. E. Greenbaum on the occasion of having the degree of Doctor of Divinity conferred upon him by the University of Dubuque.

Dr Greenbaum is the ex-President of the American Hebrew Christian Alliance and has always been deeply interested in our movement and a great lover and friend of his Hebrew Christian brethren. He is one of the most eminent Jewish

missionary leaders on the North American continent, and while congratulating Dr and Mrs Greenbaum we feel we can also congratulate the University in having honoured such an able Hebrew Christian.

We sincerely pray that our Heavenly Father may abundantly bless our dear brother on this auspicious occasion in granting him a rich harvest in his future labours in His vineyard.

THE REV. DAN B. AND DR RITA BRAVIN.—We desire to extend our congratulations and best wishes to the Rev. Dan Bravin and his wife on the birth of their daughter, Danita Hilda Bravin, and pray that the newly born child may grow up in the grace of our Lord and Saviour Jesus Christ and be a great blessing to her parents.

We wish to congratulate most heartily the Rev. D. J. Newgewirtz on his election for the third time as President of the American H.C.A. The fact of the brethren having done so in itself speaks for the respect and affection which he holds in the hearts of all our American members. We look forward to see him during next July, and will (D.V.) welcome him most heartily both for himself and the office which he holds.

EAST AND CENTRAL EUROPE.

We have received most cheering reports of wonderful blessings from Budapest, Bessarabia, Latvia, Sweden, and Austria. Our dear friend, Dr. D. Foldes, President of the Hungarian H.C.A., has worked hard in the cause of the Alliance among the Christian Jews in Hungary, as a result of which he had a complete breakdown in health. He was ordered away for a rest in the country, and we are glad to know that he has returned to his work greatly benefited by the change. The opportunities both in Budapest and in other towns are so overwhelming that we feel that if the full benefit is to be obtained in winning the thousands of eager en-

quiring young Jews a full-time Evangelist Hebrew Christian will have to be appointed.

AUSTRALIA.

We are very glad to hear of the meetings which are taking place in Australia under the auspices of the Australian H.C.A., and wish to assure our members of our continual prayers on their behalf. Although physically they are far away we feel that they are nigh us in spirit. We would like to mention here that the President of the Australian Alliance, Rev. Mr. Abramovitch, has published several very useful pamphlets which we can highly recommend to our readers, particularly the one entitled "The Lord Messiah," which our readers will find both most helpful to themselves and very useful to put into the hands of unconverted Jews. We have read this book with much benefit ourselves.

EDUCATION.

To those who are responsible for the education of young Hebrew Christians, who are being trained for the Ministry and Mission Field, in the various Institutes under the auspices of the I.H.C.A., we would like to say that the reports which we have received from the Principals of the various training schools have been most satisfactory in all cases. The students are highly commended for their eagerness and devotion, as well as for their zeal to serve their Master. As these young men are now entering upon their new session let us uphold them in our prayers and thank God that almost 80 per cent. of them have already had places offered to them in various Mission Fields. May God grant that they may become true servants of our Lord and Saviour Jesus Christ, and be a credit both to Him and to those who are making such splendid sacrifices in supporting them.

AN APPEAL FROM A RABBI WHO HAS RECENTLY BECOME A CHRISTIAN.

Many letters reach us from Hebrew Christians who are anxiously waiting for an opportunity to be trained for the Mission Field. These appeals are passed on, generally, to our readers, but we feel that it may do us all good to have one such printed in full. For their benefit, accordingly, we print the following letter from a Rabbi who has been recently baptised, in the hope that God may raise up someone who may enable the writer to obtain his heart's desire. It costs £50 per year for three years to educate a student.

My very dear Sir Leon,

You have warmed my heart with your letters in a manner which I can scarcely describe. Your painstaking and beautiful explanations of the Scriptures and our Holy Faith have made me not only see Jesus as the Christ of God, but has also revealed to me that there is a kinship of souls between us.

I am a selfish man who when the feast is good is unmannerly enough to ask for more. It is true that our ancient Rabbis who wrote the Talmud were artists, but our modern Rabbis who try to imitate them, paint their pictures of spiritual life always in dark shadows, but they lack the daintiness and delicacy of touch and there is no attraction for the soul that is in search of God's character. How can I ever thank you enough for having opened to me the Book of Books? In my thirst I can now drink deep from its inexhaustible well and my soul is daily refreshed. You have been wise in recommending to me the varied spiritual diet which has also done me good, I mean the reading of the books and pamphlets which you have sent me. My spiritual life has ceased to be gloomy, my new faith is bright and has laughter in it because in Jesus I have found not only a Saviour but a Friend. "My mouth is filled with

laughter, my tongue with singing and my soul with joy."

What first attracted me to you was when you talked to me about Christianity you did not compose your face, your words and pleadings came so naturally that I would not have hesitated to laugh if I felt inclined to do so. You made me realize how a man can be all things to all men and yet not be a time server. You attracted me to Christ who is Himself the source and substance of our Christian Faith and therefore made Christianity to become to me more profound and glorious than anything I have encountered in Judaism.

Hitherto I had religion without joy, love without emotion; Christ unsealed the fountain of my heart and in humility He has made me glad. I now live under His law which operates for the saving of the souls both of my Jewish people and the world at large. Can you help me to go through a course of studies in a Christian Institute in order that I may become a Missionary and serve our glorious Saviour Christ in any field which He may open for me?—With gratitude and Christian affection. I remain, yours
A. G.

OBITUARY.

SIR LEON LEVISON'S MOTHER.

We have learned with much regret of the passing away of the mother of our President, Sir Leon Levison, on 16th August, at Safed, Palestine, and we desire to extend to him our deep sympathy and prayers in this time of bereavement. It is of poignant interest that in the providence of God, Sir Leon should have seen his mother so recently as April, and he is greatly comforted by hearing that, in the last letter which she wrote to a brother, she said how greatly she had been helped by his talks with her on religion, and how at last she saw everything from his point of view.

The British H.C.A. Conference, at Manchester, April 1930

Notes by the Rev. N. Levison

After our weeknightly services and Good Friday and Easter Sunday lessons and visions, one felt that contemplative quietude alone would serve, but the call had come from the brethren—Come to Manchester; and so to Manchester we went to renew acquaintances and make new friendships.

From the moment Brother Bendor Samuel, the President of the British branch of the Hebrew Christian Alliance, called us to the Throne of Grace in prayer, there was the feeling of hallowed fellowship and a spiritual atmosphere which was never absent throughout the following days.

As most of the papers read at the Conference are to appear in these columns we need not comment on them and yet printed paper cannot convey the living note with which they were delivered. The masterly fashion in which Brother K. Keith marshalled his facts *re* the history of the lost tribes and his ready answers to the difficult questions put to him afterwards, made all present feel that the so-called problem is a figment of the imagination and that the real problem is to deal with the lost Jews of to-day and not those of yesterday.

The Scriptural readings and expositions of the President before each diet were worth coming a long way to hear. They breathed an understanding spirit of devotion to prophetic vision and its fulfillment in our Lord, and they also showed a fine appreciation of the purpose of God for His people.

The sympathetic resumé of the history from the earliest days of the Jew and Arab in Palestine given by Dr. Gold. Levin, showed how the grave problem of Palestine could now be solved by reasonableness and goodwill on the part of both peoples. We are con-

vinced that this paper will bring to many an understanding of the real problem.

We appreciated the keen insight shown by Brother Cooper when dealing with his difficult subject as also the lucidity and earnestness with which it was delivered.

Mr. H. Samuel in giving his account of the progress of the International Alliance let it be seen how much his heart and soul were wrapped up in the movement, and how his mind followed each phase with a deep and loving understanding.

Time and space fail me to set forth worthily the other contributions, but I cannot conclude this report without acknowledging our indebtedness to Brothers Taffen and Lipschutz for the admirable way in which they carried out all arrangements regarding the programme and our hospitality. Mr Taffen was a joyous benediction, and Pastor Lipschutz and his good wife showed how the patriarchal idea of hospitality was still alive to-day. Much of this we learned had been made possible by the kindness of Christian friends in Manchester, and we take this opportunity of thanking them warmly for this exhibition of Lancashire liberality.

It was very encouraging to see so many Christian friends at the meetings, though we felt many more might have been present. However we feel sure that these meetings have been of great benefit to our Hebrew Christian brethren and instructive to our Christian friends who were able to attend. For ourselves we felt that the Easter week had been spent in an atmosphere which made us realise our Lord as a risen and living Christ, Who was slowly but surely gathering His people Israel into His fold.

God's Purpose with Israel

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

By REV. E. BENDOR SAMUEL.

"This people have I formed for Myself; they shall shew forth My praise."—Isa. xliii. 21.

IN the remote ages of the past, God in His infinite Wisdom, foreseeing the spiritual failure of mankind, determined to choose one people and make them the instruments of restoring the world unto Himself. This gracious purpose is gradually unfolded in the Scripture of truth.

Immediately after the flood, when the human race became divided into the three branches, the Semitic, the Japhetic, and Hamitic, the indication was given that the divine blessing for the world was to come through the Semites. Noah, in predicting the course of history of his three sons pronounced a curse on the descendants of Ham, and promised worldly prosperity to Japheth; "God shall enlarge Japheth and he shall dwell in the tents of Shem."* Shem's portion is however quite different; his blessing is to consist not so much in his own happiness, as in the blessing of Jehovah, which is really the highest form of blessing.† Noah did not say "Blessed be Shem," but "Blessed be Jehovah the God of Shem." He alone out of the three was thus identified with Jehovah. Was not this a prophecy that the Great Deliverer of man from the thralldom of Satan—the seed of the woman, already promised in Gen. iii. 15 would be of the Semitic branch of the

human family? Moreover that eventually Japheth would share in the spiritual blessing of Shem by dwelling in his tents? To use the Apostle Paul's metaphor, the Gentiles, cut out of the olive tree which is wild by nature were grafted into the good (Jewish) olive tree that *with them* they should partake of the root and fatness of the olive tree. (Rom. xi. 17, 18, 24).

Christ who is our peace has made both (Jew and Gentile) one and has broken down the middle wall of partition between us so that the Gentiles who without Christ, were "aliens from the commonwealth of Israel, and strangers from the covenants of promise" were through Him made "fellow-citizens with the saints and of the household of God." (Eph. ii. 12-19.)

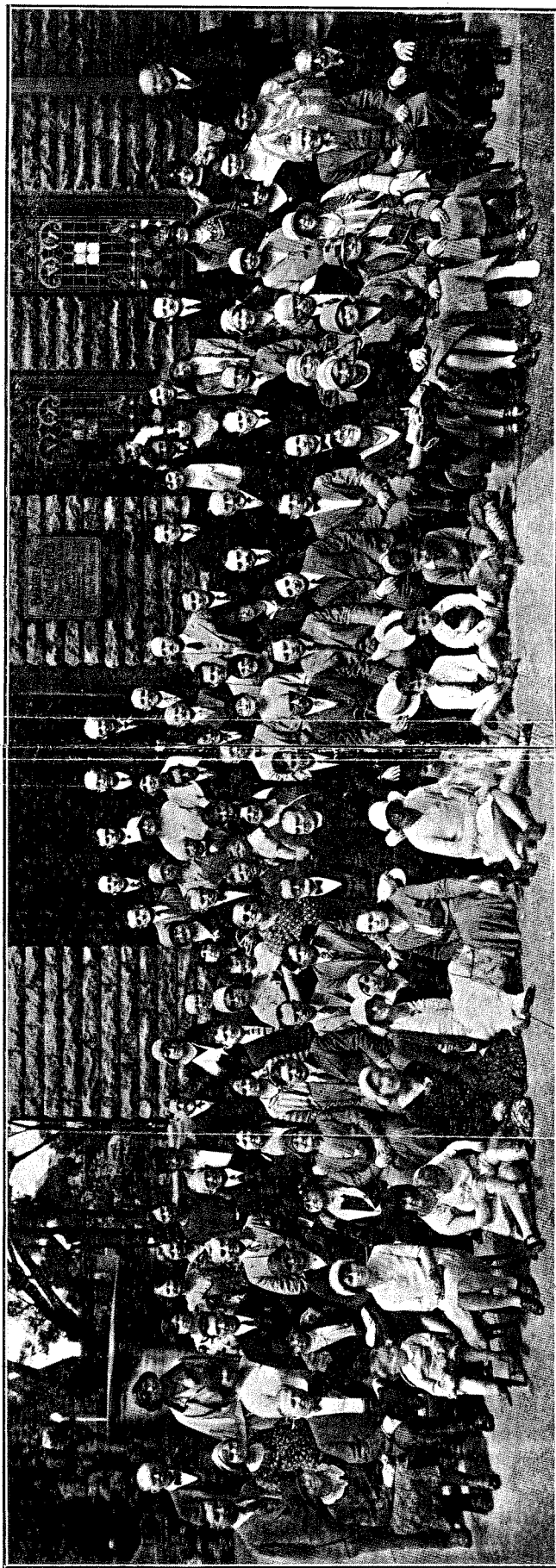
With the call of Abraham this benevolent plan is made more definite than with Shem. The patriarch was commanded to leave his country and kindred, with their idolatrous customs and worship, in order to follow Jehovah, Who promised to bless him and his descendants and make them a blessing to the nations of the earth. "I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed." "In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the Heaven and as the sand which is upon the sea shore . . . and in thy seed shall all the nations of the earth be blessed." (Gen. xii. 3 and xxii. 17-18.)

There is, of course, no reason for any one to be jealous over this choice. This

*The Hebrew expression Yaphet Elohim lo Yapheth forms a paronymy; play is put on the name of Japheth which means extension, enlargement, *i.e.* his name is made prophetic of his enlarged possessions.

†To this we have a parallel in Matt. xxv. 21-23 where the faithful servants are bidden to enter, not into their own joy, but into the joy of their Lord, which of course, they will share with Him.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE



SIXTEENTH ANNUAL CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE OF AMERICA.
BELDEN AVENUE BAPTIST CHURCH, CHICAGO ILLINOIS, 9TH TO 14TH JUNE 1930.

is not so much a matter of superiority and favouritism as of priority and order. True, Israel was first chosen and favoured, but it was that through them many of the other nations may be chosen and favoured. The promise made to Abraham was repeated to Isaac. "Sojourn in this land and I will be with thee, and bless thee, and unto thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven . . . and in thy seed shall all the nations be blessed." (Gen. xxvi. 3-4.) This was further renewed to Jacob. "Thy seed shall be as the dust of the earth and thou shalt spread abroad to the west and to the east, to the north and to the south, and in thee, and in thy seed shall all the families of the earth be blessed." (Gen. xxviii. 14.)

When Jacob branched out into twelve tribes this promise was confirmed to Judah. "Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee, Judah is a young lion. . . . The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come and to him shall be the gathering (obedience) of the peoples." (Gen. xlix. 8-10.)

Later in the history of Israel when they became numerous the promise took still more definite shape and it was verified to David. "He chose David also His servant and took him from the sheepfolds . . . to feed (act as a shepherd amongst) Jacob and Israel His inheritance." "I have found David my servant, with my holy oil have I anointed him; with whom my hand shall be established . . . I will also make him my first-born, higher than the kings of the earth, my mercy will I keep for him for evermore, and my covenant shall stand with him, his seed also will I make to endure for ever and his throne

as the days of Heaven." (Ps. lxxviii, 70-71 and lxxxix, 20-29.)

In the highest sense this will be fulfilled in Christ. "Behold the days come, saith the Lord, that I will raise up unto David a righteous branch and a king shall reign and prosper and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called Jehovah our Righteousness." "Thou shalt call His name Jesus, He shall be great and shall be called the son of the highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Jer. xxiii, 5-6. Luke i, 31-33).

THE SYMBOL OF THE BURNING BUSH.

This gracious design of blessing Israel and making them the instruments of blessing to the world was revealed to Moses by symbol as well as prediction. To encourage him in his difficult task of leading out Israel from Egypt. God appeared to Moses in a flame of fire out of the midst of the bush, and he looked and behold the bush burned with fire and the bush was not consumed. And Moses said I will now turn aside, and see this great sight why the bush is not burnt." (Exod. iii, 2-3.) This, surely was meant to teach Moses two lessons. The first was that as the bush was burning with fire and was not consumed, so would Israel emerge from the fiery furnace of Egypt unconsumed. This is also true of Israel's entire history, how often have they passed through fiery trials and suffering but survived them all! As was the case with Hananiah, Mishael and Azariah — the furnace, heated seven times in intensity, could not destroy them. It often seemed that the nations vied one with the other in trying to blot out the very name of the Jew from the memory of the people.

but God wonderfully preserved them. They have found His promise fulfilled to them "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. xxxiii., 2.) This promise is, indeed, for all time; for they have the divine guarantee, "I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee; but I will correct thee in measure and I will not hold thee altogether guiltless." (Jer. xxx., 11.) The furnace is intended to purge them from all impurity, and eventually this will be accomplished. "I will bring the third part through the fire and will refine them as silver is refined, and I will try them as gold is tried; they shall call on My name and I will hear them; I will say it is My people and they shall say, the Lord is my God." (Zech. xiii., 9.)

The second lesson Moses was doubtless taught by the burning bush was God's purpose that Israel should be burning and shining lights for Him. How striking! Here was a common thornbush, in itself insignificant and worthless, an emblem of the curse (Gen. iii., 17-18), yet so transformed and beautified by the presence of God that it became a thing of attraction and admiration to the beholder, shining with divine lustre. Likewise poor Israel, useless and opaque in themselves, a people of slaves, often even being the cause of profaning God's name in the world, nevertheless, when they are brought into intimate relationship with Jehovah, His presence and glory will so transform them that they too will become objects of admiration and beauty displaying the loveliness of His character and the majesty of His Person, "Arise shine," cries the prophet, "for thy light is come and the glory of the Lord is

risen upon thee, for behold, the darkness shall cover the earth, and gross darkness the people, but Jehovah shall arise upon thee and His glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy shining. (Isa. lx., 1-3.)

Israel as a nation and we ourselves as individuals can only shine when illumined by the presence and glory of God. It is as His light flashes upon us that we become beautiful in His beauty and glorious in His glory.

ISRAEL A PRIESTHOOD.

The divine plan is further developed, and the lesson of the burning bush is strikingly confirmed by God's pledge to Israel. "If ye will obey My voice indeed, and keep My covenant, ye shall be a peculiar (Private) treasure unto Me above all peoples and ye shall be unto Me a *kingdom of priests* and an holy nation." (Exod. xix., 5-6.)

The priest was God's representative to the people and the people's representative before God. This promise, then, is in harmony with the promise to Abraham. The High Priest in his official capacity bore the names of the twelve tribes engraven on his shoulder, the place of strength, and over his heart, the place of affection, so Israel were intended to bear the spiritual burdens of the nations around them and to carry them in affectionate intercession to the throne of God. As priestly mediators they ought to have approached God on behalf of the nations, and gone to the nations with the Urim and Thummim—the perfect revelation of God. Robed in the garments of glory and beauty, with the priestly mitre having the inscription "Holiness unto Jehovah" upon it, they ought to have displayed to their Gentile neighbours, the glory of God's Person, the beauty of His character, and the holiness of His acts.

Again it was the priest's prerogative to bless the people in the name of Jehovah,

"And the Lord spake unto Moses, saying, speak unto Aaron and unto his sons saying, On this wise shall ye bless the children of Israel . . . And they shall put My name upon the children of Israel; and I will bless them." (Num. vi., 22-27.) Thus were Israel intended in the name of the Triune God to bless the nations of the world, but alas, they have failed in all this, they have not fulfilled their high calling. Nevertheless, in their restored relationship to God, they will yet fulfil the priestly characteristics, as is predicted in Isaiah (lxi. 6-9). "Ye shall be named the priests of Jehovah, men shall call you the ministers of our God. All that see them shall acknowledge them that they are the seed which the Lord hath blessed."

THE LESSON OF THE VINEYARD.

Again God's purpose with Israel is illustrated in Isaiah's song of the vineyard (chapter 5). It sets forth Israel's failure and degeneracy. Jehovah chose for His vineyard good soil, fenced it round, gathered out the stones, planted it with a choice vine. He built a watchtower in the midst of it, provided it with a winepress and did everything possible to make it fruitful. After all this labour and expenditure He very reasonably expected it to produce good fruit but alas to His great disappointment it only brought forth sour berries. The owner, therefore, took away the hedge, and neglected the vineyard so that it could be trodden down and spoiled. Verse 7 supplies the explanation, "The vineyard of the Lord of Hosts is the house of Israel and the men of Judah His pleasant plant; and He looked for judgement and behold oppression; for righteousness and behold a cry." * That is Israel's present state. What shall we say then? "Hath God cast away His people? God forbid." We have another

song of the vineyard. (Isa. xxvii., 2-3). "In that day sing ye unto her, a vineyard of red wine; I Jehovah do guard it, I will water it to the moment lest any hurt it, I will guard it night and day." This gives us God's ultimate purpose with Israel. The word *eenu* translated "sing ye" is literally "sing ye in response," for this is the refrain of chapter 5, and the continuation of that song. In spite of Israel's failure God will make them fruitful. He who never slumbers or sleeps will Himself guard them by night and by day. He will be the gardener, watering it to the right moment, *not every moment as in the English*; no gardener stands with his waterpot constantly over his plant, if he did he would soon have no plant to water. It is "to the moments," not a moment too soon nor a moment too late, so vigilant, so careful is the Divine gardener. The result is given in verse 6, "He shall cause them that come of Jacob to take root, Israel shall blossom and bud and fill the face of the world with fruit." A similarly striking prediction is Isa. xxxvii., 31. "The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward." Again the reason of their fruitfulness is given in Isa lx., 21. "Thy people also shall be all righteous they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." When the Israel tree again bears fruit it will be to the glory of God.

In agreement with this is the figure of the cluster. (Isa. lxxv., 8-9.) "Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it, so will I do for My servants' sakes that I may not destroy them all, and I will bring forth a seed out of Jacob and out of Judah an inheritor of My mountains and mine elect shall inherit it." Here again the gardener spares the vine because the cluster bears promise of fruit, God has

* In the Hebrew we get here a double paronymy, He looked for mishpat, but behold mispach, for tzedakah but behold tzeaka.

preserved Israel at miraculous cost because they are yet to be made the channel of blessing to the world.

THE LESSON OF THE CROWNS

In Isaiah xxviii., the prophet predicts the downfall of Samaria, the capital of the northern kingdom, at the top of the fat valley, which was Ephraim's crown of pride. Like the laurel wreath made for the victors in the arena it will soon fade and be trodden under foot, because of God's mighty tempest of hail and destroying storm, that will overflow it as a flood of mighty waters, no doubt, the Assyrian power that was so soon to come and devastate the land.

Instead, however, of this crown of pride whose glorious beauty is only that of a fading flower, "Jehovah of Hosts shall be for a crown of glory and a diadem of beauty unto the residue of His people." (Isa. xxviii., 1-5.) Here again the prophet sees Israel not only in their sinful and suffering state, but he also beholds them in their restored relationship with God. No longer will Israel boast in worldly prosperity: Jehovah of Hosts will be their crown of glory. What wonderful grace, what forgiving love will Jehovah exhibit in Israel's conversion. What an object lesson this will also be to the world, and what an encouragement this is to each of us.

Still more wonderful is Israel's prospect; not only does Jehovah promise to be unto them for a crown of glory and for a diadem of beauty, but He assures Israel, "Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God." Not merely on the head to wear but in the hand to hold and to love.

The late Mr John Wilkinson—founder of the Mildmay Mission to the Jews, used to say that Jehovah is seen holding Israel as a crown of glory in His hand in order to place it on the brow of the Lord Jesus Christ.

That the Jews, when saved, will rejoice

in God can be understood, but the greater marvel is that God should rejoice in them, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy, He will be silent in His love, He will joy over thee with singing." (Zeph. iii., 17.)

The constancy of God's loving purpose with His people is beautifully illustrated in three passages of Scripture; the first passage is Deut. xxvi., 17-19. "Thou hast avouched this day Jehovah to be thy God, and to walk in His ways, and to keep His statutes and His commandments. . . . And Jehovah hath avouched thee this day to be unto Him a people of private possession as He hath promised thee and that thou shouldst keep His commandments and to make thee high above all nations which He hath made, in praise, and in name, and in honour and that thou mayest be an holy people unto Jehovah thy God." This was originally God's object in calling them, as is made clear by Isaiah xxxiii., 7 and 21. "I have created him for My glory." "This people have I formed for Myself, they shall shew forth My praise." Alas, Israel has fallen far short of this high ideal. Their tragic failure is graphically described by a symbolic act by Jeremiah.

At the bidding of God the prophet bought a linen girdle. After wearing it for a little, the word of the Lord came to him that he should take the girdle and go to the river Euphrates and hide it there in the hole of a rock. After many days had passed the Lord sent him again to the Euphrates to take his girdle, and when he dug the girdle out of its hiding place he found that it was marred and useless. Then came the explanation, "Thus saith the Lord, after this manner will I mar the pride of Judah and the great pride of Jerusalem. . . . They shall even be as this girdle which is good for nothing, for as the girdles cleaveth to the loins of a man, so have I caused to cleave unto Me the

whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto Me for a people, and for a name, and for a praise and for a glory; but they would not hear." The chief object of wearing a girdle is, naturally, that it should be quite close to one's body, so God brought Israel into intimate association with Himself that they should keep quite close to Him as His own people, and live to His glory but they went astray and became useless. (Jer. xiii., 1-11.) The object has not been realised. Over Israel's history to-day is written I-chabod, the glory is departed, instead of a praise and a glory they are a byword and a reproach.

But is God's purpose with them to be frustrated? Can it be to His glory that the people of His choice should remain a failure? No, thank God it is not His intention to leave them in their present state of apostasy and unbelief. The same prophet who so graphically describes their sin and uselessness, depicts also later on in equally glowing terms their reconciliation with God and their service for Him, when He shall give them one heart and one way that they may fear Him for ever and once again

rejoice over them to do them good. (Chap. xxxii., 38-41.) His plan is unalterable. "Behold I will bring her health and cure and I will cure them and will reveal unto them the abundance of peace and truth. I will cause the captivity of Judah and of Israel to return and will build them as at the first, and I will cleanse them from all their iniquity. . . . And it shall be to Me a name of joy a praise and a glory before all the nations of the earth, which shall hear all the good that I do unto them." (Jer. xxxiii., 6-9.) Thus Deut. xxvii., tells us what God primarily intended His people to be, viz., for a name a praise and a glory; Jer. xiii., shows us that they have not reached the high ideal of their calling; but Jer. xxxiii., assures us that though Israel failed, God's purpose can not and will not fail. In spite of themselves Israel must yet become what God originally wished them to be, viz., a kingdom of priests and an holy nation showing forth the praises of God to the nations of the earth, and spreading a knowledge of the truth till "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii., 14.)

Jews and Arabs in Palestine

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

By Rev. A. P. GOLD-LEVIN, D.D., D.Litt.

THE sad happenings in the Holy Land last year have again brought that country and its peoples to the forefront of attention. Several days of fierce racial conflict in the land where the Prince of Peace—Immanuel, "God-with-us"—lived, loved, died and rose up again, and wherein He is, as so many devout Christians believe and hope, to re-manifest Himself, could do nought else but stir up feelings of deep emotion

in the hearts of men and women everywhere. A clash of races in the land of the Redeemer is sure to attract attention. For there is no country of equal geographical size where the interest of the world centres so much as it does in Palestine. To the followers of three great religions Palestine is the Holy Land. The name of its capital, Jerusalem, which the Arabs in their modern vernacular call "El-Kuds"—namely, the

Sanctuary—expressive of its sanctity, suggests to the Jew, according to certain students of Hebrew etymology, the idea of Peace. Holiness and Peace! Is it to be wondered, therefore, that people all over the world were shocked when they heard about those outrages that were perpetrated by a section of the Arabs upon the Jewish population in Palestine last August?

Much has already been written and said about those terrible happenings. A British Royal Commission has examined and given their findings. And I do not wish to go over well-trodden ground. Nor is this the place to express any opinions upon the political aspects of the Arab and Jew problem in Palestine. Suffice it to say, at this point, that the storm-centre in Palestine is Zionism: the movement among Jews in all parts of the world to establish or re-establish in the land of the Fathers a Jewish National Home. We shall come back to this in due course. In order, however, the better to grasp the situation it might, I thought, be helpful if we first took a glance or two backwards at the historical connections of the Arabs and Jews in Palestine.

I—THE ARABS OF PALESTINE.

Like the Hebrews, the Arabs are a people of the East. They have given the name to the massive quadrangular peninsula of Asia in the south-west of the continent, which is generally known as Arabia, and to its inhabitants as *Jezirat-al-Arab*. The name Arab seems originally to have meant nothing more than Desert; hence, people of the desert. So, according to certain Biblical exegetists, the Prophet Isaiah used the word. "In the forest of the desert (arab) ye halt for the night" (Isaiah xxi, 13).

The Arabs proper have in the course of their long history made considerable contributions towards the culture and development of mankind. During the European dark Medieval times, when learning was at a very low ebb, Arab

scholars were zealous prosecutors of several branches of study. In astronomy many technical terms and names of stars are Arabic. Even a cursory study in philology shows that there are more Arabic words in European languages than most people are aware. The numerals now generally used are known as "Arabic numerals," because they were borrowed in the 12th century from the Arabic scholars in Spain, though it is most likely the figures themselves are at least some centuries older, being descended from what are known as the Indian cave numerals.

Now the beginning of Hebrew contact in Palestine with people of Arab origin takes us back to Bible times. According to Professor Dr Noldeke, it would seem that the Ishmaelites and Midianites mentioned in Holy Writ were of Arab stock. Or, as the Professor puts it, "the name of Arabs came into use among the Hebrews at the time when the old names Ishmael, Midian, etc., were disappearing from ordinary speech."

It is further of historical interest to find that the present-day opposition to Jewish settlement in Palestine is no new thing. The Midianites repulsed by Gideon in the days when the Judges judged in Israel were of Bedouin Arab stock. The present-day average Bedouey is not averse to helping himself to other people's property. Likewise, those Midianites whom Gideon drove back allowed the Israelites to do the work and then they came over to reap the harvest.

In the 2nd Book of Chronicles (xxvi, 7) it is recorded how God succoured the pious King Uzziah in the war against the Arabians that dwelt in Gur-Baal.

But what is more interesting from the point of view of modern Arab opposition to Zionism is the account given in the Book of Nehemiah; how that great Hebrew lover of Zion suffered from the fierce enmity of Arabs and others. Nehemiah mentions amongst others the name of a man, which, according to the Massoretic vocalisation, is to be pro-

nounced *Gashem* or *Gashmu*. Another form is probably *Gushama*, which is a well known Arabic name.

Yet another very interesting racial or national fact about the Arabs in Palestine is that whilst from very ancient times Arabs have dwelt in and around the land promised by God to Abraham and his seed for ever, yet, so far as the present-day non-Jewish native population of Palestine is concerned, the country cannot be said to be, in the strictest meaning of the term, Arab, as, for example, the Nejd, in Central Arabia (the true home of the Arabs) is Arab. There was an Arab kingdom beyond the Jordan before the time of Mohammed. And the recent formation of an Arabic Principality by Great Britain and the Allies in Trans-Jordania, under Emir Abdulla, is only following an historical precedent. Palestine fell into the hands of the followers of Mohammed in the year 637. But in Palestine proper there can only be a small admixture of Arab blood. For Palestine has been the highway of traders, military aspirants, pilgrims and religious enthusiasts for many centuries. Groups of Arabs did settle in the larger towns. But in blood proper the non-Jewish native people of modern Palestine represent not so much the real Arab as the remnants of the erstwhile Jebusites and Canaanites who survived all conquests and absorbed some of the traders, pilgrims and also military and Crusaders' camp followers and all sorts of settlers of armies and peoples who have come into the land over a period of many centuries. The non-Jewish native people in Palestine have full rights to live in the land of their birth; theirs are also, and should continue to be, the privileges and responsibilities of citizenship in that land. But it would be repeating an historical fact that it is only within the last decade or so that these people have shown any interest at all in Palestine from a national Homeland point of view. As the Rev. Dr W. Christie puts it, more often than not, when a non-

Jewish native of Palestine was asked his nationality he would reply by stating his religious connections. Then also, in the year 1516, Selim, Sultan of the Turks, a non-Arab people, conquered Syria, Messopotamia, and Egypt, and Palestine became a part of the Ottoman Empire until 1917, when British and Allied troops freed that land from the Turks. During those four hundred years of Turkish rule the non-Jewish natives of Palestine have shown very little inclination, if any inclination at all, to assert their own national or racial rights. The Arabs in Palestine or anywhere else have never shed bitter tears when they of Zion (as Jews) have done so. No Arab emigrants have sent a penny back for the national good of their fellow Arabs and their native country, as Jews have done and are doing. Moreover, "Arab patriotism and nationality must be very lofty indeed if in thirteen centuries of occupation it turned a fruitful land into a barren desert." Whereas the Jews, the "Halutzim," began by reclaiming waste lands and swamps. And to-day the Palestine which once was fertile, but was ruined through Turkish and Arab neglect, is beginning to blossom. More than ten million pounds sterling of Jewish money have been expended already towards the upbuilding of the Homeland. "The plains of Esdraelon and Genesserat under the Turkish and Arab order of things were mainly covered with thorns and thistles, but now, with even the comparatively small number of Jews returned to Palestine, the former is covered with sheaves of golden grain" and the latter is fast becoming, as a writer on Palestine puts it, what Josephus called it: "the ambition of Nature."

II—THE JEWS AND PALESTINE.

But let me be quite clear. It is not my purpose to say anything detrimental to the civic and religious rights of the non-Jewish communities in Palestine. As already stated, whatever is done for

the improvement and the development of the country, should be done for the good of all the people there, Jews and others. We are now living, not in the days of Joshua the son of Nun, but in the dispensation of One greater than Joshua; indeed, another Joshua, whose name is JESUS, the Son of God Immortal Love, who would not have a single non-Jew in Palestine rendered homeless or landless. The soul and the legitimate physical happiness of the humblest Arab in Palestine and elsewhere are as much a concern to the Lord Jesus as the soul and the happiness of any Jew, Zionist or otherwise. Political Zionists would do well not to be in too great a hurry in their otherwise praiseworthy endeavours to make Palestine into a Jewish National Homeland. Arabs, Christians, and also Hebrew-Christians should be made to feel that they have full rights to the liberty of their religious beliefs and to whatever material possessions they may have in that land. And it would, I venture to assert, serve the Zionist cause well if the leaders of Zionism were to make themselves positively quite clear on this point before the world. The time is most assuredly coming when, in accordance with the Divine promise and plan, Israel will again be able to regard Palestine as her national Homeland. That, however, cannot and will not be hastened on by such excessive zeal as might affect the rights and happiness of others.

As a matter of fact, from a merely human point of view, there is really no need to labour this point. For no British Government responsible for the good order of a territory mandated to the British Empire will allow itself to be deflected from the declared policy as expressed in the now famous Balfour Declaration. That was made amply clear by British Statesmen at Geneva last year, and in the House of Commons quite recently.

The thing I do however wish to emphasise is this: that whilst the in-

dividual non-Jews have full rights to live, move and have their being there, yet, as touching the question of Zionism and Palestine, it could hardly be gainsaid that a true reading of history, sacred and secular, goes far in the direction of showing that the land of Palestine as such is still waiting for a people—a special people—to dwell in it as in their own national Homeland. During the past eighteen centuries Palestine has not, strictly speaking, been the actual National Homeland of any particular race of people. Descendants of the ancient Canaanites, Jebusites, Assyrians, Syrians, Egyptians, Edomites, Romans, Greeks, Saracens, and Crusaders, and also Turks, Arabs and others, have dwelt and are dwelling in the land. But, like a bride waiting for her proper bridegroom, so the land promised by God to Abraham and his descendants is still waiting to become the beautiful Homeland of a special people. Palestine has never been the "Hephzi-bah" of the Romans, Greeks or Turks. Palestine has never been a sort of a Beulah land to the Arabs and to all the other non-Jewish communities which during the last two millenniums have lived and toiled and died there.

There may be hot-headed materialistic zealots amongst the modern Jewish Zionists whose impatience and tactlessness may do more harm than good to the noble cause they have so much at heart. But apart from this, is it not also an historical fact that ever since the destruction of the Temple and the expulsion of the Jewish people from the Holy Land, that people that have given so much to the world in music, literature and science, and above all of pure religion and undefiled, have desired, and still long, to be able to look upon the land of their forefathers as their NATIONAL HOME. Never throughout the centuries did Palestine cease to be for the Jewish people the centre of their national aspiration. Was it not an inspired Hebrew who, centuries before the

final destruction of Israel's national glory, exclaimed:

"For Sion's sake I will not hold my peace,
For Jerusalem's sake I will not rest,
Till her triumph shines out brilliant,
And her deliverance like a blazing torch"?

The old Rabbis declared that every Jewish generation which has not seen the re-building of Zion is as if it had seen its destruction. And for hundreds of years Jewish mothers have taught their children that one day the long exile will come to an end, and the nation without a Home will be able to claim this comparatively small corner of the world once more as the homeland of the race. The word "Zionism" is not more than sixty years old, but the aspiration it denotes is very old, older than our European civilisation. The liturgy of the orthodox Synagogue is impregnated with all that Zionism truly denotes. It may not be easy for a non-Jew to understand the strength of this. But a person of Jewish origin, a person who has tasted the bitterness of Israel's exile and the stinging lash of anti-Semitism will know what this Jewish love for Zion feels like. "Happy is he," sang Jehudah Halevi, eight hundred years ago, in his immortal ODE TO ZION—

"Happy is he that watches, drawing near,
Until he sees thy glorious light arise,
And over whom thy glorious dawn breaks
full and clear,
Set in the Orient skies;
But happiest he who, with exultant eyes,
The bliss of thy redeemed ones shall behold,
And see thy youth renewed as in days of
old."

Zion has been for centuries the heart and conscience of the best sons and daughters of unredeemed Israel. Other nations have had their Trafalgar and Waterloo days of victory and rejoicing. But what nation has ever celebrated its most crushing defeats as the Jews have for centuries done on the 9th day of their month of Ab and by the Wailing Wall at Jerusalem? Other nations look back and sing their songs of past glories

and heroic deeds. But poor, exiled, scattered, Christ-less Israel looks back and mourns. Israel's Temple has been left desolate. Yet, even out of her heart of sorrow, a sorrow brought on mainly by herself, there springs up a hope, an anticipation which, rooted as it is, in a Divine promise, has kept the Jewish race cheered in the darkest hours of exile and persecution; and in recent years that same hope has found expression in the HATIKVAH, the Song of Hope, the first verse of which is:—

"While ever yet unchanged within his breast
The inmost heart of Israel yearns,
And, seeking still the borders of the East,
His loving gaze to Zion turns,—
So long our hope will never die,
Yea, this our hope through ages felt,
Back to our fathers' land to fly,
Home to the height where David dwelt."

III—ZIONISM AND INCOMPLETE ISRAEL.

This brings me to another and final aspect of the Arab and Jew problem in Palestine. Palestine is waiting, we said, for a people, a special people. That people is the Jewish race. But what about the spiritual condition of the Jews? Is Zionism a movement Christward? Alas, alas, it is not altogether that. Zionism, like unconverted Israel, is incomplete. And the tragic pathos of this is as bad as, if not worse than, the tragic troubles in Palestine last year. Zionism has no vision of the Cross. And even in the midst of Zionism Israel is still, like Jacob of old by the river Jabok, alone in the darkness of sin.

Here then there comes a call to Christians for prayer. Israel has for many years yearned for a Homeland in Palestine. The Jewish race needs and deserves a Homeland. But the greater need of our Jewish people is a spiritual need. The Jew needs to recognise that all the lore and legalisms of the Talmud, all the achievements of the rich and learned of his race, yea even all the hard toilings and noble deeds of self-sacrifice of the Halutzim—the Pioneers of Zion—in their efforts to build up an earthly

Jewish Homeland in Palestine, cannot avail to remove the incompleteness of the Jewish race. Only when they, by faith, look upon Him whom they have spurned, when they find a place, in their hearts, and in their worship, and in service, for God's greatest gift, God's richest jewel, the pearl of great price, greater even than merely an earthly Homeland, will Israel be completed and the meaning of

God's mysterious dealings with His Chosen People and their Promised Land will become clear.

"Onward, then, through the darkness
Of the lonely night,
Shining still before them
With thy kindly light.
Guide them, Jew and Arab,
Homeward from afar,
Young and old together,
By the guiding star."

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

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

By Rev. J. SINNREICH, D.D.

LOOKING on life in its totality with human eyes it seems one great contradiction. We the mortal ones who cannot count as sure only the moments already past, we experience eternity as well. Time embraces timelessness. We know that our houses are built on sand, yet at the same time we have a feeling of everlastingness. Everything changes yet it remains essentially the same.

What is true of the individual man is true of the collective man—namely, of society as such. Organised human society oscillates seemingly between relatively static and moving positions or epochs. During the terrible War days we felt as if the preceding days of peace were so remote that it seemed as if we had known the War state all our lives. The human mind seems to be capable of rest even when the foundations of the world are shaking. The great questions of life and the inter-relations of nations, peoples and states seem to be settled for a shorter or a longer period until humanity awakens one day and finds that it has been living in the desert and that all soi-disant solid rocks were just shifty

sand dunes swept away by one hot blast. The old problems reappear in a more or less new dress and so do the solutions.

The classical example of the state we have just described is the history of the Jewish race for over 2000 years. We never give up the idea of the Tabernacle in theory—that is to say, that we live in Galuth (exile) and that our settlements in different countries bear the character of temporary shelter only.* Yet in practice we attempt to transform our temporary shelters into solid buildings and we adapt ourselves physically and mentally to our surroundings for good; forgetting the great maxim of our sages, who say "that for us even immovable property must be counted for movable." For a short time we seem to succeed, then a light wind (it is not always necessarily a world catastrophe, as the Great War) blows our Tabernacle to pieces and we discover to our astonishment that we have lived after all not in a solid

*The comparatively few assimilated Jews who go under the name of reform or liberal Judaism and who deny the Galuth conception, are as we all know a recent growth, and make no impression on our race.

building but in a tent and that we are in Galuth (exile) and the old problems arise again. Why are we suffering? Why are we in such a peculiar position? Why is it that we have to suffer so much? Do we at all represent anything specifically? Have we a special message to deliver to the world for which we are sacrificing ourselves? And if so, what is the nature of the message whose martyrs we are? How long shall we be the shame of the nations and the reproach of the peoples? "Our hope is lost: we are cut off for our parts" (Ezekiel xxxvii, 11).

Thus the thoughts and sentiments of the Babylonian exiles. The prophet's answer (the same, though expressed in his own way, as that of his predecessors and successors) is two-fold.

The basis and purpose of our national existence, the undauntedness with which we cling to it, the suffering we have to endure for it, is to exalt the great name of God among the nations of the world. But how is a regeneration possible, the Babylonian exiles asked, seeing that everything is against us externally, and that internally we are dried up? Yes, says the prophet, that is true. Of our own strength we are hopelessly lost, we are dead and buried; but "I will shake you out of your graves and I will put my spirit into you, and you shall live." We are lacking all the national qualities which the nations of the world possess. The secret of our national being is the Divine Spirit manifesting itself in us. We are a people of the Spirit—a fact unsurpassingly expressed in Isaiah xlix, 3: "Thou art my servant, O Israel, in whom I will be glorified." Israel cannot die because God whose witness it is the living God. The same message runs through the prophets of the Restoration. Israel was made to be exclusive, not as a goal, not because we wish to perpetuate divisions in the human race, but because we are working that the Divine Unity should be manifested in mankind. This is the message for which we stand.

This is the interpretation which the

sages give to the obligatory recitation of the "Shema," which institution dates back in any case to not later than the time of the "Great Assembly." "Hear, O Israel, the Lord (Jahve) the Lord (Jahve) is One" (Deut. vi). Our sages remark it should have been written "Hear, O Israel, the Lord is One." Why the addition "The Lord Our God"? This is to indicate that, though the Lord of the Universe, He conferred His Name particularly on Israel.

It is said in Exodus xxxiv, 23: "Three times in the year shall all males appear before the Lord thy God." This commandment was already mentioned in Exodus xxvii, 17 without the addition "thy God." Again, in Jeremiah xxxii, we read twice in verses 14 to 15: "Thus said the Lord of Hosts, the God of Israel." Why the especial singling out of Israel when we read in verse 27 "I am the Lord, the God of all flesh"? This includes Israel too. The answer is "He is truly the Lord of all flesh, as much as that of Israel, but He conferred His Name particularly on Israel."

In this age He is only our God, but in the age to come He will be the God of all, as it is written in Zechariah xiv, 9: "And the Lord shall be King over the earth and that day shall the Lord be One and his Name one." (According to Siphre and Mechilta.) Our sages are very anxious to make it clear without any possible misunderstanding that Israel's claim to a special relationship to God rests solely on the mission which it took upon itself to proclaim His unity and to work for its realisation in the visible world.

The most important thing for us to do is to examine and clarify what is the kind of unity according to our sages for which Israel stands in this world. And why did they identify the "Shema" with taking upon oneself the yoke of the Kingdom of Heaven? Is it abstract Monotheism? This was known and taught as everyone knows by the Eleatics (not to speak of the Egyptian priests' secret teaching) in the 6th century B.C.

It is taught by 200 million Mohammedans, and by unitarians of different kinds. Is it that for which Israel was chosen to testify? Let us hear what the sages have to say on that most vital point.

"Hear, O Israel," Rabbi Eliezer says; "the Holy One, blessed be His Name, opened all the seven heavens and showed Israel that there is no other God besides Him, whereof the Ecclesia of Israel cried out, 'Whom have I in heaven besides Thee? None. As there is no one in heaven besides Thee, so I desire upon the earth none besides Thee' (cf. Psalm lxxiii, 25). As I do not associate any other God in heaven with Thee, so I do not associate another God on earth with Thee, but I testify daily by saying 'Shema' of Thy Oneness in heaven and on earth." Here we have it in the plainest language that Israel stands for the realisation of the Divine Unity on earth (namely, the visible world) as it exists in heaven. Or, as our Lord puts it, that the Divine Will may be done on earth as it is done in heaven. Israel stands for "Malkuth Shemayim", which means literally Divine government—namely, that men should be ruled by the Divine Will which makes for love and unity. Against "Malkuth Shemayim" stands "Malkuth Zodon", the Government of Arrogance, of Self, of Disunity, Strife, Contention, Violence and Iniquity.

It is recorded of one of the great chassidic Rabbis that he explained the verse "O Israel, if thou would hearken unto Me there shall be no strange God in thee" (Psalm lxxxi, 8-9). "O Israel," he said, refers to the Shema—namely, if thou recitest the Shema and takest upon thyself the yoke of the Kingdom of Heaven, thou must manifest My Unity in thyself by suppressing every vestige of thy ego; all things that come from self are strange gods.

But we need not go as late as the chassidic Rabbis. We have it expressly stated in Malachi, who was most probably a member of the "Great Assembly"

that instituted the reciting of the "Shema": "Have we not all one Father? Has not one God created us? Why do we deal treacherously every man against his brother?" It is clear even to a child that the prophet refers here to Israel's profession of faith as expressed in the Shema and is just telling them that their actions belie their profession. "If a man lies to his brother," says our sages, "he denies God." Our blessed Lord expressed it in His own unique way: "You cannot serve two masters"; and he who dislikes his neighbour dislikes God, though he may not know it himself, but at the bottom of his dislike lies the dislike of God.

This conception of the Divine Unity goes back to Moses himself (though no doubt it has been obscured in the people's consciousness), for the second verse of "Hear, O Israel, . . ." and which is included in what we call the "Shema", is the following: "And thou shalt love the Lord thy God with all thine heart. . . ." Our sages explain that "thou shalt love the Lord" incorporates making Him beloved by all creatures, following Abraham, who brought men and women under the wings of the Shekinah. And earlier than the sages our Lord put it in His classical way. Immediately after He had quoted "Hear, O Israel, . . . thou shalt love the Lord . . ." He added, "thou shalt love thy neighbour," to emphasise that the love of God expresses itself in the love of one's neighbour. "To love the Lord your God, to walk in all His ways and to cleave unto Him," the sages remark. How can a mortal cleave to God? But it means "cleave to His ways of conduct," as recorded in Exodus xxiv, 6: "Full of compassion and gracious, slow to anger and plenteous in mercy and truth."

This is the distinct qualification of the Divine Unity which Israel was called to proclaim to the world. But because of this great task Israel must be disciplined, must stand compact, must not break up

in fragments and must not allow the ideas and conceptions of the surrounding Gentile world (to whom it is sent to teach and preach) to penetrate its sanctum; that would mean perverting of God's purpose in the setting up of His Kingdom. In short, for sheer love of the nations of the world Israel must, until God rules the earth, "dwell alone and shall not be reckoned among the nations" (Numbers xxiii, 9).

This is a terrible task for a people. It brought, and still brings, hatred and contempt to the whole race, and to the individual Jew who remembers his mission disadvantages in all walks of life. To sustain the courage even of the most humble Jew, the Great Assembly ordained that the privilege of the Great Mission should be emphasised on all suitable occasions. At the Kidusloth and Habdalth on the Sabbaths and festivals, "for Thou hast chosen us and sanctified us above all nations" (Sabbath Kiddush). "Blessed art Thou, O Lord our God, King of the Universe, Who makest a distinction between Holy and profane, light and darkness, Israel and the nations" (Habdalth). And even more triumphant in the Kidush of the festivals, "Who has chosen us from all peoples and exalted us above all tongues."

The same was emphasised in certain parts of the prayers that date as far back as the Great Assembly.

However, the purpose of that choice of Israel and its great task was not allowed to be obscured even for a day. Besides the Shema they prayed daily for the destruction of Malkuth, "Zadon", the kingdom of arrogance, and on such solemn occasions as the New Year they instituted immortal prayers which have survived to the present day, "Our God and God of our fathers, reign Thou in Thy Glory over the whole world and be exalted above all the earth in Thine honour and shine forth in the splendour and excellence of Thy Might upon all the inhabitants of Thy World . . . and

say the Lord God of Israel is King and His Dominion rules over all . . . that they may all form one single band to do Thy Will with a perfect heart. . . . Then shall all the just be glad and the upright shall exalt . . . while iniquity shall close her mouth and all wickedness shall be whole consumed like smoke when Thou makest the dominion of arrogance to pass away from the earth." Compare these prayers with the Beatitudes of our Lord: "Blessed are they that hunger and thirst after righteousness, for they shall be filled" and we see clearly that He assumed the great craving of our race for the setting up of the Divine Government on earth and He is telling them that now that He has come it shall be fulfilled.

All that was best in Israel was consumed with one burning desire that His great Name should be magnified among the nations. Halachic tradition tells us that in the temple they did not respond after the benedictions with "Amen" but with "Blessed be His Name for ever and ever." It was His great Name in which the people's soul was immersed. The Divine Blessing was daily publicly invoked upon the true proselytes and their praise was sung. I ascribe the following hymn of praise on the proselytes, though actually given in the name of Rabbi Simon Ben Jochai, as a survival of the thoughts of an earlier age for we know that in his time and later the relations between the proselytes and the Jews were anything but rosy.

"God loves the proselytes; every application of love and promise refers also to the proselytes. Israel is called the bond slave of God, and the proselytes are called the bond slaves of God. Israel is called the minister of the Lord and so are the proselytes. Israel is called the friend of God, and so are the proselytes. Israel is God's covenanted people and so are the proselytes. Israel is His delight and so are the proselytes. As God is the special Guardian of Israel so is He the special Guardian of the proselytes. Abraham called himself a

proselyte, and so did David. Beloved are the proselytes. Abraham was not circumcised until he was 99 years old, to symbolise to later generations that it is never too late to seek admission to God's covenant."

To the verse, "The stranger did not lodge in the street but I opened my doors to the traveller" (Job xxxi, 32), the sages remark that this refers to the proselyte. God says "the entrance to My Kingdom (the covenant of Abraham) is open to all My creatures. I refuse no man on account of his birth. The doors are permanently open and all men are invited to enter." "There will be a time when the descendants of the proselytes shall serve as priests in the temple. How is that possible? The answer is because they shall intermarry with the priestly families and their offspring shall serve at the altar."

This great desire for the establishment of the Divine Government on earth did not remain a pious wish but was actually supported by propaganda among the nations of the Roman world, and only thus can we understand how Philo and Josephus, and, much earlier still, the Jewish Sibyllien oracles, could claim the presence of Jews in every corner of the vast Roman Empire and in great numbers. Undoubtedly included in these numbers were the proselytes, who identified themselves fully with the Jews.

Jewry at that period was comprehensive and opened its door wide to the Gentiles. It did not say to them "In heaven we shall be equal but here on earth we must be separated," as in the modern world the white races say to the coloured races, or as the powerful nations say to the weaker ones. "In Paradise we shall be on the same footing, but here your blood is not as good as ours." The Jews of those days were prepared to share with the proselytes not only the celestial life beyond but the terrestrial life on this side. And after all is said and done this is the only proof of the sincerity of one's professions.

The correctness of our statement con-

cerning the Jewish attitude in those days towards proselytes is borne out by the following question. The disciples asked Rabbi Eliezer ben Zadok (who lived through the destruction of the temple and survived it by many years) "Why is everyone keen to marry a proselyte woman and not a freed woman?" The answer is given: "The first had lived a sheltered and protected life, while the other was exposed to indignities, etc." The underlying idea of the question was this. We see in the Jewish people a tendency to encourage and befriend Gentiles who seek admission into the Divine Covenant by going so far as to show a preference for them over born Jews. They went out of their way to marry proselyte women, and as a freed woman was also a proselyte the reason was asked why the Jews at that time declined to marry them, and the answer was given as stated above.

As Judaism expanded in that period externally, so did it inwardly develop a proud, intensely patriotic, tenacious, sturdy and liberty-loving race. How far this was burnt into their soul we learn not from the zealots whose extreme patriotism brought about the great catastrophe of 70 A.D., but from no less a peace-lover than the great Rabbi Jochanan ben Saki, the man whose tact and moderation saved the remnant from total destruction. Why, asks he, shall an Israelite slave who refuses his liberation have his ear bored through with an awl? Because, he answers, a Jew has only one master, God, and this man wishes to retain another human being as master besides God. Therefore, he deserves his punishment. (Cf. Our Lord's saying: "Call no man master."—Matt. xxiii, 9. Aba was a title of honour equivalent to master).

If these were the sentiments of Rabbi Jochanan ben Saki, the pillar of our whole tradition, the most moderate and conservative force in those days, what must have been the thoughts of the ultra patriots and zealots? It could be nothing else but an overboiling of the sentiments

of liberty in a world of political and economic slavery and consequently the defiance of the Roman Power that ended in the disasters of 70 and 135 A.D.

From those days onward a new orientation of Jewry in its relations to the nations of the world evolves slowly and painfully.

From the highest expectation Israel was thrown down into the abyss of despair. The nation lay prostrate, helpless, bleeding from all pores. Challenged on two fronts, nationally and politically, Pagan Rome gave it the knock-out blow, and spiritually the nascent Gentile Church challenged successfully Israel's claim to ascendancy and leadership. The latter menace was the more dangerous because Pagan Rome could kill only the body, but the claim of the Gentile Church to be veritable Israel threatened its soul and spirit. Instinctively the defence for the next 300-400 years was centred on that specific point that Israel could *never*, *never* be supplanted by any other race or organisation of any kind.

There is a veritable plethora on that point in Rabbinic literature of the past four centuries A.D., but it is extremely difficult to decide what to quote and what to leave out. I shall confine myself to a few citations that to my mind illustrate the position most vividly.

A contemporary of Justin Martyr (so well known through his dialogues with Trypho the Jew) cries out: "Whereas in order to make peace between man and his wife, God said (Numbers v, 23), 'Let My Name be blotted out in water,' how much more the books of the Minim, which put enmity and jealousy and strife between Israel and their Father Who is in Heaven, shall be blotted out." And concerning them Scripture says (Psalm cxxxix, 21): "Do I not hate them, O Lord, which hate Thee, and I loath them that rise up against Thee. I hate them with a perfect hatred and they have become to me as enemies."

As time went on, however, the bitter polemical spirit gave way to constructive thought. Jewry took stock of its actual

position in the world and its claims. Against the assertion of the Gentile Church to be Israel, Jewry's answer was by beginning to call itself the Ecclesia of Israel. This name says tacitly to the Gentile Church, You may be an ecclesia, but you are certainly not "the Ecclesia of Israel." We have been and shall remain for all times the true ecclesia of Israel.

"If you are told," the sages teach, "that there is wisdom among the nations of the world, accept it, but if they tell you there is Torah among them refuse to believe it."

But to explain the fact that the Gentile Church accepted the Scriptures, cherished and studied them (and even before the birth of Christianity the Bible was translated into Greek and studied by cultured and educated Gentiles) Jewry consoled itself by pointing out that the Gentiles lack the "oral law."* Moses asked God to be permitted to write down everything revealed to him. The Holy One, blessed be His Name, enlightened him (Moses) that there would be a time when the Gentiles would forcibly take possession of the written law and that the possession of the oral tradition must be the mark of distinction between God's children and the nations of the world.

To the claims of the Gentile Church and to the parties struggling in her as to which of them is true Israel, they answer with a tale:—"The chaff, the stubble, and the straw, were arguing among themselves about their importance, each of them maintaining that just for its sake the field was sown. The grain, listening to their arguments, said to them, 'Wait until the time of the winnowing and then we shall know who counts.' The season arrived and the chaff was blown to the winds, the straw trampled upon, and the stubble burnt, but the grain was gathered in a fine heap and everyone that passed by kissed it, as it is written, 'Kiss the grain' (Psalm

* This was nevertheless put into writing between the 4th and 5th centuries A.D.

ii, 12).” Thus the nations of the world dispute with each other which is Israel. Some say “We are Israel, and for our sake was the world created,” and others say the same. True and ancient Israel says to them, “Wait until the Master (God) comes, as it is written, ‘Behold the day cometh that shall burn as an oven; and all the proud . . . shall be stubble . . .’ (Malachi iv, 1). And again, ‘Thou shalt fan them and the wind shall carry away and the whirlwind shall scatter them, and Thou (true Israel) shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel’ (Isaiah xli, 16).”

Against the claim of the Gentile Church to possess the gift of the Holy Spirit, Jewry asserted that that is its (Israel's) special privilege, and later on it was limited to those Jewish families which are of proved, ancient lineage. Moses prayed that the Holy Spirit should permanently dwell in Israel. It was granted. He further prayed that it should remain a special privilege of Israel, and the Holy One, blessed be His Name, acceded to the second request too. This, the sages say, is the meaning of Exodus xxxiii, 16, 17: “So that we be separated, I and thy people, from all the people that are upon the earth. And the Lord said unto Moses, ‘I will do this thing also that thou hast spoken.’”

To the claim of the Gentile Church to possess the keys to the Kingdom of God, the sages answer indirectly with a legend which I believe could have only one meaning, namely, the repudiation of the Church's claim: “When the temple was destroyed the young priests took the keys of the Altar (or the inner part next to the Holy of Holies*) with them, climbed on to the roof of the temple, resolved rather to die than to deliver the keys voluntarily to the enemy. Thereupon they addressed themselves to God as follows: ‘Lord of the world, as we are no longer privileged to be managers of Thy holy temple and to be entrusted with the keys we return them to Thee. No human hand shall ever lay hold on

them.’ So saying, they threw the keys into the air, where a hand appeared and received them; and, after that, the young priests threw themselves into the burning building, where they perished.” Taking into consideration the generally accepted views among the sages, that the earthly temple represented the Invisible and Heavenly One, and taking into further consideration that the sages use in other places the term “keys” as spiritual symbols, I believe I am justified in seeing in this story a veiled but very deep rebuke to the Church. Israel says to her, “We have lost the visible keys to the Kingdom of God, but nobody else has got them. They are hidden away with God and when the time of redemption arrives they shall be returned to us.”

The Christian Church maintained that she being the Body of Christ is the door of entrance into the Kingdom of Heaven (*cf.* St. Augustine's famous saying “No salvation outside the Church. . .”). A determined, but again veiled, repudiation of this claim, I believe, is given in the following exposition of Lamentations ii, 9: “Her gates are sunk into the ground . . . her king and priest are among the nations where the law is not.” The enemy took possession of all the vessels and precious things of the temple but not of the gates. They sunk into the ground (that is to say, they disappeared from view). The power of the enemy broke down before the gates, and then follows a proof of that saying which I have already quoted: “If you are told there is wisdom among the nations of the world, believe; but if they tell you there is Torah (Revelation) among them, discredit it.”

The theology built up by the sages in the first three or four centuries is this, that, in spite of the Gentile Christian Church, nothing has spiritually changed in the world. Old Israel remains in the possession of the Holy Spirit, the keys and the doors to His Kingdom.

What is the driving force behind this assertion? Is it pure racial pride and jealousy? No doubt there is a good

* Containing the golden altar.

deal of that in it too, but it is not the central motive. If we dig deep below the surface we discover a philosophy which, though at least 1700 years old, seems startlingly modern. The fundamental idea is this. There are no short cuts in nature, be it in the realm of matter or in that of the spirit. Things must develop. A child two years of age cannot suddenly turn into a man of twenty. Even so, a baby in the spirit cannot suddenly be transformed into a grown-up man.

Ancient Israel has had a spiritual start from the nations of the world of at least 2,000 years. Therefore when the others were still spiritual and moral babies Israel was already a budding youth and continuing to progress. And as babies cannot look after themselves, so must the nations of the world be under the spiritual guidance of Israel; hence, in repudiating Israel's claim, they (the nations) have robbed themselves of the spiritual advantages of a good upbringing.

The sages express these thoughts in their epigrammatic style: "Israel which has received the revelation of Sinai has got a permanent check on its instincts" (on the flesh, as the apostle would say). The nations of the world having lacked that experience, have got no check on the natural man.

But, it may rightly be asked, how could the leaders of Israel have been so blind as not to see that their nation was just as weak, morally and spiritually, as the nations of the world?

Truth to tell, they were quite well aware of it. "At the Day of Judgment the nations of the world will say to the Holy One, blessed be His Name: 'Thine own people are every bit as bad as we. . . . Why should only we be punished?' The Holy One will answer to them: 'You are perfectly right. My children have deserved the Gehinah, and as every nation that is condemned there must be accompanied by its God, so must I myself accompany Israel into the Gehinah.'" It is said (Isaiah lxvi, 16):

"By fire will the Lord plead with (literally 'judge') the world." The Hebrew word is "Nishpot", the participle, which, they say, indicates that the Holy One includes Himself in the judgment by fire together with His children. To the verse, "For my salvation is near to come . . ." (Isaiah lvi, 1), the sages remark: "It is not said *your*, but *my own*, salvation." The Lord says to Israel, "I shall have to redeem you even if you do not deserve it, for I am in exile with you. I am your fellow-prisoner and as I must redeem myself I shall redeem you too." As it is written, "Behold, the King cometh and He is just and having salvation" (Zechariah ix, 9). The Hebrew word is "Nosha", the participle, to indicate that the salvation refers to God and to Israel as well (*cf.* The Lamb slain from the foundation of the world).

No, the sages were not blind to Israel's failings; they were perfectly conscious of them. They felt that in practical life it was really hard to discover any moral or spiritual superiority in the individual Jew over the non-Jew.

The reason for claiming the spiritual superiority for Israel bases itself on psychological historical facts. Israel has shown from the beginning a disposition to take upon itself the yoke of the Kingdom of Heaven and to suffer and die for it. The spiritual side of life attracted the race in a degree that it did no other people. Political, economic and social conditions may disfigure their spiritual beauty, may make them look like denizens of hell, but at the bottom of their hearts they cling in some mysterious way to God. Hence the great sentence of the sages, "God is the heart of Israel." Though we may have sometimes to dig many miles, so to speak, until we discover Him in some Jewish heart, though we may have to remove mountains overlaying it, He is there nevertheless. To the verse, "And so shall He do for the Tabernacle of the congregation that remaineth among them in their uncleanness" (Leviticus xvi,

16), the sages remark that the Shekinah remains with Israel in their uncleanness. Even in the depth of hell, as we have already quoted, the Jewish heart clings to God. If Israel falls very sadly below its ideal it is because the very foundations of life are based on evil. "In this age," says God to Israel, "my spirit conveyed to you my wisdom, namely the Torah, to soften the instinct but not to annihilate it. In the age to come you shall be new born of the spirit and you shall live" (*cf.* Ezekiel xxxvii, 14).

There is yet another side that enables us to understand the extremely exaggerated claims of Israel: namely, that Israel was the purpose of God's creation even more important than the Torah, the temple and the Messiah. That all benefits to humanity come from Israel; that without Israel the world could not exist for a second, and that God is tortured together with Israel. Granted the premise that God is the heart of Israel, that in some mysterious way Israel had a pre-disposition Godward and that historically it has shown an indelible craving for the setting up of the Divine Government among men. If we grant that premise, it follows with logical necessity that Israel's martyrdom is

simply because the Divine Will is not done on earth as it is done in Heaven. God, however, must in the end get the better, so to speak, of the forces of darkness. He may tarry, but finally His Will must in the end prevail and be established as the only rule of man.

(In the picturesque language of the sages God will redeem Himself, and this implies redemption, restoration and recognition of Israel before the nations of the world.)

The Holy One, blessed be His Name, says to Israel: "You have made Me the only object of your love in the profession of the Shema, and I shall make you the only object of My Love, as it is written, 'And what one nation in the earth is like Thy people . . .' (I Chronicle xvii, 21), and I will manifest My Love in the age to come."

These, in short, were Israel's thoughts and hopes on its world's mission in the first four centuries A.D. The creative period on this point was exhausted until revived in the twelfth century and with special vigour and richness of thought in the beginning of last century, and most remarkably at the present hour. With these revivals we shall deal in the second part of our paper.

The Jews and the Bible

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

By Rev. H. COOPER.

ALADY once asked me, "Do the Jews use our Bible?" "No, Madam," was my reply, "you use their Bible."

The Christian teacher who ignores the fact that the Bible he expounds is a Jewish book, will always find his task more difficult than it ought to be. Such difficulties will drive him to fanciful theories of interpretation which, whilst they may reflect much credit on his own

ingenuity, or oftentimes the ingenuities of those from whom he borrows the interpretation, seldom reflect credit either on the Scriptures or the Faith he professes. Let it never be forgotten that nearly every book, both of the Old Testament and the New Testament, was written by a Jew. The only possible exception is the Gospel of St Luke and the Acts of the Apostles. But even this exception has been called

in question by scholars such as Tiele and others, who have attempted to prove that St Luke was a Jew. In fairness it should be said their arguments are not very convincing. For, if we identify the writer of the third Gospel and the Acts with Luke, the "Beloved Physician" of Col. iv. 14, then it seems that he was not a Jew, because in the same chapter (Col. iv. 11), Paul is careful to say, of the fellow-workers who have been a comfort to him, that they were "of the circumcision." After this he mentions others, Luke amongst them, who evidently were not of the circumcision. Be that as it may, with the only possible exception of Luke, all other inspired writers of the Old and New Testaments were Jews—steeped in the tradition of their fathers, nurtured in a Faith so lofty and pure compared with which the heathen beliefs of their day were darkness and superstition, whilst theirs was light which shone more and more unto the perfect day when the Sun of Righteousness had arisen with healing in His wings and brought to us the perfect revelation of God, His Father. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the world."

Not very long ago a number of ministers spent nearly a week in a Retreat. They discussed "The Ultimate Authority for Faith and Conduct." In the course of discussion one minister suggested that certain parts of the Bible should be eliminated. "What good is the Song of Solomon?" he asked. "It is an obscene book," he said, "and should never be included in the Canon. Nor," said he, "have we any use for the genealogies of Christ in the New Testament. It is a piece of Jewish jugglery for which we have no use whatever." Here is a typical instance of an utter

lack of appreciation of another nation's literature, except only those parts which readily lend themselves as a storehouse for sermon texts on which a Westerner can display his native wit.

Had this good brother taken the trouble to acquaint himself with the rise of Jewish mysticism and its source from the Song of Solomon, and the profound influence it had upon the Jewish Liturgy, their conception of the sacredness and delight of the Sabbath, he would not have talked so glibly about the Song of Solomon. How is it that the Christian Church, too, so readily adopted the phraseology of the Song of Solomon? Surely he must have himself often spoken of Christ as "the Chiefest of ten thousand and the altogether lovely One," "the Rose of Sharon," and "the Lily of the Valley," etc., etc. How can we speak of a part of Scripture lightly, which inspired such a Christian hymn as

"The sands of Time are sinking,
The dawn of Heaven breaks."

Would he have a national literature without a love song in it? Does he object to the conception of the Bride and Bridegroom? Then along with it would have to go the rich and variegated colouring of the New Testament conception of Christ and the Church—the Bride and Bridegroom. We fear that, in the attempt to pull out one of the foundation stones, a great deal of the superstructure of the Palace of Scripture would tumble into ruin.

As for the genealogies of Christ in the New Testament, it seems strange to some of us that Modernists who lay great stress upon the historicity of Jesus as more valuable than the Christology of the traditional creeds, should not see what a valuable piece of evidence the genealogies are. What forger would have taken the trouble to insert them? In any case, though the genealogies may not lend themselves readily for sermons to the average English congregation, the New Testament was not

exclusively written for English people. It was meant to serve a universal purpose; and the Jews, at least, who will have it that the only claimant to the Messiahship must be a descendant of David, may find in the genealogies of the New Testament a valuable piece of Christian Apologetics.

Another instance of the utter lack of appreciation of the Jewish Scriptures, both Old and New Testaments, was that of the Professor of one of our Colleges. who, when discussing in a meeting the subject of "The Kingdom of God," said within my hearing that the Apocalyptic conception of this subject left him cold. He looked upon it as a piece of Jewish soil which still clings to the fine flowering of Christian conceptions, and should be swept away.

This attitude, one is thankful to say, is not true of all Christian scholars, nor of the majority of them. Many of them have written most helpful expositions, with fine spiritual insight, on the Apocalyptic portions of Scripture, but nearly all of them are Hebraists of a high order and possess a fine knowledge of the history, manners and customs of our race.

When teachers wave aside portions of God's Word with the ostensible excuse that they are merely Jewish ideas, we want to know what ideas in the Bible are not Jewish. Is not practically the whole Scripture Jewish? I know that Ferdinand Baur, in his "*Geschichte der Christlichen Kirche*," represented Christ as indebted indirectly for His conception of Man as a moral subject to the Socratic Philosophy. But woe betide the hapless enquirer after Christian truth who adopts Baur as his guide!

It is here, brethren, that we Jewish Christians have a mission both to Jews and Gentiles. We must ever stand as witnesses insisting that the Jewish Book can never be rightly understood apart from the people who, in the Providence of God, were the means, by the Holy

Spirit's guidance, of producing it. To the non-Christian Jews we must ever bear witness that Jesus alone fulfils all the lofty aspirations and prophecies of the Lawgiver, Psalmists and Prophets of the Old Testament.

The Bible, like the people who produced it, has a wonderful divine power to survive its traducers. "The Word of the Lord endureth for ever." It vindicates itself. Every fresh discovery by the explorer in the East brings some new corroboration of its teaching.

Like the people who produced it, the Bible has a remarkable power of adaptation in all countries and amongst all peoples. Its vitalising effect upon the hearts and lives of divers people is unique. There is no other literature in the world which has made its impress on thought and life like the Bible. Whatever in life is touched by it is transformed and ennobled. Art has drawn its inspiration from it, and the painters of the Italian, Flemish, Dutch, and English schools, who have devoted their talent to depicting biblical subjects, have become thereby immortalised. The Bible has given great themes to the masters of poetry; it has called forth the finest oratorios of the musicians, compared with which the heathen nations have little or nothing to show.

Moreover, the Bible has had and still has a most marvellous effect on the culture of languages. For its sake missionaries have undertaken the task of reducing barbaric speech to writing, devoting their whole lives to producing grammars and dictionaries, and teaching natives to read and write their own language, so that they might read God's Word in their own tongue; and by degrees those very languages, through the patient toil of sanctified men and women, have become wonderfully enriched with the new vocabulary expressive of divine thought and redemptive purpose. A fine tribute to the power of the Bible over the English language is

paid by Professor Quiller-Couch, Professor of English Literature at Cambridge University, in his lectures on "The Art of Reading." To him the production of the A. V. in 1611 was nothing short of a miracle, for it gave new life, new form, new eloquence and rhythm to the crude speech of the old English, and stamped the new with musical cadence and refined expression that made it the vehicle of force and homeliness it never was before.

"This lamp from off the everlasting throne
Mercy took down, and in the night of Time
Stood, casting her gracious beams, and ever-
more
Beseeching men, with tears and anxious sighs,
To hear, believe, and live."

"Whence, but from Heaven, should men un-
skilled in arts
In different ages born in different parts
Weave such agreeing truth? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pain, unthankful their advice,
Starving their gain, and martyrdom their
price."

The nation, then, who could bequeath to the world such a priceless treasure, must have possessed a genius for spiritual truth unequalled by any other nation. Listen to how St Paul eulogises them for this unique characteristic. "For I could wish that I myself were Anathema from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites; whose is the adoption, and the glory, and the covenant; and the giving of the Law; and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, Who is over all, God, blessed for ever, Amen."

Psychology makes a great deal of the term "Apperception." It is used to direct our attention to individuals and nations who are endowed more than others with the power of assimilating and sublimating Science, Art, Legislation, Philosophy, and Religion. Those people lead the way and light up the

path for human progress in every department of life.

To the Jews is assigned this Apperception for Religion. Hence from them sprang all that we hold dear in our most holy Faith—Lawgiver, Psalmist, Prophets, and Apostles, but above all the Redeemer of mankind.

But, you will ask, how is it that this chosen race, with such wonderful spiritual gifts, rejected Christ when He came? The answer is, they did nothing of the sort, for only they, and no others, at first accepted Him. The first Christian Church, prior to the conversion of Cornelius, was exclusively Jewish. They were the pioneers of the Christian Church. They were the first martyrs, and missionaries, who seminated the truth as it is in Jesus. "They that were scattered abroad went everywhere preaching the Gospel." Which means that Jewish Christian homes were broken up, and they were compelled to flee for their lives; but, so zealous were they, that they made this misfortune an opportunity to evangelise beyond Judea. It is to them, under the Holy Spirit's guidance, that we are indebted for the founding of the Christian Church. You say, is it not written, "He came to His own, and His own received Him not"? Yes; but read on. "As many as did receive Him, to them gave He the authority to become the sons of God," etc. And the "as many" were then, at any rate, all Jews.

I have said enough, I think, to show that the Jews are peculiarly fitted with this Apperception for Religion. How is it, then, that Churches and Denominations who are unsparing in their efforts to evangelise India and China and Africa, are so indifferent towards Missionary enterprise among the Jews? Is it not a short-sighted policy to ignore the people who have so much in common with us, already holding in highest reverence the Old Testament

Scriptures, so much so that once an educated Jew has his eyes opened and beholds in Jesus the promised Redeemer foretold by his own Prophets, he is a ready-made teacher of the Christian Faith? May not this be one of the divine reasons why the order for evangelising the world, given in the New Testament, is, "To the Jew first, and also to the Gentiles"? May not the perversion of this order be the explanation for the slow progress of world evangelism? When Paul exclaims, "If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?", he was aware of what Jews are capable when they awaken to a true knowledge of Christ.

Brethren, of the larger and more subtle question of the national conversion of Israel, I am quite aware, but it does not come within the province of my paper to touch upon the issues of the Second Advent. All I wish to impress upon you is that the Jew is well worth evangelising. He has yet a great contribution to make to the Christian Church, and we are depriving ourselves of his knowledge and insight when we neglect him. He has always played a worthy part in the Christian Church.

and he will do so increasingly when we take the trouble to look after him and show him, by consistent conduct and sanctified devotion, the matchless beauty and wonderful charm of Christ the Lord as reflected in His followers and recorded in the Scriptures. You tell me Jewish Mission work is hard, and I agree, but it is no harder than Mission work among the heathen, and has certainly less risks than amongst cannibal tribes in the heart of Africa. Let me tell you the secret of the way to the Jewish heart. No one reacts more readily to genuine love and true sympathy than a Jew. If we are willing to make it clear to the Jew that we entirely disown the shameful treatment meted out to his fathers by so-called Christians of the past, and regret the terrible persecutions which they suffered at the hands of Churches and States, and that we would have no lot or part in it, but are ready to be helpful to them, there is no reason why our labours on their behalf should not be crowned with success. Disinterested love, genuine Christian sympathy, is sure to have its reward in a large ingathering of Israel to the Christian Church, for the glory of God and the enrichment of His Kingdom.

Hebrew Christians and Hebrew Christianity

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

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

LET us first clear the ground by making plain the meaning of Hebrew and of Christian. The first cognomen of Hebrew was borne by Abraham. After the five cities of the plain had been conquered, and the inhabitants taken captive, we read in Genesis (xiv. 13) that one of the captives that had escaped, "Came and told

Abram the Hebrew." Now, the meaning of the word Hebrew was "crossing." Abraham crossed the Euphrates to obey God's call to leave his country, his kindred, and his father's house, and go to a country God called him to. Hebrew was therefore a new name given to a new, consecrated life.

Recent discoveries have shown what

a land of cruelty and idolatry the country of Abraham's birth was. He obeyed God when He commanded him to consecrate his life in a strange land, and, no doubt, to win over the inhabitants, steeped in filth and iniquity, to goodness and righteousness. Abraham obeyed God and crossed the Euphrates, and was called "Abraham the Crosser."

Thenceforth, the descendants of Abraham have been called Hebrews. In Genesis xxxix. Potiphar's wife designates Joseph by the name of Hebrew. In Genesis xl. 15, Joseph says he was stolen from the land of the Hebrews. In Genesis xli. we read that Pharaoh's chief butler mentions Joseph to the king as a Hebrew. It must be noticed, however, that the name Hebrew came to the descendants of Abraham through the Children of Jacob.

St Paul calls himself a Hebrew; he also calls himself an Israelite; for the name of Israel was also given to agree with a change of conduct in life. It was given to Jacob at the ford Jabbok. St Paul calls himself also a Jew, in Acts xxi. 39, and xxii. 3.

The Hebrews, therefore, are the descendants of Abraham by Isaac through Jacob.

Now we have to consider the word Christian. This designation to the disciples of Jesus was, no doubt, given by the pagan population of Antioch as a gibe or jest. It could not have originated with the Jews, for they would not have chosen the name Christ as a basis of a designation for those whom they hated and despised as a sect of Nazarenes. The name Christian occurs thrice in the New Testament: in Acts xi. 26 and xxvi. 28, and in 1 Peter iv. 16. Otherwise the followers of Jesus are called, in the New Testament, disciples, saints, believers, and brethren. Christian was used as a name of contempt for the disciples of Christ in the Roman Empire for three hundred years.

Christ is, of course, a translation from

the Hebrew Mashiach, or Messiah, meaning the anointed one. Kings were anointed, prophets were anointed, and so were priests. In Him were fulfilled all the three offices. He is King of humanity, He was a prophet inasmuch as He foretold future events, and preached the good news of the Kingdom; He was a Priest by the offering of Himself on the cross, and through His mediatorial office at the right hand of God.

Abraham was not only a Hebrew, but also a Christian. He was a Hebrew by crossing the Euphrates, and a Christian because he believed in Christ. Our Lord said, "Abraham rejoiced to see My day; and he saw it, and was glad." Abraham looked forward to Christ as we look backward. He saw the sacrifice on the cross before him, as we see it behind us. Abraham was therefore the first Hebrew Christian. All the prophets, saints, and heroes of the Old Testament were Hebrew Christians, inasmuch as they foretold His coming, His sufferings, and His death. All the Apostles were Hebrew Christians; and for the first ten years of the existence of the Christian Church, all the followers of Jesus were Hebrew Christians. The first Gentile to join the Church of Christ was Cornelius. St Paul and Barnabas were Hebrew Christians. It was the Hebrew disciples of Jesus who set an example of self-sacrifice and suffering for His name. St Paul was a Hebrew Christian, and although he wished he had been banned from Christ that his brethren, his Hebrew kinsmen might be saved, yet he endured sufferings, torture, and death for those who were aliens to him, namely, the Gentile world, that they might be saved. The world owes its civilisation to these first Hebrew Christians.

The Gentile Church to-day forgets, or endeavours to forget the origin of her faith. She reverently remembers the contributions Greece and Rome have made to the civilisation of mankind, but

there is either an open or concealed sneer at the uplifting influence that emanated from Judea. If it had not been for the disciples of Jesus the world would have perished under its own weight of corruption. In the time of our Lord the voluptuous corruption of society in Greece and Rome was so deep that even the sensitive nature of St Paul could not escape burning its fingers by touching upon it in the first chapter of the Epistle to the Romans. Marriage was regarded with disdain, as an intolerable necessity. To have children was looked upon as a misfortune. Infants of all classes were exposed to die in the gutters of Greece and Rome without any heed being paid to their agonizing groans. It was the normal practice among the aristocracy of Greece and Rome to abandon their children. Pity was treated with the utmost contempt, and looked upon as a vice.

The amusements were most bestial. The patricians as well as the mob crowded the amphitheatres to gaze with thrill on prisoners of war fighting for dear life against armed gladiators; or on gladiators hacking one another to pieces on the crimson sands; or criminals, real or supposed, being torn to pieces by wild beasts. The comedies and tragedies were unspeakably bestial in their realism. Actual gratification of lust, as well as committal of murder, was enacted before the gaze of the Roman populace for its amusement.

Then there was slavery. Sixteen millions of slaves existed in the Roman Empire. Those were made through the horrors of war. They were regarded without family, without religion, and without any possession. They were the absolute chattels of their owners. They had no recognised rights, and no one had any recognised duties towards them. They were passing from a childhood of degradation to a manhood of hardship, and an old age of unpitied neglect. If a slave slew his master, all

the slaves under the same roof, no matter how innocent or numerous, were put to death. For the slightest mistake or neglect a slave was put to the most excruciating torture. At any time a master could order the crucifixion of a slave. The Hebrew Apostle Paul put the first damper on the cruelty of slavery in his Epistle to Philemon. But in this age, after nineteen centuries of Gentile Christianity which is tinged with Greek and Roman civilisation, we have had the misfortune of witnessing the most savage and bestial carnage on the battlefields of civilised Europe ever witnessed in the history of the world. And civilised Europe might have destroyed itself, but for the still small voice of the Hebrew Christ and His Hebrew disciples in the conscience of the combatants. The Gentile Church is still silent with regard to war, and leaves it to the world to settle. But God has still His seven thousand who have not bowed the knees to the image of Baal. The influence of the Hebrew Christians of primitive Christianity is working in the hearts of those who see the Christ of the Hebrew Prophets, like the Very Rev. the Dean of Canterbury, who is speaking out boldly and showing the Church the true way in which she is to walk.

The Son of God was born of the Hebrew race. He lived, worked, and worshipped among His own Hebrew people. There can be no doubt that His physiognomy was Hebrew; but the Gentile world ignores this fact, and Italians paint His image as an Italian, Germans as a German, Russians as a Russian, and so on. Instead of conforming to His image, they make a Christ to conform to themselves, and the result has been disastrous.

Despite all that, God has not left Himself without witnesses for Christ from among the Jewish nation even when the Church began to depart from the pristine purity of Hebrew Christianity. During the first three hundred

years when the religion of Christ was proscribed within the Roman Empire, there were two Hebrew communities who believed in Christ—the Ebionites and the Nazarenes. Eusebius tells us that the first fourteen bishops of Jerusalem were direct converts from Judaism. As we glance through the vista of the ages we catch glimpses of numerous Jews who joined the Church of Christ in various countries, and honoured their Saviour by their life and conversation. Many of them rose to the position of bishops, statesmen, teachers, physicians, lawyers, astronomers, mathematicians, and successful explorers.

Hegesippus was a celebrated Hebrew Christian in the second century A.D. He wrote the "Five Memorials of Ecclesiastical Affairs," in which he gives a continuous history from the Crucifixion to his own time, and mentions a list of bishops of Rome down to Anicetus, about 167 A.D. Arison of Pella was another Hebrew Christian at that time, who wrote an interesting "Colloquy between Jason and Papisclus concerning the Christ." In the fourth century the See of Constancia was held by a Hebrew Christian named Epiphanius, through whom the Jewish patriarch, Hillel, a descendant of Gamaliel, the teacher of St Paul, was converted to Christianity.

As time is limited, we must pass over many celebrated Hebrew converts; but Rabbi Moses of Huesca must be mentioned. He lived in the twelfth century, and after his baptism assumed the name of Pedro Alfonso. He was a copious and convincing writer in the defence of the Christian Faith.

Nicholas de Lyra was a famous Hebrew convert, whose writing influenced Luther to grasp the doctrine of Justification by Faith, and the monks wrote a couplet:

"Si Lyra non lyrasset,
Lutherus non saltasset."

"If De Lyra had not on his lyre pranced,
Luther would not have danced."

Rabbi Solomon Levi was a great writer in defence of the Christian Faith. At his baptism he adopted the name of Pablo de Santo Maria. He became Bishop of Burgos, and one of his two sons, who were also baptised, followed him in the See; and the second was raised to the See of Valencia.

Cardinal Ximenses de Cisneros was a Hebrew convert who lived from 1436 to 1517. He was for some time Regent of Spain, and showed great skill as an administrator. He was instrumental in breaking down the feudal power of the nobles of Spain. He compiled the Complutensian Polyglot Bible, the first of its kind, and endowed the University of Alcala de Henares. His munificence as a patron of Art and Letters, self-sacrifice and piety, have been praised by every writer of Church history.

The Reformation brought with it an open Bible, and earnest Christians, seeing the debt they owed to the Jewish people, started to make efforts to win them for Christ, and as a result many began to look seriously into the claims of Christ, and joined the Church, and largely helped the Reformers by their powerful writings. I will mention only one of them. Emmanuel Tremelius, after his conversion, joined the Roman Church. Then a monk named Vermilius went to learn Hebrew from him, and both the teacher and pupil became Protestants. Tremelius founded a College for Instruction in the Protestant Faith, and students flocked to hear him. The Inquisition soon put an end to it, and Tremelius had to fly for his life. In 1558 Queen Elizabeth invited him to England, and he helped to draw up the Thirty-nine Articles in the Prayer Book. He certainly left his Jewish impress on the Liturgy of the Church of England, for the Venite which inaugurates the Sabbath Service in the Synagogue, always begins the Psalms at Morning Prayer in the Church Service.

Neander was one of the greatest

Hebrew Christians of the nineteenth century. His name was originally David Mendel. From his earliest youth he was a searcher after truth. At the age of seventeen he was baptised and adopted the name of Neander, meaning "new man." He studied successfully in the Universities of Halle, Gottingen and Heidelberg, and was appointed in 1813 Professor of Ecclesiastical History in the new University of Berlin, where he laboured till his death in July 1850. He attracted students by his genius and sweetness of character, not only from all parts of Germany, but from distant Protestant countries. He was deeply spiritual, profoundly sympathetic, lavishly benevolent and glad hearted, and unselfish. His simplicity and sanctity of life inspired universal reverence for him, which was a greater argument for the power of Christ in the life of the true believer than his powerful writings were. The poorer students enjoyed his profuse munificence of money and clothes, and free admission to his lectures. Most of the profit which he had made by his writings went to the support of Bible, Missionary and other societies, as well as hospitals. He, more than any other scholar, helped to impart some spirituality into the dead Lutheranism of his time. The religion of Christ was to him a penetrating force. In his Church History he shows that the Divine Life of Christ has been pervading humanity and that it can only be understood by personal experience. "Pectus est quod facit theologium," he said, and not brain work.

A few of the Hebrew Christian bishops of recent times are worth mentioning. The first Protestant Bishop of Jerusalem was Bishop Alexander. Bishop Helmuth of Huron, the Prince Archbishop of Olmutz, Cardinal Cohen, and Bishop Michael Solomon, were great men.

Bishop Helmuth's father was a rich banker of Amsterdam. When his son confessed Christ in baptism, he dis-

owned him. But, at his father's death, the Bishop was greatly surprised to find that he came into a large share of his fortune. Bishop Helmuth used that money lavishly for educational purposes in his diocese. He gave towards the establishment of a college for boys 80,000 dollars. It was called Helmuth College, but now it has been changed to Dufferin College. He also gave 70,000 dollars for the establishment of a Ladies' College, which is still called by his name. By the joint efforts of himself and Bishop Conyn, his successor to the See, the Huron Theological College was built in 1862. He also gave 11,000 dollars towards the Western University, London, Ontario.

The American Protestant Episcopal Church was honoured by the life work of a great Hebrew Christian. Bishop Samuel Isaac Joseph Schreschewskie went as a missionary to China when he was only in Deacon's orders, and was priested there. He laboured hard there in translating the Bible from Hebrew and Greek, into the Manderin and Venli dialects, and now 300,000,000 out of the 400,000,000 of the Chinese are able to read the Holy Scriptures in their own language. He also translated the Prayer Book into the same dialects. I met a Wesleyan minister in Cornwall, who had lived for thirty years as a missionary in China, and he told me that he knew Bishop Schreeschewskie well, and that he had never met a more saintly man. As a token of appreciation the American Church raised him to the Bishopric of Shanghai.

Dr. Christian Daniel Ginsburg was not only a Hebrew Christian, but a most celebrated Hebrew scholar. His great work—the "Massoreth ha Masorah"—was in three folio volumes and Queen Victoria regarded it as so precious that, as a measure of precaution, she sent her own special messenger with the manuscript to the printers in Vienna. It was Dr. Ginsburg who

inspired the work of the revision of the English Bible.

We must not forget the Hebrew Christian authors who enriched the Church of Christ with their pens. Dr. Alfred Edersheim, Grinfield lecturer on the LXX., in the University of Oxford, is well known to most of us by his writings. Other great authors were Dr. Haberschon, Dr. C. H. Malkar, Dr. Adolph Saphir, Prof. Caspary, Dr. Leitner, Prof. Th. Benfy, Prof. Heydeman, Dr. H. Crossby of New York, Paul Isaac Herschon, Dr. Veit, Dean of Vienna, Dr. Capadose of Amsterdam, Physician Statesman and Divine; Dr. Moses Margolioth of the British Museum and J. H. Biesenthal, the great Commentator, Ezekiel Margolioth translated the Prayer Book into Hebrew, and his son shines like a brilliant star in the University of Oxford. And last, but not least, must be mentioned our friend, the Rev. Paul P. Levertoff, who is a scholar and author. The world of music is the richer for Hebrew Christians, or descendants of Hebrew Christians. Among those were F. B. Mendelsohn, Sir Julius Benedict, Sir Michael Costa, Sir Arthur Sullivan, Ferdinand Hillier, A. G. Rubinstein, J. E. F. Halevey, Meyerbeer, Offenbach and Dr. Joseph Joachim.

Other Hebrew Christians were the Herschells, the Astronomers and Emir Pasha, linguist, explorer, naturalist and great administrator of a large uncivilized province in Central Africa. Eduard Ganz was a great German Jurist, Sir A. Levin Smith was Master of the Rolls. Then there were Jacobi, the mathematician, Prof. Leon Levi the Economist, Ros. A. Bonheur, the painter, Sarah Bernhardt, the great actress, Pauline Lucca, the singer, Sir Richard Solomon, the Cape Colony Statesman, G. Basevi, the architect, H. J. Byron, the dramatist, A. Burnel, Palaeographer, and Lord Beaconsfield, one of the greatest statesmen England ever had. Lord Herschell, late Lord Chancellor of England was

the son of Ridley H. Herschell, a Missionary of the British Jews Society. Baron Reuter, the pioneer of telegraphic news agency, and Joseph Pulitzer, Editor of the "New York World," were Hebrew Christians. In 1875 the correspondent of the London "Times" was Mr Blowitz, a Hebrew Christian and a diplomat of the first order. He averted a war between Germany and France, and later brought about peace by not divulging what he knew. And again last but not least, mention must be made of our beloved President of the International Hebrew Christian Alliance, Sir Leon Levison, a great Hebrew Christian of our time. Sir Leon is a philanthropist, and devoted to the welfare of the Hebrew Christians.

There are thousands of Hebrew Christians in our day and generation who occupy leading positions in the scientific, political, ecclesiastical and financial worlds, some of whose names I could mention. But as I do not know whether they would like their identity to be made public, I do not feel at liberty to do so.

The civilised world is permeated with the influence of Hebrew Christianity whether it likes it or not. The Fatherhood of God and the Brotherhood of man; sympathy, kindness; help to the weak and relief to the suffering, are conceptions introduced into the world by Hebrew Christianity. The Greeks have taught us dialectics, but Hebrew Christianity has pervaded the world with humanity, and through Christ has established a direct communication with the Father of all souls. The New Testament is the product of Hebrew Christianity, and all the best literature of the last nineteen centuries has been based on it. If the League of Nations were to take this New Testament as its programme, and act upon it, war would soon be abolished. What a blessing the world would have missed without Hebrew Christianity. When the Lord

Jesus made these Hebrews free, their outlook on the world became widened; their hearts expanded, and they introduced to mankind the Son of God with

outstretched arms to show His yearning to embrace all humanity. Thus laboured they to bring the Heavenly Kingdom near to the human soul.

The Path of a Pilgrim

By Rev. R. H. THORNTON, M.A., Glasgow

(Continued from page 75, July 1930).

Beyrout

We reached Beyrout on the morning of the 25th March. It has a fine situation, in some respects not unlike Naples. Behind it the mountains rise to the snowy heights of Lebanon. The houses are clustered on the slopes, spreading right and left in picturesque confusion, while along the busy seafront, where the Bay of St. George sweeps in, there is plenty of life and movement. It is the capital of this region, and the most important town of Syria. The French have done much to improve it, and here, as at Alexandretta, they have made fine roads leading over the very hilltops. Under the guidance of our Dragoman, Anton Lolas, we started off in a Dodge six-cylinder touring car, flying along the asphalt road, which climbs like a snake up the slope, with many twists and turns. The soil is a beautiful red colour, and the steep hill-sides are terraced to a great height. The wilder country is dotted over with small green bushes or low trees; country houses are being built high up, with a glorious view over the port. The people wear Eastern dress, the women veiled, and the men in a variety of picturesque costumes. Strings of camels go past, each beast fastened to the one in front, and the bells they wear ring like the cowbells of Switzerland. To the north a big snow peak lifts its massive head, Mount Sanim, rising to a height of 8555 feet. Climbing higher and rounding a summit, the great ridge

of Mount Hermon came into view. It reminded me of the Jungfrau, as seen from Berne. The air was cold, and we were glad of our overcoats, although the sunlight was brilliant. The highest point of our road was 6000 feet up, then we began to descend on the eastern side of the Lebanon range, with its snowcaps towering 10,000 feet into the sky. We were now rushing down into a broad valley. The ground was Indian red and fresh moss green, while to the east, parallel to the Lebanon range, the great Anti-Lebanon range stretched like an immense wall from north to south, snow-capped all along. Its lower spurs jutting out into the plain, grey and bare in the strong sunlight, and cut into deep shadowy gorges.

Southward behind us the green plains rose to dim foothills, then the dark outline of the mountains, and over all Hermon itself, serene, magnificent, rising white and cold into the cloudless blue sky.

The region between the two ranges is named "Bikar" in Coele-Syria. We were travelling north, where the yellow sandy road ran like a ruled line over the green plain, a single railway track running beside it. The plain seemed about five miles across. From point to point we passed French military posts—small guard-houses with watch towers. The soldiers wore a khaki uniform, with black astrakhan hats about six inches high, and broader at the top than at the base. Through an

avenue of poplars we drove, by many low, flat-roofed houses, built of yellow mud bricks, and roofed with horizontal thatch projecting untidily beyond the line of the walls, sometimes with a part built out on rough pillars of wood. We saw vines being cultivated in the fields, and men ploughing with one hand on the plough. The Bible phrase came to mind, "putting his *hand* to the plough."

Baalbec

After a long run we came in sight of the little town of Baalbec, with its ruins of a mighty past, and here we drew up at the Palmyra Hotel. After lunch we started out to see the ruins, which are of extraordinary size and beauty. One temple covered an area of 400 yards long by 200 yards wide. There are solid blocks of stone over 22 yards long, 5 yards high, and 4 yards wide, weighing fully 500 tons apiece. I have seen nothing to equal these, not even the monoliths at Gizeh. They are probably the largest solid masses of stone ever used by man. The task was no doubt accomplished by unlimited slave labour. Of the temple of Jupiter there remain only six gigantic pillars standing seventy feet high, which resembled Hadrian's temple of Jupiter at Athens. Both have Corinthian capitals, but the Baalbec pillars are enormous. The Temple of Bacchus is the most complete, with four walls standing, altar bases and steps.

There is a beautiful circular Temple of Venus, one section of which is obviously tottering; an earthquake has left it in a dangerous condition—another shock would bring disaster. Some scholars have identified this astonishing place as Baal-Gad. Its Greek name, "Heliopolis," shows the identification of Baal with the sun. From all parts pilgrims flocked to Baalbec, and were housed in great subterranean chambers.

The temple has had a chequered

history. Pagan culture built it, with all its grace and grandeur; then followed Christian influences, seeking to blot out the paganism and create a noble church in its place. At a later date it was transformed into a fort by the Arabs, and a mosque was built of the carved fragments available. An earthquake caused two huge pillars to fall upon the mosque and destroy it, as Samson's last effort crushed the lords of Philistia. The Moslems tried to get rid of pagan and Christian traces; they even climbed to dizzy heights in order to deface the exquisite carvings. At the close of the Great War one Christmas Day a Christian service was again held here, where once there had been a Christian church. Through all changes, casting black shadows in the scorching sunlight of day, or by night like giant ghosts in the moonlight, these ruins stand immense, commemorating an age that is dead. The Armenian guide, with a nose like a door-knocker, who told us the story of the ruins, beguiled us to his house, and after refreshing us with a sweet mulberry drink, offered us curios and needlework for purchase. Having bought a few souvenirs, we went off by motor to Damascus.

Damascus

Our route lay down the middle of the valley, with Mount Hermon towering before us, but when we reached the Damascus road we turned east and plunged into the narrow defiles of Anti-Lebanon. A wilder, lonelier road could not be imagined, winding between overhanging mountains, and all around bare rock and desolation. Eventually we emerged into the plain, and found ourselves nearing Damascus. From high ground to the north-west a fine view is obtained of the famous city. It stands on the edge of the dark desert, with its white dome and minarets and spires rising from a sea of roofs, with

masses of green foliage around, like the golden setting of a gem. The Oriental Hotel was very comfortable, and our room looked out on an inner court, with a fountain's musical splash day and night, and orange trees laden with yellow fruit. From this centre we went out to see the oldest city in the world. The river Barada, the Abana of Naaman, flows through the middle of it. The bazaars of Damascus are famous. They are in long avenues, each devoted to a particular type of work, and all are roofed over. A shop is really three sides of a room, the fourth side being open to the street, and raised two feet from the ground. Wonderful metal work, inlaid wood, silks and carpets are here to be seen, with steel which made the old "Damascus blades" celebrated, delicate silver filigree work, beaten gold, hookah pipes, beautiful shoes with upturned toes, embroidered and gilded, and the Coppersmiths' Bazaar with its deafening noise, reminding one of a pneumatic rivetter or caulking machine in a British shipyard.

At a factory I watched a man, a very gifted artist, hammering out a most beautiful design without any guiding lines, the scheme of the whole being in his own mind! Children with clever little hands drove the strips of metal into the grooved cooper with sharp taps of their small hammers, and I was sorry to see girls of seven working at the carpets, sitting on a low bar, with the carpet stretched in front of them, the frame rising slowly as the work progressed. The little hands darted to a tuft of dyed wool, deftly knotted it with a vicious tug, and then, with a quick slash of the knife cut the long ends and went back for more wool. One, two, three; one, two, three—the dexterity was amazing. But how pathetic to see children of seven slaving at this, with backs bent and feet tucked under them. When no overseer's eye was upon them,

their teeth would show white in their dark faces as they glanced up at us, smiled, and whispered "bak-sheesh!"

The "Street called Straight" is still here as in St. Paul's day, and the house of Ananias is shown, but one has no faith in such identifications; they suggest to me a very different Ananias. The Great Mosque is hemmed in by bazaars. Its foundations and colonnades are Greek or Roman, probably this was the site of that "House of Rimmon" where Naaman had to bow himself. In this mosque is the tomb of John the Baptist, whose head is said to have been buried here by the Emperor Theodosius. The inside of the Great Mosque is most beautifully decorated with costly inlaid work, and it is full of rare marble and gold—one of the most magnificent mosques of the Moslem world, 452 feet long and 125 feet wide. In one wall of every mosque there is a small semi-circular recess called the Kybla; it gives the right direction, towards Mecca. Every Moslem therefore prays towards the Kybla. There is a raised desk for reading or chanting the Koran, and a pulpit from which the Ulema preaches on Fridays, usually for a solid hour! There are three minarets, from which the Muezzin calls to prayer, before dawn, at sunrise, at noon, and at 4 p.m. We had to thrust our leather shoes into large loose slippers before being allowed to enter the mosque. A watchful official followed us to see that we did nothing wrong. The tomb of Saladin is near by, with a valuable collection of Moslem relics. In the old wall of the city a window is shown from which it is said that Saul of Tarsus was let down (Acts ix. 25). Outside the city we were shown where Abraham defeated the allied kings who had carried off Lot!

From Damascus a modern six-wheel motor omnibus runs to Bagdad and back. What a difference! Looking

around the city I thought of Colonel Lawrence with the Emir Feisul galloping into the city with their Arabs, as described in the book "Revolt in the Desert." We left Damascus by train, following the eastern route, which goes south to Derâ-a.

Holy Land

Our visit to the Holy Land really began when we left Damascus on Thursday, 27th March. To the west Mount Hermon made a lovely picture; to the east lay the wide stony desert of the Hauran. A swarm of locusts descended upon us, the sun shining on their wings and making them appear like innumerable golden birds or large butterflies. The whirring sound was peculiar. In a moment the earth was yellow with them, falling like huge flakes of snow. Our engine could not draw the train till men had gone ahead to clear the locusts off the line. We heard that the Government had already destroyed 120 tons of locusts, and 50 tons of eggs. Here and there we saw the low black Arab tents, "the tents of Kedar." Arabs crowded round at every halt. They shake hands when greeting each other, and then lay their hands upon their hearts. Arab horses are slight and beautiful, with tails carried high, and always to one side, while they have also a distinctive, Roman-nosed appearance. Over the countryside there are little heaps of stones, marking ownership of land; hence the law, "Thou shalt not remove thy neighbour's landmark." Arab towns have a shabby appearance, because they usually build the new on the ruins of the old, and houses are commonly of one storey. The rocky El-Leja district is the border of the Druse country. Their chief town Sweda, is picturesquely situated on the top of a conical hill, conspicuous to the east of our line. It is easy to distinguish Druses from Arabs proper. The Arab

wears a small skull-cap over which he throws a fine silk scarf, the Kuffiyeh, which is held on the head by two black horsehair rings called the Aghal. The Druses wear no Aghal, but wind the Kuffiyeh on to itself in a manner almost like a turban, but with a portion falling gracefully down the back of the neck. The ploughing in this flat Batanea region is very irregular and shallow, but the soil exposed here and there is dark red, made of volcanic slag and cinders, decomposed by volcanic action. At Derâ-a, a place prominent in Colonel Lawrence's story of the "Revolt in the Desert," our track turned west, and we could see far to the south three ridges, with a village in the foreground below them. This was Ramoth Gilead, concerning which Micaiah, the son of Imlah, warned Jehoshaphat, and there Jehoshaphat was slain. His people wandered home over those dark hills like sheep without a shepherd (1 Kings xxii, 17). The countryside was decorated with innumerable flowers. Glorious red anemones, narcissus, yellow iris, pimpernel, etc. As we entered the deep gorge of the Yarmuk, or Hieromax, a blue jay flew past us, the sunlight reflected on the metallic blue of its wings.

The railway line plunged into the depths, deeper and deeper. A lovely cascade tumbled over a cliff edge and reappeared here and there on its descent to the white limestone channel far below. The cliffs have horizontal lines of strata very strongly marked. We passed over a bridge which Colonel Lawrence tried to blow up during the war, and soon drew up at Semakh. The heat was overwhelming. From the station we had our first sight of the Sea of Galilee, with Mount Hermon away to the north behind it, as if its white peak were hanging in the sky. Our dragoman had arranged for cars to take us to Tiberias, pausing on the way to show us hot springs, and passing

the site of King Herod's palace, indicated by heaps of ruin.

Tiberias.

Modern Tiberias is a busy place, with the dome and minaret of a mosque prominent in its centre. Old stone walls run along by the shore of the lake. The "country of the Gadarenes" appeared as a dark line of hills on the other side of the water. The Hotel Tiberias proved very comfortable, although here, as everywhere, one is pursued by natives pressing visitors to buy fly whisks, beads, shells, or postcards; and they will not take "no." In scenes where one would fain pause and reverently recall past events, these pests are a sore trial.

The lake at first sight impressed me as being much smaller than I had expected. A motor car soon reaches all the places with which the Bible has made us so familiar. Magdala, on the curving shores to the north-west, with no relics left; Capernaum, farther north, its outstanding relic being the Synagogue, which the Franciscans are patiently excavating and reconstructing. It was built under Greek or Roman influences, and is probably the synagogue built by the Good Centurion (St Luke vii. 5). Here are the very steps on which the feet of the Master trod; here are carvings which may have given rise to some of His sayings. For instance, the carved pot of manna might well suggest "I am the Bread of Life" (St John vi. 48-59). Not far away, but farther round the northern shore is Bethsaida.

The flowers of the field were out in all their glory. The red anemone, blazing in the sunlight like a living flame, is the lily of the field with whose glory not all the splendour of Solomon could compare. When so many sacred places have been disfigured by the erection of churches and commemorative shrines,

the simplicity of Galilee and the lake are peculiarly impressive. On these scenes the Master's eyes certainly dwelt, this was the place He loved, along these roads He led His disciples, and on these hills He went by night or at early dawn to pray.

Leaving the lake we took the country road which runs west from Magdala, over hill and dale, looking back to catch our last glimpse of the Sea of Galilee through a cleft in the hills. On the far side the hills were blue and misty, on the near side fresh and green, with our brown road emerging over the hillside on the right, and the dust of our car still hanging about it. In the centre of all the lake shone like silver. Then a turn of the road hid it from sight.

To the north some rising ground with dark rocks was pointed out as the "Horns of Hattin," where Jesus preached the Sermon on the Mount. It has also very sad associations which are historically more certain, for here the Crusaders suffered their last terrible defeat at the hands of Saladin in 1187. We were now crossing the plain of Gennesaret. Cana came in sight, a typical village on a green hillside. We stopped outside a church under which was shown the crypt where once the Master changed the water into wine, for it is claimed that this was the very hall of the wedding feast. The church was first built by Joseph, Count of Tiberius, at the order of Constantine, in the third century, and an old mosaic inscription records the fact. On the ruins of that church the devotion of the Crusaders built another. A beautiful painting represents the wedding feast of Cana, but one noticed with amusement in this picture a modern tin pail being used by the servants to fill the ancient pitchers! From Cana we passed on towards Nazareth. On our left a rounded hill appeared, like a huge inverted bowl. This was Mount Tabor.

Nazareth

Before us the town of Nazareth spread from a clump of dark upstanding trees across the valley and up the other side. Large buildings were conspicuous, mostly churches or monasteries, spoiling the sweetness of the country with their clumsy efforts to commemorate. Here we saw the Church of the Annunciation, founded by the Crusaders in the twelfth century. We were shown the very spot where the angel spoke to Mary! Part of the family home is under the church. There is also a Chapel of St. Joseph, and an altar of the "Flight into Egypt." The apse of this church is a very fine sample of the work of its Crusader builders.

Near by is the Well of Mary, the only well in Nazareth, where without doubt Mary and Jesus must often have been seen. It has been built in and arched over since the war. Two miles away on the south-east is the dark summit of Jebel El-Kalsa, the Mount of Precipitation. At first glance not very steep, but as we flew along, the outline appeared from another point rugged, rocky, and precipitous—a dangerous place, indeed. We remembered how the Master, "passing through the midst of them, went His way" (St Luke iv. 30). And now the highroad gave us a magnificent view. Before us stretched the great plain of Esdraelon. To the left the rounded summit of Mount Tabor, then the hill known as the little Hermon, which rises by steps to a high point and descends by steps again to the plain. Away to the north-east of it lay the village of Endor, where King Saul sought out the witch; nearer to us at the foot of that hill lay the village of Nain, where the Master raised the widow's dead son to life. Behind the same hill is the village of Shunem, where Elijah stayed. The road runs on across the plain, with telegraph poles, like

marks of ejaculation, dwindling away into the distance. Mount Gilboa stood up in the east. To the west rose the bold height of Mount Carmel. Yonder to the south-west was the battlefield of Megiddo, where Josiah fell, and we thought of Elijah on the top of Carmel calling down fire from heaven. We drew rapidly nearer to Mount Gilboa, and its rugged bare slopes, scarred with deep clefts, were a romantic background for the village of Jezreel (Zerein). It stood on a gentle slope sheltered by trees, with horizontal lines of brown ploughed earth and green pasture stretching across in the foreground. We thought of David's curse on the Mountains of Gilboa—"Let there be no dew neither let there be rain upon you" (2 Sam. i. 21); and pictured Saul and Jonathan meeting their deaths on those rocky heights.

Looking back, south-west, Mount Carmel now appeared as the climax of a long, rising ridge, which touches its highest point and then drops headlong to the sea. In yonder valley the Brook Kishon ran red with blood when Elijah slew the prophets of Baal. Turning east again we see on our left the pretty village of Dothan, with the hills swelling gently behind, while clouds, such as Constable loved to paint, rose above them into the blue sky. Joseph's Well was seen in a clump of trees, a square white building. Here he was sold into slavery.

Further on, to the other side of our road, lay the village of Djinin, where the Master healed ten lepers, and here our road swept round a bend and headed through the hills southward. Without picture or map it is impossible to describe how the way led to Samaria. Our car rocked and bounded as we climbed narrow roads, with many a hairpin bend, amid clouds of chalky dust. At length we stopped in a little Arab village, and left the car while we followed our guide by grassy paths,

over a dusty field of vegetables, under trees and through bushes, up and up, till at last we saw before us, rising out of the earth, two huge circular towers, fallen in ruin, with the remains of a gate between. This was "the gate of Samaria" (2 Kings vii. 18). Passing on we saw innumerable pillars standing in lines, then came upon walls of great strength—the walls of Omri and of Herod. The remains of Herod's Palace are very extensive. We saw the place where it is said that Herod sat and watched the dancing of Salome. The amphitheatre lay below. One could not fail to admire the choice of so magnificent a site for a citadel. On every side a view for miles, varied but always beautiful, and within these great walls what a sense of security! We remembered the prophet's angry denunciation of the luxurious people, "kine of Bashan that are in the mountain of Samaria" (Amos iv. 1). The modern inhabitants pressed around us, offering worthless coins and old lamps of no real antiquity, and uttering the universal appeal for baksheesh.

Shechem

As we sped onwards the Mediterranean appeared to the west between hills, and our dragoman pointed out the localities of Cæsarea and Jaffa.

We ran into a considerable town, and found ourselves at Nablous (Shechem). We were disappointed to see no Samaritans, since it was a Friday, and on that day they remain within their houses. We rested on the verandah of the hotel, and looked up the steep sides of Mount Ebal, and imagined the people chanting blessings and curses across from Ebal to Gerizem. It can only have been on the lower slopes, for the mountains themselves are too far apart. A little farther on we passed the tomb of Joseph, a white dome roof amongst trees, with the village of Sychar behind, and beyond it, and half a mile further by the roadside, Jacob's Well, where the Master spoke to the woman of Sychar (St John iv. 6). The well is very deep; a light was lowered down it. We drank some of that water, and found it cold and fresh. A church is being built near by.

Our romantic road lay through valleys and up hillsides southwards to Jerusalem. Over a hill to the east we were shown where Shiloh stood, four kilometres away, the home of Eli, where little Samuel heard in the night the call of God. Light was failing as our car turned into the Jaffa Gate, and we came to rest at the Grand New Hotel, Jerusalem.

To be continued.

Christ and Israel in the Literature of To-day.

Reviews and Notices.

IN fulfilment of its purpose of interpreting the Jew to the Church and Christianity to the Jew, the *Hebrew Christian* will in future issues devote part of its space to reviews and notices of current literature dealing with various aspects of Jewish life, history and aspirations, and also to presentations of the Person of the Lord Jesus, Christian origins, dogma, history and philosophy, calculated to be of service to Hebrew Christians and Jewish enquirers.

Publishers and Authors are invited to send in books for review on any of the above subjects. These should be addressed to *The Literary Editor*, 191 Brondesbury Park, London, N.W. 2. All books received will be duly acknowledged.

Meetings during the Autumn and Winter Months

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, 8 Clandon Road, Seven Kings, Essex.

Contributions to the I.H.C.A.

We thank our members and friends most warmly for their money gifts received from the 20th June to the 20th September.				No.			£	s.	d.
				702	.	.	1	0	0
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No.		£	s.	d.	No.		£	s.	d.
713	.	0	10	0	829	.	0	7	6
714	.	0	12	6	830	.	1	6	0
715	.	1	2	6	831	.	1	0	0
716	.	1	0	0	832	.	1	2	6
717	.	0	10	0	833	.	1	2	6
718	Education .	1	0	0	834	.	1	2	6
719	.	0	10	0	835	.	1	5	0
720	.	3	3	0	836	.	10	2	6
721	per "Life of Faith"	13	0	0	837	.	1	0	0
722	per "Christian".	3	3	8	838	.	0	8	0
723	.	1	3	6	839	.	1	10	0
724	.	1	0	0	840	.	0	5	0
725	.	1	0	0	841	.	2	9	0
726	10/- Russian Relief	0	12	6	842	.	2	0	0
727	.	1	3	6	843	.	0	10	0
728	.	1	10	0	844	.	1	2	6
729	.	0	10	0	845	.	0	5	0
730	Anonymous	0	5	0	846	.	0	10	0
731	Education .	25	0	0	847	.	0	5	0
732	.	0	5	0	848	.	0	7	6
733	.	0	5	0	849	.	0	5	0
734	.	0	6	0	850	.	0	5	0
809	.	1	0	0	851	.	0	10	0
810	.	0	10	0	852	.	0	5	0
811	Russian Relief	0	2	6	853	.	5	0	0
812	.	0	5	0	854	.	1	3	6
813	.	1	1	0	855	.	0	10	0
814	.	0	4	6	856	.	1	0	0
815	.	1	0	0	857	.	7	7	0
816	.	1	10	0	858	.	2	2	0
817	.	0	10	0	859	.	10	0	0
818	Education .	50	0	0	860	.	1	0	0
819	Russian Relief	0	10	0	861	.	1	0	0
820	£10 Relief	20	0	0	862	.	0	10	3
821	.	0	10	0	863	.	5	11	3
822	.	1	0	0	864	.	1	0	0
823	.	0	5	0	865	.	6	0	0
824	.	0	10	0	866	.	0	5	0
825	.	0	10	0	867	Education .	70	0	0
826	.	2	0	0	868	Abraham's Vineyard .	0	10	0
827	(\$1'00)	0	4	2	869	.	0	10	0
828	.	3	7	0	870	.	0	10	0

The Hebrew Christian

The Quarterly Magazine of the International Hebrew Christian Alliance

VOL. III.

JANUARY 1931

No. 4

Editorial

IN entering the New Year of 1931, I desire to greet you, my dear friends and fellow members, in the name of our All-Adorable Saviour, Jesus Christ, who has so abundantly radiated His light into our lives and the cause of the Alliance during the past year. In His name, I desire to extend to you my best wishes for the coming year and pray that He may abundantly bless and permeate all our actions with His love through the coming days and grant us all His benediction.

The year which has just closed has amply illustrated to us that this world would not be worth the price in toil and anxiety were it not for Christ, for it is only His love which gives it His value. He has been making us more than ever aware that to be leaders is not an easy thing unless we can lead the wanderers of Judea home to Himself, and though we be gifted, we will be of no avail unless we can paint His image on the souls of men.

We have been made glad in our work, through His grace, by seeing many a soul confess Him before men in various countries, and have been taught the lesson that it is the most glad heart in Christ that can minister best to the sons of sorrow.

Christ has been our field of enterprise. He has enabled us to send comfort to the sad. He has made us work for the weary; husband the homeless; succour the orphans; and assist the poor.

When I think of our last year's ex-

periences with regard to our Hebrew Christians, especially in Russia and Palestine, I have been made to realise as I have never realised before, that our Lord and Master does not only hold sway over the bruised and broken heart, but that He holds dominion over the Valley of the Shadow of Death.

The freedom which our brethren have found in Christ has brought life into their hearts amidst untold trials and indescribable sufferings. Everything that our Lord has touched has been made glorious, and how wonderfully this lesson comes home to our hearts at this season of the year is amply illustrated when we think of Judea. Judea is indebted for her glory to the fact that He was born in a manger at Bethlehem and dwelt in that land where He ministered to the hearts of men, and revealed the love of God His Father, and where He died and rose again. Nothing else has made her so glorious as the fact that His feet passed over her. Measured by herself, Judea would be despised and rejected of men. When we see her, there is no natural beauty which we may desire in her. She is below India in Philosophy, beneath Egypt in Architecture, inferior to Greece in culture, eclipsed by Rome in power, dwarfed by Assyria in magnificence.

She has nothing on the secular side which she could live by, nothing by which her memory could have survived for half an hour, but Christ has made her immortal among the nations because

He has created in her the environment and made her "the place of His Feet."

It is because of His gracious leadings and the manifold blessings which He has so abundantly vouchsafed to us in connection with our Alliance during the past year that we can take courage and hope and quietly wait for the salvation of Our Lord. To hope and wait—does that not seem an incongruous mixture?

We generally associate hope with impulse, while quiet waiting is surely the want of impulse. Hope is a state of flight; waiting, on the other hand, implies repose. Hope is a soul on the wing, while waiting leads us to think of the soul at rest. Hope implies eagerness and expectancy; waiting, a condition of placid calm. It seems at first sight a strange union of feelings, but it is not so. On the contrary, it is a sublime marriage and the happiest conceivable.

We have been made to realise in our work that there is no test of hope like quiet waiting upon God, and if we are to measure the strength of a man's hope it can only be done by measuring the quietness of his waiting. Hope is never so weak as when we are excited.

To illustrate this, I would mention an incident, which I witnessed during my visit to the Holy Land, when two Jews met together. The one was a Jew who had found Christ and made Him the joy and centre of his existence, while the other was an unconverted Jew. They were engaged in a religious discussion and were equally bent to defend their own faith; but they were very differently affected by the argument. The unconverted Jew was fiery, impetuous, vehement, tempted to lose temper and prompted to be abusive, while the converted Jew was possessed of calm, coolness, and a quiet soul, always lenient and inclined to be conciliatory. Yet the second man was the man of sure hope. He was calm because he was fearless. He was tolerant because he was sanguine. He had seen the Star in the East and

knew it was leading him Westward to Bethlehem. He did not argue upon his faith, or protest about it, or lose his temper, for he was sure of the anchorage of his soul and was willing to make allowances. He could afford to be gentle and generous, in the certain light which he had through Christ Jesus.

When we have a clear vision we possess a tranquil temper and when we hear men say that the old faith and the old promises are vain, we no longer become abusive and hurl anathemas at them. It is only those who are in doubt who do these things—those who have lost sight of His bow in the cloud and His anchor in the storm. It is self pity which makes us angry, and hopelessness and unbelief that make us unquiet, but to the man of God the desert is illuminated by a burning bush.

When we are sure of Christ, our hearts are established in His strength. We can afford to be gentle with our brothers because He has lit the candle within. We can be tender to the mists without. Conversion calms us, and certitude softens us. The rays of the sun of righteousness mellow us and the charm of a cloudless soul is its charity. We can love our Jewish brethren and each other better when we see our Heavenly Father nearer. "Thou shalt keep the man in perfect peace whose hope is stayed on Thee." In the Cross of Christ we have not only the touchstone of faith, hope, and quiet waiting, but also the touchstone of everything in the Universe. It exposes everything, reveals everything, and through it everything will be adjusted as everything will be reconciled. In Christ we have the fulness of God, which means that the very perfection of the divine being was in Christ, and therefore through Him God, we believe, will reconcile not only the Jews and the world, but also the whole Universe into the eternal purpose of His love.

The year 1931, with the forthcoming Third International Hebrew Christian

Alliance Conference, is going to mean a great deal to us. We shall be called upon to review our past labours and consider the future of our people with its opportunities and its many promises, and I cannot do better than call upon you to hope and wait patiently for the salvation of the Lord, and in your waiting please pray that our gracious Lord may guide and bless all our endeavours and fire our hearts with zeal so that we may all be ready to burn out every

energy within us in His great cause and purpose, for Israel and the world at large.

In conclusion, I desire to tender my heartfelt thanks and deep appreciation for all the love, sympathy, and financial help which you have rendered us in our labours on behalf of our Alliance, and pray that our dear Heavenly Father may abundantly reward you and make the year 1931 a blessed and happy one for all of you.

News and Notes

RETURNING THANKS.

I have received so many letters of sympathy from friends, both at home and abroad, in the loss which I have sustained by the death of my beloved mother, that I have found it impossible to reply individually, and am therefore taking this opportunity of expressing my deep sense of appreciation and heartfelt thanks for all the kind messages sent to me.

BRITAIN.

FROM "ST. GEORGE'S NOTES."

An interesting ceremony took place at the Morning Service at St George's West, Edinburgh, on Sunday, October 12th, when Mrs Etelka Seybold, a Hungarian Jewess, and her little daughter of two years were received into the Church of Christ by baptism.

Dr. Black in his opening remarks to the Congregation said, "As Christ has received us into His Church, so we are now in His Name going to receive one of His own people into His Church." In view of the fact that Mrs Seybold knew very little English, and he had not been able to examine her in the ordinary way,

Elder and Missionary to the Jews," to testify that she had been fully instructed in the Faith.

Accompanying Mrs Seybold were her sister and brother-in-law from Glasgow, Hebrew Christians, who were received into Finnieston Church, last year and Mr Hillson. Mrs Seybold's brother-in-law acted as interpreter when Dr. Black put the stipulated questions, after which she presented her little daughter, who was given, to quote Dr. Black's own words, "that beautiful Biblical name, Susanna."

Dr Black based his address to the children afterwards on an incident which took place during the Great War, when a British aeroplane was forced to land on Hungarian territory, and Mrs Seybold's brother-in-law, who was then a lieutenant in the Hungarian Army, at the risk of his own life afforded shelter to the pilot and observer, and smuggled them across the Swiss frontier, thus giving them their liberty. This kind act ultimately led to his being granted permission to settle in this country, which happily resulted in his own baptism, and indirectly was the cause of what had taken place that morning.

to be struck by the inspiring solemnity of the Service, which was conducted throughout by Dr Black in his own unique way.

AN EVENING WITH HEBREW CHRISTIAN GIRLS.

We have pleaded the cause of the Hebrew Christian girls who are to be found in London in our last two issues of this magazine, and have appealed to our members and friends on their behalf for subscriptions to enable us to purchase a house which we could turn into a hostel that would serve both as a home for these girls and as Headquarters of the Alliance.

I was personally invited to meet these Hebrew Christian girls and on the evening of Wednesday, November the 12th, I descended a basement in the East End of London. There I found these Hebrew Christian girls gathered and in addition there were present Mrs Rachel Shore, Mr and Mrs Schonfield, and our General Secretary, the Rev. Harcourt Samuel.

We spent a most pleasant evening together with these young people to whom I gave an address of encouragement and cheer, which seems to have been very much appreciated by them.

I was deeply affected by their Christian faith and zeal, and pleasantly surprised by their brightness and hopeful outlook under hard material circumstances.

One can hardly describe what some of these girls have to contend with. For the sake of their faith they have been turned out of their homes and forsaken by their relations and friends. All of them seem to be earning their livelihood by what may be called sweated labour. Their wages are very meagre and yet it gladdened one's heart to see how contented they are with their lot, for the sake of Him who loves them and gave His Life for them.

May I again say that I feel that here we have a work in which the lady members would greatly assist if they could see

their way to make the cause of these Hebrew Christian girls specially theirs?

I rejoice to say that in response to my former appeal on behalf of the Hostel a start has been made by two members sending donations, one of £100: and the other of £3.

A house could be purchased for the sum of £3,500 and donations marked "Hostel Fund" small or large should be sent to me at 9 Albert Terrace, Edinburgh, which I shall deeply appreciate.

RELIEF.

We desire to render thanks to our Heavenly Father Who has enabled us by your kind generosity to send the following sums in relief. Russia, £80: Bessarabia, £10: Palestine, £20: Poland, £20: Hungary, £10: Sweden, £5: and Latvia, £5. Many letters have reached us from all these countries in which both the Committees of the various Alliances and the individuals who have received relief express their sincere gratitude, deep appreciation, and heartfelt thanks, and we are assured that their sincere prayers are being offered through the name of our Blessed Lord and Master for every subscriber who has sent in donations for this purpose, that the God of Israel may abundantly reward you both for your gifts and the cheer and encouragement which these tokens bring with them to the hearts and homes of our suffering brethren.

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

Reference is made on pages 158-9 to the I.H.C.A. Conference which will be held at High Leigh from the 17th to the 24th of July, 1931.

We wish to inform our readers here how anxiously our members of the Alliances from abroad are looking forward to this great event. In most of the letters which have reached us in connection with the forthcoming Con-

ference one outstanding request has been made, *i.e.*, that we should all join in prayer to God that the Holy Spirit may guide and direct us in all our proceedings so that each session may be owned and blessed of God both to ourselves as members of the Alliance and to the Jews throughout the world.

A meeting such as the Conference will afford, of fellowship and spiritual intercourse, is a matter which is not only looked upon with great envy by our scattered brethren who are living and labouring for the Lord in isolated places, but even those who are surrounded by Hebrew Christian fellow workers feel that by attending the Conference they renew their strength and carry away blessings to those who are unable to be present and thus bring cheer into the life and outlook of their fellow Hebrew Christians for the next three years.

Brethren in Russia, Bessarabia, and a number of other places are so placed financially, that they cannot afford their travelling expenses and are appealing to us to assist them to attend the Conference.

We desire to hand on this appeal to our readers and feel sure that any sacrifices made in this connection will be worthy acts of worship. For not only are our desires fulfilled by enabling those Hebrew Christians to have fellowship with us, but their hearts also will be made glad with the affection and Christian love which means so much to them: and with that gladness they will return to their brethren.

EDUCATION.

We thank our Heavenly Father for having answered our prayers on behalf of the ex-Rabbi whose touching letter appeared in our last issue. A lady friend of our Alliance has very generously offered to pay for his education.

Since our last issue of "The Hebrew Christian," the Executive Committee of the I.H.C.A. has undertaken to support

the following Hebrew Christians with their studies:—

1. A Hebrew Christian from Palestine who has started his studies at St John's Hall, Highbury, London.

2. A Hebrew Christian recommended by the Rev. H. C. Carpenter and Rev. J. I. Landsman who is studying at the London Jews Bible Training School at Warsaw.

3. A Hebrew Christian recommended by the Rev. P. Gorodishz of Bialystok who has started his studies at an Evangelical Training Institute in Germany.

4. A Hebrew Christian from Hungary, studying at the Moody Bible Institute, Chicago.

5. Two Hebrew Christians recommended by the Rev. H. L. Hellyer, one of whom has started his studies at Porth under Dr Jones, and the other in Germany.

6. Two Hebrew Christian girls, one the daughter of Mr Hellyer himself, and the other Miss Rosa Bloom, making a total of eight.

The following Hebrew Christian students are being assisted by our American Hebrew Christian Alliance apart from those who are studying at the Moody Bible Institute:—

David Liebhaver, studying at Wheaton College. W. Jaachinson, at Princetown Theological Seminary. F. A. Aston, at Princetown. E. Gruen, at Eastern Theological Seminary. R. Branch, at the University of Dubuque. L. Berks, at North Park College. A. Katz, at the University of Minnesota. H. Buchelstein, at the University of Baltimore. Miss Rosie Ruthblaff, and Miss Rita Capin, who have just begun their study at the Moody Bible Institute.

We sincerely solicit the prayers of all our members on behalf of these new students as well as our former students who are being trained for the Ministry and Mission Field, that our dear Lord and Master may guide and direct their young lives, and fill their hearts daily with His Spirit so that in their studies

they may grow in earnestness and zeal, and fit themselves by prayer and consecration to become fellow workers with Him in His Vineyard.

We have been deeply touched while reading the stories of the conversions of the above named students, by the way in which God has led them to know the saving grace of the Cross of our Lord and Saviour Jesus Christ, but regret that space does not allow us to publish these.

PALESTINE.

We wish to put on record our deep sense of gratitude and heartfelt thanks to the Rev. and Mrs S. B. Rohold of Haifa for the invaluable service which they have rendered, during the past year, in the distribution of relief, and clothing to the Jewish people of Palestine who suffered during the riots which took place in the Holy Land in August 1929.

We have sent out £1,250, and Mr Rohold has had no easy task in personally examining every case in order to see that only those deserving should benefit. It is only in reading through the detailed reports which we have received from Mr Rohold that we can appreciate the enormous amount of additional work which he has had to do in connection with this relief work besides his own work of supervising one of the most successful Missionary stations in Palestine.

Words fail us in which to express our feelings of thankfulness to Mrs Rohold. Large quantities of clothes were sent out to Palestine for the poor and distressed people. Mrs Rohold set herself to examine each article, and soon found that if the best use was to be made of them, some of them would require alterations while others would have to be remade.

Mrs Rohold, therefore, set two rooms apart, and for the past ten months has employed from ten to fourteen Jewish women in repairing and remaking these

garments, with the result that no less than 7,000 garments have been given away to poor Jews and Jewesses in the cities of Jerusalem, Safed, Haifa, Jaffa, and Tiberias, and also to people residing in Colonies.

We desire thus gratefully to acknowledge the assistance which has been rendered by Mr and Mrs Rohold, Mrs Semple of Safed, the Rev. H. Jacobs, Mr and Mrs Biorness, and Mr Karmouche of Jerusalem, and friends in the other cities mentioned above, and earnestly pray that our dear Lord may abundantly reward everyone who has served us so nobly in this work of relief.

To the Christian friends at home who have made this work possible, we can only say that we earnestly hope that the numerous prayers, which have been offered on the Throne of Grace by the multitude of sufferers, who have benefited through your gifts, may be fulfilled in your lives through the coming years. The prayers as we have read them in numerous letters have not only been beautiful and sincere, but they have in them an inexpressible earnestness which captivates the mind and leads us to believe that ultimately, as a result of this kindness shown to the people, they will learn to love the Lord Jesus Christ.

FIRST FRUITS.

It will interest our readers to know that Mr Ben-Maeir, whom we assisted with his studies at the Moody Bible Institute, has been appointed by the British Jews' Society as their missionary to the 40,000 Jews of Bagdad, the capital of Iraq.

Before proceeding to his sphere of labour, Mr Ben-Maeir has been sent for a year to Haifa to work under the Rev. S. B. Rohold, and to obtain the necessary practical experience. Mr Ben-Maeir's appreciation of the help which he has received through the I.H.C.A. in his studies soon became evident after his

arrival in the Holy Land. He formed a new branch of the Palestine H.C.A. in Haifa, which has resulted in our receiving the following letter :—

Haifa, Palestine,
November 21, 1930.

Sir LEON LEVISON,
Edinburgh, Scotland.

Dear Sir Leon,

We, Hebrew Christians of Haifa, Palestine, who have this day been organised as a Hebrew Christian Alliance at Haifa, wish to convey to you and to the International Alliance our brotherly greetings, and to declare our loyalty to it.

As an Alliance, we shall endeavour to spread the knowledge of Jesus our Messiah amongst our Jewish brethren of Haifa and its suburbs. Our motto is "For our Messiah, our Nation, and our Country," expressing our confidence that these three shall be reunited in the near future.

The H.C.A. of Haifa,
Moses I. Ben-Maier, *President*.
(Signed) M. I. BEN-MAEIR.

In a personal letter which I have received, Mr Ben-Maier writes as follows:—"I desire to solicit the prayers of God's Saints that the Holy Spirit shall use me as President of this association of Hebrew Christians to encourage, please, and influence for the Lord Jesus, each and every member of the Haifa Alliance.

"The members are all hard-working men. Some have work, and some are out of work owing to present conditions in Palestine, which make it very hard for them to find work and earn their livelihood constantly. I know a Hebrew Christian who is refused baptism for fear that he would become a burden on the Mission.

"This man has a wife and child, and has much trouble from his wife, who is not a Christian. He is working in the Palestinian telephone and telegraphic

department earning 15 to 16 Palestinian piastres per day (a little over 3s.)."

Mr Ben-Maier is one of our first students to leave the Moody Bible Training Institute, and I feel sure that the dear friend who assisted with his studies will not only feel encouraged, but will take Mr Ben-Maier's first piece of work, as witnessed above, as a beginning of her reward from the Lord for the sacrifice which she has so nobly made in order to enable him to become a Missionary amongst His people.

CALENDAR FOR 1931.

We have received a copy of an exceedingly beautiful calendar which has been published in Haifa by the Rev. S. B. Rohold and Dr Christie. The calendar is printed in Hebrew and English, and contains not only the days of the weeks and the months, but also the feasts and the fasts, new moons and anniversaries, and portions of the Law and the Prophets which are read in the Synagogue. It contains also a great deal of information regarding the Israel of the Old Testament, their difficulties and disputes, adaptations of the feasts, the basis on which the Jewish calendar was drawn up, the importance of the different months in the year, and larger summaries of the different feasts, fasts, and Holy days.

We cannot but feel that in producing such a calendar Mr Rohold and Dr Christie have done something which is not only new, but unique. The care and study it has cost them in producing it must have been immense, and we heartily recommend the calendar to all, and desire to congratulate our two distinguished members of the Alliance on their achievement.

ABRAHAM'S VINEYARD.

Since we have had this property handed over to us, we have given work to both Hebrew Christians and unconverted Jews, and at any one time the

number employed has never been less than six, and has even totalled twenty-six people. These men have built up a boundary wall round the property, repaired the buildings, cleaned the ground, crushed stones, and done many a useful work. Our funds for this purpose, however, have become exhausted, and in order to continue to assist the people with work, we wish to make a special appeal to our brethren of the American Hebrew Christian Alliance and members and friends at home and abroad.

A question has arisen that has rather perplexed us. It appears that in accordance with the plan of the City of Jerusalem's development, some roads may have to cut across our property, and should this happen, not only will the privacy of the Vineyard be destroyed, but a large piece of the ground will be lost to us.

We have received several letters from Jews in Jerusalem endorsing this, and emphasising the fact that our property is preventing this proposed development of a Jewish residential quarter.

We are being urged on all sides to sell the property, especially in view of the fact that our grounds are only fit for building purposes, and are not capable of being profitable in the agricultural sense.

We are also made to understand that with the money which we would receive from the sale of the property, we could buy eight times as much land as we now have, of an agricultural nature, where we could give employment, and at the same time manage to get back something from the productivity of the land.

Promises are being made that if we sell the land the name of Consul and Mrs Finn will be perpetuated by naming the streets, crescents, and terraces after them, and undertakings are also being given that the houses built on the property will be called by the name of "Abraham's Vineyard Settlement."

We are giving the above information in order that our members and readers may see how we are situated, and the difficulties that confront us, and would ask them to pray for us and the Trustees that God may guide us at this critical time, and help us to do what is best for the people and our future activities in the Holy Land.

RUSSIA.

From among the many letters which we have received from Russia, we desire to publish the following from the Rev. Boris Schapiro, the President of the Russian Hebrew Christian Alliance, and Mr Guberman, of Ekaterinoslav :—

To the President of the I.H.C.A.

My Dear Sir and Brother in Christ,

Greetings from the Hebrew Christian brethren in the Lord from Russia. We desire to thank our gracious God for having spared us to see this day, and sustain us amidst the difficulties and tribulations which we have to contend with, and witness all around us.

We have been, metaphorically speaking, similarly placed as Daniel and his friends were, and have gone through the experiences of Shadrach, Meshach, and Abed-nego. Out lot at present is indeed not an easy one, but thanks be unto the Lord Jesus Christ for His sustaining power and grace in preserving us alive to witness to the truth as it is in Jesus unto the hearts of men.

We lift up our hearts in gratitude this day for the Lord's exceeding and bountiful mercies in sending us the £80 from the Saints in Great Britain. I wish you, my dear President, to assure God's children who have sent us this help through you, of our continual prayer for them that God's Holy Spirit may bring them cheer, and touch their hearts with our gratitude, and make them realise what their gifts mean to us in these days of tribulation.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.



Some of the Hebrew Christian girls in London,
on whose behalf we are pleading for a Hostel.



We have decided to distribute the £80 as follows:—£20 amongst the Hebrew Christians of Odessa; £20 amongst the Hebrew Christians of Kieff; £20 amongst the Hebrew Christians of Ekaterinoslav; and £20 amongst the Hebrew Christians of Moscow, Leningrad, and Kurson.

I am setting out on a tour to visit all the above-mentioned places, and know that it will be a great joy both to me and to the Hebrew Christians whom I shall meet to have an opportunity of fellowship.

I am sending you herewith a receipt for the £80, and will get each individual who benefits by your kind gift to send you a separate receipt.

We are all very much excited about the forthcoming third I.H.C.A. Conference, and would like that at least three brethren from among us in Russia should be able to be present at the Conference. It will mean more to us than to any of the other Alliances because of the opportunity it would give us to pour out our hearts to the brethren. To have fellowship with you all, would just come to us as a shower of rain in a dried-up land.

I cannot tell you how refreshing it would be if the Lord in His mercy would open the way for us to attend the Conference, and bring back to the brethren in Russia the cheer and affection and love from the brethren which we shall meet there.

It would cost 600 roubles, or about £60, for us to come to the Conference, but, dear President, we are very poor in the material things of this world, although, thank God, we are not poor but rich in the grace and love of our Saviour. Can you appeal to the Christian friends in England to assist us with the £60, so that we may come to the Conference? I assure you that it will be money well spent, because we shall come back to Russia much the better for the opportunity of meeting with you all.

I hope, dear brother, that you understand the position we are in in the Fatherland. If we do not write about our conditions here a little more explicitly, it is because there is a cardinal reason, which makes it impossible for us to write thus; hence you should know, dear Sir Leon, that if we write little it is bad, and if we write nothing it is worse still.

In the name of our brethren I send you our deep and sincere thanks for all the kindness you have shown to us, and may the Lord richly bless you in all your efforts, and bless every Christian who is helping you by prayers and gifts to enable you to carry on the great work in connection with our God-ordained movement.

With our love and prayer,

We remain, in Him,

(Signed) BORIS SCHAPIRO.

Kieff,

29th October 1930.

My Dear President,

Thank God that I had the opportunity to meet Brother Schapiro at Kieff, and he gave me for distribution £20, which is greatly needed in Ekaterinoslav, and we thank God through our Lord Jesus Christ, who has never forsaken us, and always provided in time of great need, and we are looking forward to the coming of our Lord Jesus, when all tears will be wiped away, and sorrow will be turned into joy.

Please pray for us, as we are praying for you, dear brother,

Yours in the Lord,

(Signed) GUBERMAN.

1st November 1930.

Dear Brother,

We greatly rejoice to report to you, and to thank you for the gift our Lord sent of £20 through Schapiro, for which we thank our Great God, and which was distributed in Ekaterinislov to the brethren, whose need is great indeed.

Thank God, who gave us the nos-

sibility to visit Kieff, where I have met with Brothers Schapiro and Kupanske, after they had sent you away the first letter.

We have spoken about the possibilities for Evangelism at the present time, and pray anxiously for those brethren who think with anxiety and prayer for the salvation of Israel.

I thank you very much for your long letter of the 15th October. We are glad to hear that you have now a home which bears the name of our father. God is uniting all believers from far and near all over the world, with one faith and hope; that is, in the Alliance lies the material for the House of David, which has been destroyed for a long time, but which will be rebuilt. We have got great reason to rejoice and to be grateful that the time is again approaching, when, God willing, we should meet again with you and with all the brethren from all over the world in the name of our Saviour Jesus, the Son of David, Saviour of Israel.

I appreciate the privilege of coming to the Conference, and seeing you again in the coming year, and how it is very necessary that the Delegate from Russia should have the privilege of meeting the brethren from other lands. It is very necessary that you try and obtain visas and permission to travel to a foreign country, and secondly, the sum required will be about 600 roubles, or about £60, which must be sent through the post from a Berlin office to our address. This should be done as quickly as possible, so that I may start at once to make efforts to obtain the necessary permission for travelling; and I hope that, God willing, I will be permitted to see you again, and to be able to discuss the various personal matters with you.

Please, dear brother, write me at once your decision in the matter. Please send full particulars, as I must know. I will wait your reply with

anxiety, because there is a possibility of my leaving Ekaterinoslav, and I will therefore wait and do nothing until I have heard from you.

I hope that you will not overlook my prayer to write at once, and that I will hear from you. May our dear Lord give you all the blessings, etc., etc.

P.S.—Please send me all writings and tracts which the Alliance publishes.

(Signed) GUBERMAN.

POLAND.

The Polish Hebrew Christian Alliance Annual Conference took place from November 17 to 20. We have received an account of the Committee meeting, and are glad to note that there was an exceptionally good attendance, although the brethren from Lodz were greatly missed. The outstanding session at this Conference was the one which dealt with conditions of the Hebrew Christians in Poland, and the fact that there are a very considerable number of believers in Christ amongst the Jews who dare not come out openly for Him because of their livelihood, since were they to do so it would mean starvation for them and their children.

The question of establishing an agricultural colony was then brought forward, and all present at the Conference felt that this would be not only the solution to the difficulties which our brethren have to face in Poland, but would also be of invaluable help to all the Missionary Societies who are engaged in Christian work amongst the Jews there.

We feel thoroughly in sympathy with this proposition, but at the same time see that an agricultural colony could only be established if the London Jews Society, the British Jews Society, the Barbican Mission, etc., who are carrying on missionary work amongst the Jews in Poland, were to unite with us and contribute their share towards the accomplishment of this important scheme.

We are afraid that unless such a scheme is undertaken the future work of the Missionaries amongst the Jews in Poland will remain unsolved.

It gave us much pleasure to meet personally with the Rev. H. L. Hellyer during his visit to London. He gladdened our hearts with his account of young Jews who are anxiously inquiring into the Christian faith, and are desirous of getting to know of the love of God as it has been revealed in Christ Jesus.

Young Jews and Jewesses, Mr Hellyer told us, are willing to attend classes for Bible study three times a day, and turn out in such numbers that the space in his room is taxed to the utmost limit.

Mr Hellyer also told us that this condition not only prevails in Warsaw, but throughout the country, and related to us the stories of a large number of men and women who have accepted the Lord Jesus Christ and confessed Him openly by baptism.

The foregoing makes us aware once again of the splendid opportunities which prevail at present amongst the Jews, and sincerely pray that God may grant us, and all the Jewish Missionary Societies, grace and wisdom, as well as zeal and power, to take advantage, so that many a son and daughter from the house of Israel may be led to the Cross of Christ.

RUMANIA.

The news from Rumania has been very encouraging. We have received letters from the Rev. Leon Awerbuch, the President of the Rumanian H.C.A., in which he tells us that not only was the Annual Conference of the Hebrew Christians an occasion of great blessing, but meetings are being held where the Gospel is being proclaimed to large numbers of people, who are never tired of listening. These meetings sometimes last from two to three hours, and yet the Missionaries are begged to continue.

We sincerely pray that God may give our Hebrew Christian brethren of Bessarabia strength of body as well as the upbuilding of His Holy Spirit, so that they may be enabled to continue their work amongst the 900,000 Jews who live in that country.

The request that reaches us from Bessarabia is for more missionaries, and it is sad to reflect that there are only four or five missionaries at work amongst such a large number of people.

LATVIA.

We have received the following letter from the Rev. Peter R. Smoljar, the President of the Lettland H.C.A.

To Sir LEON LEVISON,

President of the I.H.C.A.

Our well-beloved brother in Christ,

I thank you first of all for your kind letter in which you invite us to attend the third I.H.C.A. Conference, which is to be held at High Leigh in July, and pray that God may open a way to help us with the travelling expenses in order that we may attend the Conference.

I would like to read a paper at the Conference on the present-day outlook towards Christianity of the Jews in Latvia and Estonia.

I am enclosing herewith a photograph of our young Jewish girls' Bible Study Class. Some of them are Christians, and have come out openly and confessed Christ, but we have a large number of well-to-do Jewish girls, and also young men, who are Christians at heart, but dare not come out into the open, because their wealthy parents will turn them out of their homes, and they would be left to starve.

Please pray with us for these young lives. They possess splendid qualities and have beautiful characters.

We feel sure that our dear Lord will open a way for them, and believe that they will yet be of great service in the

cause of Christ amongst our Jewish people.

One night during last week I was asked by a Christian friend to go and visit a Hebrew Christian woman by the name of Mrs Lazarew. This I did willingly, but I cannot describe to you the sorrow and anguish which came upon me when I arrived at the place where I was directed, where this Hebrew Christian woman lives.

The room she occupies is in a basement, and looks more like a grave than a human habitation. I wonder how I can best describe the situation, except by telling you a little of the life history of Mrs Lazarew. She belonged to a very wealthy Jewish family here at Riga, and was converted some twenty years ago at the age of eighteen years. She was baptized and joined the Lutheran Church.

Her people disowned her, and she had to face great sufferings, but notwithstanding, she kept her new-found faith, and struggled along.

In 1917 a very fine young Christian fell in love with her, and they got engaged and were married. Her husband was well off, and possessed a sterling Christian character. They went to live in Petrograd, and the following year her husband was killed by the Bolsheviks. A few days after she gave birth to a daughter. The shock which these sad events gave her has undermined her health, until she has gradually become paralysed. She came back to Riga with her child, and has been living for two years in this place where I found her.

Her daughter not only waits upon her, but also tries to work or beg for bread in order to keep her mother alive. She is also emaciated, and going into consumption. Her people are still living here, but are so fanatical that they will do nothing unless Mrs Lazarew and her child renounce their Christian faith. When I asked the mother what

she thought of her people, her reply was "If I must lie here and die, I would rather do so than ever utter a syllable that would reflect on my love and affection to my dear Lord and Saviour, and I would rather die a hundred times than exchange the love of God which is mine in Christ, and have all the wealth which my people can give me."

I could only express my sympathy with her and cheer her upon my first visit. I came home and told my wife about her, and we went back to Mrs Lazarew's and took some clothes and underwear with us for her and her daughter, and have been trying to help her with as much as we can.

My dear President, I do plead with all my heart that you should try and do something for this poor but splendid Hebrew Christian woman in her present frightful condition. She shamed me, and would shame most of us Christians, and I wish you could see her radiant face as it brightens up when she mentions the name of the Lord Jesus Christ.

I am very glad to tell you that I have received a number of letters from our brethren in Russia. These letters are full of expressions of gratitude and thanks to God for the help which you have sent them. Their need is very great, and their sufferings I cannot describe. I do pray, dear President, that God may give you strength and open doors for you to continue in your labours of love, and enable you to supply those brethren whose needs are so great.

I do wish that instead of only being able to send £20 to each of the places in Russia to which you sent relief, God may enable you to send £200, and even that could hardly assist all those who are in need.

But I must not say any more, since I know that your heart must be weighed down with the sorrow of our people,

and your anxiety for them is certainly as great as that of my own.

With sincere prayers, and every good wish that God may abundantly bless you,—I remain,

For ever,
Your brother in Christ,
(Signed) PETER SMOLJAR.

AMERICA.

As we have indicated under the heading of "Education," we are very happy to learn that the American H.C.A. have been able to undertake to assist a number of Hebrew Christians who began their studies in various universities, colleges, and seminaries during last October.

We also rejoice in the good news which has reached us of the successful Bible Conferences which our American brethren are conducting, not only in

various cities in the United States, but also in Canada.

We will continue to follow these splendid efforts of our Hebrew Christian brethren in America with our prayers, and trust that in their preparation for the 17th Annual H.C.A. Conference they will be guided by the Spirit of God. We are looking forward to seeing many of them at High Leigh in July.

SWEDEN, AUSTRIA, HUNGARY, GERMANY, AND SWITZERLAND

We have received most encouraging letters from the above countries, but to our regret space does not permit us to publish any of them; but we desire to express here our grateful thanks to one and all, and the hope that they will continue to keep us informed about everything that is taking place, and so make us share with them in their joys.

Christmas Evening with a Rabbi

Rabbi—Welcome, friend, you are always welcome for your own sake, but since you became a Christian I always wish you could leave your religion outside the door and just come in as your old, or should I say young, self, when you were yet a Jew!

Christian—I am very grateful for your welcome, honoured Rabbi, and wish that we could both make religion a more pleasant thing, for why should we quarrel over the only issues of life which teach us to be peaceable, good, and kind towards one another? Would not religion be more attractive to the non-religious if we, whatever our creed be, showed more respect for each other's firm convictions, and carried on our religious discussions with greater calm and brotherliness?

R.—It is very easy for you, my son,

to think and speak as you do, for you have left the camp in which I find myself, a camp that has been harassed by nearly all the countries of the world; you have ceased to feel the agony of our soul, you are no longer among the persecuted, but among the persecutors. I know that you personally do not persecute, for your Jewish training has taught you better things, but it is very difficult to distinguish between you and your co-religionists. Becoming a Christian has separated you from us, and we cannot but look upon you as a traitor to our people, for you well know that we suffer just because we are Jews, just because we believe in the Holy Prophets, and our great teachers, who taught us that the God of our fathers, Abraham, Isaac, and Jacob is with us, no matter where

we be, and that He will in His own good time bring us back to our land and build up the fallen Tabernacle of David.

C.—But, Rabbi, did not Moses and the Holy Prophets and Teachers teach something more than that? Would you be kind enough to take out your Bible, and you may read the words written there in your own way, but explain them to me. I am willing to learn.

R.—But, my son, you have forgotten that this is the unspeakable night, the night when He in whom you believe was born, and it is not permissible to read from a Holy Book, nor even to open one. For we are told by the sages of our nation that your teacher visits every house on this night, and we must keep all our Holy Books closed!

C.—Ah! Rabbi, I am afraid that you claim for my Teacher and Lord just what I would claim, that this evening He is born anew in many homes; He brings cheer and happiness to millions of people who would otherwise have been celebrating some heathen feast with all the evil associated with such feasts, as, for instance, the Roman feast of Saturnalia. The Holy Book which you would keep closed to-night is open before them; they read from the Prophets, they have even put the words of the Prophets into music and song. Rabbi, if you could but hear the voice of praise that ascends to the God of Israel this evening just because of Jesus, you would change your mind about Him, you would open your Holy Book and search its contents and also the writings of our great teachers, and you would realise that they also pointed to Him as the Saviour of our people, and the world at large.

R.—They indeed need a Saviour, but if Jesus was the Saviour you claim him to be, how is it that he has not saved these people from hating each other, from fighting each other, from hating and persecuting us, who only ask to be allowed to worship our God in

quietness and peace, and to be allowed to live as other people, to compete in the markets, universities, and even the sports of the world, on a fair and equal basis? As much as my heart bleeds at your forsaking us, I do not hate you; you are flesh of our flesh and blood of our blood.

C.—You speak, dear teacher, of the bleeding of your heart for me; I know it, and am very thankful that you do not hate me—in fact, I think you love me. But my heart is also bleeding, and I can assure you on my word of honour that there are many who believe as I do, who love you, maybe not as an individual—they would love you as an individual if you let them, if you allowed them to know you as I do. These people love our people, they love them for the Father's sake, and their own sake. I said my heart is bleeding too, it is full of grief because this evening is not an evening of joy to our people. I know you will admit that there are very noble and good people among those who believe as I do, and that there have always been since that night when He Who was promised to us came. Humanly speaking, it was one man who, like myself, was thought to be a traitor to our people, who effected the great change in the heathen world, The Man I have in mind is one Saul of Tarsus, of the tribe of Benjamin, a student of our great teacher Rabban Gamaliel. Rabbi, what a difference it would have made in the world if all our people had accepted the Babe that was born in Bethlehem of Judah, according to the word of our prophet Micah, as the Messiah. Would not the world be different to-day? Would not our people still be giving forth the law from Zion, and the Word of God from Jerusalem?

If you would but read the story as it is told us in the New Book, there would be no doubt left in your mind that this is not a night of sorrow for our people, but the night of their joy and honour,

that it pleased God—the God of our fathers—to honour our race, to honour the City of David, and David himself, by sending Jesus into the world to be flesh of our flesh, and to be born of us. Your books are closed to-night, not because you ordered or our teachers ordered that, but as a sign and token from God of the real state of things among our people. The Holy Book is a closed book without the Meassiah Who came.

R.—My son, to you the book is closed because it is not written in your heart, though we may not open it to-night, it is yet written on our hearts, and engraved there so that nothing on earth can shut it. Our Messiah was to be a king, and was He in whom you believe ever king? Our Messiah was to bring sin to an end, and wickedness was to cease from the earth. Did not the holy Enoch write so in his book? Do not our teachers tell us that, in all their writings? But He whom you call Messiah has done nothing like that, and how can I or my fellow-Jews believe that He was the Messiah?

C.—Rabbi, Rabbi, if you will go with me into any home of those who believe as I do, you will see for yourself how very truly He has done these things. You will find the home an abode of peace, the people in it far from wickedness, singing their song of peace to all men of goodwill, no matter what people or race they belong to. God has done all that He promised for all who believe His promises to be true and unchangeable, He has done it through Him Who was born on this night nearly two thousand years ago. If all men and women were to turn to Him and obey His commandment to love each other, a happy state of mankind would be realised. God has indeed been true to His promises, but He leaves it to every man and every woman to claim these promises for themselves. Do not our holy teachers tell us that God has given

each of us a will to do what we like with? If God had forced man to believe that Jesus was the Messiah, He would have taken from man this great gift with which He had endowed him. Is God likely to do so? What might not our nation have done if it had given the claims of Him in Whom I believe a chance to be proved to be of the Messiah? We should to-day have realised to the full that God had not cast us away. Our people who had these high hopes for the world would have seen their ideals realised, their hopes fulfilled, their aspirations and desires and all their holy ideas brought to full fruition.

R.—No, my son, the world, and especially the world in which you now find a place, cares nothing for ideals and ideas. If it had done so, it would at least have left us alone, and given us a chance to follow our conceptions of the truth. We troubled no one, we left our ideals to prove their own worth, we asked nothing of mankind but peace and goodwill, we were ready, as we still are, to follow our conceptions of the truth to the end. We were ready to suffer if we were in the wrong, ready to make atonement for our sins which drove us from our homes, our land, our fatherland. We have to bargain to live, as your people live to bargain. We have at times to resort to harsh ways of earning our living, but we find your people who can live and deal freely in the markets of the world, using much harsher and cruder methods than our people. We have yet much to teach and little to learn in religious matters.

C.—I do not deny all that you have said; it is all too true, but what I would have you realise, honoured teacher, is that Judaism is a racial as well as a religious expression, but Christianity is not that, it is a matter of individual relationship to God, and the people to whom you think me joined

are no more Christians than are Jews themselves. The faith I now hold is a faith that has no geographical limitations, national reservations, or sectarian fulmination; it recognises none of these things, it is a brotherhood of men, and a sisterhood of women who seek to do the will of God according to the teaching of our holy Prophets, and especially our Messiah Jesus. You, dear Rabbi, think and speak of the organised Church in Russia, or Europe generally, but I feel certain that judged (and our Teacher tells us not to judge others) by their fruit these Churches no more represent the teaching of Jesus than does your rascally Jew, who never darkens the doorstep of a Synagogue, and lives a life that ought to make every Jew ashamed of him, represent his religion.

I must conclude, dear teacher, with again inviting you to study the story of Jesus. It begins in Bethlehem of Judah, the city of our King David, and it is in fulfilment of our Holy Scriptures, for it follows the line that our holy Prophets and Seers predicted in our own Holy Land. Its last incidents also took place in the City of the Great King.

The world is waiting for you, dear Rabbi, and all those like you, no longer

to keep the Holy Books shut when He visits your house, but to open wide the door of your house, and that of your heart and welcome Him, and commend Him to others. The quiet joy that this night brings into truly Christian homes is ours, and will be the world's at large, when you and those like you who seek and pray daily for the advent of Messiah recognise that He has come, and come to bless and bring peace to our world.

R.—Go in peace, my son, I know one thing at least, that, though you no longer keep the Law of Moses, and are not in our camp, you have not defrauded any one, you have always been happy when you came to us, and if ever I should give any attention to the claims of Jesus it will be because, while I know you still suffer when we suffer, yet your teacher has given you an inward peace, calm, and patience that make you ever cheerful and kindly, and I also find the same thing in many of those who believe as you do. If it is your teacher who gives you that, and who enables you to be what I believe you are, may He be born in many hearts and homes this night, and, please God, if He is the true Messiah, may He also be born in my own heart and mind.

C.—Amen.

The Third International Hebrew Christian Alliance Conference.

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

IT is with a grateful heart and sincere thanksgiving to our Heavenly Father that I intimate to my fellow-members and friends that one of our Life Associate Members has come forward and undertaken to pay for the hospitality of all the Hebrew Christian

delegates who will attend the Conference.

In your name as well as in my own I desire to express our deep sense of gratitude and appreciation to this lover and friend of our Cause for her exceedingly kind offer, and pray that our

dear Lord may reward her for her generosity by granting her to witness seasons of great blessings during the meetings. May our deliberations lead us to decisions which will be not only of benefit and blessing to ourselves for the furtherance of the Kingdom of God amongst our own people, but also to the world at large.

HIGH LEIGH.—The place where the Conference will be held stands in a park of forty-five acres of high ground above the old-fashioned market town of Hoddesdon, in beautiful country, and with extensive woodland and river scenery.

The house with its annexes can hold 155 people.

Broxbourne, the station for High Leigh, is twenty-eight minutes from Liverpool Street, London, by fast trains.

IMPORTANT.—Since there is only to be one more issue of *The Hebrew Christian* quarterly before the Conference takes place, we earnestly appeal to our members and friends to carefully take notice of the following two paragraphs:—

HEBREW CHRISTIAN MEMBERS.—Please communicate with the President, Sir Leon Levison, at 9 Albert Terrace, Edinburgh, and state (a) whether you are coming to the Conference; and (b) if you intend to bring your wife or a friend with you, and kindly note that hospitality will be provided from the 17th, beginning with tea at 4.30, and will end with breakfast on the 24th.

LIFE ASSOCIATE MEMBERS AND FRIENDS.—Will the Life Associate members and friends who desire to spend the week with us, and attend the Conference, kindly communicate at their earliest convenience also with Sir Leon Levison, the President, at 9 Albert Terrace, Edinburgh. The charge for Life Associate Members and friends will be 8s. per day, or £2, 8s. for the week.

This includes bedroom, service, and full board, with four meals per day.

THE CONFERENCE SECRETARY.—Miss Rose E. Strahan, of Daisy Bank, Ballater, Aberdeenshire, Scotland, who is to be our hostess, has kindly also undertaken to act as the Conference Secretary, and all names of delegates will be forwarded by the President to her, and she will then communicate with them, and send (a) plans of bedroom accommodation; (b) inward luggage labels, coloured for section of the building to facilitate distribution of luggage; (c) the programmes, and slips for attachment to these with instructions; and (d) outward luggage labels.

Since it is essential that a close estimate of the number of persons expected to attend the Conference should be sent to the Warden of High Leigh as early as possible, we sincerely trust that all those who intend to come will communicate with the President at their earliest possible convenience.

Time for meals will be as follows:—Breakfast at 8.30; Lunch at 1 p.m.; Tea at 4.30; Dinner at 7 p.m.

The Meetings of the Conference:—

Devotional service from 9 to 10. Conference proceedings will begin at 10 to 11.30, and from 12 to 1. Afternoon session from 5 to 6.45; and evening session from 8 to 9.45.

The Conference proper will begin on the 17th July at 8 p.m.

Further details will be given in the April number of the *Hebrew Christian* quarterly, and printed programmes with luggage labels and slips will be sent out by Miss Strahan in time to reach all the delegates from abroad before they leave their homes for the Conference.

In the name of the Executive Committee,

I remain,
Yours sincerely in Christ,
LEON LEVISON. *President.*

Divine Promise in relation to the Lord's Coming

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

By Pastor B. LIPSCHUTZ.

LET us first of all turn to the second Epistle of Peter, verses 3 and 4.

We meet here a question, a very pertinent question but asked in a most impertinent manner. "Where is the promise of His coming?" May God in His great mercy touch our souls, may He himself fill us with his love divine. We need not plead that He may give us the assurance of our salvation for we have that, but that He may keep shining brightly the joy of our salvation.

Let us keep in our minds, in the first place, that these words were spoken by Peter to people who knew and believed in Christ, who were waiting for the Lord, and expecting His coming, and because He seemed to delay they began to be disturbed, and grew anxious, and that was the time when evil minded men tried to destroy their hope and faith in God and in Jesus Christ, first by putting doubts into their minds, pointing out to them that the promise has not been fulfilled. And now Peter comes and tells them that they ought to be prepared and know that such things must happen, and points out to them that Jesus will not fail, for He says, "Knowing this first that there shall come in the last days scoffers walking after their own lust." Let us therefore rest in God; we know His word is true. Do we not read, "All his promises are yea and amen in Him" (2 Cor. i. 20) and, "Faithful is he that promised" (Heb. x. 23).

There are two kinds of questioners we often meet with, those who ask

questions because they want to know, and those who ask because they want to show their superior cleverness, trying to confuse those whom they ask. We know those would-be-clever people who ask such questions as, "Where did Cain get his wife from?" etc. It was questioners of this latter kind that Peter had to deal with, who did nothing less than show their absolute ignorance by saying, "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of creation." That gives Peter his opportunity, because they show how little they really know, and he begins to deal with them by telling them that these things are not as they were from the beginning of creation, for since then sin had come into the world, but also the Father's promise of a redeemer had been given. This brings us to the first of the two divine promises in relation to the Lord's coming, for although there are about 30,000 promises in relation to the Lord's coming, they all evolve, as it were, out of the two root promises, the one given by the Father, the other given by the Son, the one in the Old Testament, and the other in the New.

The Father's promise in Genesis iii. 15. "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." A promise to which the Son of God makes direct reference when He speaks through David in the 40th Psalm, in the 7th verse. "Lo I come, in the volume of the Book

it is written of me," Peter well remembers how the Lord had asked his disciples, "Whom say ye that I am?" (Matt. xvi. 25). He remembers too the reply he gave, "Thou art the Christ, the Son of the Living God," and he also remembers that last journey up to Jerusalem, with great sadness, and yet with great joy. The Lord had told them that He was going to Jerusalem to suffer and to die, and Peter well remembers how he had taken him aside and had said, "Be it far from thee Lord, this shall not be unto thee" (Matt. xvi. 22), but Jesus had set his face sternly to go up to Jerusalem, and the disciples had followed him, considering it all, and saying one to another, "If He dies life for us is not worth living, all our hopes and expectations are gone, we will be laughed at by the people." Thomas, always the despondent one, at that point turns to them and says, "Let us also go, that we may die with Him, for it is better to die with Him than to continue alive without Him." And so they walked along the road talking, their hearts full of sorrow, and their minds full of trouble and suffering thinking of what would happen to them should their Lord and Master really die. The Lord knew their heavy hearts and yet He let them worry on. For it is good for us to be left alone with our worries, that we might find out for ourselves the truth of the hymn:

"No profit canst thou gain,
By self consuming care,
To Him commend thy cause,
His ear attends the softest prayer."

I remember once I was faced with a very difficult problem, and I had been worrying about it all day. In the evening my dear wife asked me, "Have you found the solution to your problem yet?" I had to say no. Then she asked me, "Have you prayed about it?" Well I had prayed but not in the manner my wife meant; I had not made it a matter

of definite prayer. I had to pray about it then at the wrong end of the day. Had I prayed about it in the morning there would have been no need to worry, because the matter would have been in the hands of the Lord. We often make this great mistake, of worrying first and praying after, instead of praying first and having no need to worry,

At last, the Lord turns to his disciples and he asks them what the trouble is, what it is that they are all worrying about, and one can almost hear Peter say, "But Lord you are going up to Jerusalem and, as you told us, to be crucified there, and here are we, who have given up everything and followed thee, and now it seems that all our hopes are to be shattered, and we will be the laughing stock of the people." But Jesus graciously and tenderly says to them, "Now don't worry, you believe in God don't you—not merely that God does exist because the whole history of Israel is proof that God is a living reality, no, you believe in the covenant-keeping faithfulness of God, that He always keeps His promises. My Father gave the promise of His Only Begotten Son, and you believed His promise, has He not kept it? Peter, did you not yourself say that I was the promised Son, and that I was the Christ the Son of the Living God? Well now, listen to me. My Father gave His promise and He has kept it. Now I will give you a promise, and just as He has kept His, I will keep mine." This brings us to the second promise, the promise of the Son. He said, "This is My promise, I will come again and receive you unto Myself, that where I am there ye may be also." With these experiences in his mind, Peter can well reply to his questioners,—but what a question to ask,—"Where is the promise of His coming?" or (what it really means), "Where is His promised coming?" First of all this is of a two-fold nature. At His first coming, according to the

promise of His Father, He came to suffer and to die as the Saviour of mankind, and as the Messiah and King of Israel to bruise the head of the serpent and to be bruised, and now He is coming again to reign. First He came to die for us, and now He comes again to reign with us. We have read so much about this great sacrifice, but my dear friends, have you ever realized what it really means? Does it only mean that He came to this earth in the form of man and returned to His former position without any limitation? No: it means that He came upon this earth in the form of a man, He lived as a man, He suffered and died on the Cross in the form of a man, He rose again in the form of a man, He ascended into heaven in the form of a man, He is there now, at the right hand of God, still in the form of a man, and He will come again in the form of a man, for the angels said, "This same Jesus will come again in like manner as ye have seen Him ascend into heaven." Is it not indeed a true sacrifice to be tied to the form of a man forever? Are we worthy of this great sacrifice of the Son of God? The history of the world and of the church is not a circle, because a circle moves around only one point, and their history moves round two points, that is, round the two comings of Christ, first, as the Saviour, to suffer and again, as the King of Glory, that we might reign with Him. No, as I said before, things are not as they were from the beginning of creation, for since then sin has entered into the world and death by sin, but so too has the promise of the Redeemer been given and fulfilled, when in the fulness of time, or rather, when the appointed time had come, God made good His promise and sent His Son as the seed of the woman. And then He came, according to His own word to give His life a ransom for many, to seek and to save the lost, to give us abundant life. True, it did take a long time, as

men measure time, till the Father's promise was fulfilled, and He came the first time. But of this fact they are willingly or deliberately ignorant, that with God a thousand years are but as one day. For time as we know it now is, after all, only a slice out of eternity, for eternity was before time as we know it started, and eternity will continue when this time is ended. This part of eternity, punctuated by day and night, is divided, according to tradition, into four sections. Taking a thousand years for a day it means two days without the law, two days under the law, two days free from the law, and then the Sabbath day; or, two thousand years from Creation to Sinai, two thousand years from Sinai to Calvary, two thousand years from Calvary to the Lord's coming, and the Great Sabbath, the Millennium. And if, according to this, it did take the Father four days, or according to our measure of time, four thousand years, to fulfil His great and precious promise, what does it matter if it really does take the Son two days to fulfil His promise? We know that His coming is sure, because He Himself said that He will come again. Remember that the seeming delay in His coming again is not slackness, as men count slackness, either through lack of desire to fulfil his promise, or because He is not able to do it. No, it is not slackness, but rather it is long-suffering to usward, for He is not willing that any should perish, but that many may yet be saved by coming to repentance. Just think, had the Lord come say fifty years ago, where should some of us have been? Praise God for His long-suffering to usward, and yet, although He is so patient, even His great patience runs out, and then it is too late. Therefore do not take it easy, remember He will come, and that right soon, we can almost hear the footfall of the coming King. He comes, but at an hour we think not, that is, He comes when He is least expected.

In 1912 I went to a certain Church to preach, and as I was in the vestry several earnest Children of God came to me and asked, "Do you think that the Lord is coming on the 21st of March?" Some minister had been in that town and had said that on the 21st of March the Lord would surely come. Some people had even sold all their possessions for a song, and bought white garments so as to be ready for Him, yes, some got on to the roofs of their houses so as to be nearer when He came. When I went into the pulpit I gave them my answer. I told them that I fully believed that the Lord might return any day before the 21st of March, or on any day after that, but I was quite sure that He would not come on that man-appointed day. He Himself says: that He will come not when it suits man, but as a thief in the night, at the least expected hour, and why? Because only by a surprise call can the trustworthiness of a man be discovered. If a manager of a bank, or of any great business concern were informed that on a certain day an inspection of his books was to take place, he could prepare to have everything ready for it, and no one would know if he really were trustworthy or not; but when, as is the true state of affairs, the inspectors come unexpectedly, after having the books brought to them, they send the person responsible for a day's holiday, and then, if they find everything in order, they know that he is really trustworthy. Therefore the Lord is coming as a thief in the night, at the hour when He is least expected, so that we must always be prepared, ready and waiting, for He will surely come the second time to them that wait for Him, and to them that love His appearing.

Let us therefore not wrest the Scriptures as some do to their own destruction, but take the Lord's word as He gives it and trust in His promise, "I will surely come again." And about

His coming again the Lord Jesus uses two different and distinct expressions, one to those who are His and the other about the world. To us who are His, He says, "I will come again and receive you unto Myself, that where I am, there ye may be also," but about the world He says, "And they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30). What is His glory which the world shall see? His glory is His redeemed ones; that means you and me. He glorieth in us, His redeemed and blood-washed ones, for we shall be with Him wherever He is, and since we read that He will come with ten thousand of His saints, that means that you and I will be there, for all those who are saved by His grace and washed in His precious blood are called saints, and His promise to us is, "That where I am there ye may be also." When He comes with His saints, who are His glory and will be with Him then, the world seeing Him will see us too. But why ten thousand? Well I think that was the largest number Jude could think of, and he takes that as the smallest unit when he describes that glorious moment. In like manner John in describing that heavenly Jerusalem to us, uses the most beautiful and precious things in the eyes of man to describe the most common things in the New Jerusalem; streets of gold, windows of precious stones, gates of pearl, etc. But back to the coming of our Blessed Lord. He is not slack concerning His coming, His coming again is sure, for even though He tarry, we are told to wait for Him, for He will surely come and not tarry. Now seeing that this is so, what are we to do till He does appear? He says, "Blessed is that servant whom his Lord when He cometh, shall find so doing" (Matt. xxiv. 46). This shows that we must be up and doing, we must be busy in His work.

A maid had been to a second advent

meeting, and had heard there that the coming of the Lord was at hand. As a result of this truth she went home rejoicing and sang all day long, but she forgot to clean the rooms. When she kept forgetting to clean the rooms day after day, although she kept on singing, her mistress, the wife of a Hebrew Christian Brother asked her, "Why don't you dust the rooms?" She answered, "Don't you know that the Lord is coming soon. Why waste time with dusting?" Poor girl, had He come then she would have been very disappointed, for He does not come for the lazy ones, but for those whom, when He comes, He finds doing. We must work as if the Lord were not to come for yet many years, and at the same time we must be ready to meet Him should He come to-day. We must always be prepared for His coming, for we know indeed that, "The coming of the Lord draweth nigh, therefore prepare to meet thy God." This great fact Peter presses home in his last words, when he says, "Seeing that all things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness." Let us always remember that the world has the highest standard of what a Christian ought to be. You are a Christian, are you not? Then what about your walk and conversation? You tell your children to be true and always to speak the truth, you tell them of the Lord Jesus Who loves the truth, and they believe you. Then one day you see someone coming to see you, but you do not like to see that person, and you say to your child or to the maid, "Go to the door and say that I am not in." Think of the harm you have done, for that child will not want to believe you again. Remember your walk and conversation before the worldly

people, before the trades people you are dealing with, and to whom you have spoken of Christ, then think of what manner of men and women we ought to be. And therefore seeing that ye know these things before, beware of all these things and occupy till He comes, for His coming is sure, so that you may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; to Him be glory both now and for ever. AMEN.

Now when He says, "Grow in grace," it shows that there is a need for our growing in grace, and that there is room for growth in grace. He assumes also that you are a child of God, for those who are dead in trespasses and sin cannot grow; only where there is life there can be growth. Does He speak to you, are you alive in Christ Jesus? If not come to him here and now and you shall be saved, and then you can and will grow by your following Him and serving Him in love and humility, and thus you will learn to know him better, growing in knowledge of Him and His gracious love, Whom to know is life and life eternal. The Lord promised and said, "Lo I come," and He did come, to seek and to save the lost, and that we may have life and may have it more abundantly; that is, that we might grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and as truly as the first promise has been fulfilled and Jesus came into the flesh, and suffered, and died, and rose again, so surely He will also come again according to His divine promise, and as we know that it is true we pray. "Even so come quickly Lord Jesus, come quickly," and He graciously and lovingly answers, and says, "Surely I come quickly." AMEN.

The Duty of Hebrew Christians from a Scriptural Standpoint

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

By M. BARUCH.

WHILE my subject is the duty of Hebrew Christians from a Scriptural standpoint, yet we may well call it the duty of *Christians* from a Scriptural standpoint, making no distinction between Hebrew Christians and Gentile Christians, because in Christ there is neither Jew nor Gentile, bond nor free, but we are all one in Jesus Christ, having come to the Cross and relying on the finished work of Jesus Christ for pardon and salvation.

Someone very beautifully said that the Cross is the meeting-place of Jew and Gentile, where we gather round the feet of our Lord. Then again the Cross is the melting-place of Jew and Gentile, where all differences melt in the same way as two pieces of metal become one in the melting-pot. Further the Cross is the making place of Jew and Gentile, where we are made anew Sons of God, one great family—"One Lord, one faith, one baptism." Eph. iv. 5.

The thought of duty is not opposed to grace. While it is true that we are "Free from the law," a blessed condition, and this especially applies to my brethren, yet there are duties to be performed as children of God, duties I say prompted by love to our Saviour rather than by fear and compulsion. I have no wish to speak as a dictator, giving orders, but rather to bring before you some Scriptural obligations, which if complied with, will produce joy and peace and promote spiritual growth, bringing about a better understanding between one another and will also, I am

sure, produce fruit to the glory of God resulting in a wider testimony to Israel and to the Church of God generally.

Let us then consider one or two Scriptural injunctions. I will confine my remarks to three only, namely—

- (1) Love—that is to God and man.
- (2) Testimony to Israel and the Church.
- (3) Prayer for ourselves and for Israel.

(1) The great commandment is love to God and to our fellow-men. You will remember the story of the lawyer who asked our Lord the question "Which is the great commandment in the law?" Matt. xxii. 36-39. "Jesus said unto him thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself." Then note again verse 40 says "On these two commandments hang all the law and the prophets." That is, if we love God and love our fellow man, the law has been satisfied. You may say "Yes, but that is the law which we cannot keep, from which we are freed by the grace of God. Christ kept that law for us." But did not our Lord say "If ye love Me keep my commandments?" John xiv. 15. Abide in my love (John xv. 10.) This is my commandment that ye love one another (John xv. 12).

Here then is our first injunction—love. Was not the Lord Jesus Christ

our great example in this respect? His love to God was perfect. He said "I do always those things which please Him" (John viii. 29). He also said "Lo, I come to do Thy will" (Heb. x. 7). He became obedient unto death, even to the death of the Cross (Phil. ii. 8).

Then again His love to man was perfect:

- (i.) To the children He said "Suffer little children to come unto Me" (Matt. xix. 14).
- (ii.) To the outcast "Neither do I condemn thee" (John viii. 11).
- (iii.) To the fearful "Go in peace" (Luke viii. 48).
- (iv.) To the sorrowful "Weep not" (Luke vii. 13).
- (v.) To the weary disciples "Come ye yourselves apart . . . and rest awhile" (Mark vi. 31).

The climax of it all was enacted on the Cross; while laying down His life for others He prayed for His persecutors "Father forgive them" (Luke xxiii. 34). Yes, He who said at the outset of His public ministry "Pray for them which despitefully use you and persecute you" (Matt. v. 34) proved when tested a loving Saviour, loving even those who put Him to that terrible death—our great pattern. Oh to be like Him in our love to God and man!

Love to God should be the great driving force of our lives, so that everything be dominated thereby "For the love of Christ constraineth us" (2 Cor. v. 14). I believe that the more we seek to practice love, the better will be our service and the easier it will be to carry out the second commandment, namely love to one another. Alas, the love of many waxeth cold. Oh that we as Hebrew Christians and others may love the Lord our God with our whole being, and so be like our blessed Saviour, loving God with all the heart and the mind and the strength.

Secondly our love to one another is a very important duty. We read in

John xiii. 35 "By this shall all men know that ye are My disciples, if ye love one another." This is a very good test of discipleship. As Hebrew Christians this should be apparent to all, especially as we are despised by our unbelieving brethren and overlooked by many Gentile Christians. But you may reason, "I cannot agree with this brother, or that individual's ideas." But surely if one loves, it is possible to agree to differ without bitterness, and if there is something that chafes, love can pour oil on the wound, rather than cause strife and bitterness.

Then again our love should be sacrificial and practical. Someone has said that letters are often sent "With Christian love." This alas may become meaningless in the same way as the Eastern, in his greeting, says "Shalom ha lechem" (Peace be unto you)—a very beautiful greeting but it often becomes meaningless.

Christlike love, however, is most practical and sacrificial and ours should be likewise. There is a story told of a Sunday school scholar who was taken suddenly ill and removed to hospital, where he lay for some months. His Sunday school teacher met the boy's father on the way to the hospital. "Please convey my warmest love to your son," she said. The following two visiting days she sent the same message, which was duly delivered. On the fourth occasion the father said to the boy, "Your Sunday school teacher sends her love." The child replied, "Tell her to send a box of chocolates next time, instead of her love." Yes, love should not be in word only but it should find a means of expression in some tangible form. Let us be willing to put ourselves out for one another, considering one another, forgiving one another, living in sincerity and in truth, preferring one another.

There is yet another sphere for the exhibition of practical love, namely, to

our brethren in the darkness of Rabinism. This surely applies to the Gentile Christian as well as to the Hebrew Christian. Alas, how often are the Jews not only neglected by the Gentile Christian, but openly shunned in public and private life. Surely the believer who has found peace and joy in the Lord Jesus (who Himself was a Jew), should, out of gratitude to Him, love the people who gave to the world the Saviour, the Bible, etc., etc. One old lady said she loved the Jews of the Old and New Testament,—they were such fine characters, but she could not love the Jew of to-day. Very unpractical is such love, and in no way sacrificial.

Then again there is real need for the Hebrew Christian to exhibit practical love to his own brethren, in spite of the fact that we are often branded by them as anti-semites and apostates (Mishamudim), but love "beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii. 7). It is true we need patience, grace, long-suffering and a deep love which can only be obtained from God, who Himself is love.

(2) Another duty of the Christian is testimony—first to our brethren the Jew, second to the Church of God. This applies more especially to the Hebrew Christians. Our Lord said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. v. 16).

I have no criticism to offer, but I often wonder how much of real testimony is given to unbelieving Jews by Hebrew Christians, apart from those who are actively engaged in Gospel ministry in connection with one or other of the Jewish Missions. There must be hundreds of Hebrew Christians who are connected with the various Churches and Chapels who rarely give any definite Gospel witness to Christ amongst the Jews with whom they come

into contact. Theirs is an unique opportunity, as non-missioners often get a hearing where the recognised missionary, being known, is despised and avoided by the Jews. Please bear in mind that it is the duty of every Hebrew Christian to bear witness to his Lord to his brethren according to the flesh. "Let your light so shine," was said primarily to the disciples, who were Hebrew Christians. An important point to remember is that the testimony is not only by lip, but also by life, "Ye are our epistles . . . known and read of all men" (2 Cor. iii. 2). They watch our lives; indeed, more notice is taken of what one does than of what one says. Of Peter and John it was said, "They took knowledge of them that they had been with Jesus" (Acts iv. 13). So we must seek to represent Christ to our brethren, who have often seen only a mere caricature of the Christ from so-called Christians. The lip testimony will avail very little if the life does not correspond with it. Oh, that our lives may exhibit Christ to our brethren, that they may see the transformation that has taken place.

I would like to say here that the duty of testimony to Israel applies also to the Gentile Christians who, speaking broadly, have failed to preach Christ to the Jew. I know many places of worship where there exists real live missionary spirit, but nothing whatever is done to evangelise the Jews. This is partly due to ignorance of the Scriptures, which show very clearly that the Gospel was to be preached "To the Jew first and also to the Greek." Our Lord said, "Go rather to the lost sheep of the house of Israel" (Matt. x. 6). The command of our Lord was to preach in His name among all nations, beginning at Jerusalem (Luke xxiv. 47). Both these Scriptures mean, "To the Jew first." The late John Wilkinson said, on one occasion, that "To the Jew first" was not a matter of superiority

but of priority, or God's order. May the Lord help you dear Christian friends to carry out this plan with regard to your part in testimony to His own people, who are at present in the blindness of rabinism and ritual.

Then again I would like to say a word about the need for a definite witness to the Church of Christ by the Hebrew Christians. The Hebrew Christian Alliance should undertake this piece of ministry in real earnestness. It is appalling how little the Christians know of the Jew and his needs. These Conferences serve to this end, but I believe the individual Hebrew Christian can and should make it his business to enlighten the Gentile Christians with regard to the condition of the Jew, his place in Scripture and the need for their evangelisation. Then united enlightened people, Christian Jews and Gentiles, should go to Israel with the Gospel and expect signs following their efforts. God grant it.

(3) Then just a word in closing on prayer. Prayer is another duty of the Christian, first to God for ourselves, and secondly for Israel. David said in Psalm lv. 17, "Evening and morning and at noon will I pray." Our Lord said in Luke xviii. 1, "Men ought always to pray," and then again in 1 Thess. v. 17, we are told to "pray without ceasing." Is this possible in this very busy world, in the rush of life? Yes, it is, and it is also a necessity. Prayer is the means of contact with heaven—it moves the hand of Him that rules the universe. Said one, "I am a prayer." If it was so very necessary for the Lord Jesus Christ to pray so often and so fervently, how much more is it vital to us, who are so full of failing and mistake. Did not our Lord say, "Watch ye and pray, lest ye enter into temptation" (Mark xiv. 38). In these days of carelessness on the part of so many so-called Christians, and worldliness and apathy on the part of the Jew, how

necessary it is to pray for preservation from these things and for grace to bear a bright testimony. Prayer keeps the Christian's armour bright, it helps in the dark valley, and it is effective when every other weapon fails. You will remember the story of *Pilgrims' Progress*, how that Christian entered the valley of the shadow of death, which represents a dark experience. He was armed to the teeth with the shield of faith, the helmet of salvation, the girdle of truth, the breastplate of righteousness, and the sword of the Spirit, but in this dark valley things were so black that he could not see even to use his sword, and we are told that he took to himself another weapon, namely, "All prayer," and while the experience was harrowing, there were fears without and within, yet by the good use of this weapon, "All prayer," he was carried through and soon looked back upon this experience as one during which he had realised God's presence and power, and eventually came out into the light.

Yes, when our task seems difficult and our passage rough, let us use this all prevailing weapon, and if we are called, as the result of our faith, to pass through the deep waters of persecution or the valley of loneliness, or through storms of temptation, we will also find that through prayer we shall prevail. We shall also realise that Christ will be very real there, and we shall be carried through to the life and joy of deliverance and look back over the past as being part of the "All things that work together for good to them that love God." Indeed, we shall praise God for the experience.

We must pray very earnestly for Israel. We are told to "pray for the peace of Jerusalem, they shall prosper that love thee" (Psalm cxxii. 6). There may be, and indeed are, almost insurmountable difficulties in the work of the evangelisation of our Jewish brethren. Allow me to say here that all our tract

distributions, meetings, lectures, debates, conferences, etc. will not bring about the desired effect if we fail in this duty of prayer. Do we realise the power of prayer? James v. 16 tells us, "The effectual fervent prayer of a righteous man availeth much." There are a number of things for which we may pray, in our private devotions as well as in our public gatherings. For instance we might concentrate on—

(1) Prayer for Israel's leaders, the Rabbis, that they may be enlightened. They are, alas, often blind leaders of the blind.

(2) Pray for the Editors of Jewish papers, who sway thought and opinion.

(3) Pray for all efforts to set Christ before the Jews, by whatever method, whether by Mission or organised effort, or by the individual.

(4) Pray also that the Hebrew Chris-

tian Alliance may fulfil its mission, both to the Jew and to the Christian Church as a whole, giving the Gospel to the former and enlightenment to the latter.

(5) Pray for one another, that peace and unity might continue amongst us.

May the Lord indeed enable us to do our duty; first, the duty of love; second, of testimony; and third, of Prayer. God grant that Christians may be encouraged and enlightened, and that the Kingdom of Jesus Christ may be extended and many more of the remnant according to the election of grace may be gathered out, finding in Jesus the Messiah of whom Moses and the prophets did write, and that we as Christians may be enabled to carry out our duty in all things, not as under the law, in fear and trembling, but impelled by deep love and gratitude to our Lord Jesus Christ, whose we are and whom we serve.

The Claims of Israel on the Church

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

By Rev. P. DRESSLER.

I BELIEVE it to be a good policy on the part of writers of papers to state clearly at the very outset the meaning they attach to the terms they use. The word "Claims" can be used in at least two senses. One is a demand, carrying with it the idea of force. This surely cannot be the idea meant in this connection. The second idea of the word "Claims" which would best suit our purpose, is for the Church to be made to realise her indebtedness to the claimant and thus spontaneously accord tangible proofs of her gratitude.

The principle adopted by scientists, archeologists, biologists and others is to find causes or origins for existing

phenomena. It is admitted that the Church has a priceless possession in her Saviour and Founder. We too therefore will adopt the principle of the scientist, and ask. How did the Church come by this great Treasure? The answer to this question would be calculated to create gratitude in the heart of the Church issuing in the acknowledgment and satisfying of the claims.

In the first place we would humbly remind the Church that God the Father was pleased to choose a maiden from among Israel for the Incarnation of His "well beloved Son" for the redemption of the world, or in the words of the Saviour Himself who says, "Salvation

is of the Jews." That is to say, that the Church inherited this priceless gift from Israel. As St. Paul, himself a Hebrew Christian, says, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; . . . and of whom as concerning the flesh Christ came." This surely would be an incentive to every true believer in Christ, who values this Treasure to be moved to acknowledge his indebtedness to the people of whom as concerning the flesh Christ came.

But it may be argued that Israel rejected the Saviour. It is true that in her blindness Israel nationally rejected the Son of God. But this is only for a time. And even this rejection, in the eternal plan of God, was to give the Gentile nations the opportunity of accepting Him. As the Apostle of the Gentiles tells us that, "If their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" If therefore the blessing the Church inherited through the Jew, even though it be to his own disadvantage, is great, how much greater will it be when the Church awakens to her privilege of expressing her gratitude in terms of the Gospel and Israel is nationally brought in. Thus even from the point of view of self-interest, the Church is urged to acknowledge and fulfil Israel's claims.

Another proof of Israel's Claims on the Church will be found in St. Paul's assertion, that "to them were committed the oracles of God." Whatever small groups of people or individuals in the Church may say about the Bible by way of adverse criticism, the results of which are inconclusive and very far from being proven, the Church as a whole knows and appreciates the value of the Bible.

The story is well known to you all, that when the Abyssinian potentate enquired of our late great Queen Victoria for the source of the greatness and

benign influence of her great Empire, that her Majesty's reply consisted in placing her hand upon the sacred volume of the Bible, and saying "This." Moreover the nation knows and admits that the prosperity, peace and learning this country enjoys are directly traceable to the teaching of the Bible, and the same may safely be said of every Protestant country.

Now we would respectfully submit a relative question. What did it cost the Jews to guard this deposit? The Jew realised his responsibility and therefore counted, not only chapter and verse, but even every letter in the Old Testament, thus zealously guarding against interpolation. But more than this, untold numbers of Jews suffered martyrdom for their faith in the Bible. You are all aware of the *Auto-da-fé* of the medieval ages when Rome offered the choice to the Jew of life and Mariolatry or death and Judaism. We also know that a numberless host chose the latter. And a most cruel death it was too. They were tarred over with pitch, placed like street lamps in the marketplace, and set fire to at night.

But now supposing these our forefathers had valued their lives more than their faith, and had accepted the religion of these would be missionaries, can we imagine that the Bible would have come down to the Church as pure and intact as it has it to-day. Would it be exaggerating to say that Rome would have made any interpolations, and omissions to suit her own doctrines?

We therefore again refer to the Apostle's contention who says, "What advantage then has the Jew? Much every way: chiefly, because that unto them were committed the oracles of God." And this is the way they zealously guarded the inspired oracles. The obvious therefore must follow, that the Church is in duty bound to recognise this self-sacrifice as a claim for gratitude to their children and to say through her mis-

sionary ambassadors, "As through the sufferings of your forefathers we have preserved to us the oracles of God in their purity, we now offer to share with you the blessing through the fulfiller of these prophetic Scriptures—'Come thou with us and we will do thee good.'"

Yet another reason for Israel's Claims on the Church may be seen in the fact that when the Church realised her duty and privilege, even though in a small way, and sent the Gospel to the Israel of modern times she was not disappointed. For considering the long ages during which the Church was inactive and neglectful of her duty to the Jew, and the comparative feebleness of the effort which at last she made to evangelise them, the result in harvest, in comparison to the national numerical strength, would compare even more than favourable with other mission-fields, as is proven by the fact that within the last century alone, the Church was enriched with one convert in fifty from the heathen, while from the Jews there were added to the Church one in forty, totaling about one half to three quarters of a million converts who accepted the Churches' offer of the Gospel message. And this glorious result notwithstanding the opposition on the part of some earnest but misguided people in the Church, not to speak of the hardships of renunciation and persecution which faced most Hebrew converts on the part of their own people.

And finally, I feel that my few remarks here, incomplete at best, would be more so were I to omit to mention the fact that many of the Hebrew converts rewarded the Church in unstinted measure, by enriching her historical and theological literature. Time fails me to mention the influence of Israel upon science, art and learning as enjoyed in the world, but I must content myself with the bare mention of a few of those

who proved a blessing to the Church. Think of Neander's work on Church history. Edersheim's exhaustive work on The Life and Times of Jesus the Messiah, to say nothing of his other valuable books; Dr. Adolph Saphir's book on the Epistle to the Hebrews; Dr. Philippi's exposition of the Lutheran theology; and the commentaries of Caspari and Paulus Cassel.

I am touching but the barest fringe of the galaxy of Hebrew Christians who have enriched the literature of the Church. What shall we say of the long succession of Clergy, Ministers and Missionaries who have all along the line, down to our own time, served the Church in the United Kingdom, Europe, America and in the heathen world. Beginning with the first Bishop of Jerusalem (in modern time), Bishop Alexander, and passing over a long period to Bishop Scharaschewski, the latter who was the first to translate the Bible into the Mandarin language which he completed in his old age, when he could not properly use his hand and so had the pen tied to his one finger which he could move but a little.

To this noble army must be added the great number who were of Hebrew origin but lost their identity such as the late Hugh Price Hughes and Dr. Barnardo. If all such were listed the books would be very numerous.

I now leave it to your judgment as to whether I have succeeded in substantiating the theme of Israel's Claims on the Church, whether there is not enough matter for reflection by the Church. Surely, enough to fill her with regret for past neglect of Israel, enough to fill her with zeal and enthusiasm to make up for the past by showing her gratitude in evangelising Israel, and thus satisfying his claims, enriching herself, and to bring glory to Him who said, "Salvation is of the Jews."

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

By Rev. J. SINNREICH, D.D.

(Continued from page 124, October 1930)

IF the preceding generations were angels, then we are children of men, and if they were children of men, then we are asses, and much inferior than the asses of Rabbi Chanina Ben Dosi, and of Rabbi Phinehis Ben Fair." —Rabba ben Zimna (fourth century).

This seemingly *obiter dictum* is in truth a summary of historical facts.

Though the Hagadah was still flourishing, and apparently full of strength and vigour, yet the penetrating eye could see that her days were numbered, and that Jewry was already thinking of digging itself into the inaccessible trenches of the Halachah. "Since the destruction of the Temple nothing remains for the Holy One, blessed be His Name, but the four cubits of the Halachah." With the shifting of the spiritual centre from Palestine to Babylon in the fifth century A.D. it became an established fact.

Just a word concerning the terms Halachah and Hagadah for those of our friends who are not acquainted with the Talmudical terminology. Without going into grammatical and philological explanations, we may say Halachah represents the Jew in his actions, Hagadah (in the best sense of the term) in his ideals. "The ancient exponents of holy writ have taught, if you wish to know Him who created the world, study the Hagadah." This will enable you to know Him and to follow (literally, to cleave) in His ways (Sifre II. Deut. xi. 22.) Hagadah is the realm of Moumena of Judaism; Halachah the realm of its Menomena;

or, as the apostle would say, the one "Kata pneuma (according to the Spirit), the other Kata Sarka (according to the Flesh)."

There were two main causes to discourage the cultivation of the Hagadah. Firstly, this was the main plank in the propaganda of the Minim (original Jewish believers), and as every impartial student of the Rabbinic sources must admit the sages were worsted and beaten in their arguments with the former, so much so that they dreaded to meet them, and they engaged to abstain from any intercourse with Minim because of their terrible power of attraction, which was as strong as the attraction of the sexes. They further tell us that once a man has got into their clutches he can never rid himself of them, and if he does, he dies (of a broken heart).

In the seventeenth century, when they thought that the Kabbalah harmed official Judaism, great efforts were made by the leaders of Jewry to discourage its study, though some of them were themselves educated in it. The same thing was done with the Hagadah.

The second cause was the lower cultural status of the Babylonian people in those days as compared with the Greek and Roman civilisations. Behind Parsism lies the most ancient philosophical problem, namely, the ethical antinomy of good and evil.

* Of course our definition of Hagadah applies only to the better part of it, not to all subjects that are included generally under its name.

But in practice it degenerated into a terrible superstition that engulfed the whole being of its followers as we see in the Hindu religion. Now the saying that every country has the type of Jews that it deserves is in a certain measure perfectly true. As human beings the Jews are undoubtedly influenced by their environment, and reflect the type of culture and civilisation of countries and systems in which they are settled. In contact with Greek speculative thought they responded to it wholeheartedly, and plunged into the depths of metaphysical questions, endeavouring to clarify them in relation to the eternal truth of Judaism. But Parsism developed in so far as the masses were concerned into a religion of actions (Halachah), and Judaism responded in its own way, and shrank to a religion of almost action only. Concentrating on the Halachah only, they surpassed in their dialectical skill all their predecessors, all Israel bowed to their authority, as it later happened in the seventeenth and eighteenth centuries with the Polish Rabbis.

Thus the leaders succeeded in saving Judaism as they understood it by making the Halachah supreme not only in action, but in theory too. All the intellectual powers of the race were bent in that direction, to the exclusion of everything else. Even the study of the Prophets was neglected; and we find that so famous a Babylonian sage as Rabbi Saphra possessed little knowledge of the prophets, and Rabbi Abuhu had to admit that he and other Palestinian sages studied the prophets because morally compelled to do so through the presence in their midst of the Minim (original Jewish believers). In Babylonia, however, where there were no Minim, the sages left the prophets alone. Such a state of mind does not brood over fundamental questions, as for example, the purpose

of the Jewish race; not only fundamental questions were discouraged, but even the reasoning of the motives of the precepts of the law were looked upon askance.

Some authorities went so far in their logical consistency as to decree that action is everything, and that intention does not matter (a kind of *opera operatum*), for example, there is a divine injunction to hear on New Year's Day the sound of the *shophar* (rams-horn), and if a Jew has incidentally heard the sounds, though he never intended it as an act of obedience to the divine command, he has nevertheless fulfilled the injunction.

How could we expect the people, from such a mental state, to speculate on the purpose of its existence?

And indeed they did not, and with the exception of touches here and there in a few hymns and prayers we know of no one in those days who seriously tackled the problem of Israel's existence.

So firmly was the Halachahical conception of Judaism rooted in the soul of the race, that even the movement that started in the eighth century (later known as the Sects of the Karaites), which led to the bitter and deadly hatred that existed, and still exists, between this body and Jewry, was not a struggle about ideals, as is sometimes mistakenly believed, but was over purely Halachahistic matters (Kata Sarka, according to the Flesh).

Just a few illustrations to show that it was a struggle over things of this world, and not of the kingdom of heaven. Jewry's custom is to circumsise with a razor, Karaites insist on scissors. The passover cakes must not be baked according to Karaite law before the afternoon of the day of preparation, and no other flour must be used but that of barley, so taught their founder (later they were allowed other flour too).

The Tabernacle must be made of the plant mentioned in Leviticus xxiii. 40 and Nehemiah viii. 15. The Karaites insisted, further, that the marriage contract and the letter of divorce should be written in Hebrew, not in Aramaic, as was the custom (because it was the language of the Jewish masses in those days).

The Sphira (counting of the days from the passover to the feast of weeks) must be performed in day time, not at night, as Jewry does.

It is well known that for a very long time the Karaites used to sit on Friday evenings in complete darkness, they restricted free movements on Sabbath to the minimum of walking to the Synagogue, and they prohibited healing on Sabbath, even when there was danger of life.

The Old Testament said (Exodus xxi. 23) an eye for an eye, etc. The sages interpreted it to mean the value of an eye. The Karaites repudiated that interpretation, and insisted on literal execution if it was established that the culprit did it intentionally.

A Jew must not partake of a dish cooked by a non-Jew, even if the material consist of perfectly permissible food. This was an old-established Halachah. Still, life compelled the Talmudic sages to compromise and to permit it on certain easy conditions. The Karaites however, were adamant, and they insisted that on no account and under no conditions may a Jew eat food cooked by a Gentile.

I hope these few illustrations taken at random will suffice for anyone who wishes to see that that awful death struggle was purely Halachahistic.

There still lingers among some scholars the notion that the Karites were at least more tolerant towards the person of Jesus, and there are quoted some spurious sayings of Anan the founder to confirm it. This is totally disproved by their enactment against

the "Mechumed" (apostate). They agree with the Rabbinites that the "Mechumed" forfeits his right of inheritance (against the express decision of the Talmud). They go even further than the Rabbinites who declare the wife of a "Mechumed" bound to her husband until released through a letter of divorce. The Karaites, however, declared the wife of an "apostate" free without a letter of divorce.

Yet the exaggerated Halachah choked all seeds of higher thought in the Jewish race. It was not until the middle of the tenth century that Rabbi Saadi Gaon made the first attempt of a Jewish religious philosophy in his famous book, "Beliefs and Views." It is not our present task to deal with the contents of Saadi's philosophy. He touches our special subject, Israel's purpose in the world, only very briefly. The gist of it is this: The Torah, through its balanced views, is God's perfect revelation, suitable to all times and all conditions. The same divine revelation assured Israel that it shall never cease to exist as a people.

The perennial race must have a perennial revelation, and the everlasting Torah must have an everlasting race. Hence the permanency of both. The Torah could never be abolished, because it is the guide of an everlasting people, and Israel could never cease to exist because it is wedded, so to speak, to the eternal law of God.

With the second half of the tenth century begins a turning point in Jewish history. It is that epoch which is known as the Spanish-Jewish Renaissance, which lasted almost to the end of the twelfth century.

About 1086 A.D. Israel's greatest poet (with the exception, of course, of the prophets, who are in a category by themselves) and its most original religious philosopher was born; he died about 1145.

Jehudah Halevi, the author of the

"Kusare," was not only a great poet and original thinker, but an unsurpassing lover of his race and of the Holy Land (the spiritual father of Zionism), and a disciple of the great "Alfasi," a very great Talmudic scholar too. He was professionally an accomplished physician. He possessed all the necessary gifts to deal with the root question of Judaism, "the purpose of Israel's existence and its world mission," and he deals with the problem as only a man of his accomplished personality could.

Firstly he endeavours to show that philosophy alone could not establish communion between man and God, and without that, man could not be perfectly happy. This being so, a divine revelation becomes an absolute necessity. Now there are three monotheistic religions that lay claim to possess divine revelations. Which of the three is the true one?

To answer that, he argues, that only the divine in man could have any relation with God. Otherwise there is no communication possible. In other words, there must be in man already a divine apparatus to receive the divine message. The only possible way is to presuppose a being who, while man, is somehow divine too, and who, sharing in both natures, could receive the divine messages and deliver them to man (see John vi. 46, "Not that any man hath seen the Father except He which is from God, He hath seen the Father"). This being was Adam (the first), having had no human father or mother, he was the Son of God and man in one person. Essentially related to man and God, so to speak, and as such he was able to communicate with God and man. In short, the prophet must be a son of God in a supernatural way, and the Son of God is the only medium between Him and man. In spite of the Fall, Adam did not lose the spiritual sonship

namely, the divine side of his nature. True, he sinned, as man, and was punished as man, but the divine in him could never fall, and could never be lost.*

This sonship continued with the choicest of his descendants, as, for example, Seth and Noah and Sem and Eber, Abraham, Isaac, Jacob, and his sons and their descendants. Israel is the son of God related to Him not merely by faith and keeping His commandments, but essentially and supernaturally. It follows, therefore, with logical necessity that only Israel could receive the divine revelation. Hence Israel is the only and sole prophet in the world.

There is yet a third factor necessary for receiving divine revelations, namely, the Holy Land. Only when settled in that country that stands to God in a mysterious nearer relationship than the rest of the visible world God communicates with the choicest man in Israel His divine will.

Israel, through his prophets, is the only and true guide to God. If it should be asked why the irregularity in the spiritual succession of Adam, Halevi answers with a similarity in nature. The seed of a good tree does not always immediately produce good fruit. You may have to plant the offspring of a good tree again and again until you succeed in bringing forth fruits as good as the original seeds. In many cases the son resembles in his nature more his grandfather than his father. It just depends on several factors to bring to light the hidden qualities of nature.

* The Kabbalah developed later these ideas in a very deep philosophy. Already the Talmud mentions a few persons who escaped the fall of Adam. According to the Kabbalah the divine in man could never fall to be raised up, could never be punished or rewarded. Reward and punishment, belong to the tree of life, fall and raising up belong to the tree of knowledge."

Again, it may be argued that it would have been more just if God's revelation could have been made to the whole world, and not restricted to Israel. The answer to that is that we must look facts in the face. Things in the world are not arranged as we would like them; we must just take them as we find them. Now it would have been more just if there had been no helpless, dumb animals in the world. But they are there, and we cannot exchange our thoughts with them, only with man. Only Israel has inherited Adam's God sonship. Hence Israel is in relation to spiritual matters a species by itself and therefore through its prophets the channel of divine revelation.

We may liken it to a party of people who set out to get in communication with a wise, good, and great king, to learn his ways, and so on; but they lost themselves in the wilderness, and they nearly perished there. At last one of them set out alone and found the way, went and saw the king, was graciously received, and sent back with great honours and gifts. After that a few others went, and so on, until the whole party discovered that the way to the great king was not far at all, and from them all the world got to know.

The wise king is God, the first messenger Moses, and the few who followed the rest of the prophets, until all Israel went there, and they proclaimed it to the world.

But how do we explain Israel's low status in the world if Israel be the heir to Adam's sonship, if Israel be the voice of God among the nations? Exactly, therefore, answers Halevi, that is proof of Israel's spiritual superiority. The mightiest nations of the world boast and glory not of a mighty warrior, but of Jesus, Who said, "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man takes away thy coat, let him have thy

cloak also." They glory in Him who was despised, persecuted, and killed, and in all the witnesses who suffered for Him shame, persecution, and death. Hence our dispersion, our lower status, and the contempt with which we are treated is the best proof of our nearness to God.

Israel is the heart of humanity. It feels the pain and sorrow of the world. All its woes are concentrated in it. From it life and movement are distributed to all the human organism. As the heart of the world it responds to fear, anger, hatred, and love more than any other organ. It suffers tortures while the rest of the organism remains quite unaffected. Isaiah lii. 13; liii. 3—"Behold my servant shall deal prudently. He shall be exalted and be very high. . . . He is despised and rejected of man; a man of sorrow and acquainted with grief and we hid as it were our faces from Him. . . . Surely He hath borne our sorrows . . . but He was wounded for our transgressions . . ." refers truthfully to Israel, who, as the heart of the world, bears its griefs and, as the voice of God in it, remains a crier in the wilderness, despised and rejected of man.

That would have been very well if Israel had been a voluntary sufferer for the world's happiness, but Israel's sufferings are compulsory. How then, could their suffering be compared with that of Jesus and His witnesses? Does it not look more like a real punishment for their sins?

Halevi answers, it is true that if Israel had accepted voluntary suffering for God's sake it would have hastened redemption for itself and for the whole world; but as it is not voluntary, it continues in exile. Nevertheless (and here he introduced a negative virtue which still plays a strong part in Jewish psychology) Israel's suffering is not quite compulsory. It is sometimes between voluntarism and compulsion.

Israel could rid itself of its suffering by a few words. Its steadfast refusal to say these few words is a kind of voluntary suffering for God's sake.

And bad as things are at present for Israel, and fallen as they are, their divine mission to the world is still carried on, and the way for the Messiah is continually prepared.

Israel's position in exile is similar to seeds that are sown in the ground. The seed seems to perish and dissolve in earth, water, and manure. In reality, however, this is actually a process of fruition. The seed draws to itself the necessary water and earth to produce a fruit tree, and then the fruit of its own kind. The water and the earth are transformed into wood, to bark, to shells, to leaves, and at last to fruits. An observer who witnesses the process of planting without previous experience when he sees the seed buried and the wood appearing first, and then the leaves, without the fruit,

may think the seed lost. In reality the wood and the bark and the leaves and the shell are just the best proof of the life and working of the seeds. The same is true with Israel. It has sown its seeds, and they seem to be lost and dissolved, and instead of fruits there appears wood, bark, leaves, shells, but the fruit is not visible. There have grown from Israel's seeds monotheistic religions. They are represented by the wood, the bark, the leave, the shells, with the fruit yet being invisible, and Israel seems to be buried and dissolved. In truth, however, Israel has drawn from the earth and water (namely, from the Pagan world to itself) to produce fruits and the monotheistic religions are the signs of the working of the seeds preparing the way of the Messiah. In due time the fruit will appear, and all the world will recognise Israel as a true prophet, and its Torah as the supreme revelation.

The Path of a Pilgrim

By Rev. R. H. THORNTON, M.A., Glasgow

(Continued from page 140, October 1930).

Jerusalem

We began our sight-seeing in Jerusalem with a visit to the temple area, now the Haram-esh-Sheriff. It is impressive not only for its spaciousness, but also because it is sacred ground. In the centre of the area is the Dome of the Rock, or Mosque of Omar, very beautifully situated on a raised terrace. We approached by steps, and passed under graceful arches. Before we entered we were required to thrust our shoes into loose slippers. The Dome stands on the summit of Mount Moriah. Here is the very rock on which Abraham prepared to offer up Isaac, here was the threshing-floor of Araunah the

Jebusite, where David planned the temple which Solomon built. Instead of the blue dome of the mosque we imagined the snowy marble towers of that old temple, the fame of whose beauty was world-wide. After it had been destroyed by Nebuchadnezzar, a second temple was built by Zerubbabel, but, shortly before the birth of our Lord, Herod the Great rebuilt it with great magnificence. Within these courts Jesus was presented as an infant; here He sat in the midst of the doctors both hearing them and asking them questions; here in manhood He cast out those who bought and sold, and here proclaimed Himself as the Light

of the world. Destroyed by the Romans under Titus in A.D. 70, it became the site of a temple to Jupiter, built by the Emperor Hadrian. In the seventh century after Christ the Arabs conquered Jerusalem, and Abd-el-Melek built the present shrine in 688. It is octagonal, and decorated with exquisite blue tiles. The mosaics are probably the finest in the world. The great dome rises on noble pillars, between which is a screen of hammered iron dating from the Crusades. The colouring of the windows is a dream of beauty. In the midst of all stands the sacred rock, as in the War Memorial at Edinburgh, rising bare and rugged out of the polished floor, sixty feet long and forty-five feet broad. Channels were cut in it ages ago to drain off the blood from the old sacrifices.

Leaving the terrace we descended the steps, passing a circular fountain where Moslems wash feet and hands and head before engaging in prayer. At the south end of the area we entered the Mosque El Aksa. Originally it was a church built by Justinian in 536 A.D., but the Moslems have so extended it that the cruciform shape is lost. The walls are whitewashed, there is a pulpit of cedarwood inlaid with ivory and mother of pearl, and there are richly coloured carpets on the floor. The south-west corner is called the White Mosque, and is used by women. Leaving the mosque, we crossed the area to the northern side. On the east side a rising tower marks the Golden Gate, "called Beautiful," with its twin arches, through which Jesus came on the day of His triumphal entry, for Ezekiel predicted that Messiah would come this way (Ezekiel xlv. 2-3). The present gate probably belongs to the time of Justinian, but the massive doorposts were there in the days of our Lord. It is walled up now. The north-west corner of the area was the site of the Castle of Antonia, built by

Herod the Great, and named after his patron, Mark Antony. It contained the court of the Prætorium, where Pilate sat in judgment and condemned our Lord to be crucified. It is important to decide the line of the old second wall of the city. There are two views. First, the traditional view, that the wall ran west from the north-west corner of the Temple area to a point directly south of the Damascus gate, then turned south as far as David Street, and then turned west to the Jaffa Gate. This would place the Church of the Holy Sepulchre outside the city wall, where the sepulchre ought to be found. Secondly, the newer view, that the wall followed very much the course of the present wall; in which case the Church of the Holy Sepulchre cannot mark the true site of the crucifixion and burial, whereas Gordon's Calvary and the Garden Tomb—of which we shall speak later—would fulfil the conditions exactly.

We left the temple area at its northeast corner, and passing by St. Stephen's gate, walked along a road which is arched over. A doorway in the wall admitted us to a courtyard, out of which a door opened into the Chapel of Scourging, and on the other side is the Chapel of the Condemnation, marking the beginning of the Via Dolorosa. In the floor are shown marks of the games with which the Roman soldiers amused themselves while awaiting the decisions of the court. Here must be the very place where Pilate said "Behold the Man!" And this Ecce Homo arch, discovered in 1858, has been built into the Ecce Homo church. Part of the arch remains outside the wall of the church, but the gallery of judgment is incorporated in the church and made the centre of its worship (St John xix. 5). It is not decorated, but quiet and simple. On the gallery a white marble statue of Christ is standing, as

He stood on the day when He wore the robe of mockery and the crown of thorns. It was deeply impressive. The Via Dolorosa passes along St. Stephen street, then turns to the left and again to the right. One tries to imagine the Master stumbling along this narrow road, as it ascends under half arches and flying buttresses, step by step. Superstition points out where He leant against the wall and left a mark in the stone! The apocryphal story of Veronica is supported by a "house of Veronica," with a doorway in this road. Further on a cross marks where He said, "Daughters of Jerusalem, weep not for Me" (St. Luke xxiii. 28).

There is nothing about this narrow street of deep shadows and jostling Asiatic crowds to suggest the solemn scene of the Cross-bearing. The street is lined on either side with shops where fruit and produce and eatables are sold. The air is heavy with the smell of cooking—indeed, the Crusaders called it the Street of Bad Cookery.

At the end of the street we reached the Church of the Holy Sepulchre. It should be frankly admitted that the place where the Master was buried may never be known. It was certainly outside the city walls, but the course of the wall in our Lord's day, as we have already explained, is disputed. Only forty years after our Lord's death Jerusalem was destroyed by the Romans, and the place was left waste for long. The Emperor Hadrian expelled Jews and Christians. Christians were not readmitted till a century later, and by that time doubts had arisen about the Holy Places, for nobody still survived to identify them. Where truth is in dispute, superstition accepts many doubtful traditions. The Church of the Holy Sepulchre stands on the site of one built by Constantine and his mother Helena, who believed she had been led to find the true cross. This place was regarded as Calvary.

The church was destroyed in the seventh century by the Persians, and in the tenth century by Moslems. Much of the present church was built by Crusaders in the twelfth century, and it was mostly destroyed by fire in 1808, so that the roof and upper parts date from the nineteenth century. It is an extraordinary place. I found it rather dark and gloomy. Inside the church door and to the left is a broad divan on which the Moslem custodian of the building sits in waiting. So violent were the conflicts between rival Christian sects that the Moslem had to hold the keys, and Turkish soldiers for long had to preserve order! In front of the entrance is a slab of stone with countless heavy lamps slung over it. This is the Stone of Unction, on which the body of Jesus was laid for its anointing. Passing on to the left we enter a large circular building, the Rotunda. All around its outer wall are arched recesses fully thirty feet high, above these a succession of smaller arches, and yet another circle above these, then the broad dome over all. In the centre under the dome is the most sacred sepulchre, with a decoration above it, about twenty feet from the ground, like a funereal urn. This building is in two parts; the front half is the Chapel of the Angels, the second half is the Chapel of the Sepulchre. In the Chapel of the Angels are fifteen lamps, five for the Greek Church, five for the Romish Church, four for the Armenians, and one for the Copts. Stooping under a low door we entered the Chapel of the Holy Sepulchre, six and a half feet long by six feet wide, and here hang forty-three lamps! There is a marble sculpture of the Resurrection on the north wall. The tomb is five feet long, two feet wide, and three feet high. Back to back with the sepulchre is a small sixteenth century chapel, allocated to the Copts.

Returning to the Rotunda we saw

opening out on one side the Greek Cathedral in semi-darkness, relieved by numerous dim lamps and flaring candles. Out of the shadows nasal voices were chanting continuously while dark figures, with the tall hats peculiar to the Greek Church, passed to and fro swinging censers. Groping our way onwards, we entered a long court reserved for Abyssinians, and then, descending a wide staircase of stone, we found ourselves in the Chapel of St. Helena, and near by was the deep hole where the cross is said to have been found.

On the walls of this old place there are innumerable eight-pointed crosses, carved by the Crusaders. One cannot but contrast this strange but historic church with the Garden Tomb and Gordon's Calvary, of which we may speak next.

Outside the Damascus Gate, in the middle of the North Wall, there is a piece of rough rising ground, with a cave in it called Jeremiah's Grotto. From the city this hillside presents the appearance of a skull. There are two dark hollows, like eye-sockets, a ridge suggestive of a nose, and another long dark cleft, like a mouth half-opened. It has long been known as "Skull Hill."

This admirably suits the description of Calvary, and as the road runs past, it affords a natural opportunity for "those who passed by" to rail upon Him, "wagging their heads." Near at hand is a Jewish grave of admitted antiquity. Traces discovered by excavation show that it was situated in a garden, for there was a winepress in it. An old tomb discovered near records the name of a Christian Deacon "buried near his Lord," which would be appropriate if the garden tomb were the actual tomb of Christ. One cannot enter into a detailed discussion of the case, but whether the evidence be conclusive or not, one thing is certain. The quiet reverence of the Garden Tomb is much

more in harmony with the spirit of Christ than the over-ornamented centre of ecclesiastical rivalries which we call the Church of the Holy Sepulchre.

It would be impossible to speak of all the many interesting things to be seen within the city walls. The Wailing Place of the Jews is a portion of the wall of the old temple, composed of enormous blocks of limestone, 15 feet long and four feet high; the whole wall being 59 feet high and 52 yards long. An impressive reminder of the great days of the past. Here on Friday evenings the Jews gather to bewail the misfortunes of their race, and to pray for restoration to the land of their fathers.

The supposed Pool of Bethesda was part of the ground handed over to the French by the Turks in 1854 as a small recognition of their aid in the Crimean War. The French handed it over to the "White Fathers." They discovered under the house where the Virgin Mary is said to have been born, a large reservoir, with Roman masonry. Descending carefully by steps, one may see the remains of extensive baths, perhaps actually the place where our Lord healed the paralytic man in St. John v. 1-9.

The Pool of Siloam is at the south-eastern end of the city, on the steep slope outside the walls, although in ancient times the city walls enclosed it. The Pool is 53 feet long, 18 feet broad, and 19 feet deep. Hezekiah cut a tunnel through from the Fountain of the Virgin (Gihon) further up the valley of Jehoshaphat. The Pool of Siloam was at that time within the city walls, and this tunnel was to secure the city's water supply. An inscription recording the cutting of this tunnel was found on its walls, and is now in the museum at Constantinople, where I saw it. It has been described as "by far the most notable inscription of the Jews yet found in Palestine." It records how,

"while yet there were three cubits to be bored through, there was heard the voice of one calling unto another, for there was a crevice in the rock on the right hand. And on the day of the boring through the stone-cutters struck, each to meet his fellow, drill upon drill; and the waters flowed from the source to the pool for a thousand and two hundred cubits, and a hundred cubits was the height of the rock above the heads of the stone-cutters." Sennacherib was approaching when Hezekiah caused this tunnel to be made for 1750 feet through solid rock, and he covered the outer entrance of the spring so that the Assyrians could not find it. At the spring of Gihon, further up the valley of Jehoshaphat, on the east of the city, Solomon was anointed king (1 Kings i. 38). A small minaret stands above the Pool of Siloam, erected by the Turks when the Church of Eudoxia, built above the Pool, was changed into a Turkish mosque. Beneath the parapet of the old church or mosque, low down on the steep hillside there is a deep square cavity, walled around, the grey stones covered over in many places with moss and climbing plants. By stone steps we went down to the water where it runs out of its tunnel, from an arch far below the level of the church. Stepping on dry pieces of rock one may penetrate into the dark tunnel, but there is a dangerous flow of water at certain times of day. Certainly, when Bishop Heber wrote the hymn, "By cool Siloam's shady rill," I fear he was thinking of the past rather than of the present!

The Valley of Hinnom is a deep ravine which sweeps round the south and west end of the city. King Josiah made it ceremonially unclean by depositing the dead and the refuse of the city there (2 Kings xxiii. 10). It became known as Gehenna, "where their worm dieth not, and the fire is not quenched" (St. Mark ix. 44). Those

dismal fires burned incessantly for the destruction of rubbish, while putrefaction gave the gloomy place its own horror. As all abominable things were destroyed in Gehenna, so Israel understood that in the future all abominations and wickedness would be destroyed.

From the bottom of the valley following up the course of the Kedron, we saw the long walls of the city towering above us. At one corner, where the wall itself is of great height, the rocky slope falls precipitously into the gloomy depths below. The situation is magnificent.

On the other side of the valley stands a curious building with a conical top, known as the Tomb of Absalom, also the reputed tombs of Zeckariah and St. James. They are on the east side of the Kedron, in the valley of Jehoshaphat, adjoining the village of Siloam, which covers the hillside opposite the southern end of Jerusalem, rising house above house. It seemed all rather squalid.

As the valley opened out we came to the point where the path from the Gate Beautiful used to lead down to the Kedron, and across it to Gethsemane. The Master came this way on the night of His betrayal, and from the garden could easily see the soldiers descending from the city to arrest Him. At the south-western end of the city, the traditional Zion, the Upper Room is shown, now a mosque, with its roof supported by two arches. A bare chamber with little in it to inspire reverence. Here it is supposed that Christ instituted the Holy Supper and washed the disciples' feet (St. John xiii. 1-17). Here also the disciples were assembled on the day of Pentecost (Acts ii. 1-4). The Garden of Gethsemane across the Kedron covers about one-third of an acre, but the Franciscans, who keep it in excellent order, have reduced the size of the garden by the erection of a large new church. There is little doubt that

this garden is the very place where our Lord was in His agony.

Through the scorching heat of a cloudless afternoon we walked these paths in reverent silence, and picked a few flowers for remembrance.

Higher up the hill on the Mount of Olives we visited the Chapel of the Ascension, containing a rock with a supposed impression of the footprint of Christ. Here we had a glorious view of the city, with the blue dome of the Mosque of Omar in the midst of the temple area. It is a lovely scene, not soon to be forgotten. Then turning east we could see beyond a fragment of ruin, the village of Bethphage set amongst dark trees, and beyond a rounded hill appeared glimpses of the Dead Sea, lying in its deep hollow, beneath the long purple ridge of the Mountains of Moab. The tomb of Lazarus is shown in Bethany, and the remains of a tower near by are said to be the house of Simon the Leper, while other ruins are the house of Mary and Martha. Unfortunately, these identifications are worthless.

Bethlehem

We took a car to Bethlehem, leaving by the Jaffa Gate on the west of the city, and turning south. We passed the traditional spot where Judas hanged himself, and the field of blood, "Acel-dama," bought with the thirty pieces of silver.

On the left of the road two miles out we passed the Well of the Magi, or Mary's Well. Further on is the Tomb of Rachel, a small square building with a dome roof, on the right hand side of the road. Here Jacob buried his beloved wife, as recorded in Genesis xxxv. 16-20. Jews, Moslems, and Christians reverence it alike. Within is the dark sarcophagus covered with inscriptions in Hebrew.

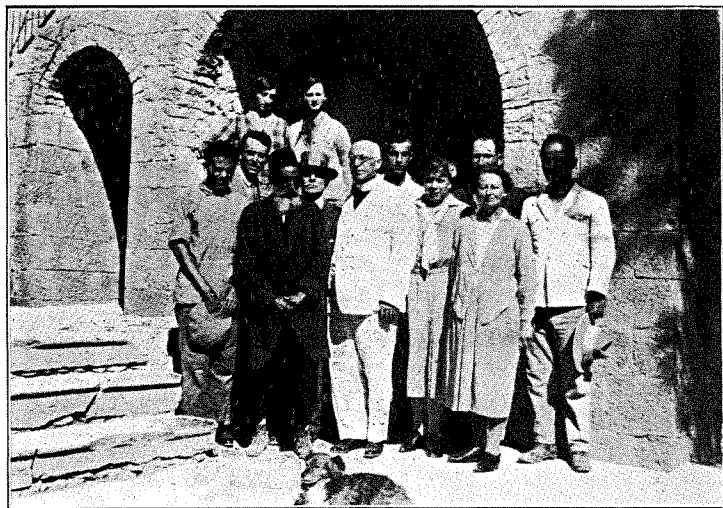
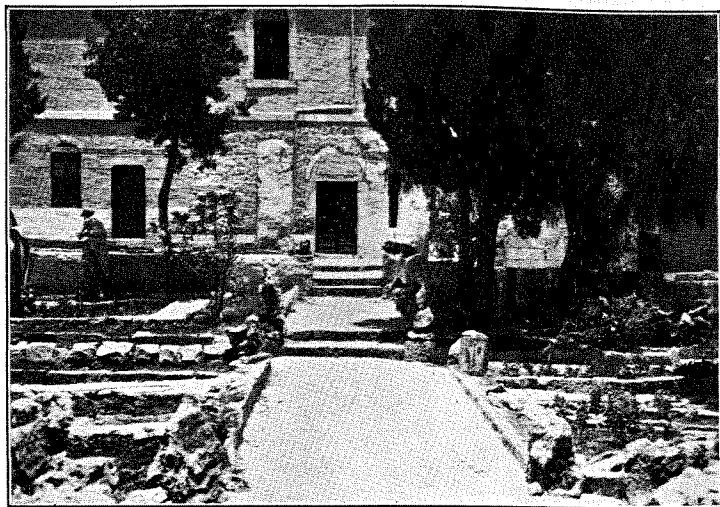
Entering Bethlehem we drew up outside the Church of the Nativity,

being at once surrounded by the usual crowd of villagers pressing us to buy their wares. This church, founded by Constantine, with its double line of Corinthian pillars and lofty roof, has a grandeur of its own. Unhappily, it has been the scene of violent religious conflicts between Greek and Roman Catholic and Armenian Christians. In the choir is a stair leading down to the Grotto of the Nativity, a vault with two recesses. One contains a marble slab with a silver star said to be the place where our Lord was born. On the opposite side are three steps leading down to the Chapel of the Manger, where the stall is said to have been, in which the Child Jesus was laid. There is also an altar to the Magi, where they offered their gifts in homage. Here is an altar marking the spot where Joseph received the warning to flee into Egypt, and here also is the altar of the Innocents, commemorating those whom Herod ordered to be slain.

Amid the gaudy decoration and the thinly veiled rivalries of different sects, one misses the sweet simplicity of the Christmas story. Yet, of all the disputed sites in Palestine, this is probably the most certain. Here is shown the cell where Jerome lived and died, but the site was revered two centuries before Jerome. Here he translated the Bible into Latin, the translation known as the "Vulgate." In the church itself there is a curious feature. From a door in the side of the apse, the Roman Catholics have the right to march in procession periodically to the Holy Grotto. In so doing they crossed the carpets laid out by the Armenian Church for a solemn service. The Roman Catholic monks cut the carpet across in a straight line, marking their path of procession. There was a violent conflict, but ever since the Armenians have held their service on this curious triangular patch of carpeted floor, and are not allowed to step

ABRAHAM'S VINEYARD.

Walk from the
Garden.



Visit of Mr and Mrs
Rohold to Abraham's
Vineyard after repairs.

Stones being removed
by little donkeys.



beyond it. I mention this to illustrate the strange spirit which has mingled with the veneration of these sacred sites. Priests droned and chanted, moving here and there with bowing and genuflecting and crossing of their breasts. A stern, tall-hatted priest demanded from us money "for the Grotto." I came out with a sense of relief.

The village itself is more reminiscent of Christ than these glittering altars with their beautiful paintings and costly decoration. I noticed a peculiarity in Bethlehem. The women all wear a curious high headgear, like a high conical hat, all covered over with a white scarf or shawl which is brought over the shoulders and down to the waist. It is quite distinctive.

The simple villagers, workers from the hillside, and women with their children, were much nearer to my thoughts of the Holy Family, or of that boy of Bethlehem who sang "The Lord is my Shepherd." And yet the Church of the Nativity is grand and beautiful and not easily forgotten. Not very far away we paid a visit to Solomon's Pools in a valley, massively built and repaired in later days. They are like large open-air swimming baths, rectangular, three in a line, one below the other.

Jericho

On a cloudless day we went down from Jerusalem to Jericho, "which is desert." The descent of 3700 feet to the Dead Sea is a dreary desolation. The road swept round masses of rock, and plunged into deep valleys, until at length we reached level ground 1300 feet below sea level. On our way we passed the Inn of the Good Samaritan, damaged by earthquake. Along the hillsides also were trenches used by the Turks in the Great War, when General Allenby was advancing on Jerusalem. In the level plain we saw men working at other trenches lined with zinc for

On arriving at a long low hut, with a shelter for cars, we alighted, and found ourselves standing by the shores of the Dead Sea. It contains 26 per cent. of salt, and is 1300 feet deep at its deepest point, but 12 feet at the shallowest. Looking east, the Mountains of Moab rose up, a mighty barrier from north to south, with Mount Nebo, the highest peak. On the northern shore, where the water's edge swept round to the Jordan's place of entry, there was a cluster of low buildings, with machinery. We learned that this was part of Lord Melchett's plant for chemical work. The water seemed clear and sparkling as it broke in transparent waves at our feet, but when I stooped and took some in my hand, it left a sticky salt deposit. There must have been some life in the lake at one time or another, for there are tiny shells amongst the wet stones. Looking west the mountains of Judea rose up as rugged and forbidding as those of Moab. A bold crest higher than the rest was Jebel Muntar, "the mount of the scapegoat."

Through patches of low bushes and along a sandy road which nearly overturned our car, we came down to the Jordan, where John was said to have baptized the Master. A sluggish stream flowing between muddy banks, with bushes and trees growing closely on either side. Then we turned off towards Jericho. We found that there are three Jerichos. The modern village, where we had an excellent lunch at the Winter Palace Hotel; next an older Jericho; and thirdly the ancient Jericho, now being excavated by Professor Garstang. It was easy to trace the outline of towers and walls and extensive buildings. Elisha's well was on the other side of our road.

Returning to Jerusalem by the old road, we looked up at the bare sides of the Mount of Temptation. At another

point we peered down into the dizzy depths of the Wady Kelt (Brook Cherith) where Elijah hid. Clinging to the precipitous walls of this gloomy solitude there was a wonderful rock-hewn monastery, like a seabird's nest on a cliff.

It seemed strange at last that we left Jerusalem by train, passing over the Plain of Sharon, seeing in the distance places linked with the name of Samson, also the site of old Gaza recently excavated. We passed into a region of amazing orange groves, near Jaffa. From these trees came the wonderful oranges which we had enjoyed so often, many of them six inches in diameter, and in every way ideal.

Our memorable trip to the Holy

Land came to an end when we left the green plains and luxuriant orange groves, and, coasting along by the Mediterranean Sea, crossed at length the "River of Egypt," a small wady over which the railway is carried on a low bridge. The dreariness of the scene accorded well with our feelings. Sand everywhere, pale yellow and piled in broad drifts, with the wide track of camels across it. The time would fail me to tell of Kantara and the Suez Canal, of Cairo and Alexandria.

In the retrospect two thoughts arose in one's mind—first, that our time was all too short; and secondly, that it was a privilege indeed to have had so much.

Christ and Israel in the Literature of To-day.

Reviews and Notices.

Conducted by HUGH J. SCHONFIELD.

THE OLD TESTAMENT.

THE AUTHOR OF THE PENTATEUCH.
By the Rev. A. H. Finn, London: The Bible League.

Biblical critics are so prone to speak of the "assured results" of their investigations that many fail to realise that these are only opinions, and not necessarily sound ones. The assumption of the late date of the Pentateuch, for example, and the distinction within it of the work of several authors, Elohist, Jahvist, Priestly, etc., is purely arbitrary. There is no evidential necessity for such a theory, as Mr Finn has no difficulty in showing. In fact, the case for a single author, and that author Moses himself, in agreement with ancient tradition, is much stronger. For those who regard the Bible as the inspired Word of God, it is all-important that its integrity should be manifest;

and it requires no bias of faith, no stultifying of the intellect, to continue in such a belief. Mr Finn brings to his subject a sound linguistic and archaeological knowledge, and he has presented us in this handy little volume with a veritable armoury of arguments in favour of the orthodox view.

JEWISH HISTORY.

A HISTORY OF THE JEWS. By Abram Leon Sacher, Ph.D. London: Alfred Knopf. 21s. net.

THE JEWS IN THE CHRISTIAN ERA. By Laurie Magnus. London: Ernest Benn. 15s. net.

Whether Dr Sacher would welcome the association of his name with that of Mr H. G. Wells we cannot judge, but certainly his one volume, "History of the Jews," is as luminous and comprehensive for the people of Israel as Mr.

Wells' "Outlines of History" is for humanity as a whole. From Palestine before the Israelitish occupation to Palestine after the world war—a stretch of thirty centuries—we are conducted not only by an authoritative guide, but by a most expressive writer. And withal, Dr. Sachar's Jewish history is far more unbiased than Graetz on the one hand or Milman on the other. Modern movements such as Zionism and the latest archaeological discoveries are ably covered, and the volume is enriched by eight maps in colour and a useful bibliography. It is a most timely work, which cannot be too heartily recommended.

"The most essential contributions to the Christian era," says Mr. Magnus, "were Jesus and the Hebrew Bible. Each of these was contributed by the Jews." Yet their share in the fruits of civilisation has been incommensurate with the magnitude of the gifts they gave. Mr. Magnus has taken a more limited field of Jewish history—the first to the eighteenth century—for his study. His object is to show how Jews have influenced modern civilisation. The relations between the Jew and the external world during this period are powerfully described, as well as that internal world of spiritual aspirations in which the Jew took refuge from the calumnies and persecutions of his unfriendly neighbours. One passage is particularly interesting as coming from a Jew of the Liberal school. Writing of the fatal war with Rome, A.D. 66-70. Mr Magnus remarks: "The Jews of Palestine played into the hands of their destroyers. They alienated Rome, who might have spared them. They rejected Jesus, who might have saved them, and, within their own divided ranks, they confounded politics with religion, and did not always know their friends from their foes." There is truth in these words even for to-day.

CHRISTIANITY.

NEW TESTAMENT ETHICS: AN INTRODUCTION. By Professor C. A. Scott, Cambridge: The University Press. 5s. net.

Most readers will be startled by much that Professor Scott has to say, not because the book is sensational, but because of the startling clarification of many problems in New Testament Ethics. Take, for instance, the sin concept (p. 27 ff.). He Who came to be the sin bearer only uses the word "sin" seven times, but His exposition of the sinful and His exposure of the sinner stands out in great clarity. Lack of subjection of the body to the spirit. Impure thoughts. Hypocrisy and also Pharisaism. What a summary! Again, when dealing with the ethics of St. Paul, the word "agape" (p. 76 ff.) is made the centre both towards God and man; love is the binding and effective force; without it, religion is valueless. One is reminded of the venerable Hillel, who summed up the Law in a sentence. Professor Scott has summed up the great Christian truths in a small book. Even those who have a good shelf-full of Christian Ethics will find much in it that is new, refreshing, and enlightening
N. L.

THE INFLUENCE OF CHRIST IN THE ANCIENT WORLD. By T. R. Glover. Cambridge: The University Press. 5s. net.

The Jewish viewpoint of what history is or ought to be is often misunderstood or ignored even by Biblical scholars. Dr. Glover carries the Jewish viewpoint into the Græco-Roman world, and thus illumines many of the dark pages of ancient history. History to Dr Glover is the story of the unfolding of God's purposes for man. Nothing happens by chance; there is reason in every phase of human action. How came it that the Galilean Carpenter and not

Mithras, Serapis, Isis or Osiris conquered the ancient world? Why did the Galilean conquer? What difference did this victory make to the society, thought, and character of the ancient world? How did it effect its conceptions of Life and Death, and of God? These questions are answered by Dr Glover, and no one can afford to miss reading this book, which will amply repay and enrich the student.

N. L.

THE CHRISTIAN RELIGION: ITS ORIGIN AND PROGRESS. Edited by J. F. Bethune-Baker, D.D. Vol. I., The Rise of the Christian Church. Vol. III., The Church of To-day. Cambridge: The University Press. 7s. 6d. net each vol.

This series, of which the first and last volumes have now been published, is primarily designed for teachers, and offers them a progressive course of distinct studies each sufficient for a term's work. But there can be no doubt whatever that a much wider public will be willing to learn from such a brilliant array of scholars. There are three parts to each volume, which may be purchased separately, price 2s. 6d. In the general preface Dr. Bethune-Baker states that the writers "are not among those who think that *apologia* for Christianity is needed." True! Yet we cannot altogether banish the impression that there is something of an apologetic about these studies, not for the Christian religion, but for organised Christianity. The Old Testament and Gospel Origins are dealt with from the modern critical viewpoint, but in all other respects these volumes fulfil their didactic purpose in the most stimulating way. Vol. I. contains "The Jewish People and their Faith," by Dr. L. Elliott Binns; "The Earliest Christian Church," by Archdeacon J. W. Hunkin; and "Early Traditions about Jesus," by Dr. Bethune-Baker.

Vol. III. contains "The Church's Faith," by Rev. P. Gardner-Smith; "Christian Worship," by Professor F. C. Burkitt; and "The Church's Task in the World," by Canon C. E. Raven. We shall look forward to the second volume with great interest.

MYSTICISM.

PROGRESSIVE CREATION: A Reconciliation of Religion with Science. By Rev. Holden E. Sampson. 2 vols. London: The Ek-klesia Press. 12s. 6d. net.

This is the second edition of a really remarkable book, and we are glad to note the addition of an Index, which greatly enhances its value. The author can undoubtedly claim a large measure of originality in his interpretation of the Scriptures, and his whole scheme has been carefully worked out. There is much that is of a highly controversial nature, and the theory relating to the Fall and the origin of Evil, on which the rest of the work principally depends, is likely to receive considerable criticism. At the same time many subjects of great interest to students of Mysticism and Occultism are sympathetically and intelligently handled.

E. J. L. G.

PAUL IN ATHENS (The Scripts of Cleophas). By Geraldine Cummins. London: Ryder & Co. 7s. 6d. net.

MYSTICAL MEDITATIONS ON THE COLLECTS. By Dion Fortune. London: Rider & Co. 5s. net.

BIBLE CAMEOS IN THE LIGHT OF TO-DAY. By H. Ernest Hunt. London: Rider & Co. 2s. 6d. net.

As an example of automatic writing Miss Cummins' book is most interesting. Of its value as a contribution to the study of Christian Origins, however, we are somewhat doubtful.

Dion Fortune's book is a series of

"sermonettes" which do not seem to us to justify her definition of them as "intellectual mysticism," nor can we understand why she supposes that they may cause scandal either to orthodox or heterodox readers.

Mr Hunt offers us Scriptural exegesis on lines mainly spiritualistic, and presents a number of ideas in a simple and sometimes breezy manner.

E. J. L. G.

GENERAL LITERATURE.

LETTERS TO FREDERICK TENNYSON.

Edited by Hugh J. Schonfield.
London: The Hogarth Press.
10s. 6d. net.

One does not need to be a student of literature to relish Mr Schonfield's charming volume. To the connoisseur these letters, in the fresh light they throw on the brother poets, Frederick and Alfred, their family circle and friends, are of great value; but to the wider section of the reading public, to whom Frederick Tennyson is but a name, their fascination is no less. Quotation is difficult, but descriptions of bygone pastimes, archery meetings, and drawing-room recitals, family tit-bits (such as Cecilia's "Thy little niece is now two months old, and has already three chins"), or references to "little sweet serious earnest Mrs Browning," and numerous other celebrities, provide food for all palates. Mr Schonfield, whose fortune it was to light upon these

letters in an old furniture shop, has not published them without intensive study. The letters are unobtrusively annotated by the inclusion of link chapters between each of the five groups, and the student need make no reference elsewhere. Suitably indexed and illustrated, and well printed, this is a book we can confidently recommend.

F. L.

AN AFRICAN SAVAGE'S OWN STORY.
By Lobagola. London: Alfred Knopf. 10s. 6d. net.

This is the autobiography of an African native claiming descent from Jewish refugees from the war of A.D. 70, who fled to northern Africa, and through succeeding centuries drifted south to mingle eventually with the tribes of the Niger jungle. According to the author his people still keep up many Jewish customs, and possess part of the Torah in Aramaic burned into parchment by a hot iron, and guarded day and night by one of their seven Rabbis. One would like to believe in the veracity of the author; but whether the work be fact or fiction, it is a most fascinating story of native life told with real insight and imagination. The book is beautifully printed and illustrated.

Books for review in *The Hebrew Christian* should be sent to the Literary Editor, Mr HUGH J. SCHONFIELD, 191 Brondesbury Park, London, N.W.2. Works of Jewish and Biblical interest are specially desired.

Studies in the Life of Christ

By Sir LEON LEVISON

God Revealed in Christ

IN dealing with the mission of Christ it is natural that the emphasis should be placed on the redemptive aspect. So all important is the need of reconciliation that the atoning work of Christ

receives very special consideration. An essential part of Christ's mission relates to the revelation of God's nature as manifested in Him. As has been well said: "The redeeming work of Christ

not merely presents to us the aspect under which we must think of God as related to us; it is the veritable unbaring to us of the inner heart and life of God, of what He is in Himself and in every phase of activity." Apart from revelation the mind of man, even at its highest philosophic heights, has been unable to rise to a true, full-orbed, conception of God. To realise the truth of this it is only necessary to consider the theories put forward on the subject. Roughly speaking these may be classed as the Pantheistic and the Deistic. A comparison of these with the Christian conception of God will clearly demonstrate the absolutely satisfying nature, intellectually and ethically, of the authoritative utterances of Christ.

Pantheism stands for the view which identifies God with the world. All things and events are part of the Divine nature, expressions, so to speak, of the Divine activity. Nature and man are held to be Divine; outside of these nothing exists. In such a theory there is no room for religious aspirations or ethical distinctions. The Infinite Substance of Spinoza gives no repose to the soul; nor in a universe in a constant state of flux can there be any such thing as good and evil; these are relative not absolute; man becomes the sport of circumstances, driven hither and thither on a raft on the surging ocean of life.

The definiteness which Pantheism lacks is certainly present in Deism. The God of the Deist has personality. He created the world and established laws for its government. Having done so he retires from active life so to speak. He reigns, but does not govern. He sits aloft in a spirit of detachment from the affairs of mortals. This trend of thought can be traced back to Aristotle. According to him God is the first cause, the originator of all motion, but beyond pain or change. In self-contemplation, absolutely undisturbed by human conditions, consists, according to Aristotle,

the perfection of God. Such a conception finds no place for religion. In the creed of Deism there is no room for revelation; the world is a huge machine which does its work without regard to individual needs and wishes. The Deists' God, who does nothing, soon becomes the Agnostic God about whom we know nothing. The student cannot fail to perceive that the Pantheist deifies the finite world, since he locks God into his world, while the Deist locks God out of his world.

Philosophers, like Kant, Hamilton and their followers tell us that, by the constitution of the mind, God must ever remain unknowable. God, they argue, is the Absolute, and as man necessarily thinks in relations, it is impossible to think the Absolute. As a matter of fact the argument is fatal to all knowledge. We know nothing absolutely, but only in relation to ourselves. What nature is in itself we cannot tell, but we know how nature affects us; our knowledge, though relative, is trustworthy. In knowledge it is a maxim that we interpret the lower by the higher; and thus when we endeavour to interpret God we apply not the standard of matter or blind force, but personality.

In Christ's teaching, personality is the all-important element. We hear nothing of the Absolute, nothing of a God who takes no interest in human affairs. We have in the Gospels the Absolute, the Ultimate Reality revealed in Jesus, so that through His teaching and life we get right into the character and purpose of God. As has been well expressed by an American writer: "The Christian idea unites in itself three elements. The first is personality, the second is absoluteness, and the third is the possession by the Absolute personality of the character and purpose revealed in Christ."

The great truth revealed by Christ, God is Love, is a definition which at once disposes of the Deistic conception. By His life of love and sacrifice Christ revealed God as the fountain of love

and sacrifice. Unfortunately theologians have obscured the Christology of the Gospels. God has been represented too often as a despotic sovereign, who acts according to his own good pleasure, and from this view have emerged theories of election and predestination, which found no countenance in the teachings of Christ. Modern theologians are apt to err at the other extreme, and to overlook the righteousness of God. Now in Christ both love and righteousness were blended. He had love for the sinner, for those who, under temptation, had fallen stricken on life's highway, but He had indignation and denunciation for Pharisees who were dishonouring religion by their heartlessness and hypocrisy. "If," as the late Sir John Seeley remarked, "men can add once more the Christian confidence to the Hebrew awe, the Christianity that will result, will be of a higher kind than that which so far from being love added to fear and casting out fear, is a presumptuous and effeminate love which never knew fear."

Not only modern theology but also modern philosophy bears traces of the influence of Christ's epoch-making conception of God implied in the Gospels. By influential thinkers God is no longer thought of in the Deistic category, a detached spectator far removed from the world's turmoil. Take as a case in point the remarkable manner in which Pfeiderer, in his "Philosophy of Religion," from the standpoint of philosophy, shows the harmony between the higher speculative thinking and the God revealed in Christ. Says Pfeiderer: "As soon as we accept the position with all that it involves, that God is the One Being outside of Whom nothing is, who embraces in himself all finite things, and is related to them in the same way as our ego to the manifold contents of its consciousness, we are at once led to the position, that the whole world is the object of his immediate intuitive awareness, just as the little world of our

consciousness is to our ego." Arguing on these lines, Pfeiderer concludes that, to the gaze of God the inmost conceiving and yearning of all hearts lie open, and every sigh of the creature goes through His heart too. "He is the intimate fellow-feeler of all hearts, the fellow knower of all consciences, and hence to it is that our conscience, which knows of this fellow knowledge of God, derives its unique certainty, its exalted authority, and power whether to comfort or condemn."

No less remarkable is the testimony of philosophy as expounded by Pfeiderer to another Christian conception, that of communion with God. "Why," says Pfeiderer, "should it be less possible for God to enter into living fellowship with us than for men to do so with each other? To Him our hearts are open, as each man's own heart is open to himself; He sees through them, and He desires to live in them and fill them with His own sacred energy and blessedness. Not only, therefore, can He love as well as any man can; He alone is simply and truly 'Love' perfect, unlimited, typical—love itself which keeps nothing shut up in itself and finds nothing locked up in us, which takes us up in full communion with its own life, and in this purifying plane of Divine feeling sets our hearts also free from the crust of selfishness, and teaches us truly to love one another and to have fellowship, like that of God, with each other."

In Professor Pringle Pattison's "Gifford Lectures," under the title, "The Idea of God," we find also the influence of the Christian conception. The conclusion to which the lectures lead is: "No God or Absolute living in solitary bliss and perfection, but a God who gives in the perpetual giving of Himself, who shares the life of His finite creatures, bearing in and with them the whole burden of their finitude, their sinful wanderings and sorrows, and the suffering without which they cannot be made perfect. What

was the secret of Christianity, the new interpretation by which it conquered the world? The answer is in a sense a commonplace. It was the lesson of self-sacrifice, in the words of Jesus, losing one's life to find it. This conception of the meaning of life embodied in the figure of One Who spoke of Himself as being among men, as one that serveth, this was the victory that overcame the world."

Philosophy, by recognising the truth that God is Love, raises a question which it, as yet, has not faced, namely, how does the love of God manifest itself? Love means sacrifice. The Gospels supply the answer. "God so loved the world that He gave His only begotten Son" for the salvation of the world. Moreover, God was in Christ reconciling the world to Himself. So that the full meaning is found in the Incarnation, which implies that God is no Deistic God, Who does nothing, but a God Who, incarnated in human form, offers Himself as a sacrifice for fallen humanity.

Acceptance of the doctrine of Incarnation involves acceptance of the doctrine of the Trinity. Even by Christians this doctrine is reluctantly assented to rather than heartily believed in. The doctrine is one which is frequently stated in terms which baffle the logical intellect, but when properly understood is, in the words of Professor Pringle Pattison, "The most intelligible attempt to express the indwelling of God in man." Hegel, from his philosophic standpoint, made the doctrine a fundamental part of his system. All thought, according to Hegel, is trinitarian—the self as knower, the self as known, and the union of the two in the act of self-consciousness. More attractive than the psychological method of Hegel is the analogy drawn from social life. In his "Fundamental Ideas of Christianity" the late Principal Caird presents the social analogy very attractively. "To conceive of God," he remarks, "as an

abstract self-identical infinite would be to make Him not greater but less than man. If we are to think of knowledge, goodness, holiness as essential elements of His Being, if we are not to deny Him the perfection and blessedness which are expressed by the words love, self-sacrifice—the result can only be reached by the conception of the Logos or the Son of God—the conception of a self-revealing personality within the very essence of the Godhead. A solitary infinite would know nothing of love. "Seeing that love reaches and can only reach its highest expression in suffering and sacrifice, and that the richest blessedness is only that which comes through pain and sorrow, can it be wrong to ascribe to God a capacity of self-sacrifice, a giving up of Himself, a giving forth of His own Being for the redemption of the world from sin and sorrow."

Through the Incarnation, the self-revelation of Christ, a new conception was reached of God—a conception which was enlarged by the doctrine of the Holy Spirit, whose personality is always emphasised by the New Testament writers. In Christ's teaching the doctrine of the Trinity is implied, though it exists only in the germ which is afterwards developed in the epistles. "All things proceed *from* the Father, *through* the Son, *by* the Spirit. The Three are one—inseparable God."

A remarkable testimony to the value of Christ's revelation in His own life of God is had in a paper by the late Dr. Martineau, on the Trinitarian controversy. He remarks that while Unitarians imagine they are worshipping God they are really worshipping Christ. By that is meant that the God of the Unitarian is a God clothed with the qualities which are attributed to Christ in the Gospels and Epistles. In a word, under the name of God the Father Unitarians really worship Christ the Son. Dr. Martineau puts the point in a highly suggestive passage, which deserves to be quoted in

full: "The word 'Son' on the lips of the two theologians has quite different meanings. Speak to the Unitarian of the 'Son' and he immediately thinks of Jesus of Nazareth as the historical Christ of the Gospels; on the incidents of whose biography and the date of whose mission his mind accordingly remains fixed. With this pre-possession he is shocked to find this human figure raised to equality with the 'Father,' he looks upon this as deification of a man, and is tempted to denounce it as idolatry. And idolatry it would be if the Trinitarian speaking of the 'Son' intended the historical Jesus of Palestine, if taking up that image and starting from that point of chronology he began to expand till he enthroned it in the heavens, and let it pass as an equal element into the previous light of God. But his (the Trinitarian) way of thought is in fact the inverse of this method. 'The Son' comes before his mind, not as an historical personage at all, but as God's eternal expression of Himself—the 'Word made flesh.' In this sense, 'the Son' is so far from being an idolatry that it is identical under change of name with the Unitarians' worship of Him who dwelt in Christ. He who is the Son in the one creed is the Father in the other." In a word, the God of the Unitarian is the God revealed in and by Christ, the express Image of the Father.

Even among those who do not class themselves as Unitarians there is great reluctance to accept Christ as the Incarnate Son of God. Ritschl and his followers endeavour to retain the essence of the orthodox creed by accepting Christ as having for mankind the value of God. Taking his stand upon the Kantian distinction between the theoretical and the practical reason, Ritschl thinks the cause of religion will be best served by studying Christ and His mission from the practical standpoint, that of experience. All enquiry into the nature of God Ritschl deprecates. To Christ Ritschl applied what he calls

a judgment of value. Tried by this standard Ritschl looks upon Christ as having the value of God. In Jesus of Nazareth His disciples find One Who brings them into the peace and joy of the Kingdom of God. In all this there does not seem much to choose between Ritschlianism and Unitarianism. The aim of Ritschl is obvious. Sharing the view of Kant, that reason is powerless in dealing with the Absolute, Ritschl desired to banish the metaphysical method from theology, with its conclusions regarding the nature of God, the Incarnation, the Trinity, etc. The fact was overlooked that these great doctrines are found in the New Testament, and if they are to be ignored the Gospels and the Epistles will need to be re-written. The Resurrection has always been accepted as a cardinal doctrine of Christianity. How do Ritschlians deal with it? If, as they hold, Christ has the value of God, does the phrase embrace the risen Christ? For them the value of Christ ends with the Cross. According to Herrmann it is the personality of Christ as manifested in His earthly life that leads us to give Him the value of God, but with the exalted Christ there is no communion. He is willing to believe that Christ still lives, but for all practical purposes, for all spiritual significance, Christ might not have ascended upon high at all. The unsatisfactory nature of the Ritschlian conception is seen in the declaration of Herrmann, that "all speculations concerning the pre-existence of Christ must be declined with a heart as cold as ice." With the pre-existent Christ coolly set aside, Herrmann has no difficulty in disposing of the Exalted Christ. And so Ritschlianism leads back to Arianism, which the ancient Church condemned, as opposed alike to Scripture and logic.

It is an extraordinary fact that, while the Ritschlians place great stress upon communion with God they are utterly opposed to the mystical idea. Here again,

must re-write the New Testament. Christ's conversation with the disciples, as recorded by John, are flavoured with mysticism, and Paul's language, when referring to the higher Christian experience, finds mystical expression. In fact, without the mystical idea, there can be no such thing as religion in the real sense of the term. In the religious life feeling plays an important part, and feeling implies the power of the individual soul to come into contact with the Universal soul, God. This has been well put by Professor Upton in his "Basis of Religious Belief." "The supreme object of religion is never entirely an inferred reality, but is even more directly apprehended in the soul's higher life than the external world of Nature, and is directly apprehended in our sentiment and perceptive experience. With this immediate consciousness of the Universal and Absolute is indivisibly blended the consciousness of our dependence on, and our intrinsic relationship to, this Eternal Reason, the source of Categorical Imperatives, this immanent presence of an all-embracing, all-unifying Love." Or as Emerson has it: "The rapture of the Moravian and the Quietist, the revival of the Calvinistic Churches, the experience of the Methodists, are varying forms of the shudder of awe and delight with which the individual soul always mingles with the universal soul." Translate this into the language of religion, and you have the idea of the mystical of John's Gospel and the Pauline Epistles. According to Paul, the believer is "in Christ." "It is no longer I that live, but Christ liveth in me." The Christian Commonwealth is represented as an Organism. In Corinthians it is stated: "As the body is one, and all the members of the body are one body, so also is Christ." So "We, who are many, are one body in Christ." Paul here is in harmony with John's record of Christ's conversation, in which the mystical is imaged in the reference to the vine and the branches.

In these days, with the rise of the

conception of society as an organism, evangelical religion, with its Pauline idea of the mystical union, receives corroboration. Philosophy, especially that of Hegel, with his organic view of life and thought, has aided greatly in throwing light upon the line of reasoning pursued by Paul. In his "Gifford Lectures" already referred to, the late Principal Caird, who approached religion from the Hegelian standpoint, specially notes the prayer of Christ that believers may all be one, "as thou Father art in Me and I in Thee, that they also be one in Us." "If," says Caird, "there be Divine meaning in language, these words mean that the division between the believer and his God is one which more or less completely vanishes; and it gives place to a relation in which we become sharers of the infinite life that is in Him, as closely related as the member to the vital principle of which it is the organ and the instrument. The relation of the believer to Christ is not simply that of one individual to another, but as approximating to the blending or identifying of our very life and being with His."

The infinite value of the revelation of God in Christ is recognised when we consider that apart from it mankind would still be enchained in ignorance and slavery to sin. We have shown how futile were philosophic methods in pre-Christian times to reach clear and consistent views of God, and even in modern times speculation, when carried on apart from revelation, ends in Agnosticism. Striking evidence of the value of Christ, as revealer of God, is had in a letter which Dr. Martineau received from the vicar of an English parish as follows: "I have just returned from a united prayer meeting at which ministers of all denominations were present, and have been struck by the way in which the prayers of all earnest and able men present point to the fact that Trinitarianism does supply a real need. The prayers were prayed almost entirely to Jesus as God—Jesus as the

way, the truth, and the life. The Heavenly Father was for the most part a *great far-off Original*, of whose love they could only say that, but for Jesus Christ they could never have believed in it; and but for a belief in Jesus Christ's power as co-equal with the Father, they would still despair of its continued and steady presence by means of the Holy Ghost, the Comforter." In the same direction is the remarkable essay by Mr P. H. Wickstead, a Unitarian, who points to the enrichment of experience as the result of the Trinitarian conception of God. Mr R. H. Hutton, the late editor of the *Spectator*, who was trained as a Unitarian, but afterwards became a Trinitarian, has some suggestive remarks on the subject in his *Theological Essays*: "I do not think that, as a matter of fact, the faith in an Eternal Father can either be adequately realised without the faith in an Eternal Son, or that even if it could be it would fully answer the conscious wants of our hearts. We need the inspiration and present help of a perfect filial will. We cannot conceive the Father as sharing in that dependent attitude of spirit which is our principal spiritual want. I believe that the revelation of God through an Eternal Son would realise to us, if it can be adequately believed, that the relation of God to us is only the manifestation of His life in itself, as it was or would be without us—'before all worlds' as

the theologians say; that "before all worlds" He was essentially the Father, essentially Love, essentially something infinitely more than Knowledge or Power, essentially communicative and receiving a living affection, essentially all that the heart can desire."

A theory, which professes to explain the relation of the Divine to the human, must give satisfaction on three points—it must commend itself to the intellect, to the heart, and the will viewed ethically. The doctrine of the Trinity, which of course carries with it the fact of God manifest in the flesh, is more and more commending it to philosophic thinkers. and that the doctrine satisfies the heart is testified by those who hold an opposite creed as well as those who believe Christ to be the Incarnate Son of God. In regard to the will no scheme has yet appeared by which the will of man can be turned from evil to good, apart from the Evangelical system in which the believer, through the work of the Holy Spirit, is conformed to the image of Christ. Secular agencies can do much to ameliorate human conditions, but redemption can only be assured when the great transcendent truth is recognised in all its wonderful significance, that God was in Christ reconciling the world to Himself. In brief, the Universe is created and sustained according to the loving character and purpose of God as revealed in Christ, the express image of the Father.

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56		1	0	0	773	Sales	0	3	7	
57		1	0	0	774		1	0	0	
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66	Collection	4	4	2	783		2	2	0	
67		1	3	6	784		5	0	0	
68	Collection	3	8	0	785		1	0	0	
69		1	2	6	786		5	0	0	
70		3	3	0	787		3	12	0	
71	Relief	0	5	0	788		0	10	6	
72		1	10	0	789	Sales	1	1	6	
73		1	0	0	790		0	10	0	
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